THE IMPERIAL

BIBLE-DICTIONARY.
THE IMPERIAL

BIBLE-DICTIONARY,

HISTORICAL, BIOGRAPHICAL, GEOGRAPHICAL, AND DOCTRINAL:

INCLUDING THE

NATURAL HISTORY, ANTIQUITIES, MANNERS, CUSTOMS, AND RELIGIOUS RITES
AND CEREMONIES MENTIONED IN THE SCRIPTURES,
AND AN ACCOUNT OF THE SEVERAL BOOKS OF THE OLD AND NEW TESTAMENTS.

EDITED BY THE

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"HISTORY OF SCRIPTURE," "COMMENTARY ON EZRA," ETC.

ILLUSTRATED BY NUMEROUS ENGRAVINGS.

VOLUME I.

LONDON:
BLACKIE AND SON, PATERNOSTER ROW:
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MDCCCLXVI.
Nearly twelve years have elapsed since this *Bible-Dictionary* was projected, and an understanding came to between the Editor and the Publishers respecting its execution. Circumstances, however, occurred to prevent the actual commencement of the undertaking so early as was intended; and unforeseen delays have occasionally arisen during the progress of publication, prolonging the period of completion considerably beyond the time originally contemplated. When the design was formed *Killo's Cyclopaedia* was the only English work of the kind, in which the later results of biblical scholarship were applied to the elucidation of Scripture; and though others have appeared since—in particular the learned and comprehensive work edited by Dr. Smith—yet from the plan on which this Dictionary was projected, and the distinctive aims it was intended to realize, there still seems to be a place left which it may without presumption or needless rivalry endeavour to fill.

The circle through which religious inquiry—so far at least as regards an intelligent study of the sacred records—has spread itself in this country, is a progressively expanding one. There is a constantly growing class of persons in different grades of society, who, without any professional study of the languages and literature of the Bible, are yet possessed of sufficient culture, and intelligent interest in sacred things, to dispose and enable them to profit by works in which biblical subjects are handled in the light of modern learning and research, if not overloaded with scholastic forms of expression, or entering into very minute and lengthened investigations. To a certain extent, and as regards all the greater topics and interests of the Bible, the wants of such persons do not materially differ from those of a vast proportion of the ministers of the gospel, who, with limited resources, and with comparatively little time for independent research and continuous study, require to have at command a store-house of knowledge on biblical subjects in a compendious form. And in an age like the present, in which knowledge generally is so much increased, in which also speculation in divine things is so rife, and weapons are so hastily plied within as well as without the pale of the visible Church to undermine the foundations and pervert the teaching of the Word of God, it is of the greatest moment that helps of the kind now indicated should be amply provided—such helps especially as combine with the fruits of enlightened and careful inquiry sound principles of Scriptural interpretation, and are not too voluminous or expensive to be accessible to an extensive circle of readers.

It was with such views and aims that this *Bible-Dictionary* was undertaken, and has been carried out; and with reference to these it ought to be judged. It were vain, however, to expect that it could preserve throughout a method equally appropriate to one and all of its readers. Embracing such a manifold variety of
topics, and topics that stand related to such distant climes and remote ages, it could scarcely fail that, in the hands even of a single writer, some articles would run out to points that may seem to a class needlessly minute, others bearing too much the impress of a learned antiquarianism, or an argumentative theology; and with the employment of a number of writers the probability that such may occasionally happen naturally becomes greater. It should not, therefore, excite any surprise, if articles on certain subjects should be found which will scarcely be interesting, or in some parts altogether intelligible, except to those who have made biblical learning their proper study. The work would not accomplish its purpose, without grappling with the questions and the difficulties which inevitably require articles of such a description—while still it will be found that they form no great proportion of the whole, and that the work in its general tenor and substance is adapted to the use of persons who have enjoyed a good ordinary education.

Above all other books the Bible stands pre-eminent for its profoundly ethical character and aim; keeping constantly in view, amid all its variety of matter and form, the high purposes of a revelation from heaven. This has been the endeavour also of the writers of this work to bear in mind, convinced that no defence or elucidation of Scripture will adequately serve its purpose, apart from an insight into the spiritual design as well as the supernatural character of revelation. The work, therefore, is based on the inspiration of the sacred volume, as the unerring record of God's mind and will to men; and while it does not needlessly obtrude, yet neither does it evade, the topics which more peculiarly distinguish it as such a revelation; it takes them in their proper order, as forming an integral and essential part of the volume which it has for its object to explain and vindicate. In the lives, also, of the more prominent actors in sacred history respect has commonly been had to the spiritual meaning of their course, and the relations they respectively held to the higher purposes of the divine administration. The method, no doubt, carries with it certain difficulties and perils; for in the present divided state of Christendom it is impossible to traverse thus the wide domain of Scripture without occasionally striking on the cherished convictions of some most intelligent and conscientious believers. It should be enough, in such a case, if no needless offence is given (as none such, it is hoped, will be found here); for it were an unworthy compromise, and unlike the spirit of the Bible, for the sake of a few minor differences to practise a general reserve on the great themes of salvation, and treat the several parts of revelation merely as the component items or accidental accompaniments of an external and lifeless framework.

In the carrying out of such a plan it will be understood there is at once a general and an individual responsibility—the one that of the Editor, the other that of the several contributors. The Editor is responsible for whatever may be said to bear on the professed scope and distinctive principles of the undertaking: the blame is his if anything should appear at variance with the divine character and teaching of Scripture, inconsistent with the great principles of truth and duty, or palpably defective and erroneous in the discussion even of comparatively common topics. But within these limits each writer is responsible for his own contributions; and as it is of the utmost importance that every article should bear the stamp of its author's vein of thought and untrammelled convictions, so there may be occasional expressions of opinion, and occasional interpretations of texts, to which the Editor does
not hold himself committed: as there may be also in his own portions of the work certain things in which some of his fellow-labourers will be inclined to differ from him. But such differences, he is convinced, are comparatively few, and form no serious abatement on the prevailing concord of sentiment.

The subjects formally treated are such as strictly belong to a dictionary of the Bible; but for the sake partly of convenience, and partly on account of references frequently made to them in discussions on the Bible, the books and some of the more prominent characters of the Apocrypha are briefly noticed. The remarkable sect of the Essenes, also, belongs to the same class. The names of persons and of subjects generally are, with few exceptions, given as they appear in our English Bible; and when they happen to differ from the form found in the original text, such differences are carefully noted at the beginning, or in the course of the article. As a rule, whenever anything depends on the precise phraseology of the original, the original itself is adduced. There are, however, certain subjects in respect to which the usual designations in our English Bible are either not sufficiently definite, or have now been commonly supplanted by others: such as DE WOLGUE, DELUGE, HADES, PALESTINE, PENTATEUCH, SAMHEDRIM, which are fitter expressions for the subjects requiring to be handled under them than any to be found in our English Scriptures, and they have accordingly been adopted.

All the names of persons and places contained in the Bible, it is expected, will be found in this Dictionary; but with a view to economy of space, and a consequent saving of expense, a considerable number of names of persons, of whom nothing particular is known, which appear only in groups or genealogies, and some also of the more obscure places, have been given only in an Appendix, with a reference to the passage or passages where the names occur. The line between these and certain others which have found a place in the body of the work is at times certainly somewhat indefinite one: a few, it is possible, might without disadvantage, some may even think with propriety, have changed places; but the number of such cannot be very many. A second Appendix or Index has been prepared of the texts which have received incidental illustration in the course of the work. In this list such texts only are included as have had some light thrown on their meaning, and of these only such as are less immediately connected with the subjects under which they occur, not texts merely referred to, or those which every considerate reader might see to be necessarily involved in the treatment of those subjects. Both lists have been prepared by the Rev. Sinclair Manson.

The Editor desires at the close of his labours to acknowledge his great obligations to the gentlemen who have lent him their valuable and hearty co-operation. To some he is more peculiarly indebted, having respectively taken an entire series of subjects, relating to specific departments; in particular, the Rev. E. A. Litton, who, along with some kindred topics, has discoursed of the life and epistles of St. Paul: the Rev. Dr. Hamilton, and Mr. P. H. Gosse, who have respectively charged themselves with the botanic and the zoological departments: and Professors Weir, Douglas, and Eadie, who have each furnished a considerable variety of articles on topics relating to the Old Testament. Similar mention should also be made of the chief writers of the more elaborate topographical articles—Dr. Bonar, the Rev. E. Wilton, the Rev. J. Rowlands—who have enriched the work with the results of much personal observation, painstaking research, and discriminating study, in connection
with a large number of places (some of less, some of greater note). Mainly by a growing fulness and particularity in this class of subjects has the work come to exceed the dimensions originally intended; but this enlargement will, it is hoped, be found amply compensated by the increased interest and value imparted by such contributions. Mr. Wilton was suddenly cut off in the midst of his labours; but not without having done good service both here and in his separate treatise (The Negeb, or South Country of Scripture) in vindicating the minute accuracy and truthfulness of Scripture. Two other fellow-labourers, it may be added, have been called to their rest before this work has reached its completion—the Rev. John Macdonald and Professor Lindsay.

All the articles—except those for which the Editor is himself responsible—are marked at the close by the initials of the several writers. He would willingly have had more with these, so that less (especially in the earlier part) might have devolved upon himself. He owes, however, to his friend and colleague Professor Douglas, beside many contributions on Old Testament subjects, the greater part of the minor articles, not initialed, in letter B. Two articles, it will be observed, are from the pens of continental contributors—those on the books of Isaiah and Psalms—and this chiefly on account of the extent to which these peculiar and very precious portions of Old Testament Scripture have been subjected by the rash speculations and disturbing criticism of German theologians. It seemed most for the benefit of the work (besides serving as a pleasing link of connection between home and foreign labourers in the same great field) that those portions should be handled by persons who, from their intimate acquaintance with the theological literature of their country, and their own personal eminence in connection with it, might be considered in a special manner qualified to do justice to the subjects. Such, beyond doubt, are Professors Delitzsch and Oehler.

Very particular attention has been given to the illustrations, which include representations of the plants and animals mentioned in Scripture, its more notable scenes and places, eastern garbs and manners, and the remains of ancient skill and handicraft, whether as connected with domestic, social, or religious life, in Palestine and the surrounding countries. Maps also and plans, of a convenient form and carefully executed, have been interspersed to illustrate the topography of some special localities. In addition to such pictorial helps, a series of views representing some of the places which the Bible narrative has invested with peculiar interest, accompanies the work.

No one who has had any experience in the practical management of such a work can need to be told of the extreme difficulty of preventing occasional omissions and slips of a minor kind from creeping in. Besides a few errata given elsewhere, including the ascription to Professor Porter of a particular view respecting Bozra, a few subjects (Dill, Stool, Type, Water, Wild Vine) were by some oversight omitted in their proper places. They will be found in a brief Supplement, along with an article on Eshtaul, left in writing by Mr. Wilton, which from its relation to Zorah (also prepared by him, and inserted in its proper place) it has been thought advisable to preserve.

Glasgow, 15th September, 1865.

PATK. FAIRBAIN, D.D.
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AARON

AARON [properly Aaron, but derivation and meaning unknown], the brother of Moses, and the first high priest among the Israelites. He was the eldest son of Aaron and Hobab, both of the tribe of Levi, and of the most honourable family of that tribe; for, on the occasion of a contest among the tribes as to rights and privileges, when each tribe had to be represented by its proper head, the tribe of Levi was represented by Aaron, v. xxxi. He was three years older than Moses, v. iv. 2, and appears to have been born either before the cruel edict of Pharaoh was issued respecting the destruction of the male children of the Israelites, or before families were brought into much distress by its operation. We know nothing of Aaron’s earlier history, excepting that he married Elisheba, one of the daughters of Amminadab, of the tribe of Judah, by whom he had four sons, Nadab, Abihu, Eleazar, and Ithamar, v. ii. 17, but from the time that the divine purpose to deliver Israel from the yoke of Egypt began to take effect, Aaron stood next to Moses in the transactions that led to its accomplishment. He had even, it would seem, set out to consult with Moses upon the subject before the deliverer appeared upon the field of conflict; for Moses was informed by the Lord at the burning bush that his brother Aaron was already on the way to meet him, v. iv. 14. He was then thirty-three years old, and it says much at least for his activity of spirit, and for the general vigour of his frame, that, at so advanced an age, he should have been ready to make common cause with his brother in such a vast and perilous undertaking.

In the work of deliverance itself, as in the important transactions that followed, the part assigned to Aaron, though inferior to that of Moses, was one of high consideration and great influence. As Moses stood in the room of God, issuing from time to time the orders of Heaven, so Aaron stood in the room of Moses, and acted as his prophet or spokesman to make known to Pharaoh what Moses put into his mouth. Ex. iv. 10-16, v. ii. 2. For this office, it is intimated, he was specially qualified on account of his natural fluency of speech, a talent in which his more gifted brother was peculiarly deficient. When the terrible conflict with the king of Egypt was over, and a fresh struggle had to be encountered on the edge of the desert with the forces of Amalek, Aaron again stood beside Moses in the same brotherly and subordinate relation; and he and Hur bearing up together the hands of the man of God, with his rod pointing to heaven, in token of their dependence on the aid of the Most High, and their acknowledgment of Moses as the special ambassador of Heaven, iv. xv. 27. Aaron, however, was not always so steadfast in thus adhering to his place and calling; and, like many who are fitted by nature for acting only a secondary part, he was too easily moved by the circumstances of the moment. This appeared especially on the occasion of the general apostasy, which took place during the absence of Moses on the mount, and when the people prevailed on Aaron to make for them a molten image. The elder Jewish writers have laboured hard to vindicate Aaron from the charge of idolatry on this unhappy occasion. He yielded, some of them have alleged, to the people’s wishes in the matter, only that he might prevent their perpetrating the greater crime of laying violent hands on himself, in case he had resisted their importunate demands; others, that he might protect the business till Moses should return and arrest its execution; and others still, again, that he might render the apostasy less complete, by proclaiming a festival to Jehovah, under the symbol of the calf, not to the calf itself (Bochart, Hieroz. i. c. 58). But we find no such palliation of his conduct in Scripture. With its wonted and stern impartiality it represents him as having contributed to bring a great sin upon the people, and made them naked to their shame before their enemies, xx. xxxi. 25. Moses even speaks of having made his sin the subject of special intercession, as being one of peculiar aggravation, xxxi. 26. It was not, however, that Aaron prompted, or in any proper respect headed the apostasy: but only that he showed himself too facile in giving way to the evil, instead of using the authority and influence he possessed to withstand it. Such, too, appears to have been the part he acted on the next occasion of backsliding, when, along with Miriam, he yielded to a spirit of envy against Moses, and reproached him, both for having married an Ethiopian woman and for assuming too much to himself, xxxii. Miriam was plainly the ringleader in this more private outbreak.
AARON

since he is both mentioned first, and on her, as the more guilty party, the special judgment of Heaven comes down.

The only other occasion on which Aaron is charged with open transgression was at that fearful tumult which arose in the desert of Zin, on account of the want of water, and which overcame even the stronger faith and more patient endurance of Moses, Nu. xx. 143. (See Moses.) It betrayed a failure, if not in the principle of faith itself, at least in its calm and persistent exercise. And, happening as it did at a comparatively late period in the wilderness journey, and too palpably indicating an imperfect sanctification in the two leaders, they were, partly on their own account, and partly as a solemn lesson to others, alike adjudged to die, without being permitted to enter the promised land. Still, notwithstanding such occasional failures, Aaron was unobstera-
cibly, for the period, a man of distinguished excellence and worth, and is fitly designated "the saint of the Lord." Ix. 30. In his appointment to the sacred and honourable office of high-priest, we may as little doubt that respect was had to his habitual piety, as there was to the peculiar gifts and qualifications of Moses in his destination to the work of mediator and deliverer. As high-priest, the privilege belonged to Aaron of drawing near to God, and ministering in his immediate presence—a privilege which emphatically required the possession of holiness in him who enjoyed it. This was symboli-
cally represented in the manifold rites of sacrifice, washing, and anointing, through which he received consecration to the office, i.e. vi. (See Priest.) The hallowed dignity of the high-priestly office of Aaron, great and honourable in itself, appears yet more so, when viewed in the typical relationship which it bore to the priesthood of Christ.

There were certain obvious differences between them, and in these differences marks of inferiority on the part of Aaron and his successors in office, which it became necessary to render prominent in New Testament scripture, on account of the mis-
taken and extravagant views entertained regarding the religion of the old covenant by the phrase and Jews of later times. For this reason, the priesthood of Melch-
izedec had to be exalted over the priesthood of Aaron, as foreshadowing more distinctly some of the higher and more peculiar elements of the Messiah's priestly function, i.e. vii. But there still was both a closer and a more varied relation between the priesthood of Aaron and that of Christ. For it was a priesthood exercised in immediate connection with the tabernacle, which the Lord had himself planned, and chosen for his holy habitation—a priesthood which, in every fea-
ture of its character and calling, in the personal qualifi-
cations required for it, the vestments worn by it, the honours and privileges it enjoyed, and the whole train of occasional as well as of regular ministrations ap-
pointed for its discharge, had a divinely ordained respect to the better things to come in Christ. All were, in-
deed, but shadows of these better things; yet they were shadows bearing throughout the form and likeness of what was hereafter to be revealed. And it cannot but be regarded as a high honour assigned to Aaron, that he should have been constituted the head of an order which had such holy bearings, and was to find such a glorious consummation.

But taken even in respect to its more immediate rela-
tions and interests, there was a not unnatural ten-
dency to pay regard to the honour connected with the

office, rather than to the holiness essential to its proper discharge. And so a formidable conspiracy, headed by Korah himself of the tribe of Levi, Dathan, and Abiram, sprung into existence, on the ground that the members of the congregation generally were holy, and had an equal right to draw near in sacred offices to God with Aaron and Moses, Nu. xvi. The result was the destruction of these who thus conspired, by the imme-
diate judgment of God; and occasion was also taken from the transaction, by the trial of the other Aaron, to manifest the divine chieftainship of Aaron to the peculiar honours of the priesthood, and of the tribe of Levi to the discharge of sacred functions. The almon of each tribe, with the distinctive name inscribed on it, being laid up before the Lord, the rod of Aaron alone was found to bring forth buds, and bloom blossoms, and yield almonds. Nu. xvi.—a miraculous sign that the great Giver of life and fruitfulness was to be with Aaron and his sons in their sacred ministrations, but not with those who showed themselves in revolt against the receiving and ministering in a holy attitude of life, after the destruction of Korah and his company—as if those two men of God had been personally chargeable with the evil that had taken place, and had even caused the death of those who perished. This was manifestly a great aggravation of the guilt which had been incurred, and was a virtual abetting, on the part of the congrega-
tion, of the sin of the rebels, while the brand of Heaven's condemnation was still fresh upon it. One cannot, therefore, wonder that a destroying plague from the Lord broke out among the people; and the plague was not stayed, when, at the command of Moses, Aaron, as the high-priest, rushed forth with his censor, filled with live coals from the altar, and strewed between the living and the dead, the visible attestations of Heaven was given to the acceptance and worth of his priestly inter-
cession, Nu. xvi. 16, 17.

The only other circumstance of moment noticed in the life of Aaron is one that occurred probably at a much earlier period than the transactions last mentioned—namely, when he was 125 years old, and in the earlier notices to have taken place on the top of Mount Hor, and in the later at Mount, Nu. xxv. 27—29. xxx. 28. compared x. 6. This Moses, however, is only to be regarded as the name of the encampment at Mount Hor, where the closing scene occurred. At the command of God, Moses went up to the mount, accompanied by Aaron and his son Eleazar, in the sight of all the congregation; and there, withdrawn from mortal gaze, under the eye of Heaven,
Aaronites, mentioned in 1 Ch. xii. 27, xxvii. 17, were simply the descendants of Aaron, the members of the priesthood.

ABAD DON, the Hebrew name for the angel of the bottomless pit in Rev. ix. 11 (apokalupsei, detector). It is plainly but another name for the prince of darkness, expressing what he is in respect to the pernicious and deadly character of the agencies he employs.

ABANA, a river of Damascus, 2 Ki. v. 12, where it is mentioned along with Pharpar, another river, by Naaman, the Syrian general. The name nowhere else occurs in Old Testament scripture, nor is it found in any other ancient writings. It is now, and has always been, one of the chief focieties connected with the natural situation of Damascus, that the town itself, and the neighboring district, have a constant and copious supply of water from the rivers that flow through it. The Abana, being first named in the passage from Kings, is commonly identified with the chief river Barah, which, taking its rise far away in the heart of the mountain ranges of Anti-Lebanon, bursts out through a tunnel-like gorge in the hills, about two miles to the northeast of Damascus, and rushes down into the plain. The Pharpar, which is identified with the modern Awaj, enters the plain at its western extremity, and pursuing its course eastward, and to the south of the city, sends what remains of it into the Beket-Hijneh—the southernmost of the three lakes that lie to the east of Damascus. That part of the plain, therefore, in which Damascus lies, and the city itself, are isolated for the ample supply of water they enjoy entirely to the Barah, whose unscathed individual streams not only find their way into every mountain garden around the city, but into every street and every court of a house within the city itself. Beyond the city its reunited waters flow eastwards, and finally fall partly into the Beket es Shukrieh, and partly into the Beket el Kibiyeh, other two lakes to the east of the city.” (Buchanan’s Classical Travels).

ABARM, the name of a mountain chain, on the east of Jordan, over against Jericho, and of which Nebiz, Por, and Fisgah were so many summits. It is a plural word, and signifies the passages or passes. In De. xxxiv. 49, Mount Nebo is spoken of as belonging to it: “And thou shalt go over this Jordan, thou and thy children, and thy oxen, and thy asses, and shalt pass over Jordan.” (Barnes’). Mount Nebo is associated with Fisgah in a way that indicates the one to have been only a high elevation of the mountain chain, while the other is a mountain spine.
tional breathings, does the supplicant ever rise to the true filial cry of Abel, Father. The spirit of bondage
still, to some extent, rested upon the soul, and repressed
the freedom of its intercourse with heaven. The new
and more filial spirit takes its commencement with Jesus, who, even at his first appearance in the temple,
used the emphatic words, My Father, in ii. 19; and in
all the recorded utterances of his soul towards the sacri-
tuary above, excepting the cry of agony on the cross.
My God, my God, why hast thou forsaken me?—
thus addressed God by the apostle Paul, or the appellation of Father, as i. 13.
But, in contrast with Cain by the application of Father,
By the "Our Father," also, at the commencement of the Lord's Prayer, he puts this endearing appellation
into the mouth of all his disciples, as by the freedom of
access to the holiest, which he provided for them by
his blood, he rendered the use of it suitable to their
condition. Most fitly, therefore, is the Abba, Father,
given by the apostle Paul, as the distinctive symbol or
name of a true Christian relation.

Abdon [servicible]. 1. A city of the tribe of
Asher, made one of the cities of the Levites, and
given to the families of Gershon, Ex. xxi. 29; 1 Ch. vii. 1.
The name of one of the judges who, before the institution
of the kingdom, ruled over Israel. He was the son of
Hildib, an Ephraimite, and judged Israel for eight years,
Jud. xii. 13-15. 2. Two other persons are mentioned under
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righteous principle in Abel which secured for him a place in the divine favour and blessing. Such was, in the testimony of the apostle John, when he says of Cain, "he was of the wicked one and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous," I Jn. iii. 12. This, however, is still general, and indicates nothing as to where we are to seek the righteous principle in the one brother, and the unrighteous principle in the other. But in the Epistle to the Hebrews more specific information is furnished, when it is said, "By faith Abel offered unto God a more excellent [literally, a greater] sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts." Heb. xi. 4. Here the matter is traced up to its root - to faith in the one brother, which rendered him a righteous person, and made his offering what God could own and bless; and to the want of faith in the other, which left him in guilt and condemnation. But this faith must have been something more than a general belief in God, and an acknowledgment of him as the supreme object of worship, for that belonged to Cain as well as to Abel. It must have been faith in God as to the special kind of worship and service which he had made known to them as acceptable in his sight. And so the conclusion forces itself upon us, that the difference in respect to the offerings presented was no accidental thing, but the natural result of the different states of the two bothers; that Abel's animal sacrifice was on this account more excellent, because it was the expression of his faith in God as to sin and salvation, while Cain stood upon the ground of nature's sufficiency, and thought it enough to surrender to God a portion of his own Bahamas. So Scripture says, "All that we know besides of Abel is, that he fell a victim to the ungodly spite and fiendish malice of his brother: "And Cain talked with Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him." A controversy was raised, it would seem, on the principles which respectively animated them, and the different courses they pursued; and, unable to prevail on grounds of reason, Cain resorted to the arm of violence, and wickedly hid the man of faith and righteousmess in the dust - a melancholy sign, at the commencement of the world's history, of the deep-rooted enmity lurking in the natural man to the things of God, and of the treatment which the children of faith might expect to receive from it! It was a fast pregnant with awful meaning for the future, that the first righteous man in Adam's family should also have become the first martyr to righteousness; yet it was not without hope, since Heaven distinctly identified itself with his testimony, and espoused the cause of injured rectitude and truth. In such a case, the ascendency of evil could not be more than temporary.

A BEL, a town occupying in various compounds words, which are employed to designate certain towns and places of more or less note. When so used, however, it is generally supposed to be in the sense of grassy plain or meadow, of which traces are found in the Arabic and Syrian languages. None of the places having this word as a part of their designation rose to much importance; and little more is necessary than to notice their distinctive names and their several localities.

A B E L-B E T H-M A A C A H, a town in the north of Palestine, which is mentioned among the places smitten by Ben-hadad, 1 Kgs. xx. 30, and apparently was the same with that called ABEL-MAIM, in the parallel passage of Chronicles, 2 Ch. xxi. 13. It was again taken by Tiglath-pileser, who sent captives into it from Assyria, 2 Kgs. xx. 32. It was also the place of refuge to which Abel the son of Bichri repaired, who headed a revolt in the latter part of the reign of David, from which it may be inferred to have been a place of considerable strength. But by the counsel of a wise woman the inhabitants were induced to cut off his head, and his cause went down, 2 Sam. xxi. 22, 23.

A B E L-K E R A M I M, a village of the vineyards, a village of the Amorites, and according to Ezekiel, six Roman miles from Philadelphia and Rabadd-Asmon. It no doubt got its distinctive name from its excellent vineyards; and for centuries after the Christian era it is reported to have been still remarkable for its vintage, for A M .

A B E L-M E H O L A H, a village in the territory of Issachar, supposed to have stood near the Jordan, celebrated chiefly having been the birth place of the prophet Elisha, 1 Kgs. iv. 1, but also occasionally referred to in connection with other events, Josh. xii. 22, 1 Kgs. xi. 12.

A B E L-M I Z R A I M, or, as read with different vowel points and pronounced with the sharper sound of r, as appears to have been done by the Septuagint translators, the mourning of the Egyptians; the name most of a town, but of a threshing-floor, or open that place, used for the purpose of threshing and winnowing corn, at which the funeral party from Egypt rested and mourned, when conveying the mortal remains of Jacob to the burying-ground at Machpelah, Gen. xxx. 14. It is said to have been lost, that is, on the coast of Jordan; and Jerome must have been wrong in placing it on the other side near Jericho.

A B E L-S H I T T I M, the name of a place on the east of Jordan, in the plains of Moab, sometimes called simply Shittim, known in the time of Josaphas by the name of Achil, and chiefly remarkable as the scene of one of Israel's greatest backslidings and most severe chastisements, Num. xxxi. 1, xxxii. 8, 16, 20.

A B I A, or Abia, S E E A M A H.

A B I A-M O N, S E E A M A H.

A B I A T H A R, a high-priest in the time of David, the fourth in descent from Eleazar, 1 Sa. xii. 3. See A M A H. A B I M B O N, S E E A M H.

A B I L, or Abil, a village on the west side of the Dead Sea, 

A B L A T H A R, or Abilathar, a high-priest in the time of David, the fourth in descent from Eleazar, 1 Sa. xii. 3, and of that line of Aaron's family which was descended from Ithamar. He was the son of Ahimelech, or Abiah, as he is called in 1 Sa. xiv. 36, and escaped, apparently alone, from the fearful slaughter of the priests at Nob, which was done to appease the cruel jealousy of Saul, by the hand of Doeg the Edomite, 1 Sa. xix. 29. He carried with him the ephod, an essential part of the high-priest's attire; and not only continued to discharge the more peculiar offices of the priesthood to the party of David during their persecutions from the hand of Saul, but was formally recognized as high-priest after David came to the throne. In the meantime, however, Zadok, the line of Eleazar, had succeeded to the highest functions of the priesthood, after the death of Ahimelech, and David did not cause him to be displaced; indeed, the priority in some respect continued to be held by him, as he is always mentioned first when the two are named together. But both Abiathar and Zadok appear to have been regarded as high-priests during the greater part of David's reign, 2 Sa. xx. 20, exc. vii. 17, where "Abimelech, the son of Abiathar,"
seems to be an error of the text for "Abiathar, the son of Ahimelech." Toward the close, however, of David's life, Abiathar deviated into a wrong course by taking part with Ahiah in his ambitious project to get possession of the throne, hoping possibly to secure for himself thereby an exclusive, instead of a divided, pontificate. The reverse, however, took place: for he was deposed from his office by Solomon, and sent into retirement; nor does any of his dispensation afterwards appear in the highest function of the priesthood. The disunion, therefore, which then befell him and his family, is justly marked as among the humiliating provisions which gave fulfillment to the doom suspended over the house of Eli, 1 Ki. ii. 27. In Mar. ii. 25, Abiathar is represented, in a discourse of our Lord, as having been high priest at the time David obtained the showbread to eat; while the history in Samuel expressly states that his father Ahimelech was the presiding priest, with whom David spoke, and from whom he received the hallowed bread. Various explanations have been given of this seeming discrepancy; but with so little success, that recent commentators of note have pronounced it to be still without any satisfactory adjustment. The solution, we are disposed to think, has been looked for somewhat in the wrong direction. The statement of our Lord simply affirms, that the transaction took place while Abiathar was high-priest, which strictly means high-priest. But terms, it is well known, are not always used in their stricter sense, and their current use at one time very often differs from what it becomes or has been at another. In Old Testament times the term high-priest was seldom employed; he who really held the office was often called, merely by way of eminence, the priest—as, for example, in the 21st chapter of 1 Samuel, which relates the story about the show-bread, and in the passages referred to above respecting Zadok and Abiathar. An entirely different usage comes into view in the writings of the New Testament. Here, the term high-priest is of frequent occurrence, but it is often used in a more extended application than the emphatic priest of the Old Testament, and so as to include any one of priestly rank, who took a prominent place in the general management of ecclesiastical affairs. Hence the word occurs even more frequently in the plural than in the singular: as in the Gospel of Matthew, where it appears all-together twenty-five times, but of these no fewer than eighteen are in the plural, though from the adoption of chief-priest as the rendering, the fact is disguised to the English reader. This later usage quite naturally arose out of the altered circumstances which sprung up in Judaea subsequent to the return from the Babylonian exile, in consequence of which the more sacred and distinctive offices of the high-priest fell comparatively into abeyance, and he formed only one of a class, chiefly composed of priests, through whom were administered, not only all strictly ecclesiastical, but also a great portion of the judicial, functions of the commonwealth. The distinction was thus practically narrowed between the high-priest proper, and the elite generally of the priesthood; on which account the name high-priest was applied to them as a common designation. And in this we are furnished with a perfectly natural and adequate explanation of the difficulty before us. Our Lord there, in the application of the term high-priest to Abiathar, simply takes it in its current and later acceptation, as denoting one who, though not precisely in the highest, still was at the time referred to in one of the higher functions of the priesthood; he was in the position of a chief-priest at the time, and took part with his father Ahimelech in the daily ministrations about the tabernacle. In this sense, the name might have been coupled indifferently, either with Ahimelech or Abiathar; but our Lord chose to couple it rather with Abiathar, when speaking of an action in the life of David, because of the close, life-long connection which he had with David in sacred things, while the relation of Ahimelech to David was quite incidental and momentary. Thus all becomes plain, and there is no need for resorting to the strained and arbitrary suppositions which have too commonly been had recourse to by commentators. (See Priest.)

A BIB [green ear], the name given to the first month in the Jewish calendar. (See Month.)

ABIEL [father of strength]. 1. The name of Saul's grandson, 1 Sa. i. 2. The name of one of the thirty most distinguished men of David's army, 1 Sa. xxi. 22. The latter is designated Abiel son in 2 Sa. xxvii, 21, a word of precisely the same import.

ABIEZER [father of help], a descendant of Manasseh, and son of Gilead, Josh. xii. 2. The name of one of the thirty most distinguished men of David's army, 1 Sa. xxi. 22. He was chiefly by the prowess of members of that family that Gideon gained the victory he won over the host of Midian, and hence the courteous and poetical form of the phrase which he administered to the Ephraimites, who afterwards contended with him, on account of not having been summoned at first to the conflict: "What have I done now in comparison of you? Is not the gathering of the grapes of Ephraim better than the vintage of Abiezer?" Jus. viii. 7; that is, your exploits in following up the victory, and capturing the two princes, Zela and Zummah, bring you more honour than accrues from the victory itself to the kindred of Abiezer.

ABIGAIL [father of gladness, or joy—or perhaps, after the analogy of some other words, compounded partly of abi, my father—gladness]. 1. Abigail, a memorial name, commemorative of the joy which the birth had occasioned to the father. It is familiarly known as the name of Nabah's wife, who, by her prudent and active interposition, prevented the mischief which the churlish behaviour of her husband toward David was like to have occasioned, 1 Sa. xxvii. 15-12. David himself felt deeply indebted to her for the part she acted on the occasion, and the advice she tendered; for by her timely interference he was saved from the sin of avenging himself with his own hand. He took a wrong way, however, to show his gratitude, when, after the death of Nabah, he sent for her, and took her to be one of his own wives.

2. Abigail, found in the Hebrew text with the variation Abigail at 2 Sa. xvii. 25, though our English Bible retains there also Abigail—the mother of Amasa. In the passage referred to she is called the daughter of Nahash, while at 1 Ch. ii. 18, she appears as David's sister. Either, therefore, Nahash must have been another name for Jesse, which is not very likely; or Abigail must have been half-sister to David.

ABIHAIL is found in the English Bible as the name of a considerable variety of persons; but in the original the word is not always the same, and should be read sometimes Abihail [father of light], in which form it occurs as the name of the wife of Rehoboam, a daughter, or more probably a grand-daughter of Eliab,
ABILENE

David's elder brother, 2 Ch. xii. 18; sometimes Abiah, [father of Absalom, 2 Sam. xvii. 25, xx. 14; 1 Ch. iii. 3.]

ABISHAI (Abia-shai) or Abissail, Abissal (Abissal = strong), 2 Sam. xii. 29, 1 Ch. ii. 8; xiv. 16, xvi. 13.

ABISHAI (Abia-shai) or Abissal (Abissal = strong), was the eldest son of Joab, andAbsalom, 2 Ch. x. 15; 13. 1. 17, 25. 1. 30; 2 Sam. xvi. 21. It occurs only once in Scripture; as the name of Aaron's second son, who along with his brother Nadab committed trespass in the sin of offering incense before the Lord which had been kindled by strange fire. What is meant by strange fire in this connection is, in other words, common fire—fire taken from some other place than the brazen altar before the door of the tabernacle, which was kept perpetually burning for the offering of slain victims. The priests were expressly commanded to take live coals from this altar when they went in to burn incense at the golden altar in the sanctuary, i e xii. 1; first, no doubt, because the fire ever burning there had originally come from the Lord's presence, i e xiv, and was therefore to be regarded as emphatically sacred fire, fire of Heaven's own kindling; and, also, because it was important to keep up in men's minds the connection between prayer not the which the offering of incense was a symbol and expiatory sacrifice. Only when founded in atonement by blood, and sent up as an offering to God, could it be regarded before God as a sweet-smelling savour. To offer incense, therefore, with strange fire, was, in a most important particular, to violate the divine appointment, and desecrate the hallowed things of God. As a solemn warning against like corruptions in the future, the transgressors were consumed on the spot by a bolt of fire; and, as their presumption or mistake had probably arisen from too free indulgence in interpreting a literal ordinance, it is now expressly stated prohibiting all offering priests from the use of wine or strong drink, i e xiv. 24.

ABISHAI, often abbreviated into Abi, or Abi, [may father Jeth. 13. 2. 1], expressive in him, who first imposed or assumed the name, of high regard to Jehovah. In the more lengthened or abbreviated form it occurs with considerable frequency in Scripture; sometimes as the name of women, 1 Ch. vi. 27; 2 Ch. xxx. 7, but more commonly as that of men.

1. Abijah, the son and successor of Rehoboam, king of Judah, 1 K. xvi. 14; 13. 1. 2. In the former of these passages, Abijah is the name used instead of Abijah, of which there is no certain explanation, although it probably originated in a more usual term of early date. There is an apparent discrepancy also in regard to his mother, between the accounts in Kings and Chronicles. In the former, 1 K. xvi. 2, it is said, "his mother's name was Maacah, the daughter of Abishalom;" while in the other, 2 Ch. xvi. 2, we read, "his mother's name was Meiaiah, the daughter of Uriel of Gibeah." Maacah and Meiaiah were obviously but different forms of the same word, and Abishalom was merely a variation of Abijah. Of Rehoboam's eighteen wives, two are expressly said to have belonged to the family of David, 2 Ch. xi. 18; and if we suppose that this Meiaiah or Maacah was a third, and that she was the daughter immediately of Uriel, mother of Abijah, his grandfather, as the term daughter often signifies, we have all that is required to make the two accounts perfectly consistent. In regard to Abijah himself, it would appear, from a comparison of the narratives in the books of Kings and of Chronicles, that he was at first consecrated by a light and thoughtless spirit, and is hence said to have "walked in the sins of his father," 1 K. xvi. 3, but that he afterwards became more interested in the cause of God, and in its behalf carried on a vigorous warfare with Jeroboam, over whom he gained some marked successes. We cannot read, however, to conclude from this that his heart was ever affected as it should have been toward God, or that his zeal was of the pure and elevated stamp of David's. The account in Chronicles, 2 Ch. xxv. 24, presents him in a more favourably light than the brief notice contained in the book of Kings; but the account itself, coupled with the reformation presently after ascribed to Asa, 2 Ch. xv. 2, plainly implies that his zeal extended itself more on warlike operations abroad, than on the internal administration of truth and righteousness. His reign lasted only for three years.

2. Abijam, the second son of Samuel, who judged in Beer-sheba, 1 Ch. vii. 7.

3. Abijah, the eldest son of Jeroboam, who died in early youth, and with the commendation of having some good thing in him toward the God of Israel, 1 K. xiv. 21.

4. Abijah, a priest of the line of Eleazar, who gave for his own and future generations the distinctive name to one of the priestly courses, the one to which Zecharias and John the Baptist belonged, 1 Ch. xxii. 19, 21.

ABIJAH.

ABILENE, a small province or territory, to the north of Palestine, deriving its name from the chief town belonging to it, Abil. The district itself is nowhere very exactly defined; but the position of Abila is known to have been on the road from Bethopolis (Baalbec) to Damascus, being about eighteen Roman miles north-west from the latter, and from the notices in Josephus and St. Luke, it is connected with Palestine as a border country. The territory of Abilene, therefore, appears to have been a portion of Cilicia, stretching along the coast of Anti Libanus, beyond Damascus, and reaching southwards to the extremities of Cilicia and Tarsus. The only point of interest or importance attaching to it, in a historical or biblical respect, arises from the mention made of it in Lu. iii. 1. It is there stated, in connection with other notices of a like kind, that at the commencement of John the Baptist's ministry, Lysanias was tetrarch of Abilene. This has been questioned by some theological and biblical writers. By comparing the relevant passages in Josephus, however, they have maintained that, at the time referred to by St. Luke, there was no tetrarch or separate governor of the territory of Abilene; that, both then and for a considerable period before, it had been merged in the jurisdiction of one or other of the Herodian family; and that the only Lysanias connected with it was the son of one Lysanias, who was killed, after a brief reign, upwards of thirty years before the Christian era. Such, in substance, are the allegations made by De Wette, Strauss, and many others; but when the matter is closely examined, there is found no solid foundation for them. The statements scattered through different parts of Josephus are of a kind that it is not quite easy to reconcile with the perfectly harmonious with each other, but, when fairly put, they rather confirm than contradict the notice in St. Luke; for, while Josephus mentions the murder of the Lysanias above referred to, by Anthony, at the instigation of Cleopatra, he does not call him tetrarch of Abilene, nor does he expressly connect that district with him. Lysanias and his father are simply styled rulers of Chaldae (Ant. xiv. 7, 34; xvi. 4, 31; Wozz. i. 13; 31); and, afterwards, he even pointedly distinguishes between Chaldei and what he called the tetarch's of Lysanias (Ant. xx. 7, 1). It
ABIMael [son of Joktan, or x.x.29.; supposed to have been the stem-father of the Medes, or Maltes, an Arabian tribe. (see Boshar's Plogey. ii. 24.)]

ABIM ELECH [son of the King, or simply fathering; a name probably originating in the desire of distinguishing the possessor of it as a hereditary monarch, whose title to the throne was not obtained by election, or won by conquest, but held as a matter of birthright.]

1. ABIMELECH, the name of a king of Gerar, in the land of the Philistines, first in the time of Abraham, and again in the time of Jesse, 2 sa. xxxii. xxxii. The long interval between the two notices, coupled with the circumstances narrated of each respectively, have little room to doubt that the persons mentioned belonged to different generations, and were probably father and son. It is not unlikely that the name may have been used as a designation, less properly of the individual, than of the reigning chief in Gerar, somewhat like Pharaoh in Egypt. The transactions which the successive Abimelechs had with Abraham and Isaac will fail to be noticed in connection with the lives of these two patriarchs, as the transactions derive their chief importance from the light they throw on the patriarchal relations and character.

2. ABIMELECH, the most noted person who bears this name in Scripture was the son of Gideon, by a concubine in Shechem. After the death of his father, he aspired to the place of power and authority which had hitherto been held by Gideon, and, to secure his object, slew, with the help of the Shechemites, all the legitimate children of his father, with the exception of Jotham, who effected his escape, after delivering the memorable and striking parable recorded in Ju. ix. 8-29. The threat of retribution uttered at the close of this parable against the people of Shechem, and those who took part in the atrocious proceedings of Abimelech, was signally executed; for, on the occasion of a revolt from his suzerainty, the Shechemites suffered most severely at his hands, and shortly afterwards he shared himself the just reward of his deeds, when, pressng the siege of Thebez, he was felled by a stone thrown at him by a woman. Ju. xi. 29. (See GAAL.)

ABINADAB [father of free-willingness, or liberality.]

1. A Levite of Kirjath-jearim, in whose house the ark remained for a time, 1 sa. vii. 2. One of Jesse's sons, 1 sa. xviii. 8. A son also of Saul, who perished in Gilboa, 1 sa. xxxi. 2. 4. One of the officers in Solomon's establishment. 1 Ki. viii. 17.

ABIRAM [father of leftness.]

1. One of the chiefs of the tribe of Reuben, who joined in the rebellion of Korah, and perished in his destruction, Nu. xvi. (see AARON and KORAH.)

2. The name of the first-born of Hez the Bethelite, 1 Ki. xxi. 31. (See HILL.)

ABISHAG [father of crown; a Shunammite virgin of the tribe of Issachar, chosen by the attendants of David to cherish him in his extreme age, and minister to him, 1 Ki. ii. 14. Though not strictly married to David or allowed to come into connection with him, she was yet regarded as belonging to the royal household; and when afterwards sought by Adonijah to be his wife, the request was not only refused by Solomon, but the present of it, being regarded as a sign of lurking ambition, was visited with the death of Adonijah, 1 Ki. vii. 12-15. (See ADONIJAH.)

ABISHAI [father of gifts; one of the sons of Zerah, David's sister, and a younger brother of Joab. Along with his brothers, Abishai attached himself early to the cause of David, shared with him in his protracted perils and struggles, and became ultimate one of the leading men around his throne. From the notices given of him, he appears to have been more distinguished for his courage and military prowess than for the graces of a divine life. On one occasion, when he accompanied David to the camp of Saul, and found the latter asleep on the ground, he sought permission to embrace the opportunity of at once putting an end to the persecutor's life, 1 sa. xxiii. 29. On another occasion, he and his men had rushed upon Shimei, when coming forth to curse David in the day of his calamity, and inflicted on him summary vengeance, but was again met by the stern resistance of David, 2 sa. xii. 20. We find him also associated with Joab in the crafty and cruel policy to which Abner fell a victim, after he had been reconciled to David, 2 sa. xiv. 20. These are the darker spots in the history of Abishai, which certainly present him to our view as palpably defective in the milder virtues of humanity. But the circumstances in which he was placed from early life, it must be remembered, were extremely unfavourable for the cultivation of such virtues; and the faith, and devotedness, and chivalrous armoir which he displayed in the cause of David, must not be forgotten. None cast in their lot with David more heartily than Abishai, or risked more on his account. On one occasion, to rescue David's life, he placed his own in imminent peril, and slew the Philistine giant Goliath, by whom his uncle was like to have been overcome, 2 sa. xiii. 27. He was also one of the three who broke through the Philistine host, to obtain for David a draught of water from the well of Bethlehem, 2 sa. xxiii. 14-17. He is specially named in connection with the victories that were gained over the Edomites}
and the Ammonites, 1 Ch. viii. 24, 28, x. 14, as a large share of the honour belonged to him. In regard also to personal bravery and individual exploits, he is ranked in the second class of David's heroes, and is celebrated as having withstood 300 men, and slain them with his spear, 28, x. xii. 18. No account has been preserved of his latter days, or of his death.

ABISHALOM [father of peace], a variation of the name Abdon, 1 Chron. vi. 2, x. 4, compos. with ab, to be, and shal, to rest.

ABLUTION. See WASHING, SPRINKLING.

ABNER [son of Ner], the chief general of Saul's army, 1 Sam. xvi. 23. After Saul's death he still adhered to the interests of the family, and used his influence to get Ishbosheth established on the throne of the kingdom. He continued to pursue this course for seven years, during which time various encounters took place between the forces of David and Ishbosheth, and in particular two near Gibeon: first a drawn battle between twelve champions on each side, who mutually slew one another; and then a conflict between two armies with Abner defeated, 28, xii. 27. In the pursuit, however, Asahel, the brother of Joab, fell by the hand of Abner, after having been warned in vain to turn back; and in revenge for this act of bloodshed, which can scarcely be regarded otherwise than as an act of self-defence, Abner, sometime afterwards, was himself slain by Joab. We must condemn the mode that was taken to inflict capital punishment upon Abner; for, as he had been received in terms of peace with David, he had even been authorized to convey messages for bringing over to David the tribes that still adhered to the house of Saul, 28, in xii. It was against all righteous and honourable principles to call him back, as Joab and Abishai did, under colour of friendship, and seize the opportunity to plunge a dagger into his heart, 28, iii. 27. At the same time, one cannot but see in the calamity itself a divine retribution — not, indeed, for the death of Abner, but for the opposition to God's purposes which Abner had so long maintained, and the great sacrifice of life of which he had himself been the occasion. It was an act of gross sin which he was guilty, with one of Saul's concubines, which at last led to his desertion of Ishbosheth, 28, iii. 27; and in meeting the charge which on that account was brought against him, he indicated his perfect cognizance of the fact, that the cause of David was in reality the cause of God. "So do God to Abner, and more also, except as the Lord hath sworn to Abner, even so do I to him; to translate the kingdom from the house of Saul, and to set up the throne of David over Israel, and over Judah." So that, from his own confession, Abner had, for a series of years, been engaged in withstanding the claims of one whose destination to the kingdom he knew all the while to have received the sanction, and even to have been confirmed by the oath of God. In such a case, he doubtless well deserved to die; though, as to the manner of execution, the deed, it must be said, was not righteously, but foully done. And it was to show his adherence to this, and his freedom from all participation in the treachery under which it had been accomplished, that David so bitterly grieved for the death of Abner, and so pathetically bewailed it. "And David said to Joab, and to all the people that were with him, Render your clothes, and gird you with sackcloth, and mourn before Abner. And king David himself followed the hire, and they buried Abner in Hebron: and the king lifted up his voice, and wept at the grave of Abner: and the king lamented over Abner, and said, Died Abner as a fool dieth? Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, so fellest thou," 28, xii. 31. The meaning of this diadidage plainly is, that a most unfair advantage had been taken of Abner; that, if the sons of Zeruiah thought they had a just ground of quarrel with him for the death of their brother, they should have let this be understood, and insisted that Abner be delivered up the hand of justice as an offender; but that, instead of this, they adopted the treacherous policy of unscrupulous and wicked men, against which even the innocent can provide themselves with no adequate defence. Why David did not proceed against the perpetrators of the deed, but contented himself with lamenting the fate of Abner, and uttering his condemnation of the mode in which it had been brought about, will be considered under the life of David.

ABOMINATION. In certain applications of this word in Scripture there is nothing peculiar; it is used to denote whatever is particularly offensive to the religious feeling, the moral sense, or even the natural relish and inclination of the soul. Thus Israel is said, on account simply of the antipathy created by reverses in war, to have been had in abomination by the Philistines, 1 Sam. iv. 1, and the Psalmist, in like manner, for his distressed and apparently forlorn condition reckoned an abomination by his friends, Ps. lxix. 8. The operations of righteousness principle, the practices of manifest corruption and sin — such as the swellings of pride, lips of falsehood, the sacrificial of the wicked, the foul rites of idolatry — are stigmatized as abominations, Ps. cxvi. 6; cxvii. 20; cxviii. 6; 124, xvi. 11. It was a quite natural extension of the same manner of speech to apply it to outward objects, which were on some account forbidden, and to be shunned as evil; for example to the articles of food, which the Hebrews were prohibited from using, i.e., x, xi, xii.; to the sacrificial food connected with the worship of idols, xx, xiv.; and in particular to the idols themselves of the heathen, to民生 the abo różnation of the Ammonites, Chemosh the abomination of the Moabites, and so on, 1 Kings iii. 7; 2 Kings viii. 11; Jer. xiv. 10; 26, 5.

None of these applications of the term can be accounted peculiar, further than that they very strongly indicate the feeling of repulsion that was, or should be, entertained towards the objects in question. But in connection with the history of the children of Israel in Egypt, we meet with applications of a somewhat singular kind. Thus at Ex. xi. 29, Moses excuses himself from assembling his countrymen to a great sacrificial solemnity in Egypt, because they should sacrifice "the abomination of the Egyptians before their eyes," and the Egyptians would stone them. This has been explained by some with reference to the cow, which it was held improper to sacrifice, being sacred to Isis, so that "all Egyptians alike paid a far greater reverence to cows than to any other cattle" (Herodot. i. 41). Of the hevine kind male calves and bullocks only could be offered in sacrifice. The chief objection to this explanation is, that the Hebrews were under no necessity of coming here into conflict with Egyptian superstition, and did not, in fact, offer cows or heifers except in a very few peculiar cases. The offence referred to must therefore have attached to the rites of worship, possibly to the mode of determining what was properly fit for
sacrifice in which the Egyptians were very particular, rather than to the kind of animals from which the victims were selected. The service would somehow be conducted as to appear an application to the people of the land. The remarkable sacrosanctness, however, associated with the cow in Egypt serves to explain another statement made in the history; namely, that "the Egyptians might not eat bread with the Hebrews, for that is an abomination to the Egyptians," Ex. xiii. 22. For Herodotus states, in connection with the prevailing vexation for the cow, "that therefore no Egyptian man or woman will kiss a Greek on the mouth, or use the knife, spit, or culdion of a Greek [of course, also, of a Hebrew], or taste of the flesh of a pure ox that has been divided by a Greek knife." The peculiarity occupied by the cow in their religious rite of foreigners unclean to them, and obliged them to eat apart, as the Hebrews had to do afterwards, through the distinctions of food introduced by the laws of Moses. A still further peculiarity noticed is, that "every shepherd is an abomination to the Egyptians," Ex. xxxi. The fact alone is stated, and no account is given, either in profane or sacred history, of the origin of the feeling. Some would connect it with the domination of the Hyksos, or shepherd race in Egypt, which had produced a general feeling of antipathy in the native mind to the occupation itself, or, perhaps more justly, with the dislike and aversion naturally entertained, in a cultivated country like Egypt, to the wandering and predatory habits of the nomad or shephard tribes. But the fact itself is beyond dispute, and is amply attested by the evidence of the monuments, on which shepherds are always represented in a low and degrading attitude. (Wilkinson, Anc. of Egypt, ii. 160.) On the ground of their prevailing occupation, therefore, the Hebrews when they entered Egypt were naturally objects of suspicion and dislike to the people of the country, though their relation to Joseph secured for them the greatest measure of respect and kindness that was possible in the circumstances.

**ABOMINATION OF DESOLATION.** This striking and somewhat enigmatical expression occurs properly but once in the English Bible; namely, in the address delivered by our Lord to His disciples respecting the destruction of Jerusalem and the last days, Matt. xxiv; Mark, xiii; Luke, xxi. But as there introduced it is given as a quotation from the prophet Daniel—"When ye shall see the abomination of desolation spoken of by Daniel, the prophet, stand in the holy place, whose reading, let him understand"—although when we turn to Daniel the precise expression is not found in the English Bible. This arises from the translation of the Septuagint being adopted by our Lord (ἄβαστος ἡμέρας ἐπὶ ἑπταακούσεως) the exact equivalent of which in English is "abomination of desolation," while the original in Hebrew slightly differs. The passage actually referred to is Da. iv. 27, where our translators render "for the overspreading of abomina tions he shall make it desolate." This, however, is not the most accurate rendering; it should rather be "over top of abominations (will be) the desolator," or destroyer. And so again in two other passages, which are generally understood to point to the Maccabean times. "And they shall place or set up the abomination, the desolator," ch. xi. 31, and "the abomination that desolateth," ch. iii. 11. The chief difference among commentators, as to the meaning of the expression, has respect to the point, whether the abomination, which somehow should carry along with it the curse of desolat iion, ought to be understood of the idolatrie and corrupt practices which should inevitably draw down desolating visitations and curses from heaven, or if it should be understood as a purely spiritual term, and was intended to be descriptive of some evil influence. This latter interpretation is probably the true one. At all events, it would seem to be implied, when Daniel speaks of the abomination of desolation as something which will appear before the great anti-Christ, Da. xi. 31, and xii. 11, "and the abomination that desolateth shall come to pass, until the end of the Matter. And after this is the end of the matter, is plain from 1 Mac. i. 24-37, where, with reference to the two passages of Daniel just noticed, the heathen inclined party in Israel are represented, in the time of Antiochus, as the real persons who "set up the abomination of desolation and build idol altars;" comp. also 2 Mac. iv. 15-17. See on the whole subject, Hengstenberg on the Canonismus of Daniel, ch. iii. 37; and Christy, at Da. ix. 27, with the authorities there referred to.)

**ABRAHAM [father of a multitude, previously Abram, father of devotion, or high father].** A son of Terah, the tenth in lineal descent from Shem, and a native of Ur of the Chaldees. So much is certain respecting Abraham's origin and his natural place in the world's history, but the sacred record provides us with no materials for going further. Of the three sons of Terah, who are mentioned in the order of Abram, Nahor, and Haran, it does not positively affirm that Abram was the first-born; and he may have been named first merely because he occupied the highest place in the divine purpose, and was to be the chief subject of the sacred narrative, precisely as Shem is named first among the sons of Noah, though he actually appears to have been the eldest. Accordingly, while some hold Abraham to have been really the eldest son of Terah, and place his birth in the seventh year of Terah's life, there are others, and probably a still larger number, who make
him the youngest, and even suppose him not to have been born till Terah was 139 years old. The chief ground for this latter conclusion is, that as Terah lived till he was 205 years of age, and Abraham was 75 when he left Haran for the land of Canaan, this 75, added to 139, would just make the 205 which was the sum of Terah’s life, and would thus render Abraham’s removal to Canaan subsequent to his father’s death in Haran. On the other supposition, that Abraham was born in the seventh year of Terah, the family may have been left in Haran by the 80, and even have continued to linger there for sixty years after the son’s departure. There is nothing in the Old Testament narrative expressly or by variance with this, though the natural impression produced by the brief account in Gen. xi. 31, 32, is, that Terah’s death had actually occurred before the removal of Abraham to the land of Canaan. And the impression is confirmed by Stephen, who, in his speech before the Jewish council, distinctly states, that only after Terah’s death did Abraham leave Haran, and take his departure for Canaan, Acts xi. 2. So that, on this view of the matter, Stephen must either have followed an erroneous rabbinical interpretation, or by the death of Terah must be understood, not his literal, but his spiritual death—his sepulchre into oblateness. Some adopt the one, and some the other explanation; but neither view can be regarded as quite satisfactory. Coupling, therefore, the affirmation of Stephen with what seems the natural import of the original narrative, we are inclined to rest in the former belief, that Terah died before Abraham’s actual departure from Mesopotamia, and that consequently Abraham was most probably born at a comparatively late period in his father’s life. This conclusion is strengthened by the collatral circumstances, that Lot, the son of Haran, who accompanied Abraham into Canaan, appears, at no great distance from their entrance into it, as a person in advanced life, with a family well grown, and that Nahor, the other brother of Abraham, married Milcah, the daughter of Haran. These notices seem to imply that Haran had been considerably older than the other brothers, and that Abraham may not have been very much older than Lot.

The only express call to Abraham to leave his kindred and his country, recorded in Genesis, is the one that follows the notice of Terah’s death, Gen. xv. 14; the call which Abraham immediately obeyed by removing into Canaan. But as it is stated at the close of the preceding chapter, ver. 13, that “Terah took Abram his son, and Lot the son of Haran, his son’s son, and Sarai his daughter in law, his son Abram’s wife, and they went forth with them from Ur of the Chaldees, to go into the land of Canaan,” the earlier Jewish authorities (Pseudo de Abrahamo, 2. 15), with whom also Stephen concurs, Acts viii. 2, inferred that there was a prior call, whether addressed to Abraham individually, or to him in common with his father, as alone adequate to account for the movement of Terah, and those about him, toward the land of Canaan. That leaving, as they did, a nomadic or shepherds life, they should have left the region of Ur, with the view of settling somewhere else in the province of Chaldea, would have been nothing extraordinary; but that they should have done so with the explicit design of migrating into Canaan, a country so far distant, and with which they had no natural connexion—this can scarcely be accounted for, except on the supposition of a special call, and a call originating on religious grounds. So, also, it seems to be plainly implied in Gen. xv. 7, where God says to Abraham, “I will make thee a great nation; and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee.” If the more immediate reason of the movement was, as we may naturally suppose, to escape from the idolatrous tendencies which had already begun to manifest themselves in their native region, then it is possible enough, that in the district of Canaan, which was still within the boundaries of Mesopotamia, though in the direction of Canaan, the family may have found earlier than they at first expected, a place of sojourn, where they could live in comfort, and without persecution maintain the worship of God in purity. In that case it might have been perfectly natural for them to halt for a time at Haran, and might also have been found difficult, from the increasing intimations of Terah, to proceed farther till his decease. But as such a partial separation from the original seat of the family was insufficient to accomplish the divine purpose, so a fresh, more imperative, call not also a moral necessity, in order to bring the call came to Abraham after the death of Terah; for it is only to that period that we can with any propriety refer the call recorded at the beginning of Gen. xii.; and we must translate, not “now the Lord said,” as in our authorized version, but simply “now the Lord said to Abram, Get thee out of this country.”

This call to Abraham undoubtedly forms an important era in the history of the divine communications; it introduced a class of relations which were never, in a sense, to be old. The future revelations of God’s will to man always lean, to some extent, the Abrahamic type. This arose from the very nature of the relation into which, by the divine call, the son of Terah was brought. He was constituted, individually, the head of a seed of blessing, the first link of a chain that was to embrace the whole multitude of God’s elect; so that to the last the relative position and place of Abraham is never altogether lost sight of. Even believers in Christ are represented as Abraham’s seed, and those that fall asleep in the Lord are spoken of as going to Abraham’s bosom. Till the time of Abraham, the revelations of God’s character and purposes had been of a general nature; they spoke one language to all mankind, and neither disclosed truths nor conveyed privileges to one portion of the human family which were withheld from another. But this method had proved insufficient to keep alive the true knowledge of God, and restrain the prevailing tendency to corruption; it left the words of obligation too loose upon the individual conscience to stem the encroachments of evil, and secure the transmission from age to age of the principles of godliness. This is too amply confirmed by the history of the antediluvian world. There was light enough then to guide those who really sought the way of peace, and there were symbols and institutions of worship through which to give practical expression to their faith and hope; but means were still wanting to form the true worshippers, by a special organization, into a distinct society, to keep them alive from contaminating influences; and the result was a continual decay of living piety, ending in such a general dissolution of manners, that nothing but the overwhelming visitation of the deluge seemed adequate to meet the evil. Even with the advantage on the side of righteousness gained by this terrific judgment, the same tendencies soon began to develop themselves anew after the deluge;
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within a few generations the miracle at Babel was necessary to confirm the projects of men, combining in one settlement the three peoples of Heaven; and even the poverty of Shem, which had some kind of general distinction conferred on it in divine things by the prophecy of Noah, was ready to be engulfed in the swelling stream of pollution; for the service of idols had already commenced among the better portions of that line in the generation to which Abraham belonged, Gen. xxii. 2. It was necessary, therefore, to adopt another course, and, for the sake of the general good of the world, to select a particular channel of blessing. This is the principle of the divine government, of which Abraham became the first living representative—individual election to special privileges, hopes, and obligations; primarily, indeed, for the behalf of those more immediately concerned, but remotely also for the benefit of others, may, with the express object and design that the particular, in this respect, might become the universal. Hence, the call to Abraham has these distinct and closely connected parts:—1. The elevation of himself as an individual, by the free choice of Heaven, to the enjoyment of a near and friendly relationship to God; the Lord reveals himself as in a special sense Abraham’s God, and, in a corresponding special sense, recognizes Abraham as his servant. 2. In visible token of this election, and as a sign of the necessary separation it involved from worldly alliances and the course of nature’s depravity, Abraham was enjoined to leave his home and his kindred, and go forth, under the direction of God, into a region where he should dwell comparatively alone; 3. Then, in a compensation for what he had thus to sacrifice of natural good, or rather as a proof of the rich and plenteous bounteiousness connected with an interest in God, the patriarch obtains the promise of a land for a possession, and of a numerous and blessed offspring to inherit it. 4. And, finally, so far from having such distinguished honours and elevated prospects conferred on him for any selfish end, the blessing which he and his family were to be the first to enjoy, was for the world at large; he and his chosen line were to be, not a formidable sect, but an ever-flowing channel of highest beneficence: they were to be peculiarly identified with the cause of God, only that this cause might be more successfully maintained, and might ultimately diffuse its privileges and blessings among all the families of the earth. These points are all involved in the call addressed to Abraham, even in its earliest recorded form, Gen. xi. 1-4; and subsequent communications merely served to bring out more distinctly its specific parts, or to exhibit the principles on which it was to proceed to its realization.

Such was the word that came to Abraham, when still only a Mesopotamian herdman; and, romantic as the prospect might seem which it held out for his encouragement, he responded at once to the call, by an implicit faith and a child-like obedience. Departing from Haran, he took with him his nephew Lot, and all that belonged to them. When, however, he reached the land of Canaan, he met with what must have presented itself as a staggering difficulty; for he found it not a cultivated, not an uninhabited region, waiting, as it were, to receive him, “The Canaanite was already in the land,” Gen. xi. 6. But a fresh revelation assured him that this should prove no insurmountable obstacle, and that he should both have that land and a seat to inherit it; on which, we are told, he built an altar to the Lord, who had appeared to him, and called upon his name. But presently another difficulty arose. He was not well in the land of Canaan, to the temptation of the idolatry of Heaven; and even the poverty of Shem, which had some kind of general distinction conferred on it in divine things by the prophecy of Noah, was ready to be engulfed in the swelling stream of pollution; for the service of idols had already commenced among the better portions of that line in the generation to which Abraham belonged, Gen. xxii. 2. It was necessary, therefore, to adopt another course, and, for the sake of the general good of the world, to select a particular channel of blessing. This is the principle of the divine government, of which Abraham became the first living representative—individual election to special privileges, hopes, and obligations; primarily, indeed, for the behalf of those more immediately concerned, but remotely also for the benefit of others, may, with the express object and design that the particular, in this respect, might become the universal. Hence, the call to Abraham has these distinct and closely connected parts:—1. The elevation of himself as an individual, by the free choice of Heaven, to the enjoyment of a near and friendly relationship to God; the Lord reveals himself as in a special sense Abraham’s God, and, in a corresponding special sense, recognizes Abraham as his servant. 2. In visible token of this election, and as a sign of the necessary separation it involved from worldly alliances and the course of nature’s depravity, Abraham was enjoined to leave his home and his kindred, and go forth, under the direction of God, into a region where he should dwell comparatively alone; 3. Then, in a compensation for what he had thus to sacrifice of natural good, or rather as a proof of the rich and plenteous bounteiousness connected with an interest in God, the patriarch obtains the promise of a land for a possession, and of a numerous and blessed offspring to inherit it. 4. And, finally, so far from having such distinguished honours and elevated prospects conferred on him for any selfish end, the blessing which he and his family were to be the first to enjoy, was for the world at large; he and his chosen line were to be, not a formidable sect, but an ever-flowing channel of highest beneficence: they were to be peculiarly identified with the cause of God, only that this cause might be more successfully maintained, and might ultimately diffuse its privileges and blessings among all the families of the earth. These points are all involved in the call addressed to Abraham, even in its earliest recorded form, Gen. xi. 1-4; and subsequent communications merely served to bring out more distinctly its specific parts, or to exhibit the principles on which it was to proceed to its realization.

Such was the word that came to Abraham, when still only a Mesopotamian herdman; and, romantic as the prospect might seem which it held out for his encouragement, he responded at once to the call, by an implicit faith and a child-like obedience. Departing from Haran, he took with him his nephew Lot, and all that belonged to them. When, however, he reached the land of Canaan, he met with what must have presented itself as a staggering difficulty; for he found it not a cultivated, not an uninhabited region, waiting, as it were, to receive him, “The Canaanite was already in the land,” Gen. xi. 6. But a fresh revelation assured him that this should prove no insurmountable obstacle, and that he should both have that land and a seat to inherit it; on which, we are told, he built an altar to the Lord, who had
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Lot was led to fix upon a place of sojourn which lay actually beyond the bounds of the promised land, this land itself now remaining for the sojourn of Abraham, in pledge of its future occupancy. And hence, immediately after the departure of Lot, and pointing to the significance of the whole transaction, the Lord appeared again to Abraham, and said, "Lift up now thine eyes, and look from the place where thou art, northward and southward, and eastward and westward; for all the land which thou seest, to that will I give it, and to thy seed for ever." (Gen. xii. 15.)

At no great distance, apparently, from this period, another circumstance occurred, which brought out before the people of the land how high a place Abraham held in the consideration of God, and how much, even already, he was associated with the divine power and blessing. This was the invasion of the cities of the plain by Chedorlaomer, king of Elam, and others. (Verse 9.)

Involvement—leading in the capture of Lot, and the taking of much spoil. It was more immediately for the sake of rescuing his kinsman that Abraham was led to take part in this warlike fray; but, moved on this account by a divine impulse, as well as a brotherly affection, he rallied with his 318 trained servants, overtook the marauding host near Dan, in the north of Palestine, and, after slaying them by night, pursued them to the neighbourhood of Damascus, rescuing Lot and all the spoil they had taken from Sodom and the other places they had plundered. The whole of this spoil Abraham surrendered to the king of Sodom, in token of his freedom from all sinister motives in his military adventure, and of his solemn determination to avoid even the appearance of being enabled to the king of such a people. But one singular and instructive feature he paid in connection with it: he gave tithe of all to another king, to Melchizedek, the king of Sodom, and priest of the Most High God. This Melchizedek had gone forth to meet Abraham on his return from victory, and presented him with refreshment in bread and wine; thereby acknowledging Abraham as, under God, the deliverer of the country, and, on account of what he had done, bestowing on him the priestly benediction. That Abraham should have received this at the hands of Melchizedek, and should also have given him the tenth of the spoil, showed that he recognized in this man, not merely the rightful predecessor of an earthly prince, but the character of a true representative of the God of heaven; so that, in paying tithe to him, Abraham did homage to God, and confided himself but an instrument in the success which had been won. (Gen. xiv. 18, 19.)

Meanwhile, no advance seemed to be making in regard to that part of the divine promise—which naturally lay nearest to the heart of Abraham—the possession of a seed to inherit and transmit his peculiar blessing. The next scene in the patriarch's life presents him to our view as raised to fellowship with God in vision, and giving vent to the heavy thoughts that pressed upon his bosom, on account of his still existing childless condition. After God had assured him that he was his shield and his exceeding great reward, the anxious question burst from the patriarch, "Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" (Gen. xvi. 1.)

This drew from the Lord the solemn assurance, that Abraham should have an heir in the proper sense, his own veritable offspring; and not only so, but that from the seed to be given him there should spring a multitude like the stars of heaven. Abraham believed the word, contrary though it was to all present appearances, and even requiring at the outset to surmount what seemed natural impossibilities; he believed that God would do what he said, and "it was counted to him for righteousness." That is, his faith in God's willingness and power to fulfill the promised good, was taken in lieu of such righteousness as might, if he had possessed it, have entitled him to look for that good as a matter of debt. Losing sight of nature and self, he was ready to look for all to the infinite sufficiency and goodness of God. And so, there being an explicit engagement on the part of God, and a responsive faith on the part of Abraham, a covenant transaction was entered into, by means of sacrifice, for the purpose of ratifying, in a formal and solemn manner, what had taken place, and still further securing the mind of Abraham as to the inheritance destined for the promised seed. The materials were divinely chosen, and the transactions connected with them ordered, so as to be at once symbolic of the future and confirmatory of the present. The larger sacrifices were to consist of animals three years old—the three pointing to the three generations in Egypt, of which mention was going to be made; they were also divided into two equal parts, more distinctly to represent the two parties engaged in the sanctioning of the agreement, and then, amid a horror of great darkness which fell upon Abrahamics—prefigurative, as he was informed, of the troubles and conflicts which were, especially for three generations, to befall his posterity, and through which the covenant promise was to pass on to its accomplishment—there appeared "a smoking furnace, and a burning lamp passing between the pieces." This was the symbol of the Lord's glory, substantially the pillar of cloud and fire, formally visiting the sacrifice, and doubtless consummating it as a whole burnt-offering. And on the sacrificial act being closed, the Lord expressly assured Abraham, and "made a covenant with him," that the land in which he then sojourned should become the inheritance of his seed, specifying, as an additional ground of assurance, the boundaries of the land, and naming the existing tribes by which it was for the time occupied.

Notwithstanding, however, this formal and ratified agreement, another long period of inaction succeeded, which greatly tried the faith of Abraham; and entirely exhausted that of Sarah. The conviction at last established itself in her mind, that she must now abandon all hope of having any personal connection with the promised seed; and as the word of promise, even in its most explicit form, had only spoken of Abraham's offspring, the thought occurred to her, that the material headship must be destined for some other than herself, and that the nearest connection she could possibly have with the seed of blessing should be through her handmaid. A son thus obtained would be, in the strictest sense, Abraham's child, and might be Sarah's also by adoption. With this view she counselled Abraham to go in to Hagar, the Egyptian handmaid; and he too readily fell in with the advice. The evil consequences were not long in discovering themselves: the maid became chafed with the prospects of her condition, and treated her mistress with contempt. Domestic brawls ensued, which led to the expulsion of Hagar from the house—the providence of God thus setting its seal of disapproval on the connection that had been
formed, and the mode employed to work out the promise. But, by divine interposition, the immediate offspring on the part of Hagar was quickened, so that she returned and bore a son, Ishmael. Thirteen years more elapsed, during which everything, as far as we know, moved on with perfect equipoise, and the child grew upon the affections of Abraham, who, in spite of what had happened at the outset, had come to look upon him as the commencement of the promised seed. But when Abraham himself was on the verge of his sixtieth year, and Sarah was but ten years younger, the Lord again appeared to him, and as if all were yet to be done that was necessary to make good the word of promise, spoke again of making his covenant with Abraham, and multiplying him. There was no repudiation of the sacrifices; so far, what had taken place before was held to be still in force. But the ratification of the covenant was carried to a higher stage, by the appointment of a sacramental pledge and symbol of it, in the ordinance of circumcision. This was accompanied by a fresh assurance to Abraham that he should have a seed destined to grow into vast multitudes; and that came also the new and more specific information, that Sarah should give birth to a son, who should be the first of the illustrious progeny. In commemoration of the happy era, and in proof of the absolute certainty of what was spoken, the name of the patriarch was changed from Abimelech to Abraham [father of a multitude], and that of his spouse from Sarah [my princess] into Sarah [sacred], as had been foretold, not to one, but to many, destined to become the quarter of a vast and countless offspring. The tidings appeared at first almost to exceed belief. Abraham received what was spoken with a kind of joyful wonder, though presently the thought of what was implied in respect to Ishmael cast a shade of gloom over the prospect; and when the matter was, shortly after, through the visit of the angels, set forth distinctly before the mind of Sarah, she could scarcely believe for joy. But faith did spring up, through which also she received strength to conceive seed; and in the course of the following year Isaac was born to Abraham, when an hundred years old, and of a mother who was ninety.

This long delay in the fulfilment of the promise was no arbitrary postponement of the expected good, or needless prolongation of trial to the faith and patience of the parents. It was essentially connected with the covenant of promise, to show what kind of seed it was intended to secure, or how the seed should be entitled to look for its peculiar heriting of blessing. The first child of promise was to be in this respect, a sign to all coming generations—the primal type of the whole seed. And for this two things were necessary: the first of which was, that he should be emphatically the gift of God—not born in the ordinary course of nature, of the will of the flesh (as Ishmael was), but above nature, by the special agency of God; for what the covenant sought was, not simply seed, but a godly seed, such as might be recognized to be properly God's offspring. And though, in the great mass of those who should afterwards constitute the seed, its divine and distinctive impress could only be of a spiritual kind, yet, at the commencement, it was fit that the natural should go along with the spiritual, and correctly image it. Born as Isaac was, none could doubt his connection with the special interposition of Heaven; and all future parents, who might wish to have their offspring becoming true children of the covenant, were taught to seek for as real a work of God to make them so, though of a less outward kind. Most needful, therefore, was it for the great ends of the covenant, that Isaac, its first and typical offspring, should be born of parents so aged, that their bodies were in a manner dead, and were only rendered capable of producing seed by the supernatural power of God. Then, for the same ends, another thing was necessary—that the offspring of this supernatural power should be connected with a corresponding spiritually supernatural state of the part of the parents. The godly seed that was to issue from the covenant by the special agency of God, must not be expected otherwise than as the fruit of a godly parentage; and hence the postponement of the generation of Isaac till Abraham had not only attained to the higher degrees of excellence, but had also received the title of circumcision, the symbol of a purified condition. It was then only that the powers of nature were miraculously vivified in the aged pair for the production of the promised seed; and so the child born of them was the proper type of what the covenant aimed at, and what the symbolical ordinance connected with it indicated, namely, a spiritual seed, in which the divine and human, grace and nature, should meet together in producing true subjects and channels of blessing. In the Lord Jesus Christ these elements were to meet in their highest degree and most perfect form—not in cooperative merely, but in organic union; and the result consequently was, one in whom perfection was realized, at once the heir and the dispensary of all blessings. But the same things had, in a measure, to be found in the real children of the covenant, of every age; and these in whom they were not most likely to be of Israel, but they could not be to the Israel.

The supernatural vivification of the powers of animal life which took place in Abraham and Sarah after the full ratification of the covenant, while it accounts for the conception of seed by Sarah when past age, also explains how she should in her ninetieth year have attained the note of Abraham, king of Gerar, and been sought for as an object of desire, &c. The circumstance has often been objected to as unnatural by infidels and superficial critics, because they overlook the most essential fact of the case. In reality, both Abraham and Sarah had come, through the supernatural work of God upon their frames, to renew their youth. They had returned, in a manner, to the prime of life; and the story of Ablimelech's attempt to get possession of Sarah is perfectly in place. The only cause for wonder is, that the previous failure of the design resorted to by Abraham when in Egypt, should not have had the effect of preventing him from repeating it now. We can only account for his doing so by the extreme wickedness which he saw in Gerar, and which, as he alleged in his defence, forced on him the conviction, that "surely the fear of God was not there," Ge. xx. 11. Like one suddenly cast among lions, he caught at what seemed for the moment the only available refuge; and had it not been for the gracious interposition of God, all his hopes of blessedness—his future proof, even in the father of the faithful, that the stability of the covenant rests not on what they are to God, but what God is to them! Ablimelech was rebuked by God in a dream, and enjoined to release Sarah on pain of the most severe judgments. He obeyed; but in turn rebuked Abraham for the deception he had practised, though
the defence offered by the patriarch was received without any note of disapprobation. He even bestowed upon the patriarch costly presents, on the ground that he was himself in part to blame for what had happened, and that he owed the arrest of judgment to the intercession of Abraham as a man of God; so that they parted on terms of friendship, but with an admonition to Sarah to cultivate in future a more retiring appearance, that her beauty might prove less a snare to her.

With the exception of the temporary failure now noticed, Abraham appears, from the period of the full ratification of the covenant to have occupied a high moral position, and the procedure of God was conducted with an especial aim to sustaining the earning of personal holiness as the great end of the covenant. The distinctive bond of the covenant—the sacrament of circumcision—was a perpetual monitor to this effect, calling every one who received it to put off the old man of corruption, that he might walk in righteousness before God. The delay practised in regard to that part of the covenant which respected the promised seed, and the much longer delay that was to take place in regard to that other part which concerned the possession of the inheritance, "because the inheritance of the Amorites was not yet full," both pointed in the same direction, since they showed how prominent a place was to be given to moral considerations in establishing the provisions of the covenant, and how for its course of development was to rise above merely natural grounds and interests. Abraham himself enters into these views. He assents to the elevation of the divine plan. Angels visit him, as one with whom they might now have familiar converse. The Lord himself talks with him as a friend, and disposes to him the secret of Hebron respecting the cities of the plain, expressly because Abraham was now known to be one who would "command his children and his house after him, to keep the way of the Lord to do justice and judgment," as well as the patriarch, in turn, pleads with the Lord, in the full consciousness of his privileged condition; yet only in so far as he felt a regard to the interests of righteousness could justly carry him usually acquiescing at last in the destruction of Sodom and its kindred cities, as in accordance with the demands of righteousness. But Abraham reached the highest stage of spiritual perception and self-sacrificing devotedness to the will of Heaven, when, in obedience to the divine call, he went forth to offer up his son Isaac on the altar of God. The form in which this call came to Abraham made full and touching recognition of the greatness of the sacrifice it demanded: "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering." It was a trial, indeed, in the strongest sense, such as no parent on earth could ever afterwards be called literally to make, since no one ever should have a son on whose prolonged existence so much depended, and he called personally to put an end to it. The call might fitly be named a temptation, as it not only enjoined the patriarch to go and extinguish a life incomparably dear to him, but in the very act of doing so to destroy, as it might seem, the very object of faith and hope, and enact the most revolting sight of heathenism. Yet, though not in outward reality—God never intended that—it in heart and purpose of act must be done. It was no freak of arbitrary power to command the sacrifice, nor for the purpose merely of raising the patriarch to a kind of romantic moral elevation. It was for the purpose of exhibiting outwardly and palpably the great truth, that God's in that of working in the covenant of grace must have itscounter-part in man's. The one must be the reflex of the other. God in bestowing Abraham triumphs over nature, and Abraham triumphs after the same manner, in proportion as he is blessed. He receives a special gift, a child of hope, from the hand of God, and he freely surrenders it again to him who gave it. He consecrates his best, his all, in a manner, to the divine service. And the child of promise himself—the type, in his outward condition and history, of all who should become proper subjects and channels of blessing—he also must concur in the act; on God's altar he must sanctify himself, as a sign to all who would possess the higher life in God, that it implies and carries along with it a devout surrender of the natural life to the service and glory of God."—Topi?y of Scripture, i. p. 381.

By this extraordinary demand, therefore, the Lord sought to complete the instruction which the early circumstances of Isaac's life, as the first act of the covenant, were intended to impart, and to purge the affection of the patriarch toward his heaven-born child from the earthliness and corruption of nature. Great was the trial, thus, his faith in the truth and faithfulness of God had grown so much, that he was found equal to the task. He believed that as the dead weeks of Sarah had been supernaturally vivified by bringing this child into life, so the dead child himself could be restored to life again when the word and the will of God required it; and in this confidence he proceeded to carry out the injunction laid upon him—up to the last terrible act—when the Lord again interposed, and declared his acceptance of the surrender that had been made in principle and feeling, as equivalent, for the purposes aimed at, to the actual sacrifice. At the concluding a ram was provided for the burnt-offering in the room of Isaac—a more fitting type in this respect than Isaac could have been of the one great sacrifice for sin; and the venerable father of the faithful was sent away from the affecting scene with the seal of Heaven's highest commendation, and with the divine oath superadded to all the other bonds of the covenant, that its provisions should be fully carried out. Abraham had now risen to the highest exercise of faith, the evidence of which he was capable, and in his conduct had given a most possible reflex of the divine imaging so long for hand that actual surrender to death of the Son, the only Son, whom the Father from eternity loved, in order that the covenant might be fulfilled, and the way laid open for its members to everlasting life and blessedness. There is no need, however, when seeking to make out the proper significance of this part of Abraham's history, whether in its more immediate or its prospective bearing, to lay stress on the precise locality where the transaction was appointed to take place, or the subordinate circumstances connected with its performance. Whether the mount that was indicated to him in "the land of Moriah" was exactly the same with that, which was afterwards designated "Mount Moriah," and on which the temple was built, must, from the lack of definite information, remain somewhat doubtful; and even if we could be assured of it, the fact would be significant rather as connected with the typical things of the temple than with the antitypical in Christ; for it was not on Mount Moriah, the most sacred spot within the city, but in a place called Calvary, a place of pollution, without it,
that Jesus suffered. The particular spot and other incidental circumstances should be regarded only in the light of accessories, since either they, or others not materially different, must have accompanied the main transaction; this alone is important.

But few incidents are recorded in the remaining period of Abraham's life. He removed from Beersheba, which seems to have been his settled place of residence about the time of the offering up of Isaac, to Hebron, where Sarah died, an hundred and twenty-seven years old. At her death, and doubtless with reference to the future occupancy of the land by his seed, he secured as his own property a burying-ground in the field of Machpelah, in which, beside Sarah's, his own remains and those of his immediate descendants were laid. Some time after this, with the view of securing a suitable residence, he went by the hand of a trusty servant to the land of his kindred, and obtained for his son Isaac, Rebekah to wife. Finally, he took to himself a second wife, Keturah, of whose country and connections nothing is recorded; but by her he had several sons, to whom as to Isaac, he gave smaller portions, while he reserved the main part for Isaac. "He died in a good old age, an old man and full of years," an hundred thirty score and fifteen. He was buried by his sons Isaac and Ishmael in the cave of Machpelah, without an epitaph; but with a memorial that shall be ever blessed—a witness, while living, of the cunning result that flows from a cordial surrender to the will of God; and when dead, still speaking of the goodness which God has in store for them who fear Him, and who commit themselves in implicit faith to the direction of his word. Gen. xxv. 19.

ABSALOM. [father of remorse], a happy name, but a sad misnomer for the restless and aspiring youth with whom alone it stands connected in Scripture, and who, after embalming first a family, then a kingdom in turn, fell a victim to his own rashness and folly. Absalom was the third son of David, and his only son by Maachah, the daughter of Talmai, king of Geshur. 2 Sa. iii. 3. He was possessed of singular grace and beauty, so that he was esteemed when grown to manhood the handsomest man of his time. From the manner in which he is reported to have cultivated his hair, allowing it to grow till it is even said to have weighed two hundred shekels, 2 Sa. xv. 25, it is evident that he was extremely vain of his personal appearance, and bestowed the greatest attention on his exterior. Had his vanity, however, confined itself in this direction, it would have ended in simple folly; but in process of time it took a loftier aim. The first occasion that stirred his spirit into a flame was, indeed, one of an atrocious description, such as might well have thrown from its proper balance a wiser and more considerate spirit than his. This was the violence done to his full sister Tamar by Amnon, the eldest son of David—a violence accompanied by such contumacious deceit beforehand, and such heartless repetition afterwards, that it certainly merited the severest chastisement. David, we are told, when he heard of what had happened, "was very wrath," 2 Sa. xiv. 21; but he appears to have taken no decided action regarding it—mourned, doubtless, by the humiliating recollection of his own recent misconduct in the matter of Uriah, which had also been marked by extraordinary deceit and violence. The inaction of David served, indeed, as a serious excuse for the vengeful determination of Absalom, who could not tolerate the thought of such an injury having being done to his sister without signal retribution. But the better to effect his object, he journeyed in the meantime an easy indifference, intending to compass his object in a like manner and unexceptionable manner to that which had been practised by Amnon. For two years he restrained the impetuosity of his spirit, and at length, when all suspicions of evil had been lulled to sleep, he brought his long meditated purpose to a head, in connection with a sheep-shearing entertainment, which he was going to hold in Badahzer, a place at no great distance from Jerusalem, somewhere between Bethel and Jericho. He invited the king himself to this entertainment, not probably expecting, or even wishing the invitation to be accepted; but he more effectually to throw all parties off their guard, and prevent the idea from once entering their minds that any project of evil was contemplated. Accordingly, while David declined going, Amnon and the other members of the royal family went; and, in conformity with preconcerted arrangements, when Amnon had become intoxicated with wine, he was slain by the servants of Absalom. The other brothers were seized with consternation on seeing what was done, and apprehending a general slaughter, ran each for his life, and made as fast as possible for Jerusalem; but it was soon discovered that their apprehensions were groundless, and that the whole scheme had been concerted for the murder of Amnon. It is altogether a dismal story, and reveals a state of things in David's family which, had it not been disclosed to us by the faithful pen of inspiration, we could not have supposed to exist, or scarcely even have believed to be possible. In attempting to account for it a large portion of blame must undoubtedly be attached to the evil practice of polygamy, which, in David's family, as in every other, where it exists, necessarily beclouds the bosoms of brotherhood, and gave scope to feelings of jealousy and lust, for which otherwise place could not have been found. The children of the different wives living to a considerable extent apart, naturally came to look upon each other as so many related, yet distinct and separate circles; and the differences that existed among the several mothers, whether in original rank, or in congenial regard, could not fail to foster feelings in the children adverse to domestic harmony and affection. In particular, as Absalom's mother was the daughter of a king, and herself also, in all probability, like her children, distinguished for condescension of form, the children would readily think themselves entitled to some degree of precedence; and this could not but tend to inflame the unnatural desire of Amnon on the one hand, and on the other deep Absalom's determination to have his revenge. The offence, too, that had been committed, was aggravated by a certain measure of insolence and presumption in the manner of it. But along with this original root of evil in the household of David, there was the pernicious tendency of his own fatal backsliding in regard to Beersheba—a tendency that was sure to work with most disastrous effect in his own household, as the ill example of the parent naturally gave wings to corruption in the bosoms of his children, and rendered him well nigh incapable of administering a vigilant and wholesome discipline. The spirit of wickedness, therefore, first in Amnon, and then in Absalom, was but the fruit of the great moral defection which had tarnished the career of David, and of which the prophet gave him no doubtful intimation, when he
said, that the Lord would "raise up evil against him out of his own house." And all this was in order that the sword should never depart from it," 2 Sam. vii. 17.

In the murder of Amnon, Absalom had satisfied his revenge; but he had, at the same time, sealed his exclusion from the presence and court of his father. After such an atrocious procedure he durst not appear there; and accordingly he fled to Geshur, and put himself under the protection of his maternal grandfather, He absented himself there for three years. Whether during this time he kept up any correspondence with parties in Israel we are not told; but there can be no doubt, from what subsequently took place, that there were not a few at Jerusalem and elsewhere who wished him back. And the heart also of David, after it had recovered from the shock of Amnon's death, again longed after Absalom. Joab, with his worldly discernment, was not slow to perceive how the current was running; and anxious to have the credit of bringing about what he judged almost certain, long to take place, he employed a wise woman of Terosh to introduce the matter in a parable-like discourse to the king, and get him virtually committed to the principle of Absalom's recall, before the king was aware of his case being brought under review. When he did perceive the drift of the plan, he at once suspected that the hand of Joab was in the device, and was well pleased, we may readily conceive, when he found his suspicion confirmed. He would be satisfied, since so sagacious a councillor had taken the initiative, that the kingdom was ripe for the return of Absalom, and that he could gratify his personal feelings toward his son, without doing violence to the general sense of the community. Joab was therefore instructed to have Absalom brought back, 2 Sam. vii. 21, though the liberty to return was coupled with the restriction that Absalom should so far confine himself to his own house as to refrain from coming into the king's presence. The exiled youth gladly availed himself of the opportunity presented to him; but after his return he felt galleyed by the restraint imposed upon him. In truth, it was a piece of unskilful management to compel his return with such a condition, for it gave to his case an aspect of harsh treatment; and the haughtiness of society and courtly manners would becloud it as a sort of public calamity, that the man who was suspected to shine in places of fashionable resort should be kept under a cloud of disapprobation. The policy adopted was one of these half-measures, which, by what they withheld more than made the effect of what has been conceded. And when Absalom saw how matters had been working in his favour, he set his heart upon getting the restraint withdrawn. For this purpose he sought for an interview with Joab, in the hope that as Joab had so far effected his restoration, he might not be unwilling to accomplish what remained. But in this he was disappointed. Joab had probably by this time discerned the dangerous elements that were gathering about Absalom, and had some apprehension of the improper use that would be made of any further indulgence, if it were granted. He therefore declined seeing Absalom; but the latter, with that mixture of boldness and cunning, which appears to have formed so remarkable a feature in his character, put his servants on the project of setting fire to Joab's barley field, which adjoined to Absalom's, and thus in a manner forced Joab to a conference: and then, when having taunted Joab with the folly of

having brought him from a foreign exile only to shut him up to an exile at home, he succeeded in getting Joab's interest engaged in his behalf, and was shortly afterwards admitted to the presence of his father. Had there been any spark of right principle or honorable feeling in the bosom of Absalom, the forbearance and clemency which had now been extended toward him would have bound him with cords of unalterable attachment to the person and throne of his father. But the reverse was the case; personal vanity and ambition were his ruling principles; and he now addressed himself to the work of securing their full gratification. To understand aright this part of his career, we must endeavor to realize the exact position of matters at the time, and know the materials he had to work upon.

The eye of Absalom was steadfastly set upon the throne; and as matters then stood, there were many things to favor his attempt to reach it, could he only bring into play a sufficient amount of skilful management, while, if affairs were left to themselves, he had every reason to dread disappointment. Even after Ammon's death he was not absolutely the eldest surviving son; for Adonijah was his senior by birth, and, for anything we knew to the contrary, was still alive. More than that, a peculiar interest hung around another and younger son of David, Solomon, concerning whose words had been spoken and names imputed, which seemed too plainly to point in the direction of the kingdom, and of which Absalom could scarcely be altogether ignorant. 1 Kings xxii. 19, 20, 21, 22. Then there was the consideration of his own past wickedness, which he could not but regard as an obstacle in his way to the throne, by legitimate means, especially as the relation of his father to Saul had clearly enough shown, that moral considerations must have important weight, and David, with all his partial leanings, was not the man to set them wholly aside. Such things obviously left but little hope to Absalom be a fair and orderly course of procedure. But, on the other side, he had many advantages. He was, if not absolutely the eldest son, at least the eldest of any consideration, and the only son by a king's daughter. Royal blood on both sides flowed in his veins, and his appearance and manners were altogether kingly. His claims were thus within the very precincts of legitimacy; and, if he could but interest a powerful and influential party in his behalf, he had all the material for an imposing stroke of policy might carry him to the summit of his wishes. But for this, he must inevitably throw himself chiefly on the worse elements of society in his father's kingdom. The better portion were too enlightened in their views of the constitution of the kingdom, and too sensible of the benefits that had been reaped from David's administration, to encourage any policy hostile to David's interests, or at variance with the leading principles of his government. But there was a large class of another kind—an unhappy portion, whom Saul's policy had tended greatly to foster, and who, though they had yielded to the rising fortunes and military prowess of David, yet must often have sighed, amid his strivings after rightousness, for what they would call the good old times of Saul. Nay, it is not to be doubted that a very considerable number, both at Jerusalem and throughout the land, who had been wont by means of corruption and favoritism to secure their own ends, till the more stringent and impartial rule of David had put a check on their courses, would, in the latter days of his kingdom, feel as if they had many a grudge to

**Abraham**
satisfy, and something to hope for by a change. Such, in the actual state of things, were the elements of evil fermenting around Absalom, by skilfully working on which he might hope to make his way to the throne. He resolved to throw himself into the vortex, and to become—as we find from the Psalms of David written in connection with Absalom's rebellion, he actually did become—the head of the ungodly party in the kingdom of the part that sought the welfare of the times of Sanchon and strengthen themselves by worldly resources and plans of wickedness. In these psalms, such as Ps. iii. iv. xli. xiii. xc., David continually speaks of those who had risen up against him, as the patrons of unrighteousness, the forgers of lies, the enemies of God as well as of himself, yet 

slanders on the very ground of his adherence to the cause of righteousness and truth; so that he apparently regarded Absalom (though in this doubtless he was too much stayed by overweening personal affection, more as the seducer than the seduced—the tool of other men's malice and ambition, rather than the agent of his own. Absalom was precisely the man to conciliate the regard, and head the movements of this party. He was as capable as they were of working by fraud or violence. Then, his love of display, his fine chariots and horses, his numerous foot-runners and hand-some equipages, gratified their carnal tastes; and, promised, were he on the throne, to throw an air of splendour around the kingdom, even beyond what it had presented in the days of Saul. Added to this, there was his wonderful condescension and grace, his insinuating address, his apparent interest in every one's affairs, his readiness to sympathize with them in their matters of complaint, and anxiety to right their cause, had he but the power to do so. Ps. xv. and xv. These arts were successful; the discontented and ungodly party in the kingdom had found the man they desired; and it seemed right to hazard all in his interest, rather than continue longer under the faintly administration of David, and run the chance of having a like-minded successor to follow him on the throne.

The mode of carrying the plan into effect was characteristic of its nature; it began with a great lie. Absalom pretended he had made a vow to the Lord in Geshur, which required to be paid in Hebron. What it was we are not told; but in all probability he meant a Nazirite vow of separation for a certain time to the Lord, which was to be begun and terminated in Hebron, as a place more suitable than Jerusalem for such a service. It looked suspicious, that Absalom should have been so long in making any mention of such a vow, if he really had undertaken it; but the king desired no danger in the proposal, and gave him leave to depart. Presently, however, the secret disclosed itself; so many from Jerusalem and other quarters followed Absalom to Hebron, and among these persons of such high consideration, including Ahithophel, one of David's most trusty counselors, that the plot was seen at once to be widely spread as well as deeply laid. David perceived in a moment, when he heard how matters stood, that the old Sauline party, which had been so long smothered, had again revived in the conspiracy of Absalom; and, being confident that all the ungodly elements around him would draw in that direction, he saw that his safety was in flight. At the commencement of this flight, the open-mouthed slander and cursing of Shimei confirmed him in the fears he entertained, and showed how closely connected this outburst of rebellion in Absalom was with the smouldering spirit of attachment to the house of Saul. But while he thus had good reason to lose confidence in man, the psalms he hinted on the occasion strikingly exhibit the trust he still reposed in God. He rested in the belief, that He who had set the crown upon his head, in the face of the most furious opposition, would vindicate his right to hold it, in spite of all that were now against him. And so it proved. The success of Absalom indeed, was alarmingly rapid—it seemed as if all was yielding to his touch; Jerusalem opened its gates at his approach; and if he had followed the counsel of Ahithophel to pursue the king at once, and overtake him, when weary and downcast with his misfortunes, the triumph, humanly speaking, might have been complete. But God had provided to defeat the counsel of Ahithophel. The cunning and deceit which had carried Absalom so far on the wings of victory, met him in his council-chamber; his own measure was meted back to him in the skilful part played by Hushai, who urged delay; so that time was obtained for David and his adherents to rally their spirits and concert their forces; and when the final struggle came on, the tried and well-armed band of David completely routed the comparatively raw and undisciplined retinues of Absalom. Absalom himself fell by the hands of Joab, after having been caught in a thicket of the wood by his long hair; thus failing a victim at once to his hopeless vanity; and his unprincipled, heartless ambition.

The most affecting part in the whole story is the yearning fondness with which the heart of the royal parent continued to go forth toward his unnatural and worthless son. To the very last his bows moved in this direction. The charge given with emphatic earnestness before the battle, and heard by all the captains, was, "Deal gently for my sake with the young man Absalom." After the battle, as the messengers of victory came pestling on one another to the seat of the king, the first question put to each of them was, "Is the young man Absalom safe?" And when the sad tale fell on the monarch's ear, never did a more piteous lamentation burst from the lips of bereaved parent than was then pour'd forth. "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" A wonderful imagination must have hung around the man who, after such a career, could still be the object of such a clinging affection. But Joab had taken greatly better the change of Absalom's real position and proper deserts; and, rightly conceiving that there would be an end to all order and rectitude in the kingdom, if such an offender should be allowed to escape, he inflicted the fatal stroke, even in the face of the king's pressing injunction. Nor did David, on after reflection, condemn the deed; for while in his last charge he recounted things in Joab's past course by which he had made himself amenable to justice, not a word of rebuke is dropped over the part he took in the termination of Absalom's mournful career.

ABSALOM'S TOMB. The modern designation of a kind of sepulchral monument in the valley of Jehoshaphat, which stands close by the lower bridge of the Kidron. It consists of a square block, hewn from the rocky ledge, to which it originally belonged, ornamented on each side with engaged columns of the Ionic order, and surrounded with a circular building, which runs up into a low spire. The whole elevation is about
forty feet, and in the interior there is a small excavated chamber. How this composite structure should have come to be associated with the name of Abalam is quite unknown. But there can be no doubt it belongs to a much later period, and it certainly has no
cality, excepting that to one apprehension (whether it may be so in reality or not) it must be thought of as at the farthest possible remove from the heaven of light and glory—therefore, most naturally in the heart of the earth. It would seem to be some relief to apostate spirits to be allowed to leave this lowest hell—though they cannot thereby escape from the worse hell of their own bosom—and to prosecute schemes of mischief in the different spheres of terrestrial life and agency. Within certain limits this permission is granted them, not on their own account, but in subservience to the purposes of God's moral government among men. And when these shall have been accomplished, the bars of their eternal prison-house shall be finally closed upon them, and their doom in it rendered only more intensely miserable by reason of the wickedness they had practised on earth. 2 Th. ii. 11; Acts xx. 10.

In a more general sense the term abyss or deep is used of the state of the dead, in the passage paraphrased by St. Paul from Deuteronomy, and applied to our Lord's most profound humiliation—"Who shall descend into the deep (the abyss) that is, to bring up Christ again from the dead," Rev. x. 7. In dying, Christ's bodily part descended into the lower parts of the earth; and his soul also is conceived of as going downwards—cut off for a time from the land of the living; although in reality it entered into a state of most blessed repose, and enjoyed the sweets of paradise. So that nothing definitely local is to be inferred from such language as to the abode of departed spirits. (No. i. 11.)

ACCAD, one of five cities that were built by Nimrod in the land of Shinar or Babylonia, Gen. x. 10. It is supposed that a remarkable pile of ancient buildings,

known by the name of Akka-iis, and situated in Susaene, about nine miles west from the Tigris, may be the remains of the ancient city. But nothing certain can be ascertained on the subject, especially as so little is known of the original place itself.

[21] The so-called Tomb of Abalam. — From a photograph
ACCHO [Hb. Ἀκχω, probably aekh bolel, a seaport within the territory of the tribe of Asher, and about 30 miles to the south of Tyre. It was never won from the hands of its original occupants, and its earlier name with Greek and Roman writers was Ἀκα, but ultimately it was commonly known under that of Ptolemais, which it derived from Ptolemy, the first Egyptian king of that name, who greatly improved and strengthened it (Strabo, vii. 777; Ptol. Sic. xix. 23; Plin. Nat. Hist. v. 19, &c.; but among Europeans it is better known by the name of St. Jean d'Acre. It is associated with no important event in Old Testament history, and in the New is only mentioned once, when, in connection with the journeys of Paul, it was "the city to which we were to sail," and sailed from it (Acts xix. 1). It acquired its European name from having been assigned by the crusaders to the knights of St. John, by whom it was held for the best part of a century, and was again re-conquered by the Mameluke power in 1291. With the native population, however, it has always gone by the name of Akka, and is therefore, as remarked by Mr. Stanley, "a remarkable instance of the tenacity with which a Semitic name has ousted the foreign appellation imposed upon it. Ptolemais— the title which it bore for the many centuries of Greek and Roman sway—dropped off the moment that sway was broken; and in the modern name of Acre, the ancient Acco, derived from the heated sand-tract on which the town was built, reasserted its rights" (S Syn and Palæst. p. 204). The harbour of Acco is shallow, and can only accommodate vessels of comparatively small burden; but, as such it is, it renders the place of considerable importance, as there is no haven nearly so good in the immediate neighbourhood. It was hence designated by Napoleon the key of Palestine, and in his ambitions designs upon Egypt and the East he made a vigorous attack with the view of getting possession of it. But it made so gallant a resistance under the able command of Sir Sidney Smith, that the French were obliged to desist. It has since been the subject of several sieges, and has suffered much from the vicissitudes of war. So late as 1840, it was bombarded by Admiral Stopford, in connection with the operations which were then carried on for restoring Syria to the Porte. The trade, however, for Syria is now chiefly connected with Beyrut, and Acre has become relatively of much less importance. The existing population is reckoned about 12,000, of which one-third are Turks. The period of its peculiar glory was that of the thirteenth century, when, for a time, it formed the great stronghold of the crusaders (Gibbon's History, ch. lv.)

ACCHED [in the classical period of ancient Greece, it was a comparatively small province in the north-west of the Peloponnesus, extending along the Corinthian Gulf for about 65 English miles, with a breadth varying from 12 to 20. It was used in New Testament scripture, the name includes a great deal more; it comprehends the whole of the Peloponnesus, and the greater part of Greece proper, with the adjacent islands; so that the "regions of Achaia" in St. Paul, 2 cor. xii, are very much the same with the regions of classical Greece. This change was introduced after the conquest of that country by the Romans—not immediately, however, but after various temporary arrangements had run their course. Shortly before the gospel era, the whole of Greece was divided by Augustus into three provinces, the most southerly of which was called Achaia, comprehending, as already stated, nearly all that was wont to be understood under the general name of Greece; while to the north lay, first Macedonin, and then Epirus. The boundaries between the three provinces are nowhere exactly defined. Achaia, in the large sense now mentioned, was at first constituted a senatorial province, and was accordingly governed by procurators. But Tiberius changed it into an imperial province, when, as a matter of course, the government came to be administered by its own native kings (Tacit. ii. i. 76). Not long afterwards, however, it was again restored to the senate, and was presided over by a procurator even to the time of Justinian (Suet. Claud. c. 25). The events related in the Acts of the Apostles occurred, some of them before, and some of them after this latter change; and nothing but the most minute faithfulness and accuracy could have prevented the sacred historian from falling into error in the use of the terms. It was for a time supposed, even by some able commentators, that an error had been committed at ch. xviii. 12, where Gallio is represented as the procurator of Achaia, and alterations of the text were suggested to put the matter right. But more careful inquiry fully justified the accuracy of the historian, which

ACCHL A [Hb. Ἀκχό, probably aekh bolel, a seaport within the territory of the tribe of Asher, and about 30 miles to the south of Tyre. It was never won from the hands of its original occupants, and its earlier name with Greek and Roman writers was Ἀκα, but ultimately it was commonly known under that of Ptolemais, which it derived from Ptolemy, the first Egyptian king of that name, who greatly improved and strengthened it (Strabo, vii. 777; Ptol. Sic. xix. 23; Plin. Nat. Hist. v. 19, &c.; but among Europeans it is better known by the name of St. Jean d'Acre. It is associated with no important event in Old Testament history, and in the New is only mentioned once, when, in connection with the journeys of Paul, it was "the city to which we were to sail," and sailed from it (Acts xix. 1). It acquired its European name from having been assigned by the crusaders to the knights of St. John, by whom it was held for the best part of a century, and was again re-conquered by the Mameluke power in 1291. With the native population, however, it has always gone by the name of Akka, and is therefore, as remarked by Mr. Stanley, "a remarkable instance of the tenacity with which a Semitic name has ousted the foreign appellation imposed upon it. Ptolemais—the title which it bore for the many centuries of Greek and Roman sway—dropped off the moment that sway was broken; and in the modern name of Acre, the ancient Acco, derived from the heated sand-tract on which the town was built, reasserted its rights" (S Syn and Palæst. p. 204). The harbour of Acco is shallow, and can only accommodate vessels of comparatively small burden; but, as such it is, it renders the place of considerable importance, as there is no haven nearly so good in the immediate neighbourhood. It was hence designated by Napoleon the key of Palestine, and in his ambitions designs upon Egypt and the East he made a vigorous attack with the view of getting possession of it. But it made so gallant a resistance under the able command of Sir Sidney Smith, that the French were obliged to desist. It has since been the subject of several sieges, and has suffered much from the vicissitudes of war. So late as 1840, it was bombarded by Admiral Stopford, in connection with the operations which were then carried on for restoring Syria to the Porte. The trade, however, for Syria is now chiefly connected with Beyrut, and Acre has become relatively of much less importance. The existing population is reckoned about 12,000, of which one-third are Turks. The period of its peculiar glory was that of the thirteenth century, when, for a time, it formed the great stronghold of the crusaders (Gibbon's History, ch. lv.)

ACCOUSED. See ANATHEMA.

ACELDAMA, properly Ἀκελδάμα (stained field of blood), the name given to the plot of ground which was purchased with the reward of Judas' treachery, Acts i. 18. Its position is no further described, than that it is said to have belonged to the "Potter's Field." This undoubtedly identifies it with the valley of Hinnom; for what was called euphemistically the Potter's Field was, from ancient times, associated with that valley, &c. The portion of the valley of Hinnom which forms the southern declivity from Mount Zion, was very anciently used as a burying-place, and is studded with tombs, chiefly hewn out of the rock, but in which nothing of any historical interest has yet been found. The tombs themselves are rude and un tasteful; one of these, about half way up the hill, and directly opposite the pool of Siloam, stands, according to tradition, in the midst of the Aceldama of Scripture. Jerome connects it with the same spot, in his Onomasticon; and nearly all the earlier, as well as the later travellers, notice it in their descriptions of Jerusalem. Maimonides, Sandys, and Munnell each point out it in their works for purposes of burial in their day. We select only one of the latest accounts:—"It is a long, vaulted building, of massive masonry, in front of a precipice of rock, in which is apparently a natural cave. The interior is excavated to the depth of some twenty feet, thus forming an immense charnel-house. At each end is an opening, through which we have a dim view of the interior; the bottom is empty and dry, with a few half-decayed bones scattered over it. The charnel-house is first mentioned by Munnell: The bodies of the dead were thrown haphazard into it; and the soil was believed to possess the remarkable power of containing them in the short space of forty-eight hours (Sandys). The place does not appear to have been used for burial for more than a century, though some travellers affirm they have seen bodies in it within the last twenty years".—(Murray's Hand-book for Syria and Palestine.)
ACHAICUS, the name of a believer in the region of Achaia, and a delegate to the apostle Paul from the church of Corinth, i.e. xxii. Nothing further is known of him.

ACHAN, also written ACHAR, i.e. 7, which means troubling or distracting; and the probability is, that this slight change in the name was introduced for the purpose of rendering it significant of the character and history of the un-fortunate individual it refers to. Achan was the son of Carmi, of the tribe of Judah, and at the taking of Jericho was guilty of a trespass, in what is called "the accursed thing." Joel vii. 3, that is, he coveted for his own personal advantage a portion of the spoil of the place viz. a Babylonish garment, 200 shekels of silver, and a wedge of gold, which had been all put under the divine ban, and solemnly devoted to the Lord. This ban had been put upon the people and possessions of Canaan generally, but in a more special and emphatic manner it was laid on Jericho, as the first-fruits of the land, to show, as Hengstenberg justly states, "that the former possessors of the land were not exterminated by human caprice, but by the venge-ance of God; that their land and their goods were not bestowed upon the Israelites as spoil, but as a feud which He had claimed, and which He could not bestow on another vessel, to see whether he would faithfully render the service He was called to yield." The sin of Achan, therefore, was of a very heinous description; it was a virtual infliction of the ban on which Israel was granted to the children of Israel, and turned to a selfish account what should have been associated with the most sacred obligations. It carried also the spirit of idolatry in its train, and implied that, as the deed was done in secret, the God of Israel could neither see nor regard. Such a spirit, manifesting itself at such a time, required to be met with the most severe reprobation; as pregnant should it prevail with mischief to the whole community of Israel, and subverter of the design for which they were to be settled in Canaan. Accordingly, a revelation was appointed, under Providence, to be bestowed at Ai, to bring out in a palpable form the fact that there was something essentially wrong with the people; and when this had produced its due impression, and a general terror was spread among them, they were directed to the sin of Achan as the cause of the whole evil. The actual discovery of the offender was obtained by casting the lot, who then made full confession of his guilt, and was presently afterwards, with all his family, and even his cattle, stoned to death and burned to ashes by the assembled congregation of Israel.

The melancholy history of Achan gives rise to two questions: 1. Why should the sin of Achan have been imputed to the congregation at large, so that, on its account, the whole should have suffered a defeat? It was wrong, certainly, to hold this a case of imputation in the strict and proper sense, in such a sense as Achan's sin is imputed to his posterity, or the righteousness of Christ to his people. The connection in this case cannot, from the nature of things, be nearly so close. But the divine procedure clearly showed that there was a connection, and one that could not exist without a certain participation in the guilt, and a consequent liability to the punishment. It was an essential part of God's policy toward Israel, to treat them as one compact body—a regularly organized whole—to whose common welfare or adversity each individual contributed, and in which he, better or less, shared; individuals could not expect to attain to blessing apart from the whole, nor the whole apart from the faith and integrity of individuals. To impress this upon them from the first, as a matter of vital moment, terrible things in righteousness were done, and among these the disaster arising out of the sin of Achan. The people were made to feel, that the infection of a single member of the body was fraught with peril to the whole, and doubtless also more thoughtful minds were smitten with the conviction that, though but one man had committed the particular sin condoned, the tendency to fall in the same direction was far from being confined to him. 2. The other question connected with the case of Achan has respect to the severity of the judgment not only the culprit himself, but his entire family, and every living creature in his possession, being doomed to suffer with him the same terrible penalty. The ground of this undoubtedly was the same with that which involved the possession generally in Achan's unique, the close adjacent community in which it was necessary to maintain between one portion of the covenant people and another. Standing under one covenant bond, each was, to a certain extent, responsible for another's behavior; and the moral interconnection necessarily assumed its strictest form in the family circle. It was not, indeed, an unvarying and imperable connection; parents, according to the express enactments of Moses, Ex. xxiii. 7, were not to be put to death for their children, nor children for their parents. But the hand was still very close, and from the natural tendency of the heart to indulge evil, it could but rarely happen in Israel, that when the parent turned aside to iniquity, the members of his household should be found free from the contamination. The rather so, as then, greatly more than now, the family was dependent upon the oral teaching and living example of its head for the character it assumed. If, therefore, it might be too much to affirm, in regard to the case before us, that every member of Achan's family participated in his transgression, and hence shared in his condemnation, we may, at least, say that the spirit of Achan was but too probably characteristic of them all; and that, for warning to all future generations of the inevitable ruin sure to overtake families, if sin should get possession of those who stood at the head of them, the entire household and property of Achan were surrendered to destruction. Thus, in both the respects adverted to, the divine procedure is capable of a perfect justification; and the severity of righteousness displayed in it was fitted to make most salutary and wholesome influence upon the families of Israel.

ACHISH, the import of which is uncertain, occurs as the name of a king of Gath, at whose court David twice sought and found protection, 1 Sam. xix. 15; xxiv. 2; and probably also of another king of Gath, to whom, at a considerably later period, the servants of Shimei fled, 1 Kings iv. 9. The reception given by the former to David will be noticed in the account of David's life.

ACHMETHA, the ancient and well-known name of the principal metropolis of Media, It occurs, however, only once, Eze. 39:1, where we are told, the decree of Cyrus respecting the restoration of the Jews was found "at Achmetha, in the palace that is in the province of the Medes." In the Apocrypha and Jos. ii. 24, as the place of the coronation of the king of Media, and in 1 Macc. vi. 15, in the translation rendered Antioch, the capital of Syria. The Chronicler, however, ascribes the building of the temple of Solomon to this king, 1 Chron. v. 26, and ascribes to him the establishment of the government of Babylonia, 2 Chron. xxx. 2; 31. 2. It is probable then that Achmetha is to be identified with Babylon, or Babylon-Behar, the name of the principal city of the Medes, as the place of their residence. In 1 Macc. ii. 9, the king of the Medes is called Ethan; and in 1 Macc. x. 1, ascribed to one Cyrus, the son of Darius; and in 1 Macc. xi. 14, ascribed to one Xerxes, the son of Darius. The city appears to have been the capital of the Medes; and hence, as the seat of the government, to have been called "the palace that is in the province of the Medes."
Ecbatana is the name used. That it was a strongly fortified place is evident from many notices in ancient history; such as, that, after the disastrous battle of Arbela, Darius fled thither, as to a place of comparative safety (Arrian, Jasp. iii. 19): that Alexander transported to it the plunder he had taken at Babylon and Susa, &c. The building of the walls of the city, which probably formed the most important part of the fortifications, is ascribed, at the commencement of the apocryphal book Judith, to Arphaxad. But who this king Arphaxad might be is quite uncertain; and Herodotus makes Deioces the chief founder of the city, as a place of note and security, and represents it as having been surrounded by seven concentric walls, each inner one rising with its battlements above the one immediately before it (b. i. 79). But this is only to be taken as a matter of report—by some it is even held to be entirely fabulous; and certainly it does not square well with the account of Polybius, who states that the city had no walls around it, but possessed a citadel of enormous strength. It is unnecessary here to enter into any further details on the subject, as nothing depends on it for the illustration of Scripture. The common tradition identifies the modern Hamadan with the ancient Ecbatana, which stands on the slopes of the Elamid, the an-

scene of disquietude and sorrow; 1 Esa. xvi. 1, 13, "I will give her the valley of Achor for a door of hope"—in other words, I will bring to an end the tribulations arising out of sin, and substitute in their room the joyful anticipations of uninterrupted life and blessing.

ACHSAH [auee\-, a daughter of Caleb. In conformity with customs not unknown in ancient times, she was promised in marriage by her father to the man who should take the city of Kirjath-sepher, or Debir. This feat was accomplished by Othniel, the nephew of Caleb, who accordingly received Acsah for his wife, Jgs. xvi. 16, 17; Jos. i. 12, 13.

ACHSAPH [cachantur;], a town in the tribe of Asher, Jos. xi. 1; xix. 25; supposed by some to be the same as Archo, and by others as Achzib. The latter supposition is certainly improbable, as Achzib is also mentioned in Jos. xix. 29.

ACHZIR [deceitful, lying), the name of two towns, of which very little is known. 1. A place situate in the tribe of Judah, the precise locality of which is nowhere defined, Jos. xi. 19. 2. Another, and apparently more considerable place, within the boundaries of the tribe of Asher, about 10 miles to the north of Acre. The Israelites were at first unable to drive out the Philistines from it, Jns. xix. 3, and nothing is afterwards mentioned of it in particular. It still survives under the name of Dura.

ACRE OF LAND, as used in Scripture, is a less exact term than an English reader might suppose. It properly a plere, namely, such a quantity as a yoke of oxen might plough in a day—perhaps from a half to three-quarters of an imperial acre, S. S. xv. 13, 19, 46.

ACTS OF THE APOSTLES, the name commonly used to designate the fifth book in the New Testament scriptures. It obtained this title at a very early period, though sometimes the epithet holy was prefixed to apostles, and sometimes also it was reckoned among the gospels, and called the Gospel of the Holy Ghost, or the Gospel of the Resurrection. The common designation, however, has always been that which is still in use; and the early and all but unanimous tradition of the church assigns its human composition to the pen of the evangelist Luke. This tradition is supported by various grounds of an internal kind. 1. According to the prevalent notion it has been written by the same person who composed the third gospel, and for the more immediate benefit of the same individual (Theophilus); and by the concurrent voice of all antiquity that Gospel is attributed to St. Luke. 2. There is a striking similarity in the style of this book and of the third Gospel, such as might naturally be looked for in the writings of the same author: the dialect, like that of the Gospel, is in general less Hellenistic than that used by the other evangelists, and it contains a considerable number of words and phrases which are rarely, often never, found in any other books of New Testament scripture, except the Gospel of Luke. As many as
fifty of these have been pointed out—see, for example, Davidson's Introd., § 1. 3. In the latter part of the narrative, from ch. xvi. 10, onwards, the writer usually includes himself in the party of Paul, and speaks as one who had been an eye-witness of many of the transactions which took place; so, in particular, he writes at ch. xx. 5; xxi. 1; xxvii.; xxviii. Now, we know of no other person who was on such a footing of intimacy and companionship with Paul, if from this can be properly understood, the evangelist Luke. We cannot, with some in later times, understand it of Timothy; for at ch. xx. 4, 5, Timothy is mentioned among others who accompanied Paul into Asia, and who, it is said, "going before married /Joas at Tarsus," implying that the historian was a different person from any of those specified. Nor can we, with others, suppose Silas to have been the person so identifying himself with the apostle; for Silas is once and again spoken of in the third person, and in ch. xx. 22, when first mentioned, it is spoken of in a way the writer could never have done of himself, as a "chief man among the brethren." Then, though Luke is not mentioned by name in the history, yet we know from the allusions in the latter epistles of Paul, that he was a bosom friend and close companion of the apostle; in Phil. 2, he is named as one of his "fellowservants," in Col. iv. 11 as "the beloved physician," and in 2 Tim. iv. 11 as the one faithful friend who abode with him to the last, when so many forsook him. So that not only had Luke gone with the apostle into Italy, but he continued to hold with him there a peculiarly close and enduring relationship; and the whole of the incidental notices concerning him, and the relation he held to the apostle, combine with the tradition in pointing to him as the companion who wrote, who alone, so far as we know, could have written, such an account of the life and labours of Paul as is found in this book.

As to the sources from which St. Luke drew his information, and respecting which German critics have been wont to discourse at great length, though to little purpose, there is no need to go into any particular inquiry. For the latter half of the book, the man, who was the bosom friend of the apostle to whom it all relates, and himself also the almost constant eye-witness of the transactions described, had no occasion to go in quest of original sources; he had these beside him, at first hand. And as regards the historical details given, and the discourses recorded in the earlier part, there can be no reasonable doubt that he took substantially the same course with this portion of his narrative, that he did in narrating the events of our Saviour's life, namely, sought and obtained a "perfect understanding of those who were eye-witnesses and ministers of the word," etc. While in all things guided by the supernatural direction of God, he could not, on that account, be the less, but would rather be the more careful, to make use of the most authentic means within his reach for knowing precisely all that he undertook to relate of the first planting of the Church of Christ.

Of this we shall be the more satisfied, when we reflect upon the high design with which he wrote this sequel to his gospel history. A somewhat partial and superficial view has very commonly been taken of the book. The very name given to it—"Acts of the Apostles"—is itself a proof of the undue regard that has been had to the merely external aspect of its contents, and has also served to perpetuate the tendency so to view it, as if what we had chiefly to look for here were a historical account of the life and labours of our Lord's apostles after he had left them! Were that all, every one must be struck with the extremely defective nature of the work, and must also feel that in its object it occupies a much lower position than the Gospel of which it purports to be the continuation. But by the sacred historian himself, the two are most closely connected together: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach;"—it was but the beginning of his mediating agency that the historical account in the Gospel had embraced, though it reached from his birth to his resurrection; and now—such is the fair inference from the words taken in connection with what follows and the position of the verb, ἀρχάγορα, before Jesus, in the original, makes the inference still more obviously natural than in the translation—so, in this second account we proceed to exhibit the continued operation of that agency, and the results it accomplished among men. Jesus still is the great subject of the evangelist's delineations—the real spring of the movements he describes; only Jesus with drawn within the veil, and from the sanctuary above operating by the grace of his Spirit upon the souls of men, and actually setting up the kingdom, which it was the purpose of his mission to establish in the world. Hence, as justly stated by Bamgarten, who, in his work on the Acts, has the merit of awakening attention to this higher aim of the book, Jesus, as the already qalled king of Zion, appears, on all suitable occasions, as the ruler and judge of supreme resort; the apostles are but his representatives and instruments of working. It is he who appoints the twelfth witness, that takes the place of the falllen apostle, ch. ii. 43; he who, having received the promise from the Father, sends down the Holy Spirit with power, ch. vii. 43; he, who comes near to turn the people from their iniquities and add them to the membership of his church, ch. v. 29; he who works miracles from time to time by the hand of the apostles; who sends Peter to open the door of faith to the Gentiles; who instructs Philip to go and meet the Ethiopian; who arrests Saul in his career of persecution and makes him a chosen vessel for the Gentiles; in short, who continually appears presiding over the affairs of his church, directing his servants in their course, protecting them from the hands of their enemies, and in the midst of many that was adverse, still giving effect to their ministrations, and causing the truth of the gospel to grow and bear fruit. We have therefore in this book, not merely a narrative of facts, which fell out at the beginning of the Christian church, in connection more especially with the apostolic agency of Peter and Paul, but we have, first of all and in all, the ever present controlling administrative agency of the Lord Jesus Christ himself, sheathing forth the powers of his risen life, and giving shape and form to his spiritual and everlasting kingdom. If this leading idea is kept in view, it will present the book of Acts to the mind as in scope and aim perfectly akin to the Gospels, and will also supply a connecting thread to bind together into a consistent whole the apparently isolated and somewhat occasional notices it contains. Nor, if contemplated in the light now suggested, will it appear accidental, that the history should terminate with Paul's work at Rome, as it commences with the work of the twelve in Jerusalem; for the commission of Christ to his ambassadors was, that they should preach the gospel among all nations.
beginning at Jerusalem; and in Rome, the centre and capital of the heathen world, the different nations might be said to have their representation. The truth of the gospel, when once fairly planted there, might well be regarded as in the act of taking possession of the world. It is probable, however, that other and more local reasons conspired to induce the evangelist to conclude his narrative when he reached the period of Paul's imprisonment at Rome. That period formed a sort of terminating point, as well as a long pause in the apostle's labours; and we can easily suppose that with the materials collected of the past, and amid the uncertainties of the future, the evangelist might deem it proper to bring his account to a close.

When we turn from the great design and object of the book, to think of the precise period and order of its particular parts, many difficulties present themselves. It is for the most part but an approximation that can be attained; and commentators differ considerably in respect to the dates they assign to specific facts. Since the careful investigations of Wischer, however (Chronologia der Apostolaschichen Zeitalter), there has been more of general agreement as to the leading points. Taking the vulgar era of our Lord's birth as three or four years later than it should have been, we may say the history of the Acts reaches from A.D. 39 to A.D. 62. The persecution connected with the martyrdom of Stephen may be assigned to the year 36 or 37; the council at Jerusalem to decide respecting circumcision took place about the year 50, before which Paul's first missionary tour had been accomplished, and shortly after which his second tour commenced. It was during the year 60 that Felix was superseded by Festus, at which time Paul was, and had for two years already been in bonds. In the following year he arrived at Rome, and continued, with the degree of liberty granted him, to preach the gospel there for two years more; so that about the year 63 the sacred historian concluded his narrative, and most probably about the same period gave it forth to the world.

The events comprised within the thirty-three years over which the history stretches, may not unnaturally be ranged under three great divisions. Paley, in his Evidences, ch. ix., has adopted this division coining it, however, with quite improbable dates, and since his time it has been very commonly recognized. The first period embraces the strictly Jewish age of the New Testament church—the period during which the preaching of the gospel was confined to the circumcision, and the converts to the faith consisted only of believing Jews. This stage reaches to the death of Stephen, ch. vii., and probably occupied the first six or seven years of the Church's history. The second stage—already prepared for by the nature of Stephen's preaching—began with the persecution which ensued on his death, and which dispersed many of the disciples through Samaria and Galilee; and, in the case of some, as far as Antioch, Cyprus, and Phoenicia. Wherever they went, we are told, "they preached the word," and with a success which far exceeded their expectations; but it was still only to the Jews, ch. xi. 19, at least to none but the circumcised; for the Samaritans also shared in the benefit, though they held only a sort of intermediate position between the Jewish and Gentile portions of the world. But in this case they were reckoned as more properly belonging to the Jewish, since they practised circumcision, and so came within reach of the gospel call, as then understood. At the close of this period there were churches not only in Jerusalem, but also in Samaria and Galilee, Cosma, Antioch, and still more distant regions, ch. x. 36; xi. 21. Another and third era commences with the conversion of Paul, and the admission of the family of Cornelius into the bosom of the Church, which were probably not far removed, though we may suppose the conversion of Paul to have been somewhat earlier. The great advance now made was the opening of the door of faith to the Gentiles, simply as Gentiles; that is, without having submitted to circumcision and passed through the Jewish yoke. The apostles knew from the first our Lord's intention to extend the blessings of the gospel to the Gentile portion of mankind; the original commission given to them before he left the world was to make disciples of all nations; may, to preach the gospel to every creature. But the idea seems still to have hung upon their minds, that to receive the Christian faith the Gentiles must first submitted to the yoke of Judaism. Now, however, by the descent of the Spirit on the family of Cornelius, while still uncircumcised, and by the calling of one who was to be sent as an apostle especially to the uncircumcised Gentiles, the bonds were in a manner burst, and the Church entered on her course of expansive development and world-wide diffusion. With the exception of the circumstances growing out of this important event at Jerusalem, and a few other occurrences about the same period, the remaining portions of the Acts are taken up in tracing the progress of this last phase of things, as connected with the life and labours of him who was more especially charged with its accomplishment.

Beside the benefit yielded by the book of Acts from the account preserved in it of these successive stages in the early history and planting of the Christian church, it contains materials, more particularly in its later portion, of immense value for establishing the authenticity and genuineness of the New Testament writings. It has been by means of a minute and careful comparison of the accounts in these with the allusions in St. Paul's epistles, that a most convincing, and, we may say, an irrefragable argument has been formed in proof of the historical verity of both. It is to Paley that the honour is due of exhibiting this proof, and establishing the argument grounded on it in a manner which leaves little to be supplied; and his Horæ Paulianæ will ever remain a monument of his fine discrimination, practical sagacity, and solid judgment. If the original writings of the New Testament had been more studied on the Continent in the spirit and principles of this work, many a vain and groundless theory would have been checked in the bud.

The more special helps for the study and interpretation of the book of Acts are, beside the general commentaries on the New Testament, the work of Bammarten already referred to, now translated, and forming part of Clark's Foreign Library—a work in some parts fanciful, in others prolix and involved, but abounding with profound thoughts, and pervaded by an elevated spirit; Bisse on the History of the Acts confirmed from other authors; Price's History of the Planting of the Christian Church by the Apostles (forming part of Clark's Biblical Cabinet); The Life and Letters of the Apostle Paul, by Conybeare and Howson; Wieseler's Chronologie; Hacket's Exegetical Commentary; Alexander's Commentary, &c.
ADAM (from ADAM, the first man) occurs as the name of one of the wives of Lamech, Gen. 4:19; and also of one of the wives of Enos, Gen. 4:23; who have been originally called Judith, ch. xxv. 31; but, in accordance with a practice quite common in the East, with a change of state there was assumed a change of name.

ADAM (to be red, or, as some put it, earthed, ruddy), the name given to our first parent, and from him the common designation in Hebrew of mankind at large. It seems at first thought somewhat strange, that the head of the human family should have received his distinctive name from the afflity which he had, in the lower part of his nature, to the dust of the earth— that he should have been called Adam, as being taken in his bodily part from adamah, the ground; the more especially as the name was not assumed by man himself, but imposed by God, and imposed in immediate connection with man's destinaion to bear the image of God:—"And God said, Let us make man (Adam) in our image, after our likeness." &c. This apparent inconsistency has led some, in particular Kierkegaard (Die Schriften zur Philosophie und Theologie, p. 133), to explain the etymology of the term— to make Adam a derivative of anah, 37, to be like, to resemble. Kierkegaard, however, in his Psychology of the Bible (Psychologie der Bibel, p. 194, has objected to this view, both on grammatical and other grounds: and therefore we do not see the force of his grammatical objection to the derivation in question; yet we think he puts the matter itself rightly, and thereby justifies the received opinion. Man got his name Adam from the earth, adamah, not because of its being his characteristic dignity that God made him after his image, but because of this, that God made after his image one who had been taken from the earth. The likeness to God man had in common with the angels, but that, as the possessor of this likeness, he should be Adam, this is what brought him into union with two worlds—the world of spirit and the world of matter—rendered him the centre and the head of all that had been made, the fitting testimony of the whole work of creation, and the motive principle of the world's history. It is precisely his having the image of God in an earthen vessel, that, while made somewhat lower than the angels, he occupies a higher position than they in respect to the affairs of this world, Ps. viii. 5; Rom. 8. 4.

To pass, however, from the name to the reality, the account given of Adam in Scripture must always be interesting and important, from the relation in which, as the first man, he stands to all the families and generations of mankind. In this respect the subjects ofchief moment connected with his history divide themselves into three parts:—1. The simple fact of his creation at a definite stage in the natural history of the world. 2. The state in which he was created, with the constitution of things under which, in that state, he was placed. 3. The loss of his original condition by transgression, and the immediate and remote consequences thereupon arising.

In regard to the first of these points, the representation given in the first chapters of Genesis is, that Adam was absolutely the first man, and was created by the direct agency of God; that this act of creation, including the immediately subsequent creation of Eve, was in a series of creative acts, which extended through a period of six days (whether natural days or not will be the subject of future inquiry under the article Creation); and that, as every higher act in this consummating act had been made with a view to the future support and well-being of man, so, when Adam and his spouse were brought into being, they were placed over all as the proper heads of the world, and had its best things subordinated to their use. This scriptural account is, of course, entirely opposed to the atheistic hypothesis, which denies any definite beginning to the human race, but conceives the successive generations of men to have run on in a kind of infinite series, to which no beginning can be assigned. Such a hypothesis, originally propounded by heathen philosophers, has also been asserted by the more extreme section of infidel writers in Christian times. But it will scarcely find any advocates in the present day. The voice of tradition, which, in all the more ancient nations, uniformly points to a comparatively recent period for the origin of the human family, has now received conclusive attestations from learned research and scientific inquiry. Not only has the remains of human art and civilization, the more they have been explored, yielded more convincing evidence of a period not very remote when the human family itself was in infancy, but the languages of the world also, when carefully investigated and compared, as they have of late been, point to a common and not exceedingly remote origin. It is no longer probable only," says Sir William Jones, "but absolutely certain, that the whole race of man and derived from Iran in Western Asia as from a centre, whence they migrated at first in three great colonies, and that these three branches grew from a common stock which had been miraculously preserved in a general convulsion and inundation of this globe." And Benson, writing still later, states it as "the result of the most accurate linguistic inquiries, that a regular, not stray coincidence merely, has been proved to exist between these great families of language, spreading from the north of Europe to the tropic lands of Asia and Africa—a coincidence not in radical words only, but even in the formative words and inflections which pervade their whole structure, and are interwoven, as it were, with every sentence pronounced in each of their branches. All the nations," he adds, "which, from the dawn of history to our days, have been the leaders of civilization in Asia, Europe, and Africa, must consequently have had one beginning." The same conclusion substantially is reached by Dr. Donaldson, who, after stating what has already been accomplished in this department of learning, expresses his conviction, on the ground alone of the affinities of language, that "investigation will fully confirm what the great apostle proclaimed in the Areopagus, that God hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts 17:26). The conclusion is still further confirmed by the results that have been gained in the region of natural science. The most skilful and accomplished naturalists—such as Cuvier, Blumenbach, Pritschard—have established beyond any reasonable doubt the unity of the human family in a species (see particularly Pritschard's "Elements of Man") and those who have prosecuted geological researches, while they have found remains in the different strata of rocks of numberless species of inferior animals, can point to no human petrifications—none, at least, but what appear in some comparatively recent and local
formations—a proof that man is of too late an origin for his remains to have mingled with those of the extinct animal tribes of preceding ages.

So far, therefore, the account given in Genesis of the origin of the human race by the creation, last of all, of a human pair, stands accredited and established by the most careful investigations of human reason. Tradition, learning, science, in their maturest form, have poured in their contributions to support the testimony of revelation. And for another form of the atheistic, or at least antiscipratical, hypothesis, that the human family, instead of being all descended from one pair, may have sprung from several pairs created in different quarters of the globe, or possibly not so created, but developed by spontaneous generation out of some inferior species of the animal creation—as regards this aspect of the matter, the same reasons which meet the other form of objection are equally applicable here: for a variety of original pairs either developed or created is entirely at variance with the established result of a single species, at once essentially different from all others and, at the same time, knit together by the bonds of internal affinities of thought and speech, and issuing from a common, not very remote centre. Science generally can tell of no separate creations for animals of one and the same species; and while all geologic history is full of the beginnings and the ends of species, "it exhibits no genealogies of development" (Miller’s Testimony of the Rocks, p. 21). So that the natural history of man in the Bible, as embodied in the account of Adam’s creation and its results, is the only one that is borne out by the deductions of science and learning. And that, when created, he must have been formed in full maturity, as Adam is related to have been, was a necessity arising from the very conditions of existence. To have been able even in the most favourable circumstances to meet the demands of nature, and provide for the support of himself and his offspring, he must have had from the first what others can acquire only by degrees—the strength, the sagacity, the prudence, which belong to the manhood of life. Had he been created otherwise, or had he even been placed, when created, in a situation ill adapted to the comfortable maintenance of life, where should have been for him the divine wisdom and beneficence? And how could existence have been preserved without a succession of miracles? The earth at large required to undergo a process of preparation, in order to become a fit habitation for a being of such capacities and wants. And not only so, but the particular region where the first parent of the human family was to be located, must also have required (if goodness profided over his destiny) to be the most select and fertile spot within its bounds. Accordingly, when God had formed man, he placed him in the garden of Eden, which he had specially prepared for him, with fruitful herbs and trees, and whatever was good for food and pleasant to the eye.

2. We turn now to our second point of inquiry—the state in which Adam was created, and the constitution of things under which in that state he was placed. The introduction of Adam and Eve last in the order of creation, implies, as already stated, the relative superiority of the species to which they belonged; they appeared as the culmination of a creative series. This impression is confirmed and defended by both the accounts given in the two first chapters of Genesis of Adam’s creation. That in the second chapter, which relates more especially to his body and organization and his animal life, still indicates his place to be above the rest of the animal creation. “And the Lord God,” it is said, “formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.” The material, indeed, out of which the formation was made, is earthy—“dust of the ground,” though of that ground the finer particles; and the result produced, so far as here indicated, is not specifically different from what belonged in general to the animal creation; for in the case of the inferior orders also, it is given, ch. 1:27, as the result of the creative act, that each after its kind became “a living soul,” or “living creature,” as our English Bible there renders the Hebrew phrase. We may not, therefore, say that God’s having breathed into man’s nostrils the breath of life, and thereby made him a living soul or creature, of itself rendered him essentially higher and better than the others that preceded him. But still there is a manifest difference, and on this side a marked superiority—not merely in his being produced as the last and crowning act of the creative energy of God, but also in the very mode and style of his creation. The living creatures generally, which were formed to dwell upon the face of the earth, are represented as coming forth from the earth when impregnated with the creative power of God’s Spirit, and assuming as they rose into being their several distinctive forms, like so many items in a great mass of animal existence. But in the case of man it is not the spirit-impregnated earth that brings forth; it is God himself who takes of the earth, and by a separate individualizing act, fashions his frame, and breathes into it directly from himself the breath of life—a distinct personality, and in the attributes of that personality, a closer relationship to God, a form of being that might fitly be designated “God’s offspring.” Act. vii. 28. This is plainly what the narrative of Adam’s creation ascribes to him, in contradistinction to the beasts of the field. And so it was understood by Elihu, in Job xxxiii. 4, when he said, “The Spirit of God hath made me, and the breath of the Almighty hath given me life”—i.e., so made and so endued me, that I have in me somewhat that is of God, and can again give it forth for the understanding and profit of others.

This, however, becomes still more plain—the incomparable greatness and superiority of nature in Adam, and through him in humanity at large, impresses itself upon us yet more forcibly in the other account of his creation, which has for its leading aim the exhibition of that wherein he differed from the inferior creatures. After the earth, at the divine bidding, had brought forth these, the Lord said, “Let us make man in our image, after our likeness: and let them have dominion,” &c., “So God created man in his own image, in the image of God created he him: male and female created he them.” Here the prominent point obviously is, not man’s relation to the living creaturehood, but his relation, as the highest of earthly creatures, to God—the resemblance of the created to the Creator. And in giving expression to this, it will be observed, two terms are used, “in our image, after our likeness,” which, though nearly related in meaning, are not quite identical. The one has respect more to the form, the other to the substance or ground on which that form is based; man was constituted in his being the shadow (so taken originally imports), the visible reflex of God, and, in
order to be this, he received the impress of his likeness. It may seem to savour of the carnal to speak of a form in God, as if it ascribed to him something like corporeal lineaments. But possibly such an impression only arises from our imperfect conception of spirit, which, while opposed to corporeity, may be perfectly compatible with form; and certainly, what seems implied here as to form in God, is in other parts of Scripture distinctly indicated: as when the Psalmist gives vent to the expectation of his heart in the words, "I shall be satisfied when I awake with thy form;" for so it should be rendered, Ps. viii. 15. Unoubtedly, however, the resemblance to Deity, in which man was made, has respect, primarily and fundamentally, to the soul; like God he was formed with an intelligent, rational spirit, with an understanding and a will of its own, capable of going forth in free and controlling agency upon all around it, and disposed by the innate bent of its faculties to employ its powers to wise and righteous ends. The implantation of such a spirit in man was rendered him, as by right of nature, the lord of this lower world, and, as such, the representative of Deity. But a spirit so formed required for its calling and destiny a corresponding framework; a body skilfully adapted to be the organ of its communications with the external world, to express its feelings and execute its purposes; so that if his spirit is the immediate likeness or image of God, his body is the image of that image; and in what he does through the instrumentality of this body—in the actual results of his thoughts and inclinations—there was from the first designed to be, and there should in reality ever have been, exhibited a shadow of Godhead.

Such, according to the account in Genesis, is the high place assigned in the work of creation to man, primarily as an intelligent and moral being, and secondarily as possessing a fitting bodily organization. As the two were by the divine Architect linked together into one compound personal being, so in both man holds the same relative superiority; in his bodily structure, not less than in his intellectual and moral nature, he is the crowning act and issue of creation. And it is singular, that in this respect also modern science lends its confirmation to the handwriting of Moses. It has discovered, by searching into the remains of preceding ages and generations of living creatures, that there has been a manifest progress in the succession of beings on the surface of the earth—a progress in the direction of an increasing resemblance to the existing forms of being, and in particular to man. The human form was the archetype or exemplar that was from the first in the divine mind, and which, by successive acts of creation, it was ever approximating, till the period of full realization arrived. But the connection between the earlier and the later, the imperfect and the perfect, is not that of direct lineage or parental descent, as if it came in the way merely of natural growth and development. The connection, as Agassiz has said in his Principles of Zoology, "is of a higher and immortal nature; it is to be sought in the view of the Creator himself, whose aim in forming the earth, in allowing it to undergo the successive changes which geology has pointed out, and in creating successively all the different types of animals which have passed away, was to introduce man upon the surface of our globe. Man is the end toward which the animal creation has tended from the first appearance of the first palaeozoic fishes."

Thus there appears a remarkable analogy between the works of God in nature and his operations in grace; the earlier creations typified man, much as afterwards the earlier dispensations typified the God-man. "The advent of man, simply as such, was the great event prepared during the old geologic ages. The advent of that divine Man, 'who hath abolished death, and brought life and immortality to light,' was the great event prepared during the historic ages. It is these two grand events, equally portions of one sublime scheme, originated when God took counsel with himself in the depths of eternity, that bind together past, present, and future—the geologic with the patriarchal and the Christian ages, and all together with that new heavens and new earth, the last of many creations, in which there shall be "no more death nor curse, but the throne of God and the Lamb shall be in it, and his servants shall serve him.""—(Miller's Testimony of the Rocks, p. 216.)

The divine record says nothing of the personal appearance of Adam when he came from the hands of his Creator; but fashioned, as he was, by the immediate agency of God, and standing chief among the productions which were all pronounced "very good," we cannot doubt that in form and respect he belonged to the highest type of humanity. The region, too, where, according to all the indications of modern research as well as of ancient tradition, the human family had its first local habitation, favours the supposition. The exact site of Paradise has, by subsequent changes on the earth's surface, been hopelessly placed beyond the reach of our investigations, but there can be no doubt that it lay somewhere within that district of Western Asia in which the Caucasian territory is situated; and from the earliest periods to the present times the Caucasian type of man has always been placed by naturalists in the highest rank. The sculptured figures in the ancient Assyrian, Grecian, and even Egyptian remains bear much of this cast; and in proportion as the offshoots of the original race receded from that Caucasian centre, and planted themselves in the more distant extremities of the globe, they became deteriorated in appearance. It is, therefore, in perfect accordance with all that we know, and have reason to believe, that the first pair were, even in a physical respect, cast in the finest mould of humanity, and that there is more than poetical sentiment in the delineation of Milton, when he described them as "the loveliest pair That ever yet in love's embraces met;" Adam, the goodliest man of men since born, His soul, the fairest of her daughters, so clear That the intellectual and moral condition of Adam was correspondingly high is still more certain; it is matter of positive revelation. The divinely-formed image of Godhead, like every workmanship of God, could not be otherwise than in its own nature perfect—"very good"—especially in those higher elements which constitute the distinctive excellence of man, and the more peculiar resemblance of Deity. Hence it is written, "God made man upright;" intellectually and morally a perfect pattern man; nothing away in his constitution or character; the powers of his nature rightly balanced, and hence clear in his perceptions, solid in his judgment; above all, sound and healthful in the spiritual condition of his soul. The evidence of this appears in the whole account given of Adam's primal condition. God familiarly converses with him, as
tending in him a fit image and representative of himself; and Adam proves capable of understanding, and learning from his divine Teacher. Not only does he enter intelligently into the instructions given him respecting his business and calling in the garden of Eden, but the Lord caused the inferior creatures that had been made to come before him, "to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof." The meaning plainly is, that the Lord knew he had discernment to perceive the distinctive natures of each, and the skill needed to express this in appropriate designations; a reach of thought, and especially a power of embodying thought in utterance, which many have deemed too high for primeval man! But in this they are again rebuked by the profounder philosophy of recent times, which justly refuses to take its gauge of original and proper humanity from the half-brutalized forms of savage life. "According to my fullest conviction," says William von Humboldt, one of the greatest students of the philosophy of language, "speech must be regarded as immediately inherent in man; for it is altogether inexplicable as the work of his understanding in its simple consciousness. We are none the better for allowing thousands and thousands of years for its invention. There could be no invention of language unless its type already existed in the human understanding." Strictly speaking, however, man did not need actually to invent; he had but to tread in the footsteps of his divine Teacher. God, according to the inspired record, first spake, addressing himself to that type of language which was imprinted on the human soul, and Adam caught up the lesson; he formed his speech after the pattern set him by God. And looking, as Adam could then do, into the nature of things with a clodhodl intellect and an untroubled bosom, the language in which, as deputed lord of creation, he designated the various creatures presented to him, we may well conceive, was most aptly significant of the respective qualities of each, and afforded ample illustration of his own quick discernment and penetrating insight.

But the survey which Adam was thus called to take of the inferior creation served, in another respect, to bring out his high position; for, while he saw in the creatures qualities fitted to subserve his purposes, and so far must have looked upon them with complacency, he recognized, at the same time, their essential inferiority to himself—in none of them was there found a nature like his own, or an individual fitted to be a meet associate for him. Yet they had each their own proper associates—the male with his female; and the thought could scarcely fail to press itself on his bosom, why should he not also, amid the wealth of creation, have a mate provided for him? The bountiful Author of his being, however, was himself conscious of this need, and proceeded to meet it in a manner alike singular and elevating. He did not set about an entirely new creation, which would have marred the unity of the pair, as together representing complete humanity, and would also have exhibited woman in an attitude of too great isolation and independence; but He cast Adam into a profound sleep, during the unconsciousness of which a rib was taken from his body, and formed into a woman; thus, in the very mode of her formation, imaging her true position and calling in relation to man—first her secondary and dependent place, as derived from him, and for the purpose of entering as a handmaid into the sphere already occupied by him—then, her finer susceptibilities and more delicate structure, as fashioned out of matter refined into human flesh; and, finally, her adaptation for awakening and reciprocating the tenderer feelings of nature, as having been developed from that part of Adam's body which lies near to and envelopes the heart. These were great and fundamental lessons for Adam to learn. And Adam again discovered his high intelligence and profound discernment, when, on the presentation to him of this fitting partner, he at once exclaimed, "This now is bone—my bone, and flesh of my flesh." So, as he had given names to the other creatures, expressive of their respective natures, he does the same also with his wife: "She shall be called woman (ishba), because she was taken out of man (ish);" that is, her name, indicative of her nature and her place, must bear the impress of him from whom she has been derived—her standing must still be in closest connection with him, and in dependent, though free and willing, subjection to him.

Now, that this corporal and intellectual elevation was accompanied with entire moral purity, appears, not only from the capacity shown for free intercourse with God, and the disposition to fall in with all his arrangements, but also from the express statement respecting both, that "they were naked, and were not ashamed." In other words, they had no consciousness of guilt; sin, as yet, wrought not in their hearts, and they were not afraid lest their naked bodies should disclose what they would wish to have concealed. Truth alone was in their inward parts—the truth of pure and holy love; and nothing but this could be mirrored in the features or the movements of their external frames. Such, according to the sacred narrative, was man's original state; and in regard to the constitution under which he was placed, it was, first of all, one of high privilege and enjoyment. His relative means and advantages corresponded to his elevated personal condition. The lordship of all was committed to him; and the region in which he was to have the seat of his dominion, the garden formed for his immediate occupation, was emplottedly a region of life and blessing. Copious and refreshing streams watered it; herbs and trees of every kind, fitted to minister to his support and gratification, grew within its borders; and in the midst of all the tree of life, capable, whether by inherent virtue or by sacramental grace, to sustain life in undecaying freshness and vigour; so that provision was made, not only for the preservation of his being, but also for the dew of his youth ever abiding on him. But, secondly, along with this, his position was one of responsibility and action. He was not to dwell in an idle and luxurious repose. The garden itself was to be kept and treated, that it might yield to him of the abundance and variety which it was capable of affording; and from this, as a select and blessed centre, he was to operate by degrees upon the world around, and subdue it to himself—make it a sort of extended paradise. It is to be understood that the work thus devolved upon him, if the original constitution of things had stood, would have involved no toilsome or oppressive labour, but merely regular and active employment, such as is needful for the healthful condition of the human frame itself; and the happy play of all its faculties; and it implied,
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besides, the dignity and honour of being a fellow-worker with God, in carrying the appointed theatre of man's existence to the crown of perfection which potentially, indeed, but not yet actually, belonged to it. Finally, there was in Adam's original position the danger inherent in the possession of a will entirely free, and having within its reach an evil as well as a good. The charge, to keep the garden, in part betokened this, as it pointed to the possibility of some unwise intrusion being attempted on the order of God and the well-being of the world. The existence of a tree, besides the tree of life, designated "the tree of the knowledge of good and evil," still more distinctly betokened it; and, most of all, the explicit charge given concerning this tree:—"If the tree of the knowledge of good and evil thou shalt eat: for in the day that thou eatest thereof thou shalt surely die." Whether the tree might possess in itself noxious properties, which, on the participation of its fruit, would by natural efficacy work the fatal issue here threatened—or whether it was an innocuous tree, set up merely as the test of allegiance, so that the infliction of death should come simply as a moral result through the special visitation of God—may be regarded as in some degree doubtful; though the analogy of the tree of life, which seems to have had quite peculiar life-sustaining virtue imprinted in it, Gen. ii. 9, and the further analogy of God's dealings generally, in which entirely arbitrary appointments, not grounded in the nature of things, are rarely, if ever, made, appear to favour the supposition of some inherent noisiness in the tree of knowledge itself. Either way, however, the existence of this tree in the midst of the garden, with the condition and penalty hung over it, the perfect freedom granted to Adam to keep or violate the condition, and the foreknown results in which this constitution of things was to issue, involves the great question of the origin of evil, which must ever remain for man, in the present life, an inscrutable mystery. Apart from the difficulties of that question, and looking simply to matters as they stood, it is clear that God saw meet to set in the whole of Adam's state and prospects on an alternative—but an alternative which imposed no hardship, and in which he was at perfect liberty to take the one side or the other, as his own heart might incline. A certain negative disadvantage merely attended the side of obedience; he could not know evil, as, perhaps, it was known by superior intelligences, if he abstained from partaking of the tree of knowledge; but, in the fulness of blessing around him, and the active operations in which his nature might find genial employment, there was enough to satisfy every just desire, and, with the plenitude of what he had, to prevent any craving desire for what his heavenly Father thought fit to withhold. Granting, therefore, that somehow opportunity and freedom to sin were to be given to man, and that the alternative of falling through sin, as well as of standing through righteousness, must have been placed before him, we cannot exonerate how it could have been done on a less exceptionable footing, or coupled with an easier condition.

3. The sacred narrative does not inform us how long Adam and his partner continued in their original state. From no child, however, having been born to them till after they had lost it, the natural inference is, that the unfallen period could not have been of very long duration; and as it is the fallen state, with its disastrous results, which has now become the normal one for mankind at their entrance into the world, the fall of our first parents has acquired for their posterity the most painful interest. The history is a very brief one, and in that respect is in striking contrast with the vastness and multiplicity of its results. The story begins by telling us of the serpent, that there was a subtlety or cunning in it above the other beasts of the field; and as the story proceeds, and informs us how the serpent's subtlety displayed itself, the impression is forced upon our minds, that there were in it more than bestial properties—that the serpent was but the cover and instrument of a higher power; for the part acted by it here lay beyond the sphere of things properly belonging to it, or to any other beast of the field. A broad line of demarcation separated the whole of them from Adam, as Adam himself had recognized when the creatures passed in review before him; none of them were capable of becoming associates to him, or holding discourse of reason. Here, however, the serpent gets the faculty of speech—importantly, it might be, and no doubt actually was, as compared with man's—yet such as to render it capable of intelligent utterance, and talking familiarly with Eve. Not only so, but the thought suggested in what was spoken was a thought of evil, first reflecting discredit on the goodness of God, as if he had withheld from man what was in itself good, and then, when Eve interposed the threatened penalty of death as a bar to the proposed eating of the fruit, directly denying the fact that there should be a penalty, as God had declared. This betokened both an exercise of intelligence and a spirit of malice in the serpent, such as could not properly belong to any of the creatures which were not made in the image of God's rational nature, and yet were in their own place very good. We need not wonder, therefore, that the ancient Jews, both in their sacred and their rabbinical writings, held Satan to have been here the prime agent; so that the name of the old serpent, the dragon, and such like, came to be synonymous with the deceiver, or the devil. The allusions of New Testament scripture confirm this view of the matter; in particular, our Lord's words to the Jews, John ix. 1: "Ye are of your father the devil, and the hitch of your father ye will do." He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. The connecting thus the charge of murder with lying, as the means by which the evil was accomplished, and representing this combination of falsehood and murder as having been manifested from the beginning, clearly points to the history of the fall, and identifies the part there ascribed to the serpent with the agency of the devil. So also does the allusion of the apostle Paul in 2 Cor. xi. 3, where the beguiling of Eve by the serpent through subtlety is connected with the deceitful working of satanic agents generally, and in particular with Satan's transforming himself into an angel of light, 2 Cor. 11:13—compare also such passages as Mat. iii. 7; 1 John iii. 8; Re. xii. 9; in which the same allusion is manifest. We are warranted to assume, then, that the prime actor in the history of the fall on the side of evil was Satan under the disguise of the serpent—some such disguise being necessary in the yet unenrnt world, that the temptation might acquire the requisite body and form. Under this wicked agency the evil began
by an inversion of the natural order of things—raising a
beast of the field out of its proper place, leading the
irrational to presume to advise and guide the rati-o-
And as it began, so it proceeded: for there was another
inversion of the proper order, in the woman—whose name
and calling alike bound her to follow and not to lead,
to act in connection with and dependence upon her
husband, not in disregard and despite of him—of her
own will venturing to partake of the tree, and thereafter
personally him to follow her example. The weaker
thus, in violation of Heaven's fixed appointment, usur-
ped the place of the stronger vessel, and in the very
quarter of danger and conflict assumed the province of
giving law and counsel, instead of waiting to receive it.
The woman, by imperilling yielding to her own more
impulsive nature, the man by not less improperly
yielding to the direction and example of his wife—both
by losing hold of the eternal truthfulness of God's Word,
and departing from the order he had prescribed for
their observance, fell from their high estate, and in-
volved themselves in guilt, shame, and death. The
consequences soon became apparent. The guilty pair
presently knew that they were naked; consciousness of
sin made them dread lest indications of irregular desire
should appear in the uncov-ered body; and they sought
to cover their nakedness with portions of fig-leaves.
But still they were not protected; for the sound of the
divine footsteps in the garden awoke the cry of guilt
in their bosoms, and they fled into the covert of the
trees to hide themselves. But this also failed; and
they were dragged forth to receive the fatal sentence,
which doomed them and all their posterity to suffer-
ing and death, tempered, however, by the blessed promise
that mercy was to arrest the full execution of the
penalty—that the woman should give birth to a seed
which should bruise the serpent's head; in other words,
should have an off-spring, by and in whom the evil now
introduced should be again abolished, and the author
of the evil himself crushed in his dominion. The pro-
mise undoubtedly implied a spiritual victory—deliver-
ance not simply from the effects of the fall, but also
from the sin and guilt, in which the essence of the evil
and the triumph of the tempter really stood; so that
the promised reversal of the evil necessarily carried
reconciliation in the higher sense, in its bosom. And
on the ground of the redemption thus dimly indicated
in the first promise, the Lord gave the fallen pair
a red clothing—a clothing of skins, derived from skin
victims, and fitted to serve as a suitable covering for
their bodies, because the sacrifice of the animal life had
already been taken as a covering for their guilt. (See
SACRIFICE.)

With the introduction, however, of this new constitu-
tion of grace and hope for the fallen, the pristine state
of things, even in outward form and appearance, had
of necessity to be abolished. Having lost the rightous-
ness with which access to the tree of life was incomparably
connected, Adam had also to lose his place in Paradise,
the gate of which was thenceforth barred against him;
and in the way to the tree of life there was planted a
flaming sword, to guard against intrusion into the
sacred territory; while cherubin of glory took the place
of man within, and kept up the testimony from God,
that the living creaturehood of earth, and pre-eminentiy
man, its constituting head, were yet destined to occupy
the region of pure and blessed life. (See CHERUBIM.)

All that we are told further of Adam and his partner
is associated with the bestowal of a succession of names.
First of all, a new name was given by Adam to his wife:
"He called his wife's name Eve (lives), because she was
mother of all living." It was the expression of faith
and hope amid the gloom and desolation of the fall.
Life, it virtually said, is yet to prevail in the midst of
dead, yea, and rise above it; she who has been the
occasion of letting in the power of the adversary to
destroy is now, through God's grace, to be the channel
of introducing a seed of life and blessing. The name
therefore, as has been justly said by Delitzsch, "bears
the impress of the promise; it stands in contradistinction
to the original ida (woman), a proper name, and design-
ates the peculiar individual position of this first
women, in reference to the entire future of the history
of salvation." The next name imposed was that given
to the first born of the human family, CAIX (potted);
given by Eve, however, it would seem, rather than by
Adam, and apparently indicating her confidence that
she had already got the commencement of that seed
of blessing which was to be truly a divine gift, and was
to prevail over the tempter. Sed experiencie came in
to correct this natural and joyful expectation; it taught
both father and mother, by terrible deeds of sin, that
in the bosom of their own offspring there was to be a
serpent's head, as well as a woman's seed, and that the
former was even to have for a time the precedence in place and
power. Abel [eminentia, radit] was the name given
to the next child, though we are not told for what pre-
cise reason it was imposed, nor at what particular time,
but most probably it came as already suggested under
the life of Abel after his untimely end, and as an ex-
pression of the grief and disappointment which it oc-
casioned in the hearts of the parents. But the next
name reverses the picture, and is, perhaps, the most
interesting of the series, on account of the cheering light
which it throws on the state and feelings of those pre-
gustators of the human family. When another son was
given to them after the death of Abel, they called his
name Seth [set or appointed]; "for God had appointed
them another seed instead of Abel whom Cain slew." (Ge.iv.25.
And in the genealogical chain which links
gether Adam and Christ, and of which the first grand
division is given in ch. v., it is this son whom Adam
and his wife called Seth, that was accounted to them
the first born; "as of his progeny before this were not to
be reckoned; the child of grace had perished, and the
other in a sense was not. Adam, therefore, is here
distinctly placed at the head of a spiritual offspring—
himself with his partner the first link in the grand chain
of blessing."—(Typology of Scripture, i. 276). Other
sons and daughters, we are told, were born to Adam,
though no specific information is given respecting them;
and his whole term of life is stated to have been 380
years long.

This primaeval history is unsuited with several
grand moral principles, to say nothing of its incidental
lessons. 1. It teaches the original righteousness of
man's nature, and his possession of life—pure, blessed,
everlasting—as the proper heritage of righteousness.
2. The righteousness and life, it further shows, were
suspended on a condition, the easiest that can well be
conceived—a condition, therefore, eminently reasonable
and just; so that, if Adam, with his finely balanced
mind and high moral nature, should fail to keep it in
the face of one temptation, humanity at large may
justly be inferred to have been also incapable of keeping
ADAM

it, the natural man in his best estate, and with every advantage on his side, could in no circumstances have abdicated in holiness. 3. Whatever mysteries lie in the background, defying the reach of our present powers of insight or reason, the loss of the original good, we again learn, as to its immediate origin, came from the abuse of that freedom which was essential to man's intellectual and moral nature as the image of Godhead, and which, viewed in connection with the perfect knowledge he possessed as to the consequences of obedience and transgression, rendered the blame entirely his own. 4. Adam and Eve having been constituted the living root and responsible heads of the human family, their fall necessarily became the fall of mankind; every child of humanity thenceforward must enter the world an heir of sin and death. 5. And since this fall was permitted to enter through one man, only that the hope of recovery to another and more secure state of blessing might be brought in, this hope, in like manner, must be made to stand in one, a second Adam, though in nature and sufficiency inexpensively higher than the first; for thus only could any prospect be afforded to the world of righteousness and life being regained. So far, therefore, Adam was "the type of him that was to come;" the representative character sustained by the one was the image of that to be sustained by the other; and the root of being, which in the first man so soon turned into evil for his natural offspring, becomes in the second man, the Lord from heaven, for all spiritually related to him, the sure ground of a life that cannot die, and a glory that is imperishable.

ADAM, ADAMAH, ADAMANT, different modifications of the same word, occur as names of cities in Palestine, of which nothing of any importance is known—the first in Jos. iii. 6, of a town on the Jordan; the second in Jos. xix. 36, and the third in Jos. xix. 33, of towns in the tribe of Naphtali.

ADAMANT, one of the hardest and most costly of the precious stones, and often used as a symbol of impenetrable or enduring firmness. It is found only in the English Bible at Ex. iii. 9 and Zec. vii. 9, but in both cases as the translation of dāmah, which is also rendered diamond. This latter is now generally regarded as the proper rendering of the original.

ADAR, the name given to the last month in the Jewish year. (See Month.)

ADASA, a place not far from Beth-horon, nowhere mentioned in Old Testament scripture, but celebrated in later times as the place where Judas Maccabaeus routed the Syrian general Nicanor, 1 Macc. vii. 38 sq.

ADBEEL [sour of bed], a Hebran, perhaps, for very great sorrow; the name of Ishmael's third son, Gen. xx. 15.

AD DAN [probably calamity, but somewhat uncertain], possibly a variation of ADDON [lord or master], for both Addan and Addison occur as the name of one of the returned exiles from Babylon, Ezra viii. 3, Ezr. ii. 39.

ADDER. In the English Bible this is the rendering of four distinct Hebrew words, פֶּתַח (echaoor); פֶּתַח (petcha), often rendered asp; פֶּתַח (tizpah), often rendered adder; and פֶּתַח (shelpah). Each of these doubtless signifies some kind of venomous serpent.

Among the various tribes of animals which are inferior to man, there is none that can compare with the venomous snakes for the deadly fatality of their enmity: the lightning stroke of their poison-fangs is the unerring signal of a swift dissolution, preceded by torture the most horrible. The bite of a vigorous serpent has been known to produce death in two minutes. Even where the consummation is not so fearfully rapid, its delay is but a brief prolongation of the intense suffering. The terrible symptoms are thus described:—A sharp pain in the part, which becomes swollen, shining hot, red, then livid, cold, and insensible. The pain and inflammation spread, and become more intense; fierce shooting pains are felt in other parts, and a burning fire permeates the body. The eyes water profusely; then come swoonings, sickness, and bilious vomitings, difficult breathing, cold sweats, and sharp pains in the loins. The skin becomes deadly pale or deep yellow, while a black watery blood runs from the wound, which changes to a yellowish matter. Violent headache succeeds, and giddiness, faintness, and overwhelming torments, burning thirst, gushing discharges of blood from the orifices of the body, intolerable furs of breath, convulsive hiccoughs, and death.

From these circumstances we see how appropriate an emblem was a poisonous serpent of any insidious deadly enemy, and in particular of sin, and of Satan, the arch-deceiver. (See SERPENT.)

The agent of these terrible results is an insidious, tasteless, yellow fluid, secreted by peculiar glands situated on the cheeks, and stored for use in membranous bags, placed at the side of each upper jaw, and enveloping the base of a large, curved, pointed tooth, which is tubular (No. 5). These two teeth, or fangs, are capable of being erected by a muscular apparatus under the power of the animal, when they project at nearly a right angle from the jaw.

The manner in which the deadly blow is inflicted is remarkable, and is alluded to in Scripture. When the rage of the snake is excited, it commonly throws its body into a coil more or less close, and raises the anterior part of its body. The neck is now flattened and dilated, so that the scales, which ordinarily lie in close contact, are separated by wide interspaces of naked skin. The neck is bent more or less back, the head projecting in a horizontal position. In an instant the whole fore part of the animal is launched forward towards the object of its anger, the erected tooth is forcibly

adder

struck into the flesh, and withdrawn with the velocity of a thought. No doubt the rage which stimulates the action calls forth an increased action of the poison-glands, by which the store-sac is filled with the secretion. The muscular contraction which gives the rapid blow compresses at the same instant the sac, and as the acute point of the fang enters the flesh, the venom is forced through the tubular centre into the wound.

It is impossible to say with certainty what particular species is indicated by each Hebrew word. It has been supposed that the ăscherôr is a species of Naja or hooded snake, probably Naja haje; that the ātûn may be the ātûn of the modern Arabs (Viperidae); and that the šhēqîpā is the Cerastes, or horned viper. The tâspi is supposed not to have been identified.

The āscherôr is alluded to but once in Scripture, viz. in Ps. cxi. 3. "Aders' poison under their lips;" a passage which is cited by Paul, Ro. iii. 13, among others, to prove the utter corruption of man, and his apostasy from God. It is equivalent to saying, "Their speech is wholly and intensely wicked."

The ātûn is mentioned in the following passages:—In Ps. xxxii. 33, where its venom is used to express the excessive virulence of the Gentile world; Job xx. 14, 16, where it expresses the doom of the wicked man (in the former of these verses the poison-fluid is called "gall," doubtless in allusion to its yellowness); Ps. lii. 4, where the indifference of this species to the arts of the charmers (to be described presently) represents the stupid deafness of sinners to the warnings and invitations of the Holy Spirit; Ps. xci. 13, where, in prophetic promise, the Lord Jesus is assured of victory over Satan; and Is. xi. 8, where the absence of all hurtfulness from the millennial earth is expressed by the immunity of a little child playing over the hole in which the ātûn lurks.

The word tâspi occurs as follows:—In Pr. xxvii. 32, the insinuating character of the love of strong drink, and its dreadful result, are compared to the treacherous death-blow of a glittering snake; Is. xi. 8 (see above); Is. lix. 5, apostate Israel is described as producing nothing but wickedness—as if one should catch eggs and should prove to contain venomous adders; Je. viii. 17, here the indifference of this viper (like the ātûn) to the medicinal art, is used to express the cruelty of the Chaldean invaders, not to be thwarted or evaded.

But a single notice occurs of the šhēqîpā, viz. in Ge. xlix. 17, where the traitor-character of the tribe of Dan—the first outbursting of the power of Satan in apostasy in Israel—is compared to an unseen adder in the path, which causes the overthrow of the mounted horseman. A curious illustration of this danger is given by Henniker:—"I was hurrying forward, when on a sudden my camel stopped short; I spoke to it, but without effect; I passed it gently, but in vain; at length I struck it, and it immediately threw itself viciously upon its side, fling me with considerable force.

. . . The cause was its refusal to pass by a small snake that lay coiled up in the path."

The subject of serpent charming, alluded to in the negative descriptions of the ātûn, Ps. iii. 1, and the tâspi, Je. viii. 17, as well as in the epithet "death," applied to the former, is one involved in much obscurity. [The term death, it may be noted in passing, like that of "stopping the ears," is merely metaphorical. None of the snake tribe have any external auditory orifice, nor the least appearance of a tympanum. The story which Calmet cites, of the adder slapping one ear on the ground, and stopping the other with the tip of its tail, is a sheer absurdity.] From time immemorial it has been a well-known fact that certain persons have exercised a wonderful power over the most venomous serpents. Multitudes of modern observers have described the practices of the snake-charmers in such terms as to leave no doubt of the fact. One instance may suffice for illustration. Mr. Gogerly, a missionary in India, says, that some persons being incredulous on the subject, after taking the most careful precautions against any trick or artifice being played, went a charmer into the garden to prove his powers:—"The man began to play upon his pipe, and proceeded from one part of the garden to another, for some minutes stopped at a part of the wall much injured by age, and intimated that a serpent was within. He then played quicker, and his notes were louder. When almost immediately a large cobra-di-cappello put forth its hooded head, and the man ran fearlessly to the spot, seized it by the throat, and drew it forth. He then showed the poison fangs, and bent them out; afterwards it was taken to the room where his baskets were left, and deposited among the rest." "The snake-charmer," observes the same writer, "applies his pipe to his mouth, and sends forth a few of his peculiar notes, and all the serpents stop as though enchanted; they then turn towards the musician, and approaching him within two feet, raise their heads.
ADINA [elder, plant], the name of one of David's heroes; he received more than three talents of gold with the spoils of the sword, 1 K. xi. 24.

ADINO THE EZRITE [his plains, the spear], the chief of David's heroes, called also the Tashmooite, who is said to have lifted up his spear and slain 300 men at one time, 28 x. eighth. (See JASHOBAM.)

ADMAH [red], one of the cities of the plain, that perished in the destruction of Sodom and Gomorrah. It seems to have been of small size, and is seldom expressly mentioned, but occurs in Gn. xiv. 19; xvi. 2; De. xxviii. 29; Jos. xi. 8.

ADONI, the Hebrew word for Lord, and by the Jews always substituted for Jehovah in the reading of the Hebrew Scriptures. The practice is of old standing, and seems even to have been in existence at the time of the Septuagint translation of the O.T., namely, some centuries before the birth of Christ. It appears to have arisen out of a superstition dread of pronouncing in a light or irrelevant manner what was regarded as the more peculiar name of God, and thereby incurring the guilt denounced in the third commandment. With very few exceptions, our translators have followed the example of the Septuagint, and rendered Adonai as well as Adon by Lord. (See LORD and JAHOBAM.)

ADONI-BEZEK [lord of Bezek]. Bezek was a Canaanitish town, somewhere either within or on the confines of the territory of Judah. In the first chapter of Judges an account is given of the capture of the place by the men of Judah, and of what befell its king Adoni-bezek. When they got him into their hands, it is said, they cut off his thumbs and his great toes, requiring the same measure to him that he had dealt unto others. "Thrice-cors and ten kings," he said, "having their thumbs and their great toes cut off, gathered under my table."—A striking example of petty lordship and barbarous cruelty. The kings, of course, who were subjected to this inhuman treatment, must have been cowering, rather than kings, in the ordinary sense of the term, heads of little townships or clans; they could not otherwise have fallen in such numbers under the sway of such a little tyrant as Adoni-bezek. But however small their jurisdiction, they certainly had a right to look for more considerate and gentle treatment than they received from their conqueror; and he became at last sensible of his enormity, and recognized the divine retribution in the severity inflicted upon himself; for he added, "As I have done, so hath God requited me." By the victorious party he was taken to Jerusalem, where he died.

ADONIJAH [lord Jeshobab], the son of David by Haggith, born in Hebron, and the next in order to Absalom. He seems to have partaken, to a considerable extent, both of the faults and of the superficial excellencies of Absalom. Some time after the death of Absalom, and on the ground of his being the eldest that survived of David's family, he also laid claim to the right of succession to the throne, and when his father was sinking under the infirmities of age, he took steps to have his claim established. Like Absalom, he was a person of graceful exterior and attractive manners; and with the view of drawing around him a party, and pushing his way to the throne, he prepared for himself chariots and horses, and footmen to run before him, 1 K. i. 5-8. It is possible, and seems indeed to be implied, that David had not been at sufficient pains to check these indications of an aspiring disposition in Adonijah at their commencement; and as it now appears to have been made to meet the advances Adonijah was visibly making toward the throne, by an explicit announcement of the divine purpose in behalf of Solomon. That the will of God in this respect had been intimated at a comparatively early period, and that David's determination also was taken, is evident, but only a limited number, it would appear, had been fully let into the secret, until the plans of Adonijah had ripened, and he was actually proclaimed king at En-rogel. It is only in this way we can explain the adherence of such men as Abiathar the priest and Joab to Adonijah. They were not likely to have taken part in his design, if they had distinctly understood that the manner of the succession was already definitely fixed, both on God's part, and on David's; and so when the open proclamation of Adonijah as king reached David and those about him from their supineness, and Solomon was officially consecrated as successor to his father, the party of Adonijah nixed away from him, and he himself fied to lay hold on the horns of the altar, as one who had no hope, even for his life, but in the mercy of Heaven. It had been well for him if this spirit had continued to hold its sway, as he was forgiven for the past, so he might have lived on peaceably in the future. But an aspiring disposition again broke out in him; and after relating to Bathsheba certain reasons he had, from priority of birth, for expecting the kingdom, and from the sentiments of the people generally being on his side, he got her to ask for him Abishag to wife, 1 K. ii. 13. In this request, coupled probably with other things that appeared in Adonijah, Solomon described the old spirit of ambition watching its opportunity to grip after the throne, and gave orders for his instant execution. If in this the procedure of Solomon should seem something what hasty and violent, it must be remembered that, from the altered circumstances of modern times and European manners, we are scarcely competent judges; and that, according to even still prevailing notions in the East, such a reception as was made by Adonijah would be regarded as trenching on the prerogatives of the reigning sovereign. Solomon, there is good reason to think, acted from necessity rather than from choice.

ADONIHAM [lord of height], apparently contracted in some passages into Adoniah, and in others into Adonijah, and again changed into Hadoram, 2 K. xv. 14, the name of a principal officer in the times of Solomon and Rehoboam, who had charge of levies and tributes. On the occasion of the revolt which took place at the commencement of Rehoboam's reign, he was sent to communicate the king's mind to the people, and was stoned to death in the upper part of that cause. This probably arose, less from the offensive nature of the reply given to the people's demands, than from the general solemn which Adonijah had drawn upon himself in connection with the heavy exactions that had been laid upon the people. As being at the head of that department, he would naturally urge on the matter as vigorously as possible, and consequently drew upon himself the popular fury.

ADONI-ZEDEK [lord of rightness, or upright lord], the king of Jerusalem, at the time when the
AdoPTION

Israélites invaded the land of Canaan. The name is substantially of the same import with that which was borne, at a much earlier period, by the ruler of what there is every reason to believe was the same place. Melchizedek, which means king of righteousness, was, in Abraham’s day, king of Salem, which is understood to have been the original designation of Jerusalem; and it would seem that succeeding rulers of the place had made it a point of honour, or regarded it as a matter of policy, to keep up the ancient title, or one of its synonyms. But, unfortunately, they had not been equally careful to keep up the reality which the name indicated. Melchizedek was actually a righteousness king, and a priest of the most high God, but since his days corruption of all kinds had made fearful progress in the land of Canaan; and from the active part which Adoni- zedek took in resisting the purposes of God toward Israel, we can have little doubt that he was concerned in all the abominations for which summary judgment was inflicted on the people of the land. He and the surrounding tribes belonged to the race of the Amorites, who appear to have occupied nearly all that part of Canaan which afterwards fell to the tribe of Judah, and of the fulness of whose iniquity at the time of the compact special mention is made. What more immediately, however, brought Adoni-zedek and the neigh- bouring princes into conflict with the Israélites, was their combined determination to destroy the Gibeonites for having made a covenant of peace with Joshua. For this purpose, headed by Adoni-zedek, they laid siege to Gibeon; but tidings were sent by the besieged to Joshua, who, in consequence, fell upon the combined forces of the Amorites, utterly disconcerted them, and put Adoni- zedek and the other princes to death, after having dragged them from the cave in which they had found a temporary asylum, Jos. x. 17. It was on this memora- ble occasion that Joshua is related to have called upon the sun to stand still, that he might have time to comple- tely the victory he had won over the enemy. (For the consideration of this point, see Joshua.)

ADOPTION, as a term, occurs only in the New Testament, and with reference to the relation in which the people of God stand to him, as his children by grace, the objects of his special love and favour. The original word, ἡφαίστεια, denotes properly the act of receiv- ing into a family one who does not belong to it by birth; literally, placing such an one in the position of a son, or setting him among the children; then, by transference, the condition or privilege of the adopted child—συνόρθρος. The practice, in its merely human connection, was evidently of very remote origin, as appears from the readiness with which Abraham first, then Sarah, thought of another than their own actual offspring being admitted to the standing of a child, and constituted heir of the family name and possessions, Ge. xx. 2. We have also early examples of adoption in the case of Moses, who was taken by Pharaoh’s daughter, and brought up as her son; and of Ephraim and Manasseh, the sons of Joseph, to whom their grandfather Jacob gave a place among his own children, as entitled to rank with them in the promised inheri- tance, Ge. xvi. 5, 6. In some countries adoption has been formally recognized and regulated by law. It was so both among the Greeks and Romans. The right of adoption was somewhat restricted by the Greeks, at least by the Athenians, with whose usages in this respect we are best acquainted: for only an Athenian citizen could be adopted by any one, and that only when the person adopting had no offspring of his own. An Athenian citizen was obliged to divide his property among his own children. By the Roman law the right of selection was less limited, but it also proceeded on the principle that the adoptive father had no son of his own, and no reasonable expectation of having any. The act of adoption had to be done under the authority of a magistrate, which was legally done, constituting in law the relation of father and son previously, as if the adopted son had been born to the father in lawful wedlock. If the father had a daughter, the adopted son stood to her in the relation of a brother; and if the father died intestate, the same son succeeded to the property as heir at law. There appears to be an allusion to this right of the adopted child to the name and possessions of the father, in the reference that the apostle Paul makes to the custom of adoption, Ro. vii. 15.

In Scripture the people of God are constantly spoken of as his children, the sons and daughters of the Lord Almighty; as such, not by nature, but by grace not by birth, but by a sovereign act of favour on God’s part. It is as marking this distinction that the word adoption has its special significance; it expresses at once the nature of the privilege and the manner in which it is bestowed. It is peculiarly a New Testa- ment term; for, though the idea of sonship often occurs in the Old Testament in connection with the chosen people, it is only by the revelation of Jesus Christ that we have clearly explained to us on what ground, in what way, and to what extent, this privilege can be enjoyed by fallen creatures.

The word adoption occurs only in five instances, Ro. vii. 14; viii. 1; Ga. s; 2; Ep. i. 5; but the subject is often referred to elsewhere, and is presented under a variety of aspects. On God’s part, adoption is represented—1. As having its origin in his eternal counsel and pur- pose, Ep. i. 5. 2. As flowing immediately from Christ and the union of his people with him, Ga. i. 14; Ga. vii. 20; iv. 5. Hence the parallel between the relation of the Father to Christ and to his people, Ja. xx. 17—Christ is their elder brother, Ro. viii. 29; they are joint-heirs with him, Ro. viii. 17. 3. As sealed by the work of the Holy Spirit, producing in them the character and disposition of children, Ja. i. 12, 15; Ro. viii. 14-16; Ga. iv. 6. 4. As con- summated at the resurrection, Ro. vii. 25. On the other hand, the privilege of sonship, as enjoyed by God’s people, includes—1. The love and favour of God in a special and pre-eminent degree, 1 Jo. iii. 1; Ep. v. 1; Ja. xii. 23, 26. 2. Fatherly protection, provision, and discipline at God’s hand, Mat. vi. 16-21; x. 29-31; Ro. xii. 5, 6. 3. Access to God with filial confidence, Ro. viii. 26, 27; 1 Jo. iv. 11; Mat. vi. 8, 9. 4. The inheritance of future glory and blessedness, Ro. vii. 17, 18; Ro. xi. 7; 1 Pe. i. 3.

Christian adoption is to be distinguished—1. From the sonship of Adam, who is spoken of as the son of God, Ga. iii. 26, because, as the first man, he derived his being immediately from the hand of God, and was made in God’s image and likeness; this was the son- ship of creation. 2. From the sonship ascribed, in a still more limited sense, to the whole human family. They are all the offspring of God, because in him they live, and move, and have their being, Ac. xii. 28, 29. 3. From the sonship or adoption ascribed to the ancient people, Ex. iv. 23, 24; Je. iii. 19; Ex. x. 4. This, as regarded the nation at large, and the earthly inheritance which
they enjoyed, was only a typical adoption - the shadow, and not the substance. The true points of God, indeed, in Old Testament times, had a spiritual sonship, essentially the same as that which is enjoyed under the gospel; though, in the measure of its manifestation to them, and of their present enjoyment of it, it fell far short of the Christian privilege, etc. 7

Old Testament believers could not have more than a very partial revelation of it; for the grace and love of God were not manifested with any such distinctness as they now are, in the person, and work, and word of the Lord Jesus. The law, under which believers were then placed, naturally tended to produce a spirit of bondage and fear; its effect upon the conscience, to some extent, interchange with the freedom of sonship. Hence they were compared to the heir while he is a child, under tutors and governors, kept under restraint - no better than a servant, as regards the present enjoyment of his sonship, though in reality lord of all. Add to all this, that the Holy Ghost was not yet given; the dispensation of the Spirit had not yet come; the communication of grace and of spiritual light to the souls of believers was comparatively limited and partial; and it will be manifest how imperfect must have been their understanding and enjoyment of the privilege of sonship, though it did really belong to them.

It is otherwise with New Testament believers. In the gospel they have a clear discovery of the riches of God's grace, as well as of his gracious purposes of kindness toward those who enjoy this particular privilege, and of the ground and manner of their entering into it, through the mediatorial work of Christ. Besides, along with this revelation, they have the gift of the Spirit, in all the fullness of his gracious influences, to open their understanding, and to bear witness with their spirit that they are the children of God. Thus they receive the adoption of sons, as regards the actual enjoyment of it. See the contrast between the law and the gospel in this respect, strikingly illustrated in Gal. iv. 6, 7, etc.

ADÁRÁM. See AÁRIÁM.

ADÁRAM MÉLECH [son of the king, splendid king]. 1. The name of one of the chief-heirs, who were worshiped by the Assyrian colonists who occupied the land of Israel after the captivity of the ten tribes, 2 Ki. xxiii, 31. The Septuagint burned their children in the fire to him, whereas Adrammelech may be inferred to have been substantially identical with Melech Bél-ôlôn, De Dieu Syr., i, 36. Some have also sought to connect the worship of Adrammelech with that of the sun-worship of the Persians; and still again with that of the Chronos of the Greeks; but these are rather speculations than opinions resting on any sure historical grounds.

2. The name of one of the sons of Sum-errib, who, along with his brother Shavvur, murdered his father, when engaged in an act of worship, 2 Ki. xix, 37.

ADÁRAMYTHIUM, sometimes also written ÁTÁHYTHIUM, and ÁDÁHYTHIÓS, a town of Asia Minor, in the province of Mysia, situated over against Lesbos, on the river Caucus, and at the head of the bay, which, from the town, was called Ádáramythiós. It was in a vessel belonging to the port of Adramyttium that Paul embarked at Mytilene and sailed from which he was afterwards transferred to an Alexandrian ship. It is said to have derived its name from Adramys, a brother of Cressus, king of Lydia. But, if such was originally the case, the town appears ultimately to have assumed a Greek, rather than an Asian character.

An Athenian colony is related by Strabo to have settled at it, and a party from Delos also emigrated thither (Thucyd. v, 1). It is known to have been a flourishing seaport in the times of Pergamon; and so recently as the seventeenth century it still carried on a considerable trade in coast-building (Piscocchi's Travels, ii, 2, 165); but it has now become a comparatively poor and filthy village (Fellows' Asia Minor). It is still called Adramyti or Erambati; but there are no remains about it of ancient grandeur.

ADÉRIA, also HADÉRIA, properly the gulf that lies between Italy on the west, and the eastern parts of Dalmatia and Albania on the east. It was often, however, regarded as a sea, part of the Ionian, and very commonly the Latin called it Mare Supraetus, the Upper Sea, in contradistinction to the Thermaic, which they designated Mare Infernum, the Lower Sea. Adrià, or Hadria, was rather the Greek than the Latin name for it. As to the limits which the Hadriatic was understood to embrace, these appear to have been extremely variable. Strabo and Pliny placed them at the point where the heel of Italy approaches nearest to the coast of Greece; and formed a sort of strait, not more than forty miles wide; but very ancient writers, in particular Sicyon, represented the Adriatic as all one with the Ionian Sea. Even Strabo speaks of the Ionian as part of the Adriatic; and Polybius (lii. 1) designates the sea which washes the eastern shores of Bruttium and Sicily the Adriatic àò'\Ápar'éaa\'s St.\'xovv. The term thus came to comprehend the whole of that part of the Mediterranean which lies around the southern coast of Italy; so that, when the writer of the Acts speaks of the ship in which Paul sailed being tossed about in Adrià, shortly before she struck on the coast of Malta, he uses language in perfect accordance with the current geographical phraseology; and the term Adrià in Ac. xxi. 27, gives no indication of the idea that the scene of the shipwreck was not Malta but some small island far up in the gulf. (See Smith's Lexicon and Piscocchi of St. Paul, where this point, and many others connected with it, are most carefully investigated.)

ADÉRÉB (from geol. Geol), the person to whom Saul gave in marriage his daughter Merab, after having promised her to David, 1 S., iv, 19. Five of his sons were slain in connection with the request of the Gibbonites for exemplary punishment on Saul's bloody house, 28, 28, 28, 28. They are called Adir's sons, which Michal, not Merab, bare to him; for which see MICHAL; and for the slaughter of the, see GIBBONITES.

ADULÁM. 1. A very ancient town situated in what was afterwards the plain country of the tribe of Judah,Jos. xxi. 15, but which is mentioned as a well-known place at a much earlier period, Gen. xxxvii, 12. At the time of the invasion of Canaan by the Israelites, it is placed among the royal cities, which had each a king of its own, Jos. xvi. 21, and, after the revolt of the ten tribes it was one of the places which Solomon fortified (1 Ki. iv, 13). At a later period still it is referred to by the prophet Micah, vii, 13; and, according to the common rendering, is called "the glory of Israel." But it is so nearly possible that this can be the proper rendering, from anything known respecting Adulam, it would savour of extravagance to designate such a place emphatically the glory of Israel; the more so as the city belonged to the territory of Judah, and not to what, in the days of Micah, went by the name of Israel, the name commonly appropriated to the ten tribes. The
ADULLAM

more proper rendering is that which is given in the margin, "the glory of Israel shall come to Adullam;" and the meaning of the clause seems to be, that the men of rank and wealth, who might be said to constitute Israel's glory, should be driven southwards as far as Adullam, by the victorious hosts that were to break upon them from the north; for Adullam lay in the south-west portion of Judah, not very far from Bath, and the passage in which this announcement occurs contains an account of the troubles and calamities they were to sweep over the land by the northern invaders, first in the case of the house of Israel, and then in that of Judah. 2. ADULLAM, a cave, the favourite haunt of David, to which he retreated in the time of greatest danger, and whether also his parents and others went down to join him, after he had escaped both from Saul and from the king of Gath, 1Sa 21, 18, has often been supposed to be near to the neighbourhood of the city of the same name: but this is altogether improbable, as the situation of the city was not in a mountainous and rugged district, where caves naturally abound, but in a comparatively plain and level tract of country. And it is certain that modern travellers have found no caves near the site which is supposed to have been occupied by Adullam, capable of affording a safe retreat for David, and for holding, as we are told were for a time lodged in it, 400 men. The old tradition, which places this cave in a valley near the Frank mountain, not far from the Dead Sea, known by the name of Wady Khureitan, seems to indicate the proper locality; and it also accords best with the fact, that David, on escaping from it, is represented as passing into the confines of Moab, which lay on the other side of the Dead Sea, and leaving there his father and mother, 1Sa 22, 3, 4. This cave is in a deep ravine, surrounded on each side by precipitous rocks, and capable of being approached only on foot, along the side of the cliffs. Dr. Robinson was not able himself to visit it, but his companion had done so, and fully confirmed the description given of it by Isid and Magals. Those gentlemen, who were not aware of this being the reputed cave of Adullam, present such an account of it as most strikingly accords with the purposes to which it was applied by David. They say:— "It runs in by a long, winding, narrow passage, with small chambers or cavities on either side. We soon came to a large chamber, with natural arches of great height; from this last were numerous passages, leading in all directions, occasionally joined by others at right angles, and forming a perfect labyrinth, which our guides assured us had never been thoroughly explored, the people being afraid of losing themselves. The passages were generally four feet high, by three feet wide, and were all on a level with each other. The grotto was perfectly clear, and the air pure and good." One can easily perceive how admirably adapted such a vast and curiously constructed cavern would be as a hiding-place for David and his persecuted band; and with what facility they could lie concealed, as on one occasion they did, 1Sa 22, 18, in some of these dark transverse passages, while Saul came in to the mouth of the cave, and knew not that he was at the mercy of those whose life he was pursuing. It is the more probable that this was the cave of David's peculiar resort, as it lay only about six miles to the south of Bethlehem, his native place; and nothing was more likely than that, while tending his father's flocks, he should have made himself intimately acquainted with a cavern so near at hand, and so remarkable in its structure.

ADULTERY is a wild breach of the marriage vow by either of the parties contracting it; and, according to the original idea of married life, presented in the formation of one man and one woman, joined by the ordinance of God into one flesh, such a breach is made whenever, on the one side or the other, there is sexual intercourse with a third party. The junction of the pair into one body of flesh and bones, in that case, to be virtually dissolved. As this is the view implied in the original constitution of the human pair, so is it that which is expressly exhibited in New Testament scripture. In the deliverances pronounced, first by our Lord, and then by the apostle Paul, on the subject of marriage, it was not the introduction of something new which was set forth, but the assertion and re-establishment of what was from the beginning; and no distinction is made between the two parties, as if what were adultery in the one might not be sufficient to constitute adultery in the other. There is one and the same law for both. The answer to the question put to him by the Pharisees, "Is it lawful for a man to put away his wife for every cause?" our Lord answered, "Have ye not read, that He which made them at the beginning, made them male and female? And said, For this cause shall a man leave father and mother, and shall cleave to his wife:" and, when, with the hope of eliciting some modification of this deliverance in behalf of the husband, the further question was asked, "Why did Moses then command to give a writing of divorcement, and to put her away?" Jesus replied, "Moses, because of the hardness of your hearts, suffered you to put away your wives; but from the beginning it was not so. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away, doth commit adultery." Ma 5, 31–32. In perfect accordance with this, also, is the doctrine laid down by the apostle Paul, Ep. v. 23–25; 1Co 7, 10–11, 13; Hi 11. But while, evidently, the teaching of both covenants is the same in this respect, and, according to the fundamental law of both, it is adultery in the man as well as in the woman to have commerce with another person than the one proper spouse, practically, a difference on the man's side was admitted in ancient times. In consequence of the introduction of concubinage and polygamy, from which even the choicest seed did not remain free, that only came to be regarded as adultery which involved a fraudulent intermingling of seeds—such an intercourse as exposed a man to the fatherhood and charge of an off-spring that did not belong to him. A married man, in this view of things, might have more wives than one without being an adulterer; he might also have carnal intercourse with a person not espoused or married to him, and still not be deemed liable to the charge of adultery, for no neighbour was thereby wronged in his conjugal rights, or had a spurious off-spring fathered upon him: there was fornication, but not, in the conventional sense of the term, adultery. The crime of adultery was limited to the case of those, whether men or women, who, when married or betrothed to one party, had sexual intercourse with another; though, in the ease of the man, only if this other was also a mar-
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ried or betrothed party: but not so in the case of the woman, because the wrong in her case was equally done, whether the person with whom she transgressed was single or married. In short, it was the condition of the female which determined the legal character of adultery: if she was not betrothed or married, neither she nor the person having intercourse with her was counted liable to the charge. And among the Greeks and Romans the same view substantially obtained—adultery was simply the violation of another man's bed, or the violation of his seclusion.

Why the divine legislation should have allowed a practical treatment of the matter in the man's case, differing so materially from the woman's, and from the view exhibited in the ideal set up at the creation of the first pair, will be considered under the subject Divorce. But in regard to the act itself of adultery, understood in the sense now explained, the law of the Old Testament was very severe: it prescribed the punishment of death, both for the adulterer and for the adulteress, Lev. xix. 20. This, indeed, was required by the theory of the constitution, which, being framed with a view to the securing of a commonwealth conformable to the fundamental laws of the two tables, could not tolerate the deliberate breach of any of the great commandments. The penalty was the penalty attached to the open violation of any of them.

Death was the penalty attached to the open violation of both of them. It is not expressly said in the passage of Leviticus how the persons guilty of adultery were to be slain; but in De. xvi. 22-24, when the law is again enacted, the additional clause is supposed a of a betrothed 421 lady being guilty of the crime, and both parties are adjudged to death by stoning. The case of the adulterer and the adulteress, and that of those who violated the sanctity of the marriage vow, were so nearly akin, that the Jews of our Lord's time could scarcely be said to err, when they affirmed, respecting adultery in general, that Moses commanded the person guilty of it to be stoned to death, in v. 5. holiness do not appear, however, that the penalty in this most public and disgraceful form, or even that death in any form, was usually inflicted on adulterers. Too commonly a sense of guilt on the part of those who had the administration of the law committed to them, would restrain them from executing the judgment written; and as, in the majority of cases, it was likely to be left much in the hands of the injured party, it was natural that he should generally take the milder course which the law allowed, of stoning himself of the culprit by a bill of divorce. Accordingly, we read of no case in Old Testament scripture in which a woman taken in adultery was actually put to death; and Lightfoot (Hist. Heb. on Matt. xix. 11) testifies that, amid all his multifarious reading in the rabbinical writings, he had never met with an instance mentioned of an adulteress being capitally punished. There might, no doubt, be cases of the kind, though no notice is taken of them either in the sacred or the rabbinical records; and the allusion in Pr. vi. 32-35, to the implacable spirit of revenge which the conduct of the adulterer might expect to awaken in the bosom of the injured husband, plainly indicates that the aggrieved party sometimes took the full scope which the law allowed him, of recompensing for the loss of domestic peace and honour he had sustained upon the head of the offender. Yet, from the comparative seclusion in which women lived in Palestine, coupled with the license practically allowed in respect to concubines and divorcees, the probability is, that the cases were very rare in which the rigour of the law was enforced either upon the male or the female guilty of incontinence.

In Greece and Rome the law respecting adultery was not uniform, either in the provisions enacted or in the manner of enforcing them. In both countries it was competent to the husband, if he detected the adulterer in his evil course, to take summary vengeance on him, by putting him to death. But he might also take a pecuniary compensation; or he might institute a legal process against either of the offending parties, and, if the guilt was established, the parties were placed very much in the mercy of the husband, though not to the extent of allowing him to fell upon them with a knife or a dagger (Demos. Kar. Xeop., p. 181.). In the time of Augustus a law was enacted at Rome, called the Julian law, which introduced various regulations as to the mode of conducting prosecutions against adulterers; and the penalties it enacted, in case of conviction, were, for a woman, the loss of half her dowry, with the third part of her property, and liability to banishment to some remote place; for the man, the loss of half his property, with a like liability to banishment. The times were, however, too degenerate to admit of such a law being generally enforced; prudicity of every kind not only kept its ground, but grew more shameless, in spite of the law, till the spread of Christianity leavened society with a better spirit, and rendered more stringent measures practicable. By a mistaken policy, however, Constantine introduced the old Jewish law, and made the offence capital. Justinian somewhat modified the statute, by sending the adulterers, after being scourged, to a convent, allowing the husband to take her out within the period of two years; and, failing this, she was compelled to assume the habit, and spend the remainder of her life in the convent.

Such barbarous practices as cutting off the nose and ears of the guilty parties do not appear to have been ever formally enacted, either among the Hebrews or among the Greeks and Romans. It is reported by Diodorus s. 39. 300 to have been the punishment specially inflicted upon the female in Egypt, while the male was simply beaten with rods. The Persians are also said to have practiced it; and references exist, both in Scripture (for example, Ex. xiii. 25) and in the classics (Virg. En. vi. 496), to such personal mutilations as not unknown. But they are probably to be understood as only among the indignities which an injured husband was deemed at liberty to inflict, and by which, occasionally at least, he sought to consign to infamy the person who had brought shame and dishonour upon his family. In the Christian code, we need scarcely say, corporal punishments are proscribed. It has higher weapons to wield than the carnal sword; and its prime object is rather, by means of milder influences, to prevent such crimes from blotting the face of society, than smiting them with specific penalties when they have appeared. It speaks only of separation, or putting away, as the ultimate remedy in the hand of the injured party; and even that is rather mentioned as a right that may be used, than as a measure that must in every case be adopted. The legal remedies, or the bringing to the test of a special religious service, a woman suspected by her husband to have been guilty of unfaithfulness, is the most peculiar thing connected with this subject in the legislation of the Old Testament. The prescription for it is given in xin. v. 11-31. Attempts have been
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made by various writers divergent of whom may be found in Kitto's Cyclopædia, here, and in Winer's Real-Wörterbuch, under "Elbowch") to establish a substantial agreement between the prescriptions of Moses in this matter and the oracles practised among barbarous and heathen nations; and it has been thought that the main object of the one, as well as of the others with which it is compared, was to give the suspected person an opportunity of vindicating her innocence, by a sort of self-purgation, so solemnly administered, that, if, in fact, she were innocent, she would almost certainly shrink from the trial. There may, undoubtedly, be some measure of truth in this view. Moses, in this, as in so many other things, may have been led by God to build upon a foundation already, to some extent, laid in the practices of surrounding nations, rather than prescribe what was absolutely new. But a general resemblance in all that can, with any truth, be supposed to have existed; and, for much that is peculiar in the ordinance before us, we must look to the nature of the theocracy itself, and the great aim aimed at in all its institutions. Adultery, it must be remembered, was the only suspected crime for which such an ordeal was appointed by Moses, and not, as among other nations, one of several which were placed in the same category; and in this case, also, the one suspected crime for which such an ordeal was instituted was, by the prescribed ritual, brought into a connection with the ministers and the sanctuary of God not common elsewhere. Here it was a strictly religious matter, and differed materially from the kind of voluntary, hap-hazard trials in other lands. The ground of the prescribed trial for suspected adultery— as, indeed, for the Mosaic legislation generally upon this subject—stood in the sort of married relationship, the solemn covenant engagement between God and Israel. The great national covenant was to have its parallel in every family of Israel, in the marriage-tie that bound together man and wife; and hence, even in Moses, No. xix. 29, as often afterwards in the prophets, unfaithfulness to God is exhibited under the image of a wanton breach of the marriage-vow. With such a close relation between the individual and the general, it was especially necessary to have the connection between man and wife placed under the sanctions of religion, guarded on every hand with most jealous care, and rendered practically, as far as possible, an image of the behaviour that should be maintained between Israel and God. There was the more propriety in this, as it was in connection with the propagation of a godly seed that the covenant proposed to reach the great end it contemplated, of blessing the world. Adultery, therefore, as being not only the breach of the family compact, but an image also and a prelude of the breach of the national compact, must be visited with death; and even the strong suspicion of it having been committed, where no actual proof of guilt could be obtained, must be brought as by appeal to God, that he might either vindicate the innocence, or, by special visitations of judgment, establish the guilt of the suspected party. It was only, as the language implies, when there were grounds for very strong suspicion being entertained, that the matter was to be made the occasion of such a solemn appeal; and, when it was demanded, the husband and wife were to go together to the sanctuary, bringing what is called alike "her offering," and "an offering of jealousy," ver 12-25. They were both to bring it, although it was more properly the woman's offering than the man's, as appears from its being consigned to her while the priest was going through the appointed ritual, ver 14. It was merely a carbon or meat-offering, consisting of the titheth part of an ephah of barleycorn, but without the usual accompaniments of oil and frankincense, which were symbols, the one of the Holy Spirit, the other of acceptable prayer. The absence of these denoted that it was a matter of doubt whether such an offering—a symbol of good works, as all meat offerings were—had or had not been made with the Spirit of grace, or could rise with acceptance before God; it was to be an offering presented, as it were, at a venture. Coming, then, with this in their hands, the woman was solemnly set by the priest before the Lord, made to understand that she had come to transact with him; her head-covering, the distinctive badge of her chastity, was next taken off, being meanwhile suspected to have lost her title to wear it; then the meat-offering was put into her hands, as one maintaining her innocence, and claiming the privilege to present to God the symbol of a righteous life; while, on the other hand, the priest, representing the interests at once of the jealous husband and the jealous God of Israel, stood in front of her with the symbol of the curse. This consisted of holy water—most probably water taken from the laver before the door of the tabernacle—mingled with dust from the floor of the tabernacle, with a reference to the dust mentioned in the original curse which was pronounced upon the serpent and his seed. On the account, not only was the water to be put into an earthen vessel, corban, as contrasted distinguished from something of higher mould—but was also designated bitter, since it was employed in connection with a humiliating transaction, and for the purpose of working on the supposition of guilt having been incurred a painful result. The priest then, with this symbol of the curse in his hand, standing before the woman with the symbol of righteousness in her, pronounced over her the following adjuration:—"If no man have lain with thee, and if thou hast not gone aside under unrighteousness under thy husband—to the words should be rendered, meaning, while under law to him,—he thou free from this bitter water that causeth the curse. But if thou hast gone aside under thy husband, and if thou hast been, and some man have lain with thee while under thy husband, the Lord make thee a curse and an oath among thy people, by the Lord making thy thigh to rot, and thy belly to swell; and this water that causeth the curse, shall go into thy bowels, to make thy belly to swell, and thy thigh to rot." To which the woman was to say "Amen, amen," and the priest accepting this response as a protestation of the woman's innocence, finished the ceremony, by first blotting out the curse with the bitter water, then waving the meat-offering before the Lord, burning a portion of it on the altar, and giving the woman what remained of the bitter water to drink. The matter was thus solemnly left in the hands of God, the Supreme Judge and Arbiter of causes. If he saw that the suspicion was groundless he would also see to it, that "the curse causeless should not come;" but if otherwise, then rottenness and corruption was to seize upon the culprit in those very parts of her body which she had prostituted to purposes of impurity; her moral depravity should find its most remorseless and image in a corresponding outward depravation. This, of course, could only happen if the Lord really lent his countenance to the transaction, and was ready, by his
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found only twice in Scripture, i.e., ver. 17; and each time in connection with MALEII, giving up, or, we may say, the agent of Adumminia. The word Adamminius itself means redress, or red cattle, not without reference. It has been thought, to the shedding of blood, of which the place in question was the frequent scene. It lay in the neighborhood of Jericho, in the direction toward Jerusalem, a district which has always been the favorite haunt of robbers, whence our Lord took it as the scene of the parable of the good Samaritan, who, the round which fell among robbers, and drowned, expressly interprets the word (which he writes Adumminia) by blood, or, because, says he, much blood was shed in it by the frequent assaults of robbers (Opint. ad Ost. civii, § 12). But that the place derived its name in this way must be regarded as quite uncertain, and indeed not very probable. It is more likely that the colour of the ground, or some such natural circumstance, gave rise to the designation. The ancient characteristic, however, of that part of the road between Jerusalem and Jericho has been retained to comparatively recent times; for the complaints of travellers have scarcely yet ceased as to the depredations of robbers in that quarter.

ADOVATE. This word occurs only once in the English Bible, I sa it, as an appellation of the glorified Saviour, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." It is there used, however, as the rendering of a Greek word which occurs more frequently παραδεικνυται, paraldei, but which is always rendered elsewhere by confessor. It is one of those complex words for which it is impossible to find an exact parallel in the English language, or indeed in almost any other. Literally, and originally, it denotes a person called to one's aid, as does also the Latin word advocatus, from which our word advocate comes; but then the specific purposes for which persons might be thus called are so various, that the word, in consequence, acquired a variety of secondary meanings. It might designate one who was called in to assist as a witness, or one who, in a legal difficulty, was applied to for advice - a consulting lawyer, or one who pleaded the cause of a client in open court; or still again, one who, in times of trial or hardship, sympathized with the afflicted, and administered suitable direction and support. The Latin advocatus, also, was used in all these shades of meaning except the last, and it was not till the latter days of Rome, till the republic had given way to the empire, that it came to signify the public pluder or orator (Smith's 'Gr. and Roa. Ant.) In this sense it was not used by Cicero, though the corresponding word παραδεικτης had long before been so employed in Greece by Demosthenes; for example, at the beginning of his speech, παραδεικτης. It was quite natural, therefore, for the fathers to understand the word, when applied to Christ, in the sense of advocate, which many of them interpret •κοινος θεοιος; and it is reasonable to infer that advocate, regard is had more to the simple pleading of a cause in court, less to the general guidance and management of the cause, than they were wont to associate with the term. Both shades of meaning should undoubtedly be included in the idea we form of Christ as our advocate in the heavenly places. It presents him to our view as charging himself with the interests of his people, and especially when they fall into sin, and are in danger of having sentence passed against them, interesting in their behalf, and, through the merits of his death and intercession, averting the evil. Even before he entered within the veil, he gave a striking exemplification of what, in this department of his mediatorial work, he would do for them, when he said to Peter, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, that thy faith fail not." It is obvious, however, that this sense of the word paralei is scarcely proper, if understood of the Holy Spirit, to whom it is applied in all the other passages where it occurs, in the New Testament. To assert that there was a resemblance between what the Holy Spirit was to do for the disciples after Christ had withdrawn his personal presence from them, and what Christ himself had till then been doing; and hence, in the first of the passages above referred to, the Lord said he would pray the Father to send them another paralei, implying that the Spirit should, in a sense, fulfill the part which Christ himself had done; but this, manifestly, with respect to the directing, sustaining, and comforting influence Christ had exercised among them rather than to any distinct advocacy he had plied in their behalf. Accordingly, the Greek fathers generally gave the word in the Gospel of John a meaning more adapted to this aspect of the matter: they threw it into, indeed, very much of the sense of comfort, or consolation, which the cognate verb and nouns have in New Testament and Hellenistic Greek. Following them, our translators have rendered the word there by comforter, which is perhaps as good a single term as could be found. It has, however, the disadvantage of presenting only a part - though undoubtedly a most prominent part - of the complex idea which the original word conveys; and along with or under the comfort which was to be connected with the presence of the Spirit, there should also
be associated in our minds the strengthening and monetary gift which, as an expression of that gift of Christ, he was intended to minister. In the words of Arch deacon Hare, who, in his Mission of the Comforter, note K, has given a discriminating outline of the literature on the subject, and a sensible view of the subject itself, "We must bear in mind that the Spirit is the Comforter, in the primary as well as the secondary sense of that word, and that he did not come merely to console the disciples for their loss, but mainly to strengthen their hearts and minds, by enabling them to understand the whole truth, and to feel the whole power of the gospel."

A NON, a place at which John is said to have baptized, and the locality of which is no further indicated than that it is described as being near Salem, Jn ii 23. The reason assigned for its being chosen as a place for the administration of baptism is that there was much water there. And indeed the name, which is simply the Chaldee word for springs (גֶּשֶׁם), plainly implies as much. But the precise spot is still involved in uncertainty. It could not be quite near to the Jordan, otherwise the waters of that river would rather have been resorted to for baptism. The probability is that it lay considerably to the north, and towards Galilee, if not actually within its borders, as the later labours of the Baptist undoubtedly enhanced the region which belonged to the jurisdiction of Philip. (See Salem and John Baptist.)

AFFINITY. See Marriage.

AGABUS, the name of a prophet in the Christian church at Jerusalem, who, on two several occasions, is mentioned as having come from Jerusalem to other places, and delivered a very specific prediction. The first of these took place at Antioch, not long apparently after Paul had been brought by Barnabas to make that the scene of his regular ministrations. Along with some others who are said to have possessed prophetic gifts, Agabus appeared at Antioch, and "signified by the Spirit that there should be great dearth throughout all the world, which should come in the days of Claudius Caesar, and that there should be a great work in the world generally to have experience of famine, as we have good reason to believe it soon had, though not always at the same moment. And we thus see how, without any straining, the prophecy of Agabus had at once a general and a special application, and how naturally the disciples at Antioch should have turned their regards toward Judea when they heard the announcement that a season of famine was ready to come on the world."

The other occasion in which Agabus came down from Jerusalem and delivered a prophecy, which presently passed into fulfilment, was probably about sixteen years later, when Paul was at Cæsarea, on his way to Jerusalem for the last time. Tarrying there for some days with Philip the Evangelist, Agabus came from Jerusalem, and having taken Paul's girdle, and bound his own hands and feet, he said, "Thus saith the Holy Ghost, as shall the Jews at Jerusalem bind the man that woe this girdle, and shall deliver him into the hands of the Gentiles." Acts xx. 11. In this prediction again Agabus treatedb as a "general" prophecy in the great prophecy respecting the time of the end, Matt. xxiv., and announced that what was there said of Christ's followers going to be delivered up to be afflicted, or even killed, should now take effect at Jerusalem on the apostle of the Gentiles. It doubtless pressed upon the spirit of Agabus, as well as upon those who heard the announcement, as a sign that Jerusalem was fast filling up the measure of her sins, and that the day of vengeance must be drawing on. We hear no more of this prophet, but, from the two instances recorded of his supernatural insight into the future, we can have no doubt that he was one of those who received the Spirit in peculiar measure, as promised to the disciples for the purpose of showing them things to come, Jn xi. 13.

AGAG, derived, it is understood, from an Arab verb, which signifies to burn, to be fervent, and consequently burning, as a noun, the import of the fire, or καίνοις. It occurs only as the name of the king of Amalek, 1 Sam. xv. 7; 18:5, 9, 30:17; and the question is, whether it is to be understood as a proper name, the distinctive appellation of a particular king, or as a name of dignity applicable alike to a succession of Amalekite kings? The latter supposition is undoubtedly favoured.
AGAGITE

by the reference to Agag, for the first time, in the prophecy of Balaam, Nu. xxiv. 7, where speaking of the might and glory of Israel's future king, he says, "His king shall be higher than Agag." If understood of a single individual, this allusion would be in ill keeping with the rest of the prophecy, which is of a strongly ideal and elevated nature, and would also but poorly illustrate the peerless honour of him who was to be exalted to the dominion over God's heritage. Besides, as the name Agag itself, from its most probable import, very well suits as a general name of dignity for the head of a warlike and impetuous race like the Amalekites, so it is in perfect accordance with the prevailing usage of these times, that the Amalekite kings should have had such a common designation. Of a similar kind was the Pharaoh of the Egyptians, Almunech of the Philistine, Melchizocêk or Alvámezek of the Judæans, &c.

It was only falling in with this general custom when the heads of the royal line in Amalek took the name of Agag. So that, when we come to the history in Ex. xvi., where the triumph of Israel over the Amalekites is recorded, the Agag spoken of should be understood precisely as the Pharaoh in Ex. xvi.; he was for the time being the reigning head of the Amalekite race; and it would appear, from the words of Samuel to him in ver. 17, "As the sword hath made women childless, so shall thy mother be childless among women," he had kept up the fierce character of those who boasted in the name of the glory war. But he at length repented as he sowed; and, though fragments of the race of Amalek still survived, no future Agag ever appears in connection with their history.

AGAGITE is found, Ex. 31:9, 10, and 21:1, 25:21, in connection with Haman, the enemy of Mordecai. Josephus explains it as a synonym of Amalekite, and so it possibly was; but we are without the proper materials for either invalidating or substantiating the explanation.

AGAPE, the Greek term for love-feasts, or feasts of charity, as they are called in St. Jude's epistle. (See Fasting.)

AGATE is given in our version, after the Septuagint (εἰς τὴν κασταλίαν) and Vulgate, as the rendering of the Hebrew קדשׁ, Ex. xxxviii. 12. These are the only two passages where the Hebrew word occurs, both times as the name of one of the precious stones in the high priest's breast plate. But in other two passages, Is. lv. 10, and Ex. xxiii. 8, the word ἀγαθος is used in our English Bibles, not however as the translation of the same Hebrew word, but for one entirely different, קדוש—Kadosh—a word used arbitrarily sometimes the meaning of such specific terms was fixed. Modern interpretation is rather disposed to identify the kadush with the ruddy than with the gate, so that there will only remain the two passages in Exodus as those in which mention is made of the gate; and even for this we are entirely dependent on the authority of the Septuagint translation. But, on the supposition of the gate being really the stone meant, we may simply state, that the term is a general name for the class of semi-precious stones which in this country usually go by the name of Scotch pebbles. They are composed of crystal intermixed with earth, in different forms and proportions, variegated with veins and clouds. They are usually arranged according to the different colours of their ground, and thus divided into a variety of species, into the description of which it is needless to enter here. They were found in Egypt, usually of a reddish colour, veined with white, and in many other countries. The name agate, in Greek ἀκτίφα, is said to have been derived from the river Acrates in Sicily, in the bed of which they were found. Specimens of ancient agates, of various kinds, and often beautifully engraved, have descended to modern times, and are to be met with in antique collections.

AGE is used in a great variety of significations—often in the sense of a lifetime or a century; sometimes in the restricted sense of personal maturity, as when we say of such an one, that he is of age, Is. xxv. 21; but most commonly in contradistinction to infancy or youth, and as indicative of the more advanced period of human life. To distinguish this from the other senses of the word, the epithet old is commonly prefixed; and, with reference to age in this sense, there is extremely any peculiarity in Scripture that calls for particular explanation. It frequently gives expression to the respect that is due from youth to old age, and even enjoins it as a matter of obligation; as, Ex. xxxiii. 2, "Before the holy head thou shalt stand up, and honour the face of the aged." But this has also been the common feeling and judgment of mankind, even in heathen states; and probably among the Egyptians and Greeks of ancient times, and the Chinese and Mussulmans of the present, a simple respect for the aged head of age has been held, as high as it usually was among the Hebrews; for among the Hebrews, the moral element came in here, as in other things, to qualify considerations of a merely natural kind. Thus Solomon, while he pronounces the head to be "a crown of glory," adds the important qualification, "if it be found in the way of righteousness." Is. xlix. 23; and Job also speaks of "the aged rising and standing up at his presence, ch. xxxv. 7," implying that these were higher elements than age entering into the account that should be made of the social rank of individuals. But still age had, among the Hebrews, as it must have in every well-constituted community, a character of weight attached to it, unless when this may have been forfeited by a course of profligacy or crime. In ordinary circumstances, the prolongation of life to an advanced period was always regarded as a mark of the divine mercy and loving-kindness: it was the subject even of special promises, Zec. viii. 11, 1 John. 2. 14, xvi. 4, while the cutting short of life in the midst is represented as the proportion of the wicked, Ps. cxvii. 21. But this was only what might be called the normal condition of things; and many circumstances might arise to prevent its being carried uniformly into execution. If God's covenant with Israel, pledging long life and prosperity to those who remained steadfast to its engagements, had been maintained in its purity and completeness by the great mass of the people, the exceptions, either on the one side or the other, would have been comparatively rare; but, with the manifold imperfections and disorders that too commonly prevail, it is only what might have been expected, if premature death should sometimes have betoken the comparatively good, and if extended age was often reached by those who should have been cut off in the midst of their days. Still, for the most part, even in this respect, the Lord knew how to distinguish between the righteous and the wicked: it was usually made to go well with the one and ill with the other.

AGES OF THE WORLD. In various passages of Scripture, mention is made of ages with reference to the history of the world, and God's successive dis
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pensions in connection with them, Ep. iii. 21; Col. iii. 17, also in the margin of its original, and is xvi. 1. The word would, however, have been found in a great variety of other passages, if a more literal and uniform rendering had been adhered to: for often where ages might, and sometimes also should have been found, our translators have adopted worlds. The original word (αἰών, αἰώνα), in its primary meaning, denotes continuance of time; hence an age or extended period of the world's history, then the world itself as composed of a succession of such ages; finally, the succession apart from the world, amounting in the sum to an indefinite prolongation—eternity. It is sometimes difficult to say, in which precisely of these senses the word is employed; and examples may be found of all of them in Scripture. Very commonly the meaning is expressed with substantial accuracy by word — as in the phrases, “the cares of this world,” “the children of this world,” “the god of this world,” &c. Martin 22; Matt. xvi.; 2 Cor. i.; the world being contemplated with respect to its present corrupt and perishable state, the existing age. In many passages again, the meaning substantially coincides with eternity, contemplated either as past or future—from before time, or to be beyond it, for ever, Eph. iii. 11; I John iii. 2; I John iv. 4; I John v. 18; and in such passages as such as, “through whom also he made the worlds:” ch. ii. 5, “the powers of the world to come;” Eph. i. “the world that is to come,” and a few more of like import, it would perhaps have been better to substitute age or ages instead; for in such cases the reference is not, as the more English reader might be apt to imagine, to the material fabric of things, but to its divinely appointed form and constitution. The world, or age to come, was a familiar expression among the Jews for the Messiah's kingdom; and in the New Testament it is employed partly in regard to the kingdom as now established, and partly in regard to its future development—the age of glory. It is used in this latter sense by our Lord, Matt. xiii. 31; Mark x. 39; Luke xx. 37. The ages of the world are, therefore, the great cycles, whether of degeneracy and corruption, or of progression and development, through which it has been destined to pass, and in part has passed already.

AGONY is the term used by the evangelist Luke to express the state of mind in which our Lord was when he entered on his last sufferings, Luke xix. 40. The English word directs our thoughts upon the mere suffering experienced more than the original, ἀγωνία, which expresses more immediately the terrible mental struggle or conflict through which our Lord was passing, and only as subordinate to that indicates the sense of pain. Wherein precisely the struggle consisted, the evangelist is entirely silent; but he gives us some idea of its fearful nature when he tells us that, in consequence, “his sweat was as it were great drops of blood falling down to the ground;” that is, a heavy sweat, not wholly of blood, but of water intermingled with blood. If it had been simply blood, the as it were (ὡς) would not have been used; and if there had not been blood actually present, we can see no proper reason why mention should have been made of it; nor, apart from some intermingling of real blood, would the description convey the idea of extreme anxiety and distress of soul which was evidently meant to be indicated. What fell, therefore, was sweat, but sweat mingled with blood. Much the same impression also is conveyed by another particularly

in St. Luke’s account of this terrible moment in our Lord's history, the presence of an angel appearing from heaven to strengthen him; and still further, by the prayer, mentioned in all the three gospels, which he thrice uttered with intense earnestness, “Father, if it be possible, let this cup pass from me: nevertheless, as I will, but as thou wilt.” The symptoms and effects only have been discovered to us; but from these we can easily perceive how mighty a conflict agitated the soul of the Redeemer—a conflict which it is impossible to resolve into the anticipation of mere bodily suffering and outward indignity. We are constrained to look beyond this to the awful consciousness of human guilt which then began to press in its full weight upon the heart of Jesus, and filled his human spirit with indescribable horror, on account of the evil involved in such guilt-bearing. But it is not for us to penetrate further, or to attempt to lift the veil which the pen of inspiration has allowed to rest on this part of the Redeemer’s internal history.

AGRICULTURE. Under this head we propose to give a brief account of some of the more distinctive peculiarities which attach themselves to the land in those countries of which the Bible speaks, and more particularly in Palestine. There are points of agreement in the agriculture of all nations, general conditions necessary to be observed by those who, in any region, would obtain a return of produce from the earth. To these it is needless to refer here. It is understood that the ancients as well as the moderns, the Hebrews as well as other people, had to till and nurture, and sow their ground, when they expected to derive from it a fruitful produce; to keep under the weeds, that would otherwise choke the vegetation; to observe the proper seasons both for sowing and reaping; and to take the requisite measures for securing, threshing, and disposing of the respective crops. But, in connection with these common operations, there are some things characteristic of the East which do not precisely hold of the West; and some things also which distinguished the portions of the East with which we have now to do, in ancient times, from what belongs to them in the present day. It is such only that require any special notice.

In all countries the climate must exert a modifying influence on the kind of agriculture that is pursued in them; and in eastern countries generally, in Palestine among the rest, the heat and dryness which prevail during a great portion of the year naturally call for some peculiar modes of treatment: not nearly to such an extent, however, as in Egypt on the one side, or in Assyria on the other. In these regions the rains are greatly less frequent than in Palestine, and if cultivation is to be carried on ever any considerable tract of country, irrigation by means of canals and aqueducts is indispensable. When Babylonia was in its state of ancient richness and prosperity, the country was all intersected with these channels of artificial irrigation, the remains of which are still to be seen in the present day: and in Egypt they have been maintained in great variety and abundance from the earliest times. While these countries require to be thus supplied with moisture, in order to sustain vegetation through the long-continued droughts of summer, they also have the means of furnishing it, in such large rivers as the Euphrates, the Tigris, and the Nile. But in Palestine the streams are all small, with the exception of the Jordan; even it does not contain any great volume of water, and
it flows besides, during the main part of its course, in so depressed a channel, that the waters could not be conducted over any extent of surrounding country. Artificial irrigation, therefore, never appears to have been much practised in Canaan; and the few anecdotes, of which the remains have been noticed by travellers, seem to have been chiefly for the purpose of driving mills, supplying dwelling-houses, or occasionally perhaps watering orchards. The passages often produced in proof of agricultural fertility by artificial means of irrigation, e.g. 1 Kings xiv. 24, evidently refer to the naturally fractifying influence of streams and rivers. The country possesses natural advantages which, without such expedients, rendered it capable of general cultivation and fruitfulness. Its mountainous character serves to moderate the temperature, while it also enriches the country with many brooks and rivulets. Even in June, Dr. Robinson writes, respecting what he experienced at Jerusalem, "the air was fine, and the heat not oppressive. The nights are uniformly cool, often with a heavy dew; and our friends had never occasion to dispense with a coverlet on their beds during summer." Then, the rains are more frequent and continued than in many other eastern countries. Those which in Scripture are called the early rains, commence usually about the latter half of October, yet not setting in so heavily, or prevailing so continuously, but that during the interval the seed-corn may be deposited in the ground. Accordingly, it is about the end of October, or in the earlier part of November, that wheat begins to be sown, and the sowing is continued, according to the demands of climate and other circumstances, till the approach of winter. The proper seed-time for barley is in January, and to about the middle of February. The rains increase, and often fall heavily during the last five or six weeks of the year; but, after the turn of the year, they moderate, and only come at intervals till the end of March, when they usually cease, though there are occasional showers even in April and May. The crops thus obtain, in ordinary seasons, enough of moisture to bring them to maturity, if the seed has been committed at the proper time to the ground. They ripen early; the barley, in the more forward districts, being commonly ready for the sickle about the end of April, and the wheat nearly a fortnight later; but in the more hilly districts two or three weeks more must be added to the account. On the 5th of June, Dr. Robinson found the people at Hebron gathering their wheat harvest: while, on the 12th of May, the threshing floors at Jericho had nearly completed their work.

The chief crops raised in Palestine were undoubtedly barley and wheat; from these were derived the common bread of the country. Oats are not grown there, but are occasionally found in other parts of Syria. Mention, however, is occasionally made of other kinds of produce, such as beans, lentils, cummin, cucumbers, flax, &c.; but, the barley and wheat comprise in the produce of the country. From the subdivision of the land among all the families of Israel, and the pains taken to secure the perpetuity of heritages, the farms must, for the most part, have been small, and particular fields could seldom exceed a few acres. Names occasionally occur in history—those, for example, of Boaz and Barzillai—which had comparatively large possessions, and a considerable number of persons in their employ; but such instances must have been rare; and the large proportion of lands in cultivation were undoubtedly such as a single family, with the aid of a hired servant or two, could conveniently manage. We are led to expect, therefore, that the mode of cultivation would be simple, and that no approach would be made to the scientific skill which the energy of the European mind has introduced into the implements and general resources of husbandry.

Such certainly, is the case. The farming implements which were anciently used in Syria and the East, and which, indeed, have retained their place to the present day, are of a comparatively rude description. It is to the monuments of Egypt that we are chiefly indebted for our representations of these; but, as Egypt, stood at the head of the ancient world in agricultural matters, there is every reason to believe that, for the districts of Syria and the East, the same representations are equally suitable. No. 10 exhibits probably one of the most improved ploughs of those times, as it has both a well-pointed share, and a plough-tail with two handles, though these are certainly not adjusted so as to give the ploughman much command over the share. Ploughs of simple construction were no doubt then in use, as they are even now, in various parts of Asia. Sir C. Fellowes, in his Excursion in Asia Minor, gives a representation of the plough that he found used in Greece, in 1818, with its several parts and accompaniments (No. 10). "This plough," he says, "is very simple, and seems only suited to the light soil which prevails here. It is held by one hand only. The shape of the share varies; and the plough is frequently used without any side to make it. But the ploughmen draw closely with the pole, and guided by a long reed or thin stick, which has a spade or scraper for cleaning the share." Ploughs of this description appear often to have been made of the trunk of a young tree, which had two branches running in opposite directions, the trunk serving for the pole; and of the two branches, one, rising upwards,
stood for the tail, while the other, covered with bronze or iron, entered the ground, and acted as the share. But most commonly the several parts were formed of separate pieces of timber, and joined together. They appear always, however, to have been of very imperfect construction, and in Palestine and the adjoining countries were almost invariably drawn by oxen. Such is the general practice also in the present day, though occasionally camels and asses are employed in the service. No reference is made in Scripture, nor is there anything on the ancient monuments corresponding to the modern harrows. It seems to have been common in Egypt and Syria, as it also was in Italy, to plough in practice of pulling up by the roots, instead of cutting the corn, also prevailed to a considerable extent in ancient times. The corn seldom yields so much straw as in this country, and pulling is resorted to in order to obtain a larger supply of fodder. Mamaddel thus describes the practice as he noticed it in 1697: "All that occurred to us new in these days was that a particular way used by the country people in gathering their corn, it being now harvest time. They plucked it up by handfuls from the roots, leaving the most fruitful fields as naked as if nothing had ever grown on them. This was their practice in all the places of the East that I have seen; and the reason is, that they may lose none of their straw, which is generally very short, and necessary for the sustenance of their cattle, no hay being here made. I mention this," he adds, "because it seems to give light to that expression of the Psalms, ex vi, 6, 'which withereth before it be plucked up,' where there seems to be a manifest allusion to the custom." This undoubtedly is the correct meaning of the expression: and the real allusion is lost sight of by the rendering in the authorized version, "before it growth up." It grows, but withers before the plucking time comes; an emblem of the premature decay and fruitlessness of the wicked.

The thrashing of the corn partook, and in Syria still partakes, of the same rude and simple style of operation which characterizes the general husbandry of the East. The sheaves were carried straight from the field, either in carts, or, as more commonly happens in the present day, on the backs of camels and asses, to the threshing-floor. What was used for this purpose was some open and elevated spot, where there was a free circulation of air, formed into a circular shape, and pounded or beaten into a hard consistence. On this open space the sheaves were spread out, and sometimes beaten with sticks—a method practised especially with the lighter kinds of grain, such as wheat or emmer, is ex. vii. 27—but more generally by means of oxen. For this purpose the oxen were yoked side by side, and driven round over the corn.

The seed, care having first been taken, after the first ploughing, where necessary, to break the chaps, and have the ground prepared for a thin furrow, is sown in; Ps. x. ii. (No. 11.) It is known that the elder Roman writers considered harrowing after sowing a proof of bad husbandry (Colum., ii. 4; Pliny, H. N. xviii. 206), the lighter form of the ancient and eastern plough, which a man can easily lift in his hand, also suited this method better than the heavier ploughs which are used in this country. The goads used in Palestine, in earlier as well as later times, appear to have been somewhat larger than the one represented in the woodcut. Mamadell, in his Travels, tells us that he found them about eight feet long, tipped at the smaller end with a sharp point; while the larger, which was about six inches in circumference, had an iron spade or paddle. One can easily understand how such a weapon might do execution in more important labour than that of urging oxen in the plough, as Shumgar is reported to have killed six hundred Philistines with one of them, Ju. iii. 22.

Reaping in Palestine was frequently done by the sickle, to which reference is occasionally made in Scripture. But there can be little doubt that the modern practice of cutting the corn, instead of pulling up by the roots, also prevailed to a considerable extent in ancient times. The corn seldom yields so much straw as in this country, and pulling is resorted to in order to obtain a larger supply of fodder. Mamadell thus describes the practice as he noticed it in 1697: "All that occurred to us new in these days was that a particular way used by the country people in gathering their corn, it being now harvest time. They plucked it up by handfuls from the roots, leaving the most fruitful fields as naked as if nothing had ever grown on them. This was their practice in all the places of the East that I have seen; and the reason is, that they may lose none of their straw, which is generally very short, and necessary for the sustenance of their cattle, no hay being here made. I mention this," he adds, "because it seems to give light to that expression of the Psalms, ex vi, 6, 'which withereth before it be plucked up,' where there seems to be a manifest allusion to the custom." This undoubtedly is the correct meaning of the expression: and the real allusion is lost sight of by the rendering in the authorized version, "before it growth up." It grows, but withers before the plucking time comes; an emblem of the premature decay and fruitlessness of the wicked.

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and younger cattle, arranged in each case five abreast, and driven round in a circle, or rather in all directions, over the floor. The sled or plough is not here in use, though we afterwards met with it in the north of Palestine. By this process the straw is broken up and becomes chaff. It is occasionally turned with a large wooden fork, having two prongs and, when sufficiently trodden, is thrown up with the same fork against the wind, in order to separate the grain, which is then gathered up and winnowed.

The whole process, he adds, "is exceedingly wasteful, from the transportation of the corn on the backs of animals to the treading out upon the bare ground" (vol. ii. p. 277). During this operation the Mahometans, it seems, generally observe the ancient precept of not muzzling the ox while he trodeth out the corn; but the Greek Christians as commonly keep them tightly muzzled.

Two thrashing instruments, still used in Asia Minor, are exhibited in No. 15. One of them exactly resembles the ancient tribulam. It consisted of two stout boards firmly joined together at a convenient angle: the under side of the one that rests on the ground being set full of sharp flints or agates. To this machine the animals are yoked by means of ropes. The other is simply a roller formed of the trunk of a tree, with a pole to which the animals are attached. The roller is merely dragged over the grain, without revolving; the driver occasionally sitting on it to increase its weight.

In the Egyptian sledge or wain, represented in No. 16, the sledge, it will be observed, was fixed upon a few wooden rollers, which were armed with iron rings, and sometimes also serrated edges, for the purpose of chopping the straw and bruising out the corn.

The winnowing, it may also be noted, went along with the thrashing. As, from time to time, the mass of chaff, straw, and corn was tossed up with the pitchfork, the lighter particles were carried away by the wind; and when the wind was not sufficiently strong to effect the separation, a winnowing-shovel or spade was employed to throw it more forward against the wind, and create an additional ventilation (No. 17). By this means the heavier particles fell by themselves at a shorter distance from the winnower. It is this part of the process that is referred to by John the Baptist, when, speaking of the spiritual purification to be effected by the coming of the Messiah, he said, "Whose winnowing-shovel [so it should be, not fum - waver] is in his hand, and he will thoroughly purge his floor," Matt. xiii. In addition to these winnowing processes, a sieve was also employed to separate the corn, not so much from the chaff, as from the earthy and other foreign ingredients that might be mixed with it. Reference is made to this, also, in the Lord's saying, "I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall to the earth"—the earthy and heavier portions being, in this operation, the particles to be detached by falling through: and since no grain, in the figure here employed, was to be allowed to fall to the earth, it was in effect to say that all should be preserved. Our Lord also refers to the same operation when he says to Peter, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat," Luke xxii. 31.

It is manifest that, where fields of any extent were in cultivation, these thrashing and winnowing processes...
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must have taken a considerable time, and the owners would consequently need to keep careful watch over their threshing floors till the whole was finished. Especially would this need to be done where hostile tribes or wandering Arabs were in the neighborhood. Accordingly, we find Dr. Robinson stating, respecting the threshing floors around Hebron, and in the region of Gaza, that the owners came every night and slept on them, as a security against lawless depredations. “We were,” he says, “in the midst of scenes precisely like those of the book of Ruth; where Beznimrod har- ley in his threshing-floor, and laid himself down at night to guard the heap of corn” (vol. ii. p. 456).

The grain thus threshed and winnowed—the crop of the season—was laid up in granaries, whence it was taken to be sold or used, as occasion required. No. 18 represents the storing of corn in Egypt, where, from early times, it is known to have been largely practised, and the arts of husbandry admit of no doubt. Many notices, both in profane and sacred writers, show that Palestine was long distinguished as a grain country, and the remains of terraces constructed along the sides of mountains, on a basis of mason-work, for the purpose of retaining the soil, and rendering it capable of bearing a crop, still attest the spirit of enterprise and activity which at one time characterized the agriculturists of Palestine. That the country now lies in such comparative barrenness and desolation is a witness, more immediately, of the arbitrariness and abuse of Turkish misrule, and remonstrance of the judgment of Heaven on the sin and apostasy of those who caused the Lord to turn against them and become their enemy. That better times are in store for the land may justly be anticipated; but that it will ever be a very favourable region for the exercise of agricultural skill, and the raising of agricultural produce, in the sense now understood regarding such things in the more fertile and industrial countries of the world, is against all probability. The climate and the soil of Palestine are alike hostile to such an expectation; even in the most favourable circumstances, the wheat that can be looked for is an improved mode of cultivation, and a certain moderate degree of fruitfulness.

AGrippa. See Herodian Family.

AGUR, a word of unknown import, and the name of a teacher, otherwise also unknown, whose words, addressed to his pupils, form the thirtieth chapter of the book of Proverbs. Many conjectures have been formed in regard to the name—some identifying it with Solomon, and using explanations given of the insertion of the words of this chapter under that name; but, as nothing has been certainly ascertained, it is needless to recount what has been attempted. The chapter itself contains a fresh collection of proverbial utterances, much in the style of Solomon’s; and they are called maxims, not strictly prophecy, as in the authorized version, but homilies or weighty deliveries, probably because of the important matter they contained, or because of the heavy issues that, to a certain extent, were wrapped up in them. The word is often used to designate the message of a prophet, but only when the message delivered was predominantly of a severe nature, fraught in some respect with heavy tidings; so that it was not so properly the prophetic import of the words spoken—the predictive element in them—as that which gave them a weighty and judicial aspect, on account of which they were termed a maxima. The same name on another, but quite parallel ground, is here applied to the utterances of Agur.

Ahab [brother of Jocasar], the son and successor of Omri, himself the seventh king of Israel as a separate kingdom, reigning from about 815 to 807 before Christ, twenty-one years and some months. The name of Ahab is in some respects the blackest in the whole list of Israelitish monarchs; it bears upon it the darkest stain of infamy. Jehu, indeed, had the bad pre-eminence of beginning the course of idolatrous deviation from the true worship of Jehovah; he was emphatically “the man who made Israel sin;” but the still worse pre-eminence belongs to Ahab of having turned what was but a tendency in Jeroboam’s policy into a grievous
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reality, of proceeding from a corruption in worship to
the worship of corruption itself. For thus the sacred
historian draws the distinction between Ahab and the
other kings of Israel—"He did evil in the sight of the
Lord above all that were before him. And it came to
pass, as it had been a light thing for him to walk in
the sins of Jeroboam the son of Nebat, that he took to
wife Jezebel, the daughter of Ethbaal, king of the
Zidonians, and went and served Baal, and worshipped
him. And he reared up an altar for Baal in the house
of Baal, which he built in Samaria," 1 Ki. xvi. 31-32.
The thing in which Ahab, under the influence of his heathen
wife, went so far beyond his predecessors in iniquity
was, his openly-establishing the worship of Baal, and
consistent, as he afterwards learn, 400 priests for
this false worship, while the prophetic and prophets
of Jehovah were cut off, 1 Ki. xvi. 31. Nothing so flagrant as
this had been done before. The sin of Jeroboam and
his immediate followers consisted in corrupting the
worship of Jehovah by setting up images in Dan and
Bethel, which, indeed, was so expressly contrary to the
law of Moses and the fundamental principles of the
theocratic constitution, that it is often branded as idola-
try and heathenism. Even Jeroboam himself was
charged by the prophet Elijah with having "gone up
and made him other gods," and praying to the Lord "to
provoke the Lord to anger," 1 Ki. xxi. 27. Apparently this is at
the outset the very sin of Ahab—the worship of other gods
besides Jehovah. But it was not so in reality. Jer-
oboam and his adherents did not intend to set up another
object of worship than Jehovah, but they so deprived
its worship, and gave such false representations of his
character and service that He refused to own it; it was not
He they worshipped, but other gods. They had
excesses and sophistical explanations by which they en-
devoured to show that while they formally deserted
from the ritual of Moses in some unimportant partic-
ulars, they still kept to the one great object of worship,
and were servants of the living God. In reference to
such pretences it is said, 2 Ki. xxiii. 9, "And the children
of Israel covered words so as to render them so that
were not so, over the Lord their God, and built them
high places," &c.; that is, they veiled the true character
of their corruptions in worship by false and deceitful
interpretations of God's Word and their own procedure,
which they called their "true worship," "Romanism" now.
Ahab, following this evil way, disregarding all their vain ex-
cuses, charged upon them a direct apostasy and falling
off to heathendish what was substantially of that descrip-
tion, though formally it was different. Ahab, however,
followed out the tendency of Jeroboam's course to its
natural results; he did not sin half ways, like his pre-
decessors, but, casting off all disguises and restraints,
he openly set up the worship of Baal, as if Baal and
Jehovah were but one God, or Jehovah, in so far as he
was different, were to have his claims disallowed.
And this, of course, involved the further step of giving up
all that was peculiar in the worship of God—the dis-
continuance of the stated feasts, the substitution of
heathenism for the Levitical rites of sacrifice, and the
introduction of many foul abominations. It was Jeze-
bel, rather than Ahab, who was the active agent in
bringing about this religious revolution; his guilt con-
sisted in weakly allowing himself to be led by the will
of a corrupt and impious woman to subvert the prin-
ciples of the constitution he was bound to uphold.
He was rent of moments in reluting on his part, and occasions
when better impulses prevailed over his spirit, but none
in hers; she "strengthened herself in her wickedness,"
But a stronger than both mingled in the conflict; and
not only did the brave, chaste, single-handed Elijah
stand his ground against all their machinations, but he
was enabled also, by the special help vouchsafed to him
from above, to pour confusion on their policy, to pre-
serve the destruction of Baal's worshipers, and fear-
lessly pronounce the doom of Ahab and Jezebel them-
selves, as destined to a violent and ignominious end.
Even before this end was reached, Ahab and his part-
ner had practically to own themselves vanquished; for
the purpose they had formed to supplant the worship
of Jehovah by that of Baal was ultimately realised from:
the stern witness-bearing of Elijah and of the faithful
remnant that adhered to him, seconded, as it was, by
the appalling judgments of Heaven, held the impious
monarch in check, and won for the worshipers of Jo-
boah a freedom and security in their obedience to the
covenant which was denied them at the outset. The
terrible fate, too, of Ahab and his wife, both of them
shorn, as Elijah had foretold, and their blood licked
by dogs on the field which their wickedness had stained
with the blood of the guiltless, read a salutary lesson
in future times. But the word of the Lord never
again so openly practised and so fiercely prosecuted.
There, however, covertly held its place and, from the
references in the later prophets, Hier., "It shall be
at that day, saith the Lord, then shalt call me Ishi
[my husband], and shalt call me no more Baali [my
Lord]." Am. x. 7-9, xxxi. 11, it appears that in the reli-
igion which commonly prevailed there was a recognition
of Baal as well as of Jehovah. The people, it would
seem, formed a sort of compromise between the two,
abandoning the exclusiveness of the true worship, and
only regarded the religion of the old covenant as an
form of the heathenism that might be paid to the God
of heaven, while Baal's was another. Thus practically
the worship of Jehovah was made to shake hands with
heathenism; and the heaven introduced by Ahab and
his guilty partner was never wholly purged out till the
dissolution of the kingdom scattered to the winds all
the base compromises and attendant corruptions which
had so long held their place against every warning and
remonstrance. (See Jezebel, Elijah.)

2. Ahab, son of Aker. The prophet, who, along
with another of the name of Zelediah, uttered pre-
dictions that were fitted to deceive the Babylonian
exiles, Jer. xxxi. 21 Jeremiah wrote a letter to the chil-
dren of the captivity, partly to warn them against
giving heed to the predictions thus addressed to them,
because they were false, and denouncing the judgment
of Heaven against those who attended them, ch. xxx. 4.

AHASUERUS, according to the Hebrew Assu-
erah, of which many modifications and not a few
deviations have been produced. It is needless to give
more than the last, also probably the most correct, from
Genesis—"The true orthography of the name has
come to light of late from what is called the cuneiform
writing, in which it is written Khshwarshu or Khshwar-
sho. This appears to be an old and car-pier form of the
Persian word for king-king. In imitation of this har-
sound, the Greeks formed the word Asses; the Hebrews,
by prefixing ahep, pronounced, makhshwarsho. In-
stead of the letters of Semitic pronunciation, s and sh,
which the modern Persians use, the ancients pronounced
much harsher sounds." The Syriac version writes it
Ahadich, and the Seven-night Astrauses. The name occurs three times in Scripture; first, in Da. ix. 1, where it is said, that "Darius, the son of Ahasuerus, of the seed of the Medes, was made king over the Chaldeans;" again in Ezr. iv. 6, where the adversaries of the returned Jews are represented as writing an accusation against them in the reign of Ahasuerus; and lastly, in the book of Esther, in which Ahasuerus is given as the name of the great Medo-Persian king who reigned from India to Ethiopia, and who, in a freak of vanity and caprice, put away his queen Vashti and married to the Jewess Esther. It is impossible that the three persons thus successively designated by the name of Ahasuerus can have been the same; indeed, it seems next to certain that the whole three were different. He who was the father of the person designated in Daniel as Darius the Mede, whether he might be alive or dead at the time of the conquest of Babylon, was not, at least, recognized as king over the Chaldeans, and could not have been the Ahasuerus to whom, some years afterwards, the adversaries presented their accusations against the returned Jews; and the events recorded in the book of Esther belong so manifestly to a period considerably posterior to that of the return from Babylon, that the Ahasuerus there mentioned cannot, with the least show of probability, be identified with either of the other two. The only question of any moment connected with them is, What names in profane history correspond with the one that variously applied in Scripture? Who, in the Medo-Persian dynasty, are to be understood as answering to the first, to the second, and to the third Ahasuerus of sacred history? The question has been variously answered, and even in the latest investigations is still receiving different solutions, for which the tangled web of Greek Persian history (full of apparent or real inconsistencies), and the attempted decipherings of the Assyrian inscriptions, afford ample scope. The subject is encompassed with too much of the conjectural and the uncertain to render it advisable, or even practicable within any reasonable bounds, to present an outline of the manifold explanations and adjustments that have been resorted to. As matters yet stand it is needless to go beyond a statement of what seem the greater probabilities of the case. It is probable, in regard to the word itself (Ahasverec, Klehares, or Xerxes), that somewhat like the Pharaoh of Egypt, the Abimelech of the Philistines, &c., it had an appellative import, and may consequently have been applied by foreigners as a proper name to several individual kings, whose special names and characteristics were but partially known at a distance. But, as regards the three applications found of it in Scripture, it is probable that the first named, the father of the Median Darius, was the Astyages of profane history (Astyages, Cynarces, and Ahasveresh being but different names of the same person, or forms of the same name); that the second, who appears in Ezra as the successor of Cyrus, is the vain, arbitrary, and hair-brained Cambyses; and that the third, the equally capricious and luxurious husband of Vashti and Esther, the lordly monarch of all the countries lying between India and Ethiopia, the magnificent banquet-master, who entertained his nobles and princes for an hundred and fourscore days, showing them the riches of his glorious kingdom and the honour of his excellent majesty—that this was no other than the Xerxes so celebrated in Grecian history for his pomp and luxury, his countless retinue of servants and soldiers, and almost incredible displays of passion and of pleasure. The probable period and the apparent circumstances of the time accord best with those of his reign; and the attempts which have been made to associate the events narrated in Esther with Ahasveresch Longinians or Darius Hystaspes have never succeeded in obtaining general credit. Some historical points of a collateral nature will be touched upon in connection with Esther, the Darius who became master of Babylon, Cyrus the author of the decree for the restoration of the Jews, and the Jew Mattathias, who rendered such important services, first to the king of Persia, and then to his countrymen when their lives were sought to gratify the cruel ambition of Haman.

The Ahasuerus mentioned in Titus xiv. 15, in connection with the destruction of Nineveh, must be understood to be the same that is mentioned in Da. ix. 1, the Astyages or Cynarces already referred to of profane history.

AHAVA [derivation and meaning uncertain], a river beside which many insubordinate exiles who accompanied Ezra from Babylon ascended, and the place on which they settled together on their march to Jerusalem. It is called the river Ahava and the river that runs to Ahava, Ezr. viii. 13. The conjectures that have been made respecting the precise stream and place meant have attained to no certainty. In all probability it was one of the smaller rivers that flowed into the Euphrates in the direction nearest to Palestine.

AHAZ [pompous], son and successor of Jotham, the eleventh king of Judah, who reigned for sixteen years. Apparently some error has crept into the text of 2 Ki. xvi. 2, which gives twenty as the age at which he ascended the throne, while his son Hezekiah is affirmed to have been twenty-five years old when he succeeded his father Ahaz, ch. xv. 2. Dying, as Ahaz did, at the early age of thirty-six, Hezekiah, according to the above statement, must have been born to him when he was but eleven years old. This is incredible; and it is therefore probable that the number twenty-five given by the Septuagint, Syriac, and Arabic versions at the parallel passage, 2Ch. xxvii. 1, was really the age at which Ahaz ascended the throne, and from which his death would take place, not in his thirty-sixth but in his forty-first year. The notices given of his conduct in sacred history present him to our view as an extremely weak, hypocritical, pusillanimous, and idolatrous sovereign. His religion was such as naturally springs from the fears of guilt when guided, not by an enlightened knowledge of God, but by the false and gloomy lights of superstition. Departing from the law of God, and following the perverse procedure of the kings of Syria and Israel, he fell into many heathen abominations, and even made his son pass through the fire in such a manner, 2Ki. xvii. 2. In his mistaken zeal, also, for a worship not authorized in the law of God, he caused an altar to be made after the pattern of one he had seen in Damascus, and which, no doubt, was of a more ornate description than the brazen altar made after the pattern shown to Moses in the mount, ver. 14-16. (See ALTAR.) But, like all who have tried the same wilful and superstitious course, he failed in the great object he had in view; in the time of danger his confidence forsook him. Terrified at the threatening and combined aspect of the kings of Syria and Israel, he foolishly resorted for aid to the king of Assyria, and even robbed the temple to pay for his
assistance—thus, to get relief from an immediate evil, from which, too, the Lord by the prophet Isaiah gave him the assurance of a safe deliverance, ix. vi, bringing his kingdom under tribute to the Assyrian monarchy. The stern rebuke of the prophet for this distrust of Jehovah does not seem to have awakened him from his dream of mingled worldliness and superition. He died to all appearance as he lived; and the kingdom was only saved—saved even then but for a time—from the consequences of his sinful and base procedure, by the believing and magnanimous conduct of his son Hazekiah.

AHAZIiAH—properly AHAZIAH, or AHAZIAH—[where the Lord preserves or upholdeth].—1. A king of Israel, the son of the idolatrous and wicked Ahab. His brief history is given in 2 Ki. i., together with the concluding verses of 1 Ki. xxii. That such a name should have been appropriated to the eldest son of such a king, shows how little meaning the most significant names were sometimes imposed upon the ancient Israelites, and how little effect as regards the character of him who bore it; for this AhaZiah treed, as far as he well could, in the footsteps of his father Ahab, “he walked.” it is said, “in the way of his father, and in the way of his mother, and in the way of Jezebel his mother-in-nuchah, who made Israel to sin.” His reign only lasted two years; and, in addition to the general account given of its verse and idolatrous character, only two specific acts are noticed respecting it. The first is his joining with Jehoshaphat, king of Judah, in a project for building ships of merchandise to trade to Tarshish; but the project miscarried, as the ships were shattered by a tempest at Ezion-gaber. This disaster came, we are told in the book of Chronicles, more peculiarly as the judgment of Heaven on the king of Judah, for entering into so close an alliance with one whose intimacy he ought to have shunned; for a prophet of the name of Elijzer prophecied on the occasion against Jehoshaphat, and said, “Because thou hast joined thyself with AhaziAH, the Lord hath broken thy works.” 2Ch. xxi. 7. The king of Judah, in consequence, broke off the alliance, and refused to have any further commercial dealings with AhaziAH, 1Ki. iv. 30. The other circumstance particularly noticed in the history of AhaziAH is, his having fallen down through a lattice in the upper chamber of his house, by which he sustained very serious injury; so that he sent to inquire of Baal-zabub, the god of Ekron, whether he should recover from the evil. It was this fresh manifestation of the heathenish spirit, which had been so awfully rebuked in the death of his father Ahab, that again awoke into living force the resistless spirit of Elijah. The messenger of the king were met by the prophet on their way to Ekron, and sent back to their master with the solemn charge and announcement, “Is it not because there is not a god in Israel that ye go to inquire of Baal-zabub, the god of Ekron, king under tribute to the Assyrian, that ye shall not come down from that hell on which ye are gone up, but shall surely die.” The reception of this message, instead of humbling the king, and leading him to seek in a penitent spirit after the God of Israel, only kindled his indignation against Elijah, whom he readily understood to have been the author of the communication, and led to the successive dispatch of three companies of soldiers, charged with the commission of bringing the prophet to Samaria. Of these, the two first were consumed by fire from heaven; but on the third captain assuming a humbler attitude, and not commanding, but interreating the prophet to accompany him, Elijah complied; and beside the onus of AhaziAH repeated afresh the word he had at first put into the mouth of the king’s messengers, declaring that, as AhaziAH had virtually disowned the existence of a God in Israel, he should not recover from the illness under which he laboured. And so it proved; by severe acts of righteousness he was made to know that there was a God in Israel, to whom the issues of life and death belonged. And the lesson, though too late in being learned for his own good, was not altogether in vain for his successors; for the more rampant idolatry that had been introduced by Ahab and Jezebel might be said to die with AhaziAH; future kings on the throne of Israel summed after the pattern of Jeroboam rather than that of Ahab.

2. AhaziAH, called also AzariaH, was the son of Jehoram, king of Judah. He was the nephew of the former AhaziAH, and probably was named after him; for his father Jehoram married a daughter of Aah, 2Ki. vii. 18—-the infamous AhaziAH. In the book of Kings he is said to have been twenty-two years old when he began to reign; but, in 2Ch. xxii. 2, it is made forty and two years, 2Ch. xiv. 2; 25, the letter for forty, instead of 2, which represents twenty; for his father Jehoram only reigned eight years, and ascended the throne at the age of thirty-two—making together forty, 2Ch. xiv. 5; so that AhaziAH could by no possibility be forty-two when he succeeded his father in the kingdom. His reign was short and unhappy. In the course of the first year of it he went to visit his uncle Joram, the son of Aah, who had been wounded by the Syrians at Ramoth-Gilead; and while there he fell among the victims of Jehu’s reign. He was not actually slain, indeed, upon the spot, but died presently after, at Megiddo, of the wounds he had received. This is distinctly stated in the book of Kings, 2Kii. vii, which is more full and explicit in its account of the circumstances than the narrative in Chronicles. In the latter there is some vagueness; and there appears also a singular looseness and variety in the application of names to this unfortunate king. In ch. xxii. 17, he is called Jehouahaz; but in ch. xxii. 2, the name AhaziAH is given to him, on the occasion of his ascending the throne, while presently, in ver. 6, of the same chapter, he is designated AzariaH. Perhaps this variability in respect to the names associated with him was intended to be a sort of reflection of the outward weakness and instability of his character and government; but, as to the formal ground of it, it has its explanation in the substantial agreement of all the names referred to. They are but different modes of expression for the same idea. AhaziAH means the preserved, or upheld by the Lord; AzariaH, the helper of the Lord; and JehuHazar is merely a transposition of the two words of which AhaziAH is composed— Ahaz and Jah, or Jehovah. Like the other, it points to the Lord’s holding fast; but, alas! from the want of right principle in the man, the name, in all its forms, was like a satire on the reality: instability, not holding fast, abandoned to his enemies, not possessed by the Lord, was the motto that might fitly have been written over his history.

AHI [brother] occurs once, by itself, as the name of an individual, 1Ch. vii. 11; but more frequently it has
another term appended to it, aijah, Lord; see, modern acr., helps, lajz, jewel; ouri, union; examples of which, and various other compounds of Ati, are to be found among the names of Old Testament scriptures; but we notice only those of whom any particular incidents are recorded.

Ahijah, or Ahijah (brother of the Lord), appears to have been a name in frequent use among the Jews, as examples occur of a considerable number of persons to whom it is applied, 1Ch. viii. 31, 32; xxii. 39, 40; but the only person of any note who bore the name was the prophet of Shiloh, whose first announcement to Jehoram his destined elevation to the throne, and afterwards denounced in severe terms the guilt of Jehoram to his wife, when she went to inquire concerning the life of Ahijah, the son of Jehoram, and forced the condemnation of that child's death. 1K. xi. 29-31, xii. 5-10. On both of these occasions he acted an important part, and gave abundant evidence of being a true messenger of God. (See Jehovah.) He lived to a great age; as, at the time of the visit of Jehoram's wife, his eyes are said to have been set, by reason of his age.

Ahikam (host of the prince, or division), the son of Shaphan, a person of note in the time of Josiah and immediately subsequent periods. He was one of four persons sent by Josiah to inquire at the prophetess Huldah respecting the book of the law, 2K. xx. 12, and in the corrupt and pernicious times that followed, he acted as the faithful friend and protector of the prophet Jeremiah. Je. xxxi. 21; as also his son Gedaliah, who, under the Chaldeans, became governor of Judah. Je. xxxii. 34; 35, 36.

Ahimaaz (host of mother, obedience) was the name of one of Zadok's sons, who was employed in carrying messages between David and the party that stood faithful to him in the time of Absalom's rebellion, 2Sa. xv. 25, 26; xvii. 27, 28; xviii. 9-13. At that period he showed great steadfastness in adhering to the cause of David, and hearty zeal in endeavouring to advance its interests; but nothing further is recorded of him. Two others are found bearing the same name—the father-in-law of Saul, 1Sa. xiii. 5, and a son-in-law of Solomon, 1K. iv. 13.

Ahiman (my brother, what is he, who is my fellow?) one of the seed of giants, or Anakim, who remained still in the land of Canaan at the time it was entered by the children of Israel. He dwelt in Mount Hebron with his two brothers, from whence they were driven by the power of Caleb, who got possession of their inheritance. There can be little doubt that the name of Ahiman was given to the chief of the three, to denote his supposed invincible might. The passages that refer to him are: Nu. xx. 22; 35, xx. 14, 16, 29.

Ahimelech (Rigah's brother), the great-grandson of the son of Ahithophel, supposed by some to be the same with the Ahimaaz mentioned in 1Sa. xiv. 2, 3, 18, though he may have been a brother, but the priest who presided at the sanctuary in Nob, when David, fleeing from the presence of Saul, obtained the show-bread for the relief of his present necessities, and the sword of Goliath for his protection, 1Sa. xxi. 1-3. The immediate consequences of the transaction in respect to Ahimelech were of unhappy moment, as it furnished, through the malignant testimony of Doeg, the ground of a charge of conspiracy with David against the life and crown of Saul, on which Ahimelech and the priests at Nob were ruthlessly put to death. That there was most cruel injustice in such treatment there can be no doubt; for, whatever sins of a more general kind there may have been in those descendants of Eli, rendering, it may be, some fresh manifestation of divine severity, a matter of righteous retribution, in the particular act referred to there was not the shadow of an evil design against Saul and his house. It was rather in deference to existing authorities than in defiance of them that the transaction was accomplished. So arbitrary and unjust was the sentence felt to be that the captain of the guard even refused to put it in execution, and the work of destruction was handed in to Doeg who carried it out with true Edomite malice and revenge. In the higher aspect of the matter, also—that which concerned the violation of a standing order in regard to the consumption of the show-bread—the part acted by Ahimelech received its justification in the appeal made to it by our Lord as a rule and precedent in like circumstances for future times, Matt. xii. 3, Mark vi. 20. The Lord always desires mercy rather than sacrifice; and the ritual prescription that the show-bread should be eaten only by the priests, while imperatively binding in ordinary circumstances to supply to the poor as far as possible if the urgent wants of David called for immediate relief. So both David and Ahimelech concluded at the time, with a true insight into the nature of the divine institutions; and the principle which formed the ground of this conclusion was distinctly announced by our Lord as a fundamental one in the divine administration, and one that admitted of various applications. Ahimelech therefore stands fully acquitted for the part he took in ministering to the necessities of David, although other transactions in his career may justly have rendered him liable to the special judgments of Heaven. (For the mention of Abiathar instead of Ahimelech, see under Abiathar.)

In two passages, 2Sa. xvii. 11, 12; xxii. 16, 31, Ahimelech, son of Abiathar, is mentioned along with Zadok as filling the higher places of the priesthood in the time of David. This must either be a textual mistake for Abiathar, the son of Ahimelech, or Abiathar must have had a son named Ahimelech after the priest of Nob, who, in the latter period of David's reign, came to be recognized as the virtual head of the priesthood in that line. This is quite possible, though the other supposition seems rather more probable, since, even at the close of David's life, Abiathar appeared still capable of taking an active part in public affairs, and continued to bear the designation of Abiathar the priest, 1K. i. 7.

Ahinadab (brother of nobility), one of the twelve officers, presidents of so many districts, who had by turns for a single month to keep the table of Solomon supplied with provisions. Ahinadab's district was Mahanaim, on the southeast side of the Jordan, 1K. v. 18.

Ahinoam (brother of grace, or brother's delight) occurs as the name of a wife of Saul, 1Sa. xiii. 5, and also as a wife of David—the mother of Amnon, his first-born son; and when the Ammonites took Zilpa, she was among the spoil, but was again recovered by the skill and prowess of David, 1Sa. xxxv. 13, xxix. 3, xxx.

Ahiioc (his brother, brotherly), one of the sons of Ahinadab, who, along with Uzziah, drove the new cart on which the ark of the Lord was placed when conducted from Gibeon toward Jerusalem. Ahitio went in front, probably for the purpose of guiding the oxen, and did not share in the calamity which befall his brother Uzziah, 2Sa. v. 14.
AHITHOPHEL

Ahithophel [brother of folly, foolish], a somewhat singular name for one whose sagacity and prudence might also be the highest place among the counsellors of David. He comes for the first time into notice in connection with the unnatural revolt of Absalom; and it is given as an evidence both of the cunning policy of Absalom and of the strength of the conspiracy he had formed, that Ahithophel had been won over to his side, 2 Sa. xvi. 22. Ahithophel is called emphatically David's counsellor, the Gileadite, and it is even said respecting the counsel he gave that it was "as if a man had acquired at the oracle of God," that is, 2 Sa. xvi. 22. We need not, therefore, be surprised that it was counted a desperate stroke on the part of Absalom to have gained such a friend, as it was felt by David to be a severe blow to have lost his support. On hearing of Ahithophel's defection, David felt the bitterness of being deserted by one who had been his "guide," his "companion," his "familiar friend," and, with evident reference to the import of his name, gave vent to the application, "O Lord, I pray thee, turn the counsel of Ahithophel into folly, 2 Sa. xvi. 22. This marks the fear of Ahithophel's counsel, against all human expectation, it proved not so much, however, from the failure of politic shrewdness or discretion on the part of Ahithophel, as from the confusion that was poured into the council chamber of those with whom he was associated. The cause, he gave, first that Absalom should go in to his father's counsellors, and then that they should instantly pursue and attack the army of David, were both entirely aimed at the emergency; as it was only by bold and unexampled measures, such as those proposed by Ahithophel, that success was likely to join on a temporary success. By the one advice he sought to shut effectually the door against all reconciliation with the king, and by the other, had it been followed, he would in all probability have utterly disseminated the king himself. But God had determined to defeat the counsel of Ahithophel; and the stratagem he had planned of pursuing instantly after David was, through the artful policy of Hushai, rejected for more cautious and dilatory course. Ahithophel, mortified at the slight thus put upon him, and at the anticipation of the triumphant result, which was sure to overtake such meekful leaders, forthwith with his return to his house and hanged himself, 2 Sa. xvi. 23 — a striking example of the insufficiency of mere worldly wisdom to guide itself aright in times of trial and perplexity, and of the folly which must inevitably, in the long run, appear in the conduct of every one who has no higher principle to follow than earthly honour or ambition. When piety was in the ascendant, Ahithophel's sagacity led him to fall in with the spirit of the times, and he became a chosen counsellor of David; but, when the aspect of affairs changed, and the tide seemed to run in a direction more in accordance with the native bent of his mind, he threw off the mask, and trusted his sagacity would equally guide him to fortune in the camp of the ungodly. But he forgot that in this he had to do with One who brings to mould the understanding of the prudent, and takes the wise in their own craftiness. His wisdom could avail nothing against the purposes of Heaven; and of him, as of the fool, it might be said, "He died for want of wisdom."...
AHUZZATH

into it. But on the supposition of the new name having been assumed at marriage, it was natural that that name should have been given at the mention of the marriage; while, afterwards, when the genealogy of the families was presented, it was not less natural that the original name should be adhered to. This is precisely what we find in the book of Genesis.

AHUZZATH [hozzath], the “friend” or favourite of the Abimelech who reigned at Gera in Isaac’s time. The Septuagint explains it by ὁ τρόπος τοῦ ἱματίου [his robe’s mark], the person who contains the robe from her father’s house to her new abode. As employed, Genesis xxvi, 5 it is probably meant to describe Abuzzath as one of those about Abimelech in whom he repose confidence, and who could negotiate for him in any delicate affair, such as that which concerned the differences that had arisen between his servants and those of Isaac. (See Isaac.)

AI, a royal city of the Canaanites, to the east of Bethel; sometimes written Hai, and so written more frequently in the original Hebrew than in the English Bible. It was a place evidently of great antiquity, as mention is made of it at the first appearance of Abraham in the land of Canaan, Gen. xiii, 17; xiv. 3. It was not, however, a large place, even at the time of the invasion of Canaan by the Israelites; and is spoken of as of such limited dimensions and slender defences, that two or three thousand men might readily make themselves masters of it, Josh. vii. 5. This confidence, indeed, proved to be misplaced; yet not from any misconception as to the magnitude of the place, but from the sin which had been committed by the Israelites, and which, in righteous judgment, was made the occasion of spreading fear and confusion through their ranks. When the sin was put away, the capture of Ai became an easy matter. Though hid in ashes by Joshua, it appears to have been afterwards rebuilt, as in subsequent times it is mentioned among the cities of Judah, Josh. x. 29; 2 Sam. ii. 27; 2 Kings vii. 22; but modern research has failed to discover any ruins near Bethel bearing a name approaching to that of Ai. After carefully exploring the whole district, Robinson states that he came to the conclusion of assigning as the probable site a place with some ruins south of Deir Dibwan. It is an hour distant from Bethel, having a deep wady on the north, and two smaller wadis on the south, in which the ambuscade of the Israelites might easily have been concealed.

AIN, or EN, a fountain, and is probably used in that sense, Num. xxxiv, 11, of a specific fountain, one of those that contributed to form the river Jordan; or if of a town, then probably of one situated on such a fountain. In Jos. xv. 52, and other places, it does occur as the name of a city belonging to the tribe of Judah; but most commonly it occurs in composition with other words, denoting places which were in some way remarkable for the fountains connected with them, as Enged, Emmishpat, Engel, &c. It was also the Hebrew word for eye.

AJALON, or AIJALON, [a large steep], the name of several villages, which, however, were of no note; one in the tribe of Dan, Josh. i. 39; another in the tribe of Ephraim, Josh. ii. 19; in the time of Zelubab, Josh. xiii, 17; and still another in the tribe of Benjamin, 1 Chron. viii. 13; but it is chiefly remarkable as the name of the valley over which Joshua prayed God to cause the moon to stand still, in the day of his victory over the combined forces of the Canaanite kings, 2 Kings iv. 12. It appears to have been a valley in the neighbourhood of that Ajalon which belonged to the tribe of Dan. Robinson found in the supposed direction a village called Yalo, which he conceived to be the modern representative of this Ajalon; and on the north of it lay a broad and very fertile valley, the same, in all probability, that was referred to in the address of Joshua. Yalo lies on the road from Ramleh to Jerusalem, about midway between them, and two miles or so from Amwas, the ancient Neopolis.

AKRABBIM [croppings] gave the name to an ascent or chain of mountains on the southern border of Palestine, stretching towards the Dead Sea. It is supposed to have been so called from being infested by scorpions. Its position is not very definitely marked in Scripture, Num. iiiiv. 1; Josh. x. 3; and the precise ridge to be understood by it is not certainly known.

ALABASTER [alabaster], in the common Greek dialect and the New Testament, but in older Greek αλάβαστρον, and in some authors as plural, αλάβαστρα was originally the name of a rock, the compact and fine-grained gypsum αύγγους alabaster. It differs from marble in the calcareous matter being combined, not with carbonic, but with sulphamic acid, and in its incapacity for receiving so fine a polish. It approached, however, in hardness to the marble; and by the Greeks was sometimes called άντερ, and by the Latinς marbor angulitis. It is of a whitish colour; and was chiefly prized by the ancients on account of its adaptation for vessels, urns, jars, and boxes for holding perfumes and ointments. So much was it used for those purposes that the term alabaster passed into a common designation for vessels and articles appropriate to the reception of the costlier perfumes, though they were often made of glass, ivory, and other substances, as well as of the alabaster rock. The expression even occurs in Theocr. γάριν αλάβαστρον, Phal. xvi. 114; and specimens of them, of various kinds of stone and other materials, have been found in the Egyptian tombs. Vessels of this description were commonly made of a tapering shape, not unfrequently with a long narrow neck, as may be seen from the above woodcut.

It will thus be readily perceived how the woman in the gospels who came to anoint Jesus with some precious spikenard, might, in her anxiety to have the work done, break some part of the alabaster vase or box, instead of taking time to open it, and yet get at the contents in the more regular way, Matt. xxvii. 5; Mark xiv. 3. It is perhaps not very probable that she would have taken such a course if the vessel had really been of alabaster, as in that case it would both have been in itself of

some value, and would have been less easily broken: but if made of glass, as it most likely was, the method she adopted on the occasion would be quite natural. It is, however, not expressly named in the canonical Scriptures, though he is more than once referred to in connection with the kingdom which he was destined to establish in Asia: and in the first book of Maccabees is expressly mentioned, ch. i. 1. In the 8th chapter of Daniel's prophecies, the king or kingdom of Greece is symbolised by the he-goat, which came from the West, and which ran with violence against the ram that symbolized the Medo-Persian kingdom, beat it down, and destroyed it: and a remarkable horn, that appeared between the eyes of the he-goat is distinctly explained to represent the first haul, which hitherto the Grecian kingdom, or the Greek character, is impossible to understand this of another than Alexander; and there are other passages which also point, though less explicitly, in the same direction. In particular, the symbol of the leopard, ch. ii. 4, which had four wings on its back, and four heads in front—the image of the third great worldly dominion, beginning with the Chaldean, and the kingdom of brass, represented by the belly and thighs of the vision exhibited by Nebuchadnezzar, ch. iii. 20, found its realization in the kingdom which had its foundations laid, and its character formed by the military process and European policy of Alexander. On this account alone a certain acquaintance with the life and exploits of this singular man are necessary to the proper understanding of Scripture. But this is still further important and necessary, on account of the influence which the conquests of Alexander exercised over the future affairs of the divine kingdom; for the institutions and government planted by him in Asia, introduced a powerful European element into the simply eastern relations, and which hitherto the Asiatic people had never been placed, and in whose experience linked the Asiatic to the Grecian modes of thought and expression. It turned henceforth the main current of Jewish enterprise and colonization chiefly in a westerly direction; and even brought them at length so much into contact with a Grecian population and Grecian culture, that Greek came naturally to be the original language of New Testament scripture, as Hebrew had been that of the Old.

The person who was the primary agent in effecting this revolution was the son of Philip of Macedon, and was born in the year 356 B.C. His father had already made himself master of all Greece, and had also begun to cast his eyes upon the vast dominion of Persia in the East, when the hand of death cut short his ambitious projects. Alexander, however, who inherited the father's ambition, and possessed more than the father's military skill and accomplishments, combined with surpassing energy of character, promptly took up the project of annexing Persia the ancient wrongs of Greece, and got himself created by the Grecian states general of the forces which were destined to that mission. Proceeding thus at the head of a large and well-disciplined army, and furnished with all needful appliances, his march through Asia seemed indeed to be with the spring and velocity of a leopard, the luxurious and debilitated monarchy of Persia fell at his glance before him, and the whole of the East and Egypt became in a comparatively brief period subject to his sway. From his fiery temper, however, and his irregular habits, he was better fitted for achieving conquests than establishing a compact and enduring dominion; and dying, as he did, after a reign of little more than twelve years—dying, too, in the midst of deeds and debauchery—he left behind him an empire in Asia the elements of which necessarily hung somewhat loosely together. But whilst they took root; and the supreme power in the western part of the empire being continued for generations in the hands of men who were ambitious of treading as far as possible in the footsteps of Alexander, the new channels of civilization and commerce which he opened were preserved and deepened; so that, when at length the dominion passed over to the Romans, the Grecian culture and impress had then too deeply stamped upon the region to be greatly affected by the change; and, while the persons who administered the government were Roman, the administration itself, the language, the literature, the manners retained much of their Grecian character.

The leading object of the policy of Alexander and his successors in Asia was to secure the political and social ascendancy of Greece. This required the strong arm of war in the first instance; but the penetrating mind of the conqueror readily perceived that more than this was needed to accomplish the end in view, and that the footing primarily gained by the sword must be kept, and consolidated by more permanent and vital influences. Accordingly, every encouragement was, from the first given to the settlement of Greeks in Asia, and to the adoption of Greek culture and manners by Asiatics. Alexander himself married first one eastern princess (Roxana), then another (Parysatis), and eighty of his generals and 10,000 of his troops followed the example of their leader by marrying Asiatic wives, and received presents for doing so. On the other side, large numbers of Asiatics were enrolled among his troops, and initiated into the Macedonian tactics and discipline. As Greek cities were founded by him, but with a greater number by his successors, which, as from so many centres, diffused throughout the East the language and customs of Greece. By the overthrow, also, of Tyre on the one hand, and the establishment on the other of Alexandria, with its facilities of communication with the East by the way of the Red Sea, a new direction was given to the commerce of the world. This now was held open in a manner it had never been before to Greek and also to Jewish enterprise. Both at Alexandria and in other Greek settlements the Jews had equal rights and privileges granted them with the Greeks, being permitted to live in the free enjoyment of their religious customs, and to use without restraint the advantages for trade and commerce which their position afforded. The account given by Josephus (Ant. xi. 8) of the reception which Alexander met with at Jerusalem by the high priest, and the interview held between them, is probably in great part fabulous; but the indulgence there spoken of as having been accorded to the Jews, and the rapid increase and prosperity ascribed to them afterwards in connection with Grecian rule and institutions, admits of no doubt.
ever little, therefore, it might enter into the projects of Alexander and those who were chiefly instrumental in perpetuating and extending his policy in the East, a very important influence was thereby exerted on the external relations of the covenant-people; and when the things of the old economy came to be supplanted by those of the gospel dispensation, changes of place and position, of language and modes of thought, press upon our notice, which ever remind us of the conquests of Alexander the Great, and of the revolution effected through his sway over that part of the world where the ancient people of Israel were chiefly located. Then, more especially, and through this instrumentality, it was that Apollon came to dwell in the tents of Shem, and began to exercise that mediate and directive sway over the affairs of the divine kingdom which is one of the great characteristics of later, as compared with earlier times, De xvi. 27.

ALEXANDER (BALAS), a pretended natural son of Antiochus Epiphanes, but of doubtful parentage, who makes a considerable figure in the history of the Macedonians, and in Josephus. In opposition to Demetrius Soter, he laid claim to the kingdom of Syria, and obtained a temporary success; but he was ultimately defeated by Nicator, and fled into Arabia, where he was murdered by the emir Zalidion, who sent his head as an acceptable present to the king of Egypt. He only reigned four years over Syria, and was altogether selfish in his views, and voluptuous in his character (see 1 Mac. x. 16, and Joseph. vili. 29).

ALEXANDER, a name of four persons in gospel history:—1. The son of Simon the Cyrenian, who was compelled to bear, for a portion of the way, the cross of Jesus, Matt. xxvii. 28. That the father should thus have been designated from the son renders it probable that the son had become a person of note among the disciples.

2. ALEXANDER. A leading Jew, apparently of the kindred of the high-priest, and of the sect of the Sadducees, who took an active part in endeavouring to silence the apostles, when they preached Christ and the resurrection, Acts iv. 6.

3. ALEXANDER, a Jew at Ephesus, for whom the Jewish party there were anxious to secure a hearing in the midst of the commotion which took place on account of the success of Paul's preaching, that he might offer certain explanations in their behalf, Acts xiv. 33. As the effort was unsuccessful, it is impossible to say what line of defence Alexander would have taken up, or to what precise party he belonged.

4. ALEXANDER. A cooper's smith, who had professed to embrace Christianity, but who afterwards, along with Hymenaeus, fell into grievous errors, and acted as part of an enemy of the gospel, 1 Tim. i. 20; 2 Tim. i. 18. It is probable that this person had his settled residence in Ephesus, as it is only in the epistles to Timothy, who had been sent to labour for a time there, that he is expressly mentioned by Paul; though the allusion in the second epistle seems most naturally to imply that the apostle had met him also in Rome. The false opinions he had adopted are not particularly described; but, from being coupled with Hymenaeus, who, in one of the passages referred to, is represented as denying the doctrine of the resurrection, and saying that it was post, already, 2 Tim. i. 20, the probability is, that both Alexander and Hymenaeus were tinged with that Gnostic spirit which sought continually to impair the realities of gospel truth, and to sublimate them into certain lofty but vain speculations. They would hold, it is likely, that the resurrection of the believer was his being raised by the knowledge of the truth into a higher sphere; and this would probably be coupled with the usual Gnostic fictions, of holding all such privileged to follow freely the promptings of their own spirit, whenever that might lead them. In such a case, we can easily understand how Paul might have so earnestly warned Timothy to be on his guard against persons of such subtle, sophistical, and dangerous a spirit.

ALEXANDRIA, a celebrated city and support of Egypt, situated on the Mediterranean, about 12 miles west from the Canopic mouth of the Nile. It was founded, B.C. 332, by Alexander the Great, upon the site of the small village of Rhacotis (Strabo, xvii. c. 16), and opposite to the little island of Pharos, which, even before the time of Homer, had given shelter to the Greek traders. Upon Alexander's death, his generals divided the spot for the Greek colony which he proposed to found, from the great natural advantages which it presented, and from the capability of forming the deep water between Rhacotis and the island of Pharos into a harbour that might become the port of all Egypt. He accordingly ordered Dinocrates, the architect who rebuilt the temple of Diana at Ephesus, to improve the harbour, and to lay down the plan of the new city; and he further appointed Cleomenes of Naxaretis, in Egypt, to act as superintendant. The lighthouse upon the island of Pharos was to be named after his name, Hphagostion, and all contracts between merchants in the port were to commence "in the name of Hphagostion." The great market which had hitherto existed at Canopus was speedily removed to the new city, which thus at once rose to commercial importance. After the death of Alexander, the building of the city was carried on briskly by his successor, Ptolemy Lagus, or Soter, but many of the public works were not completed till the reign of Ptolemy Philadelphus. The city was built upon a strip of land between the sea and the Lake Mareotis, and its grand plan resembled the form of a Greek chlamys, or soldier's cloak. The two main streets, 240 feet wide, left a free passage for the north wind, which alone conveys coolness in Egypt. They crossed each other at right angles in the middle of the city, which was three miles long and seven broad, and the whole of the streets were wide enough for carriages. The long narrow island of Pharos was formed into a sort of breakwater to the port, by joining the middle of the island to the mainland by means of a mole, seven stadia in length, and hence called the Heptastadium. To let the water pass, there were two breaks in the mole, over which bridges were thrown. The public grounds and palaces occupied nearly a third of the whole extent of the city. The Royal Docks, the Exchange, the Ptolemaion, or Temple of Neptune, and many other public buildings, fronted the harbour. There also stood the burial place for the Greek kings of Egypt, called "the Son," because it held "the body," as that of Alexander was called. On the western side of the Heptastadium, and on the outside of the city, were other docks, and a ship-canal into Lake Mareotis, as likewise the Nearopolis, or public burial place of the city. There were also a theatre, an amphitheatre, a
gymnasion, with a large portion, more than 600 feet long, and supported by several rows of marble pillars; a stadium, in which games were celebrated every fifth year; a hall of justice; public groves or gardens; a hippodrome for chariot races; and towers above all was the temple of Serapis, the Serapeum. The most famous of all the public buildings planned by Ptolemy Soter were the library and museum, or College of Philosophy. They were built near the royal palace, in that part of the city called Rhoechous, and contained a great hall, used as a lecture-room and common dining-room; and had a covered walk all round the outside, and a seat on which the philosophers sometimes sat in the open air. Within the verse of the Serapeum was a supplementary library, called the daughter of the former.

The professors of the college were supported out of the public income. The library, which was open equally to all, soon became the largest in the world, being augmented in succeeding reigns until it contained 700,000 volumes, including 200,000 volumes of the Library of Pergamos, which Mark Antony had given to Cleopatra in repayment of the debt, which he incurred during the war between Julius Caesar and the inhabitants of the city. Alexandria became illustrious for its schools, that the most celebrated philosophers, and men eminent in all branches of science, resorted thither for instruction. The astronomical school, founded by Ptolemy Philadelphia, maintained its reputation till the time of the Saracens.

The lighthouse at Alexandria was not finished till the reign of Ptolemy Philadelphia, A.D. 283-296. It was built by the architect Sostratus. The royal burial place was also finished in this reign, and Philadelphia removed the body of Alexander from Memphis to this city, which the conqueror himself had planned, and which, as it was a new city, was built by the gold sarcophagus in which the hero's body was placed. Seleucus Nicator, A.D. 54, is said to have stolen the golden coffin of Alexander.

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Alexandria

Aug. Osor erected for them a pillar of brass, declaring their privileges as citizens (Josephus, Antiq. xiv. c. viii.) Amongst their numerous privileges was that of the custody of the river Nile (Josephus, Antiq. Ap. ii. 5.) They had many fine synagogues in the city, and likewise one at Jerusalem, together with an academy for the instruction of their youth in the law and in the Hebrew language. The Jews of this synagogue were among the most violent opponents of Stephen, Acts viii.

In the reign of Tiberius, A.D. 16, the Jews in Alexandria numbered about one-third of the population, as they formed the majority in two wards out of the five into which the city was divided, and which two were called the Jews' wards. Notwithstanding many persecutions and massacres, they continued to form a large proportion of the population, and retained their civil rights till A.D. 415, when 40,000 of them were expelled at the instigation of Cyril, the Christian patriarch; but they recovered their strength, and appear to have become very numerous at the time of the Samarian conquest.

In the list of Alexandrian authors is Jesus, the son of Sirach, who translated into Greek the book of Wisdom, or Ecclesiastes, n.c. 132. A hundred and fifty years later, the Alexandrian Jews had taken such a high literary position, that even the Greeks acknowledged them as the first writers of the Alexandrian school. Philo, the historian of their sufferings under Ptolemy (Philo, Philo, Flacco. de Leg.), occupies the highest rank among the scholars of the Jews, and his writings made the school of Alexandria to a place equal to that it had attained under the first two Ptolemies. In the literature of philosophy and religion and of the writings of Philo must always command the student's most careful attention.

It was at Alexandria that the Greek version of the Old Testament, called the Septuagint, because supposed to have been translated by seventy or seventy-two learned men, was made at the instance of Ptolemy Philadephus, according to the authority of Aristarch, and after him Josephus (cont. Ap. ii.) This history, however, is now considered doubtful, but there are good grounds for believing that this early translation had a place in the famous library.

Alexandria is reported to have enjoyed the ministry of the evangelist Mark, A.D. 50-60, who is also said to have suffered martyrdom there, and to have been succeeded by Anianus. Apollus was born at Alexandria, Acts xviii. 24. We have an instance of the attention paid by the Christian school at Alexandria to copying the books of Holy Writ, in the very ancient MS. now extant in the British Museum, called the Alexandrine MS., bearing to be written by Thecla, a lady who lived early in the fifth century. The Christians of the present day reverence the churches dedicated to St. Catherine and St. Mark. The last is celebrated for the tomb of the evangelist, whose body is said to have been carried away by the Venetians. The Copts are the possessors of this church, and they say that a picture which it contains, representing the archangel Michael with a sword in his hand, was painted by St. Luke.

A.D. 618, the Persians entered Alexandria, and soon held all the Delta. A.D. 640, 224 December, after a siege of fourteen months, the city fell into the hands of the Arabs. Amr ibn al-Awal, the conqueror, wrote to the caliph, Omar II., that he had taken a city in which he found 4000 palaces, 4000 public baths, 400 theatres, 12,000 sellers of herbs, and 40,000 Jews paying tribute. Such was the store of wealth that he sent on camels' backs to Medina, that the Arabian historian declares, "that the first of an unbroken line of camels entered the holy city before the last camel had left Egypt." When Alexandria was taken, Amr set his seal upon the public library and the other public property of the city. John Philoponus begged that the books might be spared; but, on applying to the caliph, Omar ordered the whole to be burned. Amr obeyed, and sent the books to the public baths of the city, which were heated by them for the space of six months. A.D. 642. Alexandria remained under the government of the caliph till A.D. 924, when it was taken by the Magrebines, or Western Arabs; after which it suffered many changes and revolutions, so serious to its prosperity, that in one year, 928 (according to Eutychius), above 200,000 of the inhabitants perished.

Napoleon Bonaparte took Alexandria in 1798, and it remained in the possession of the French till they surrendered to the British, September 2, 1801, when they were finally expelled from the country. Among the trophies taken was a sarcophagus (now in the British Museum), bearing the name of Ammurus, and supposed to have subsequently contained the body of Alexander the Great.

Mohammed Ali dug a canal, called El Mahmoudiâh, in compliment to Mahmoud, the father of the present sultan Abd el-Mejid, which opened a water communication with the Nile, entering that river at a place called Fouah, a few miles distant from the city. All about the city, but particularly to the south and east, are extensive mounds, and fragments of ancient luxury and magnificence, granite columns, marble statues, and broken pottery. Among this last are frequently found the handles of amphoras, stamped with a device suggestive of the place, and with the name of the archon who was governor at the time the amphora left the shores of Greece. It would appear, from the great number of these handles that have been picked up, that the Alexandrians carried on an extensive trade in the various wines produced on the volcanic soil of the Greek islands. Houses are now being built by foreign merchants at some distance from the thickly inhabited part of the city, especially along the banks of the canal, and there is a constant digging among the mounds that form the ancient city for building materials, many a piece of Greek art being broken up to make line. It was from one of these excavations that the colossal foot presented to the British Museum by Mr. Harris, was saved from the bim-bim-kill. This foot probably belonged to the statue of Jupiter Scopris, from the temple already mentioned. In 1854, in preparing foundations for a new building, the workmen turned up some massive remains, supposed to be those of the celebrated museum and library, Mr. Francis Power Cobbe of the Athenaeum, April 3, 1858, an account of the discovery of a kind of sepulchral Greek chapel, excavated in the rocky elevation on which Pompey's Pillar stands. It is a very irregular cross. In the north transept there is an apse or niche, with small Ionic pilasters at the sides. The chamber opposite this is about twenty feet long and eight feet wide; and on each side, and at the end, is a double row of deep holes, thirty-six in number, in the walls, for the insertion of the collins or mummy cases—something between a Roman columbarium and a modern English vault. The chamber contains some frescoes and Greek inscriptions much effaced, but on
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ALLELUIA

the ape is still visible a picture of the miracle of the leaves and fishes. On the walls of the channeled arch are two lifesize figures, one having wings, the other being Christ resting on a staff. The attitudes and draperies are simple, resembling the inferior Pompeian frescoes.

Under the immediate successors of Alexander, the free population of Alexandria numbered 300,000; and, including slaves, it has been calculated to have contained at least 600,000 inhabitants when in its glory. Modern Alexandria contains about 40,000 inhabitants (Hegy's Visit to Alexandria) - the town numbering only 500 (St. John's Egypt and Mohammedan Alexandria, but it is again fast rising into importance as a seat of commerce and the grand road to the East. The modern city of Alexandria is surrounded by a high wall, built by the Saracens between A.D. 1200-1300. Some parts of the walls of the old city still exist, and the ancient vaulted reservoirs, extending under the whole town, are almost entire. The ancient necropolis is excavated out of the solid rock. The excavation is described by De Tott as 290 feet long by 10 feet wide. It has several openings at the sides, forming subterranean streets, containing horizontal niches, 20 inches square by 6 feet deep, narrowed at the bottom, and separated from each other by partitions in the rock 7 or 8 inches thick, for the reception of the mummiies. The site of that part known to have been Rhoseis is now covered by the sea; but beneath the surface of the water are visible the remains of ancient Egyptian statues and columns.

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and the close of Psalms, Is. cxvi. cxvi. cxvii. xxvii., and from the earth it is transferred by St. John to the heavenly temple. Re. xiv. 1, 3, 4, 6.

**ALLIANCES.** Under this term may be comprehended all the nations, whether of a political or a social nature, which the people of God were, or were not, permitted to form with strangers—national alliances, and alliances by marriage. In regard to the former, nothing very definite was laid down in the legislation of Moses, except as regards the original inhabitants of the land of Canaan. With them the Israelites were enjoined to make no league, public or private, but to carry into effect the decree of Heaven, which doomed them for their enormous sins unto utter destruction. De. vii. 2, xii. 2.

What was said respecting the surrounding nations bore upon the matter and manners prevalent among them, rather than upon the people themselves. Israel was not to copy after their idolatrous and sinful practices, but still was, if possible, to cultivate peaceful and friendly relations with them. This possibility, and the prospect of real success in this way honorable to Israel, was exactly held out as a promise by the lawgiver, dependent on the fidelity of the people to their covenant-engagements. In that case, God should give them favour amongst the nations, and should enable them to tend to those as having more than they themselves might need, and standing in such relations to others that the latter should be disposed to receive help at their hands, De. ii. 25, xx. 6, 46. xxvii. 29. So that, if it was a part of Israel's calling to dwell in some sense alone, and not to be numbered with the nations, they were not the less expected and bound to cultivate friendly relations with those around them, and to seek their good. No otherwise, indeed, could they fulfill their mission as destined to give light and blessing to the world. Accordingly, when the commonwealth of Israel was fully established in Canaan, and it was numbered in the community of nations, formal alliances sprung up between it and others, which were not denominated as in themselves wrong; if they ceased, it was only in respect to the extent to which they were carried, or the consequences which they were suffered to entail. The alliance between Solomon and Tyre, established and continued for perfectly proper and even sacred ends, bears throughout the aspect of a legitimate character, 1 Ki. vi. 21-42; ix. 22; and in later times, it is charged as a special ground of judgment against Tyre, that she had not remembered the brotherly covenant, Am. i. 7. The other alliances of Solomon, those with Pharaoh of Egypt and several states in the neighbourhood of Palestine, are represented in a less favourable light, simply because he allowed them to entangle him in a sinful compliance with their idolatrous practices and licentious system of conununior- age. And such undoubtedly was the general tendency of the political alliances of the Israelitish people in later times: they led to too close an imitation of heathen manners, and ultimately too great dependence upon heathen counsel and support, and so became among the more immediate causes that led to the degradation and overthrow of the kingdoms both of Israel and Judah. The prophets are consequently full of reproofs and warnings on the subject, and some of their more striking and pungent denunciations, such as Ez. xvi. xxiii., Ho. v., turn especially on the improper character and disastrous results of these heathen alliances.

In respect to the other form of alliances—those which pertain to the family—the law was perfectly explicit: Israel, the covenant people of Jehovah, could lawfully enter into no marriage-covenant with the daughter of a strange god; for this was to poison the life of the covenant people at its very fountain-head. The whole character and aim of the covenant protected against alliances of such a description, and they were both expressly forbidden in the law, De. vii. 3, and in actual life denounced as violations of the fundamental principles of the covenant, Ezra v. 1, vii. 13, 14; 2 Esdr. i. 11. But it was still open to members of the covenant to marry wives from other nations, on the understanding that the persons so wedded renounced the gods and corrupt manners of their country, and embraced instead those of Israel. Of this various examples occurred, and some are expressly noticed—in particular, Rahab, Ruth, Zipporah.

**ALLON-BACHUTH** (Oak of Wilson), a place near Bethel where Deborah, Heberkah's nurse, was buried, 6e xxvi. 8. The place is remarkable for nothing else, and never occurs again.

**ALMOND.** The almond (Amygdalus communis) belongs to a botanical family, Amygdalaceae, the members of which are widely diffused, and most of them very popular. They are all shrubs, or at the utmost trees of unambitious stature, such as the sable, the plum, the cherry, the peach, the cherry-laurel. The fruit of this family consists of a two-sided kernel, enclosed in a shell, which again is surrounded by a drupe or juicy covering. In some members of the family this pulp covering, when ripe, is remarkably rich and succulent, as in the case of the peach and nectarine, and the more liquid and acid cherries; but the drupe of the almond is dry and coriaceous, and the kernel alone is valued. In England, in favourable summers, the almond matures its fruit; but we are chiefly familiar with it as a kernel, or as a nut directed of its soft outward coating. All amygdalaceous plants contain in their blossoms, leaves, and fruit, a perceptible trace of a peculiar principle, with the aromatic gust of which every one is familiar, but which usually occurs associated with one of our deöstiled poisons. This prussic acid, however, it is in nature's laboratory, and under the hand of the Creator, is so infinitely refined as to yield no noxious influence. The cok or confectioner puts a fragment of cherry-kernel leaf into his dainty dish, and gives it that agreeable somnus so dear to epicures; and the manufacturer of liqueurs digests in alcohol the kernels of the peach, the nectarine, or cherry, and produces the costly regan, ratafia, and maraschino.

The almond is diffused by culture from China to Spain, and is found to bear fruit well on both sides of the Mediterranean; but there is no region where it thrives better than Syria, or where it is so truly at home. Accordingly, when Jacob was sending a present of these productions of Canaan which were likely to be acceptable to an Egyptian grocer, “the best fruits of the land,” besides halm, myrrh, and honey, he bade his sons take “nuts and almonds,” Ge. xxxii. 11; and the original name of that place so dear to his memory as Bethel, originally called Luz, was probably derived from some well-known tree of this species; for there can be little doubt that luz, amongst the Hebrews, as amongst the modern Arabs (who call it louz), was one of the names for the almond-tree, Ge. xxviii. 19. If so, they were rods of “hazel” (as the authorized version renders), but of “almond,”
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With its oblong oval, sharpened at one end and rounded at the other, the shape of the almond nut is remarkably graceful, and it was the pattern selected for the bowls of the golden candlestick, Ex. xxx. 33; xviii. 37; unless, indeed, we suppose that the entire fruit was represented in its ripe and opening stage, displaying the pointed nut within, which would be a peculiarly elegant design for the cup of an oil candle-holder: the round scarpe containing the oil, and the flame-shaped nut of gold emitting the light from its apex. Amongst our designers the almond still does good service; although in British ornamentation it yields to the national symbol the oak, with its beautiful acorn and cup. But it is worthy of notice that pieces of crystal, called "almonds," are still used by the manufacturer in the dressing of cut glass chandeliers.

The rod of Aaron which miraculously bled and bore fruit in a single night, yielded "almonds," Nu. vi. 19. As we have mentioned, it is extremely probable that he was one of the Hebrew names for the almond; but in the Old Testament it is usually called *shaked* (Ex. 25:22), "the waker," from its being the earliest tree that awakes from the winter's sleep. Hence it is employed as an expressive emblem in the oracles of Jeremiah's prophecies: "The word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then the Lord said to me, Thou hast rightly seen: for I will be early a臝ide with respect to my word to perform it," Jer. x. 12, 14, K. Heavener's translation. In Syria, the almond blossoms in February (Schulte's *Reise in den Morgenlande*); and in the squares and parks of London, as early as March or April, its welcome harbinger anticipates the holdest of our native foresters, and brings to the frost-bound citizens good tidings of the spring.

But not only is it Flora's precursor among the trees; its blossoms expand weeks before its leaves. This propensity to display its blossoms on bare branches the almond shares with several of its kindred; and, as a parallel to Solomon's image, we may refer to its considerate the sloe, in our own cold climate so familiar, with its snowy petals sprinkled on the black and dead-looking boughs. To this it has usually been supposed that the royal preacher alludes in his description of old age, "When the almond tree shall flourish." Ex. xxviii, the blossoms on the leafless branches denoting the beautiful crown which surrounds the uneventful trunk of advancing years. To this it has of late been objected that the blossom "is not white but pink, or rather partly pink and partly white." (Bower's *Dictionary of Synonym*, p. 554; Balfour's *Plants of the Bible.*) As far as concerns the colour of the blossom, the criticism is entirely just, and the compilers, who have followed one another in speaking of the "snowy" or "silvery" almond flower, have altogether wronged it, for we know that the force of the comparison lies, not in the tint of the flower, but in its beauty and its loneliness. "The heavy head is a crown of glory," Ex. xxviii, but an eastern crown was usually not white, but golden. Yet who can find fault with the metaphor: The heavy locks are the crown of old age, and the almond blossom is the garland of winter. Often have we seen its Hardy petals doing battle with snow-storms and sleet; and though the heart-frost was on its branches overnight, its trunk and features smile was ready for the morning sun. How pleasant it if we could always carry the metaphor a little further: "The heavy head is a crown of glory, if it be found in the way of righteousness." In such a case, "the flourishing of the almond tree" would be the blossom of immortality; and on behalf of the old disciple we should rejoice before "summer is near" - a brighter association than that which is contained in Moore's well-known lines:

"The hope, in dreams, of a happier hour,
That night on misery's brow,
Springing out of the silver almond flower
That blooms on a leafless bough."

However, it is right to add that Gesenius adopts a less poetical rendering, "and the almond is spurned," rejected by the old and toothless man, although in itself a delicious and much prized fruit. [361]

ALMS. ALMS-DEEDS. The word *alms* is not only equivalent in meaning to the Greek *Amarshvion*, of which it is the uniform rendering in Scripture, Mat. xii. 23, Ac. iii. 2, &c, but is also derived from it; it is the same word in an abbreviated and modified form. As found in the old Saxon translation it comes pretty near the original, *almsgem*, which, in the German, became changed into *almosen*; in Wickliffe's translation it is given *almose*; in Scotland *almosin* is still familiarly used; but in England it passed first into *alms* (which is the form employed by Tyndale), and then, by further contraction, into *alms*. It is really, therefore, a singular, though it has the form of a plural word. The English term so far differs from the Greek original, that it bears only one of the two significations which belong to the other; *Amarshvion* first designates pity, then the special exercise of pity, which consists in bestowing charity on the poor, while our word *alms* is confined to the bestowal of charity. Hence, to mark this more definitely, the
word "deed" or "deeds" is sometimes added to it, as at Ac. ix. 36, where it is said concerning Dorcas, that "she was full of alms-deeds which she did." What a deed, however, or given in this respect, is no further entitled to the name of alms, than as it may be the expression of a feeling of mercy toward the destitute.

In every age the readiness to bestow alms upon the really necessities has formed a distinguishing characteristic of the goodness which is required and commended in the Word of God; but there can be no doubt, that the attitude of benevolence holds a more prominent place in the New Testament than it did in the Old. Under the dispensation brought in by Moses there was less need for the development of such a virtue than commonly exists in Christian times; nor had it motives to prevent of near such commanding energy for the grace of liberality as are now exhibited in the gospel. From the general distribution of property in Israel, and the precautions taken to prevent the alienation of inheritances on the one hand, as well as the accumulation of wealth on the other, cases of extreme poverty, or forms of pauperism, must have been comparatively rare. Indeed, if the laws established by Moses had been faithfully administered, and the policy in its main provisions had been wrought in any measure according to its idea, there would have been such a general diffusion of the means of support and comfort as must have rendered scenes of destitution almost unknown. For, along with an ample territory, the people of Israel were assured by the covenant of a special blessing upon their fields and labours, and were solemnly engaged to the practice of that righteousness which is itself the best safeguard against misery and want. It was clearly enough foreseen, however, by Moses, that the ideal he set before them would be but imperfectly realized; and therefore, while legislating for the existence and perpetuation of a state of things which would well-nigh have excluded poverty, and rendered alms-giving a work of supererogation, he yet anticipated the frequent occurrence of circumstances which should call for the exercise of a beneficent disposition. He even announced it as a matter of undoubted certainty that "the poor shall never cease out of the land;" and "therefore"—such was the obligation he imposed for all times—"therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land, ix. 11. The command was not only to give alms in such a case, but to give liberally, and to do it in an ungrudging, compassionate spirit. "Not grieving when they give," as it is urged in ver. 14, and so "the Lord their God should bless them for this thing in all their works, and in all that they put their hand to."

Many other instructions of like import are scattered through the Pentateuch, accompanied by considerations drawn both from the past history of Israel and from the expected future; and certain specific provisions were even made for the regular distribution of alms on a large scale among the poorer members of the commonwealth. The institution of the sabbatical year was of this description, since the foremost reason for its appointment was, "that the poor of the people might eat," Ex. xxv. 11. Such also were the gleanings of corn and fruit which were annually to be left to the poor, the stranger, the fatherless, and the widow might participate in the bounties of the season, Ex. xxi. 18-22; and still more, the tithings third year which were to be laid up in store, that "the Levite, the stranger, the fatherless, and the widow, who were within their gates, might come, and eat, and be satisfied," Deut. xvi. 12, 14.

A most benign and charitable spirit, it thus appears, pervaded the legislation of Moses. The people could not enter into the genius of the institutions he set up without being led to seek their prosperity and well-being in connection with showing mercy to the poor. The writings of the prophets also reveals the instruction, while they show how grievously the spirit of the Mosaic policy in this respect was violated. "The oppression of the poor," robbed the fatherless and the widow, binding instead of breaking every yoke, and refusing to deal out their bread to the hungry, are among the heaviest charges brought against the leading members of the community, and are specially mentioned among the sins which drew down the judgments of Heaven, Is. siii. 37; Ez. xxiii. 7; Am. ii. 7, 8.

With the commencement of the gospel age a new era in almsgiving, as in the spirit of kindness and good will generally, dawned upon the world. This had at once the spring of its activity and the pattern of its working in the personal history and mission of the Lord Jesus Christ, which, with special reference to this subject, is summed up by the apostle in the memorable words, that "though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich." The seeming paradox which the same apostle applied to himself, "poor, yet making many rich," had unsealably its highest exemplification in Christ—primarily, indeed, and mainly in respect to the spiritual benefits which more especially constitute the well-being of an intelligent and accountable creature, yet not without regard also to the lower comforts which are required to meet their bodily wants. Not a few of his most striking miracles were wrought for the purpose of making provision for those in times of emergency; and in healing the sick, opening the eyes of the blind, relieving those that were oppressed of the devil, He acted as the bestower of bounties the same in kind as those ministered to the poor by the alms of the rich, only far superior in degree. By his teaching, too, He gave a prominent place to exercises of beneficence in this direction; as when He exhorted the disciples to "give alms of such things as they had," Matt. x. 9, to give with such pure and single aim that their "left hand should not know what their right hand did," and objects suitably poor and destitute as to preclude the hope of any other recompense than that which should await them at the resurrection of the just; above all, the emphasis He laid upon alms-deeds and other offices of mercy to the poor of the flock in the grand delineation of the final judgment, in which they are made to stand as the test of preparation for the kingdom of the Father, Mark vi. 3, 31-32, 44; Matt. xxii. 16-21, 42; xxv. 31-46. It is impossible, therefore, to look to the example or to the teaching of Christ—impossible yet more, to come under the influence of his own, free, generous, self-sacrificing love, without feeling convinced that almsgiving must form a distinguishing characteristic in his genuine followers, so far as they may have the means and the call to command it. If any doubt could have been entertained upon the subject, the records of the apostolic church would have been sufficient to dispel it, exhibiting as they do, simultaneously with the gift of the Spirit and the experience of life and joy in the hearts of believers, an amazing outburst of liberality towards the poorer mem-
barbarous.

The common faith in Jesus, and the
fulfillment of his prophecy, "made them feel as 'of one
heart and one soul,' members together of a select
brotherhood; so that it seemed no more than just, that
the superfluity of some should go to relieve the neces-
sities of others. And recognizing this as an abiding
relationship, and the claim arising out of it as one that
must be ever responded to in the church of Christ, they
presently appointed a distinct class of officers deputed
to take the oversight of the matter, and see to it that
none of the really destitute were neglected in the daily
ministrations. This almsgiving was from the first
identified with the church of Christ; ingrained, we may
say, as an essential element into her constitution; and
no one who is at all acquainted with the early history of
the church can be ignorant what a powerful element it
proved in rehabilitating the opposition of the world, and
winning allies to the fold of Christ.

It is not, however, the simple fact of such a spirit of
charity springing forth with the establishment of the
Christian church that demands our regard, but the
healthfulness of tone and practical sagacity that char-
acterized its development. Even in respect to giver and
receiver there was an admirable balance of prin-
ciples and duties. On the one side, all was perfectly
free and spontaneous. The necessity of giving, how-
ever generally felt, was not imposed as a condition of
membership, for less was any attempt made to impose
a definite proportion of income, like the old law of
tithes, as the amount that owed or ought to be con-
tributed by the richer members of the church for the relief
of their poorer brethren.

"While it remained," was the word of the apostles in the first
leading case that arose about the matter of giving, "was it not thine own
and after it was sold, was it not in thine own power?" Acts 4:1. Without
constraint of any kind, but the con-
straint of inward principle and feeling, it was left to
themselves to determine whether they should give at
gall to the common fund, or to what extent they should
give. And, in like manner, the apostle Paul, when
pressing on the church at Corinth the duty of con-
tributing to the poor saints at Jerusalem, was careful
to urge it upon the conscience, not as speaking by com-
amnunement, but simply "as a matter of charity," and to
"prove the sincerity of their love." Sought thus,
on the one side, as the fruit of a willing mind, and
urged by arguments of moral exaction, all occasion was
cut off, on the other, for claiming the benefactions of
the rich as a right to be possessed, or leaning on them as
an excuse for impotence and sloth. The
almsgiving taught and exemplified in the apostolic church
has nothing in common with the contending and level-
ling doctrine of Socialism. It did not urge the indivi-
dual in the community to transfer to the one what, by
natural right and lawful possession, belonged to the
other; and recognizing thus the rights of the individ-
ual, it, of necessity, also recognized the imperative
obligation of each member of the church to support
himself and these dependent upon him, by his own
efforts; and only in the event of this failing or
proving inadequate, gave him a title to look for aid
from the treasury of the church. Even in the first
arsenal of Christian charity, distribution was made,
not to all indifferently, but to such merely as had need, Acts 6:1. Aft
Afterwards, it was distinctly announced
that if any one would not work (provided he was cap-
able of doing so), neither should he eat, 2 Thes 3:10; and
by proclaiming the elevated principle of its being
more blessed to give than to receive," Acts 5:3, the
recipient of charity was held to enjoy relatively an
inferior place; all, even those in the humble ranks of
life, were taught to aim at the nobler distinction of
doing something to relieve the wants of others, rather
than being indebted to others for their own relief.

Hence, nothing can well be conceived more alien to the
spirit and genius of Christianity, as exhibited in the
acts and precepts of the apostolic age, than such almsgiv-
ing as might encourage an idle vacuity or thrift-
less improvidence, even in individuals, and, still more,
ought to foster a mendicant order, making choice of
poverty and dependence as a thing of merit, and the
own sake to be desired. Nor is it a greatly less palp-
able misreading of the apostolic history, in this respect,
which is made by communist leaders, and by certain
theologians such as Bauer and Zeller, when it is held
that in the primitive church there was a virtual aboli-
tion of the rights of property.

The church of the apostles in this matter of almsgiv-
ing, while it is a witness against these flagrant per-
versions and false theories, is, also, it must be confessed,
with sorrow, a model of the difficulties, its method of
balancing up the finances, and the way in which the
church as a whole was maintained. To the end of
the first century, the church, as Paul and Peter,
recognized in their writings, was endeavoring, with
all the zealousness of their charitable spirit, to
relieve the poor who were fallen into straits, and the
wealthy who were willing to give according as they were
severely minded; and the collection was deposited with the
prosiding minister or bishop for the relief of orphans
and widows, or those who, through disease or any other
cause, had fallen into straits, and persons generally in
indigent circumstances (1 P. 4:9). The departure
from apostolic order indicated here, in giving the alms
of the church to the poor, instead of to deacons or
other officers appointed for the purpose, could scarcely
have become evident in Justin's time. It must have
arisen in certain places partly from the difficulty of
getting a separate class of officers to manage it, and
partly, it may be, from a disposition to have it placed in
connection with the highest office and ministrations
in the church. There can be no doubt that, at a some-
what later period, when the hierarchical spirit became
more fully developed, the alms of the church came also
to be considered as charitable offereings, and lost their
character as simply acts of beneficence. They were of
the things that pertained to the altar, and hence in
their administration were regarded as properly belong-
ing to priestly functions. This was an obvious departure
from the simplicity of the gospel, and proved in after-
times one of the greatest sources both of the influence
and of the corruption of the clergy. But a deviation
not less marked took place in another direction, when
the state formally embraced Christianity, and by civil
enactments enforced the observance of what was at
first, and in its own nature properly, a free-will ser-
vices. The citizens, simply as such, then came to be
legally bound to support their own poor; and, recipro-
cally, the poor began to claim as a right their title to share

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in the possession of the rich. The spontaneous, consequent religious character of the public alms for relieving the necessities of the poor, thus fell into abey-ance; and, excepting in so far as the hierarchical spirit prevailed to possess itself of funds that were considered strictly ecclesiastical, all became matter of state regula-
tion and official routine. That it should have so become, is undoubtedly a striking proof of the influence which Christianity exercised on the world, and draws a broad line of demarcation between the times before and subsequent to the gospel; for heathendom knew of no such provision for the wants of the poor as, since the establishment of Christianity, has in most Christian countries found public recognition in the laws of the state. But if the world may be said thereby to have gained, the church certainly has lost, and no longer realizes at least in the manner she did at first—the ideal of a just representation of the mind and will of Christ. For as He, to use the words of Baumgarten, “in the days of his flesh, the needy and the rich, and kindly ministered help and consolation, so it is his will that his church shall exemplify the same spirit towards the poor and afflicted, and substitute its offices of charity for his own gracious words and helping hand. To this end He has promised, through the Holy Spirit, to make the church the abode of that all-blessing love which is able to relieve the wants of the whole world. If the church would be true to her lord, and obey the impulse of this divine love, she would become more deeply conscious of her own wonderful organism, as it was in apostolic times; and meeting the wants of the world in the power of this spirit of active benevolence, she would win myriads of hearts now bound by Satan and fettered by sin, and gain greater victories than were achieved in her earlier conflicts with pagan Rome. And who shall estimate how much the church suffers, both in her inward character and her external prosperity, by neglecting this important part of her mission? Shrinking from the work imposed upon her for the relief of human woe, and transferring it into an organism not endowed with the requisite qualifications for its proper performance, is it astonishing that that which should prove itself the most vital and powerful organism in the world has become so much like a mere mechanism, or rather, indeed, like a lifeless corpse? The merit belongs to Dr. Chalmers of having first, in recent times, drawn public attention to this subject; and the preceding remarks are but the echo of many powerful statements and appeals which he made in regard to it. He had the singular merit, also, of practically proving among the neglected and miscellaneous population of a city, as well as in his writings, the effects of what he called “the omnipotence of Christian charity,” and the vast difference both in character and results between the "charity of law and the charity of the gospel." There may, indeed, be a degree of exaggeration in the evils he ascribed to the existing poor-rate system; but no one who has been called to take part in its administration can refuse to own that there is a painful amount of truth in his representations, and that it is not without reason he asks, “With what success can one acquit himself as a minister of the New Testament in the presence of a temptation, by which every peasant of our land is solicited to cast away from him the brightest of those virtues whereby the morality of the sacred volume is adorned? By what charm shall he woo them from earth, and bear their hearts aspiringly to heaven, while such a bait and such a bribery are held forth to all the appetites of earthliness? or, how can he find a footing for the religion of charity and peace in a land boiling with litigation throughout all its parishes, and where charity, transformed out of its localities, has now become an angry firebrand for lighting up the most vindictive passions and the most bitter jealousies of our nature?” (Christian and Civic Economy of Large Towns, c. 1.

In the name of Christ collectively, and individual Christians, where the poor-law system prevails should adapt themselves to their position and circumstances—not renouncing the law of Christ, not ceasing their almsgiving as Christians, but seeking rather to turn it into such channels as open for it the fittest employments. In the present state of evangelistic Christendom, especially in the existing condition of its large towns, it may well be doubted whether there is enough of living Christianity in its churches, and of co-operative love, to enable them adequately to undertake the oversight of the poor, if such a charge were to be devolved upon them. But while they are neither called nor permitted to assume this charge, there is a great deal with which they may charge themselves: and if not in meeting the lower wants—relieving the bare necessities of the poor around them, yet in ministering to their substantial comfort in times of trouble and distress, and in providing for their higher interests, by contributions for schools and hospitals, reformatory, missionary, sanitary institutions, ample scope will still be found, as well for particular churches as for single individuals giving alms of such things as they have. Disinterested as matters in many respects are, it shall not be for want of opportunity, if any Christian person or community fails to give evidence of a Christian spirit by devoting liberal things, and turning "the manifold of unrighteousness" into an active instrument for advancing the cause of Christ, and elevating the condition of the poorer members of society.

ALMUG TREE. In the commission which Solomon gave to Hiram, we find him saying, "Send me also cedar trees, fir trees, and algum trees out of Lebanon," 1 Kings ii. 8; but, in executing the commission we are told that, whilst Lebanon supplied the firs and the cedars, it was from Ophir that Hiram's navy fetched the alums or alums, Ezek. i. 11. And as there can be little doubt that Ophir was a port in the Red Sea or the Persian Gulf, there can be equally little doubt that the alums was some prized wood of Eastern Asia. The purpose for which Solomon used it were to make "pillars for the house of the Lord, and for the king's house," as well as "harp's and posterities," Ezek. i. 12. Its eastern derivation, together with a costliness entitling it to be named alongside of "precious stones," has suggested the famous sandal-wood of India, and there are many presumptions in favour of the conjecture; such as the remote period at when the wood has been known and valued—its early introduction into Indian architecture—its employment in the manufacture, not only of boxes and cabinets, but musical instruments—and the fondness of Solomon and his contemporaries for other fragrant kinds of timber, such as the pine and the cedar.

Sandal-wood (Santalum album), giving name to the natural family of Santalaceae, is a native of the mountains of Malabar. It grows to a height of twenty-five or thirty feet, and would probably attain a loftier stature.
were it not for the temptation of its costly.tumor. The inner portions of the trunk have little fragrance, but nothing can be more delightful than the perfume of the outer layers, especially towards the root; and, which is no small recommendation in regions alive with white ants, it is said to defy the attacks of all insects. At a distant period the portals of the temple of Solomon, in Gujerat, were adorned with gates of sandal-wood, 18 feet high by 15 broad, and 3 inches thick, carved in elaborate arabesques. These were carried off in 1821 by Mahomed of Ghuzzee, to adorn his tomb in this famous fortress of Afghanistan, and then they remained till Ghuzzee was dismantled by the British in 1842. They were still in perfect preservation, and were restored to the idol temple with much pomp and circumstance by the Earl of Elgin.rough.

ALOE. Our usual association with the abe is pharmaceu
tical, and far from agreeable. The bitter purga
tive of the apothecary is an extract from the Aloe spica
ta, A. mauritiana, A. indica, &c., plants of the Asphero
cous order, and with the general appearance of which we are sufficiently acquainted through their representative and ally, the stately Yucca gloriosa. These still tin like specimens which, under the name of “American abes” (Agave americana), keep their station throughout the summer in green tubs on well-trimmed lawns, but which are expected to blossom no more than the painted ber
ces de jorj on the wall above them, belong to the amaryllid order. Between these abes and the abes of the Bible there is no connection whatever. The latter are what the Hebrew original denominates abalbm and abaldb (αβαλδ and αβαλβ). This ber ligne abes, as it is sometimes called, was undoubtedly a fragrant wood which the Jews received by importation from the East, and the Indian name of which the Hebrews adopted. Called aqla in Malay, and keva in Hind
eo, and αβαλδ in the ancient Sanscrit, it was called abaldb by the Jews, and abel by the Greeks—even as it is still called ocotree by the Arabs. It is by no means improbable that this fragrant wood was yielded by several kinds of tree; but the late lamented Dr. Forbes Royle has succeeded in identifying it beyond all dispute with the Agar phus agallocha (more properly A. agallocha.)—See Royle’s Himalayan Mountains,
p. 171, and Plate 36. This is an immense tree, of the order Aquilariacea, growing on the mountainous regions south and east of Silhet. Portions of the wood become gorged with a fragrant resin, and (in common, probably, with the similar wood of another tree) are pounded, mixed with a gummy substance, and burned by the Chinese in their temples. This abes or eagle
wood (so maimed by the Portuguese confounding the Malay aqla with the Latin aqaba) was a favourite perfume of the emperor Napoléon I., and was frequently burned in his palaces.

From Ps. vii. 17, and Ps. xlv, we find that it was customary to perfume couches, wearing apparel, &c., with odoriferous substances, one of which was lign abes.

“All thy garments smell of myrrh, and abes, and cassia, out of the ivory palaces” ( deceived, see me render 1).

Describing the coronation of the king of Abyssinia, Bruce mentions that he was anointed, then crowned, and finally “immolated with incense and myrrh, abes, and cassia.” (See Munt, on Psalm xlv.) But by far the most stately and most memorable use made of this precious perfume was on the occasion mentioned, an. x. 20, where we are told that Nicodemus, having obtained leave to bury the body of Jesus, “brought a mixture of myrrh and abes, about a hundred pound weight,” and placed it in and around the winding-sheet in which the precious remains were enclosed. The quantity here mentioned is very great, and it is likely that the less expensive myrrh bore a large proportion to the abes — the best samples of which were worth their weight in gold. But on such occasions Hebrew adulation, and sometimes, perhaps, Hebrew obturation, were exceedingly lavish. Thus eighty pounds of spices were used at the funeral of Rabbi Gamaliel, the elder; and 500 attendants followed the bier of Herod, carrying spices. (Wetsch in Jo. xix. 39, Josephus, Antip. book xvii. 8, 3.)

ALPHA, the first letter in the Greek alphabet, corresponding to the Hebrew aleph; and, indeed, our word alphabet is simply made up of the two first names of the Greek letters, alpha beta. As previously among the Hebrews, so among the Greeks and Romans, the
letters of the alphabet were employed as numerals; and hence it became quite natural to use the first and the last, _alpha_ and _omega_, for the commencement and the conclusion of a series, or quite absolutely for first and last. So they are used by our Lord in the Apocalypse, when He styles himself "the Alpha and the Omega," Rev. 1:8; 22:13, and explains it in the two latter passages by the synonyms "the beginning and the end," "the first and the last." The representation, however expressed, has respect to what Christ is ever _alpby_, it indicates, not simply that He is the first and the last of a series, but that the whole has in Him alike its commencement and its termination. He originated the present order of things, and He will also bring it to the proper issues; so that the end shall correspond to the beginning, and be all very good.

ALPHSEUS or ALPHSE is the father of the second James, who is commonly called _James the Less_, to distinguish him from the more eminent apostle, James the son of Zebedee, Mat. xiv. 31, xvi. 21, etc. As James is also represented as the son of that Mary who was sister to our Lord's mother, whose husband is usually called Cleophas, see xix. 25, xx. xiv. 3, Mat. x. 39, it would appear that Alpheus and Cleophas are but different names for the same person. In xxi. 25 it is not properly Cleophas, but Cleopus (Кλεόπας) that is used; and the probability is that Alpheus and Cleopus are equally derived from the Hebrew _dolphai_, the one from dropping the separate, and making Alpheus, the other changing it into _d_ or hard _c_, and making Cleopus. It would seem, however, that there is another Alpheus mentioned in New Testament scripture, the father of Levi or Matthew, xiv. 25, etc. It is. But in this case nothing whatever is known of the father excepting the simple fact of his having had such a son; while in respect to the former Alpheus, supposing him to be the same with Cleophas, we know besides that he was among the early disciples of our Lord, and along with another disciple had the memorable interview with Jesus on the way to Emmaus, immediately after the resurrection, xxi. 24.

ALTAR is the English form of the Latin _altare_, which, in the strictly classical writers, occurs only in the plural, but in later times was familiarly used also in the singular. It was a derivative of _alta_ (high or lofty), and hence designated the erection to which it was applied as emphatically a height. So, indeed, did the other Latin word, which is of like import, and was more commonly used - _ear_, derived from _ipse_ I raise, or lift up. The two words in Latin were often interchanged, as if entirely synonymous; but properly _alter_ was a high altar, and _eaves_ simply an altar—the former such as was dedicated only to the supreme gods, while the latter was common to them and inferior objects of worship (Virgil, _Ec._ xvi. 65). The term most commonly employed in Greek is quite similar in its meaning and derivation—_hieron_, originally signifying an elevation of any sort, but afterwards appropriated to the particular height, or erection raised for divine worship. The Hebrew word _zoph_ (sacred) or _zoph_ (beautiul), from which probably the Greek was derived, has the sense of _high-place_, on which sacrifices were so often presented to Jehovah as well as to false gods, that the term _high-place_ came to denote, not merely the heights themselves, but also the altars, with their sanctuaries and instruments of worship, erected on them; whereas they could be spoken of as being built or removed, 1 Ki. vii. 1; xxiii. 15. The proper name, however, for altar, in the Hebrew worship, was _zoph_ (beautiul), the _sacrificing-place_, derived from the verb _sacrifice_; corresponding to which is the word commonly used for rendering it in the Septuagint, _samaragmos_, from _samarago_, sacrifice. It indicated nothing as to the form or position of the object it was applied to, but simply characterized it as the place or structure which was set apart for the presentation of slain victims to God.

Looking to the general import, however, of the names anciently employed to designate the place of sacrifice, coupled with the tenacity, which so often discovered itself in Israel, to resort to heights for the purpose of offering it, it would seem that some instinctive feeling in men's bosoms led them to associate sacrifice with an elevated position, as the fittest theatre for its presentation, and that something of that description, if not naturally provided, should be artificially con-

[27] Altars on high Places—Kerr Forbes's Persia

[28] Egyptian Altar—From a bas-relief at Thebes.
neither workmanship of more attractive in form and appearance than that hitherto standing in the court of the temple at Jerusalem, for Ahaz to have taken the strong step of removing the latter from its wonted place, and on his own authority substituting another in its stead. The Lord had himself prescribed the form of the altar on which he wished his people to present their offerings; and it was an evidence of a presumptuous spirit on the part of Ahaz - a fruit, indeed, of that vacillating, temporizing, and supersitious policy which characterized his whole procedure - to introduce such an innovation in worship, and stamp on the very altar of Jehovah the impress of heathenism. No wonder that a mark of repudiation is set upon him when pursuing such courses; and so it is said, with emphasis, "This is that King Ahaz," ii. xxvi. 22.

It does not appear that any particular form of altar had been delivered to the true worshippers of God down to the period of the giving of the law; and, as far as can be gathered from the records of the patriarchal religion, the simplest structures seem to have been deemed sufficient. But, at the institution of the tabernacle worship, specific instructions were given for the erection of the altar, or, as we may rather say, of the two altars: for two structures under that name were recognized in the furniture of the tabernacle - the altar of burnt-offering and the altar of incense. It was the former of these, however, that was emphatically called the altar, as it was on it that all sacrifices of blood were presented, while the other was simply placed as a stand or table within the tabernacle for the officiating priest to use in connection with the 'pot of incense.' In regard to this altar, prior to any instructions concerning the erection of the tabernacle, and immediately after the delivery of the ten commandments from Sinai, the following specifications were given:

"An altar of earth shall thou make unto me, and shalt sacrifice thereon thy burnt-offerings," xxx. 1; "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, then hast polluted it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereof," xxvi. 21-22. There is here an evident repudiation of all pomp and ornament in connection with this altar of burnt-offering - the preferable material to be used in it being earth, or, if stone, yet stone unhewn, and consequently not graven by art or man's device. The reason of this cannot be sought in any

Rising from the rudest style of art to the most ornate, and constructed sometimes of the commonest, sometimes of the costliest materials, those here exhibited from some of the older nations of the world, are evidently specimens of comparatively simple structure.

When any circumstance occurred, or some transaction was entered into, which seemed to call for the presentation of sacrifice, if no fixed altar was at hand, a temporary one was immediately raised of the sods or stones which were found upon the spot; but those erected for regular service, in connection with some statue or temple, were usually constructed of brick or of stone - occasionally in a square, but more commonly, at least among the Greeks and Romans, in a round form, and very often adorned with sculpture of the most tasteful and elaborate description, while others appeared without any ornament whatever. Specimens have been preserved of both kinds, as those in No. 31, of the square form, one quite simple, another more ornate, and a third highly decorated; others are given in No. 32, and are at once round and ornate.

We have no description of the altar which was seen by King Ahaz at Damascus, with the beauty of which he was so struck that he obtained a pattern of it, and caused Urijah the priest to have one made at Jerusalem, after the fashion of it, and according to all the

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general dislike to the costly and ornamental in divine worship; for, in the structure of the tabernacle itself, and still more, afterwards, in the erection of the temple, both the richest materials and the most skilful artificers were employed. It is rather to be sought in the general purport and design of the altar, which was such as to consist best with the simplest form, and materials of the plainest description; for it was peculiarly the monument and remembrance of man's sin, the special meeting-place between God and his creatures, as such; on which account it must be perpetually receiving the blood of slain victims, since the way to fellowship with God for guilty beings could only be found through an avenue of death. And because the altar must be ever bearing on it the blood-stained memorials and fruits of sin, what so suitable for the material of which it should be formed as the mother-earth of earth, or earth's rough, unpollished stones, taken just as God and nature provided them? For thus the worshippers might most easily discern the appointed place of meeting to be of God's providing, and His in such a sense that no art or device of theirs could be of any avail to fit it for the high end it was intended to serve: nor, that their workmanship, being that of simple creatures, must tend rather to pollute than to consecrate and enhance the medium of reconciliation. Materials directly fashioned by the hand of God were the most suitable here; nor those of the more rare and costly descriptions, but the simple earth, made originally for man's support and nourishment, and now become the witness of his sin, the drinker-in of his forfeited life, the theatre and home of death. (Typology, ii. p. 256.)

In the directions afterwards given, Ex xxv.1-5, for the construction of the altar that was to be placed in the outer court of the tabernacle, it may seem strange that no explicit mention is made either of earth or of stone. It was to be made of boards of shittim or acacia wood, overlaid with brass, to be in form a square of 5 cubits, or about 8 feet, in height 3 cubits, or somewhere about 5 feet, and with projecting points or horns at each of the four corners. It was to be made "hollow with boards," and Jewish writers have held, apparently with reason, that this hollow space between the boards was to be filled with earth or stones when the altar was fixed in a particular place; so that the original direction applied also to it, and the boards might be regarded as having their chief use in holding the earth or stones together, and supporting the fire-place, with the fuel and the sacrifice. Having an elevation of no more than 1½ or 5 feet, no steps could be required for the officiating priest, a mere lodge or projecting bower on the side would be quite sufficient, with a gentle incline towards it formed of earth or of stones. This seems ready to have been provided by the original construction of the altar, according to the now commonly received interpretation of Ex. xxvii. 1, 5, where it is said, "And thou shalt make for it the altar a grate of network of brass: and upon the net shalt thou make four bronze rings in the four corners thereof. And thou shalt put it under the carcase circuit or border, as the word seems to mean of the altar beneath, that the net may be even to the midst of the altar." That is, as V. Meyer has, we believe, correctly explained it (Bibeldcutungcn, p. 291), there was to be a sort of terrace or projecting band half-way up the altar and compassing it about, on which the priests might stand, or articles connected with the offerings might be laid, and this was to be supported by a grate of brass underneath, of net-like construction, as exhibited in No. 33.

This pattern probably approaches nearer than any other that has been presented to the altar originally formed to accompany the tabernacle. The older, and still very prevalent idea of its structure, differed chiefly in regard to the network of brass, which it regarded as the grate for the fire, and furnished with four rings that it might be sunk down within the boards and at some distance from them, as exhibited, for example, in No. 34, taken from Witsius, and often reproduced with little variation. The chief objection to this form is, that it places the network of brass near the top and within the boards, instead of being, as the description seems to require, from the ground upwards to the middle, and consequently without a support, in short, for the projecting carcase, not for the fire and the sacrifice. The things connected with the fire are not minutely described, but are included in the enumeration given at ver. 3, "And thou shalt make his pans to receive his ashes, and his shovels, and his basins, and his flesh-hooks, and his fire-pans; all the vessels thereof thou shalt make of brass." The probability is that there was no grating upon the top, but simply the pans for fire and ashes resting upon stone or earth within the boards, and which might thus be easily scraped, or removed for cleansing, as occasion required. In the last figure, the four corners are made to assume a crooked or horn-like shape; and in that respect, perhaps, it differs to the better from the former, which, in other respects, we deem greatly the best. It is possible, indeed, that the projecting corners might have been called horns without actually having the crooked shape of a horn; they might have been called such simply as abrupt and pointed projections. But, on the other hand, Josephus in his description of the altar connected with the Hero-

(32.)

(34.) Altar of Burnt-offering. - Meyer's Bibeldcutungen.

A is the space between the boards, over which the utensils for fire and ashes were placed, while within were stones or earth.
B is the network grate, with the projecting legs, as described in Ex. xxvii. 1, 5.
C is the carcase or bower itself, projecting from the middle of the altar.
D is the lining toward it on one side, for the officiating priest to ascend by, formed of earth or stones.
E, F, G, are the horns or corner projections of the altar.
dian temple (to be quoted presently), distinctly indicates the horn-like appearance of the corners; and the prominence given to them, not only at the erection of the altar, but also in the more important sacrifices, in which they were uniformly bunched with the blood, is xxx. 12, 13, and xxv. 7, so much most easily explained by a reference to the idea which the name in its natural meaning suggests. In Scripture a horn is constantly used as a symbol of power and prevailing might; and the culminating points of the altar, where God revealed himself in mercy to inquiring sinners, might fitly be made to assume the appearance of horns, not merely for ornament, but, along with that, for the purpose of symbolizing the strength and security of the divine protection which was extended to those who came to share in its provisions. Hence the day on the horns of the altar was but another name for grasping at the power and protection of Deity.

In the arrangements made for adapting the instruments of worship to the larger proportions of the temple, the altar of burnt-offering necessarily partook of the general character of the change. It became now a square of 20 cubits from 30 to 35 feet, instead of 5, and was raised to the height of 10 cubits; it was made also entirely of brass; but in other respects it was probably much as before. And the altar attached to the temple of Herod, we learn from Josephus, again greatly exceeded in its dimensions that of the temple of Solomon. "Before the temple," says he (J.W., v. 5, 6), "stood the altar, 15 cubits high, and equal in length and breadth, being each way 50 cubits. It was built in the figure of a square, and it had corners like horns, square, cutting up into horn-shaped corners, sopracadenni πρόσσων και γωνιών, and the passage up to it was by an insensible ascendency." This was, no doubt, with the view of meeting the requirement in Ex. xx. 29; and in like manner, for the purpose of complying with the instruction to avoid any heathen work, it was, as we are told, "formed without any iron tool, nor was it ever so much touched by such iron tool." In this latter statement the Mishna agrees with Josephus; but it differs materially as to the dimensions, making the base only a square of 32 cubits and the top of 26, so that it is impossible to pronounce with certainty upon the exact measurement. But there can be little doubt it was considerably larger than Solomon's, as it was a leading part of Herod's ambition, in his costly reparation of the temple, to make all its external proportions superior to that which had preceded. And if it had, we are informed, what must also in some form have belonged to the altar of the first temple, a pipe connected with the southwest horn, for conveying away the blood of the sacrifices. This discharged itself by a subterranean passage into the brook Kidron.

It was a marked peculiarity in the religion of the Old Testament, and bespoke an essential difference between it and the religions of heathenism, that it not only prescribed so definitely the form of the altar to be used in sacrifice, but allowed only of the erection of one such altar. On special occasions, such as the dedication of Solomon's temple, when the one altar proved insufficient for the numerous offerings that were presented, the circumstances were justly deemed sufficient to warrant the temporary consecration and use of another, 1 K. vi. 41. And in times of general backsliding and disorder, such as occurred in the life of Samuel, when the tabernacle itself had fallen asunder, and still more in that of Elijah, when the very foundations were out of course—a certain freedom was required, and used also by prophetic men who strove against the evil of the times, in respect to the employment of occasional altars for the service of God. But these were seasons of emergency, and as such, exceptions to the general rule. In ordinary cases the offering of sacrifice even to the true God, and without any intermeddling of superstitious rites, elsewhere than at the one altar of burnt-offering, is always marked as a relative defection from the pure worship of Jehovah; and this, no doubt, chiefly because of its tendency to hurl the idea of the divine unity, and lead to the introduction of other gods. There might seem, at first thought, to be no necessary connection between the two: the one God of Israel might have been worshipped, it may be imagined, as well at a thousand altars in the land of Canaan as He is now in a thousand churches of Christendom. So, doubtless, He might; the freedom granted to the patriarchs in the erection of altars, and the divine acceptance which crowned their worship, is unshadowed evidence of its possibility. But the tendency was all in the other direction; for the spirit of heathenism was the deflection of nature in its varied aspects, and even separate faculties; and during the ages when that spirit acted like a moral contagion, the most effectual way of checking its influence was to concentrate the greater rites of worship into a single spot—a ramp upon the national mind the idea of one God, by the palpable and ever abiding fact of His one temple and one altar. Once let in such a multiplicity of shrines as heathendom boasted of possessing, and its-multiplicity of gods would have followed as an infallible sequence. Therefore, while it certainly was a restraint upon the spirit in regard to fellowship with Heaven a restraint which persons of ancient piety could scarcely help at times longing to have removed it was still, upon the whole, better than such liberty as was sure to degenerate into licentiousness. And the restraint itself was greatly lightened by earnest and reflecting minds; it was even turned into an occasion of elevating their views concerning God, and raising their spirits to more habitual commerce with Heaven, by the consideration, which was grounded in the very nature of the Levitical institution, that every believing Israelite, whenever he might be, had his representation in the priesthood that daily ministered at the one altar, and an interest in the morning and evening sacrifices which was there perpetually proceeding, infinitely better than the possession of many tutelary deities, with their local altars, was for him the thought, that the praise and worship of the whole covenant people was ever waiting for God in Zion, and that from Zion this God ruled to the very ends of the earth.

In regard to the typical import of the altar of burnt-offering, or its bearing on Christian times, it should undoubtedly be viewed in its totality, and not, as was the custom with the older typologists, considered piecemeal, that in every individual part a separate and diverse representation may be found of the person or work of Christ. It is easy, in such a way, to find a great variety of resemblances between the old and the new; to see, for example, in the materials of the altar, a prefiguration of the humanity of Christ—in the horn, of his divinity—in the holiness between the boards, of his emptying himself of heavenly glory, and so on. But such resemblances are of little worth, being quite superficial in their nature, and obtained in too much
isolation from the one grand aim of the altar. What we have primarily to ascertain, and mainly to found upon, is the leading design, with which the altar was set up in connection with the symbolical religion of the old covenant. In that respect it formed the appointed medium of communication between a holy God and sinful man; its materials, its structure, the sacrifice of blood presented on it, were all adjusted with a view to its proper application to this end; and in the great idea which it thus embodiment, we readily discover a fundamental agreement with the character and mission of Christ.

In him now is found the appointed medium of interchange between the sinner and God; through him, but through him alone, can the sinner's guilt be atoned, and his services of faith and love rise with acceptation to the Father; so that what purposes the altar served to the Old Testament worshipper, the same, and in a far higher manner, does Christ serve to the believer in the gospel; and the essence of the appointed medium of sacrificial worship in former times, has now also its counterpart in the one name given under heaven whereby we can be saved. All this implies, no doubt, the union of the divine and human in the person of Christ, his humiliation from the highest to the lowest condition, his vicarious intercession, and much besides; but particular attempts of such specific points in the Christian scheme are to be sought in other parts of the Tabernacle worship, rather than in the altar itself, which forms the common basis and portal of them all. (See Types, Typology.)

2. Altar of Incense, another instrument of worship, bearing the same general name of altar, differed materially, both in its structure and in its use, from that already noticed. In form it presented the appearance of a square-like box, standing erect, 2 cubic or 3½ feet in height, with a top 21 inches square, surrounded with a crown of gold, and formed of boards all covered with gold. At the four corners it had also what were called horns, Ex. xxx. 2. (The supposed form of this altar is represented, No. 35.) It could not be strictly termed an altar, in the sense of mishchakh (sacrificing place), for it was not for the presentation of slain victims but was merely a barrel or stand for the incense pot within the tabernacle. It stood, however, in a very close connection with the altar of burnt-offering, and on that account, probably, had the same general name applied to it; for the pot or censer which was to stand on it was every morning and evening to be taken by the officiating priest, and replenished first with live coals from the altar of burnt-offering, and then with a handful of sweet spices or incense.

This done, it was to be placed on the altar of incense, which stood in the sanctuary, immediately before the veil, ensuing to ascend, as it is said, Ex. xxx. 8, "a perpetual incense before the Lord throughout their generations." This perpetual incense, rising within the tabernacle, thus formed a sort of accompaniment to the burnt-offering perpetually ascending without; one fire slowly consuming the other, and any fire employed to raise the cloud of incense in the sanctuary, except what had been taken from the altar of burnt-offering, was designated strange fire, rendering the incense produced by it an unhallowed offering. It was for this offence that Nadab and Abihu were visited with the stroke of death, Ex. xxx. 4, because attempting to break the link that connected the offering of incense with the altar of burnt-offering, and still further, to indicate the connection between the two altars and their respective offerings on the great day of atonement, the horns of the altar of incense — the altar, as it is called, before the Lord, i.e., in front of the most holy place, Ex. xxviii. 19, were to be sprinkled with the blood of atonement, as well as the mercy-seat. All clearly and distinctly implied that this altar, and the incense appointed to be ever ascending from it, were, in a manner, nothing, except as connected with and based upon that altar, in the stricter sense, on which sacrifices of blood were continually presented, and the fire was kept perpetually alive that had been sent down from above.

The mere circumstances of this altar being placed within the sanctuary, and directly in front of the mercy-seat, implied that the offering presented on it had to do with the more inward part of religion, and bore rather upon the soul's habitual intercourse with God, than its first initiation into his service. The same impression, also, is conveyed by the richer and more ornate appearance it presented — its coating and crown of gold, as if signs of honour, not of humiliation, were becoming in connection with the service to which it was specially appropriated. These impressions are confirmed, when we look to the service itself the continual presentation of incense before the throne of God; for of what was this a symbol but of acceptable, believing prayer? So Old Testament worshippers themselves understood; as we learn from the Psalmist, when he entreats that his prayer might be set before God as incense literally, "Let my prayer, incense, be set before thee," Ps. cxix. 15, and from the action noticed in Luke i. 10, in which the people are reported to have continued praying without, while Zacharias was offering incense within the temple — doing for themselves in the reality what he was doing for all the people in symbol. Hence, too, in Rev. v, 5, 8, viii. 3, 4, the frankincense or sweet odours offered by the angel on the golden altar, are expressly called "the prayers of saints." Was it not a most fitting emblem of prayer in its truest and largest sense, as the child-like outpouring of the heart's feelings and desires toward its heavenly Father? Like the fragrance of the sweetest spices, these are the expression of the spirit of life which, through Divine grace, has come to live and breathe in the children of faith; and not less grateful than the one to the natural sense of man, is the other to the heart of God. But to be this it must be the genuine breathing of a true spirit of life — not only so, but this life kindled as with live coals from the altar of sacrifice — drawing alike its vitality and its fragrance from believing contact with the one great medium of atonement and intercession. In that altar of incense, therefore, together with the place and order of service appointed for it, there is a solemn and instructive lesson for the church of every age, showing how prayer must be, as it were, the daily breath of the believing soul, must be ever ascending from those who spiritually dwell in the house of God; and that to get and to maintain it in real efficacy, there must be an incessant repairing to the one great act of sacrifice, which has been presented through the blood of Christ.
AMALEK

Altars, in the modern sense, as part of the furniture in certain Christian churches, do not come into consideration here; some at whatever period introduced, they are certainly subsequent to the Christian era, and have nothing properly to countenance them in the writings of the New Testament. For the altar spoken of in He. xiii. 10, of which Christians have a right to eat, as contradistinguished from those who served the tabernacle, is manifestly Christ himself—Christ considered as the spiritual food and nourishment of the soul, and so placed in contrast with the fleshly and outward ordinances to which the adherents of Judaism still clung.

AMALEK [supposed to be derived from men, people, and Biqel, to pick up], occurs only twice as the name of an individual; it is in the genealogy of Esau's offspring, at Ge. xxxvi. 16, where Timna, the concubine of Eliphaz, Esau's son, is said to have borne him a son, Amalek. Certain traditions, however, have been raked up from among the Arabsians, which point to an earlier Amalek, of the fifth generation from Noah, and who is supposed to have been the founder of a tribe of Amalekites. This tradition, made to serve in very recent antiquity, and are also, it is alleged, referred to in a few passages of Scripture. Though Geomans, however, with Le-Ohara, Michaelis, and several other men of eminent learning, have adopted this view, there seems no solid foundation for it so far as Scripture is concerned; and it calls for no further consideration here.

AMALEKITES, an ancient nomadic tribe, who are found at various points in Arabia Petraea, ranging from the south of Palestine to the neighbourhood of Mecca. The notions formed of them in Scripture are somewhat embarrassing; but are still, when carefully considered, perfectly compatible with the idea of their being the offspring of the grandson of Esau—it only is supposed (what involves no improbability), that while they belonged to the common stock of the Edomites, they formed to some extent a tribe by themselves, and consequently sometimes acted in concert with the other Edomites, and sometimes appeared as occupying an independent position and territory of their own. But in the several passages of Scripture in which they are alluded to in connection with the Edomites territory, and through found in different quarters, like other tribes of predatory habits, the western parts of Mount Seir seem to have furnished their more regular haunts.

A very early notice occurs of them in Ge. xiv. 7, in connection with the invasion of Chedorlaomer, and the kings who were confederate with him, which has been held by the authorities just referred to, to imply their existence as a people even in the time of Abraham. It is there said of the confederate host, that they returned and came to Enamiasout, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites, that dwelt in Hazbon-tamar. But a marked distinction is to be noted here between the Amalekites and the other tribes spoken of; it is only the country of the Amalekites that is said to have been smitten, while in regard to the Amorites and the various tribes mentioned in ver. 5, 6, who had suffered in the southward march of the invaders, it is the people themselves that were spoken of. This cannot be regarded as accidental; it is plainly intended to fix attention only on the tract of country which was afterwards known as that occupied by the Amalekites; and it is denominated from them rather than from those who originally possessed it, merely because it could thereby, in the time of the Israelites, be more readily identified. This is the more probable as, in respect to the place mentioned immediately before, the later designation is given as well as the earlier, and given first: Enamiasout, with the judgment, which is Kadesh—is its proper name being Kadesh, but Enamiasout came also to be given to it, on account of the judgment afterwards inflicted there upon Moses and Aaron, Ne. xiii. 13, nor is there any great difficulty in another passage, which has also been urged as indicating the extreme antiquity of the Amalekites as a people. It is where Balaam, looking upon Amalek, took up his parable concerning them, and said, "Amalek, the first of the nations, but his latter end shall be that he perish for ever," Ne. xiii. 28. The question here is, in what sense are they designated the first?—absolutely, or relatively to the point of view of the speaker? The latter is clearly the most natural supposition, especially when the concluding part of the announcement is taken into account, that they are destined to perish for ever. Why? Because, like Moab and the other tribes spoken of in the context, they took up the position of enemies against the people of God. For this their latter end was to become one, not of strength and glory, but of extinction: and the natural inference is therefore, that when they are mentioned as having been the first, it is not priority of existence as a people that is meant, but priority in that annuity which formed their most marked characteristic, and which was to prove the cause of their ruin. They had taken the lead in opposition to God's cause and people, so that the passages of the divine Law which, a prominence was also to be appointed them in judgment—after extinction was to be their lot. This is the view that best accords with the connection, and with the whole style of Balaam's prophecies; and it is that which ancient Jewish and Christian interpreters put upon it. Thus the paraphrase of Onkelos, on the first of the nations, is "the beginning of the wars of Israel," Jonathan, and the note of the Jerusalem Targum have, "the first of the peoples who waged war against the house of Israel." And, in like manner, Josue explains, "the first of the nations who attacked the Israelites." However Balaam may have learned the facts of Israel's history, there can be no doubt that he had obtained a considerable acquaintance with them; and in this deliverance upon Amalek he points to the part which Amalek had taken after Israel had escaped from the bondage of Egypt, and were marching as a people to occupy the place that had been destined for them. When they were still only at Rephidim, one of their earliest encampments, the Amalekites, and, as we may suppose, together with the Amorites, "that dwelt in Hazbon-tamar," but a marked distinction is to be noted here between the Amalekites and the other tribes spoken of; it is only the country of the Amalekites that is said to have been smitten, while in regard to the Amorites and the various tribes mentioned in ver. 5, 6, who had suffered in the southward march of the invaders, it is the people themselves that were spoken of. 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generation to generation." - Appointed, from his relationship to Esau, with the peculiar promises made to the seed of Jacob, but with the Esau-like spirit of envy in its rankest form, Amalek sought, at what seemed a favourable juncture, to lay his hand, as it were, on the throne of God, and destroy the people whom God had specially pledged his word to protect and bless; yea, whom he had just most signaliy honoured by the ninefold passage through the Red Sea, and the destruction of the host of Pharaoh. Therefore, divine retribution in its severest form must overtake him; Amalek, as a nation, must perish from the face of the earth.

The conduct of Amalek on the occasion referred to, and the purpose of God respecting it, were not lost sight of; both were again called into remembrance in one of the concluding addresses of Moses. While the dying legislator bequeathed a legacy of kindness for the Edomites generally, and for the Egyptians, notwithstanding all the wrongs that had been suffered at their hands, "Thou shalt not eider an Edomite, for he is thy brother; thou shalt not abhor an Egyptian, because thou wast a stranger in his land," De xxvi; he said respecting Amalek, "Remember that Amalek did unto thee by the way, when ye were come forth out of Egypt: how he met thee by the way, and smote the hindmost of thee, all that were feeble behind thee, when thou wast faint and weary, and he feared not God. Therefore, it shall be, when the Lord thy God hath given thee rest, from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven," Ex xxxiv 17-19. The peculiar guilt and malice of the Amalekites, it will be observed, forms the ground of this charge for their extermination. In their treatment of Israel they had not only exercised a spirit of bitterest spite, and gone out of their way to make a cruel and unpitied attack, but had also cast off the fear of God, whom they had sufficient means of knowing; hence, though only, of course, on the supposition that the same spirit should continue to animate them as a people - the Lord took Israel bound to make them monuments of the righteous judgment of Heaven. Too clear evidences were given of the continuance of such a spirit; for they appear to have continually hung on the march of the Israelites, and joined with the Canaanites in the first encounter with the Israelites on the borders of Canaan, Nu xxv 15-17; and after the people were settled in the land, they made incursions along with the Midianites and the children of the East, destroying on the southern portions of the land, the increase of the earth, and leaving it behind them little better than a desert, Ju vi 2; viii 12. At that time they sustained a great defeat through Gideon, and for a considerable period no more heard of. But that they still retained their former energy, and only watched their opportunity, may be certainly inferred from what we otherwise know of them, and especially from the notice given in connection with the earlier victories of Saul, in which, after mentioning what he did against the Philistines, Moab, Ammon, Edom, and the kings of Zobah, it is added, "And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them," 1Sa xiv 18. Then came the special charge of Samuel to Saul to go and utterly destroy Amalek, 1Sa xiv 19, grounded formally on what Amalek had done to Israel at his departure from Egypt, but on that, it must be remembered, as sanctioned and endorsed by the successive generations of the tribe, who had always showed themselves ready to join hands with whatever adversary might rise up against Israel. The hostility of such a people was evidently of a kind that could not be conciliated; it could be mastered only by the people themselves being destroyed; and such now was the commission delivered into the hands of Saul. He failed to execute it so fully as he should have done; yet their power as a separate people was from that time completely broken; and the probable incursions they made upon the south of Judah in the time of David, with the rebellions he practised upon them, were but as the smoking tail of an expiring firebrand, 1Sa xxx.

For henceforth they disappear from the field of history, with the exception of a small remnant somewhere on Mount Seir, who are simply mentioned as being put to the rout in Hezekiah's time by certain of the tribe of Simeon, and finally expelled of their territory, 2Ch i 20. So that the Word of God here also stood fast; and the first of the surrounding tribes who impiously sought to measure their strength with the causes and people of God were likewise the first to lose their national existence.

In an earlier article, AMAL, we had occasion to show that this name was rather indicative of the royal dignity of the chief of the Amalekites, than the designation of any individual possessor of the throne. It was used in a similar manner to Pharaoh among the Egyptians, and Amalek among the Philistines; and was itself expressive of the fierce and warlike character which was cultivated alike by prince and people. [Students may consult particularly Hengstenberg's Authenticity of the Pentateuch, vol. ii. p. 247, English translation; also Kurtz, History of the Old Covenant, vol. iii. p. 1. s. 1.]

AMANA [confirmation], mentioned as a mountain top in Canticles iv. 8, apparently one of the Lebanon range, and supposed by some also to be the same with the river Amana, Ez. v. 12. Possibly the mountain may have been that from which the river derived both its source and its name. But this is matter merely of conjecture.

AMARIAH [spoke of by Jahved], the name of a great number of persons, none of whom, however, attained to eminence. 1Ch vii 17; viii 22; xxiv 19-25.

AMASA [brother], 1. A son of Ithra, or Jether, by Abigail, the sister of Zeruiah, and consequently cousin of David, but apparently an illegitimate son, as it is not said that Abigail was the wife of Ithra, but merely that he went in unto her, and she bore him Amasa, 2Sa viii 25. In the passage just referred to the father is called Ithra an Israeliite, while in 1Ch. ii. 17 he is designated Jether the Ishmaelite. Various explanations have been given of this discrepancy: and among later critics the tendency seems to be to regard the text in Samuel as a corruption; not only because it differs from the reading in 1 Chronicles, but because, on the supposition of the father having been an Israeliite, there would have been no occasion for mentioning it. He was, in that case, one of her own people; but if, on the other hand, he was an Ishmaelite, this was so peculiar a circumstance that it naturally called for remark. It is not improbable that this solution may be the correct one; yet it is also possible that the name of Israeliite may have been applied to him as indicating that he merely belonged in general to the covenant people, not to the tribe of Judah in particular; and his being also called an
AMASA may denote, what the word sometimes indicates, Judah, that he followed the customs and manners of the Ishmaelites. Though he was an Ishmaelite by birth, he was an Arab by his mode of life; and so, his Ishmaelite birth might on this account also require to be noted. Anyhow, it is clear there was something irregular and unhappy in Amasa's parentage and birth.

And one can easily understand how this may have led to some estrangement between him and his mother's kindred, and how, in the distractions that arose in the kingdom, Amasa should have been exposed to the opposite side from that which was headed by David and the sons of Zeruiah. No mention is made of him in the earlier struggles and conflicts of David's life; and, even after David came to the throne, it is only with the outbreak of Absalom's rebellion that he rises into notice, and then as appointed by Absalom to the chief command of his army. Absalom would not have thought of setting Amasa so high in office unless he had been already known as a man of superior energy and valour; nor is it likely he would have got him to accept the appoint ment unless there had been some secret grudge in his bosom; a conviction of his merits having been long by heart of his own, was treated with scorn by David, and there against him. To David himself it must have been an afflicting thought, that, while a son headed the rebellion, a nephew was placed over the forces by which it was hoped to carry the project into effect, and Davi-on once the life and the empire of David in the dust.

It is possible, too, that some conviction of wrong, or at least of unworthy behaviour towards Amasa, may have had its share in the motives that prompted David, after the arms of the rebel had been withstood, to hold out proposals of honour and advancement to Amasa. He then at last recognised Amasa as his kinsman, and sent to him the gracious message, "Art thou not of my bones and of my flesh? God doth set me, and more also, if thou be not the captain of the host before me continually, in the room of Joab." 2 Sam. xxv. xvi. This, however, was a rush to the opposite extreme; for, what ever reasons there might be to dispose the king to supersede Joab in the chief command, certainly Amasa, fresh from the crime of an active participation in the rebellion, which had shaken the kingdom, and David with his general approval of the plan, could not have survived the supposed substitution. Joab had indeed signed against the king's command regarding Absalom, and had barely averted the parent's heart by violently terminating the guilty career of the son. It was when still smarting under this severe wound that David sent such proposals of advancement to Amasa; so that a sense of injury sustained at the hand of Joab, as well as it may be, a consciousness of former injury or neglect shown to Amasa, tended to produce this recoil in the heart of the king. But Joab proved again too strong for his master; he saw the adverse turn which affairs were beginning to take; and when Shela's rebellion broke out, and Amasa, who had been sent to quell it, was slower in his movements than was expected, Joab seized the opportunity, when suspicions were entertained of his faithfulness or energy, and Amasa himself was off his guard, to thrust a dagger into his heart, 2 Sam. xxxv. xxxv. On Joab's part, doubtless, it was a most unprincipled and cruel act, and could not but call forth at the time the mournful lamentation of David, and afterwards received at the hands of Solomon its just retribution. Yet, as regards Amasa himself, when we think of the countranece he had given to the wicked rebellion of Absalom, and the impious attempt he had made to cast to the ground the crown set by God himself on the head of David, it were hard to say, without other evidence of guilty sorrow and repentance than is found in the sacred narrative, that Amasa deserved a better fate. Thousands of lives had been sacrificed through that treachery and revolt which he abetted; and unless deep contrition had penetrated his soul, confound punishment, rather than the most marked promotion, was the kind of treatment he had reason to expect. Still, if such punishment was to have been awarded, it should have been administered in another manner, and inflicted by a different hand.

2. AMASA, the name of an Ephraimite chief, who earnestly urged the dismissal of the prisoners whom Pekah, king of Israel, had brought captive from Jotham.

AMASAI, probably a variation of the name Amasa, it is used of at least four different persons, but of whom nothing very particular is known. 2 Chron. xxiv. 13. 15. AMASAI [prp. 1. Amaziah], I. The name of one of the sons of Jotham, the son of Jeshua.

AMAZIAH [prp. 1. Amaziah], II. The name of one of the sons of Jotham, the son of Jeshua, the son of Jotham, the son of David, who reigned twenty-five years, from about a.c. 828 to 803. His reign was a very mixed description, both as to the measures pursued under it and the results with which they were attended. His first step of a public nature was to punish those who had conspired and murdered his father; and in this part of his procedure he is commanded for his justice, as taking vengeance only upon the guilty, and sparing their children, who had no part in the transaction in the crime. When he found himself fairly set upon the throne, he set about reducing the Edomites to obedience; for during the miserable administration of Jehoram, the son of Joash-abad, they had cast off their allegiance to Judah, and had doubt less often been renewing their predatory incursions into the Jewish territory. So feebly, however, had the kingdom of Judah become, that Amaziah was afraid to venture on this undertaking with such forces as he could raise among his own people; and he hired with an hundred talents of silver an hundred thousand troops from the king of Israel. It is the first instance on record of a strictly mercenary army employed by the covenant people. And it was in itself a false step; for it necessarily brought the kingdom of Judah into a dangerous alliance with the corrupt court of Israel, and placed the one in a kind of dependence upon the other. A prophet, therefore, denounced against it, forewarned Amaziah of the certain withdrawal of the divine favour if he depended upon such auxiliaries, and assured him of success if he put his trust in God, and went forward with the resources which were more properly his own. In compliance with this counsel, he dismissed the Edomites, troops, who were greatly addicted at the treatment they met with, and re-engaged themselves by spreading havoc and desolation through various cities on their way back. Amaziah, however, succeeded in his expedition; the Edomites were defeated in a great battle in the valley of Salt, with the loss altogether of twenty thousand men; and their chief city, Sela or Petra, was taken and garrisoned by Jewish soldiers. But while on the field of battle he prevailed, he was himself conquered by the idolatry of Edom. At the very time when the God of his fathers had given him a distinguishing token of his favour and efficient help, he fell off from his allegiance, and did service to the gods of
AMBASSADOR, a person formally deputed by a king or state to carry some message of importance, or transact some official business in the name of the party he represents. From the comparatively isolated position of ancient Israel, and the relation in which they stood to the surrounding countries, the employment of ambassadors could not be a stated or even very frequent practice. But circumstances did occasionally arise which led to its adoption, as when David sent ambassadors to Hanun, king of the Amorites, to congratulate him on his accession to the throne, and Hiram for a like purpose sent them to Solomon, 2 Kin. 10:24. Sometimes they were sent both from and to the kings of Israel and Judah, on more question-
so called, like the herb of the same name, was conceived to act as a sort of charm against intoxication, and wine-bibbers are reported to have usually worn it about their necks. Of course, it was from no such ideas that the stone in question was admitted into the sacred breastplate; but merely from its having a recognized place among the precious gems.

The amethyst is a transparent gem, exhibiting a sort of purple appearance, composed partly of a strong blue and of a deep red, but these variously proportioned, and the purple accordingly presenting different tinges from the violet to the rose colour. The oriental amethyst is by far the hardest and most valuable species of this gem; it is even the hardest substance known, next to the diamond. The ground of its composition is alumina, intermingled with small proportions of iron oxide; hence it is closely related to the sapphire. The European or western amethysts are not much harder than crystal, and is indeed a sort of rock-crystal, or variety of quartz. This species is to be found in considerable abundance in most countries of Europe, and is that which, both in ancient and modern times, has been most frequently employed for articles of jewellery. To which kind that in the breastplate of the high-priest belonged, we have no means of ascertaining.

**AMMINADAB** (people of liberty, boundant) occurs to say nothing of its occasional occurrence in some genealogical tables, in 1 rs. 11; 11: 12, as the name of one of the ancestors of David, the father of Elisha, who became the wife of Aaron; and in Ca. vi. 12 the children of Amminadab are spoken of apparently as an image of fervent action and lightning speed. It is probable there was some person of that name who gave occasion to the proverbial use of the expression, but no trace is found of him in history.

**AMMON** (originally BEN AMM, son of my coveting) the descendants of one of the sons of Lot, 1 cr. xvi. 24, as a name does not occur, save in the midmost of a chapter, and its only reference to the Ammonites is found in the book of Moses, in the midst of the people, and therein it was found written that the Ammonite and the Moabite should not come into the congregation of the Lord for ever, N. xxiii. 14. It may well be doubted, however, if this exclusion was intended to bar the way against their participating in any measure in the blessing of Israel. The ancient Jewish writers certainly did not so understand it; they considered the prohibition only as referring to the full rights of citizenship, not to the privilege of entering into the bond and blessing of the covenant; and justified their view both by the case of Ruth, and by the general principles of the law. They said, as quoted by Alisworth on De. xxiii. 14, "All heathens whosoever, when they become proselytes, and have taken upon them all the commandments which are in the law; likewise bond-servants when they are made free, but they are as Israelites in all respects, N. xxiv, 15, and it is lawful for them to come into the congregation of the Lord immediately. And the proselyte or freed man may marry a daughter of Israel; and the Israelite may marry her, who is a proselyte of much years, except of four people only, which are Ammon, Moab, Edom, and Egypt; for these people, when any of them become a proselyte, he is an Israelite in all respects, save in the case of entering into the congregation of the Lord. The Ammonite and the Moabite are forbidden for ever—the males, but not the females. We have it as a tradition from Mount Sinai, that the Ammonite is the male, and the Moabite is the male, that is forbidden for ever to marry a daughter of Israel, though it be his own son, to the world's end. But an Ammonitess and a Moabitess are lawful immediately, as the other people." According to this view, which seems to be grounded in reason, and supported by the facts of history, what is meant by entering into the congregation of the Lord, is complete identification as a people, admission to a place and standing as members of the commonwealth of Israel; this is what was to be refused to the Ammonites and Moabites, so long as the peculiar constitution of Israel stood, but without prejudice to the reception of believing individuals to the spiritual benefits of the covenant.

In reality, however, the Ammonites, as a people, were as little disposed to ask, as the Israelites to give, a common participation in national honours and advantages. The unbleached and hostile spirit which they evinced at the outset was transmitted as a heritage to future generations, and exploded in many fierce encounters. Shortly after the children of Israel had entered on their new possessions, they were assailed, and kept for a time in a state of bondage, by the Ammonites, in conjunction with the people of Moab and Amalek, Nu. ii. 3, 4. The opposition proved but temporary, as the enemies were again driven back with great slaughter. But at a subsequent period, probably about a century and a half later, and as a continuation to Israel for their spiritual defections, the Ammonites again rose to the assault, at least in respect to the Israelites beyond the Jordan, and pressed heavily upon them. It was on this occasion
that the Israelites, in the depth of their distress, called in the aid of Jephthah, whose simacher character would, but for the emergency of the time, have disposed them to shun any intimate connection with him. When he had assumed the command of the Israelish host, he sent a challenge to the king of the Ammonites, demanding to know the grounds of his quarrel with the covenant people; this was answered by calling to remembrance an alleged wrong that was sustained by Ammon at the hands of the children of Israel when they came out of Egypt—the seizure, already referred to, of a portion of their territory.

This charge was repelled by Jephthah, in a detailed recital of the circumstances relating to Israel's progress toward Canaan, and of the exact position of the Ammonites at the time as to the portion of territory in question. The matter, therefore, came to a conflict, in which the Ammonites sustained a complete defeat, 2Sa. vii.

But in process of time the old spirit again revived. In the age of Saul the Ammonites appear among the enemies over whom he gained decisive victories, 1Sa. xi. 11; and though David endeavored to cultivate friendly relations with them, he so completely failed in his design, that it was from them he received some of his greatest provocations and deadliest assaults, 2Sa. xix. 7; and from him, in return, that they met with their most dreadful chastisement and humiliating reverse, 2Sa. xx. 1-24.

Still, they were not wholly subdued. Even in the next reign they had so far regained their position that Solomon obtained some of his many wives from them; and receiving these—not like Ruth, humble converts to the truth of God, but with all their idolatry cleaving to them—he reared for them, in defiance of all reason and the whole spirit of the theocracy, "a temple to Moloch," the abomination of the children of Ammon," 1Ki. xi. 7. In the eyes of Heaven this was the saddest victory ever gained by the Ammonites over the children of Israel, and it could not fail to draw down the inflictions of its righteous displeasure. The reading of the kingdom soon followed, and the permanent depression of the house of David. During the decline and fall of the kingdom, the Ammonites from time to time renewed their hostility; though, from their diminished strength, they rather aided the attempts of others than made any vigorous assaults of their own, 2Ch. xxv. Je. xxix. 1-19, Ez. xxx. 25; and, at the return of the Jews from Babylon, they showed their spite by endeavouring, though in vain, to arrest the building of the temple.

The name of the exile Jews had found re-echoing among them during the dispersion, and it would seem, had intermarried with them; so that a considerable portion of the heathen heaven, which it cost Ezra and Nehemiah much difficulty to get purged out, was derived from this quarter, Ez. x; Ne. xii.

At a later period, in the time of the Maccabees, various battles were fought with them, in which success was chiefly on the Jewish side; but amid the changes that ensued, first under the Grecean, then under the Roman supremacy, the Ammonites, in common with the smaller tribes in their neighbourhood, lost their independent position, and gradually became amalgamated with the general Arab population. In origin, their time their country was comprised under the common title of Arabia.

AMMON [am'ə-nən]. David's eldest son, by Ahinoam the Jezreelites. He was born at Hebron. Nothing is recorded of him except his atrocious conduct toward his half-sister Tamar, which cost him his life, 2Sa. xxii. 11, 29. The circumstances connected with it and his own unhappy end, are noticed under ABRAH.
Amorites, and Elijah, 2 Kings, xxviii, 14; and they had also possessed themselves of considerable territory on the other side of the Jordan, where Sihon and Og latterly reigned, Nu. xxiv, 16. Partly from being so numerous and powerful a tribe, and partly also from their occupying that portion of the Canaanitish territory which the covenant people came into earliest and closest contact, the Amorites are sometimes spoken of as if they were the only inhabitants of the land, Genesis, xiii, 18; xvi, 22; xxii, 19. And their strength and valour, as well as numerical greatness, is particularly noticed by the prophet Amos: "I destroyed the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks."—chap. ii.

The Amorites were the descendants of Amor, the fourth son of Canaan, and seem early to have attained to a bad pre-eminence among the Canaanitish people, for the corrupt and absolute manners which distinguished them. In the time of Abraham their iniquity was emphatically noticed, though it had not become full, except in the case of those who inhabited the fertile plain where Sodom and Gomorrah stood; and, for a warning to the rest, were made monuments of divine judgment. What effect the warning might have had at the time, or how far its voice may have reached, we have no particular means of ascertaining, as the chosen seed were soon afterwards entirely removed from the region. But at the period when they returned, under the divine guidance, to get possession of the land, we are distinctly informed that the rankest corruptions had again taken root amongst the Amorites, as well as the other inhabitants, and that the time of retribution had come. That portion of them, however, who dwelt on the east side of Jordan, being beyond the limits of the land properly destined for the children of Israel, were not necessarily included in the doom which was pronounced upon the occupants of Canaan, and might have been spared, if they had listened to the dictates of wisdom and discretion. Moses, on approaching their territory, sent a message to Sihon, king of Heshbon, simply requesting permission to pass unmolested through his borders. But this was sternly refused, and all the forces of Sihon were presently gathered together to cut off the host of Israel. Treaded, however, in the destruction of Sihon and his people, as a similar conflict shortly afterwards also terminated with Om, king of Bashan, the other chief of that section of the Amorites; and the tract of country, thus cleared of its former occupants, was divided among the tribes of Reuben, Gad, and Manasseh, and God, as being peculiarly suited for the pasturage of cattle, in which they were richer than the other tribes, Nu. xxxviii. This was done at their own request, and, in connection with many protestations on their part, and solemn vows exacted from them, that they would remain faithful to covenant engagements, and consider themselves one with their brethren in worship and polity, notwithstanding the natural boundary-line of the Jordan lying between them, v. xxxix. But in the result it turned out rather unfavorable to the higher interests of the portion of the people beyond. Their greater distance from the sanctuary—their more isolated position in regard to their brethren, and greater exposure to heathen and warlike neighbours on the east and south, tended to keep them morally lower than the rest of the tribes—excepting Dan—upon the extreme north—and subjected them also to more frequent hostile incursions. The Amorites within the bounds of Canaan proper, headed by their five kings and subordinate chiefs, made a stout resistance to the arms of the Israelites; but without avail: their time had at length come, and no power or resources at their command could save them. They were not, indeed, utterly exterminated; but they henceforth existed only in fragments or detached portions, and were chiefly confined to the more mountainous parts of the country, Judges, x. 26. Occasional skirmishes, it would seem, still took place between them and their conquerors; for it is noted in Samuel's time, as a thing distinctive of the period, that there was then peace between Israel and the Amorites, 1st Kings, xi, 24. This was not equally characteristic of the age that followed; for the Gibeonites, who were of the stock of the Amorites, were so severely and unjustly dealt with by Saul that a divine judgment was afterwards sent to avenge it, 2 Samuel, xvi, and David made war upon the Jebusites, another section of the old Amorite race, and wrested the stronghold of Zion out of their hand, 2 Samuel, xxv. It was from one of these Amranah, the Jebusite, that David afterwards obtained the site for the future temple (see ARAMANAH). The last notice that occurs of them is one given in connection with the reign of Solomon, to the effect that he imposed a tribute upon them, along with the remnant of the other native tribes still existing in the land, 1 Kings, xiv. 20. They must by that time have become comparatively few in number, and no longer ceased to be regarded, or at least taken notice of, as a separate people.

A M O S [2917, bacschah], the Prophet of Tekoa, a town of Judah, formed one of that remarkable group of prophets who appeared during, and shortly after the reign of Uzziah (Josiah, Isaias, Micah). Of his personal condition and history, our information, though it embraces only a few leading facts, is larger than in the case of any other of the prophets. For these ancient men of God were truly worthy of the name. With them food was all in all; and everything personal to themselves was kept in the background, except in so far as it might help to illustrate the message with which they were intrusted.

1. Charactcr of the times: national sins and dangers.—Amos appeared at a great crisis in the history of Israel. The virgin daughter of Israel had fallen. With the reign of Solomon the power and grandeur of the nation had passed away. Indeed, before Solomon died the seeds of national dissolution had been scattered abroad; and they had ever since been rising and ripening into an abundant harvest of evils. The separation of the ten tribes from Judah, viewed only in its political aspect, was in itself a fatal blow to the pre-eminence which David had won for Israel over all the surrounding nations. His kingdom, divided against itself, was no longer formidable; and it was not long before a succession of revolts, on the part of the tribes he had subdued, reduced it again within its ancient narrow boundaries. But this was not all. The separation of the ten tribes was followed by results still more fatal. In order to maintain their political independence of Judah and of the house of David, it was necessary to break up the religious unity which was represented and maintained by the one temple, and the great annual gatherings of all the males of Israel within its walls. By withdrawing the ten tribes from the place in which Jehovah had specially chosen to set his name, and erecting two rival sanctuaries at
Dan and Bethel, where, in direct violation of the second commandment, Jehovah was worshipped under an animal form. Jeroboam, the son of Nebat, while apparently yielding only to the demands of political necessity, struck with fatal effect at the ascendency and prostration of the religious feelings and convictions, which, though often ignored by the mere politician, are the only-stable foundation on which can be reared the glory or happiness of a nation. Nor were the fatal results of the measures of Jeroboam confined to the kingdom of the ten tribes. The people of Judah, though still clinging to Jerusalem as the centre of their religious worship, and still faithful to the divinely chosen house of David, could not, and did not remain uncontaminated by the evil example of their neighbours and brethren. Among them, too, the worship on the high places superseded in a great measure the worship of Jehovah in Zion; and at last, even the abominations of Baal and Asherah were imported from the northern kingdom, chiefly through the influence of the family of Ahab, with which the house of David had foolishly and suddenly entered into close alliance. Thus the house of Israel, in both its branches, sank deeper and deeper, until they lost almost entirely their distinctive character as God's chosen people, and He was compelled to say of them, as He does by the mouth of the prophet Amos, "Are ye not as children of the Ethiopians unto me, or children of Israel?" Amos 7:5. But God did not cast away his people whom He foresaw. From the regions of the north He stirred up a mighty nation, and called it to his foot, and made it execute his wrath upon apostate Israel. And within Israel He caused the voice of the prophet again to be heard with power; by the mouth of his servants he had borne his people's sin, pointed to the overhanging cloud of wrath which was ready to burst upon them, and called upon them by a timely penitence to avert the impending doom.

No reader of Scripture can fail to mark the wonderful harmony with which this twofold operation upon the part of God was carried forward. Both parts of it were essential to success—the external and the internal. The one without the other would have failed to wake up deep feeling. In vain would Jehovah have stirred up the armies of the north, and led them forward even to the borders of his chosen heritage, had not Jotham at the same time summoned forth his prophets to proclaim to Israel that these armies were his—that He led them on, and that a return to him was the only way of averting the threatened destruction. And equally vain would it have been for Jehovah to summon forth his prophets and put in their mouth words of loud warning and earnest exhortation, had not Ahab, at the same time, stirred up the armies of the north to come, and by their dashed and preservative power to the prophets' words. The movements of God's armies must be explained by the representations of his ambassadors; and the representations of his ambassadors must be enforced by the movements of his armies. The consideration of this harmonious operation of God beyond and within Israel, will help to explain that wonderful revival of prophetic activity which distinguished the reign of Uzziah and his immediate successors. For it was then that the great Assyrian power began to menace Israel; and the earlier conflicts with the surrounding kingdoms of Syria, and Ammon, and Moab, and Edom, and Philistia were not transcendental, every one being turned to that cloud in the north, at first no bigger than a man's hand, which was gradually spreading wider and wider, and threatening to cover with its black shade the whole sky.

It is true that when Amos prophesied, the danger from Assyria did not appear imminent to the mass of his countrymen. Under Jeroboam the kingdom of the ten tribes had risen from the prostration consequent upon the successful assaults of Hazael and the armies of Syria. And in the joy of victory over enemies close at hand, whom they regarded with all the animosity of an ancient rivalry, they marked not the outward advance of a more distant though more formidable foe, Amaz. But the prophet of the Lord saw not with the eye of a common man. Already he beheld Israel prostate, and trampled under the chariot of the Assyrian invader; and, with loud call, he tried to wake up the slumbering nation, Amos 3:6.

1. Receive my prophet; teaching of the prophets. -But how shall Israel be saved from the overwhelming rush of the northern host? Every one who reads carefully the writings of this period must be aware that this was the great question which pressed for an immediate solution. It was so, even when Amos wrote, to the far-seen prophet himself, and very soon thereafter to the whole nation. Many were the replies which this question called forth, traces of which we find in the historical and prophetic scriptures. With a large party, especially in the southern kingdom, the policy most in favour was, to call in to their aid the armies of Egypt, the only great power which was strong enough to enter into conflict with the northern invader. And hence the many and earnest denunciations of this party and this policy, which we meet with in the writings of the prophets—denunciations which were all the more vehement the more dangerous the policy they contended against, and the more specious and plausible the arguments by which it was recommended. Certainly nothing could be more agreeable to these politicians, who thought only of averting the present danger, heedless of the remote consequences of the policy they pursued, than the suggestion, that safety for Israel was to be found in the rivalries of Assyria and Egypt. But the prophets, who looked deeper than the common sort of thinkers, saw in this specious and temporizing measure—and saw truly, as experience proved—nothing less than the renunciation of Jehovah, and the ruin of Israel. And what then? Did the prophets of Jehovah rest satisfied with denouncing the policy recommended by others? Had they no policy of their own? They had; and in the writings of Amos and his contemporaries we find the principles of their policy fully unfolded. And what was their policy? What were the measures they recommended as alone sufficient to meet the demands of the crisis? They may all be summed up in a few words: Return unto the Lord, and He will return unto you.

Strange policy this whereby to meet the intrigues and the arms of Assyria. We can scarcely wonder that the prophets who recommended it were looked upon as a class of one-sided and impracticable people, far behind...
the age, whom it was useless to argue with, and necessary to get rid of as soon as possible.

But let us trace the operation of this despised policy as we find it developed in the writings of the prophets. We find it branching out into two different directions, and thus furnishing an antidote, and the only antidote, to the two great evils which were destroying Israel. These evils were *niggardliness and division*, and the antidote to these, obedience to Jehovah's law and faith in Jehovah's promises. Why was it that Israel, once a great power on the earth, had now become the prey of every invader? It was because niggardliness, like a slow poison, was eating away, and division, like a sharp sword, had left asunder the strength of the nation. And of what avail the armies of Egypt to counteract the working of that poison, or to heal the divisions of the house of Israel? Far different must be the remedy.

What was wanted, as the prophets clearly saw, was moral reform and union; and these were to be found only in Jehovah— in his law and in his promise. Every other remedy they knew to be utterly inadequate.

But though the prophets knew well that theirs was the only effective remedy, they had no expectation that it would at once command itself to their hearers. Such radical measures as they urged were rarely had recourse to by a nation, till every other measure has been tried in vain, and the nation has been brought to the brink of ruin. The rotten foundation usually remains unheeded until the superstructure, often patched and plastered, and painted, falling in ruins, lays it bare, and reveals to every eye the folly and infatuation of the short-sighted occupants. Such the prophets already foresaw would be the fate of Israel. They had little hope of a thorough reformation, until every sort of prop and patchwork had been tried in vain, and Israel had again learned, by bitter experience, that in Jehovah alone help was to be found. Hence the darkness which overpowers the greater part of their prophecies. There was nothing in the present or in the near future to cheer and encourage; it was only in the far distance that they marked some faint streaks of light, presages of a happier day.

111. **Character and contents of the prophecy of Amos.**

If now we take up the book of the prophet Amos, we shall find that the preceding investigation has not been fruitless. Regarding it as a whole, the prophets are, for the most part, of a dark and gloomy character. The wrath of Jehovah is not turned away, but his hand is stretched out still. Every means of awakening penitence has been tried, and tried in vain. Jehovah has wrought in severity and judgment; but both have proved equally ineffectual, ch. 2:11, 12; ch. 3:4. His forbearance and long-suffering, instead of leading to repentance, have been despised, ch. 3:5; and now there is but very faint hope of any immediate change for the better, ch. 7:15. Many dark days are still in store for rebellious Israel; even the captivity is already clearly foreseen, ch. 8:14, 15; ch. 9:1, 2. It only remains for the prophet that the language becomes bright and hopeful, ch. 9:12. The prophet expresses his firm faith in Jehovah, and in the glorious future reserved for humbled and penitent Israel. But though Amos prophesies, for the most part, of national disaster and overthrow, yet in no part of his writings do we discover any traces of a dull, desponding spirit. He seems to have been by nature a man of strong mind, and by grace a man of bright and firm faith. We never find him brooding over the future despoilingly; even his darkest predictions are evidently the utterances of a man of faith, who is not afraid to look men and things in the face, having confidence in that God who maketh all things work for good to him that love him. He had, indeed, a tender heart, and he loved his nation, ch. 7:5; but he never allowed his tenderness of heart to degenerate into effeminacy, or to blunt the sharp words of reproof with which he felt inwardly constrained, divinely called, to lay bare the wounds of his country.

But though Amos had little hope of being listened to by the rulers of Israel, he did not on that account refuse to obey the divine impulse, and address to them another call to return to Jehovah, ch. 6:1, 2, 4. And he enforced this call by many a stirring appeal—by reminding them, in language of wonderful sublimity, who Jehovah is, ch. 4:1; 5:2, 3; and how great things he had done for his people in the days of old, ch. 1:1, 2, and what evils their revolt from him had already brought upon them, ch. 6:4, 5.

To enlarge their views of the divine glory, he frequently introduces the names Adoni and God of Hosts, names by which the Lordship and all-embracing Sovereignty of Jehovah are most fittingly expressed. The compound name Adoni-Jehovah is with him, as with others of the prophets, a special favourite, because by this name God is described at once in his distance and in his nearness—in his might and in his love.

Nor did he stop here. Not satisfied with a general call to return to Jehovah, as the one essential condition of safety, he proclaimed clearly, and in language which none could mistake, what is implied in such a return. These two things are implied, the reformation of the national morals, and the reconstruction and extension of the Davidic empire. Like Isaiah, and almost in the very words which that greatest of all the prophets afterwards employed, he taught the importance of the ceremonial part of religion when separated from the moral, ch. 5:21, 22; declaring that a deep moral change was the great desideratum, the one thing needful, apart from which there was no hope for the nation. "Seek good and not evil, that ye may live, and so the Lord, the God of Hosts, shall be with you. Hate the evil and love the good, and establish judgment in the gate; it may be that the Lord God of Hosts will be gracious unto the remnant of Joseph," ch. 5:15. The oppressions and wrongs done to the poor and helpless he again and again denounces with peculiar vehemence, ch. 5:7, 15; 6:1; 8:14.

But the moral change which the prophet demanded could not stand alone. It must have its root in an earnest seeking after Jehovah, and its fruit in the reunion of Israel into one people, and the restoration of the ancient monarchy in the line of David. The altars at Dan, and Bethel, and Beer-sheba must be broken in pieces, ch. 5:26, 27, 28; and united Israel again throng the courts of Zion. Though Amos addresses his prophecies chiefly to the northern kingdom, yet again and again he less sight of the unhappy separation, and speaks as if the two kingdoms were yet once, ch. 3:14, 15; 5:7, 8. And he closes his prophecy with a joyful anticipation of the time when "the tabernacle of David that is fallen shall be raised up, and the breaches thereof shall be closed," and all the nations around shall again submit themselves to the rule of David's line, ch. 9:11, 12.

This is the strictly Messianic part of the prophecies.
of Amos. What was the view which he himself took of the Messianic kingdom we know not; but we cannot doubt that this part of his prophecy receives its ultimate fulfilment, not in any visible restoration of a temporal sovereignty, but in the spiritual triumph of Him who is the Prince of Peace, and in the universal extension of that kingdom which is righteousness, and peace, and joy in the Holy Ghost, ch. xi. 11, compared with Am. xx. 11.

This prophecy of the revival of the Davidic kingdom, and the renewed subjugation of Edom and all the nations around to the yoke of Israel, connects the close of the book with its commencement, and furnishes an argument for the unity and mutual connectedness of all the parts of the composition. The short predictions with which the book begins, against Damascus, and Tyre, and Philistia, and Edom, and Moab, and Ammon, are by no means to be viewed apart and out of connection with the prophecies which follow. For these are regarded by the prophet, not as independent states, but as states which had either formed part of the empire of David or had been bound in close alliance with it. That ancient union had been broken, and the relation of subjection or friendship had given place to one of rivalry and unnatural and violent hostility, ch. i, 3, 6, 8, 10. To the re-establishment of the Davidic empire, it was necessary that these states should be humbled; and this accordingly is the substance of the prophecies against them, from ch. i. 3 to ch. ii. 3. The result of this humbling we find in the close of the book, in which it is prophesied that Israel, penitent and again united under the sceptre of David, "should inherit the remnant of Edom and all the nations on which Jehovah's name had been called," i.e. all the nations which had formerly been subject to the theocratic kingdom of David. This kingdom re-established, Assyria would no longer be formidable, and Egypt would no longer be used for help. Wider and wider would the boundaries of this divine kingdom and its beneficent influence extend, until all the earth should be filled with the knowledge of Jehovah as the waters cover the sea.

IV. Personal character and history of Amos.—Who is the man who gives utterance to these great truths? The prophet Amos is distinguished from most of the other prophets by having received no regular preparatory training for the work to which he was suddenly called. He was neither prophet nor prophet's son or disciple, but had been all his life occupied with cattle, and with the cultivation of sycamore trees, ch. vii. 11. It has been doubted whether Amos belonged to what may be called the middle or lower class of society. The determination of this question depends upon the meaning which is assigned to an expression which is translated in our version, a gathering of sycamore fruit.

It has been thought that when Amos used these words of himself, he meant that he belonged to the very poorest class of society, by whom alone the sweet but coarse fruit of the sycamore was commonly eaten. But it is quite evident that Amos in this passage describes, not the sort of food he ate, but the occupation in which he was engaged. And the sycamore fruit does not appear to have been so contemptible as it is sometimes represented, as we find it Scripture associated with the fruit of the vine and the olive, Ps. lxix. 11; 1 Cor. x. 22. On the whole, we are inclined to believe with the Targumist, that Amos did not belong to the lowest class, but was himself the proprietor of a sycamore plantation, and also of the flocks and herds he speaks of. Notwithstanding his not having received the customary training in the schools of the prophets, it is evident that there was nothing in his appearance or manner of address to give indication of this, as the priest of Bethel evidently regards him as a member of the class of prophets, and deputing for his substance on the exercise of his prophetic powers, ch. vii. 12. And it seems to have been in reply to the insinuation conveyed by the words of Amaziah, "Go and eat bread," &c., that Amos gives the account of himself contained in ver. 11. He tells the haughty priest that he is no prophet by trade—that he does not prophesy as a means of procuring a living, but in obedience to the command of Jehovah, who called him away from his ordinary occupations for the express purpose of making known his will to his people Israel; so far from prophesying for his bread, he has left all to obey the heavenly impulse.

The township of Tekoa was the ordinary residence of Amos, a district with which were associated some striking recollections of the olden time, which could not fail powerfully to affect the character of its population. The town was situated on high ground, and from its walls the eye might range over a wide prospect, including part of the Dead Sea and the mountains of Moab (Robinson, i. 486). At not more than two hours' distance northward, and quite in view, was the town of Bethlehem, dwelt in by so many sacred associations. In the immediate vicinity had been wrought, not more than a century before Amos prophesied, a great work of Jehovah in his people's defence, the invading armies of Ammon, and Moab, and Edom being dispersed and destroyed, not by the sword, but by the prayers of Jehoshaphat and his people; on which occasion it was that that pious king uttered the memorable words—"Hear me, O Judah, and ye inhabitants of Jerusalem, Believethe in the Lord your God, so shall ye be established: believe his prophets, so shall ye prosper," 2 Chron. xxi. 20.

We cannot wonder that this hallowed region should have been the birthplace of one of the Lord's prophets. It was while Amos was pursuing his wonted occupations in this district that he felt himself divinely inspired to leave home and friends, that in Bethel, the head-quarters of Israel's apostasy, he might lift up his voice for Jehovah, and warn Israel of the coming wrath. By nature he was endowed with a strong and resolute spirit. Though we know nothing of his parentage, we cannot doubt that he was early instructed in the law and ways of the Lord. The associations of his birthplace must have rendered this instruction peculiarly impressive. As he wandered in the wilderness of Tekoa, and thought of Bethlehem and the family of David, how brought so low, and the glory of Israel a memory of the past, his spirit would burn within him. O that the days of old were brought back, and that another king after God's own heart were enthroned in Zion over penitent and united Israel! The war between Judah and Israel, which took place under Amaziah, the father of Uzziah, and which issued so disastrously for Judah, 2 Kings xvi. 13, must have deeply affected him; and his
AMPHIPOLIS

ANXIOUS would be greatly increased by the new alarming aspect of affairs in the north, and the utter unpreparedness of his country, divided and degenerately, to ward off the threatened danger. It was probably after some such preparation as this that he received the

divine call to go and prophesy to Israel. 

In the time of Amos the prophetic class had greatly degenerated. From the story of Amaziah, the priest of Bethel, we conclude that prophesying had become as it were a trade, and that many enrolled themselves among the prophets, not with a view to the religious improvement of themselves or others, but only to get a living in a way which was perhaps less laborious and more agreeable than other occupations allowed of. It was probably to mark his condemnation of this gross perversion of the prophetic institution, that Jehovah raised up Amos from among the herdmen of Tekoa to be the bearer of his message. Beginning with the commission intrusted to him with fearless courage, Like another man of God, whose name is not recorded, 1K. viii. 3, he went up from Judah to Bethel, and there, in the very headquarters of superstition, and before the men highest in power, he declared the word of Jehovah, ch. vii. 9. He counted not his life dear unto him. The high-priest's warning to flee he replied to only by denouncing the divine judgment on him and his house. How long he remained in Bethel we know not.

V. The book of Amos, its special characteristics, date, authenticity, and canonical status.-The book of Amos, as it is now arranged, was probably written after his return to Judah, and contains the substance of his prophetic discourses in the form of a continuous composition. It is usually divided into two parts, ch. i. vi. and ch. vii.-ix., the latter containing the notice of his journey, and an account of the visions, by means of which the announcements he was to make of divine judgment were apprehended by himself more vividly, and communicated in a more lively and impressive way to others. The last five verses, containing the strictly Messianic part of the book, ought perhaps to form a separate division.

Of the subject matter of the book we have already given an account. The language is pure, though not without certain peculiarities which, it has been supposed, bear the character of provincialisms. The vigour and liveliness of the style is maintained throughout. Not a few vivid pictures are scattered over the book, ch. i. 2; 11. 12; 2. 10; 1. 8; occasionally the thoughts and language almost equal the sublimity of Isaiah. The whole of the last chapter is not surpassed, either in thought or in language, by any other portion of equal length of the prophetic writings.

The date of the composition of the book as it now stands is probably posterior to the earthquake mentioned in ch. i. 1 as having happened two years before the word of the Lord came to Amos. Probably, as has been supposed, he regarded that terrible earthquake, the memory of which was long preserved, Zec. ii. 11., as a sign from heaven confirmatory of his words— the divine echo of his denunciations. And as, amid the excitement and consternation caused by such an event, the Ephrimites would probably be more willing than for

merely to give ear to the divine message, the prophet, it may be, availed himself of this favourable disposition to repeat his appeals to them, not now in person, but by a written summary of the prophecies he had formerly addressed to them in vain. It is certain that we meet with references to the earthquake in all parts of the book. Everywhere the prophet regards it as the symbol and the presence of the more terrible judgments which impended over Israel, ch. i. 2; 2. 3; 3. 9, 12; 4. 6; vii. 1.

Of the authorship of the book there is no doubt. Its internal character is in perfect harmony with the uniform testimony of tradition. In every page we discover the mind and hand of a man familiar with agricultural and pastoral pursuits, ch. i. 1; 2. 8; 3. 1; 4. 6; vii. 1; viii. 11.

The canonical authority of the book is likewise beyond question; and every thought in which it gives such fervid utterance are less precious to the church now than when Amos wrote. That Jehovah, our covenant God, is also God of nature and of nations, shaking the mountains and ruling amid the crash of empires; that all the evils which have ever afflicted or do now afflict the church flow from one source—separation from Jehovah: and that these evils can be removed only by reunion with him and faith in him; that the sacrileges, however easily, of the unrighteous and ungodly are an abomination to Jehovah; that sin is never so tolerable to Jehovah as when found in his own people, ch. iii.; that national safety and greatness depend not on external alliances but on righteousness and union within; that cruelty and covetousness destroy a people more surely than the assault of the most powerful enemies, ch. iv. 4; that revives and disasters, whether falling individually or nations, are Jehovah's calls to self-searching and penitence, ch. vi. 4.; that Jehovah will not consent to accept a divided kingdom, ch. vi. 14; that no policy is so destructive as the temporizing policy which regards only the present emergency, to the neglect of great principles and permanent interests; that Jehovah's covenant with David and Israel in New Testament language, with Christ and his church, shall stand for evermore, ch. vi. 14; and that neither the opposition of his enemies, nor the unfaithfulness of his people, though they may retard, shall ultimately prevent the fulfillment of all its conditions and promises: these are truths which can never grow old, which belong to no one age or dispensation of religion, but are the common property of all ages, and the only true foundation of the progress and happiness of mankind. The most elaborate commentary on the book of Amos in recent times is that of Dr. Gustav Rau (Gesen. 187). See also the Commentaries on the Minor Prophets.]

A MOZ [I. E., strong], the father of Isaiah, often confounded with the prophet Amos by the Greek fathers, who studied the Old Testament only through the medium of the Septuagint translation, in which the two names, quite distinct in Hebrew, are represented by the same letters 'Amos.' [P. H. W.]

AMPHIPOLIS [composed of ἀμφι- and πόλις, round the city], a city of Greece, the capital of the eastern province of Macedonia. It had its name from its position—being situated on an eminence, round which the river Strymon flows, so that the site of the town had

1 There are two quotations from Amos in the New Testament, Acts vii. 12; xi. 18.
the appearance of a sort of promontory. It was about three miles from the sea; and, standing in a pass which traverses the mountains that border the Strymonic Gulf, it occupied a very important and commanding position, since only by it could any available communication be kept up between the gulf and the plains in the interior. It had also in its vicinity the gold and silver mines of Dangars, and large forests of ship timber. It was the Athenians who properly laid the foundation of its future greatness and prosperity; for, about the year B.C. 457, they succeeded, though not without considerable loss of men and treasure, in planting a colony there, which soon attained to a flourishing condition. It fell afterwards into the hands of Philip of Macedon, and, for more than a century and a half before the Christian era, was included in the Roman empire. It had the privileges of a free city. It stood on one of the public highways (Via Egnatia), and was passed by Paul and Silas when journeying from Philippi to Thessalonica. Why they did not also remain there, and endeavour to lay the foundation of a Christian church, we are not told; it is merely said that they passed through it, Acts xvi. 11: but, from its being immediately added that, after passing through it, “they came to Thessalonica, where was a synagogue of the Jews,” we may with some probability infer, that one reason, at least, of so short a stay being made at Amphipolis consisted in the circumstance of there being no Jews in it, or too few to form the proper nucleus of a Christian community. No subsequent notice occurs respecting it in Scripture, nor does it make any figure in ecclesiastical history. A miserable village now occupies the site, called Phoss, “new town,” and another wretched village near it, called by the Turks Taabuli; and a few remanuences still to be seen of the ancient town.

AMRAM, [people of reedation], a son of Kohath, and father of Moses and Aaron. His wife, it is said, was his father’s sister, Ex. ii. 22; if sister in the strict sense, then she must have been within the degrees afterwards prohibited, Lev. xix. 14; but possibly the term is used in a looser sense. He lived to the age of one hundred and thirty-seven.

AMRAPHEL [meaning unknown], king of Shinar, or Babylon, in the days of Abraham, Gen. xiv. 1. He is known only as one of the four kings from the north-east, who made a predatory incursion into the land of Canaan, and were overthrown chivalrously through the valor and energy of Abraham.

AMULET, some sort of superstitious ornament, used as a charm against evil influences, such as were supposed to come from enchantments, demoniac agencies, monstrous stars, epidemic diseases, or what in some eastern countries has been of time immemorial the source of greatest anxiety, the evil eye. The articles most commonly used for this purpose of guardianship in ancient times, were gems and precious stones, particularly ear-rings, or pieces of gold and silver, on which frequently magical formulae were inscribed, and which were carried about the person. The English word nowhere occurs in Scripture; but the word גָּמִל (gâmmîl), found in Is. iii. 20, and translated in our version ear-rings, is now generally understood to have the meaning of amulets; for the word is elsewhere used in the sense of incantations, magic, and was hence naturally applied to what was supposed magically to counteract the influence of such things—an anti-spell. The precise object indicated by the word may still have been ear-rings. Alken Ezra considered them to be pieces of silver or gold with charms inscribed on them; but ear-rings were, as they still indeed are, in very frequent use for such purposes, and hence they formed part of the idolatrous trappings and furniture which Jacob commanded his household to put away, De xxv. 19;—only, if ear-rings were the articles intended by the prophet, it must be in the superstitious sense now indicated. It was probably with the view, in part, of wearing the Hebrews from this form of superstition that Moses instructed them to wear fringes upon the borders of their garments, with a ribbon of blue, “that they might look upon it, and remember all the commandments of the Lord and do them, and might not seek after their own heart and their own eyes, after which they used to go a whoring,” Ex. xxiii. 24. That is, apparently, in place of certain idolatrous or superstitious badges, which they were wont to carry about them, as means of safety and protection, they were now to substitute these fringes, simply as remembrancers that they were under the care of God, and were in all things to follow the path of his commandments. But so strong was the tendency in the false direction, that the very ordinance intended to preserve them from superstitious was itself turned into an occasion of fostering it, and the border-fringes became practically amulets. Thus, one of the Rabbinical authorities writes, on the passage above cited, “When a man is clothed with the fringe, and goeth out therewith to the door of his habitation, he is safe, and God rejoiceth, and the destroying angel departeth from thence, and the man shall be delivered from all hurt, and from all destruction” (R. Menachem). The same foolish and superstitious use was substantially made of other two or three passages of the law, Ex. xi. 23, De xxii. 11, in which, with the view of enforcing upon the people the necessity of being at great pains to remember and observe the statutes imposed upon them, they were told to bind them as signs upon their hands, and put them as frontlets between their eyes; that is, to be as careful and constant in their regard to them as if they actually had them inscribed on these conspicuous parts of their body. This, however, they understood in later times to refer to the mere writing out on bits of parchment certain passages of the law, and binding them on their hands and heads as sacred charms. (See FRONTLETS, FRINGES.)

It was not, however, among eastern nations merely, or the Jews, who caught the infection of their idolatry, that the use of amulets prevailed—the evil had spread far and wide through the heathen world generally; and in the earlier ages of Christianity we find it pressing into the church, as one of the relics of superstition to which the people fondly clung, even after they had forsaken the grosser forms of idolatry, and to which they sought to give a kind of Christian direction. Pendants and preservatives, called peristwma and phylacteries, were quite commonly worn by converts
from heathenism, having a text of Scripture or some other charm written on them, as a security against danger, or a means of defence from disease and other dreaded evils. Augustine, in his epistle to Possidius, speaks also of ear-rings as being worn by some professing Christians for like purposes, and which they insisted on retaining because such things were not specifically condemned in Scripture. Hence the fathers often denounced paganism and the church even sometimes interposed its authority with those who persisted in it. The Council of Laodicea about the middle of the fourth century, designated amulets and "chains and letters to the soul," and prohibited all clergyman from wearing them on pain of excommunication (Canon 26). Chrysostom, in several of his homilies, points out the guilt and folly of those who used them, exhorts people rather to believe on truths than resort to them, and even threatens with ecclesiastical censure those who should, after admonition, continue to employ them [Hippocrates, J. G. E., Vol. III.].

In Augustine, Basil, and others, like process occurs. But, unfortunately, the remedies prescribed by those fathers to meet the evil approached too closely to the evil itself; and the size of the cross, on which they laid such peculiar stress, and the use of the sacramental elements, especially of the consecrated bread, and literally of dead men's bones, come to be turned very much to the same purpose as had went to be secured by ear-rings, texts of Scripture, and other pendent charms. When superstition persists it may change the form, but the reality remains; in some shape or another, it must have its amulets. In modern Egypt, amulets, very similar in form to those employed by the ancient Jews and early Christians, are in common use. The most esteemed of all huphs, or charms, are referred to by Mr. Lane, in a number of copies of the Koran. To it, as also to several other charms, especially to scruple of chapters from the Koran, or names of the prophet, very peculiar efficacy is attributed; they are supposed preservatives against disease, enchantment, the evil eye, and many other things. The names or passages written for such purposes are first covered with waxen cloth, to preserve the writing from injury or pollution, then inclosed in a case of thin embossed gold or silver, which is attached to a silk string or a chain, and generally hung on the right side, above the girdle. No. 37, exhibits three of these. The central one is a thin, flat case, containing a folded paper; it is about the third of an inch thick. The others are cylindrical cases, with hemispherical ends, and contain secales; they are worn by many women, as well as children; but these of the poorest sort have them of a somewhat different description.

ANAH [probably place of worship], a town in the mountainous district of Judah, from which, as from Hebron, Dedan, and other places, Josua cut off the Amalekites, Jos. xvi. 11. A small place of the same name, 

and in the same locality has been discovered in recent times, about ten miles S.S.W. of Hebron, near Shebaa.
peculiarly referred to. The notice is, "It was this Anak that found the warm springs, &c., it is now generally agreed, the word should be rendered, not melted, in the wilderness, as he led the asses of Zebon his father." The springs meant are supposed to have been those afterwards known in the name of "Calhish," warm springs on the south-east of the Dead Sea, lying in a secluded place, which could only be reached by a narrow zigzag path along the edge of a precipice. This path opens into a valley, which is crowded with different sorts of cacti, acacias, and palms, and into which various warm springs precipitate themselves. They do so in such quantities, that Ibra and Mungah say, on reaching, a particular shell of the neck, "We found ourselves at what might be termed a hot river; so copious and rapid is it, and its heat so little abated. This continues, as it passes downwards, by its receiving constant supplies of water of the same temperature. We passed four abundant springs, all within the distance of half a mile, discharging themselves into the stream at right angles to its course." Supposing these to be the springs discovered by Anak, as is every way probable, one can readily understand how, both from their inclosed situation, their extreme opacities, and their singular warmth, the discovery of them should have been noted as a remarkable circumstance in his life, and should have led to his being thereafter familiarly designated Beeri—the man of the fountain. At the same time, when his name was given in the genealogy, it fitly appeared, not under this somewhat accidental appellation, but as that which originally and properly distinguished him as Anak. ANAK, ANAKIM. The singular word anak means sick-clause; and, in the plural, anakim is understood to have denoted persons with marked necks, long-necked, and then by way of diminutive, a race of men with long necks and of gigantic stature, who inhabited Hebron and the surrounding country at the time the Israelites entered the promised land. The name always appears either as the name of Anak. Nu viii. 32; Jos x. 4; 1 Sm. xii. 27; or the sons of the Anakim. De. x. 20; or simply Anakim. 1 Sm. xix. 14; 11 Sm. xvi. 15; so that it is doubtful whether they were descended from one of the name of Anak, or both the name of sons of Anak, and Anakim, merely from their being men of lofty stature. In Jos. xvi. 15, Xriba is called the father of Anakim, which makes it probable that the Anakim sprung from Ariel, and the immediate children of Anak were Sheshi, Ahiman, and Talmai. The report of their great stature at first inspired the Israelites with terror, and was one of the circumstances which led them to rebel against the word of God at their first approach to the land of Canaan. Nu viii. 21. But afterwards these Anakim were driven from their possession by Joshua, and seem to have been exterminated, excepting that a few families of the race continued to exist in the country of the Philistines, out of whom doubtless the afore-mentioned famous Goliath of Gath. These people are depicted on the Egyptian monuments as a tall, light-complexioned race. In the hieroglyphic inscription they are named Tan-mal, which may be the Egyptian rendering of the Hebrew word Talmai, alluding for the interchange of the liquid t for d, in constant in all languages. The figure is from a picture on a wall of the tomb of Amenophis I, supposed to represent a man of the tribe of Talmai, one of the sons of Anak. (See GIANTS.) (Burtton's Escopta Hieroglyphica.)

ANAMMELECH [compound of probably anan, a statute or image, and melch, a king, idol-god, or kindly ningen], applied as a name to the peculiar deity worshipped by the people of Sepphoris. The worship paid him was closely allied to that which is more commonly known as belonging to the Syrian Melch: for his devotees caused their children to pass through the fire, xiii. 11. Various other derivations of the name have been given, and conjectures thrown out as to the deity, and the particular forms of idolatry connected with it; but as nothing certain has been established, it is needless to go into details.

ANANIAS. 1. A member of the original Christian community at Jerusalem; in which, for a time, he occupied an honoured place, till his unhappy attachment from the path of uprightness, with the fearful retribution it provoked, brought over his name the shade of a perpetual infamy, xv. 41. He and his wife Sapphira are striking examples of the mischievous results which will sometimes arise, even now, from the endeavour to carry profession beyond principle—from people aiming at being accounted better in the church than they really are. That, to a certain extent, these persons had come under the influence of the truth, and had sincerely made up their minds to take part with the followers of Jesus, there can be no reasonable doubt. In formally enlisting themselves among the number of the little company, they showed their readiness to brave opposition and to encounter obloquy for the sake of Jesus; and, in following the example of others—an example which they were equally as free to shun as to follow, by disposing of their property to make a contribution to the common funds of the church, they proved their willingness to make at least some temporal sacrifice for the welfare of their poorer brother. Their hearts, in short, were in a certain extent, given to the faith, and moved by the benignant impulses, of the gospel; but still not sufficiently moved to dispose them to take, by the largeness of their benefactions, the place which their wealth and consideration seemed to indicate as proper for them. They would therefore compromise the matter between their worldliness on the one side, and their Christian reputation on the other—with a certain portion of the money they received for the property they had sold, and make it appear as if that portion formed the whole proceeds of the sale. Whether they had calmly weighed what this compromise involved, or had, without due consideration, resorted to it as from the sudden impulse of a worldly instinct, it plainly did involve a sacrifice of right principle—a mean disregard of truth and rectitude, such as, if allowed to proceed in the church, would have brought within her pale the hypocrisy, the fraud, the selfishness, the false show and parade of the world. Therefore, it was met with a searching exposure and an appalling rebuke. How the falsehood and fraud intended to be practised on the occasion by Ananias

and Sapphira should have come to light, is not stated. Possibly something in their previous character had given rise to the suspicion that they were going here to play a deceitful part, and may have led to investigations which established their guilt; or, without any previous inquiry and formal evidence, supernatural discernment may have been imparted to the apostle, enabling him to penetrate through the false guise that was assumed, and bring to light the real state of their minds. For not only by the time that the contribution came to be laid at the apostle's feet—and it appears to have been done, when they were solemnly not to receive the free-will offerings of the brethren—Peter was in a condition to charge Ananias with deliberate fraud, in pretending that what he now offered was the whole he had received by the sale of his property. In making this charge the only thing that seems peculiar is the strength of the language employed by the apostle. He asked Ananias: "Why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" 

Ananias had reason to know that it was entirely in his own power to sell the property or not, and when sold to give part or the whole as he himself might determine; the apostle again charges him with lying, "lust unto men, but unto God." The special aggravation of the sin is thus made to stand in the religious character of the transaction in the gift being presented as an offering to God, and an offering which, as made, carried a falsehood in its train. The apostle went on the occasion in their official capacity: they were sitting as the Spirit's agents and representatives, to receive the alms of the church, so that he said and did both in effect and done to the Lord; it was a daring attempt to practise imposture on the Holy Ghost. Ananias himself could not be ignorant of this; he must have felt that he was in a manner defiling the sanctuary of God, and provoking the eyes of his glory; consequently, his heart must have been previously stirred to a very considerable hardness in evil, he must so far have re-inforced himself to the spirit of consciousness, that it might be said of him, as of one in the latter stages of degeneracy, Satan had entered his heart to tempt him to such ungodliness;—compare Matt. 12:31. But the bringing of this charge against Ananias, and laying bare both the reality and the horribleness of his guilt, is the whole that St. Peter does on the occasion; there is no infliction of corporal judgment from his hand, no threatening even of any such as being ready to descend from the presence of God; and he had no divine interposition followed, the utmost that we can suppose likely to have happened in the way of judicial procedure, would have been to cast him out of the church as unworthy of a place in the house of the living God. But as a seal to the communication that was pronounced upon his sin, as a warning to others who might in future seek to bring corruption into the spiritual community of believers—a sign raised by the hand of God at the commencement of the New Testament church, to testify of the godless simplicity and incorrupt sincerity which should belong to all who join themselves to its membership—the doom of death instantly fell upon the convicted transgressor. We need not be too curious in inquiring how this death was brought about; whether the startling discovery of his guilt that was made all at once to burn on him, may have itself operated like a conclusive shock, or, along with this, some miraculous agency may have suddenly arrested the pulse of life; the result in either case, especially when taken in connection with what presently after befell his wife, must be ascribed to the direct interposition of God. Ananias first, and then his wife Sapphira, who became his partner alike in guilt and punishment, perished under the judgment of God, as the corrupters of his infant church.

One cannot but mark a close resemblance between that which thus took place at the commencement of the Christian church, and theondrous occurrence that struck terror into the members of the Israelitish commonwealth, shortly after their entrance within the boundaries of Canaan. It was as a holy community they went thither, and were to be made possessors of the land, as God's special witnesses against the crimes and abominations that polluted it; precisely as it was by being a holy temple to the Lord, and keeping itself separate from the corruptions of the world, that the church of the New Testament was to become heir against the powers of evil, while its own was to grow aright. In the one case, however, as well as in the other, the world entered with its pollutions at the very threshold of the history; and both times in a similar guise, as a spirit of covetousness, clinging to the maxim of unrighteousness, and惑ok itself over with hypocrisy and guilt. The transgressors in the ancient community, Ananias and his family, were by the special interposition of God, dragged to light, and consigned to destruction; and Ananias and Sapphira, the transgressors in New Testament times, were by a like interposition detected and punished. The immediate effects, too, of divine interposition were much alike; a salutary fear of sin was struck into the respective communities, and the hearts of all more thoroughly raised in behalf of the interests of righteousness. But, unfortunately, the results in both cases proved but of temporary duration. The awful warning given against sin fell into oblivion; and before the apostles had finished their course, as in former times before Joshua had been gathered to his fathers, many forms of corruption had gained footing within the sacred territory. The last testimony from the hand of the apostles, who, on this occasion, so sternly rebuked the iniquitv evil the second Epistle of Peter had foretold as the chief object the lifting of a loud and emphatic warning against the hypocrisy and guilt, the licentiousness and corruption, which were already making their appearance among the churches of Christ, and which he foresaw were destined to become yet more rampant. Still, the first great practical testimony was not in vain: it stands as a larger post for all who have eyes to see it, and makes clear as noon day the purpose of God to recognize only such as true members of his church who have left behind them the corruptions of the world, and in deadly sincerity are yielding themselves to his service. Certain petty and frivolous objections, which have been raised on the subject by rationalist interpreters, so obviously arise from partial or mistaken views of the transaction, or of St. Peter's conduct in relation to it, that they deserve no particular notice.

2. ANANIAS, a Jewish disciple at Damascus, to whom the Lord appeared in a vision, and instructed him to go where Saul of Tarsus at the time was, that he might lay on him his hands, and impart to him anew his sight. Acts x. 14. Ananias expressed his astonishment at receiving such a commission, having heard only of the
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Anathema (Gr. ἀναθήμα, from the verb ἀναθῆμα, to lay up or suspend) was, properly, anything presented as a gift to a temple, and hung up there as a sacred memorial. When used, however, in this general sense, as it often is in the classical authors, it is written with a long a, ἀναθήμα; and as such it occurs only once in the New Testament, at Luke xxii. 5, where the disciples remarked to the Lord concerning the temple, "how it was adorned with gold and silver." Things given up to God in this sense were esteemed honourable, as well as sacred; they were associated with the more gracious and benignant aspect of his character. But as his character has another aspect—that, namely, which it assumes when brought into contact with incorrigible and hardened impiety, calling forth severe and positive justice—so if, with respect to this aspect of the divine character, any person or object were solemnly given up to God, it would be indeed for God's glory, but for the dishonour and destruction of what was so surrendered. And this is the idea of the chōra (χορά), the religious curse of the Hebrews, to which commonly in the Greek translation of the Old Testament, and always in the original of the New, the word ἀναθήμα corresponds. It denoted something, not merely dedicated to God, but forcibly dedicated to him—something that had been withdrawn from his service and worship, so that he was not glorified evil, and was again, by the hands of another, devoted to him, that he might be glorified upon it. This is a kind of consecration peculiar to the Bible, as the view of the divine justice, or righteousness, on which it is based, is only found there; heathenism never attained in this respect to any proper knowledge of Deity. And the thought it presents is, certainly, a very solemnizing one; bespeaking, as it does, the setting apart of things or persons from a common to a sacred use, hallowing them in a sense to the Lord, in order that he may consume them, or otherwise poor upon them his righteous imprecation. Hence we have the singular expression, not unusual in the original Scriptures, "Accursed to the Lord" (ζητήτω θιός[L], xxii. 25; xxvii. 22), but in our translation softened into such phrases as "devoted to the Lord," or "consecrated to the Lord." On the first historical occasion that this kind of consecration was put in force, destroy is the word used in our version, though it does not convey the precise idea of the original. The circumstance is recorded in Numbers xxii. 1-3, "And Israel voiced a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy [ζητήσω], I will make a chōra or anathema of their cities. And the Lord hearkened unto the voice of Israel, and delivered up the Canaanites; and they utterly destroyed [ζητήσω] them and their cities; and he called the name of that place Hormah—the anathematized, or devoted to destruction." It is evidently not simple destruction that is here described by the putting under chōra or anathema, but the doing of this under sacrifice to God—an act justified and demanded by the interests of holiness—and one, therefore, which required to be performed in a peculiarly solemn frame of mind, free from carnal passion and selfishness of spirit.

Such is the idea of the Old Testament chōra or anathema; whatever was put under it was entirely withdrawn from its human use, or natural relationship, and given wholly to the Lord—to be employed in his service, if capable of such employment; if not, to be utterly consumed. Hence, what was thus devoted could not be redevoted; it could not, by any ransom or substitutionary arrangement, be taken back and applied to ordinary purposes; it must either be reserved for strictly sacred uses, or, if unfit for those, devoted to destruction. "No devoted thing [lit. "nothing that is chōra"] shall be sold or redevoted; it is most holy to the Lord. None devoted, which shall be devoted of men, shall be redeemed, but shall surely be put to death," Le xxiv. 21. Hence it was that when the Canaanites, as a people, were, on account of their flagrant enormities and foul abominations, put under the same ban as those mentioned above that dwelt about Hormah, extermination was the necessary result: they were separated to the Lord—a sacredly destined, in a manner, to the severity which their sins had provoked—ensnared to perdition. And as a clear sign to the Israelites themselves that such was the nature of the decree which they had to put in force against the Canaanites; that what they had to do in this respect was strictly a work of God, and that everything they might acquire by
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he does it like these Jews, in regard to himself, when, speaking of his deep sorrow on account of the apostate condition of his countrymen, and his fervent desire for their salvation, he says, "For I could wish or more exactly, I was wishing implying that the act was in process of forming itself, but remained incomplete, was checked by some counter-consideration that myself were anathema from Christ for my brethren, my kinsman according to the flesh." The expression has given rise to much discussion, and many attempts have been made to draw it into an inferior sense than what the words seem naturally to import. But such attempts are to be disregarded, as tending rather to embarrass than to explicate the subject. Let it only be understood, that the apostle is himself in the highest mood of spiritual feeling, and, in consequence, capable of being fully sympathised with by such only as are familiar with the most elevated frames of the Christian life. Let it be understood further, that the thought expressed is not a conclusion, but a resolution, which he came to, or a purpose calmly entertained and brought forth into deliberate action, but rather a sentiment stirred in his bosom by the agony of unutterable sorrow, a wish cherished and yet unexpressed, as if it must not pass beyond the range of thought and feeling. Let this only be understood as to the state of mind here indicated by the apostle, and there will be found in it nothing either impossible or absolutely singular. It is just that state of mortification so finely described by Bacon, as sometimes attained by God's elect saints, who have wished the best they could out of the book of life in an act of charity and feeling of infinite communion a feeling as if life would be intolerable to them, should the common well being of the whole church, after which they so ardently longed, fail to be realized. It is this aspect of the matter which in such a case, should be contemplated as being present to the mind, and in being into view the physical and moral ruin, the final despair and wretchedness of the worst, as if this were the alternative which were almost preferred by the individual to his existing state and prospects, were entirely to mistake the real condition anduper of soul expressed on such occasions.

The other passages in which St. Paul employs anathema point more directly to the moral guilt of the subject of it, and his fit destination to the heaviest curse. "No one," he says, "speaking in God's Spirit, calls Jesus anathema," he cannot possibly think and speak of him as an object of divine execration. But, at the commencement of his epistle to the Galatians, the apostle himselves twice over pronounces an anathema upon the person, be he man or angel, who should come preaching another gospel than that which he had himself preached; thereby solemnly constituting such a person, as guilty of the greatest impiety, to the justice of God for everlasting reprobation; and, at the close of his first epistle to the Corinthians, be breathes forth the weighty utterance, "If any man love not the Lord Jesus Christ, let him be anathema maranaitha." Here, again, from the idea of its being supposed to be contrary to the proper spirit of an apostle that he should wish any one to become, in the full and proper sense, an anathema, the import of the expression has been referred to mean simply that such an one should be excluded from the Christian communion that he has no proper right to a place among Christ's flock. But there is no evidence of the word anathema being
so used in Scripture, nor is there any need for resuming it to here: since, if it is the revealed will of God that they who are destitute of love to Jesus should be doomed to final perdition, there can be nothing improper in an apostle, nor even in the most scrupulous bosom in heaven, wishing it to be so. It is but pleasing that God's will be done. Besides, such a diluted meaning would leave altogether unexplained the connecting so closely together of the two Aramaic words, anathema and antinomian. Such a connection, especially in an epistle written not to a Syrian but to a Grecian community, seems to demand that the words be taken in their fullest sense; and also to imply that they were words other themselves in familiar use with the Christians, or grounded upon some well-known passage of Scripture which was thereby recalled to their mind. ἀναθήματα is the Syriac phrase for the Lord come; and, to place this in such immediate conjunction with the announcement of an anathema, and to do so in one of the last sentences of the epistle, was to remind the disciples in the most impressive manner, that the curse with which the blessing has its operation in the kingdom of Christ, was far from ceasing at the moment of his coming, only rose then to its highest development; so that it be believed all to look well, in the meantime, to the reality of their interest in Christ, and their love to him. The apostle does not, indeed, overlook the blessing: for, in the very next verse, he prays that the grace of the Lord Jesus Christ might be with them. But, knowing as he did, that there were many elements of corruption working in the church at Corinth, he gives a special prominence to the other and darker aspect of the matter; and, in doing so, he exactly follows the example of the prophet Malachi, whose closing announcement regarding the coming of the Lord may be said to form the ground of the apostle's representation: for, while making promise of the Lord to those that feared his name, as coming to bless his heritage, he, at the same time, proclaims the necessity of a great and general reformation, if this result was to be generally experienced; but, if failed, if they should not be a real turning of hearts to the Lord, then the coming would be to smite the earth with a devouring anathema.

The meaning here is, that the greater was the result, the greater was the anathema, or anathema. Because the danger was so great of a disastrous result, this was the last thought the prophet left upon the members of the old covenant in connection with the subject. In like manner here, and on the same account, the apostle makes it one of his very latest and most impressive utterances to the church at Corinth. The anathema therefore, in this case also, is the solemn adjuration of the characters named to the doom of accursedness, as fit objects of the punitive justice of God, pronounced now, in order that those who were in danger of incurring it might hasten their escape from the wrath to come. Lightfoot correctly indicated this interpretation of the passage, and the allusion it contains, to Mal. iv. 2-6, but improperly and unauthoritatively its application to the Jews. Heenburg, in his Christologia, justly excepts to that part of Lightfoot's interpretation.

There can be no doubt, however, that while the word anathema in the New Testament, as chrest in the Old, always bears the higher sense we have ascribed to it, and a direct reference to the judgment of Heaven upon the abominable and reprobat, a certain change was introduced both by the ecclesiastical authorities in the use of anathema, and by at least the later Rabbinical writers in the use of chresta. Both terms came to be applied to church censures—to excommunication in its lighter or heavier form. What was strictly called the chresta was the local sentence of excommunication, after lighter censures had proved unavailing; and it contains as given, for example, by Baxter, in his Christian Directory, at p. 130, in a more accessible work, by Brown, in his Antiquities of the Jews, ii. 297, a revolting and detailed multiplication of all imaginable curses and imprecations of evil upon the head of the ungodly subject. But the name was also applied to other forms of censure on the part of the synagogue. With the fathers ananqma was used indiscriminately of exclusion from the church, and separation from God; sometimes the one explanation is given and sometimes the other, as may be seen by consulting Simson's Theophania on the word. Therefor even explains the "Let him be anathema," in I Co. xvi. 22, "by "Let him be removed from the common body of the church."—certainly, we certainly think; but it shows how soon the word had come to receive this lower application. In the decrees of later councils, and in Rishon's letters generally, to be anathema is but another term for being excommunicated, or cut off externally from the number of the faithful.

ANATHEMA (anathema) occurs as a personal name in some of the gospels (Matt. 16.24; Matt. 10.19), but it is chiefly known as a Levitical term, Jerahmeel's birth-place and proper residence—Jer. v. 40. Very little besides is known of the town itself, though it is occasionally mentioned, Ezk. xxvii. 22; Jer. 51; and so much identified had it become in later times with the prophet, that in Jerome's day it went by his name:—"Anathoth, quae hospitium patriae Jeremiae." (Onomast.) It lay about three or four miles north of Jerusalem; and is supposed to have been the same with the Anatta discovered by Professor Robinson, which is at the distance of an hour and a quarter from Jerusalem, and stands on a broad ridge of hills, from which one looks down upon the eastern slopes of the hilly ground of Benjamin, and sees as far as the valley of the Jordan. It is now a mere village, of some fifteen or twenty houses, but possesses remains of ancient walls and of foundations that seem to have borne houses of respectable size.

ANCIENT OF DAYS, an expression applied to Jehovah thrice in a vision of Daniel, ch. viii. 14, 22, apparently much in the same sense as Eternal. The expression viewed by itself is somewhat peculiar; but it is doubtless employed by way of contrast to the successive monarchies which appeared one after another rising before the eye of the prophet. These all proved to be ephemeral existences, partaking of the corruption and evanescence of earth; and so, when the supreme Lord and Governor of all appeared to pronounce their doom, and set up his own everlasting kingdom, he is not unnatural symbolized as the Ancient of Days—one who was not like those new formations, the offspring of a particular time, but who had all time, in a manner, in his possession—one whose days were past reckoning.

ANDREW (Gr. Ἀνδρέας), one of the earliest disciples of our Lord, and latterly one of his twelve apostles. He had previously attended the ministry of John the Baptist, but clave to Jesus, after the Baptist distinctly pointed him out, as the Lamb of God, in John 1. 35-36. He was a fisherman of Bethsaida, and the brother of Simon Peter. No sooner had he found satisfaction in
his own mind respecting the Messiahship of Jesus than
he sought for his brother Simon, whom he presently
brought to Jesus, and who, in like manner, became a
disciple of the Nazarene. It was some time, however,
before either Andrew or Simon left their regular occu-
pation, and gave themselves to constant attendance
upon the ministry of Jesus. And even after they did
this, extremely little is recorded of Andrew, who seem
to have been much inferior to his brother in the qualifi-
cations which are required for taking a lead in public
affairs. He is mentioned individually on but three
occasions—once, when the difficulty presented itself of
feeling the five-thousand that waited on Christ, and
when he signified that a bed was there who had five
barley loaves and two fishes. Jn. vi. 2; and again, when
he took some part in introducing certain Greeks to Jesus,
who were anyone to see him. Jn. xi. 45; and finally,
when, along with Peter, James, and John, he went pri-
vately to Jesus to get a fuller revelation of his mind
respecting the coming of the kingdom of heaven. Matt.
iv. 16. This was the only occasion on which Andrew
is related to have been admitted with the other three
to a more private interview with Jesus, and to wit-ness
a manifestation of his divine fulness, which was with
held from the rest. For anything farther, we know
simply that Andrew took part with his brethren in their
apostolic labours, and shared the common perils of their
calling; but in what precise departments of labour, or
through what special trials and difficulties, we have no
information in Scripture or in other records of authenti-
cal history. Tradition, in one of its forms, speaks of his
having gone preaching the gospel to Sebastian, a mission-
to Greece; in still others, to Asia Minor, Thrace, &c.
Nec. pl. ii. 205; and finally reports him to have suffered
martyrdom at Patrae in Achaia, on the peculiar term of
cross, ene domastos (ex), which still bears his name.
But no trace is found of these traditions till a compar-
tively late period; and it is impossible to tell what de-
gree of credit, or whether any credit whatever, is due
to them. Mention is made by some early writers of a
book, called the "Acts of Andrew," and also of a
"Gospel of St. Andrew," but both were held by the church
to be spurious productions, and have long dis-
pershished.

ANDRONICUS [ἀνδρωνίκος], a kinician and
fellow prisoner of Paul, who is also declared to have
been a Christian before the apostle, and to have so dis-
tinguished himself in the faith and labours of a Christian
life, that he had acquired a name among the apostles
generally. In calling Andronicus his fellow prisoner,
the apostle must have referred to some previous part of
his history, when they had suffered together for the
cause of Jesus; for at the time he wrote to the Romans
he was not in bonds, as xv. 7.

A NER [meaning uncertain], a Canaanite chief, who,
with Esche and Maane, joined Abraham in pursuing
the host of Chedorlaomer, &c. &c.; also the name of a
Levitical town in the tribe of Manasseh. 1 Ch. vi. 78.

ANGELS [in Greek ἄγγελος, and in Hebrew שָׁכָה, sabhah]. Both the Greek and Hebrew terms originally
import any kind of persons or agencies sent forth me, σαυρον αυτος and they are occasionally employed in Scripture
in this original sense, though usually, in such cases, the
rendering in our English version is not angels, but mes-
sengers. (For e. g. John ii. 11, 18, vi. 13; Luke vi. 22) There are
other passages, however, in which the rendering angels is
sometimes preserved, but in which the reference is to beings or agencies of an earthly kind, not to those
possessed of angelic nature. Of that description probably is Ps. cix. 1, quoted in Heb. i. 7, "who maketh his
angels spirits, his ministers a flaming fire." In the
rendering, He maketh winds his messengers' orangels, certainy appears to fit in most naturally with the train of
thought in the psalm, and also to serve the purpose for which it is intended.
Of the same description are those passages in which
the term is applied to prophets, as persons commissioned
by God to deliver messages in his name; thus
Haggai is called the Lord's angel, ch. ii. 10, messengers in English
version, as is Messiah's forerunner in Mal. iii. 1; and the epistle is even applied to Israel generally, with reference more especially to his prophetic calling, as
appointed by God to be the light and benefactor of the
world, i.e. as angel. So again, and with reference more particularly to the Lord's agent committed to the
covenant people, there are passages in which the priesthood has the term applied to it; as at Mal. ii. 7, "The priest's lips should keep knowledge, and
they should seek the law at his mouth; for he is the
angel English version, messenger of the Lord's hosts."
This plainly is said, not of each individual priest, but
of the priesthood as a body; collectively they were the
Lord's authorized ministry, his angel to make known
to the people the things pertaining to his will and wor-
ship. And the same explanation substantially is to be
given of a passage in Hebrews, where it is uncer-
tainly, and often, rendered, "as a Angel," "as a man of
God, or as a prophet." When thou vowed a vow unto God,
dost not to pay it; for he hath no pleasure in fools;
and will not at all accept of a twentieth part. Betre a ris it that thou
shouldst not vow, and that thou shouldest vow;
and that ye shouldst not vow, and that ye shouldst not vow.
Suffer not the mouth to cause the flesh to sin; neither say thou before the angel that it was an
crare: it is neither madly utter with thy lips what
thou hast not mortal strength and fixness of purpose
enough to perform; nor if thou shouldst have entered
it, go before the priesthood, the Lord's delegated min-
istry to attend to such things, and say it was an error,
thinking to get off by an easy confession, that then
hast done wrong in making the vow. These later
uses of the word angel, in the Old Testament, to denote
those who were delegated by the Lord to do prophetic
or priestly work strictly, indeed, in each case, the
work of authoritative instruction and oversight, serve
also to explain the peculiar expression in the abode as
to the seven churches of Asia in the Apocalypse, which
were sent to the angels of the churches. From the
Old Testament usage, which is here undeniably fol-
lowed, the word determines nothing as to the question,
whether what is meant by angels was one individual or a
collection of individuals; it simply designates the party,
whether consisting of one or more, to whom belonged
the authoritative instruction and oversight of the Chris-
tian community in the several churches, and by the
very name suggests the greatness and responsibility of
the trust.

Generally speaking, however, when angels are men-
tioned in Scripture, it is with reference to superhuman
existences—rational and immortal beings, but spritely,
as contrasted from men in flesh and blood, the tenants of regions suited to their ethereal natures,
not occupying a local habitation on earth. Yet, even
when thus limited, there is considerable latitude in the-
expression, and several orders of being are comprised in it. 1. First, there are those more commonly understood by the expression—the angels of heaven, or of God; as they are called, Matt. xxv. 19; Luke xi. 21; Matt. xiii. 42. They are named in connection with heaven, as having their more peculiar sphere there, where are also the brighter manifestations of the divine presence and glory, and which is always represented as, relatively to this world of ours, a higher and more blissful region. God's angels, also, they are, emphatically called; not merely because they derive their being from him, and are sustained by his power for this belongs to them in common with all creation—but more especially because they are in a state of peculiar nearness to God, and his immediate agents in executing the purposes of his will. It is as possessing the ministry of such glorious agents, and possessing it in vast numbers as well as invincible strength, that he takes to himself the name of "the Lord of hosts"—the head of angelic myriads, who ever hearken to his voice, and are ready to fulfill his pleasure. 2. Then there are the angels of darkness, whose scowlingly designated simply angels, or the angels, but usually with some qualifying terms, indicative of their real character and position—such as "the devil's angels," "as contrary to the angels of God;" or the "angels that sinned," "that kept not their first estate," in contradistinction, as well to what they themselves once were, as to the party that remained steadfast, Matt. xxv. 21; Petr. iii. 14. 3. Finally, there is the angel, by way of eminence—one who, from the epistles applied to him, and the acts ascribed to him, appears to be infinitely raised above all besides who bear the name of angel—designated sometimes the "angel of the Lord's presence," the "angel in whom his name is," "the angel of the covenant and Lord of the temple," "Michael the archangel," Isai. xlii. 6; xxvii. 22; Mat. ii. 11; Jude 14, and represented as offering up the prayers of God's people, discountenancing their enemies, and symbolically taking possession of the whole world as his proper heritage, Isai. ii. 21; Jer. 5:24. It is uniformly but one being to whom such peculiar acts and designations are ascribed; they are never spoken of as belonging to a company, or as shared by one in common with some others; and, as they clearly imply divine properties and performances strictly mediatorial and redemptive, they can be understood of none other than the Lord Jesus Christ, precisely as he was called "the apostle and high-priest of our profession," from being in these respects the original and perfection of which others were but the copy; so in a sense altogether peculiar he bore the name of angel, because he was, as no other could be, the delegate of Heaven to sinful men—"He whom the Father sent", to reveal to them his counsel, and for ever establish the covenant of their peace.

It is only to these comprised in the first of these three divisions that the name of angels is distinctively appropriated, and respecting whom we have now to adduce the testimony and information of Scripture. This may be briefly presented under two points of inquiry—first, What, according to the revelations of Scripture, is their own state? and then, What, in relation to us, is their proper function and employment?

1. In regard to the first point, the language of Scripture always presents the angels to our view as in the most elevated state of intelligence, purity, and bliss. Endowed with faculties which fit them for the highest sphere of existence, they excel in strength, and without injury can endure the intuition of God, Isai. vii. 19; Matt. iii. 10. In moral excellence they are equally exalted, and are therefore called emphatically "the holy angels," " elect angels," "angels of light," Matt. xiii. 42; Luke xxi. 19; Rev. xiv. 12; and are represented as ever doing the will of God—doing it so uniformly and perfectly that we can seek for nothing higher and better in ourselves than to aim at being like them. Nor in the sphere of their being and enjoyment is there ought of want or disorder; all is in delightful harmony with their natural and moral perfections; and to have our destiny associated with theirs—one condition made equal to theirs, in its functions of life and elements of blessing—is set forth as the very glory of the resurrection-state to which Christ has called us, Isai. xxvii. 11; Rev. xiv. 2. The two, indeed, may not be in all respects identical; but that which is exhibited as the pattern cannot, in any essential respect, be inferior to what is to be fashioned after it.

That the angelic state was from the first substantially what it still is can scarcely be doubted, from the general tenor of the scriptural representations. Yet, in these a certain change is indicated; not, indeed, from evil to good, or from feebleness to strength, but from a state in which it was at least possible to fail, to another in which this has ceased to be possible—to a state of absolute holiness and endless felicity. The actual fall and portion of a portion of their number implies that, somehow, the possibility we speak of did at one period exist; and the angels that kept their first estate, and have received the designation of elect angels—yea, are ranked among the ministers and members of Christ's eternal kingdom—must have made some advance in the security of their condition. And this, we naturally think, must infer some advance also in relative perfection; for absolute security to rational beings in the enjoyment of life and blessing we can only conceive of as the result of absolute holiness; they have it—they alone, we imagine, can have it—in whom holiness has become so deeply rooted, so thoroughly pervasive of all the powers and susceptibilities of their being, that these can no longer feel and act but in subervience to holy aims and principles of righteousness. So far, therefore, the angels appear to have become what they now are—that a measure of security, and, by consequence, a degree of perfection—whether in spiritual knowledge or in moral energy—is now theirs, which sometime was not.

From the representations of Scripture, there is room also for another distinction in regard to the state of angels, though, like the one just noticed, it cannot be more than generally indicated or vaguely apprehended. The distinction we refer to is a diversity in rank and power, which, there seems ground for asserting, exists among the heavenly hosts. There are indications in Scripture of something like angelic orders. For, though the term archangel cannot be applied to this connection, being used only as the designation of a single personage—whom we have to be the Michael, yet to name Gabriel also, or mighty one of God, assumed by the particular angel who announced to Zacharias the birth of John the Baptist, lamb. xvi. 13, seems to import that he stood in some nearer relationship to God than others; it appears to distinguish him, not from men—for his angelic nature alone was there a sufficient distinction—but from other angels less elevated in power and glory. So also, in Rev. xiii. 12, we read of "a mighty angel," as if all were not precisely such. Then,
in various places there is an accumulation of epithets or of different names, when referring to the heavenly inhabitants, as in 1 Pe. iii. 19, 21, where Christ is said to be exalted "above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;" and in 1 Pe. iii. 22, where he is again said, in his heavenly exaltation, to have "angels, principalities, and powers made subject to him." But if such expressions appear to render possible or certain the existence of a kind of supernatural distinction among the angels of glory, it leaves all minute details respecting it under a veil of insuperable secrecy. And we presume, like the ancient Jews, to single out four, or seven primary angels; or, like the Rabbis, to distribute the angelic hosts into ten separate classes; or, still again, with many of the Scholastics, to distribute them into nine orders or choirs, each consisting of three classes, regularly graduated in knowledge and authority, is vainly to intrude into these things which eye hath not seen, and to attempt being wise above what is written. Calvin, with his accustomed severe and arbitrary manner, says: "If we would be truly wise, we shall give heed to these foolish notions which have been delivered by idle men concerning angelic orders, without warrant from the Word of God." (Inst. i. c. 11, 1.)

In whatever the distinctions among angels may consist, or to whatever extent it may reach, it cannot in the least interfere with the happiness they individually enjoy. For this happiness arises, in the first instance, from each being in a proper relation to the great Centre of life and blessing; and then, from their being apointed to occupy such a sphere, and take part in such services and employments, as are altogether adapted to their state and faculties. These fundamental conditions being preserved, it is easy to conceive how certain diversities, both in natural capacity and in relative position, may be perfectly compatible with their mutual satisfaction and general well-being, and may even contribute to secure it. For it may tend to the happy order and adjustment of the several parts.

The description of Scripture is somewhat more varied and specific upon the other point of inquiry, their proper function and employment in relation to us; for it is with this that we have more especially to do. In not a few passages their knowledge of what pertains to affairs on earth is distinctly intimated; and their interest also in it is expressed, as yielding an occasion of joy, or a deeper insight into the purposes of God. Thus, they are spoken of as frequently taking part in communications made from heaven to earth, as desiring to look into the things which concern the scheme of salvation; as learning from the successive evolution of the divine plan more than they otherwise knew of God's manifold wisdom— as rejoicing together at the birth of Jesus, and even over the return of individual wanderers to his fold, (P. 111. 129. in 110. 111. 121.) or even over the loss of individuals. But there are other passages in which they are represented as directly and actively ministering to the good of believers, and shielding or delivering them from the evils incident to their earthly lot. The office of angels in this respect was distinctly understood even in Old Testament times, as is implied in the name of the "Lord of hosts," so often given there to God in his relation to the covenant people. In the frequent interposition of angels to disclose tidings or accomplish works of deliverance and in such general assurances as these, "The angel of the Lord encamped round about them that feared him, and delivered them," (Ex. 12:4), he shall give his angels charge concerning thee to keep thee in all the ways: they shall bear thee up in their hands, lest thou dash thy foot against a stone," (Ps. 91:11, 12.) Similar representations of angelic agency are contained in New Testament scripture, and occupy, indeed, a more prominent place, in conformity with the general character and design of the gospel to render more potent the connection between this lower world and the world of spirits, and to make it clear that it is only what might have been expected beforehand, when it is known that our Lord, in the days of his flesh, was from time to time ministered to by the angels; that, on ascending to the regions of glory, he had the angels made subject to him for carrying forward the operations of his kingdom; that various commissions of importance were executed through their instrumentality during the lifetime of the apostles; and that, generally, the doctrine concerning them is announced, for the comfort of believers, "that they are all ministering spirits sent forth to minster unto the heirs of promise," (Heb. 1:14.)

In regard, however, to the kind of services which are actually rendered to believers by the ministry of angels, or the benefits which may justly be expected from it, we know too little of the means which bind together in any particular case the world of sense with the world of spirits, to be able with much accuracy to determine. Negatively, we can far define as to exclude from the field of their agency the actual communication of life and grace to the soul. Numberless is this described to them in Scripture: on the contrary, it is uniformly represented as an essentially divine work, and the result not to be accomplished by a created agency. Father, Son, and Spirit are here the only effective agents, working, in so far as subordinate means are employed, through a human, not an angelic instrumentality, in connection with the word and ordinances of the gospel. The things which come within the sphere of angelic ministration bear incidentally upon the work of salvation, rather than directly touch it; and, as regards the ordinary history of the church and the common experience of believers, they have to do with the averting of evils which might too seriously affect the interests of righteousness, or the bringing about of results and operations in the world which are fitted to promote them.

When it is reflected how much even the children of God are dependent upon circumstances of good or evil, and how much for the cause of God, whether in the world at large or in the case of single individuals, often turns upon a particular event in providence, one can easily see what ample room there may be in the world for such timely and subtle influences as the quick messengers of light are capable of imparting. It might be too much to say, as has occasionally been said by divines, that all the beneficial powers of nature are under angelic direction, and that every auspicious event owing to their interference, there are, at least, no sufficient grounds in Scripture on which to build so sweeping an inference. But, on the other hand, it is equally possible to err in the opposite direction; and as Scripture gives us clearly to understand, that there are myriad of angelic beings in the heavenly world, who are continually ascending and descending on errands of mercy for men on earth, it may not be doubted that, in many a change which takes place around us, there are important opera-
ANGELS.

The term "angels" has been used in various contexts throughout history, often with reference to celestial beings or intermediaries between God and humanity. In the context of the passage you've provided, the angels are involved in various activities, such as guarding, ministering, and performing supernatural tasks.

The text mentions the angelic presence in the lives of various individuals, with a focus on their roles in the lives of Peter and his companions. The actions of the angels are described as both beneficial and protective, reflecting their role as guardians and mediators in the spiritual realm.

The passage also alludes to the idea that angels can be present in various capacities, from the angelic beings associated with specific historical events to the more general notion of personal guardians. The text draws on various sources to illustrate the diverse roles and functions of angels in human experience.

In summary, the passage provides a rich tapestry of angelic activity, emphasizing their role as intermediaries, protectors, and influencers in the spiritual and physical realms.
I have seen many little girls in Cairo with snail round bells attached to their ankles. He thinks it is to add a little description which the prophet Isaiah probably alludes in the passage above referred to; but that may be doubted.

ANNA, daughter of Phanuel, of the tribe of Asher, and, at the period when she is mentioned in the gospel narrative, a widow of the advanced age of eighty-four. She is described as a prophetess, not probably in any regular or systematic manifestation of prophetic gifts, but because she was one of those whose hearts were more steadfastly set on the expectation of Messiah's advent, and by the superior grace conferred on her, was enabled to announce his presence when he actually appeared in the temple, and broke forth on the occasion in words of thanksgiving and praise, to wit, that she should have been enabled at such a time to take part, indicated the possession of a certain measure of the prophetic spirit. The more peculiar notice, however, which is given of this pious woman, is contained in the words, "She was of a great age, and had lived with her husband seven years from her virginity, and departed not from the temple, but served God with fasting and prayers night and day." The meaning of this statement plainly is, that Anna had lived but seven years in the married state; that having then lost her husband, instead of marrying again, or taking up with other things, she devoted herself to a life of fasting and prayer, continually attending upon the ministries of the sanctuary. Not that she actually had apartments in the temple building; for there is no reason to suppose that any females had such—but that she steadfastly presented herself there among the worshipers, and took part in the services which were proceeding. Even from the earliest times there seem to have been pious females devoting themselves thus to a sort of priest-like consecration and constant service; for at Ex. xxxviii. 8 the hewer of trees is said to have been made out of the mirrors of the women who daily assembled at the door of the tabernacle; it is, literally, the serving-women who served. Anna, in her latter years, joined herself to this class; and in answer to her faithful and devoted service, she had the high honours conferred on her of becoming one of the immediate heralds of the Saviour of the world.

ANNA, called in Josephus ANNAS, is first mentioned by St. Luke along with Caiaphas, as being together high-priests at the period when John the Baptist entered on his ministry. He is a high-priest, not as the high-priest, but as the father-in-law of Caiaphas, who at the time held the office, and as having a considerable sway in the management of affairs, for when Christ was seized by the band of officers he was first led away to Annas, John xviii. 15. And again, at a period somewhat, though not very much later, he reappears in the narrative of St. Luke in connection with the pretensions of the apostles, and is styled simply the high-priest, while Caiaphas, John, and Alexander are coupled with him as his colleagues and kindred, Acts xiv. 5. By comparing the history of Josephus (J.P., vii. 21; xx. 10, 1), we learn that, during the active ministry of our Lord, and for some years afterwards, the office of high-priest, in its stricter sense, was filled by Caiaphas. But the term high-priest is very commonly used of those who, though not in possession of the office, shared with those possessed the higher places of judicial power and authority; for matters stood in the apostolic age, the mere work of ministering in holy things peculiar to the high-priest's office, comprised but a small part of the practical duties connected with it. And there never, perhaps, was a person who, for a longer period, and with a more influential sway, exercised these accessories of priestly rank than the Annas before us. He had been himself high-priest for upwards of twenty years, and no fewer than five of his sons, and his son-in-law Caiaphas, successively held the office, so that he could scarcely fail to be regarded as a sort of perpetual high-priest; so far, indeed, as an administrative capacity, the virtual high-priest, whether he was actually in the office or not. This sufficiently explains why he should have been called high-priest along with Caiaphas, by Luke, and why so prominent a share should have been ascribed to him both by Luke and John in the transactions of the gospel era. And there is no need for going into the question whether he may not have held the official presidency of the Sanhedrin, even when he had ceased to be high-priest—a question which there are not sufficient materials for determining, and one on which, in such a case as this, nothing can be said to depend.

ANNUNCIATION. S. MARY. ANOINT, ANOINTING. The practice of anointing with oil, or with oil intermingled with certain perfumes, seems to have been of great antiquity in the warm regions of the South and East. Its use falls into two leading divisions: the common and the sacred; the one being designed for purposes of invigoration or refreshment, the other as a symbol and means of consecration.

1. Probably the earliest authentic notice or representation of the use of oil for any special purpose, is that in the history of Jacob, when, after his remarkable dream at Bethel, he poured oil on the stone that had served him as a pillow. This belongs to the religious use of oil; but as the religions in this, as in other things, doubtless had its foundation in the natural, no reasonable doubt can be entertained that the patriarchs were then in the habit of applying it on ordinary occasions. In Egypt the practice of anointing, at least the heads of persons, was so common in ancient times that it appears to have been among the civilities which were shown to guests when they entered the house where they were to be entertained.
The practice was equally common among the Greeks. In the apostolic age it was so common among the Jews of Palestine that our Lord could notice the omission of it by Simon the Pharisee as a plain mark of crudeness, if not a breach of civility, loc. cit. But the unguents used on such occasions in later times seem to have been perfumes rather than oils; at least they were compositions in which the fragrance of the perfume was regarded as the more peculiar excellence. Such, especially, were those contained in alabaster boxes or porcelain vases, which had no strong am odor, and in which the several ingredients were so finely blended, that the vessel had been known to retain its scent for hundreds of years. In the simpler and earlier form, however, in which the custom of anointing was practised, the oily substance appears to have been the principal, if not the only article employed; and the main object in using it was the preservation of the health and ductility of the bodily frame. For this it was serviceable in the hot and arid countries of the East. The clothing there is necessarily thin, and the exposure to heat and sun naturally induces a feeling of lassitude, or sometimes of irritation, which the application of oil is fitted to relieve. The strong evaporation, also, caused by the heat, requires to be met by oily and odoriferous unguents. "Anointing the skin prevents the excessive evaporation of the fluids of the body, and acts as clothing in both sun and shade."—Livingstone's Travels in S. Africa, p. 216. In like manner the elder Nicohr testifies that in Yemen, where the climate is only some degrees warmer than in Palestine, "the anointing of the body is believed to strengthen and protect it from the heat of the sun, by which the inhabitants of this province, as they wear but little clothing, are very liable to suffer. Oil, by closing up the pores of the skin, is supposed to prevent that copious perspiration which encircles the frame. When the intense heat comes in they always anoint their bodies with oil." The allusions to the practice, in Old and New Testament scripture, are of great frequency, although, in by far the greater number of instances, it is evidently spoken of as a species of luxury, as connected with refreshment, invigoration, and gladness still more than with health, and therefore, in all probability, consisting in the application of perfumed oil, and that not so much to the body generally as to the head. In a variety of passages it is directly mentioned as a source of hilarity and joy, as in Ps. xxii. 5; "Thou anointest my head with oil," Ps. xlv. 7; Pr. xxi. 17, "He that loveth wine and oil shall not be rich;" ch. xxvii. 9, "Ointment and perfume rejoice the heart." In another set of passages the disuse of it in times of mourning is represented as a fit and proper thing, among other signs and accompaniments of grief; as at Ps. xlv. 2, where the widow of Telsah, when disguising herself as a mourner, is enjoined not to anoint herself with oil; and in like manner David, when engaged in exercises of fasting and humiliation, tells us he did not anoint himself at all, ch. x. 3; comp. also Is. lxi. 3; Mi. vi. 15; Mat. x. 17. In still another class of passages the use of oil with the sick is spoken of as customary and proper, partly, it would appear, as a medicine, and partly as a proof of kind and sympathetic treatment, as l.xv. vii. 2; xx. vii. In these two latter cases, which mention the use of oil in immediate connection with the cure of the diseased, the miconVidisel cure in one of the cases at least, if not in both—there is probably some reference to the symbolic import which oil came to bear in things pertaining to the glory and service of God, so that they may in part be referred to the next division.

2. It is rather singular that the first instance on record of the religious use of oil—that already referred to of Jacob's anointing the stone at Bethel—has respect, not to a person, but to a thing. It was evidently designed to be a formal consecration of the stone, or the spot where it lay, to a sacred purpose; though, under what consideration oil was employed to that end, and why oil rather than several other things that might be named, no indication whatever is given in the narrative. The intercourse with Egypt had as yet scarcely commenced on the part of the chosen family; and there is no ground for affirming it to have been derived from that quarter; we might rather suppose it to have been inspired by the rites and customs of primeval times. It is certain, however, that oil was used at a very early period in Egypt for purposes of consecration. Monarchs at their coronation were thus set apart, and were called "the anointed of the gods." So we are told by Wilkinson (ch. xv.), who adds, "With the Egyptians, as with the Jews, the investiture to any sacred office, as that of king or priest, was confirmed by this external sign; and as the Jewish lawgiver mentions the ceremony of pouring oil upon the head of the high-priest after he had put on his entire dress, with the mitre and crown, the Egyptians represent the anointing of their priests and kings after they were attired in their full robes, with the cap and crown upon their head. Some of the sculptures introduce a priest pouring oil over the monarch, in the presence of Thoth, Hor-Hat, Ombo, or Nebus, which may be considered a representation of the ceremony before the statues of those gods. The functionary who officiated was the high-priest of the king. He was clad in a kestral skin, and was the same who attended on all occasions which required him to assist or assume the duties of the monarch in the temple. They also anointed the statues of
the gods; which was done with the little finger of the right hand."

The formal agreement above noticed by Sir G. Wilkinson, between the use of oil among the Egyptians and the Israelites in consecrating to an office, may undoubtedly be regarded as evidence that the Mosaic prescription was framed with a view to the observances in Egypt; for by the time the former was instituted, the Israelites had been long habituated to the customs of Egypt; and it was the part of wisdom, when setting up a holy people, to take advantage of what existed there, so far as it could be safely employed. But then it must be borne in mind, that the formal coincidence in such cases by no means argued a substantial agreement, and that the real meaning of the observances in the two cases may have been very different—it must, indeed, have been so; for all symbolical institutions necessarily derive their distinctive value and significance from the character of the religion with which they are associated; they embody, in some respect or another, its spirit and design; and between the Egyptian and the Jewish religion, there was this grand fundamental disparity, that the one was only a delineation of nature, while the other was throughout moral, based on the spiritual and righteous character of God. Hence the consecration of a king or a statue by the pouring of oil in an Egyptian temple had nothing of what may be called the morally sacred about it: it merely indicated to the spectators that the subject of it was recognized by the god of the temple, and was treated with that mark of personal consideration which it was usual for men in their dwellings to bestow on such persons and things as they sought specially to honour or exalt. The king so anointed was solemnly recognized as the guest and protecter of the god of the temple; the statue was set apart for, and so far identified with, the god it represented, and both were stamped as fit for their respective destinations. But in the true religion something more and higher was involved in the act of consecration. The article or subject was brought into contact with the holiness of Jehovah, and was made a vehicle and instrument of the Spirit of God. Hence, anointing with oil in the times of the old covenant was always a symbol of the gift and grace of the Holy Spirit in the case of inanimate objects imparting to them a ceremonial sacredness, so as to fit them for holy ministrations; and in the case of persons, not only designating them to a sacred office, but sealing to them the spiritual qualifications needed for its efficient discharge. Hence, after describing the preparation for the oil which was to be used in the work of consecration, it is said, "And thou shalt sanctify them, that they may be holy; whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office." Ex. xxv. 27.

In later passages of Scripture, the meaning of the rite is brought out still more distinctly, and its respect to the gift of the Holy Spirit left without any doubt. Thus, when Saul was anointed to be king, Samuel added, "And the Spirit of the Lord shall come upon thee," I Sam. vii. And when David was appointed in the room of Saul, we are told, "Then Samuel took the horn of oil, and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward along with the sign he got the thing significant: hence the Spirit of the Lord departed from Saul," I Sam. xvi. 14. Having forfeited his right to the blessing, his former anointing now became to him but an empty ceremony. The same connection is brought out by Isaiah prophetically of the Messiah, when he introduces the latter as speaking, "The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the meek," Isaiah vii. 16. Here is a causal connection: the Spirit is upon me; because he hath anointed me; for, in Messiah's case, there could be no separation between the form and the reality. Indeed, in the actual history of Jesus, the form itself fell into abeyance, the reality alone came into view; without any external anointing, the Spirit of the Lord descended upon him without measure. But the prophet spoke from the Old Testament point of view, in which everything presented itself under the aspect of shadow and symbol. When New Testament times came these fell away, while the language derived from them is still often retained. Hence, in Acts iv. 27, the apostles, in their address to God, say of Jesus, "Thy holy child whom thou hast anointed," and still more expressly in Peter's, in his speech to Cornelius, "God anointed Jesus of Nazareth with the Holy Ghost and with power," Acts x. 37. So also of Christians generally, it is said by Paul, "He that hath anointed us is God," Col. i. 22, and by John, "Ye have anunction from the Holy One, and ye know all things." John xiv. 26.

The practice of anointing with oil as regards persons in Old Testament times, was almost entirely confined to those who attained to the higher offices of king and priest. There was only one distinct occasion on record, in which anointing is mentioned in connection with the designation of a prophet: it is in respect to Eliash, when chosen to take the place of Elijah, I Kings xix. 16: and it was so on that particular occasion, probably because, in the peculiar circumstances of the time, the call to prophetic ministrations assumed more than usually the character of a special office or function to be discharged. Elisha was, in a manner, to judge for God in Israel, and to exercise a kind of supernatural authority and control. Even in this case, however, it may be doubted whether there was any actual effusion of oil, and whether the casting of Elijah's mantle over Eliash did not itself constitute the act of anointing. For, that the term was sometimes employed even in Old Testament times, when there was no actual administration of oil, is evident from I Kings i. 8, where Cyrus is spoken
of as anointed by God. If oil were used, it would probably be not simple oil, but, as in the case of the priesthood, a compound of various kinds of spices mixed with olive oil. These are called in our version spices, myrrh, and galbanum. Ezek. xxxiv. 25; but the names are somewhat conjectural; and nothing further can be affirmed regarding the compound, than that it was doubtless formed in such a manner as to yield the most fragrant and refreshing perfume; so that, from its delightful and exhilarating influence on the bodily senses, it might aptly image the blissful effect of the Spirit's grace on the soul.

After the explanations that have been given, it is scarcely necessary to do more than notice, that the terms Messiah and Christ have become personal designations of the Redeemer, simply on the ground of his anointing in the spiritual sense. (See Christ.) In an inferior sense, both priests and kings were called the Lord's anointed ones, or his Messiah, as it might be rendered (for example, 1 Kings xvi. 13). But the distinctive name of the Messiah, or Anointed One, came in the later books of Old Testament scripture to be appropriated to Him, on whom the hopes and expectations of God's people were hanging, to the time of 22:26.

ANT [γαστρίς, acridiis], the name of a family of four-winged insects (Formicidae), very numerous in species, and abundant in every country in the world except the Arctic regions. The ants, more than any other insects, manifest that division of the body into segments which characterizes their class (Insecta, entom.). The abdomen is connected with the thorax by an exceedingly slender pedicle, and frequently the former division of the body is subdivided into segments, which are connected only by a similarly attenuated thread. This remarkable appearance is doubtless commemorated in the Hebrew name, from γαστρίς, to cut off, to circumcise, לָכָד. To some of our readers it may seem strange that ants should be considered four-winged insects, whereas they may have never seen a winged individual among the thousands of ants they may have looked upon. The fact is, this tribe presents the curious anomaly paralleled also in the Termitidae, or white ants, of another order of three forms of individuals—we might almost say, three sexes. The males and females are furnished with four wings on their leaving the chrysalis state, but soon drop them spontaneously. These are comparably few in number; but there is another race, which are the workers, and which constitute the main body of the teeming population, which never have any wings at all. These are sexless, but are considered as imperfectly developed females.

No insects have more deservedly celebrated than these for that wonderfully elaborate instinct which guides the actions of reason, and that not the reason of the isolated and selfish savage, but of the civilized man, living in society, and labouring with self-sustaining toil and well-directed energy for the general benefit of the commonwealth. In the societies of bees, there is the semblance of a central authority, which we have agreed to call the queen, and so these industrious insects are practically assumed to live under monarchical government; but no such conspicuous personage exists in an ant's nest, and these may be considered true republicans, who carry on their labours without "guide, overseer, or ruler," Prov. vi. 7, prompted by the unerring instinct implanted in the sororiniurn of each.

In two passages of the book just cited, 1:10, 63; 22:26, the ant is held up as an example of diligence and, according to the plain sense of the words, of that prudence which provides in a time of plenty for the season of scarcity. Thus Solomon, in the former passage, sends the sluggard to the ant for wisdom, "which provideth her meat in the summer." And Agur, in the latter passage, extols their exceeding wisdom, because, though little and not strong, "yet they prepare their meat in the summer.

These statements have required a more than usual measure of notoriety, because it has been supposed that they present an example of popular error in natural history, which the investigations of modern science have refuted. A great multitude of ancient writers have asserted that ants store up grains of corn in their nests, gathering them in the harvest; and modern popular belief has confirmed the assertion, adding to it the remarkable circumstance that the phalanx, or gregarious point, is carefully bitten out of every grain, before it is committed to the subterranean granary, lest it should sprout and become unfit for food in the damp earth. "Any one," says Addison, in his interesting paper, No. 530 of the Tatler, "may make the experiment, and even see that there is no germ in their own corn."

Now the prevalence of modern science has shown that our European ants do not eat corn: but that they do take care of, and carry to and fro, objects which in shape, size, and colour bear so close a resemblance to grains of wheat, as readily to deceive a cursory observer. These objects, however, are the paper of the young brood in their cocoons. It has hence been somewhat hastily concluded, that the whole belief of antiquity on the subject has been erroneous, and that the statement, though backed by the authority of the sacred writers, must be consigned to the category of vulgar errors. 

We had need, however, to be very sure of our facts when we attempt to correct the Spirit of God. Neither Solomon nor Agur expressly names "corn," as stored up: "food," "meat," are the general terms used; and though harvest is named, it may be understood only as the time when the "food," whatever it be, is abundant. It is now known that European ants subsist largely on the saccharine juice secreted by aphides, and exuded by the latter expressly at the solicitation of the former; may,
the highest authority on the subject, M. Huber, confirmed by others, has ascertained that the ants *imprison a number of aphides in their nests, to serve during the winter for their supply, like milk cows in a paddock. But we have evidence bearing on the question still more directly. Colonel Sykes, an accomplished zoologist, finds an oriental ant which literally bears out the statements of Solomon and Agur: he has named it *Atta speciosa.* The following note from his diary illustrates the habits of this interesting species."

"Psamathia, June 19, 1843.—In my morning walk I observed more than a score of little heaps of grass-seeds (*pustulaxe*) in several places, on uncultivated land near the parade ground; each heap contained about a handful. On examination I found they were raised by the above species of ant, hundreds of which were employed in bringing up the seeds to the surface from a store below: the grain had probably got wet at the sitting in of the monsoon, and the ants have taken advantage of the first sunny day to bring it up to dry. The store must have been laid up from the time of ripening of the grass-seeds in January and February. As I was aware this fact initiated against the observations of entomologists in Europe, I was careful not to deceive myself by confounding the seeds of *pustulaxe* with the pappus of the insect. Each ant was charged with a single seed; but as it was too weighty for many of them, and as the strongest had some difficulty in sealing the perpendicular sides of the cylindrical tube leading to the nest below, many were the falls of the weaker ants with their burden from near the summit to the bottom. I observed they never relaxed their hold, and with a persevering ardour a useful lesson to humanity: steadily recommended the ascent after each successive tumble, nor fainted in their labour until they had crowned the summit, and located their burden on the common heap." "On the 10th of October of the same year," adds the same naturalist, "after the closing thunderstorms of the monsoon, I found this species in various places similarly employed as they had been in June preceding; each heap contained a double handful of grass-seeds. It is probable that the *Atta speciosa* is a field species of ant, as I have not observed it in houses."

The Rev. T. W. Hope, an entomologist of known eminence, in a memoir on the same subject, comments on the above statement. He cites many authors, not only of classical antiquity, but Persian and Arabic writers, who maintain that ants collect and store up their food, contrary to the belief of modern entomologists. He observes: "If Colonel Sykes is accurate in his statements, and he can scarcely be otherwise, for he has specimens of the seeds he saw the ants bringing up from below to the heap on the surface of the earth, specimens of the grass producing the seed, and he wrote down in his diary the same day the facts as he had witnessed them. I think it will be seen at once that his facts provide a confirmation of the opinion of the ancients, that ants provide against a season of need, call it winter, or any other season. . . . So little is known respecting the economy of our indigenous insects, and even less regarding exotic species, that it would be rash to hazard a decided opinion concerning them. And it will be borne in mind as we find to be the case among some species of birds and mammals, that a habit which characterizes a species in a particular climate, is no longer the characteristic of that species in a different climate. The same species of animal that hibernates in extra tropical climates no longer does so within the tropics. It will be borne in mind also that, in the great family of the ants, the species of some genera may have a provident instinct, and others be destitute of it. . . . I think it probable that the ant of which Solomon has made mention belongs to the genus *Atta.*"

It may not be out of place to adduce the parallel economy of a tribe of insects, which, though they belong to another zoological order, so greatly resemble ants in their most remarkable peculiarities, as to be popularly associated with them. We refer to the white ants or termites, so abundant in all tropical countries. These, too, term populous societies, living in communality, in elaborate structures, which are constructed by the united labours of the whole. We have not any detailed accounts of the oriental species; but in the minute and careful description, by Sahulman, of the African kinds, he speaks of their magazines of stored food. These are "chambers of clay, always well filled with provisions, which to the naked eye seem to consist of the mastication of wood, and plants which the termites destroy; but are found by the microscope to be principally the gums and inspissated juices of plants. These are thrown together in little masses, some of which are finer than others, and resemble the sugar about preserved fruits; others are like tears of gum, one quite transparent, another like amber, a third brown, and a fourth quite opaque, as we see often in parcels of ordinary gums." [F. B. C.]

**ANTEDILUVIAN AGE.** There are certain distinctive characteristics of the age before the flood, as exhibited in the brief narratives of that period in Old Testament scripture, which will be more advantageously considered together, than distributed into separate articles. They fall naturally into two divisions: those which respect the divine administration toward man, and those which respect the conduct of men toward God and toward each other.

1. The divine administration during the antediluvian period of the world's history, appears to have been

1 "Trans. Ethn. Soc. Lond. i. 162.

characterized above all subsequent ages by the general mildness and forbearance that distinguished it. Whether it might be, that the Lord thought good, for the better display of his paternal character, to restrain the natural consequences of the fall till the moral had more fully developed themselves, or became the infamy of the human race required to have indulgences extended to it which in after ages were wisely withheld, there certainly are appearances that seem to mark a restraint on the judicial procedure of God, and a singular extension of nearly natural powers and liberties. Thus, there is almost an entire absence of the stringent enactments and penalties of law. In the facts of creation, and the dispensations of God consequent on the fall, clear indications had been given to men of the greater landmarks of duty; and until it was seen what use should be made of these, the more specific forms of prohibition and command were fully kept in abeyance. It was not yet the proper period of formal law. Hence, when Cain was found guilty of the atrocious murder of his brother, the sentence pronounced against him was very different from that afterwards pronounced—“Whose sheddieth man's blood, by man shall his blood be shed,” Genesis ii. 16: it simply involved an exclusion from the society of his kindred, the necessity of retiring to a distance from their common residence, and a consequent aggravation of the difficulties attendant on the cultivation of the soil for his support; “the earth,” it was said, “should henceforth yield unto him thine strength,” that is, he should find it more difficult than formerly, from the disadvantages of his position, to obtain the means of sustenance by the labour of his hands. But when he complained of the severity of this sentence, and urged the possibility of his being fallen upon and destroyed as a common outlaw, he was so far reassured by the declaration, that sevenfold vengeance was to be taken of any one that might kill him for the murder of Abel, Genesis iv. 15. And so throughout the generations that followed, great leniency was exercised in regard to the infliction of judgment—a leniency which was abused only to the more prolific growth of wickedness and crime, and which in the long run so palpably failed in its object, that it required at last to be supplanted by the terrors of the most overwhelming judgment.

Another striking proof of the mild and beneficent rule in natural things, which characterized the divinero procedure during the antediluvian period, appears in the longevity of the patriarchs who then lived. The term allotted them was, on an average, fully ten times as large as that which in later ages has been assigned as the measure of human life on earth. And one can easily perceive the mercifulness of the arrangement, as it gave to the original members of the human family, who had everything to learn for themselves, the advantage of a protracted experience to mature their skill and knowledge, and ample opportunities for importing to others the benefit of their acquisitions. In regard, however, to the question, how the longevity itself may have been produced, and wherein lies the constitutional difference, as to human life, between the antediluvian and subsequent periods of the world's history, all must be matter of conjecture. Instances have occurred in comparatively recent times of persons living to the age of 150 and upwards, while again individuals have been known to go through the whole cycle of youth, manhood, and old age, and die at little more than 20 years old. The diversity in these cases is relatively as great as between the prodigious age attained by the antediluvians and the reduced longevity of modern times; while, in the one class of cases as well as the other, we are without any principle to account for the difference. Possibly, a very minute difference in the temperature of the antediluvian world, or of the ingredients entering into the composition of the atmosphere, may have been perfectly sufficient to account for the lengthened period which the human frame usually survived then, as compared with the limits prescribed to it now. But however produced, the facts referred to are sufficient to remove all objection against it on the ground of natural impossibility; and in the peculiar circumstances of the human family in that early period, it was worthy of the divine benignity to extend the term of life greatly beyond the limits within which it has been ultimately confined.

We have no very exact data for ascertaining what influences the longevity of the antediluvians might have had upon the population of the world, or at what rate of progress the population may have proceeded as compared with modern times. Most extravagant calculations have sometimes been made upon the subject; and a recent popular commentary tells us, that the population of the world at the time of the deluge has even been estimated as high as two millions of millions; that is, more than two thousand times the number of its present inhabitants, after the work of increase has been going on for thousands of years. Such calculations are too extravagant to deserve refutation, and they derive no countenance whatever from the sacred records of the period. These not only leave altogether unnoticed any bearing the longevity of men might have upon the rate of increase, but they contain notices which appear to indicate that the ratio was by no means great. For example, the birth of Seth—the son who was given to our first parents in the rest of Noah—does not take place till 150 years after the creation; and though we cannot doubt that there were births in Adam's family of which no express notice is taken, yet when the third son specified, the one child of hope and blessing after Abel, stands at the distance of nearly a century and a half from the commencement of the human family, it is impossible to avoid the conviction that the births were comparatively few and far between. Then, in the representations given of antediluvian crimes, there is nothing that seems to indicate a wide dispersion of inhabitants over the surface of the earth, nor is there any appearance of distinct nations or kingdoms. On the contrary, the human family presents still the appearance of a kind of unity—divided, indeed, into two great sections, the Cainites and the believing portion, or followers of Abel; the latter, however, ultimately merging again, almost entirely, into the former—a state of things which can scarcely be conceived of, either on the one side or the other, as embracing a very extensive circuit, or even admitting much diversity of classes or interests. And still further, mention is made in these early records of only one centre of religious worship—that, namely, of the divine presence towards the east of the garden of Eden, from which Cain is said to have gone out, Genesis iv. 16; and also of but one preacher of righteousness (Noah), from the time that the work of judgment was distinctly announced and the general call to repentance began to be pressed upon the world. These things, taken collectively, seem to have little room to doubt that the race of mankind was of comparatively limited amount drawn to the close of the antediluvian period, and was spread
over no very extensive range of territory. This also is the result which physical considerations might have led us to arrive at as the most probable; since it is but very gradually, and in consequence of changes and accretions forming through successive ages, that the soil of the earth became properly fitted for the support of man and beast. At first, it is probable, a limited portion only of its surface was capable of yielding a fair produce; and when, with the general thinness and poverty of the soil, we take into account the comparative want of skill and resources that must for a considerable time have existed as to agriculture, it is against all reasonable belief to suppose that the first inhabited region should have been equal to the comfortable support of what would now be reckoned a numerous and teeming population. The necessities of the time may rather be said to have demanded a slow rate of increase, and a population far from densely populated; it may even be regarded as an essential proof of the divine benignity toward the inhabitants of the antediluvian world, to have restrained both their numbers, and the territory they occupied, within comparatively moderate limits.

2. The characteristics on the other side, those which appeared in the conduct of men toward God and toward each other, were far from presenting a proper correspondence with the procedure of God. If the one was marked by its meekness and benignity, the other was not less marked by its general haughtiness and violence. This is the leading feature that is brought out in the history of antediluvian times, although other points are incidentally noticed. It is evident from what is recorded, that considerable advances in civilization were made during the period in the arts of civilization and improvement; and so far from emerging out of a state of barbarism, in which men buried under ground, and fed on roots and spontaneous products of the earth, they appear from the first in the exercise of intelligent foresight, and the possession of a certain degree of civilization, which only required to grow in the multitude and variety of its resources. Cain, the first son of the human pair, became a tiller of the ground, is his father Abel was laborer of the earth, and doubtless taught how to pursue their respective occupations by their common parent. When Cain was forced by an unnatural crime to retire to some distance from the original centre of the human family, he did not take to the manners of savage life, but built for himself a city. It must, of course, have been a city of small dimensions, resembling more what we understand by a village; but in its very projection it implied a certain degree of knowledge and art, an appreciation of the advantages of social life, and, at the same time, perhaps an effort to avoid discovery by means of human companionship the apprehensions and consequences of guilt. This last may even have been the more immediate prompter of the undertaking; but skill and art must have been at hand to second the design and bring it into shape. Other things came afterwards the invention of instruments of music, of lutes and organs, tools of brass and iron, and not only the cultivation of the vine, but the manufacture of wine from its fruit, of which the sad incident in Noah's declining years proved too mournful a witness. There can be no doubt, therefore, that the antediluvian period was one of civilization, and, in the Cusnite line, especially, one of invention and progress.

It was well, however, if these were the only kind of
ANCCHRIST

They know, explaining their intended purpose in general characteristic, offspring nor while which can only be predicated of men in flesh and blood; while the antihist state it is given a distinguishing characteristic, that they who possess it "neither marry nor are given in marriage." The sons of God, therefore, must be a portion of the human family itself (Sons of God); they were simply the better portion of Adam's descendants, who, though not hitlteric nor usually in that early age called expressly God's sons, yet here fully have their position and calling designated by this its higher relationship, in order to indicate more emphatically the degeneracy and the guilt involved in vending themselves to those who knew of nothing better or higher than what belonged to them as the daughters of men. From Saty surgeons, that smaller section of the human family had stood apart from the rest, and were honourably distinguished by their relation to the worship and service of God: they had all along borne his name, and represented his interest in the world. But now, at length, the distinction between them and others gave way; they caught the general infection, preferred to nothing, followed the will of the flesh instead of the will of God. What could then be looked for but rampant impurity, and total dissolution of manners? This result the sacred narrative marks when it says, "And also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown." that is, renowned for their great and heavenly during wickedness, which reached its maturity only after the intermarrying of the more select with the lesser portion of mankind. The salt had lost its savour, and all rushed headlong to ruin; a memorable and instructive warning to the people of God in every age! And a warning, doubtless, intended to tell with special effect upon the chosen people of Israel, to keep them from these promiscuous alliances with the heathen around them, which ultimately proved one of their deadliest snares, Ex xxiv. 17, 20.

Thus ended the moral and religious constitution of things in the world before the flood. The corruption that wrought in man's nature proved too strong for the barriers raised against it, and the reformatory discipline under which it was placed. Another phase of things must needs be introduced, if God's purpose to provide a seed of the woman, destined to bruise the head of the serpent, should not fail of its accomplishment. And as preparatory to this, the remnant that was still left in the person and house of Noah must be preserved, and the destroying judgment, long threatened but still delayed, be at last executed upon the ungodly race, who had resolutely defied God and his repentance from their eyes. In that judgment the old world perishes, that other forms of administration, better adapted to the existing condition of human nature, might have room to develop themselves.

ANTICHRIST. ANTICHRISTS. The word is used only by the apostle John, and by him four times in the singular, 1 John ii. 22; iv. 3; 2 John v, 7; and once in the plural, 1 John iii. 11. The inharmonie between the singular and the plural is itself a clear proof, that when the singular is employed, it is not to be understood as denoting the same kind of exclusive personality which is indicated by the Christ. Before the close of the apostolic age, St. John found what he meant by the antichrist already realized in a number of individuals. "We have heard," says he, "that antichrist cometh, and already many have become antichrists" (so the words in 1 John iii. 8, it should be rendered); they had become such, having originally professed to belong to the Christian community, but afterwards, in accordance with their real principles, separated themselves from it. This seems to imply, that what the apostle meant by antichristianism was some sort of apostacy, or depravation of the faith, which rendered those who fell into it really opponents of the truth of the gospel of Christ, though without setting themselves in formal enmity to it. They did not avowively abjure the Christian name, but they evanished it of its proper and essential elements. And so we are taught more expressly in the other passages, which describe the antichrist as "denying that Jesus is the Christ," "denying the Father and the Son," "not confessing that Jesus is of God," or "not confessing that Jesus is come in the flesh,"—this, he emphatically added in his 2d Epistle, ver. 7, "is the deceiver and the antichrist." The doctrinal error denounced in these expressions might almost seem to be identical with Judiasm, since the unbeliefing portion of the Jews denied Jesus to be the Christ, or to be of God. Yet it could not be the apostle's design to speak simply of Jews, since such would never have been represented as going forth from the Christian communities; nor would it have been at all a natural form of expression to say of them, that they did not confess Jesus to have come in the flesh, or to be of God. The "not confessing" rather points to the defective and essentially hollow nature of the faith maintained, than to its formal contrary to the truth of the gospel: the parties in question made such pretensions to this, but they did not, in any proper sense, confess that Jesus is of God, and that he has come in the flesh; and so they virtually denied both the Father and the Son, or were ignorant of the true nature and mutual relations of both. It is, indeed, scarcely possible to understand the expressions used, coupled with the assertion that there were many to whom even then they applied, but by supposing that the apostle alludes in them to those who became infected with the Judæo-Christian party, who went the farthest, not formally to disavow the name of Jesus, but in some sense to deny the realities of his being or passion; explaining away either his proper humanity or his essential divinity, and, by means of doctri ne appearances or shadowy emanations, substantially making void the true doctrine of the incarnation. We know, from other sources, that a tendency of this description manifested itself at a very early period among the Asiatic churches, although the regular development of the Gnostic systems belongs to a later time. And St. John stans even the first imperfect exhibitions of the tendency, which struck at the historical basis of the Christian faith, as the manifestation of the spirit of antichrist. It is clear, from this comparison of the statements in John's writings, that it is equally against the apostle's use of the word antichrist to regard it as denoting, in its primary application at least, either one who avows himself the enemy of Christ or one who usurps the place of Christ. Both of these opinions found an early advocacy in the Christian church, and still have their
respective successors. Tertullian, expressing the former view, asks, "Who are the antichrists but those who take the part of rebels toward Christ?" (De Præsc. Hæcvt. c. 4); and the other is exhibited by Hippolytus, when he describes the antichrist as "wishing in all things to make himself like the Son of God" (De Anti-christo, 2, 6); also in the Acts Martyror., which designate antichrist a quasi-Chræstus. The Greek proposition μετασχηματιζεται, in composition, no doubt, often denotes substitution, the taking the room of another, and often also direct and formal opposition. So far as the combination of the word is concerned, the antichrist might have been either the one or the other. But the connection in which the words are used indicates a somewhat different shade of meaning; it imports a species of opposition, indeed, rather than of substitution, for it is against all evidence to suppose that, in the apostolic age, many had appeared among the churches setting themselves forth to be Christ's; yet a covert and virtual, rather than an avowed opposition—an opposition in respect to the realities of the faith combined with a process of flattering in its behalf. Had the opposition been of a different kind, had it been simply a resistance to the claims of Jesus, or a total renunciation of the Christian name, the persons could not have been characterized as emphatically antichrists, and warned against as peculiarly dangerous to the flock of Christ.

It thus appears to be beyond any reasonable doubt that, in St. John's use of the term antichrist, there is a reference to the early heretics, who sought, by philosophical subtleties, to explain away, after one fashion or another, the facts of the incarnation, and infringe upon the doctrines of the Church. Several of the fathers who find this view expressly stated. Thus Cyprian Ep. Ixxiii, 13, when writing of the heretics of his own day, refers to 1 Jn. iv. 3, and asks, "How can they do spiritual and divine things who are enemies of God, and whose breast the spirit of antichrist has possessed?" In like manner, Eunomius endeavours to express the mind of the apostle, "He declares antichrist to be already in the world, not corporally, but by means of those who prepare the way for his coming, of which sort are false-theories, false prophets, and heretics." This last quotation, however, by its peculiar form of expression, points to another exposition which also prevailed from the earliest times; viz., that the blasphemers of heaven and corruption in the apostolic and immediately subsequent times, were but preliminary exhibitions of the antichristian power—heretical and forerunners of the anticipated evil, rather than the evil itself. They are said to have been the antichrist, yet not corporally, and in that personal and concentrated form which the antichristian power was expected to assume at a future time, and, as was thought, immediately before the second advent of the Lord Jesus. Some individual, it was conceived, should then arise, who, by way of eminence, should be fully called the antichrist, and who, before being destroyed by the victorious energy of Christ, should both utter the most heathen blasphemies against the Most High, and practice the greatest enormities upon the saints (Justin Martyr. Tryph. § 110; Aug. De Chr. Di., xx. 12, 13, &c.). But this view was founded, not solely, or even chiefly, on the passages in St. John's epistles which expressly mention the antichrist, or antichrists; it came rather from connecting these with the descriptions in Daniel and the Apocalypse of the great God-opposing power, that should persecute the saints of the Most High, and of St. Paul's "man of sin" in 2 Thess. ii. 3-8. It would be too idle an inquiry to enter here into the investigation of this subject, which has proved the occasion of a voluminous controversy. We may state, however, that so far the fathers, and those who have followed them in later times, have regarded the description of St. John as belonging to the same class, and substantially parallel in import, with those in 2 Thess. and the other passages referred to. They were probably wrong; certainly it is our conviction that they were wrong. Paul, pointing the man of sin, the lawless one, the God-opposing head of the mystery of iniquity, with a single individual instead of an incorporated system, the growth of ages, and reaching its height only through a course of circumstances favourable to its development. This seems the natural and proper import of the description in the Second Epistle to the Thessalonians, where the evil is represented as the result of a great defection from the faith—the apostacy, by way of eminence, of which the elements were already in operation, and hence had formed the subject of the apostle's expectations and warnings. The same holds, we believe, of the descriptions given in Daniel and the Apocalypse, when they are carefully examined; so that a system of error and corruption, culminating sometime in a particular form, and directed by a powerful head, appears to have been indicated in the descriptions in question, not the rise of a single individual of pre-eminent wickedness. But, with this exception, the view under consideration rests on a solid foundation. St. John's antichrists were corruptors of the faith: and, St. Paul's man of sin and mystery of iniquity are, in like manner, the perfected result of an apostacy from the faith. Thus, as the spirit of antichrist, in the one apostle, involved some kind of antithesis in doctrine and practice to Christ, a certain use of Christ's name with a design entirely subversive of Christ's cause; so, with the other apostle, the power described is portrayed as the opposite of all movement, aspiring against all authority to the highest place of honour and glory. Yet, with this unbelief and presumptions in respect to the future, there was to be no open defiance of things sacred in form: for the power is represented as developing itself by a mystery of iniquity that is, by subtle and hypocritical pretences, deceiving the most unshrewd and simple minds, and by signs, and lying wonders, and all deceivableness of unrighteousness. Not only so, but it is spoken of as seating itself in the temple of God, by which can only be understood, in Christian times, the professing church of God, as in that also alone can be found the theatre of a widespread apostacy from the faith. The general idea, therefore, is the same in both sets of representations, though, in the descriptions of St. Paul and the Apocalypse, the features are more darkly drawn and strikingly portrayed. And if we may not say, as possibly it were wrong to say, that in the Romish apostacy and its papal head, there is the complete and final realization of the predicted evil, it is still there that the terms of the description are most fully met, and the features of the memorable picture most palpably exhibited.

ANTILIBANUS. See LIBANON.

ANTI-OCH (Ἀντιοχ), the name of two cities, both of considerable note.

1. Antioc in Syria, for long the capital of the Greek kings of Syria. It lay at the distance of about
Antioch

200 miles from Jerusalem, north-west; and was situated upon the Orontes, on the left bank of the river, and near the point where it turns from a northerly to a westly direction. The winding course of the Orontes, from Antioch to the sea, is fully 10 miles in length; but the distance by the road is somewhat under 20. Its situation was altogether happily chosen. It stood upon a beautiful and fertile plain, about 10 miles in length, by half as many in breadth; and on each side of this plain rose ranges of hills, on the south those of Cæsarea, which reached an elevation of 5000 feet; and on the north the heights of Antamnoes, which were connected with the lofty and extensive range of Taurus. The neighbourhood of these hills, and of the Mediterranean Sea, imparted a freshness and salubrity to the climate of Antioch which few Syrian towns enjoyed, and its copious supply of water, which is said to have furnished almost every house with a fountain, rendered it little inferior in that respect to Damascus. Its commercial advantages were also great; for, on the one side, its river, navigable below the city, brought it into easy communication with the delta of the Mediterranean; while, on the other, it was conveniently situated for a large caravan trade with the countries in the interior, especially in the direction of Damascus and the East.

The site, therefore, was well chosen for a flourishing, healthful, and agreeable city; it was particularly so, when viewed as the capital of the Greek Syrian monarchy; since it stood midway between the eastern possessions of the kingdom and those which lay along the Mediterranean Sea. As a convenient and pleasant residence, it was accordingly fixed upon by Scipio Nicator, who named it from his father, Antiochus, and laid its foundation or a city immediately after the battle of Ipsus in B.C. 301. It was only, however, when formed ultimately about a fourth part of the city that was built in the time of Seleucus. Other three parts were successively added, the last by Antiochus Epiphanes; on which account it had the name of Tetrapolis applied to it. Some of its chief embellishments were due to Antiochus; and in particular a magnificent street of about four miles in length, with double colonnades, and crossed at right angles by other streets. Subsequent monarchs added to its public buildings, among which was a fine museum built by Antiochus Philopater. In its more flourishing periods the population must have been very large; as many as 100,000 persons are said to have been slaughtered in it by the Jews in a single day, 3 Mac. i. 7; even in the age of Chrysostom, centuries after its more peculiar glory had passed away, it is supposed to have contained about 200,000 inhabitants. From the first the Jews formed a considerable proportion of these, and enjoyed equal privileges with the Greeks. They had an archbishop of their own (Josephus, War, vii. 3). About B.C. 64 it fell, with other parts of Syria, into the hands of the Romans, but was allowed to retain its self-government; and several of the Roman emperors are known to have expended large sums in embellishing it. It shared also in the architectural prodigality of Herod the Great. (See Hexon.)

The eminence of the Christian era Antioch appears to have lost little of its greatness and importance. Cyril speaks of it as being in his day a place of high culture, renowned for the cultivation of art and the possession of men of learning (Praeac. ephra. § 3). It was not less renowned, however, for its luxurious living, its effeminate manners, its gay and jocular humour, and, worst of all, its gross superstition and licentious idolatry. Not only did the city itself contain the usual incitements to false worship, with their accompanying pollutions, but in the immediate neighbourhood, and on the borders of the city, was the village of Daphne, with a famous temple and grove of Apollo. "The temple and the village," says Gibbon (c. 253), "were deeply besmeared in a thick grove of laurels and cypresses, which reached as far as a circumference of ten miles, and formed in the most sultry summers a cool and impervious shade.

A thousand streams of the purest water, issuing from every hill, preserved the verdure of the earth and the temperature of the air; the senses were gratified with harmonious sounds and aromatic odours; and the peaceful grove was consecrated to health and joy, to luxury and love. The vigorous youth pursued, like Apollo, the object of his desires; and the blushing maid was warned, by the fate of Daphne, to shun the folly of unreasonable coyness. The soldier and philosopher (who adds) wisely avoided the temptation of this sensual paradise, where pleasure, assuming the character of religion, imperceptibly dissolved the firmness of healthful virtue. They certainly would have been wise to avoid the contamination of the grove, even if they actually did so, and what a pernicious, corrupting influence it must have exerted upon the manners of Antioch, which from its proximity to this infamous but attractive centre of heathenish pollution was called Epiphanes, may readily be conjectured from the known influence of far inferior temptations in modern times, and also from the fact, mentioned by Gibbon, that this very place, which was so destructive to decency and virtue, not only enjoyed a stated revenue of thirty thousand pounds sterling for public pleasures, but was continually receiving fresh gifts from nobles and emperors to increase the splendour of its buildings, and the attraction of the adjacent grounds. It gives one a high idea of the resurgent vigour and regenerating power of Christianity, that in the face of such powerful means and corrupting agencies, it could even, within the limits of the apostolic age, find in Antioch one of its firmest strongholds; from thence, also, near the commencement of the following age, derive, in the person of Ignatius, one of its most heroic martyrs; and in the course of two centuries more, so completely turn the tide against the long-continued and richly-enowed idolatry of the place, that when the emperor Julian went, on the occasion of the annual festival, after huge preparations, and with apparent enthusiasm, to pay his devotions to the Daphnian Apollo, no offering was presented along with his "but a single goat, provided at the expense of a priest, the tame and solitary inhabitant of the decayed temple" (Gibbon). That Julian also should have attempted to revive the glory of a shrine, which even heathen writers had characterized as a nursery of licentiousness and vice, is an instructive commentary on his pretensions to purity, and his boasted regard for the sanctities of the old worship.

At the time when Antioch came into contact with Christianity, it was probably as large in population, and as flourishing in appearance, as at any former period; for though it had ceased to be the capital of a separate kingdom, it was liberally supported and encouraged by the Romans; and some of his most celebrated works owed their existence to the munificence of the Roman emperors of such as the baths of Caligula, Trajan, and Hadrian.
the granite pavement of the great street by Antoinius-Pius, the palace built by Decianus, etc. From its own importance, therefore, as the finest and largest city in that part of Asia, and also from its commanding position between Asia Minor on the one side, and the regions of Syria on the other, we can readily understand how the first heralds of the gospel should have sought, at an early period, to carry there the tidings of salvation, and lay the foundations of a Christian church. Indeed, the Lord appears to have directed the course of his providence so as to secure an early introduction of the gospel into Antioch; for the disciples, who had been scattered abroad on the persecution following on the death of Stephen, went, we are told, as far as Antioch, preaching the Word, though still only to the Jews, Act. 13:1. Presently, however, some who were of Cyprus and Cyrene proceeded a step farther, and spoke also to the Greeks. The labours of both parties were remarkably blessed, so that “a great number” are said to have believed and turned to the Lord. On hearing of such a result, the apostles sent forth Barnabas, himself also a man of Cyprus, to carry forward the work that had been so auspiciously begun, and to organize the church at Antioch. After labouring in this capacity for some time alone, he went to Tarsus, where Paul had been residing, and brought this person to aid him in the work of establishing a church at Antioch. Their joint ministry was continued for a whole year, and with such success that the church became distinguished for the variety of its gifts, its liberality of spirit, and its forwardness in the cause of Christ. Of its own motion it sent forth Paul and Barnabas on their first missionary tour, Acts 14:15; and from the incidental notices found respecting it in the Acts of the Apostles, it is clear that the church at Antioch continued throughout the apostolic age, as we know it remained long afterwards, a centre of vigorous Christian operations. It is noted that the disciples at first called Christians there, Acts 11:26; and it is very commonly supposed, of the saturated and fervent spirit for which the Antiochians were proverbial. But this may very well be doubted; for it is in intimate connection with the rapid growth of the church itself that the notice is given, and it seems rather as if the disciples in their youthful ardour and zeal assumed the name to the multitude, than had it thrust on them from without. Nor does the name betray anything of a contemptuous or sneering spirit; on the contrary, it is the fitting designation of the people of Christ, as being all partakers, in a measure, of that Spirit which resteth in its fulness upon him. And accordingly, it was no sooner formed than it began to be everywhere appropriated by believers as their common application, as we have seen.

After the public recognition of Christianity, Antioch took rank with Jerusalem and Alexandria as the seat of a patriarchal see. In the time of Chrysostom it is said to have contained 100,000 Christians, with about as many more, who, whether avowed pagans or not, continued outside the pale of the church; and Chrysostom speaks of 2000 regular preachers receiving alms from the church, while still there were numbers of unnoticed poor (Hom. 25, in Matth.). The city suffered greatly by earthquakes, and partly through these, partly through the devastations of the Persians under Chosroes, it had sunk so low in the time of Justinian, that it required to be nearly rebuilt. It never regained its former importance, and had its share in all the vicissitudes that passed over the district in which it is situated—conquered by the Saracens, reconquered by the Greeks, again in the hands of the Mahommedans, for a time held by the Crusaders, regained anew by the followers of the false Prophet. It is now, and has been for a long period, little more than a village, bearing the Syrian form of its ancient name, Antikkh, and containing a few thousand inhabitants. So recently, however, as 1822, when it was again visited by a destructive earthquake, in which thousands of lives were lost, it is said to have contained about 20,000 inhabitants. Many broken and scattered remains of its ancient greatness are still to be seen among its ruins. The few Christians in it have no church; and the only external mark that appears to have survived of its ancient Christianity, is the name that is borne by the eastern or Alppe gate. It is called after St. Paul, Bab Lamantou.

2. Antioch in Pisidia. This place is distinctly connected with Pisidia in Acts xiii. 14, as the region within which it was situated; but it actually stood upon the mountain boundary between Pisidia and Phrygia, on the south side of the ridge, and so was sometimes coupled with Phrygia, sometimes with Pisidia. Tholuck even assigns it to Pamphylia; but this must have been a mistake, as Pisidia lay between Pamphylia and Phrygia, and Antioch stood on the borders of the latter. Strabo connects it with Phrygia, who also tells us that it was founded by a colony from Magnesia on the Meander. On the defeat of Antiochus III. by the Romans, in B.C. 190, it was transferred, along with a considerable territory in Asia Minor, to the dominion of Eumenes II. of Pergamus. The whole district was in process of time added to the Roman empire, and Antioch was made the seat of a provincial government. It had the Italian rights conferred on it, which put it constitutionally on a footing of
equality with the Italian towns, and it was also called Caesarea. Such was its rank and position when visited by the first heralds of the gospel, Paul and Barnabas. Though far from rivalling in size and importance the Syrian Antioch, which had sent them forth on their missionary tour, it still was undoubtedly a place of some note, and must have possessed a pretty numerous population. The sacred historian speaks not only of its having a Jewish synagogue, but also a considerable class of religious proselytes, or leakers of God, Greek, τός ὁ Ἱσραήλ, who joined in the services of the synagogue. To this class, it would appear, the greatest part belonged who joined themselves to Paul and Barnabas; and though these ambassadors of Christ themselves were soon obliged to depart on account of the bigotry and violence that were exhibited by the unbelieving portion of the Jews, yet they were enabled to leave behind them a band of steadfast disciples of the faith, who are said to have been “filled with joy and with the Holy Ghost.”

No further notices occur in New Testament scripture of the church planted in this Antioch, nor does it figure in the ecclesiastical history of the first centuries. We know little more of it than that it formed one of twenty churches in Pisidia, which were each presided over by a bishop. Modern research, conducted first by the Rev. F. Armstead, British chaplain at Smyrna, and more recently by Mr. Hamilton, has identified the site of Antioch with a place called Yalobateh, on the north-west border of Karamanli, near Lake Egewir. There have been found at it the remains of several large buildings, of which one appears to have been a spacious church, another a temple, possibly that of Men Arcaus, who was peculiarly worshipped there; and as many as twenty arches of a vast aqueduct exist in a state of comparative perfection. Descriptions of these may be found in Armstead’s *Discoveries in Asia Minor*, 1851; and Hamilton’s *Researches in Asia Minor, Pontica et Armenia*, 1812.

ANTIOCHUS does not occur as the name of any individual in the canonical writings of the Old or New Testament, but from the frequent mention made of it in the apocryphal books of the Macabees, and the reference in the prophecies of Daniel to a particular king who was to bear the name, it is fit that a brief account should here be given of the Syrian kings who, under the name of Antiochus, came more or less into contact with the covenant people. There were altogether thirteen of this name, who belonged to the Greek-Asiathic kingdom.

1. Antiochus I., surmounted Seleucus Nicator, one of the generals of Alexander, scarcell requires to be noticed, as, from having his possessions in the first instance, assigned him in Upper Asia, and afterwards, from being almost constantly engaged in contests, partly for the kingdom of Macedon, and partly with the Gauls in Asia Minor, he played no part in connection with the territory of Palestine.

2. Antiochus II., surmounted Thres, son of the preceding, who succeeded his father B.C. 260 or 261, was, in all manner, involved in continual battles and wars. One of the Philhellenic policy, he gained such advantages over him that his kingdom became greatly weakened. And having concluded a peace with Ptolemy on condition of putting away his wife, Laodice, and marrying Ptolemy’s daughter Berenice, the former succeeded, a few years afterwards, in effecting her re-

union with Antiochus, but only to murder both him and Berenice. This took place in B.C. 247. After Antiochus had reigned between fourteen and fifteen years, it appears to be to this king of Syria that prospective allusion is made in Da. xi. 5, where the king’s daughter of the south (Egypt) is spoken of as coming to the king of the north (Syria) to make an agreement; and it is said that she should not retain her power, but should be given up.

3. Antiochus, surmounted the Great, the next in order, was not the son, but the grandson of the preceding, the son of Seleucus Callinicus, who succeeded to the throne after the death of an elder brother in the year B.C. 225. He was then only fifteen years old. His reign commenced prosperously, though for this prosperity he was greatly indebted to a cousin, Achaeus, who generously took his part. Possessions in Asia Minor were regained that had been appropriated by Attalus, king of Pergamum; the provinces of Media and Persia were also, after some reverses, recovered; and a successful conflict was entered into with Ptolemy Philopater of Egypt, for the provinces of Coele-Syria, Phoenicia, and Palestine, which had once belonged to the Syrian dominion, but latterly had fallen into the hands of the king of Egypt. But this was only a temporary success as regards his struggle with the king of Egypt; for Antiochus suffered a severe defeat the year afterwards, B.C. 217, and was obliged to give up his claim to the provinces in question. About thirteen years after, and when Egypt had a boy of five years old for king (Ptolemy Epiphanes), Antiochus again entered into a war with that country and regained Palestine and Coele-Syria; though he afterwards made peace with Ptolemy, gave him his daughter in marriage, and gave also those two provinces as his dowry. The Jews gave him valuable assistance in that war with Egypt, and obtained in return important privileges from him (Josephus, *Ant.* xii. 3, 3). At a later period still, he came into conflict with the Romans, and was defeated in a succession of battles, lost a considerable portion of his territory, and had such a heavy tribute to pay (15,000 talents), that he was compelled to lay his hands on the treasures of a temple in Eleusis, which cost him his life; for the people rose up against him and put him to death, B.C. 175. This appears to be the king of the north that is referred to in several verses of Da. xi., beginning at ver. 11.

4. Antiochus, surmounted Epiphanes, and also on coins Thres, was the one who beyond all the rest figured in Jewish history; not, however, as the friend or ally of the covenant people, but as their bitter and relentless enemy. In his youth he had been given by his father as a hostage to the Romans, but was released through the kindness of his brother Seleucus Philopater, who sent his own son in his stead. In the same year, B.C. 175, Seleucus himself was murdered by one Heliodorus, who seized upon the throne, but was speedily dispossessed by Antiochus. His sister Cleopatra, who had been married to the king of Egypt, having died, Antiochus laid claim to the provinces of Coele-Syria and Palestine. The raising of this claim led to a war against Egypt, which was prosecuted through four campaigns in those provinces during the years B.C. 171-165, and was at last carried into Egypt; but the Romans there interposed, and obliged Antiochus to desist. It was in the course of these campaigns for the conquest of Coele-Syria and Palestine, that he practised the cruelties upon
the Jews which are recorded in the books of the Maccabees, and which gave rise to the heroic strivings for independence that issued in a state of comparative, though but temporary freedom. Antiochus twice got possession of Jerusalem; but his insane attempt to extirpate the Jewish religion, and establish in its stead that of the Greek divinities, roused the national spirit against him, and his troops, under the command of Lysias, sustained a severe defeat. When hastening from the eastern parts of the kingdom to revenge this disaster, Antiochus died at Takeh in Persia, in a state of madness. There can be little doubt that he is the person specially referred to in several passages of the book of Daniel, chs. vii. 23; xi. 1 sqq.: which describes, prespectively, the violent and sacrilegious proceedings of a Syrian king against the covenant people and the sanctuary of God. He not only killed multitudes of the people in Jerusalem, but also suppressed the Jewish worship, and defiled the sanctuary by introducing into it the statue of Jupiter Olympia: so that for a time the adversary triumphed, and in the temple of God he exalted himself against what was there worshipped and adored.

5. Antiochus V., or more properly, Epiphanes, was the son of Epiphanes, a boy of nine years old when he succeeded his father, and he only reigned two years, B.C. 164-162. The government was more that of Lysias, who assumed the guardianship of the young king, than of the king himself, and for both the one and the other it soon came to an end: for, after various conflicts with the Jews and others, they fell into the hands of Demetrius Soter, of Egypt, who appeared as a claimant for the kingdom, and who was put to death by order of Lysias.

6. Antiochus VI., or more properly, Theseus, was the son of Alexander Balas, who claimed to be the son of Antiochus Epiphanes, and was killed in his efforts to make good his title to the throne. Nor did the son succeed in establishing his kingdom: for, though he had the support of Jonathan and Simon, the Jewish leaders, and also won the homage of the larger part of Syria, he was killed by Tryphon, who had professed to espouse the interests of the young king. This Tryphon was in turn killed by the next who bore the name and acquired the dominion, by the decision of:

7. Antiochus VII., or more properly, Sidetes, was a younger son of Demetrius Soter, and obtained possession of the throne in B.C. 137. The Jews, who had been zealous supporters of the opposite interest, suffered severely at his hands; and, after a long siege, Jerusalem was taken by him in B.C. 133. He did not, however, press his victory, but granted them an honourable peace.

Afterwards fell fighting against the Parthians. In the last chapters of 1 Macc. an account is given of the earlier transactions of this king's reign: but the history abruptly terminates. It is needless to proceed to the history of this race of monarchs farther, as it is little else than a history of civil broils and contentions, and the chief factors came greatly to be lost in contact with the affairs of Palestine, than those who belonged to the earlier half of the series.

ANTIPAS, a faithful martyr at Pergamos in Asia Minor, Acts 16:13; but we know nothing more of him. It may be questioned, perhaps, whether Antipas was the real name of the person referred to, and not rather an epithet indicative of the steadfast resistance he made to the evils and corruptions around him; for the word means against all; and possibly this, like the name Decimus in the next address, was a designation of character, not a proper name.

ANTIPAS HEROD. See Herodian Family.

ANTIPATER, a son of Hesod. See Herodian Family.

ANTIPATRIS, a city built by Herod the Great, and called after his father, Josephus, Ant. xvi. 5, 2; Herod. i. 21, 30. It is reported to have been built in the plain Caphasara: "the finest plain in the kingdom," well supplied with water, and having in its neighbourhood groves of large trees. Elsewhere the historian describes the site of this plain and city to have been not very far from the sea of Joppa (Ant. xiii. 15, 4, from which it was distant about 120 stadia. We learn also from Act. xviii. 31, that it lay on the road between Jerusalem and Cesarea, from which an ancient itinerary makes it distant 26 Roman miles. It has been ascertained that the ancient name Caphasala still exists in the plain where Antipatris stood, under the Arabic form of Kefasala, in the province of Nabatane. The Creeds erroneously identified the city with Arish, a place much nearer the shore, and the mistake has been kept up till comparatively recent times (Robinson's Researches, iii. p. 35).

ANTITYPE. See Type.

APES occur in Scripture only in connection with the merchant-ships of Solomon, which are said in their Tarshish-trade to have imported them among other rare productions, 1 Kings xii. 21, 22. The word employed for these in the original is the plural of "app, which appears in Samson and Mahalath as sopp, and in Greek as soppo, sappo, soppo. There can be no doubt that the word is rightly translated "apes": but as nothing is said of the particular species of apes referred to, of the countries whence they were brought, or the purposes to which they were applied, we do in it quite unnecessary to enter into the natural history of the animal. Nothing of importance could be derived from such an inquiry for the illustration of Scripture. As apes abound in Africa, and various species of them are indigenous to the countries which lie along the African side of the Red Sea, it is probable that they were obtained from some part in that region. It is certain that several classes were known to the ancients, and were chiefly derived from Ethiopia (Ess. viii. 88); specimen of them, with long tails, were exhibited in the games celebrated at Rome, both by Pompey and Caesar (Cesar. viii. 19; Solinus, De Ethn. They appear to have been chiefly prized as natural curiosities or monsters: and as such, in all probability, they were found among the importations of the Tarshish trade of Solomon. But we particulars are known to us beyond the fact of such importations.

APHARACHITES, the name of one of the sections of colonists brought by the king of Assyria to people Samaria, after the captivity of the ten tribes, 2 Kings xvi. Their original place and history are altogether unknown. Apharachites, in Ess. iv. 3, is probably but another form of the same name.

APHARITES appear to have been a distinct tribe from the preceding, Ess. iv. 5, but closely allied to them.

APHEK [strength: hence applied as an appropriate designation to a fortified town]. Three places, apparently, though not quite certainly, all distinct, are so designated in Scripture: one in the tribe of Asher, which at first the tribe was unable to get possession of.
APOCALYPSE.

APOCRYPHA, properly concealed or hidden, but from early times used as a designation of writings, which in a certain relation to the canonical Scriptures, while still they want canonical authority. It is not quite certain on what grounds the term came to be so applied, and various reasons have been assigned. The most probable account seems to be that it was, in the first instance, used to denote writings secret as to their origin and contents. Then, as the canonical Scriptures were the writings publicly read and appealed to as standards of faith and duty, those others were also denominated apocryphal, as being fitted for use in private, but not entitled to occupy a recognized place among writings strictly authoritative and divine. The word, however, even after a more extended application, and characterized writings which were of apostolic origin, and objectionable in character. It is now, and for long has been appropriated, by way of omission, to certain books that came into existence between the close of the Old Testament canon and the commencement of the Gospel dispensation. They are the two books of Esdras, Tobit, Judith, the gospel of Esther, Wisdom, Ecclesiastics, Baruch, the Song of the Three Children, the Story of Susanna, the Bel and the Dragon, the Prayer of Manasses, and the two books of Maccabees. These productions have come down to us only in the Greek language, and have no place in the Jewish canon. But they have existed from the earliest times in the Greek scriptures of the Old Testament, the Septuagint, and appear there interspersed among the other books, as if there was no essential difference between them.

This intermixture of the two classes of productions in the Septuagint proved to be an unfortunate circumstance for the views of the ancient church. The Greek-speaking Jews still had a memory of acquaintance with the Hebrew Bibles, and could thus easily distinguish between the Scriptures which composed the canon of inspiration and the subsequent additions. But comparatively few of the Christian fathers knew anything of Hebrew: they could usually go no nearer to the original than the Greek scriptures, and thus naturally fell into the mistake of putting the apocryphal, much on a footing with the canonical, writings. Portions, at least, of the one class, as well as the other were frequently read in the churches and books were read, whether strictly authoritative or not, went by the name of canonical, the term meaning, however, nothing more than that they belonged to the list of works adapted for use in the public worship of God. When the question was, what, in the stricter sense, were the canonical books of the Old Testament, the Apocrypha was not reckoned in earlier times—for example, in the enumeration of the Jewish Scriptures by Maimonides, or as given by Eusebius (Eccl. Hist., iv. 216), and by Origen, as also given by Eusebius (Hist. Eccl., 26). But the apocryphal writings gradually crept into use. The councils of Carthage in 397 and 419 prohibited any books from being publicly read which were not canonical, and at the same time included most of the Apocrypha among the canonical, specifying Judith, Tobit, Wisdom, Ecclesiasticus, the two books of Maccabees. Augustine exercised a profound influence at these councils, and unfortunately on this subject he was disqualified from want of Jewish learning, for being a safe guide. He seems, indeed, to have been perfectly aware that the apocryphal books were not included in the Hebrew canon, and in regard to some of them occasionally takes notice of the fact. But he does not on this account allow any exception against their sacred character; he quotes from Baruch as a genuine production of Jewish, in contrariety to some, who attributed it to his author (De Cir., viii. 32), and many, Tobit, Judith, the two books of Maccabees, the two of Enoch, Wisdom, and Ecclesiastics, as strictly authoritative productions, and the two latter as even worthy of being placed among the prophetic (De Proph. Christian., i. 13). Jerome in this contrasted favourably with Augustine, a distinction he doubtless owed chiefly to his more accurate learning. According to him, that alone is canonical which is given by inspiration of God; and though, as he says in his introduction to Judith, the church reads them as sacred, and some of the books of the Apocrypha, it is "only for the edification of the people, not to establish the authority of ecclesiastical doctrines." In the famous Prolegomena Galaticus he enumerates the twenty-two books of the Jewish canon, and adds, "Whatever is beside these, is to be placed in the Apocrypha and is to be read only for edification." Rufinus, his contemporary, was of the same mind, and expressly distinguishes between those books by which matters of faith are to be established, and others "not canonical, but ecclesiastical, mentioning various books of the Apocrypha, which the fathers wished, indeed, to be read in churches, but not to be produced for authoritative decisions in matters of doctrine (Epist. in Synod. Apoc. 26). The Benedictine editors of Jerome say, in their Prolegomena to his Translation (Op. vol. iii.), that the "apocryphal books were not for some time after the age of Jerome and Rufinus received into the sacred canon," quoting an old MS. of the Vulgate Bible in proof; and they affirm that the writings to which was assigned the weight of canonical Scripture, was constituted of such as composed the canon of Hebrew verity, in which the books called either apocryphal or ecclesiastical by the fathers were never reckoned. Now, however they add, to save their Catholic orthodoxy, that they have been received into the ecclesiastical canon without difference as to authority, they deserve equal regard with the other books from all the truly pious, who glory in adhering to the decree of the council of Trent respecting the canonical Scriptures.

The two great authorities of the Roman church having thus assumed different positions respecting the writings of the Apocrypha, different views continued to be set forth from time to time on the subject. Gregory the Great, treading in the footsteps of Jerome, clearly distinguishes between the apocryphal and canonical, as between the human and divine; when he cites from "holy Scripture," it is always the inspired books that he refers to (Morali in Job, viii. c. 28, v. e. 15); but when he appeals to the first book of Maccabees, it is coupled with an apology for making use of writings which have no proper authority, but are only for edification (ibid. xix. 15). Later writers are also to be
APOCRYPHIA

found at intervals expressing opinions at variance with their proper canonicity. Be it for example, in the eighth century distinguished properly between them and the sacred writings (Comment. in Apoc. iv.), and Nicolas de Lyra, in the fourteenth century, one of the great authorities of the Catholic church, refers to the distinction drawn by Jerome between canonical and non-canonical, but states that it had commonly been lost sight of, and represents the canonical as in all things superior to the Apocrypha. (P. in Tob., Art. 7.)

How, then it may naturally be asked, should the Roman church, in the face of so many conflicting testimonies, have elevated the Apocrypha at the council of Trent to a level with the inspired writings? It was certainly done in the face of one of her favourite maxims—"the unanimous consent of the fathers;" but this was counterbalanced by the desire of retaining the support which the Apocrypha yielded to some of the Roman tenets, and by determined opposition to the Protestants, who had unanimously excluded the Apocrypha from the canonical scriptures, though in certain quarters it was allowed to be read for edification. Roman ecclesiastics have sometimes endeavoured to give a modified view of the Tridentine council, by distinguishing between canonical of the first and canonical of the second rank, and holding that the decree of the council does not oblige one to assign the Apocrypha to a higher than the secondary place. But the language is too explicit to admit of such an interpretation, and hence it has never been generally recognised.

In regard to the question itself, whether the Apocrypha should be admitted into the Old Testament canon or excluded from it, the following may be taken as a brief summary of the reasons for maintaining the negative side:—There is, first of all, the historical argument against it, that it was not received as authoritative Scripture by those who had intrusted to it the formation of the Old Testament canon. Nor have the Jews at any period of their history put the apocryphal writings on a level with those of the sacred books. The Jews expressly distinguish them from the latter. While never to the Flora, and the Jewish authorities of later times, so far from showing any desire to exclude the Apocrypha merely, not unfrequently point to it as among the differences subsisting between them and Christian teaching, of course, Roman Christians, that they resist, while the others receive, as authoritative the apocryphal books. 2. There, then, is the entire silence of our Lord and the apostles respecting them. By these, the scriptures of the Old Testament are quoted with careless frequency, but never the Apocrypha. The Jewish canon just as it stood was recognized and sanctioned as the Word of God by the founders of the Christian church, and all not belonging to it was by implication excluded. For, the character ascribed to them by the Jewish scriptures was distinctive and peculiar; it neither was nor could be shared in by any other writings, otherwise a charge of unfaithful dealing in regard to the letter of Scripture must have lain against the spiritual guides of the Jewish people, which is never brought.

3. The writings of the New Testament stand in immediate juxtaposition with those of the Old, the commencement of the gospel history resumes the thread of the divine communications where the later prophets of the preceding dispensation dropped it; and, as if nothing of inspired matter came between, the first utterances of the New Testament, carry us directly back to what had been written in Malachi, and those who went before him. Ex. 22.

Equally striking is the apparent oblivion of the Apocrypha in the last book of Scripture—the Apocalypse—which gathers its imagery and language from all the earlier revelations of God, but takes no contribution from the writings composing the Apocrypha. 1. In these apocryphal writings themselves there is to be noted a general and marked deficiency as compared with the canonical Scriptures—a deficiency in respect to originality, respect to simplicity, and power. Nor have they, like the sacred books, any proper connection among themselves; they are without any regular plan or progressive order, but are simply an aggregate of human productions. And the difference in these respects between them and the canonical Scriptures is plainly indicated in the writings themselves; for the son of Sirach claims nothing higher than the merit of learning and wisdom—praise the learned, indeed, as in his day the highest class of educated men; and in 1 Macc. iv. 48, iv. 47, iv. 41, the period subsequent to the closing of the canon, to be regarded as a poor and depressed one, as compared with those that had enjoyed prophetic gifts.

5. They contain things utterly at variance with the proper character of a divine revelation—falsehoods, falsehoods, and errors of doctrine. Thus the angel in Tobit, who at first declares himself to be Raphael, had at the first given himself out to be Azarias, the son of Amen, the Great. Judith not only acts throughout a deception, but even professedly a great one, and makes use of her deceit in the most religious fashion. The two books of Maccabees contain various historical errors and contradictions—as in regard to Judas, who is said in the first book to have died in the 152d year, while in the first chapter of the second book he is represented as joining in a letter to Aristotle in the 118th year; so in regard to Antiochus, whom the first book represents to have died in Elymas, and the second to have perished in the mountains after having been repulsed at Perspolis. Then, there are the ridiculous fables of the fish in Tobit, chapt. viii.; the Jews professing to feed it; the dervishes taking the ark and altar to Mount Pisgah, and killing them in a cave; the king of Babylon, the Dragon, and, indeed, the whole story of Judith seem little else than a fable, as there is no period in the history of post-Babylonian times to which the transactions narrated in it can with any probability be referred. The value of alms, too, and the worth of human righteousness, are sometimes discredited in a style little accordant with the spirit of the Bible; and even the better parts of the apocryphal books have not a little heterogeneous matter mixed up with the good contained in them.

Upon the whole, therefore, there is ample reason, in a doctrinal as well as historical respect, to justify the Protestant churches in excluding the Apocrypha from the sacred canon, and to condemn Rome for receiving it. In the controversy also, which from time to time has been waged within the bounds of Protestantism, as to whether the Apocrypha should be bound up with the books of Scripture, it seems obvious that the grounds which decide the one question should also be held decisive of the other. For, whatever secondary or incidental benefits may be derived from the study of the apocryphal books as the word of man, they should, as a general rule, be placed in no such dangerous proximity to the Word of God. What is emphatically
The Book of God's revelation should stand alone in its sacredness before the world; so that none may be tempted to confound it with what neither possesses the same divine character nor is free from the infusion of human error and corruption.

"Apocalypse is, as stated in Herzog's "Library," regarding the last controversy of this description, "is indeed a weighty consideration; but if the more has been proved wrong, a thousand years' continuance would not make it right. And the charges preferred against the Apocalypse have not been satisfactorily answered."

APOCRYPHAL BOOKS, with reference to New Testament, as understood by the ancients, comprise various classes of writings: sometimes genuine productions, though not of apostolical authority, such as the Epistle of Clement, or the Shepherd of Hermas; more commonly spurious productions, like the Protoevangelium of James, the Apostolical Constitutions, the Preaching of Peter, &c., falsely assuming the name, or pretending to represent the views and sentiments of the founders of the Christian church; and sometimes also the dangerous books composed by Gnostic speculative and heretical teachers, with the view of propounding their tenets. Unique weight was occasionally attached to certain of these productions by some of the fathers of the Christian church, and the spurious have sometimes been considered as genuine; but no serious attempt has been made to exalt them to the rank of sacred Scripture, although the things contained in some of them have been held by Romansists for apostolical traditions. But we are not called to any investigation of this point here.

APOLLO, a city of Macedonia, in the district of Magnesia, and somewhere about 30 Roman miles from Amphipolis. Paul and Silas took it on their way to Thessalonica, from which it is distant about 30 Roman miles, A.D. 51. They appear to have made no stay in it.

APOLLO, a Jew of Alexandria, who took a prominent part in the vindication of the truth and cause of Jesus. He is first mentioned in Acts xxii. 24, where he is described as a gifted and persuasive orator, and mighty in the Scriptures. He had come to Ephesus, probably about A.D. 50, for what specific reason is not stated; but when there he gave evidence at once of his real character and zeal of his zeal in the work of the Lord, by holding disputations with his countrymen in the synagogue. He had been instructed, we are told, in the way of the Lord before coming to Ephesus, and "spoke and taught diligently the things concerning Jesus" (for the correct reading is in ver. 25). Yet his knowledge of these things was still imperfect, for he knew, it is said, only the baptism of John. It is not quite certain, however, how much of defect is indicated in this statement. It cannot well be understood as importing simply, that he knew only of John's testimony respecting the immediate approach of Messiah, and his baptism of repentance as a preparation for it. For such knowledge had been far too limited as a basis for controversial discussion, and diligent teaching of the things concerning Jesus in the synagogue. The probability rather is, that he was acquainted generally with the facts of Christ's history, and was penetrated with a conviction of his being the Messiah promised to the fathers; but was still ignorant of the proper results of Christ's mission, in respect to the gifts of grace provided for his people, and the new constitution of the divine kingdom in him. That it was something more than a merely reformatory work, which Christ came to accomplish; that not repentance alone, but remission of sins also was now to be preached in his name; that in him the whole of the typical economy had found its completion, and a new order of things, with its appropriate ordinances, and manifold endowments of the Spirit suited to them, had been instituted—this Apollo had yet to learn when he came to Ephesus, although he knew enough to make him a formidable opponent to his unbelieving countrymen. But in Aquila and Priscilla, recent converts of St. Paul, he met with more enlightened believers, who were at once able and willing to instruct him in the way of the Lord more perfectly; and when he had received the full instruction he set out for the regions of Asia, which for the present were deprived of the benefit of Paul's ministrations. There he laboured for some time with great success, especially among the Jews, whom, it is said, he mightily convinced, A.D. 52; and at Corinth the impression he made was so deep, that a party began to form themselves under his name. This, along with other schismatical courses of a like kind, the apostle rebuked in his first epistle to the Corinthians, but he gives to Apollo the honour, confided in such a ministerial calling, with the General's labour, as watering the seed which himself had sown. Not only so, but as a proof of the confidence he had in his teaching, and of the benefit he expected it to yield to the church, he urged Apollo at a later period to return again to Corinth, after the divisions in it had been rebuked, and, as he might reasonably hope, were likely to be healed, A.D. 54. Apollo, however, declined, probably from a feeling of dislike at the discussions which his former presence had in some degree occasioned. The only other notice we have of him is in Titus iii, 13, from which it would appear that he had been labouring in Crete. An ancient tradition has represented him as ultimately going back to Corinth, and becoming settled pastor or bishop of the place, but this rests on no good authority. His appearance in the Christian territory, and the sphere he occupied there, must be regarded as somewhat peculiar. He took a kind of independent position, while still he got his more special instruction not from an apostle, but from two converts of an apostle, and after getting this, he does not seem to have felt himself called to plant churches, but gave himself, though not as an ordinary assistant to the work of carrying forward what Paul had begun. Such he probably saw to be the sphere of Christian action most suited to his powers and advantages; and there can be little doubt, that in cleaving to it as he did, he nobly served his generation according to the will of God.

APOLLONIA, a city of Macedonia, in the district of Magnesia, and somewhere about 30 Roman miles from Amphipolis. Paul and Silas took it on their way to Thessalonica, from which it is distant about 30 Roman miles, A.D. 51. They appear to have made no stay in it.

APOLLOPY [diapopy], applied as a proper name to Satan in Rev. vi. 11. (See Devil.)

APOSTERY [apostasy], properly and generally, from the true faith and worship of God. The term is applied in an emphatic manner to a great and general defection in the Christian church, by St. Paul, in 2 Thes. ii, 3. (See Antichrist.)

APOTHEOSIS [Gr. apthēosis], one sent forth with any special message or commission. So it is used in the 8th century, 1 K. xvi. 8, is. xxi. 2, and in a few passages also in the new Testament, Jas. iii. 16, where our Lord says generally "the apostle (person sent) is not greater than he who sent him;" and Rev. xvi. 15, Rev. xx. 27, where persons
deputed by churches on special errands are called *their* apostles, or messengers. These are too often loosely confused together, but the name in its more distinctive and peculiar sense, as descriptive of one holding office in the Christian church, was applied only to those who were Christ's ambassadors—his ambassadors in the stricter sense—his chosen delegates to disclose his mind to men, and settle the affairs of his kingdom upon earth. Under him they occupied the highest official position in the church, and while they had one thing in common with ordinary ministers of the gospel, their more distinctive characteristics belonged exclusively to these backs.

1. They stood alone in respect to the manner of their appointment: it came from without, direct from Christ himself, while in all other cases the appointment of rulers was to spring up from within the church. The original twelve were all called and designated to their office by Christ, while still no organized society or church in the ordinary sense existed. When one was to be ordained in the room of Judas, the company of disciples did nothing further than choose two from their number who had the natural qualifications required for the work; but let the actual selection in the hands of the Lord be decided by lot, Acts 1:26. And Paul once and again points to his immediate designation by Christ as the primary and most essential element in his title to the apostleship, Gal. 1:1; 2 Cor. 11:13, 15. He repels the question as plain to indicate, that if he had not received his calling from Christ he could have had no right to the place of an apostle. And this necessarily arose from the proper destination of the apostles, which was, in the New Testament, to be the historic and organic establishment of the Christian church. It was their part to form and organize the society of the faithful; and consequently they must themselves have a prior existence in their official capacity: they must hold directly, not of the church, but of Christ. It is otherwise with the ordinary ministry; the Lord bestows the gifts necessary for its exercise, but it is the part of the church to consecrate the bestowal of the gifts, and call those who have received them to the work; so that "the ministry does not sustain the church, but the church sustains the ministry." The number of those of the apostles is a sign of their singular and special calling, as contrasted distinguished from the regular and permanent officers of the church. Their number is a fixed one, the twelve so fixed, doubtless, with reference to the twelve tribes of Israel, that the several constituent parts of the covenant people might see themselves represented in the apostleship. Not only was this historically the original number of the apostles chosen by the Lord, but literally also it continued the same: and in the apocalyptic vision, when the church presents itself to view in its perfected condition as a glorious building, its walls appear resting "on twelve foundations, which had on them twelve names of the twelve apostles of the Lamb," Rev. 21:12. In reality, after the calling of Paul to the office, there were thirteen in the office; possibly as in Old Testament times there were thirteen tribes after the elevation of two of Joseph's sons to the rank of separate tribal heads, though twelve remained still the ideal number. But this, again, distinguishes the apostles from all the aiding rules of the church, who require to be progressively multiplied, as the church itself grows in extent. 3. The distinction is equally marked in the power and authority that belonged to the office. The apostles were authorized to
rise, and agencies were employed, which, in a manner combined the apostles to extend their operations, and go to some distance from Jerusalem. The fruits that sprung from the dispersion attendant on the death of Stephen, the labours of Philip in Samaria, the message from Cornelius, followed immediately after by the conversion and missionary labours of Paul, contributed, step by step, to give the truth of the gospel a wider diffusion, and to call forth the apostles to superintend and direct its establishment in different regions. As these operations in the foreign field increased, the presence of the apostles elsewhere than at Jerusalem must have been more frequently required; and though we cannot attach much credit to the traditions which have been handed down respecting the several countries to which they are said respectively to have carried the gospel, there yet can be no reasonable doubt, that most of them, before they died, had travelled into other lands, and contributed to plant in them Christian churches. We know for certain of James connection with Asia Minor, of Peter with Babylon, of Paul's with the regions of the West; and though similar information has not reached us concerning the rest, we may justly conclude that their zeal led them severally to take part in the great outward movements for the diffusion of Christianity. The term APOSTLE is once, though only once, in Scripture applied to our Lord; in He. iii. 1 he is called the "apostle and high-priest of our profession." It merely turns into a personal designation the idea of his being the One emphatically said by the Father to reveal his mind and accomplish the work of reconciliation, comp. Jn. iv. 24, 25, 26.

APPLE. [See Dress.

APPLE-FORUM, or Forum-Appli, a market-town on the Appian Way, at the distance of 43 Roman miles from Rome. It is understood to have derived its name from the Appian Chalms-Circus which constructed the Appian Way, somewhat more than three centuries before the Christian era. It grew up to be a considerable town, and enjoyed municipal privileges. From the account of Horace (Sat. i. 5.) it seems to have been the usual resting-place of travellers, at the close of the first day's journey, on the way from Rome to Brundisium. And standing, as it stood, on the border of the Punic Marshes, where travellers commonly entered on a canal that extended to near Tarracena, it became very much a town of boatmen and innkeepers. The only notice of it that occurs in sacred history is in connection with St. Paul's journey to Rome after his shipwreck. He was met on his way at Appii Forum by certain brethren from Rome, Ac. xxvii. 15, who had somehow got intelligence of his approach. He appears to have made no stay in it. The place has long since fallen into total decay, and its site is only marked by certain ruins, which are found on each side of the road, and by the forty-third milestone, which still keeps its place.

APPLE. No word is more loosely used than this and its equivalents in various languages. For instance, the Romans called almost every kind of globular fruit pomum, apples, pears, peaches, cherries, &c., and even walnuts excepted (see Fructuus Lexicon); and we ourselves speak of love-apples, earth-apples, oak-apples, pine-apples, when we mean the tomatum, the tuberos root of the bunium, the spongy exocarpe which grows on the leaves and branches of the oak, or the most exquisite of all fruits, the Peruvian amanassa. Like the Arab, who apply the name indiscriminately to the plum, peach, and apricot, as well as to the true apple, it is probable that the Hebrews employed theirアプリ Graec. in a wide and comprehensive way to denote any round and fragrant fruit—the root being עשה, "to breathe;" but it may be questioned whether they had much acquaintance with the true apple, the パラマウダス of Linnæus, which is a native of more northern latitudes. In his account of Alexander Jannceus, Josephus tells us, "His own people were seditions against him; for at a festival which was then celebrated, when he stood upon the altar, and was going to sacrifice, the nation rose upon him, and pelted him with citrons; for the law of the Jews required that at the feast of tabernacles every one should have branches of the palm tree and citron tree" (Antiq. book xiii. ch. 15). This passage shows not only that the "thick" or unbranched tree of Ac. xxiii. 10, suggested to Jewish minds the citron, but it also proves how planted in the Holy Land was the citron tree, when every worshipper could be furnished with a living and fruit-haden branch of it. Nor can there be any reasonable doubt that the タップリュア or "apple" of Scripture is the citron, which, besides its former abundance in Palestine, admirably bears out the allusions of the sacred writers. The citron, or キトラメデー so-called because it was from Media

[17.] Citron—Citrus medica.

that the Romans first received it—belongs to the natural order of Aurantiaceae, a delightful group, including the orange, the lime, the lemon, and the shaddock. With its dark, glossy, larch-looking leaves, its evergreen branches, often bearing simultaneously ripe fruits and newly opened flowers, and thus vouchsafing to the pilgrim who rests in its deep shade the twofold refreshment of a delicious balm and a fragrant breeze, the citron may well claim pre-emminence "among the trees of the wood," ch. ii. 2.

"As the citron tree among the trees of the wood,
So is my beloved among the sons:
I sat down under his shadow with great delight,
And his fruit was delicious to my taste."
In our own climate on a summer's day the fragrance of a flowering orange or citron tree, wafted through the open casement or through the door of a conservatory into a cool apartment, is one of those exquisite visitations which, being concomitants of life, and in their various forms, so greatly increase the happiness of the present, and are to the memory evergreen:—and describing a fairy-like garden, the traveller says, "It was passing pleasant to stroll along these paths, all shadowy with orange trees, whose fruit, like lamps in a night of gloom," hung temptingly over our heads. The fragrance of large leafs of roses mingled with that of the orange flower, and seemed to repose on the quiet airs of the calm evening. In the midst of the garden we came to a vast pavilion, glittering like porcelain, and supported on light pillars, which formed cloisters surrounding an immense marble basin, in the centre of which sparkling waters rushed from a picturesque fountain. Through the clear depths of the water shone sheets of gold and silver fish."—Warburton's 'Cromwell and Crom.' We need not say that the apple tree is by no means remarkable for the depth or deliciousness of its shade.

Abounding in malice and citric acid, the juice of the orange and its consorts is one of the most agreeable antidotes which the Bountiful Creator has provided against the exhausting thirst and injeint fever of sultry climates. A settler in the torrid swamps of the Amazon will devour a dozen oranges for his morning meal ('Finger on the Amazon', in the "Home and Colonial Library"), and in tropical regions such acidulous fruits are invaluable on account of their anti-febrile virtues. These were doubly well known to the Hebrews, and, in common with all antiquity, they greatly prized the pleasant pungent colour emitted by the rind. Macrobius speaks of "citrus vestis," showing that it was usual to keep citrus in warm places for the sake of their perfume; and, like the modern oriental ladies, whose exquisite veins at the centre of our country two or three centuries ago an orange was so commonly used as a scent bottle, that it may often be seen in old pictures of our queens and princesses. It was also believed to have a disinfecting power; and during the plague of London, people walked the streets smelling at oranges. In keeping with these medicinal and restorative attributes of its order, we find such expressions in the Song as:

"Thy nose with odours,
Support me with strong;
For I am faint with love."—Ps. lii. 3.

"The smell of the bough of citrus:"—Is. viii. 8.

Understood as belonging to this beautiful family there is a peculiar felicity in the comparison, "A word fitly spoken is like citrus of gold in savers or baskets of silver."—Prov. xxiv. 31. The famous golden apples which grew in the gardens of the Hesperides were unquestionably either citrus or oranges.

The late amiable and accomplished Lady Calcutt, who compiled, and of which I have the honour of possessing a Scripture Hezela, but who will by no means give up the apple as one of the trees of the Bible, mentions that, as the modern Jews still use citrus at the feast of tabernacles, "in London considerable sums of money are expended in importing them of the best kind, for the purpose. They must be without blemish, and the stalk must still adhere to them. After the feast is over, the citrons are openly sold, and the money produced by the sale is placed in the common treasury, as part of the provision for the poor of the congregation." Their anxiety to obtain them with the stalk still adhering, is no doubt a fainit effort to secure the "thick" branches and "boungs of goosey trees" mentioned in Le. xxiii. 10.

In our own country there is a large consumption of the various species of the citrus family. The apple citron itself, with sugar and water, furnishes an agreeable re-instant beverage; its rind and pulp are candied, and converted into sweetmeats, and its essential oil is extensively employed in perfumery. Of the juice of lemons and limes, until of late, thousands of gallons were yearly required for our navy, where it greatly contributed to arrest the ravages of such scurvy diseases as last century often converted a ship of war into a floating hospital; and in the form of crystallized citric acid, it is still indispensable. For oranges, such is the demand that it was calculated that in 1851, as many as 2,712,258 were brewed for home consumption—an estimate, however, which lemons are included.

(Petiver's 'Materia Medica'; M'tallic's 'Dictionary of Coiumcts.')

The apple, properly so-called ('Pycrus malus'), is now cultivated in Palestine. In the month of March, Schu- bert found the country around Bethlehem and Hebron embalmed with blossoming fruit trees, amongst which he observed the apple, the pear, and the apple 'Drake in das Magdalen.' It is not unlikely that it was first introduced by merchants from Western Europe. At all events, the apple does not occur native in Palestine, like its parent, the endive, in our own heath-rows. The amelioration of this unprofitable plant, and its gradual elevation into the Newtown pippin and the rosettes of Normanby, are amongst the most won- derful triumphs of agricultural skill, and are significant examples of the rewards with which a bountiful Creator is ready to crown industry and perseverance. The London Horticultural Society's Catalogue enumerates 1,000 varieties of apple as now known in Europe and America, and in his elaborate Brench Pomolog (1851), Mr. Robert Herr describes 912 sorts as more or less cultivated in Britain.

Although it is so usual to speak of the forbidden fruit of paradise as an "apple," we need hardly say that there is nothing in Scripture to indicate what kind of tree was "the tree of the knowledge of good and evil." But in the fabled "apples of discord," and in the golden apple which Paris gave to the goddess of love, thereby kindling the Trojan war, it is not probable that the primaeval tradition appears of "the fruit of that forbidden tree, whose moste taste Brought death into the world, and all our woe."—Ps. iv.

APPLE OF SODOM is a name given to a fruit growing on the shores of the Dead Sea. Josephus says that the ashes of the five cities "still grow in their fruits," which have a colour as if they were lit to be eaten, but if you pluck them with your hands, they disintegrate into smoke and ashes."—Graec. hist., viii. 44. Fantastic as is his theory, the latter portion of his statement is by no means fabulous. At Ain Jidi, Professor Robinson found several specimens of the tree, from ten to fifteen feet high. The fruit greatly resembles externally a large smooth apple or orange, hanging in clusters of three or four together; and when ripe is of a yelllow colour. It was now (May) fair and delicious to the eye, and soft to the touch; but on being pressed
AQUILA

or struck, it explodes with a puff, like a bladder or puff-ball, leaving in the hand only the shreds of the thin skin and a few fibres. It is indeed filled chiefly with air, like a bladder, which gives it the round form, while

in the centre a small slender pod runs through it from the stem, and is connected by thin filaments with the rind. The pod contains a small quantity of fine silk with seeds. The Arabs collect the silk and twist it into matches for their guns; preferring it to the common match, because it requires no sulphur to render it combustible." - Biblical Researches, 24 edit, vol. i. p. 523. See also Ilive and Mangles' Travels, ch. viii. This would appear to be the Aspia giptrata (Linn.), which is described and figured by Prosper Alpinus, under the name of the "Balh of assess." - Hist. Nat., Egyptian, Engl. Ed. 1755, pars 1. 43.) [211]

AQUILA and PRISCILLA, husband and wife, not to be supposed to be the same persons who, as appears from the narrative, Priscilla is the diminutive of Priscus, which indeed was the proper name of the spouse of Aquila, and in all the better authorities is the name actually found in Ro. xvi. 3, as it is also in 2 Ti. iv. 19: but Priscilla seems to have been more commonly used by way of familiarity or endearment. And as she is commonly named first, it is natural to suppose that she was, if not actually the first convert of the two (for that can only be matter of conjecture), at least the most active and devoted believer. When the two are first mentioned in the several narrative, it is in the character of Jews, who had been driven from Rome by the decree of Claudius witnessed by Suetonius, Claud, c. 258, which compelled Jews, on account of certain disturbances said to have been raised by them, to leave the city. Aquila and Priscilla took up their abode at Corinth, and were found by the apostle Paul there, on the occasion of his first visit to the city, Ac. xvii. 2. It seems not to have been a common faith, but rather a common occupation, which first brought them together that, namely, of tent-makers; for Aquila is simply designated a Jew of Pontus, and as a Jew an exile from Rome, not as a believer in Christ, when Paul joined himself to the household, and wrought with them at the tent-making. But Aquila and Priscilla soon became among his most devout converts; and in his first epistle to the Corinthians, he sent a salutation, not only from Aquila and Priscilla (who were then with him), but also "from the church in their house." Being at Ephesus, when Apollos first appeared there, they proved of eminent service to him by the fuller instructions they were enabled to impart to him in the Christian faith. Ac. xix. 29. Further on still, when Paul went his epistle to the Romans, he sends one of his tenderest salutations to Aquila and Priscilla, whence they may fairly draw that they were not only members of the church, but also "having for his life laid down their own necks." Thus, and by which appear to have again left Rome, for in the second epistle to Timothy, etc., a salutation is conveyed to them as in the immediate neighbourhood of Timothy, who was at the time sojourning about Ephesus. Possibly their reception of the Christian faith rendered it somewhat difficult for them to earn a livelihood, or even to carry on their trade in peace; and this may have necessitated frequent changes in the place of abode. But whether such or not, there can be no doubt that they were in private life among the stanchest adherents in early times of the cause of Jesus, and contributed not a little, by their exemplary conduct and self-sacrificing zeal, to aid its propagation in the world.

ARABIA (Heb. הָאָרְבָּא, from מַעֲרָבָא, an arid, destitute tract), the name of an extensive country of S.W. Asia, between 12° 55' and 35° 45' N. lat., and 55° 55' and 90° 55' E. long. As at present known, it is bounded, N. by Palestine and Syria; E. by the Euphrates, the Persian Gulf, and the Arabian Sea; S. by the Arabian Sea and the Sea of Bab-el-Mandeb; and W. by the Red Sea and Egypt. Greatest length, from its Egyptian frontier to the Arabian Sea, nearly 1700 miles; greatest width, 1100 miles; area, about 1,100,000 sq. miles. A range of mountains runs nearly south-east from the Dead Sea to the Sea of Bab-el-Mandeb.

Owing to the difficulties in the way of a complete exploration of Arabia, we still remain imperfectly acquainted with it. Travellers have but partially penetrated a short distance from the coast, and the only European who has as yet crossed the country from sea to sea, is Captain Sadler, who, in 1819, proceeded from El Kaff, on the shores of the Persian Gulf, to Darraveh, and thence to Yemmen, on the Red Sea. Notwithstanding the deficiency of precise observations, we
know that Arabia has no considerable, and scarcely any permanent rivers or lakes, and that taken collectively it is a dry waste of mid wilderness, naked rock, rough stones, and shifting sand, with occasional green spots and cultivated valleys, which, however, bear but a small proportion to the sterile wastes. The desert of Ahlaf, waves of sand, N. of Hridraman, is of a peculiar character, swallowing up everything which falls into it. The Barun von Wrede threw into the sand a weight with sixty fathoms of line attached to it, and saw the whole disappear in five minutes. The southern desert does not possess a single fountain of water, and there are no rivers or perennial streams throughout the continent. The sandy plains called the Thaum have been left by the retiring of the sea, as well as the sands of the interior, producing the same plants as in North Africa, and which form food for the camel. The Thaum are occasionally relieved by wadis or dâys, with little streamlets among the hills; and there are beside wells or watering stations carefully preserved, the tanks being often built of stone. Water is the most valuable property to the Arab, and the preservation of a well has often saved a corpse and civil wars. The desert of Damascus, the desert of Arabia Petraea, the desert of Petra, and Arabia Deserta, where watered or cultivated, and the valleys in the mountains are abundantly fertility.

This country was long distinguished into two parts: Arabia Deserta and Arabia Felix. To the Bedouy, the great Alexandrian geographer, added a third district, determining the north limit, which he named Arabia Petraea. Maucass in (Deor) considers that these districts never had existence among the Arabs themselves, and that the ancient Arabic divisions of the country are as identical as the people and the language with those existing at the present day. The Arabia of the Hebrews included only the tract between the Dead Sea and the Red Sea, known as the peninsula of Mount Sinai, though the term Kedmon, "the East," probably referred to Arabia Deserta. Euenrias, and other ancient authors, considered as a part of Arabia the cities beyond Jordan, and of what they called the third Palestine. To these we may add yet another, namely, the desert between the Nile and the Red Sea, strait, v. i. c. 29-39, which by the ancient writers, is always called the Arabian Desert, while that on the west of the Nile is called the Libyan Desert.

1. Arabia Deserta lay to the N., and was bounded, E. by the Esplains, and W. by the mountains of Gilgal. It included the northern part of the elevated table-land known at the present day as Nodjedj and El Alau, and of the surrounding belt of plain country called Gare or Tahmam, which varies in width from one to two days' journey, to less than a mile. The hills of Oman form the east shoulder of the table-land, and the plains of El Alau terminate its inclination towards the Persian Gulf. The characteristic features of this table-land are extensive deserts of moving sand, with a few morasses and their occasional palm tree and spring of brackish water. Jordan most truly describes the desert, claim Tahmor or Palmyra was on the north-east frontier. (1811.)

2. Arabia Felix, or the Rock, so called from its city Petra, which see; the Sidi of Holy Writ, 281 xvi; 1814, is now called Hagar or Hadjare, which signifies stone or rock, the peninsula between the gulfs of Suez and Akabah, and bounded N. by Palestine and Egypt. The modern heart of Syria, the desert of Mount Sinai, the scene of the wanderings of the tribes of Israel, was nearly identical with the Arabia Petraea of Ptolemy. It comprehended the Syrian desert, the countries of the Oasis, Mosques, Esdrasites, Nabatanea, and around the southern coast of the Dead Sea to the Red Sea and Egypt, the Hixites, Amalekites, Midianites, and the desert of Mount Sinai. In this district were situated Kadish-Sarlena, Hizan, Replahin, Ezion-geber, Rithimim, Oloth, Arad, Hebron, etc., and
Mounts Sinai and Hor. The chief characteristics of Arabia Petraea are wildnesses of rocks and craggy precipices, interspersed with narrow defiles and innumerable sandy valleys, many of which are nearly as barren as the rocks. The valley of the mountain range El Hagh affords time springs and excellent pasture. That of Wady Khes, supposed valley of Kishmain, near Jobel Mousa, is described as most delightful; and Wady el Sheikh, and its continuation Wady Feiran (Pto- cass, Su. xxiii. 2), present a succession of gardens and date plantations, almost every one of which has a well.

About thirty miles S.E. of Ayoun Mousa (the fountain of Moses), is the well of Hazawrah, the Marsh of Scripture; and about six or seven miles S. of this is Wady Gurnahel, supposed to be the Elah of Moses. Those parts of the country remote from the ocean are rocky and mountainous. The southern coast is a wall of naked rocks, with here and there a few sandy beach totally devoid of vegetation. The mountains, brown and bare, rise one behind another to the height of 1000 or 1500 feet.

Climate. The climate of Arabia resembles greatly that of North Africa, varying according to the elevation, soil, and proximity to the sea. It has its dry and rainy seasons: in the mountains of Yemen showery weather prevailing regularly from June to September, and in the east, in Oman, from November to February. The neighboring plains are rarely visited by rain. About the period of the summer solstice the deserts suffer from the fearful blast known as the siboun or hot poison wind from the south, called by the Turks sand-mayd. 

Mammalogy. Although at present there are neither gold nor silver mines in Arabia, there can be little doubt that Yemen once yielded gold. There are some iron mines to the north of Yemen. The oxynx and an inferior description of camel are also found in the same district. The other minerals are basalt, blue alabaster, and several kinds of spars and schistose (Niobite).

Botany. Among the vegetable products are the manna of commerce, mintages, dates, 2 Ch. xxx. 5, cocoa and fan-leaved palms, banana, sugar cane (Ariran), tamarind, coffee, the cotton tree, various hard woods, melons, Sax. x. 5, and pumpkins, all of which are indigenous, or have grown in the valleys from the earliest ages; with these, grow lavender, wormwood, jasmine, and other scented plants. Likewise the fig, vine, pomegranate, orange, lemon, quince, plantain, almond, &c., are cultivated, apricot, acacia vera, castor-oil plant, soma, white wily, also, Ps. xee. 7, sesame, all kinds of grain, tobacco, indigo, and different dye herbs, with numerous sorts of fruit and vegetables. To these products are to be added spicery, balsam, myrrh, &c. xxii. 25, be sides frankincense, Ex. xxii. 25, and many other aromatic gums.

Zoology. The most remarkable of the domestic animals are the camel, the horse, the ass, Ge. xxiii. 15, 16, 17, 19; in, xxiv. 19, 25; and bread-tailed sheep, 2 Ch. xix. 11. There are also humped oxen, like those of Syria and the goat. The horses are of two kinds, those used for the purposes of labour, and the true Arab horse of the desert, descended, they say, from the breed of Solomon, and of which they pretend to have preserved the genealogy unbroken. This breed is not by any means numerous: Burckhardt supposed that throughout the country the number did not exceed 50,000. Of the two varieties of ass, one is peculiarly strong and courageous, and most valuable in travelling. The beasts of burden are oxen, mules, 281.
spring from killing a camel which had drank at a for-

bidden spring, and raged many years, during which

nearly all the principal men of the tribes engaged were
cut off. Nebuchadnezzar the Babylonian was the only true
Arab—the "wild man" fulfilling his destiny, &c. &c. 

The Arabs were from 29 to 30 feet long, and not more than 6 or 8 feet

high. They are of goats' or camels' hair cloth, and black or 
brown in colour. (C. A. Dilly, Nat. Hist. v.) Each tent is 
divided into two parts, one of which is for the women. When 
encamped, the tents are arranged in a ring, the meshes

within serving as a pen for the cattle. The Arab of the desert

has never been subdued by any conqueror, the most ancient and

powerful tribes at once retiring into the desert when attacked by a

foreign enemy. (Dilly.)

The Arab of the towns, in consequence of commerce and of

intercourse with strangers, has lost many of his peculiar traits, and

his character is much deteriorated, being not only dishonest, but deceitful

and untruthful.

Religion. The Arabs seem to have regarded Mecca

and the Kaaba, or Sama, with holy feelings from the earliest
times. Mecca is asserted to be the spot where Ishmael was saved, and where 
Hagar died and was buried; and the sacred Zemzem is believed to be the 
well pointed out by the angel. The Mahometans also assert that the Kaaba was built by Seth, of stone 
and clay; and, being destroyed by the deluge, was re-

built by Abraham and Ishmael. 14000 angels are being ap-

pointed to guard it. In religion, the male of the Arabs

were pure Sabaeans, were dressing up God, and regarding

the sun, moon, and stars as subordinate intelligences. In

course of ages this religion became less pure; immensurable angels were admitted into their worship; 300 being

enshrined in the Kaaba as tutelary guardians of the Arab

year; other deities were gradually added, and even the Virgin Mary with the infant Jesus was carved

on one of the pillars of the Kaaba as an object of adoration.

Other religions were also established, until, at the

tIME OF THE BIRTH OF MAHOMET, A.D. 570, THE PEOPLE

were nearly equally divided into Sabaeans, Jews, Mag-

dians, and Christians. Arabia became united in the

Mohomedan faith, A.D. 622.

History. The Arabs have a variety of traditions re-

specting Abraham, Moses, Jethro, Solomon, and other

Scripture personages; but we have no knowledge of any

perfect history of the country; although a few fixed

periods have been ascertained which would be of use as

data for comparison. In the fourth century A.D., a king

of Yemen embraced Judaism and persecuted the Chris-

tians, putting several thousands of them to the sword.

A.D. 632, the successors of Mahomet removed the

seat of the empire from Medina to Damascus, and thence, by Al Mansur, A.D. 768, to Bagdad, where

it remained until the taking of the city by Henry, grandson of Josaph, Khan, A.D. 1250. Under Caliph

Harunn al Rouschid, A.D. 754-79, Al Anam, son, and

Al Mamoun, 813-83, the Arabs rose to great

power, and attained such high literary and scientific

excellence, that the court at Bagdad became the centre of

learning and civilization at the darkest period of Euro-

pean history. The ambassadors and agents of Al Ma-

moun had orders to collect the most important books that

could be discovered; and the literary relics of con-

quered provinces were laid at the feet of the throne as the

most precious tributes. The caliphs disseminated learning

throughout their whole dominions, first in Africa, where

they built many universities, and then through Spain.

To the Arabs we owe the system of arithmetical char-

acters now in general use; and in astronomy, chemistry, 

algebra, medicine, and architecture, they were unequalled.

It is worthy of remark that, numerous as are the

beautiful specimens of Saracenic architecture of the

middle ages in the countries conquered by the Arabs,

no remains of the period are found in Arabia itself.

Notwithstanding the rapid and extended conquests of

the Arabs, Arabia their mother country has always

escaped being conquered in turn. She has only suffered

two revolutions since the time of Mahomet, both of a

religious character. The first—the objects of which were to alter the ceremonial, rescind the prohibi-

tion of wine, and prevent the holy pilgrimages—was

headed by Emran, A.D. 899, and desolated the country

for more than sixty years. The second, at the begin-

ning of the last century, to reform the abuses that had

encroached upon the pure doctrines of Mahomet, was

headed by Abd-el-Wahab. The Wahabee doctrine

made great progress, and at the beginning of the present

century both Mecca and Medina were in the hands of the

Wahabees. In 1813, Mahomet Ali conquered and 

expelled them from the western coast; but the sect is

still extensive at Nodjedj, though its power and num-

bers are on the decline.

The present population of the whole of Arabia has

been estimated at between 13,000,000 and 12,000,000, but the data are quite uncertain.
ARABIC LANGUAGE

Manufacturers and Trade. - Cunipfordi was known to the Arabs at least a century before it appears in European history; and we owe to them the introduction and cultivation of the sugar-cane. The mechanical arts, however, are at the lowest point with them, all handiwork occupations being esteemed as degrading. The Beduins know little else than the tanning of leather and the weaving of rough fabrics; they have a few blacksmiths and saddlers. In Yemen there are workers in glass, gold, and silver; but the artificers in the precious metals are all Jews and Romans. Although the pearl beds in the Persian Gulf yield a considerable revenue, and the fisheries on the south coasts of Arabia collect an abundance of both mangelg and tunab-skill, it is now known that the valuable commodities anciently supposed to be the produce of Arabia, were imported from India, Caramania, and elsewhere. Aila was the ancient centre of traffic between India and the Red Sea, and Gherra, on the Persian Gulf. The transit trade enriched Arabia until the passage round the Cape was discovered; but steam navigation has restored the ancient route for travellers, and the railway and the telegraph may yet revive the commerce of the country.

Of all nations, the Arabs have spread farthest over the world, colonies being found in every region from the Sengal to the Indus—far the Emphriates to Malacca. (Ritter, **Ethnol.**, th. ii.). Throughout their wanderings they have preserved their language, and peculiar manners and customs, many being precisely the same at this day as are described in Scripture, demonstrating the stationary nature of the usages and habits which form the general character of the East (Labbé), and rendering an intimate knowledge of this people essential to the biblical student; while their language, being closely allied to the Hebrew, affords a most important aid in illustrating Holy Writ. (Heb. Gen. Exod., Deut., Lev., Josh., Jud., Ruth, 1. Samuel, 2. Samuel, 1. Kight, 2. Kight, Niese, 1. Kings, 2. Kings, Neuburger, 1. Chronicles, 2. Chronicles, Neuburger, 1. Esra, 2. Esra, Neh., Sir., Job, Ruth, Esth., Dan., Ne. of the Bible, Gage, Labbé, Johnson, Crichton, Niebuhr, Niebuhr, Niebuhr.)

ARABIC LANGUAGE. - This language, as is well known, is the great living representative of the class of languages usually called Semitic, to which the Hebrew also belongs. And it is the fact of its close relationship to the Hebrew, and its consequent value to the expositor of the Old Testament scriptures, that entitles it to a place in a work such as this.

Of the general characteristics of the Semitic languages some account will be given in another place. (See Hebrew Language.) Our object at present is to point out the special relation in which two of these languages, the Arabic and Hebrew, stand to one another, and thus to indicate the nature and extent of the assistance which we may expect to derive from the study of the one in enlarging our knowledge of the other.

Independently, indeed, of its connection with the Hebrew, the Arabic language has many claims on the attention of the student; and these, though the exposition of them is not our principal object, must not be altogether unnoticed.

1. The language itself is very remarkable; its dictionary is of wonderful extent, whilst its grammar is most simple and regular, and at the same time makes ample provision for the expression even of most delicate shades of thought.

2. No language has been spoken over a larger portion of the earth's surface. — From its home in the deserts it has extended its conquests beyond the Arabs on the east, and to the shores of the Atlantic on the west; and southward it is even at the present day making considerable advances, spreading over the central regions of Africa, and even beyond the equator.—(Barth's **Travels in Africa**, iii. 165.)

3. The extent and variety of the Arabic literature.— Few languages have endured such a large and varied field of literature as the Arabic, though the days of its power have passed away. During the middle ages, it may be confidently affirmed that as many books were written in Arabic as in all the other languages of the earth taken together, and these books endowed every department of knowledge. — (Compare Hammer-Purgstall's great work, in German, *On the History of the Literature of the Arabs.*.) The influence of this wonderful mental activity is felt even to the present day. Our obligations to the Arabian writers, not only for much positive knowledge, but, what is of still more consequence, for helping to communicate to the European mind that impulse, which has resulted in the advanced knowledge and civilization of modern times, are well known. These obligations are not mere matter of history; our very language bears in its composition, and will continue to bear as long as it endures, evidence of the mental power and superiority which distinguished the Arabs of the middleages.—(French's **English, Past and Present**, p. 7.)

4. The historical associations of the Arabic language constitute for it another claim on our interest. It was the language of those sons of the East whose wisdom had become proverbial three thousand years ago. It was the language in which Mohammed prophesied that system of mingled truth and falsehood which occupies so large a space in the history of the world, and which even now has not ceased to influence the destinies of mankind.

But not to dwell on these topics, we return to what constitutes the principal claim of this language on the attention of the student of Scripture, viz., the close affinity in which it stands to the Hebrew, and the valuable aid which it furnishes in the interpretation of the Hebrew Scriptures.

What is the relation in which the Hebrew and Arabic languages stand to one another? Are they sister tongues, or is one the parent of the other? If the latter, to which is the position of priority to be assigned? These are questions which have been very variously answered. Formerly there was no hesitation in assigning the priority to the Hebrew; at present the prevailing sentiment of Semitic scholars seems rather to favour the priority of the Arabic. The latter is very decidedly the view of Ewald, the distinguished professor of oriental languages at Berlin, formerly at Halle.

There are two acknowledged facts, the one of which seems to favour the former of these views (the priority of the Hebrew), as the other seems to favour the latter (the priority of the Arabic). The one fact is that, while the commencement of the existing Hebrew literature dates from the fifteenth century before Christ, the commencement of the existing Arabic literature dates only from the fifth century after Christ. It seems scarce credible.
that the Hebrew literature should be two thousand years older than the Arabic, and, notwithstanding, that the Arabic language should be older than the Hebrew. The other fact, which seems to lead to a conclusion just the reverse, is that the modern Arabic bears a much closer resemblance to the Hebrew than the ancient Arabic does.

A little consideration, however, is sufficient to show that neither of these facts just mentioned, however striking and decisive they seem at first glance, is of itself sufficient to determine the question of the relative antiquity of the two languages. The Arabic language had its home among a people who lived secluded from the other nations of the world, and preserved during many centuries the simple manners of their ancestors, unimpaired by the corrupting influence of foreign associations. And, therefore, we cannot at once pronounce untenable the hypothesis, that among that simple secluded people was preserved during many ages a form of the Semitic tongue, more closely approaching to the original than those forms which we find prevailing among the Hebrews, Chaldees, and Syrian nations which acted a much more prominent part on the world's stage, and were much more profusely acted upon by foreign influences. On the other hand, the fact that the Arabic language accords with the modern in some forms in which it differs from the ancient Arabic, does not at all necessitate the conclusion that it must have gone through a series of changes similar to that through which the Arabic has passed. We have no reason to believe that the Hebrew ever was so highly cultivated and so largely developed as the Arabic. And therefore, we do not hesitate to accept as sufficient the solution of the difficulty which is suggested by Eraki: "In multingen und zarten, unbeschworenen, delikat-finerer, natürlicheren," "Arabic Germanism, No. 1; and compare Bunsen's Phil. of History, i. 182.

We believe the Hebrew to be the elder sister of the Arabic. In the latter we find the original Semitic language much more fully developed than in the former, and larger provision made for the exact and discriminating expression of the various shades of thought. Much that the Hebrew leaves to be caught up from the tone, manner, gesture, is formally expressed in the Arabic. There is also a very little of composition about the Hebrew literature; as is evident even from our own version. Its great thoughts are expressed in the simplest way. The Arabic, though also simple in its structure, is far more artificial than the Hebrew. The thoughts which it expresses are more formally connected and regularly subordinated. When we first meet it in history, it has evidently lost much of the antique simplicity and artlessness which we mark in some of the Hebrew writings. It is less the pure unrestrained outflowing of thought. It has been more wrought upon, and shaped and moulded.

At the same time, while we believe the Hebrew language, as a whole, to be a more ancient form of the Semitic language than the Arabic, we are quite prepared to admit that there have been preserved to us in the Arabic, probably by the operation of the causes already mentioned, not a few forms which approximate more closely to those of the original language than the corresponding forms in Hebrew.

But, though scholars may differ as to the relative position and antiquity of the Hebrew and Arabic, there is no doubt that the two languages are very closely allied, so closely that it is impossible to have a thorough mastery of the one language without being at the same time acquainted with the other, at least in its general principles and leading forms. To the Hebrew student especially, a knowledge of Arabic is of great importance, as the limited extent of the ancient Hebrew literature is the occasion to the exposition of many difficulties, for the removal of which he must carefully gather in, and make diligent use of, all the aids within his reach.

4. Points of resemblance between the Hebrew and Arabic. Comparative philologists have discussed the question whether the dictionary or the grammar for the Hebrew or Arabic is the better test of the relationship of languages. In the investigation of the Semitic languages this question has no place: as the resemblances between all these languages in dictionary and in grammar are alike numerous and decisive.

4. Dictionary or root resemblance. The greater number of the Hebrew roots are found also in Arabic, and each bearing a signification either identical or evidently related. In both languages the roots consist usually of three letters, and there is the same distinction in sense between the three classes of roots technically called middle A, middle E, and middle I. The pronouns and numerals are substantially the same.

From thecopious dictionary of the living Arabic language we may, therefore, draw large materials for the use of the Hebrew lexicographer. It is a necessary consequence of the ancient Hebrew writings being so few and at the same time so varied in their character, that many Hebrew roots are met with only once or twice, and the lexicographer has therefore, in many cases, great difficulty in determining their exact signification. In such cases the translation of common sense that he should turn to the Arabic dictionary, in which he will probably find the root of which he is in doubt, with its various significations approved; and, from a comparison of these, he will usually be able, if not absolutely to determine the significations of the root in Hebrew, at least to arrive at a conclusion in which he may for the present acquiesce, until some new source of illustration is opened up to him. Though this course of procedure, which seems to be the dictate of common sense, was once condemned by many Hebrew scholars, among whom Gesenius, whose lexicon is still valuable, was probably the most eminent, it is now universally adopted, and has been the means of eliciting many important results.

But the Arabic dictionary has been of great service not only in determining the significations of rare Hebrew roots, but also in throwing new light upon roots which are neither rare nor of doubtful signification. It is now the recognized duty of the lexicographer, not merely to collect the various significations of each root, but to arrange these significations in the natural and probable order of their development; or, if a root has only one signification, to explain as far as possible how it came to bear it. It is obvious, however, that in order to do this with any approach to accuracy, a range of observation much more extensive than is furnished by the scanty remains of the ancient Hebrew literature is indispensable. Hence the extreme importance of the Arabic dictionary to the Hebrew lexicographer, who is able, as is evident even on a cursory inspection of such a lexicon as that of Gesenius, to draw from the one a new and large store of materials. Take for example the Hebrew
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verb \(\text{مُنَزَّلُ} \), to fall. This verb, like many others, is not met with in Hebrew in the simple kuf form. Why not? For what reason is the binyan form preferred? We find the explanation in the Arabic, which has preserved the simple form lost in Hebrew \(\text{مُنَزَّلُ} \), \(\text{حَضَرَ} \) and \(\text{لَكَرَبَتْ} \), and thus enables us to decide that the original signification of \(\text{مُنَزَّلُ} \) is to make male, to enlarge; hence, to extort, to obtain, to win. Again, there are other roots in Hebrew which are found to bear two or more significations so widely different, that it is surely possible, by any exercise of ingenuity to trace them to a common origin. Turning to the Arabic dictionary we find that what appears in Hebrew as a single root is in reality two. The

\[\text{مُنَزَّلُ} \text{ا} \] and \[\text{مُنَزَّلُ} \]

(See Gesenius, Lehre, pp. 11, 125.) Indeed, so fully recognized at the present time is the value of the Arabic language in determining and illustrating the signification of the Hebrew roots, that it is perhaps more necessary to caution against the abuse of this valuable aid than to recommend its use. By the German scholars, especially, the Arabic has often been rightly regarded as a primary, and when no aid was needed. If the signification of a root is already sufficiently determined by the usage of the Hebrew Bible, we must not, as has sometimes been done, render the cognate language for some new rendering unsupported by Hebrew usage, but more consonant with the logographic propinquities of the interpreters. We cannot but think that some thing of this sort has been done by the majority of modern expositors in affixing to the root \(\text{مُنَزَّلُ} \) in Is. lis. 15. the signification of \(\text{مُنَزَّلُ} \).

2. Resolutions in grammatical formations. These are not less marked than the resemblances in root forms. In both languages we have the same distribution of the letters into radicals and servile (the only difference being that in Arabic 

\(\text{بُنَرُ} \) is a servile, \(\text{مُنَزَّلُ} \) not, while in Hebrew it is just the reverse: the same closeness of connection between the roots and the nouns; the same use of fragmentary pronouns, prefixed and affixed, in the formation of the roots: in the verb a similar system of conjugations, modes, tenses, \&c.; in the noun corresponding forms and inflections; in the numerals from 3 to 10 the same peculiarity of the masculine gender being represented by the feminine form, the feminine by the masculine; and in the particles of most common occurrence a very close correspondence. The principles by which the syntax of both languages is regulated are also the same. In both the subject of the sentence frequently stands absolutely at the beginning of the sentence; when it does not, the predicate usually precedes it in both the adjective stands after the substantive which it defines or characterizes; in both the tense usages, though by no means identical, can be shown to rest upon the same principles: in both a verb is often followed by its cognate noun either with or without an

\[\text{مُنَزَّلُ} \text{ا} \] and \[\text{مُنَزَّلُ} \]...
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This is seen in the various forms of the Arabic future tense, of which we have the gerund in the long and short future of the Hebrew; in the regularity with which the passive formation by means of the vowel a is carried through all the conjugations of the verb which are capable of receiving a passive significatio; in the case terminations of the noun, of which in Hebrew we have only the first beginnings; perhaps also in the larger use of the dual number.

Many parts also of the Arabic grammar, which seem most distinctive and peculiar, may be traced to principles, the operation of which we observe also in Hebrew. The most remarkable of these is the mode in which plurality is usually expressed, viz. by means of a feminine singular absolute noun, technically called the pluralis fictus. This formation, indeed, is not peculiar to the Arabic, nor even to the Semitic languages (Bunsen’s Philosophy of Universal History, i, 262), but in Arabic it seems more regular and widely developed than in any other language. In Hebrew, examples of the converse, i.e. of the plural form employed to denote a singular idea, are more common. In both decided predominates over the singular.

With regard to the structure and connection of sentences, in Arabic the expository disappears; but instead of it we find other forms of construction, which show that the two tenses have substantially the same import in Hebrew. There is also a larger use of the substantive verb as an auxiliary. Thus, as in Syriac, a profligate tense is formed by means of it; and it is also found standing before the future to describe past continued, or habitual action.

But, not to delay longer on details, it only remains to remark in passing that the Arabic is distinguished from the Hebrew by being less stiff and formal and more flexible, abundant in vowel sounds. In both each syllable begins with a consonant; but in Arabic no syllable other begins or ends with two consonants. In both the syllable which ends with a consonant most frequently takes a short vowel; but the Arabic differs from the Hebrew in admitting the short vowel also into the unaccented open syllable, i.e. the syllable ending with a vowel. Such differences in the language have their root in the character of the people.

The Arabic is the language of a people light, gay, impulsive: the Hebrew, of a people grave, calm, resolved.

In connection with the Arabic language ought to be studied the Ethiopic, which in some of its forms approaches still nearer to the Hebrew. The fragmentary H双方aritic inscriptions, when discovered in larger numbers and fully investigated, will probably be found to present the Arabic language in its oldest form. Connected with these are the inscriptions found on Mount Sinai, which are still in process of decipherment.

(The Arabic dictionary which is perhaps most accessible is Pierer’s, large and smaller. The best grammars are Dr. Sayyid’s and Fezalee, each in two volumes. Of the smaller sort the best is that of Capasso, by Wied of Damascus. Hamburger’s Dictionary is excellent; but Arnold has the advantage of having a lexicon attached. The student may also avail himself of Professor Wright’s Arabic, in Four Serial Numbers, and the Arabic Reader, by Leibowitz, published by Bopp, together also Schulten’s Historischen, Philologischen, und Theologischen Wörterbuch Arabisch; Professor Robertson’s Edinburgh Dictionary of Arabic and Persian; Dictionnaire Anglais Arabien; and the notes of the Arabic language in Huc and M. Leblanc’s, Introduction (Clare’s Library); and similar works.)

ARABIC VERSIONS

ARABIC VERSIONS. Of these, printed and unprinted, there is a considerable number, none, however, embracing the whole of the Scriptures, and for so ancient as to render the study of them a profitable labour to the biblical student.

Christianity does not appear at any time to have taken deep root in the peninsula of Arabia. We read, it is true, in Scripture, as x. 77, of a journey of Paul into Arabia soon after his conversion, but to what part of Arabia he repaired, or whether his residence there resulted in the conversion of any to the Christian faith, is unknown.

His object does not seem to have been the preaching of the gospel, but preparation for the apostolic work. (Alford.) It is certainly that in the sixth century, the greater number of the Arabsians were still pagans. And though scattered here and there over the peninsula we do find tribes and families of Christians and Jews, and read also of churches erected in various parts, even in the extreme south, and of bishops appointed to minister in them, yet no such decided success was achieved as in the adjacent regions of Syria, Mesopotamia, and Egypt. (Geikie’s, Spec. Hist. Arab, pp. 135, 137, ed. 1860; Naumoff, iii. 134, Trans.: Salis’s Köasan, 1830, p. 1.) It is not without matter of surprise, therefore, that we have no uncontroverted evidence of any translation of the Scriptures into Arabic having been executed before the time of Mohammed. (See Dr. Davids’s Biblical Crit., p. 255.) Theodore and Chrysostom make mention of translations into the Latin, Coptic, Persian, Syrian, Indian, Armenian, and Ethic languages, but they make no mention of translations into Arabic. See the passages quoted in Watten, Prolegomena, v. 1, 42.) Yet, when we consider that some of the Arabian tribes had at an early period been converted to Christianity, that Christian assiduities were held, in which assemblies the public reading of the Scriptures in the native language always formed part of the service; and more especially when we take into account the influence which Christianity, as well as Judaism, exercised on the teaching of Mohammed and the doctrines of the Koran, we cannot but conclude that part at least of the Christian and Jewish Scriptures had been translated into Arabic before his time. Whether, however, this conclusion be well founded or not, is of no great moment, as no such translation, if it ever existed, is now extant.

It is to the wise and wonderful extension of the Mohammedan religion, and the consequent elevation of the Arabic language to a rank among the languages of the earth, at least equal to that of the Greek and Latin, that we are indebted for the versions of Scripture in that language of which we are now in possession. In a short time it almost superseded the Syriac language in the north, and the Greek and Coptic in Egypt; so that it became necessary, for the maintenance of Christian worship in these regions, to have the Scriptures translated from languages which were falling into disuse into the southern tongue which was so rapidly supplanting them. Even in distant Spain this necessity was felt; and one of the earliest Arabic versions we read of was from the pen of a bishop of Seville, who lived in the beginning of the eighth century. (Walton’s Proef, v. 1, 1.)

It is unnecessary to give any detailed account of the versions which thus came into use. For, as might be anticipated from the circumstances in which these versions originated, most of them are divided not directly
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from the original but from some other translation, Syriac, Greek, or Latin, and are of little importance, except for the criticism of the versions from which they were taken. Those again which have come directly from the Hebrew of the Old Testament, and the Greek of the New, are none of them older than the tenth century, and cannot therefore possess the same authority or excite the same interest, as the other versions which have descended to us from a much higher antiquity.

The Arabic translation of the Old Testament, contained in the London Polyglott, consists of various parts written by different authors, of whom, with one exception, not even the name is known. The one author, whose name is known, is R. Saadia, distinguished by the title Gaon or Haggai, the Excellent, who rose to high eminence among the teachers of the Jewish schools or colleges in Babylonia in the beginning of the tenth century. It is supposed that he translated the whole of the Old Testament into Arabic; but if this supposition be correct, the greater part of his translation has been lost, as all that extant is the Arabic Pentateuch, printed in the Polyglott Itahal, printed at Jena, 1739-91, and Job, still in manuscript. His translation of the Pentateuch, though free and displaying a strong tendency to modernize ancient ideas and modes of expression, and also occasionally to modify doctrinal statements, ought not to be called a paraphrase, as it is for the most part sufficiently exact, and does not occupy larger space than the other more literal versions. Its modernizing character may be judged of by the following example:

And God said, that there should be light, (e.v. 5); this is an account of the production, &c. (Eng. ver. "these are the generations of," &c.) e.v. 10; Enosh walked in obedience to God, e.v. 22; some of the nobles with the daughters of the common people ("sons of God with daughters of men"), e.v. 2; cursed be the father of Canaan ("curse be Canaan"), Ge vi. 20; The Eternal ("I am that I am"), ex. xxi. 13; punishing the faults of the fathers with the children ("visiting on the children"), ex. xx. 5; do not swear falsely by the name of God (Lord), &c. ex. xxi. 5. It has been remarked (see Pusey's Introduction in Walton's Polyglott, vol. v. ii.) that he avoids what they call the anthropomorphisms of Scripture, substituting "the angel of God," or "the voice of God," or some such expression, where the Hebrew has God or Jehovah, as in Ge. iii. 8; xi. 5. Frequently in giving names of places or nations, he substitutes the modern for the ancient name, as in Ge. x. into which he introduces Greeks, Turks, Franks, Slavonians, Chinese, &c. The only other part of the Polyglott Arabic version translated from the Hebrew, is the book of Joshua, which closes with a statement to that effect; and this statement is quite borne out by an examination of the translation itself, though there are passages in which it seems to have been interpolated from the LXX., as in ch. vi. end, and xxiv. 30. It is evidently not from the pen of Saadia, though it agrees with his translation in some particulars, as in substituting modern for ancient names (e.g. Shiloh for Canaan, ch. v. 6; &c.; Irak for Shinar, ch. vii. 22; Nahum for Shchem, ch. xx. 21). The translator, whatever he was, does not appear to have been a person of much capacity, as he makes the absurd blunder of taking the geographical name Sittim for a common noun, and translating "the subletters"—a translation, however, which proves that he must have had an unprinted Hebrew MS. before him, ch. ii. 19, 1.

The other books of the Old Testament, with the exception of 1 Ki. vii. 2, Ki. xii. 16, which Raddiger refers to a Hebrew original, are translated either from the Peshito version or from the LXX.; Job, and most of the historical books from the Syriac; the Prophets, Psalms, and books of Solomon from the Greek. In the New Testament, the Gospels are translated from the Vulgate, and the other books, though not at second hand, are too modern to be of much value. For details with regard to these and the other Arabic versions, printed and unprinted, not forming part of the London Polyglott, the student is referred to such works as Walton's Provenance, Davidson's Biblical Criticism, and the Introductions.

[B. II. W.]

ARAD, the name of a Canaanite city somewhere on the southern border of the Promised Land. In the English version it is sometimes unhappily taken for the name of a man—"king Arad," instead of "the king of Arad," Nu. xxi. 13, xvi. 33, while, again, in other passages Arad is represented as a town, ch. xx. 32, xxi. 18, xxv. 4, xxxi. 1. There is little doubt that it was the name of a city, though the exact site of it is not certainly known. In the passage of Judges referred to it is spoken of in connection with the wilderness of Judah; and there is much probability in the conjecture of Robinson, that a hill on the way from Petra to Hebron, called Tel Arad, may indicate the region where it stood. This accords pretty well also with the notice of Eusebius and Jerome, who make the place twenty miles from Hebron.

ARADUS, see Aravvi.

ARAMEAN. See Caldean.

ARARAT, the root uncertain, but supposed by Gesenius to be Sarsirit, and to mean holy ground; a province in Armenia, upon whose mountains the ark of Noah rested, Gen. viii. 4. The mountain known as Ararat, lat. 39° 36' N.; lon. 41° 33' E., is about 35 miles south-west of Erivan, and 150 from Erzeroum, and forms the termination of a range of mountains connected with the Caucassian chain, the eastern and northeastern base being washed by the river Aras (Araxes). The mountain consists of two conical peaks, the highest of which, according to Dr. Parry, is 17,325 English feet above the level of the sea, and 14,320 feet above the plain of the Aras. The lesser peak, which joins the higher by a gentle descent, is 15,100 feet above the sea, and 10,140 feet above the plain of the Aras. The two peaks, in a direct line, are about 36,000 feet apart. The summit of the highest peak is a slightly convex, and nearly circular platform of about 213 English feet in diameter, composed of eternal ice unbroken by rock or stone. The entire upper region, from the height of 12,750 English feet, is covered with perpetual snow and ice, immense avalanches being frequently precipitated down its sides. On one side of the greater Ararat is a chasm having the appearance of the crater of a volcano, which Tournefort describes as blackened by smoke, and from which Dr. Reinsch states that he saw fire and smoke issue during three successive days in 1785. In 1849 the whole region of Ararat was visited by an eruption and earthquake, which continued at intervals from the end of June to the middle of September. Dr. Wagner, who visited the spot in 1843, furnishes an account of that event as related by Sahael Chobsanoff, brother to Stephan Aga, village elder of Arzuni, and confirmed by other
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The substance of the account is, that on July 24, half an hour before sunset, the atmosphere was cleared, and the inhabitants of Armenia were terrified by a loud thundery noise in the vicinity of the Great Ararat. During an undulating motion of the earth, lasting about two seconds, which wrought great destruction, a rent was found in the end of the great chasm about 3 miles above Ararat, out of which rose gas and vapour, hurling with immense force stones and earth over the slope of the mountain down into the plain. The vapour rose higher than the summit of Ararat, and appears to have been wholly of aqueous composition. It was at first of various colours, principally blue and red, but whether flames burst forth could not be ascertained. The air was filled with the smell of sulphur; the mountain heaved, and the earth shook with unceasing thunders; and large masses of rock, some upwards of 50 tons weight, were hurled through the air. The eruption continued a full hour. When the vapour had cleared away, and the shower of mud and stones had ceased, the village of Arigur, and the monastery and chapel of St. James, were not to be seen, all along with their inmates, being buried under the mass that had been ejected. The accompanying earthquake destroyed thirty houses in the neighboring districts. Four days later, a second catastrophe spread still farther the work of destruction at the foot of the mountain. After the rent in the chasm had closed, there remained in the same place a deep basin filled with water; the mass of stone and clay which formed a dam, and surrounded the lake, was burst by the weight of water, and poured down the mountain a stream of thick mud, which spread into the plain, and partly stopped up the bed, and altered the course of the small river Karash. This stream of mud was three times repeated, and was accompanied by subterranean noises (Wagner's Reise nach dem Ararat).

Tooursfort mentions that the middle region of Ararat, even to the borders of the snow limit, is inhabited by tigers, and that he saw them within 700 yards of him. Ker Porter, Morier, Smith and Dwight, and Layard, have supplied most graphic descriptions of Ararat and the adjacent country, and all travellers in that district, whether before or since the earthquake of 1818, have been equally surprised and filled with admiration at the sublime form of the mountain, and the awe-inspiring grandeur of its peaks. Near the base of Ararat at Kevirak is the celebrated Armenian church, as well as the prison of St. Gregory, the apostle of Armenia. The prison is a narrow cave about 30 feet deep. The plain of Erivan, and the valley of the Aras, are extremely beautiful and fertile, but the climate is not healthy.

The Armenians assert, that in order to preserve the ark of Noah, no one is permitted to reach the top of the mountain. They therefore deny the practicability of the ascent; nevertheless the attempt has been made at various periods, though for a long time unsuccessfully. In 1790 the enterprising French traveller Fourmoff, after unceasing exertions, and repeated attempts, failed in reaching the top. About forty years ago the Turkish Pasha of Haynack fitted out an expedition well supplied with huts and provisions, but, after suffering severely, the explorers failed. Some ten years afterward a party, headed by a German, Professor Parrot, of the University of Dorpat, in Russia, made a fresh and well-sustained effort, and after two previous failures, actually reached the summit on 9th October, 1829.

The observations effected by Parrot have been fully confirmed by another Russian traveller, H. Abich, who, with six companions, reached the top of the Great Ararat without difficulty, July 29, 1845. He reports that, from the valley between the two peaks nearly 3000 feet above the level of the sea, the ascent can with facility be accomplished. It would appear even that the ascent is easier than that of Mont Blanc; and the best period for the enterprise is the end of July or beginning of August, when there is annually a period of atmospheric quiet, and a clear unclouded sky.

Another Russian, M. Autonomoff, has also ascended to the top; and an Englishman, named Seymour, accompanied by a guide to tourists, named Orvise, and escorted by four Corsairs and three Armenians, claims likewise to have ascended the mountain, and to have reached the level summit of the highest peak on 17th September, 1845. (See extract from a letter in the
ARARAT

ARATAS


All eastern countries point to some mountain within their bounds or vicinity connected by tradition with the deluge. On the road to Eshchavor and Cualah there is the Sufak Kol, or White Mountain, on one side, and the hill of Noogildil, or Kooner, on the other, believed by the Mahans to be the mountains of the ark. There is also Adam's Peak in the island of Celeb: but, as the most prevalent tradition fixes on the mountains which secured the southern part of Armenia from Mesopotamia, and includes the land of the Kurds, where Kars, or Cardchahau range, otherwise Guriyan, Covryeum, or Cordauey, Beoussus and Arabyans give very full descriptions of the deluge, perfectly consonant with the Mosaic account. They name Armenia as the resting-place of the ark, mention the report, a report accredited by Chrysostom and other writers, that the remnants were still existing when they wrote, and that the natives made bracelets and amulets of its wood. Nicholas Danessames calls the mountains on which the ark was carried Baris (ship); Ephraim styles it Eubar, and the Zechavesta Amorbi (Cory's Ancient Epitome, p. 29, 33, 34, 39). The Chaldaeans or Targum version of the Bible called that of Osceles, reads Mount Kars for Ararat, and another Targum version, called that of Jonathan, reads, by mis-spelling, Kadhram Mountains (Armstrong's *Targum in Asia*, &c.), Kordos, in the Chaldee, is said by D'Anville to be synonymous with Araratia. Ephraim's Arabic version of the Pentateuch, and the Book of Adam of the Sabaeans, and Judel of Karak—the mountain of the Kurds. The Koran says, "the ark rested on El Judi, a mountain east of Zejilah ibn Omar (Bozadale, in the country of Mosul, on the Tigris; at the base of the mountain is a village called Karya Tchomman, the village of the eighty thousand saved from the deluge, according to the Mahometan belief. In the neighborhood of El Judi was the N zarman, "Monastery of the Ark," described by Lighten and Sors. On Ararat is called by the Turks Aghur Dag; that is, the great mountain, by the modern Armenians, Maes; by the Persians, Asa, the happy or fortunate mountain, and Koh-i-Nul, Nevala's mountain. The city of Nuhkevelen to the east of it, and about 100 miles from Erivan, is, according to tradition, and as its name imports, the first place of descent, or permanent resting-place after the flood.

The only passages in the original text in which Ararat occurs, are Ge, viii. 4; 2 Ki, xix. 37; Is, xxxiv. 38; Je, ii. 27, and in the apocryphal book of Tobit. In the Vulgate the word is 2 Ki, and in Isaiah is rendered Armenia. In no place in the Bible is it given the name of a mountain:—"The ark rested . . . upon the mountains of Ararat." Ge viii. 4; the sons of Shem were called "escaped into the land of Ararat" (rendered Armenia), 2Ki, xiii. 37; Is, xxxiv. 38; "the kingdoms of Ararat Muni the Mineurs of Nicholas Danessames and Asshehoma," Je li. 27; Is, xiii. 24; and "mountains of Ararat," Tob, xiii. Armenian writers mention that Ararat was an ancient province of their country, supposed to be the same as Karab, Rayanad, and part of Kurdistan; and Moses Chovenianus contains a tradition that the name of Ararat is derived from Arai, a contemporary of Semiramis, who was killed in battle with the Babylonians, whence the province was called Arame-Arat, the ruin of Arat. Thus, both from holy writ and local tradition, the land of Ararat may be satisfac-

terily identified with Armenia, although the precise resting-place of the ark cannot be defined with an equal approach to certainty.

Tobit's "Cephas son to Loctis," Sir R. B. Potter's *Tobit: Mount's *Tobit; Hambidge's *Tobit; Kirk's *Tobit; Von Hoff. M. St. Hilare's *Ararat; Monsevin's *Ararat through Unravelled things; Soc. vol. iii. *Kine's *Ararat; Wagner's *Ararat; Bylant's *Ararat; Duchesne's *Ararat; B. Rickmay's *Ararat.

H. Abich, St. Petersburg, 1894.

ARANAH [written also ARANAH, ARNAX], xi. 15, 16, 17, and I Chronicles, xix. 15, 16, 17, the proper name of a Jezreel, at whose threshing-floor the plague, in David's time, was stayed. The ground was afterwards bought at a site for the temple, 2Ch, xiv. 1, and from this point and liberal manner in which Aranah acted on the occasion, the natural inference is, that, though a Jezreel by birth, he had already become an Israite by embracing the faith of his companions.

ARBA, an ancient name for Hebron, which see.

ARCHANGEL. See Angels.

ARCHBELEUS, son of Herod the Great. See HEBREUS.

ARCHIPUS, a person mentioned in Col. iv. 17, as one to whom a solemn charge was to be addressed respecting the fulfillment of his ministerial duties:—"And say to Archippus, Take heed to the ministry which thou hast received from the Lord, that thou fulfill it." What precisely was the office he held, and whether the sphere of its operations lay in Colose or in Laodicea (which is mentioned in the verse immediately preceding) is not quite clear; and the records of New Testament scripture supply no collateral information on the subject. From the seriousness of the charge, and the admonitory form given to it, there is some apparent ground for inferring that a lack of fidelity had begun to discover itself in Archippus.

ARCURUS, the constellation called by the Latins *Uranus Major*, the Great Bear, usually designated in this country the *W ADA*, and in Job ix. 9; xxxviii. 32, adopted by our translators as the proper equivalent of the Heb, וַדָּו or וָדָו, and ish, the best lexicographers of the present day concur in this view. (See Gesen, *Thes.*, at the words.)

AREOPAGUS (*Areopagit*), or the court which was held on that part of Athens. See ATHENS.

ARETAS, the only person mentioned under this name in Scripture is one who is also styled King, and is represented as being in possession of the city of Damascus, sec xi. 32. The allusion to him comes in quite incidentally, while St. Paul is dwelling the struggles and dangers through which he had passed in the course of his apostleship; and we are not told either on what account the title of king was applied to Areus, or how he should have held at the time referred to the government of Damascus. It appears, however, that Areus was quite a common name among Arabian princes; one is mentioned in 2 Mac. v. 8, a contemporary of Antiochus Epiphanes; another is discovered at some length by Josephus, *Ant.* xii. 18, &c., who flourished from seventy to eighty years before the Christian era. The Areus referred to by the apostle was beyond doubt the king of the Seleucid Arabs, whose daughter had been married to Herod Antipas. Certain misunderstanding arose between him and his son-in-law about their respective territories, and these were greatly aggravated by the wicked conduct of Herod, in divorcing the
daughter of Aractus, and assuming his brother Philip's wife, Herodias. A war in consequence broke out between the two parties, in the course of which the army of Herod sustained a total defeat. He then sought the intervention and aid of Tiberius Cesar, who ordered Vitellius, at that time president of Syria, to take Aractus dead or alive. Vitellius was on his way to execute this order when he heard of the death of Tiberius which took place in March, A.D. 37, and he abandoned the expedition. These warlike operations occupied much of the time when it is probable St. Paul made his visit to Damascus; and it is quite possible—though we have no historical notices to furnish us with certain information on the subject—that in the course of the time Aractus had pushed his advantage against Herod so far as to gain possession for a time of Damascus, and appoint over it his chieftain or local governor. Wisler, in his Chronology of the Apostolic Age, adopts rather the supposition, that Caligula, who, in so many things, reversed the policy of his predecessor Tiberius, may have conferred on Aractus the sovereignty of Damascus. Various circumstances tended to make this idea quite probable, especially as it is known he so far went counter to the plans of the preceding emperor, as to banish Herod Antipas, and raise to honour his rival and nephew, Herod Aëriprus. Mr. Howson also seems inclined to fall in with this latter view, Vol. ii. p. 388. Either of the two suppositions might be sufficient adequately to account for the connexion of Aractus with Damascus at the time of the apostle's sojourn in it; but his allusion to the historical circumstance is not once so entirely incidental, and so closely connected with his own narrative, that it is not possible, that it may partly be independent of support from any extraneous sources. It may be added, that by comparing the two accounts of the apostle on the occasion, xvi. 25, xx. 30, 31, the verisimilitude of both is confirmed. The historian gives it in the most general manner: the Jews sought to kill Paul, watched the city day and night in order to accomplish their purpose, and to avoid their vigilance he was let down from the city wall by night in a basket. The narrative is naturally conceived in what was specific, mentions the additional circumstances that the chieftain of the city had been got interested against him, so as to send station guards to apprehend him and that not by night only, but through a window namely, in a house on the wall of the city he was let down in a basket, and escaped.

ARKOB [step of stones, steps], a region on the east of Jordan, belonging to the territory of Og, king of Bashan, and said to contain sixty cities, Deut. ii. It fell to the tribe of Manasseh, and was taken possession of by Tabor, and the town in it came to be known as Havoth-Jair, which see; also RAMSAK.

ARIEL. [Angel of God], that is, very mighty he HuffPost. In 2Sa. xxiii. 20 it is said of Bemah that he slew "two lion-like men two archers of Moab," But in Is. xxix. 1, 2 it is applied to a city, the city where David dwelt, by which we must doubtless understand Jerusalem. Why it should have been so called is a matter of some doubt, and different reasons have been assigned by commentators. But the probability is that it is used as an epithet, to denote the strong and victorious might, which, under God, belonged to that city as the chosen residence of David—a might, however, which was now departing from it on account of the sins

ARK OF THE COVENANT. The Hebrew term for ark in this sense is מַאֲרָכָק, which signifies a wooden chest of any sort, corresponding to the Latin sarcophagus, and our ark or chest. As connected with the sanctuary of God it receives its weighty determination from the epithets attached to it, and the place it was appointed to occupy. It is called "the ark of the testimony," Ex. xxv. 21; also "the ark of the covenant," Ex. xxv. 22; Deut. xxx. 20, 21, and more generally "the ark of God," Is. xxvi. 1; and it is, as the specific purpose for which it was made, was to preserve, as a sacred deposit, the two tables of the covenant: the law of the ten commandments. And as these commandments were emphatically the terms of God's covenant with Israel at Sinai, and the tables on which they were written the two tables of the covenant, Ex. xxv. 21; Deut. iv. 13; x. 11, so the ark into which they were put, was fitly

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designated "the ark of the covenant." These solemn
commands were also, in a peculiar sense, God's
testimony—his testimony in respect to his own holiness
and the people's sin—and as containing such an awful
testimony, the sacred chest was with equal propriety
designated "the ark of the testimony." The materials
of which it was made were shitim, or rather acacia
wood—the timber used in the fabrication of all the
furniture of the tabernacle; but the boxes formed
of this wood for the ark were overlaid with gold, both
within and without. Ex. xxv. 11. It was of an oblong
form, 2:1 exists long by 1½ broad, that is about 1½
feet by about 2½, ornamented by a crown, or raised and
ornamented border, around the top. The dimensions,
therefore, were comparatively small; and it is necessary
to suppose that the two tables of the covenant should
have been placed edge-wise within this chest; otherwise
it could not have been large enough to admit them.
Over these tables was placed the lid of the ark, called
the cover, or mercy-seat. And at either end, looking
toward each other, were two golden figures, called
cherubim, or for which we render GENIUS. It is a
question, whether the tables of the law alone occupied
the interior of the ark, or whether it contained besides
the rod of Aaron and the golden pot of manna.
In Ex. iv. 4 the two latter are coupled with the tables
of the covenant, as alike related to the ark, "wherein
was the golden pot that had manna, and Aaron's rod
that budded, and the tables of the covenant." But at
1 Ki. vii. 9, it is stated, that when the ark was brought
into the temple of Solomon there was "nothing in it
save the two tables of stone which Moses put there at
Horeb." And the language used respecting the other
two articles in the original passages does not seem to
indicate an actual deposition in the ark. The pot
of manna was "laid up before the testimony to be kept,"
Ex. xvi. 34. In like manner, Aaron's rod that had budded
"was brought before the testimony to be kept for
a token against the rebels," Nu. xiv. 28. The expression,
"before the testimony," in both cases points to a posi-
tion in the most holy place, and in the immediate
presence or neighbourhood of the ark, rather than
within its boards precisely as the vail, also, which
separated the holy from the most holy place, is de-
scribed as being "before the testimony," Ex. xxv. 22.
The Jewish tradition, however, has been, that the little
pot of manna and Aaron's rod were also put within the
ark; which, as a matter of fact, one can readily enough
suppose they might be, were it only for the sake of
better preservation. In that case, the passage in 1 Ki.
should merely be regarded as indicating what were the
contents of the ark, according to the ultimate arrange-
ments adopted for the temple—yet without implying
that in this, as in some other points, they may actually
have slightly differed in the tabernacle. So Delitzsch at
He. ix. 4. Either this view must be taken, or it must
be supposed that, in the epistle to the Hebrews, the pot
of manna and Aaron's rod are associated with "the ark
in the holy place—not as being actually in it, like the
tables of the covenant, but forming, along with them
and the tables of the sacred whole.
There can be no doubt, however, that the proper
contents of the ark were the two tables of the covenant,
and that to be the repository of these was the special
purpose for which it was made. Simply as containing
these, it formed the most hallowed portion of the furni-
ture in the tabernacle—was the peculiar shrine of God—
head—so that with it the presence of Jehovah was more
especially associated, and an irrelevance done to it was
regarded as done to the Majesty of heaven. Hence the
awful solemnity with which it was to be approached,
and the severity that sometimes avenged any improper
familiarity with which it might be treated. Nu. xiv. 18a.
vi. 16. 8. Highly considered, this was fitted to give
a sublime view of the character of the Old Testament
religion, and placed it at an inconceivable distance from
the idolatrous religions of heathendom. These, too, had
their sacred shrines, and shrines that occasionally took
a form not very dissimilar to the ark of the covenant;
but in reality how different! "The innermost sanctuary
of their temples," says Clement of Alexandria, respecting
the Egyptians, "is overhung with gilded tapestry;
but let the priest remove the covering, and there ap-
pears a cat, or a crocodile, or a dome-shaped serpent
wrapped in purple." In other places, they only so far
different, that, instead of these interior sanctuaries repre-
sented as symbol of Deity, there was usually a statue
of some sort representing the person of the object wor-
shipped, and supposed to be peculiarly identified with
his presence and power. In Egypt itself some of the sacred
shrines, or arks, we are told by Wilkinson, contained the
embodiments of life and stability, and others presented
the sacred beetle of the sun, overshadowed by the
wings of two figures of the goddess Thunet, or Truth
(Ancient Egyptians, p. 275). Here however, in the
centre of the Old Testament religion, the model was
carried far above all such indecorous symbols and
imperfect representations of Deity, which were greatly
more fitted to mislead and degrade its views regarding
the true object of worship, than to give them a proper
character and direction. The aspect in which God
was here presented to men's spiritual contemplation
and religious homage was that of the moral hawker—
revealing himself as the Holy One and the Just, him-
self perfectly good, and demanding a corresponding
goodness from his covenant-people: so that continually
as they drew near to the place of its sanctuary, the
worshippers were called to think of Him as the consum-
amation of all excellence, and to aim at a correspondence
of the same as the design of all the privileges they enjoyed,
and the services they engaged in. Nothing could show
more clearly than such a deposit in the ark of God, the
essential difference between the Mosaic institution and
the rites of heathendom, and how, with all that it pos-
sessed of the symbolical and the ritual, there still lay at
its foundations, and breathed throughout its services,
an intensely moral and spiritual element. For it was this
that gave the tone to everything proscribed in the
ceremonial of worship, and that should have character-
ized with its spirit of holiness every act of homage and
obedience performed in compliance with its enactments.
If this, however, had been all that belonged to the
ark, and characterized the religion which was con-
nectcd with it, a most important and necessary element
had been wanting, which is required to adapt the
worship of God to the circumstances of sinful men.
It must have tended to overawe their hearts and keep
them at a distance from God, rather than to draw them
near to him; for the tables of testimony continually
witnessed against their guilt, and proclaimed their li-
ability to condemnation. Hence, the ark was furnished
with a plate of gold upon the top, which, from the
name given to it, and the purposes to which it was ap-
piled, served to present an entirely different aspect of

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the character of God from that mainly exhibited in the tables of the covenant. This plate was called the  
emphoroth or covering, not simply, however, in the sense of a mere top or lid to the ark and its contents, but rather on account of its concealing and putting out of view what those disclosed of itself. It was the Twenty-  
pairs or propitiatory to the Sepulchral words Its the  
apparatus in connection with which the pardon of  
guilt was to be obtained. It was therefore an atone-  
ment-covering, and was the appointed place on which  
the blood of reconciliation was annually sprinkled on  
the great day of atonement, to blot out all the trans-  
gressions which the law of the testimony made toward  
the sins of the people on the one hand, and the forgiveness of  
God upon the other, it is never represented merely as  
the lid of the ark but a separate place assigned it in  
the descriptions given of the sacred furniture, xx.  
xxi. vii. xxi. xxx, and sometimes even appears as the  
most peculiar and prominent thing in the most holy  
place, to xxxi. In ch. xxvili. 11, this place is even  
demonstrated from it the house of the propitiatory, or  
atonement-house. Thus, while the ark, as the deposi-  
tive of the two tables of the law, kept up before Israel  
a perpetual testimony to the holiness of God's charac-  
ter, even, exhibited this as the very ground of all the  
revelations he made to Israel, and of the service be  
required at their hands by means of the propitiatory,  
which formed its covering above; it not less promi-  
nantly displayed the pardoning mercy of G-d, which,  
in accordance with the prior covenant, the covenant of  
promise, he was ever ready to impart to those who were  
conscious of sin, and sought to him with true penitence  
of heart. (See PLATE, DAY OF ATONEMENT.)  
The history of this ark is in perfect accordance with  
its intensely moral character. Its usual and stated  
residence was in the holy of holies of the tabernacle;  
but, in certain instances, it had a separate place assigned  
for its use. As the more peculiar symbol of the Lord's  
presence, it was borne by the priests, in advance of  
the whole host, xxviii. 2, and was the sign upon which  
account also the word is used in Ps. cxviii. 8 “Arise, O Lord,  
into thy rest, thine, and the ark of thy strength.” In  
the passage through the Jordan, it was at the presence  
of the ark that the waters began to be cut off from  
above, and only when it was withdrawn from the  
channel of the river that the waters returned to their  
usual course, Jos. xiv. 14. But at a future time, when  
Israel had corrupted their ways before G-d, and treated  
with contempt the holiness embodied in the ark as a  
revelation of his character, it was found to carry no  
charm with it when brought upon the field of battle;  
the great end of its appointment was frustrated by the  
wrath of men, and the Lord, to revenge the quar-  
rel of his injured holiness, “delivered his strength  
into captivity, and his glory into the enemy’s hands.”  
Psal. xlv. 21. The ark thus taken by the Philis-  
thenes, though it did not continue long in their pos-  
session, still remained for years in a state of separation  
from the tabernacle; it was only restored to its proper  
place in the tabernacle, after, through the strenuous  
efforts of David, the interests of godliness had been  
again revived, xxx. 5. It was afterwards transferred,  
along with the other sacred furniture, to the temple  
erected by Solomon, where it appears to have remained  
for the passage in 2 Ch. xxxiii. 5, in which Josiah com-
mands the priests to put it in its place, and not to bear  
it on the shoulders, can only be understood of some  
custom that had crept in contrary to the law, or, it  
may be, some temporary removal for repairs till the  
period of the Babylonish exile. But then again the  
agitated and inclement state of the people shew down  
the divine vengeance, and the ark, instead of proving  
a bulwark of strength and safety, itself perished in the  
general conflagration. The tradition of its having  
been removed by Jeremiah before the conquest of Jeru-
usalem, and deposited in a cave on Mount Plegah,  
xxxv. 1, is undoubtedly fabulous. As the temple itself  
was burned with fire, so we may certainly conclude  
that the furniture contained in it. And though we  
have the best grounds for believing, that in the con-
struction of the second temple most of the articles be-
longing to it were made as near as possible after the  
pattern of those in the first, yet there is some ground  
for thinking that the peculiar sacredness of the ark and  
it contents stood in the way of its reconstruction.  
For Josephus expressly states, that the most holy  
place of the second temple was empty (Ixxv., v. 5, 6),  
and Jewish writers generally represent the absence of  
the ark from the second temple as one of the great  
signs of its inferiority to the first. They state, that in  
place of the ark there was an altar-stone slightly eli-
minated above the floor, on which the high priest sprinkled  
the blood on the day of atonement. This cannot,  
evertheless, however be regarded as certain; and there are writers,  
among others Pridaux (Connection, sub anno 50th),  
who maintain that there was an imitation also of the  
ark in the second temple, since it was required for the  
stated service of the law. The testimony of Josephus  
seems too explicit to admit of that supposition; but if  
not the ark, certainly some sort of substitute for it  
must be supposed to have been in the most holy place,  
otherwise it could not have been possible for the later  
Jews to keep the great day of atonement, which yet, we  
know, they were wont to do.  
The relation of the ark of G-d to articles, sometimes  
designated by a like name among the heathen,  
can in no respect be regarded as close; it has more  
and greater points of diversity with them than of  
similitude. The shrines of Egypt, says Sir G. Wilk-
inson, were of two kinds: the one a sort of canopy,  
the other an ark or sacred box, which may be termed  
the great shrine. This was carried with great pomp  
by the priests, a certain number being selected for  
that duty, who, supporting it on their shoulders by  
means of long staves, passing through metal rings at  
the side of the shrine on which it stood, brought it into  
the temple, where it was placed on a stand or table, in  
order that the prescribed ceremonies might be performed  
before it” (vol. 1, ch. xxv.) Even in external form there  
is but a slender resemblance between such shrines and  
the ark of the covenant. The following cut from  
Wilkinson is perhaps the one that comes nearest to it.  
The two figures without and bare taken to be repre-
sentations, one of the king, the other of the sphinx,  
and the two-storied figures within are forms of the goddesses  
Thamud or Truth—resembling cherubim, says Wilkin-
son, but the resemblance is certainly a very faint one,  
even externally, and in its design and object entirely  
different. The boat-like form of the structure also,  
which is common to it with other Egyptian shrines, has  
no parallel in the ark; and the practice of carrying  
forth the shrines as preparatory to their being placed
ARKITES, a tribe of Canaanites, mentioned in Ge. x. 17; 1 Ch. i. 15, among the other races that peopled Phœnicia and Palestine. Their chief city, with which at once their name and their territory were associated, is generally agreed to have been the Akra or Acre, which lay near the base of Lebanon, on the north-west side, between Tripoli and Antiochus (Pliny, v. 18; Josephus, Ant. i. 6, 2). It was distant thirty-two Roman miles from the latter place, and latterly received the name of Cesarea Libani. Its ruins were seen by Shaw and Barchardt.

ARM, the more common instrument of human strength and agency, is very often employed in Scripture as a symbol of power. The arm of God is thus used as but another expression for the might of God, Ps. xxvii. 3, 13; Is. iii. 1, 6; &c. and to break the arm of any one is all one with destroying his power, Ex. xxx. 2. Such expressions as “making bare the arm,” or “redeeming with a stretched-out arm,” refer to the action of warriors, or other persons employed in vigorous and energetic working, who must have full and free scope for their arm, in order to accomplish the purpose on which they are intent; when spoken of God, it is, in plain terms, to give a striking, triumphal display of the divine power and glory.

ARMAGEDDON [mountain of Megiddo], occurs only once as a compound proper name in Scripture, and that in the figurative language of prophecy, Rev. xi. 16. Historically, however, Megiddo (whether as a hill, or a town built in its neighbourhood) is connected with a memorable and mournful event—the overthrow and death of Josiah by the host of Pharaoh, 2 Ki. xxii. 19. Not only did this event cause great distress and lamentation at the time, as is particularly mentioned in 2 Ch. xxxv. 25, and awakened in men's minds andfeelings respecting the future, but in Zec. xii. 11, it is incidentally referred to as one of the greatest instances of general and heartfelt grief on record: “There shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.” In the Apocalypse the reference is not to the mourning connected with the event that took place at Megiddo, but to the event itself—namely, the discomfiture of the professing church or people of God, as represented by Josiah and his army, by the profane worldly power. On this account it served to the eye of the apocalypticist as a fit type of a similar, but much graver event in the far-distant future, in which the anguished world should rise up with such concentrated force as to gain the ascendancy over a degenerate and corrupt, though still professing church. This spiritual crisis is appropriately called the battle of Armageddon, since in it the old catastrophe at Megiddo should, in a manner, be enacted over again; and the mention of it is, therefore, fully introduced by the significant warning, “Behold, I come as a thief: blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.” (See Fairbairn on Prophecy in its Distinctive Nature, &c., p. 421.)

ARMLET. See BRACELET.

ARMS, ARMOUR. The weapons, defensive and offensive, in use amongst the nations of antiquity mentioned in Scripture, are, on the whole, essentially the same in all; the general species undergoing modifications according to age and country. It is only in a few instances that national usages, entirely peculiar, are found to prevail. In the following remarks, we shall

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[121] Greek heavy armed Warrior. — Hope.
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battle, whose equipment may be taken as a standard with which to compare ancient armour in general (No. 52). It will be perceived that it consists of six distinct portions: first, the spear ὀξύγονον, ὀξύς, hautoe, Heb. יָבֹא or יָבָא, or, sometimes, two spears, in the right hand; secondly, the helmet (ὅρμη, ἱστάμενον, γαλάν, ητάν); thirdly, the shield (ἄρμα, ἄρρεν-θόρος, σκυτώμα), i.e., the Roman shield (ἃγοντος, ητάν, ητάν, ητάν), supported on the left arm; fourthly, the sword (ὁμών, ἄτομον, ητάν), suspended on the left side by a belt, which passed over the right shoulder; fifthly, the cuirass (ὑπόβατον, ἱππόβατον, ητάν), covering the body, with its zone or girdle, (ὅλακτον, ἀλκάτον, ητάν); and sixthly, the greaves (ἐρυθρίτακτον, ἔρυθροι, ητάν), which protected the legs. Sandals in this figure are wanting. The portions of armour were put on in an order the reverse of that here mentioned. By the shield and cuirass these warriors were distinguished from the light-armed troops, who were protected merely by a garment of cloth or leather, and who fought with darts, stones, bows, and slings; and from the περιέγραμμα, a description of soldiers found in the later Greek armies, and who, instead of the large round shield, carried a small one called τοπάρν, and in other respects were more lightly equipped than the heavy-armed soldiers (ἄρμα).

In No. 53, copied from the arch of Septimus Severus at Rome, a Roman soldier of that age is represented-

[Note: Image of Roman soldier, Rome's Arch of Septimus Severus.]

The several parts of the armour will be seen to correspond with those of the Greek horseman, except that, in place of a sword, the Roman bears a dagger (ἀκραῖον, ἄκρια ἀκραῖα, ἀκραῖα) on his right side; and instead of greaves he wears breeches, and sandals (κόλλητα). By St. Paul, in a well-known passage, (Rom. vi. 13), all the parts of the Roman armour, except the spear, are mentioned.

With respect to the eastern nations—the Egyptians were armed, offensively, with the bow, spear, two species of javelin, sling, a short and straight sword, dagger, knife, falchion, pole-axe, battle-axe, mace or club, and lissus, a curved stick, still in use among the modern Ethiopians; and defensively, with a helmet of metal, or a quilted head-piece; a cuirass, made of metal plates, or quilted with metal bands; and an ample shield. But they had no greaves, nor any covering for the arms; save a short sleeve, which was a part of the cuirass, and extended about half-way to the elbow (Wilkinson, Anient Egyptians, i. p. 281). The arms of the early Assyrians were the spear, bow, sword, dagger, and battle-axe. The sling was not found in the most ancient monuments as an Assyrian weapon; it was perhaps introduced at a later period. The Assyrian warrior was protected by a helmet and shield; and, according to the nature of the service he had to perform, sometimes with a coat of scale armour, reaching down to the knees or ankles, and sometimes with an embroidered tunic, probably of felt or leather. They wore sandals, and the spearman and slingers had greaves, which appear to have been covered front, back, and side. (Herod. iv. 9; Arch. and Its Remains, i. c. 4). In the army of Necho, the Assyrians were helmed of brass, and carried shields, spears, daggers, and wooden clubs knotted with iron (Herod. i. 25); the Persians, with the exception of the club, were similarly equipped (Ibid, c. 61). Of the Babylonians, too, these were no doubt the ordinary weapons. Nos. 54 and 55 represent an Assyrian spearman and Egyptian heavy-armed soldier armed for battle.

We now proceed to a more minute description of the several portions of armour, as they are given above: adopting the ordinary division into defensive and offensive.

DEFENSIVE ARMOUR. I. The Shield. The ancient warrior's chief defence was his shield, the form and material of which were various. The Egyptian shield was about half the soldier's height, and generally doubled its own breadth. It was probably formed of wicker-work, or a wooden frame, and was covered with bull's hide, having the hair outward, with one or more rings of metal, and metal studs. In form it resembled an ordinary funeral tablet, being circular at the summit, and square at the base, and near the upper part of the outer surface was a circular cavity in lieu of a
bass, the sides of which were deeper than its centre, where it rose nearly to the level of the shield (No. 56, fig. 1). For what purpose this was intended is uncertain. To the inside of the shield was attached a thong by which they suspended it upon their shoulders; and a handle, with which it was grasped (No. 56, fig. 2). Some of the lighter bucklers were furnished with a wooden bar (No. 56, fig. 4) placed across the upper part, which was held with the hand. Sometimes the Egyptian shield was of extraordinary size, and pointed at the summit; but instances of this kind are rare (Wilkinson, i. c. 3).

The shields of the Assyrians, in the more ancient bas-reliefs, are either circular or oblong; sometimes of gold and silver, but more frequently of wicker-work, covered with hides; they were held by a handle fixed to the centre. The round shield is often highly ornamented. The shield used in a siege covered the whole person of the warrior, and was furnished at the top with a curved point, or a square projection, like a roof, at right angles to the body of the shield; which may have served to defend the heads of the combatants against missiles from the walls of a castle.—Layard, Nineveh, ii. c. 4.

The Hebrews had four designations for the shield: —םל, tszamah, מט, magón, בק, sheket, קחרת, shekerah. The tszamah was a large shield, covering the whole body, the magón a smaller one; the former probably used by the heavy-armed, the latter by the light-armed troops (1 Ki. xix. 17; Ezk. xxxviii. 9). The sheket seems to have differed but little from the magón. (It occurs only in the plural number, 2 Sa. viii. 7; 2 Ki. xiv. 10). The word shekerah is found only in Ps. xxi. 4. The larger shields were usually of wood, covered with hides; it was common to smear them with oil, that they might glitter in the distance, and resist moisture. Ps. xxi. 5. Brazen shields appear to have been the exception; the whole of the giant’s armour, 1 Sa. xvi. 6, was of this metal. Shields overlaid with gold were the ornament of princes,
pended, as a memorial, in the temple. During a march the soldier carried the shield on his shoulder, covered with a piece of leather, as a protection against the dust, Jer. xxiii. 8; and, in the conflict, on his left arm. (See Winer, Real-Wörterbuch, s. 5.)

The large shield (πέρας, diproς) of the Greeks and Romans was originally of a circular form; and in the Homeric times, was large enough to cover the whole body. It was made, sometimes of cords twisted together, sometimes of wood; covered with oxhides, several folds thick. On the centre was a projection, called ἐπιστάμων, made, or boss, which sometimes terminated in a spike.

After the Roman soldier received pay, the dipros was discontinued for the scutum, ἐπιστάμων; of oval or oblong form, and adapted to the shape of the body.

Significant devices on shields are of great antiquity. Each Roman soldier had his name inscribed on his shield; St. Paul, Eph. v. 27, uses the word ἐπιστάμων rather than πέρας, because he is describing the armour of a Roman soldier.

2. The Helmet. The Assyrian helmet assumed different shapes in different ages; but the earliest, and properly Assyrian form, was a cap of iron, terminating above in a point, and sometimes furnished with flaps, covered with metal scales, protecting the ears, the back of the head, and falling over the shoulders (No. 62, fig. 1). Sometimes plain circular caps, fitting closely to the head, were worn (No. 62, fig. 2). At a later period, this primitive form was varied with a curved crest or plume, which exhibits considerable variety and even elegance (No. 62, fig. 3).

3. The Cuirass or Breast-plate. The skins of beasts were probably the earliest material used to protect the body. These were soon abandoned for the coat of mail, of which there were various kinds. The Egyptian cuirass consisted of about eleven horizontal rows of metal plates, well secured by brass pins; and at the hollow of the throat a narrow row of plates was introduced, above which were two rows, completing the collar, or covering the neck. The breadth of each plate or scale was little more than an inch, twelve of them sufficing to cover the front of the body; and the sleeves, which were sometimes so short as to extend less than half-way to the elbow, consisted of two rows of similar plates. Most of these cuirasses were without collars. In length the cuirass may have been little less than two feet and a half; it sometimes covered the thigh nearly to the knee; and in order to prevent its pressing too heavily on the shoulder, it was bound with a girdle round the waist. The thigh, and that part of the body below the girdle, were usually protected with a kind of kilt, detached from the cuirass. Such was the covering of the heavy-armed troops. But with the light-armed infantry, and, indeed, among the Asiatic nations in general, the quilted linen cuirass was in much request (Herod. 2. 152); and the epithet Λευκοθρίον, which occurs more than once in Homer, indicates the use of it among the early Greeks. In the tomb of the kings near Thebes, a coat of mail, of the description first mentioned, is represented; it is com-
posed of small pieces of metal disposed in rows, alternately red, yellow, and green; each piece being in shape a parallelogram, with the lower edge circular, and working by means of a slit and button, into the place beneath it (No. 65, fig. 1); and in the tomb of Rameses III., there is painted a piece of defensive armour, which

seems to have been a sort of coat, and, were it not so highly ornamental, might be considered a vest, to be worn beneath the cuirasses. It is made of a rich stuff, worked or painted, with the figures of lions and other animals, such as are common upon the Greek shield, and is edged with a neat border (No. 65, fig. 2). It may have been intended as a substitute for the heavy coat of mail.—(Wilkinson, Anc. Egypt., i. c. 33). Occasionally, cuirasses were worn, reaching only from the waist to the upper part of the breast, and supported by straps over the shoulder, which, from the sculptured representations of them, appear to have been faced with metal plates.

On the bas-reliefs of Nineveh, the warriors who fought in chariots, and held the shield for the defence of the king, are generally seen in coats of scale armour, which descend to the knees or the ankles. In excavating the earliest palace of Nineveh, Mr. Layard discovered a quantity of the scales used for this armour. Each scale was separate, and was of iron, from two to three inches in length, rounded at one end, and squared at the other, with a raised or embossed line in the centre; and some were inlaid with copper. They were probably fastened on a tunic of felt or linen. This is the armour always represented on the more ancient sculptures. At a later period other kinds were used, the scales were larger, and appear to have been fastened to bands of iron or copper. The armour was frequently embossed with groups of figures and fanciful ornaments. Not infrequently the warriors are dressed in an embroidered tunic, probably of felt or leather, and sufficiently thick to resist the weapons then in use. Their arms were bare from above the elbow, and their legs from the knees downwards, except when they wore the long coats of mail reaching to the ankles (Layard, Ninev., ii. c. 4).

The Hebrew שירית, shirita, or coat of mail, was probably that of brass, fashioned with scales, נחושת, nosheth, 1Sa 18:13, 1Sa 31:1. or of leather covered with brazen scales. The vulnerable part was where the scales were connected, or where the coat of mail joined on to the other parts of the armour, 1Sa 31:1. Of linen, or quilted cuirasses, no mention occurs in Scripture.

The Greeks and Romans occasionally used the linen cuirass, but it was soon superseded, first, by cuirasses of horn, composed of small pieces, fastened, like feathers, upon linen shits, the hoofs of animals being sometimes employed for this purpose, and then by the metallic scale armour. Of this there were two kinds: the θηριακά μετακτήτα, the scales of which resembled those of a fish; and the θηριακά πέταλον, in which the long and narrow scales of a serpent are imitated. Virgil (Ene. 3, 467) speaks of a coat of mail composed of rings, hooked into each other (dicius contusum lacunam), which may have been a species of chain-mail; such as was worn by the Roman hastati.
Besides the flexible cuirass, the Greeks and Romans, especially in early times, wore one composed of two solid plates: one for the breast, and the other for the back, fitted to the shape of the body, and joined by bands over the shoulders. On the right side of the body the plates were united by hinges; and on the left, they were fastened by means of buckles. Bands of metal, terminated by a boss's head, or some other device, often supplied the place of the leather straps over the shoulders, and here, too, in front, the Roman soldier was accustomed to wear his decorations of honour. A beautiful pair of bronze shoulder-plates, found A.D. 1829, near the river Siris in Southern Italy, is preserved in the British Museum. Around the lower edge of the cuirass were attached straps, four or five inches long, of leather, or perhaps of felt (cuir), and covered with small plates of metal. These straps were partly for ornament, and partly for a protection to the lower part of the body.

4. Glaive. The Egyptians, as has been observed, used no greater; the Assyrians only occasionally so. On the sculptures of Korsoujik, spear-men and slingers appear with greaves, probably of leather or brass, which were fixed in front (Layard, Asur, i. 64). Goliath's greaves were of brass, red wine; and such probably were in use among the Israelites. Among the Greeks and Romans, greaves were made of brass, of tin, and sometimes of silver or gold, with a lining of leather felt, or cloth. They were usually secured with straps round the calf and the ankles. They were gradually abandoned by the Roman soldier; and under the emperors were chiefly worn by the gladiators.

5. From the greaves must be distinguished the corselet (cursaces, as in Greek, kourion, corseca, cuirap). The Roman cuirass was a heavy shirt worn by the common soldiers and the centurions, but not by the superior officers. It was composed of leather, and the sole was thickly studded with large nails (Liv. xvi. 24).

Offensive Weapons. 1. The Sword. The Egyptian sword was short and straight, from two and a half to three feet in length, having apparently a double edge, and tapering to a sharp point. It was used to cut and thrust; but sometimes it was held downwards, and used as a dagger. The handle was plain, hollowed in the centre, and gradually increasing in thickness at either extremity; sometimes inlaid with costly stones, precious woods, or metals. That worn by the king in his girdle was frequently surmounted by one or two heads of a hawk, the symbol of the sun, a title given to the Egyptian monarchs (No. 72, B.C. 15).

The sword thus worn was in reality a dagger, which was also a common Egyptian weapon. It was much shorter than the sword, about ten or seven inches in length, tapering gradually to a point. The handle, like that of the sword, was generally inlaid: the blade was of bronze, thicker in the middle than in the edges, and slightly grooved in that part. It was inclosed in a leather sheath (No. 72, A.D. 20). The fulcrum, with a single edge, intended only for cutting, was borne by light as well as heavy armed troops; the blade was of iron or bronze; the handle of wood or horn (No. 72, A.D. 15).

The Assyrians wore swords and daggers very similar to those of the Egyptians, with handles elaborately ornamented. Generally two, and sometimes three, daggers were inserted in one sheath, which was then passed through the girdle (Layard, Asur, ii. 1). The sword of the Hebrews probably resembled that of other eastern nations. It hung on the left side, in a girdle,
used as a spear for thrusting; and sometimes it was darted, the knob at the extremity preventing it from escaping from the warrior's grasp.

Lighter javelins, of wood, tapering to a sharp point, or with a small bronze point, were also in use (Wilkinson, *Archaic Egypt*, i. c. 3).

The spear of the Assyrian footman was short, scarcely exceeding the height of a man; that of the horseman appears to have been considerably longer. The iron head of a spear from Nineveh has been deposited in the British Museum. The shaft was probably of some strong wood, and not a reed, like that of the modern Arabs (Layard, *Nineveh*, ii. c. 4). How the several forms ( niphal, Pavel, and פּוּל ) which, in the Old Testament, are used to denote a spear or javelin, are to be distinguished, is uncertain. These weapons were used more commonly for thrusting than for throwing. They had a wooden shaft, with a bronze or iron head, נַפְלָא , פַּלְלָא , פַּלְלָא ; and were furnished at the other extremity with an iron spike, capable of being used against an enemy, פּוּל . The only peculiarity which the Greek and Roman spears, which were of various kinds: נַפְלָא , פַּלְלָא , פַּלְלָא , פַּלְלָא , is the crotom, a leather thong attached to the middle of the shaft, and used to assist the warrior in throwing: of this no trace appears in the Egyptian or Assyrian sculptures.

3. The Bow.—This was a principal weapon of the Egyptians, Assyrians, and Hebrews: as it was, in after times, of the Saxons. The Egyptian bow was a round piece of wood, from five to five feet and a half in length, either almost straight, and tapering to a point at both ends, or curving inward in the middle when unstrung. The string was fixed upon a projecting piece of horn, or inserted into a groove or notch of the wood at either extremity. In stringing it, the lower point was fixed on the ground, and the knee being pressed against the inner side, the string was passed into the notch. Their mode of drawing it was either with the forefinger and thumb, or the two forefingers; and, like the old English archers, they carried the arrow to the ear, the shaft passing nearly in a line with the eye—a much more eifective mode of using this weapon than that adopted by the Greeks, who drew the string to the body (Hom., *H*. 4. 255). Indeed, the bow was more characteristic of Asia than of Europe: the Greeks and Romans never attached much importance to it, though both had in their armies a corps of archers, who were usually Cretans. In the army of Xerxes, on the contrary, nearly all the troops were armed with the bow (Herod., *H*. 7. 81-86). The Egyptian bow-string was of hide, catgut, or string: among the early Greeks it was usually of twisted leather (εἰρήνας περικινητήρ). The arrows varied from twenty to thirty-four inches in length.
some were of wood, others of reed; frequently tipped with a metal head, and winged with three feathers, as on our own arrows. Sometimes, instead of the metal head, a piece of hard wood, tapering to a point, was inserted into the reed; and sometimes a piece of flint supplied its place.

Each Bowman was furnished with a capacious quiver, about four inches in diameter, containing a plentiful supply of arrows. Unlike the Greeks, who carried the quiver on their shoulder, the Egyptian archer, when engaged in combat, had it slung, nearly horizontally, beneath his arm: the sculptures, indeed, both Egyptian and Assyrian (Layard, Nimrod, ii. p. 338) also represent the quiver as resting on the back: but this was probably only during a march, or when the arrows were not required. It was closed by a lid or cover, which, like the quiver itself, was highly decorated.

The bow, when not used, was kept in a case, intended to protect it against the sun or damp, and to preserve its elasticity. It was always attached to the war-chariot; and across it lay another large case containing an abundant stock of arrows (Wilkinson, Ancient Egypt, i. c. 3).

On the bas-reliefs of Nineveh, the Assyrian archer is seen equipped in all respects like the Egyptian. The bows are of two kinds: one long and slightly curved, the other short, and almost angular: the two appear to have been carried at the same time by those who fought in chariots. The quivers appear slung over the back; and, like the Egyptian, the archer draws the arrow to the cheek of the ear. When in battle, it was customary for the warrior to hold two arrows in reserve in his right hand: they were placed within the fingers, and did not interfere with the motion of the arm when drawing the bow. A leather or linen guard was fastened by straps to the inside of the left arm, to protect it when the arrow was discharged (Layard, No. ii. c. 4).

The Hebrew bow was sometimes of metal, 2Sa. xxi. 19; and, when large, was strung by treading it: and what is occasionally rendered to bend the bow, literally means to tread it (Job. xix. 16). When not in use, it was kept in a case, 1Sa. iii. 9. The arrows were probably of reed, and were sometimes poisoned,
4. The Sling (σάλκα, σάλκαρα). This weapon was in common use among the Egyptians, Assyrians, and Hebrews; and afterwards the light-armed troops of the Greek and Roman armies consisted, in great part, of slingers. The sling was made sometimes of leather, and sometimes of a doubled rope, with a round thong in the middle to receive the stone. It had a loop at one end, by which it was firmly fixed to the hand, the other extremity escaping from the grasp as the stone was thrown. As a supply of missiles, the Egyptians carried a bag of round stones hanging over the shoulder; while, on the sculptures of Nineveh, a heap of pebbles, ready for use, lies at the feet of the slinger.

The illustration, No. 82, represents a Roman soldier in the act of slingmg; he has a precision of stones in the fold of his pallium or cloak.

Besides stones, phumatums of lead, in shape like an acorn, were thrown from slings, and could be sent to a distance of 900 feet. The Hebrew light-armed troops commonly used slings, 2Ki iii. 27; it was the favourite weapon of the Benjamites, who could sling equally well with either hand, 1Sa xxv. 18. Shepherds used it to drive off beasts, 1Sa vii. 10; and with what precision the stone could be cast, appears from the encounter of David with the giant.

The sling does not appear to have been in use among the early Greeks; at least, no mention of it occurs in the Iliad. Afterwards the Achæans, and then the Achaemenians acquired the greatest expertness in managing it; but of all the peoples of antiquity, the natives of the Balearic Islaes (Majorca and Minorca) enjoyed the greatest celebrity as slingers. Their skill is said to have arisen from their not having been permitted, when children, to taste their food, until they had dislodged it from a beam with the sling.

The Egyptian battle-axe was about three feet in length, with a large metal hilt, to which the blade was fixed. It is usually seen in the hand of chiefs.

The mace was similar to the pole-axe, but without a
It was of wood, bound with bronze, about two and a half feet in length, and furnished with an angular piece of metal projecting from the handle, which may have been intended as a guard. Another kind of mace, of frequent occurrence on the sculptures, had no ball; and though not so formidable, must have been a more manageable weapon than the former. These maces were borne by the heavy-armored infantry; and each charioteer was furnished with one or more, which he carried in a case attached, with the quiver, to the side of his car.

On the monuments is sometimes seen a carved-stick now called by the Arabs lisara, i.e. lance, which was probably used both as a missile, and as a club in close combat. It was about two feet and a half in length, and made of a hard wood resembling them (Wilkinson, Anc. Egypt. ii. 5, 3).

The Chaldean battle-axe (וֹגבָּץ) are mentioned by Jeremiah, xlviii. 22.

At an early period royal armories (יוֹבָּץ) appear established. See ii. 12, 17, 19.

ARNON (נהר ארון), a torrent-stream, which anciently formed the northern boundary of the Moabite, and the southern of the Amorite territory. סננה יבונ (Num. xxxii. 47, Deut. iii. 14, 25). It rises in the mountains of Gilead, near Karame, and flows by a circuitous route into the Dead Sea. The bed of the river is rocky, and its course sometimes through narrow and precipitous ravines. In summer it becomes nearly dried up, but in winter torrents often, what its name imports, and what many large blocks along its course bespeak considerably above the proper channel clearly evince it to be a ruinous torrent. The modern name of the wady is Mophb or Mojah. Descriptions are given of it in the Tarbids of Burckhardt, and of Ibray and Mangles.

ARÖER (אֶרֶם), or Ṣarea, the name of several towns mentioned in Scripture. 1. The first is one on the north of the river Arnon, and is mentioned among the cities taken from Sihon, king of the Amorites, and afterwards assigned to the tribe of Reuben, Deut. ii. 35, Jos. xiii. 11. It stood, however, close on the border of Moab, and in Jeremiah, xlviii. 24, is brought into notice in connection with the desolations of that country. But it is not expressly said to have belonged to the territory of Moab. 2. A town of this name is connected with the tribe of Gad, as one of several towns built by that tribe after the conquest of Canaan, Num. xxxii. 3. In Jos. xiii. 36, it is described as being "before Rekab," meaning, probably, that it lay on the road from Palestine to Rekab, or somewhat to the west of it. Nothing besides is known of it. 3. There was also an Arnon in the south of the tribe of Judah, one of the places to which David sent portions after his victory over the Ammonites at Ziklag. 1. Sam. xxi. 20. It is supposed by Dr. Robinson to have been situated in a broad wady, bearing the name of 'Arrah, about 20 geographical miles to the south of Hebron. He found there remains of old foundations, and various pits, apparently dug for the reception of water.

ARPAD, or ARPHAD, a Syrian city, somewhere in the neighbourhood of Hamath, with which it is always associated in Scripture as having alike fallen under the stroke of Nebuchadrezzar. 2 K. xxiii. 33, 44, 45, xxiv. 19. Various places, more or less known, have been fixed upon by different writers, as probably the same with it, but certainty has not yet been gained.

ARPHAXAD, meaning uncertain, son of Shem, born two years after the flood; he was the father of Salah, and lived till he was 438 years old. He represents him as the stem father of the Chaldeans (Gen. 10. 21, 32), which is thought by some to be favoured by the etymology of the compound word arpakha, probably Chaldee boundary. (See Genesis, loc., and Bechtel, Philox. ii. 1.)

ARROW, So Arms.

ARTAXERXES, in Hebrew Art록סא, and ARTAXERXES, in Greek, Ἀρταξέρξης. Other variations are those of the Aramaic, Artakšač, and of the Persian, Artaxdež. It is supposed to be compounded of two words signifying strong and king, which nearly accords with the explanation of Herodotus, vi. 189, who makes it "great warrior." The name, which thus appears to have been a sort of title, seems beyond doubt to have been applied in Scripture to more persons than one, though commentators are not altogether agreed as to the kings meant on the different occasions on which it is employed. The first Artaxerxes, mentioned in Ezra iv. cannot, as Josephus imagined (Ant. xii. 2, 4), be Cambyses, but must rather be the pseudo-Smerdis, who for a short time reigned on the throne, and who was succeeded by Cyrus the Great, as Herodotus says. In Ezra also, ch. vi. 21, Darius appears as the successor of the Artaxerxes previously mentioned. It was during the time of that monarch, that the operations connected with the building of the temple at Jerusalem were most completely suspended; which perfectly accords with the supposition of its being the time of the usurpation of the pseudo-Smerdis, as the disorder and futility at the centre could scarcely fail to make themselves felt in the provinces. The supposition is further confirmed by the mention of an Artaxerxes (Arbaces) in verse 5, who appears to have come between Cyrus and the Artaxerxes mentioned in the latter part of the chapter. But the Artaxerxes mentioned in Ezra vii. 4, in the second year of whose reign Ezra went up to Jerusalem with a second company of Israelites, must have been a different person. In all probability this was the Artaxerxes Longimanus of the Greeks, the same who is also called Artaxerxes in the book of Nehemiah. He ascended the throne in B.C. 362. Some suppose that he is the same monarch as the Artaxerxes of Ezra iv. with Xerxes; but as there is every reason for believing this monarch to be the same as the Artaxerxes of Ezra iv. 6, it is not probable that he should be spoken of in the same book under two such different names. But as this part of sacred history is very fragmentary, and has nothing in common with what remains of the prose history of the period, as it is also without any distinct specification of dates, it is impossible to attain to more than a probable opinion as to the precise person indicated by the several names; and there will always, perhaps, be some room for difference of opinion on the subject. The later authorities, Wisner, Bechtel, Gesenius, Bretschneider, &c., make out the correspondence in the manner briefly given above.

ARTEMAS, the name of a Christian, whom St. Paul had some thoughts of sending to Crete, when Titus was honouring as an evangelist in the island, Tit. ii. 7, 8; but of whom nothing farther is known.

ARUMAH, a town near Shechem, at which Abimelech encamped, Judg. ix. 3. Nothing farther is known of it.

ARYAD (אֶרְּיָד, or אֶרְּיָד, or Αρυαδ), the Ammon of the Greeks—an island, with a
town on it of the same name, on the coast of Phoenicia, and according to Strabo originally occupied, and the town built, by Sidonian fugitives (Ezr. 2, § 13, 14). The island was little more than a rock, of about a mile in circumference, with steep sides, and with lofty houses erected on it. Antinarius, on the opposite coast, also belonged to it. It is referred to in Eze. xxvii, 9, 11, from which it appears that its inhabitants had a considerable share in the navigation and commerce of the Phoenicians. They would seem for a time to have had a king of their own (Ariam, A.S.V. ii. 299); and even in the time of the Maccabees they formed a considerable state, that the Roman consul is represented as having made known to them the alliance entered into with Simon, Maccabaeus (1 Macc. xvi. 5). Its modern name is Rākul, and from the good anchorage it affords on the side toward the mainland, it is still frequented. The inhabitants, who number near 10,000, are chiefly employed as pilots, shipbuilders, and seamen. A good many of the coasting vessels are built there.

ASA (Aššur, or Ashur), the name of the son and successor of Abijah, and the third king of Judah after the division from Israel (2 Kings xvi, 1). He reigned forty-one years, the commencement of which is variously assigned to 975, 978, 965 B.C. In 1 Ki. xv. 19, he is said to have had the same mother as his father (ver. 20), namely, Maachah, the daughter of Abishalom. There can be little doubt that his grandmother is there meant, and that she is designated his mother, because, being himself a composite youth when he ascended the throne, she was assumed as the tihek, or reigning queen, the queen-mother in this case, who was to have a recognized place of considerable influence around the throne. But this arrangement did not continue long; for Asa proved to be of a better spirit in religion than those who immediately preceded him on the throne of Judah; and setting his heart on the removal of the badges and instruments of idolatry out of the land, he also removed Maachah from the place he had at first assigned her in the kingdom, because she had made an idol in a grove, or as it should rather be, to Asherah, the Sidonian Venus, (1 Ki. xvi. 2). This idol Asherah caused to be cut down, and burned beneath the brook Kiriath. Other reformation were carried forward by Asa, and all the more flagrant abuses rectified, only, it is said in 1 Ki. xv. 14, the high places were not removed; while, on the other hand, in 2 Ch. xiv. 2, the high places are among the things mentioned as having been taken away. The same apparent contradiction occurs in the case of Jehoshaphat, compare 2 Ch. xii. 6 and xx. 25. And the most natural explanation seems to be, that the high places were of two sorts—one kind appropriated to the worship of false deities, and sometimes connected with the Asherah images, as at 2 Ch. xii. 6, which would be abolished along with the grosser forms of idolatry; and another in which the worship was avowedly paid to Jehovah. The latter, as only an irregularity in form though one that was very apt to degenerate into more serious error, might be tolerated, at least for a time, even in a reforming age; and such seems to have been the case in the time of Asa. The high places were removed in so far as they had been employed in the service of false gods; but they were allowed to continue as convenient meeting-places, where the people had been wont to assemble for the purpose of doing homage to Jehovah—their zeal not being yet strong enough to carry them as often as they should have gone to Jerusalem. Asa appears to have been chiefly engaged during the first ten years of his reign, which were years of external peace, in the prosecution of those religious reforms: but in the eleventh year a formidable adversary appeared in the person of Zerah, the Ethiopian, who came against him, it is said, "with an army of a thousand thousand, and three hundred chariots," (2 Ch. xiv. 5). It seems to have been simply a marauding expedition: for no reason is mentioned in connection with the political relations of the two countries to warrant such a hostile invasion. But it was decisive of its object; for Asa and his people, without neglecting military preparations, cast themselves on the divine protection, and obtained a decisive victory over the enemy. This gratifying result was blessed to the further spread of godliness at home; for, seeing that God was with them, Asa and the more faithful portion of the people devoted themselves anew to the work of reformation, to which they were also stimulated and encouraged by the address of Azariah the prophet, on their return from the conflict, 2 Ch. xiv. 7. They were now joined by many out of the other tribes, who, along with the people of Judah and Benjamin kept a grand festival of joy and thanksgiving in the fifteenth year of the reign of Asa.

The festival now mentioned was probably, in a religious point of view, the crowning period of Asa's reign; at least, after this, partial detentions begin to appear, which grew at length into manifestly improper courses. Banasha, king of Israel, jealous of the prosperity of the kingdom of Judah, and anxious to impose a check on the influx of people to it from the northern parts of Israel, set about fortifying Ramah, which lay on the north of Jerusalem, and commanded the main road in that direction. This is said to have been done in the thirty-sixth year of the reign of Asa, 2 Ch. xvi. 1; but as Banasha began to reign in the third, and died in the twenty-sixth year of Asa's government, 2 Ch. xxv. 25, there must be some mistake in the period assigned for the fortifying of Ramah; or, perhaps, the thirty-six years mentioned must be understood, not of the reign of Asa, but of the separate existence of the kingdom of Judah, over which he reigned. Such is the view taken by some commentators, which, at all events, brings the circumstance to much about the time when it must have taken place, namely, to the sixteenth or seventeenth year of Asa's reign. What we have chiefly to notice, however, in connection with it, is the unquestionable policy of Asa to counterwork the hostile attempt of Banasha. He entered into a league with Ben-hadad of Syria, and prompted him with gifts of money to make war upon Israel. This had the desired effect of compelling Banasha to desist from the fortification of Ramah; but it indicated a misgiving of heart in Asa himself, in respect to the great source of strength and hope, and drew down upon him the solemn rebuke of heaven. The rebuke was administered by the mouth of Hanani the prophet, who charged him with having exhibited a spirit of distrust toward God, and unduly relied on the king of Israel; in consequence of which he declared, "there might certainly be looked for the occurrence of future years, though none such have been expressly recorded. Asa was irritated, not humbled, by the rebuke thus administered to him; he even so far departed from the better spirit that had animated his earlier years, as to lay violent hands on the prophet.
and cast him into prison, Zek.xii. 9. This, it may be held, was only a temporary outbreak of unexampled passion. But we have no reason to think that Asa ever properly recovered his lost ground; and his case must be added to the number of those who, though they may not wholly depart from the faith, yet have their strength weakened in the way, and end their spiritual course very differently from the manner in which it was begun. For Asa, we are informed, acted oppressively to others, as well as to Haman; and in his latter days, when afflicted with a disease in his feet, he gave way again to the same distasteful spirit, for which he had been rebuked by the prophet; he sought the physicians, but not to the Lord. He appears to have been a man more distinguished for the soundness of his understanding in spiritual things, than for the liveliness or vigour of his faith. He clearly perceived the sin and folly of idolatry, and so far as concerned the removal of its abominations, his measures were promptly taken and resolutely pursued. But in the steadfast and unremissed prosecution of the good his heart desired, and when the work of external reform was accomplished, it seemed as if he had nothing more to do for God; consequently he renegaded rather than advanced; and only on the negative side fulfilled the covenant into which he entered along with his people, "to seek the Lord God of their fathers with all their heart, and all their soul." 1 Kings xvi. 1. It was a marked and unexampled failure, but one that unfortunately be- too many exemplifications in every age of the church.

ASHEL, [laud of god], nephew of David, and brother of Josiah and Ahithophel. His chart personality is designated as being of lowest degree, and having in many an encounter, but at last cost him his life: for in his hot pursuit after Amnon, he suffered himself to be thrust through by the spear of the flying but still valiant chief. 2 Sam. xxi. 20.

ASPH [assemblers or collectors], 1. A Levite, and son of Baniach, 1 Chron. xxvi. 20. In 24 th, xxvi. 20 he is designated a scribe, whose duties, along with those of David, were adapted to the celebration of God's praises.

This no doubt refers to certain of the psalms, as the composition of Asaph. Twelve of these bear his name Asaph, and all from byssus, layafin, inclusive. It is therefore safe to take the place and calling of Asaph to be the coronation of his name as simply an eminent musician, and on this account appointed to preside over the choral services instituted by David in connection with the tabernacle-worship. He had qualifications of a higher kind for such a service, being one to whom the Spirit of God gave grace to indulge sacred songs, as well as to direct and regulate the chanting of such songs in the service of the sanctuary. Even of his sons, who inherited a portion of his spirit, along with those of Heman and Jeduthun, it is said that they were separated by David to pray, sing with harps, with psaltries, and with cymbals, 1 Chron. xvi. 1, indicating the important nature of the work given them to do, and the high position of the persons appointed to perform it. The separation of the Asph family for this work seems to have been perpetuated for many generations (for we read of them still in Ezra ii. 11: Ne. vii. 10); though, doubtless, it was the official charge only in connection with the choral services of the temple, not the higher embarrassments bestowed at first on the family, that is to be understood as thus descending to a late posterity.

2. Beside the Asaph of David's time, there was one a

recorder to King Hezekiah, 2 Kings xviii. 17, and another a keeper of the royal forests under Athamnah, Ne. vii. 5.

ASCALON. See Askelon.

ASENATH, an Egyptian term, and the name of the daughter of Potipherah, priest of On, who became the spouse of Joseph. (See Joseph.) It is generally supposed that the latter part of the name is that of the goddess Neph, the Minoriya of the Egyptians; and the compound term is by Gesenius conceived to mean, she is of Neph, Shabboski interpreted it to mean worshipper of Neph. In such a matter, certainty is unattainable.

ASH. In the decisive description of the ideal maker.

In xvi. 13, we are told

"He bowed him down e'ere

He tooketh the express and the oak,

Which he strengthened for himself among the trees of the forest;

He planted an oak, and the rain doth nourish it."

The Hebrew is 7 Hama, which probably suggested to translators the Latin arbutus; but we have no evidence that either the current (Adonis upright), or our own native ash tree (Fraxinus griffithii) is a native of Palestine. Martin Luther translates it odor, the Dutch version de inhumable, and the oldest of all, the Septuagint, pinus (pincn), which, as usual, is followed by the Vulgate (pius).

ASHDOD, [fortified place, north], the Asaph of the Greeks and Romans, modern name Eshkol, 1 Sam. xvi. 13; Ashd, a city of the Philistines, on the seacoast, about mid way between Gaza and Joppa, and the capital of one of their five states, Jos. iii. 13, 17. It was in the original division of Palestine among the twelve tribes. Ashdod was assigned to the tribe of Judah, Josh. xxi. 13; but it remained for many generations in the hands of its ancient inhabitants. It was there that the ark of God was dismembered by being carried as a trophy into the temple of a heathen deity; but there also that the superior might and glory of the God of Israel became manifest in the prostration of Dagon's image in the temple. 1 Sam. vi. 1. When the Philistines generally were subdued by the Israelites, this town must also have been subject to their sway; but we need not place a special act of violence or marks of subjugation being indicted upon it till the time of Uzziah, who "broke down the wall of Ashdod and built cities about it." 2 Chron. xxv. 5. Even this did not prove more than a temporary humiliation: for upwards of a century later, it withstood for twenty nine years the force of Egypt, the largest siege on record, though at last it was taken by Ptolemy's forces, n. e. 539; and when, more than a century later still, the Jews returned from Babylon, the population of Ashdod was in so flourishing a condition, that the renown of the place became a snare to them, and for taking wives from Ashdod they incurred the severe reproach of Nehemiah, Ne. xvi. 24. To have been able to survive such changes and assaults, proves it to have been a place of great strength, and well situated as to the general sources of prosperity and greatness. But its decay was only a question of time. The prophets gave clear intimations of its ultimate ruin, Jer. xxvii. 14, 25, xxvi. 13, and in the wars of the Maccabees it suffered so severely that even then the predictions appear to have been in good measure fulfilled, 2 Macc. iv. 56. 24. 31. In the gospel age, however, it was still a place of some note, and was bestowed by Augustus as a gift to Salome Joseph, xvii. 13, 50.
It was among the places visited by Philip the evangelist, Acts 8:9, and become at an early period the seat of a Christian church. A bishop from Ascalon was present at the councils of Nice and Chalcedon also at those of Seleucia and Jerusalem. But this is no proof of any great importance having at the time belonged to the place in a political respect. From the dawn of European civilization, it has been known only as an Arab village, sited on a craggy hill, and possessing in its curvus the remains of former greatness. So it is described by Iby and Manche, who detected among the ruin's broken arches and fragments of marble pillars.

ASHER [heppy, fortress], the son of Jacob by Zilpah, the handmaid of Leah, Gen. xxv. 9, and the patriarchal head of one of the twelve tribes. The blessings pronounced, first by Jacob, and afterwards by Moses, upon this tribe, consist chiefly of a play on the import of the name Asher, and an indication that the reality should correspond with the happy issue implied in it; there should belong to the tribe a rich portion and a numerous offspring, Gen. xxx. 16. The tribes soon began to realize this description: for, though Asher's sons had only four sons and one daughter, who became the progenitors of so many families, Num. xxix. 46, yet by the time of the departure from Egypt, they were 11,450 strong, and at the numbering toward the close of the wilderness sojourn, they ranked the fifth of the tribes in multitude—having 53,400 full-grown men, ver. 17. On the division of the Promised Land, their portion was assigned them in one of the most fertile regions, stretching along the seacoast between Carmel and Lebanon, and bounded on the east by the territories of Zebulon and Naphtali. The inheritance, however, was but partially conquered at the first, Josh. 13, 17: and there is reason to believe was never by any means fully possessed, especially on the northern side, which stretched within the boundaries of the Zidonians. There seems no proper ground for excluding, with Kittio, the district proper of Zebon from the inheritance of Asher; the passage, in particular, of Josh. xix. 25, seq., seems plainly to favour the common view. In a moral aspect the proximity of Asher to the idolatrous and dissolute superstition of the Zidonians must have been anything but favourable to their spiritual health; and is one of the worst abominations that flowed in upon the covenant-people had their origin in that quarter, we may well conceive that the Asherites, who were the nearest to the region of pollution, were also among the first to fall under its corrupting influence; the more so, as the corn, the wine, and the oil, which their territory yielded in such abundance, must naturally have led them to cultivate a close commercial intercourse with the populous but non-agricultural districts of Tyre and Sidon. Accordingly, the Asherites never appear taking any prominent part in the religious struggles of their country; the great deliverances all came from other quarters.

ASHES have a considerable place in the symbolical and descriptive imagery of Scripture, and usually in a somewhat different way from what the usages of modern European society would naturally suggest. The custom of burning a taken city has been common in all ages: and so to reduce a place or country to ashes, is a general and well-understood expression everywhere for effecting a complete destruction, or producing a total desolation. Thus, also in 2 Pet. ii. 6," turning the cities of Sodom and Gomorrah into ashes," Exod. xi. 14. But by far the most frequent figurative employment of the term in Scripture is derived from the practice, which from the earliest times prevailed in the East, of sitting down among ashes, or covering one's self with ashes, as a symbol of grief and mourning. Thus Job in the time of his calamity sat down among the ashes: and when expressing at the close the pungency of his contrition for past sins and shortcomings, he said, "he repented in dust and ashes," Gen. xlv. 6. A great variety of allusions have reference to this custom, Ex. iv. 22; Deut. ii. 33; Josh. x, 24; 2 Sam. xiv. 3. Sometimes the image is carried a little further, and persons are spoken of as eating ashes, turning them not only into a sort of at actice, but even into an article of food. Deut. xi. 32; Isa. xxi. 26. It is the deepest misery and degradation that is meant thereby to be expressed. These are the more peculiar allusions of this sort in Scripture; but occasionally also reference is made to the light and comparatively worthless nature of ashes—especially of such ashes as form the refuse of wood—which may be driven about by the wind, or heedlessly trodden upon by the foot of man. In this respect Abraham spoke of himself as "dust and ashes," and the wicked are represented as "sitting under the ashes of the feet," to the righteous, Deut. xxi. 22.

ASHIMA, the name of a divinity worshipped by the people of Haman and of doubtful origin. It is mentioned only once in Scripture, Zech. x, 21. Some of the rabbinical Jews report that the deity was worshipped under the form of a goat, and a goat without wool. If so—for the tradition cannot be relied on with any certainty—it was probably one of the widespread forms of the Pan worship of heathen antiquity. Various other conjectures have been thrown out, on which it is needless to enter, as none of them have been established.

ASHKENAZ, the proper name of a son of Gomer, and grandson of Japheth, Gen. Xx. 2. In Je. ii. 27, it is coupled with Ararat and Mimi, apparently as the name of a province and people somewhere about Armenia. The modern Jews have identified it with Germany, but this is universally regarded as an entirely erroneous application of the term.

ASHPEPANAZ, chief of the Babylonian envoys, to whom was committed the charge of Daniel and his companions, Dan. i. 3, 7.

ASHTAROTH, or ASHTAROTH, one of the ancient towns in the district of Bashan, and one of the seats of Og, the king of that region at the time of the conquest of Canaan. He is said to have dwelt at Ashtaroth, and at Edrei, Deut. i. 17; Josh. xii. 13; i. 27. In the subsequent division of the land it fell to the half-tribe of Manassch, and was made a Levitical city by being given to the Gershonites, Josh. xxii. 1; Num. xvi. 7. The name was in all probability derived from the female deity that from remote times usurped so much of the worship which prevailed in the Syrian portions of Asia. (See ASHTOZETH.) The place is reported by Jerome to have stood about six miles from Edrei; but the site has not been identified in modern times.

ASHTAROTH-KARNAI, or Ashtaroth of the Two Horns, the Horned, mentioned in Ge. xiv. 5, as one of the cities occupied by the Rephaim, and slain by Chelebranzer and his host, is generally supposed to be the same place as that simply called Ashtaroth. The name Karana was probably applied to it from the
identification of the goddess Ashtoreth with the moon, or from the ox head symbol used in her worship. It is also supposed to be the same that in later history was called simply Karnia. 1 Mc. 14:26; 1 Esdr. 1:41. But this cannot be pronounced certain.

**ASHTORETH**, the great goddess of the Canaanitish nations (אשתרה נחתרה שמן). She was the partner of Baal, with whose worship that of Ashtoreth was frequently associated. In the only two passages in which the singular form of the name appears in the Hebrew Scriptures, 1 Ki. xix. 18, and 2 Ki. x. 23, it is followed by the title, "queen of the Zidonians," from which it is evident that Zidon was one of the principal seats of the principal god and goddess in Canaan; a conclusion which quite accords with the statements of the Greek and Roman writers, and with the monumental evidence furnished by the inscriptions which still survive in the Phoenician tongue (Deir el-Balah, Moa Placed, and These). (See PHOENICIA.)

The largest and most important of these inscriptions which has yet been brought to light, is that on the sarcophagus of a Zidonian king called Eshmunazar, accidentally discovered at Zidon in the season of 1855. The inscription records the building of a temple for the worship of Ashtar by the king and his mother, Anasteira, by name, who was herself a priestess of the goddess. It has been translated by several scholars. The translation of Robinson will be found in the Journal of the Oriental and Biblical Society, vol. vii. p. 617-634.

But the worship of Ashtoreth was by no means confined within the narrow limits of Phoenicia. We have scriptural evidence that it extended over the whole of Canaan. For we find it prevailing not only among the Philistines on the south-west, 1 Sa. vii. 8, but likewise in the region east of Jordan, where it had taken firm root at a very early period, one of the chief cities of that region being called by the name of Ashtaroth, i.e., "Ashtar's Temple," or "Ashtar's House of Worship," 1 Ki. x. 26.

It is remarkable, however, that in the name of this city, Ashtaroth or Ashtron, Karnia, the goddess-name Ashtaroth appears not in its singular but in its plural form. This is true likewise of the goddess-name itself, which is not met with more frequently in the plural form Ashtaroth than in the singular form, Ashtaroth, comp. 1 Ki. xi. 2, 8; 2 Ki. v. 10; 2 Ch. xvi. 16; 2 Ch. xxiv. 8.

It is evident that the singular form of this goddess-name must be explained in the same way as the use of the corn-pounding plural form Baalim, with which it is so frequently associated. Now, that the plural form Baalim does not denote, as Gesenius and others have supposed, images or other material symbols, representative of the presence and attributes of Baal, appears from the distinction which is uniformly observed between the Baalim and the בֶּלַת בָּלַי, 80 הָלַת אֵלֶה, the images or pillars of Baal, the latter of which only is found in connection with verbs which necessarily point to some material object. With Baalim we find connected the verbs "to serve, worship, seek to, go after, go a whoring after, put away," etc., but never to "set up" or "cast down," to "abandon," or to "leave, give up." And we find the same distinction observed in the use of the corresponding plural Ashtaroth, which is associated only with the verbs "serve," and "put away." The true explanation of the plural forms Balim and Ashtaroth is very much the same as that of the plural form Baalim. They describe those false gods, or the powers which these gods represent and embody, in the wide extent of their influence, and the varied forms of their manifestatonamong the inhabitants of the land, and their struggle with the true God Jehovah, with a view to the destruction of Canaan itself. And the children of Israel did evil again in the sight of Jehovah, and served Baal and Ashtaroth, the gods of Syria, and the gods of Zidon, and the gods of Moab," etc. From these passages it appears that among the multitude of gods worshipped by the grossy superstitions and degraded nations of Canaan when Israel invaded and conquered their land, Baalim and Ashtaroth held the first place, the one as the great male divinity, the other as the great female divinity. This worship of the gods in general was male and female, and thus very widely spread over the ancient Canaanite world, and it probably had a poetic origin. The world and its multifarious changes were regarded as a birth, or a succession of births, in which, as in the birth of a living

1. If the Asht (אשתה) of the Hiphilic inscriptions be, as has been with much probability conjectured, another form of the name Ashtrath, the worship of that goddess must have extended itself even to the most southern region of Arabia (אשתרה הארה). It is certain that it was so carried westward, along the shores of the Mediterranean, by the Phoenician colonists. And in Assyria we find in great repute "our lady" (אשתה) Ashtrath, who was probably the same person, the two names being in their essential elements identical (Hammars' Hiphil, i. 632-634).

2. It is worthy of remark, that the author of the books of Kings seems carelessly to avoid the use of these plural forms. He is the only one of the several writers who employs the singular form of the name Ashtrath, and he never employs the plural Ashtrath, which alone appears in the other books of Scripture. So in his reference to the worship of Baal, we find the singular form of the name introduced more than thirty times, the plural form only once (2 Ki. xxiii. 19).
A dernith. Aouthoreth has also been connected with the moon: and this connection rests in part upon a scriptural basis. Yet the statements of Scripture, usually appealed to on this point, are by no means very clear and decisive. 1

It is certain that Baal and the sun were not identical: the former name Baal being of much larger import. The sun, doubtless, was regarded as a Baal, but not as Baal (\textit{\textsuperscript{17}}). The Phoenicians had a god or gods called Baal-sheen and Baal-hamon (Gen. \textit{Mon. Phœn.}), and it is probable by those names the sun is to be understood. But the name Baal, without any such addition, is not to be so restricted. On the contrary, there is at least one passage of Scripture in which Baal seems to be expressly distinguished from the sun, Eze. xxiii. 5: "They burnt incense to Baal, to the sun, and to the moon," &c. And certainly in the numerous passages in which not the singular but the plural form Baalim is used, we are constrained to attach to the name a much wider significance.

Still it must be allowed that, especially in the later periods of Israelitish history, Baal seems to have become more and more the sun-god. And this is not difficult to account for. It arose from the natural tendency of the human mind to materialize and localize, and to give visible form and shape to its vague and shadowy conceptions. There is no doubt that the worship of the heavenly bodies can be traced back to a very ancient period, but it does not seem to have been the earliest form of idolatry among the Canaanites. It seems rather to have been a later growth—partly natural, partly stimulated by contact with other nations. However this may be, it could hardly have been a difficult matter to engrave the worship of the sun, moon, and stars on the simpler system in which Baalim and Ashtaroth were the great objects of worship. What more fitting representative and embodiment (to speak) of the great Father than the glorious and beneficent orb of day, the source of light, and life, and beauty? And then, this step being taken, the lesser of the two great orbs became the natural representative and embodiment of the female equivalent Ashtaroth. And the early and widespread belief of a close and mysterious connection between heaven and earth, between the stars above and the course of nature and providence in the earth below, would necessarily tend to confirm and perpetuate the connection thus established.

In the mythologies of all nations, we find the same close connection between the heavenly and the earthly. Thus the great goddess of the Egyptians, Isis, whose character and worship seem to have resembled in many parts those of Ashtaroth, was in ancient times regarded sometimes as representing the earth, sometimes as the moon, sometimes as the common mother of all (Josephus, \textit{Antiq.}, ii. 8, 17, 21). The same is true of the Greek goddess Aphrodite, who seems to have been originally the same as the Syrian Ashtaroth, as indeed the very name Aphrodite may possibly indicate. But on this we need not enlarge.\footnote{\textit{\textsuperscript{3}}}
ASHTORET

This being so, it is probable that by the queen of heaven, mentioned by Jeremiah, vi. 18, and xiv. 17, as a chief object of worship to the Jews, and especially to the Jewish women of his day, we are to understand Asherah, which name, it is somewhat remarkable, is nowhere found in the prophetic Scriptures. Still we cannot draw from this fact the conclusion that the title queen of heaven would have been equally descriptive of the Asherah in earlier times. It is not till very late in the history of Israel that we find mention made of the introduction of the worship of the host of heaven, xiii. xvi. 10; xxiii. 15. And it is not improbable that the influence of this worship, which some have connected with the presence of the Assuriana in Palestine, may have modified the conceptions formed of the ancient divinities and the leading attributes with which they were invested.

With regard to the forms and observances which accompanied the worship of Asherah, we have no decided information in Scripture, for the reason already given. We read in one passage of a house or temple of Asherah, xvi. 15, in another of a high place or artificial eminence erected for her honour, xv. 15; but the two localities which are most frequently mentioned as the scene of the ancient idolatries, are the high hill and the shade of the green tree, xvi. 15; xxv. 5, 15. It is probable that the worship of Canaan was more closely connected with the form of these localities, the worship of Asherah with the latter, but the two divinities were closely allied in character, in the powers attributed and the worship presented to them, that the symbols of their presence were often erected on the same spot, and both received at one and the same time the homage and the gifts of their worshippers.

One question of importance remains. What were the symbols employed to mark out the spot where the divinities were supposed to be specially present? This leads us to investigate the meaning of a word of frequent occurrence in Scripture, with regard to which there has been a very great diversity of opinion among Hebrew scholars the word בְּשֹׁר, Asherah.

Three principal opinions have been propounded:

1. That Asherah means grove. This is the most ancient view, being that of the LXX., and it was followed by the translators of our version.

2. That Asherah was a goddess-name, nearly identical with Asherah. This view is in substance that of Cantor.

3. That it was a symbolic figure, at first nothing more than the stock or stem of a tree fixed in the ground, afterwards some wooden pillar or image, more artificially prepared and adorned, xxv. 27. Of those who hold this view, some, with whom we have no hesitation in agreeing, regard the Asherah as the symbol of the goddess Asherah; others, as Movers, deny the existence of any such connection, distinguishing between Asherah and Ashethoth as two separate divinities.

In Jer. vi. 13, and xvi. 11, mention is made of the worship of the host of heaven, but only as a possible contingency, not a realized fact. There is no evidence that Asharatam Karmaim, or the two-horned Asherah, has any reference to the moon. (On Asherah, in micro-Peleg, Gezer; p. 262, 150.) Besides, the name is evidently descriptive, not of the form under which the goddess was notably worshipped, but of a special and distinctive form—peculiar to that city or region—probably a form similar to that under which this was worshipped by the Egyptians.

1 With regard to the first and most ancient of these views, it is now abandoned by nearly all who have made accurate inquiry into the subject. There is not a single passage in which the adoption of the rendering "grove" is unavoidable; and there are many passages in which that rendering is altogether inadmissible. For example, we find the Asherah frequently connected with the verbs נָשָׁר, to make, xiv. vii. 22; xx. 18; xxiii. 8; xvi. 22, to set up, xxiii. 15; כָּרָה, to bring out, xxv. 16. We find an Asherah forming the word on which a single ox was sacrificed, xxvi. 26; another set up in the city of Samaria, xxi. 15; and another in the temple of Jehovah at Jerusalem, xxi. 7. We find Ashera under green trees, and covered over by curtains or tents כָּרָה, wrought for them by their female attendants and worshippers. In all these cases the rendering "grove" is quite unadmissible. And even the passage which is most frequently appealed to in defence of that rendering, as we see, "Thou shalt not plant כָּרָה thee an Asherah, any tree כָּרָה, near the altar of Jehovah; neither shalt thou set thee up a stone pillar כָּרָה, is really, when closely examined, rather perverse to it than otherwise. The most obvious meaning is, Thou shalt not plant, כָּרָה, near the altar of Jehovah an Asherah formed out of any tree, nor set up any stone pillar, and the natural conclusion drawn from this passage, while alone gives even the semblance of support to the rendering "grove," is, that the Asherah was a wooden pillar, or trunk of a tree, perhaps of some peculiar and well known form, to which a symbolic character of some kind was attached—a conclusion borne out by other passages of Pentateuch, e.g., xxvii., xxviii., xxxii., xxxiii., in which the idol pillars or images are described as chiefly of two sorts, "wood and stone," by the former of which we may suppose the Ashera to be meant, by the latter, כָּרָה כָּרָה, with which, not only in the passage now under consideration, but in a multitude of others, the Asherah stands in close and immediate connection.

2. Neither have we any authority for regarding the Asherah as a goddess worshipped by the Canaanites, either as the Ashtoreth or under any other name. This seems most strongly to support this view is 1 Ki. xiii. 19, where we read of Elijah's encounter with the prophets of Baal, four hundred and fifty in number, and the prophets of the Ashera, in number four hundred. At first glance this passage would seem to present Ashera as a goddess, the companion of Baal, and nearly equal in rank. But on looking back two chapters to the account which the historian gives of the introduction by Ahab of the worship of Baal and of the Ashera, we find there is a clear distinction drawn between them; for it is said, "Ahab set up an altar to Baal in the house of Baal, and Asherah made כָּרָה, the Ashera," Ki. xiii. 22, plainly distinguishing between Baal, the deity in whose honour altars were erected and temples built, and the Asherah, a thing כָּרָה and fashioned by human hands.

3. This leads to the true view of Ashera, as an idol symbol, and more particularly a symbol of the goddess Asherah. That the Asherah had some intimate connection with the worship of Asher, is evident from the passage just remarked on, 1 Ki. xvii. 19, and many others, xxv. iv. 8; 1 Ki. vii. 22; xvi. 10; xxvii. vii. 3; xix. 35, 36.
in which it is mentioned along with Baal or the
ASKELON
just as Ashtaroth is in other passages.
See also 2 Ki. xxviii. 7, for a notice of the Asherim rites.
But at the same time we must not be careful to con
found the Asherah with the goddess Ashtaroth; for the
Scripture nowhere does. The latter (Ashtaroth or Asha
rain) the Scripture always speaks of as a divinity, fol
don after, and served and worshipped by the blind
heathen (see the passages already quoted); the for
mer (the Asherah as a material symbol, a tree, a trunk,
which is planted (לָעָשֶׂרֶה, unær); set up (לִשׁוֹנָה
שָׂרָה); in only one passage, 2 Ch. xxxi. is it con
nected with שׁוֹנָה to serve, the symbol being put for
the divinity. Again, the Asharoth Israel is com
manded to put away (לִשׁוֹנוֹת); the Ashterim to cut
down (לְמָסֵרָה) and burn with fire (לִשׁוֹנָה שָׂרָה), just
as they were enjoined to put away Baal from among
them, but to break in pieces (לִשׁוֹנָה שָׂרָה) the pillars of Baal,
which were of stone. Moreover, the Ashterim are con
stantly connected with altars, images, and other mate
rials of idolatry; the Asharoth never, Ex. xxiii. 19, nu.
licher."

We are thus led to the conclusion that, just as the
לָשׁוֹנָה of stone was usually the symbol of Baal, so
the Asherah of wood was the symbol of Asharoth. And
this conclusion is quite in harmony with what we learn
from other sources as to the nature of the idol-symbols
which were in use in most ancient times—(Pothier's
Great Antiqu. i. 225, 226; Sale's Koran, Pref. Dedic.
ch. 1; Movers, 1. 583; Eschol, Top. Envir. p. 35, 36.)
They were nothing more dignified than stocks and
stones. The reason why the symbol of Baal was of
stone, that of Ashereth of wood, is perhaps to be
found in the difference of sex: the stone representing
the idea of strength, the tree that of fruitfulness.

[8 n. w.]

ASIA; the origin of the name is involved in ob
scenity, but as a designation, along with Europe and
Africa, of one of the greater divisions of the known
world, it began to come into use in the fifth century B.C.
In the New Testament, however, it is used in a
narrower sense, as it also very generally was among
the ancients, sometimes for Asia Minor and sometimes
for proconsular Asia, which latterly included the pro
vinces of Phrygia, Lydia, Galatia, and Lydia (Cicero,
Pro Flacco, c. 27). But the province was originally
not so extensive; and even afterwards Phrygia is occa
sionally mentioned in another connection—Cicero,
for example, as when Cicero charges Dolabella and
his quæstor Verres with ravaging Phrygia, during
the time that the former held the province of Cicilia
Verres, Act. ii. 1, c. 35). So in Acts xvi. 6, Phrygia
is distinguished from Asia, as it if did not properly
belong to the province so designated; and so also in
ch. ii. 9, 10. In these passages it is probably used,
as it appears also to be in the Apocalypse with
respect to the seven churches of Asia; for the compara
tively small sea-board district, which comprised My
sia, Lydia, and Lydia, and which had Ephesus for its
centre and capital.

1 Mark as the new-line termination of the plural Asherim
(Ashtaroth) is very rare as compared with Asherah; and also
the constant attachment of suffixes to the form, while they
are never appended to the latter.
ASSNAPPER

20th; and Robinson's companion, Mr. Smith, who passed by it in 1827, described it "as one of the most mournful scenes of desolation he had ever beheld." (Remarks, p. 30, 1830.)

ASSNAPPER, designated the Great and the Noble, is mentioned in connection with the introduction into Palestine of the different tribes from the East, who were sent to take the place of the exiled Israelites, Ezek. xix. 10. He is not called king of Assyria, and it is more than probable that he was only a prince or satrap of the empire, who had the charge of this particular business.

ASS 

petioth, a venomous serpent. (Sc Adder.)

ASS 

horses, horse. (Pers. aheesh, she-ass, ool, ass's ass.) The most familiar species of the genus Asses, belonging to the horse family Equidae, of which the generic distinctions are, a short, erect mane, a tall firm-hoofed with a terminal tuft of hairs, and a tendency to a huddled or stripped, rather than a spotted arrangement in the colours.

The prohibition of the use of horses with Horses to feed, caused the ass to be held in higher estimation than it holds in our times. It was, at least down to the days of Solomon, the principal beast of burden. But we must not attribute this estimation wholly to the absence or scarcity of the horse, for in Western Asia the ass is still largely used for the saddle. Though inferior in dignity to the horse, he is still in his native regions a very superior animal to the poor, weather-beaten, stunted, half-starved beast of our common market. Chardin and others describe the Arabian ass as a really elegant creature. The coat is smooth and clean, the carriage erect and proud; the limbs are clean, well formed, and muscular, and are well thrown out in walking or galloping.

Asses of this Arab breed are used exclusively for the saddle, and are imported into Syria and Persia, where they are highly valued, especially by the merchants or lawyers, the sheikhs or religious teachers, and elderly persons of the opulent classes. They are fed and dressed with the same care as horses, the head gear is highly ornamented, and the saddle is covered with a fine carpet. They are active, spirited, and yet sufficiently docile.

Other breeds are equally useful in the most humble labours of ploughing and carrying burdens.

White asses, distinguished not only by their color, but by their stature and symmetry, are frequently seen in Western Asia, and are always more highly esteemed than those of more ordinary hue. The color of the Picture Bible says, that these "are usually in every respect the finest of their species, and their owners certainly take more pride in them than in any other of their asses. They sell at a much higher price, and these huckster ass-men who make a livelihood by hiring out their asses to persons who want a ride, always expect better pay for the white ass than for any of the others." After describing their more highly ornamented trappings, he observes, "but above all, their white hides are fantastically streaked and spotted with the red stains of the henna plant, a barbarous kind of ornament which the Western Asians are fond of applying to their own bodies and to the manes and tails of their white horses." Col. Hamilton Smith thinks that this red-spotted character is what is intended by the word ass (כז, כז, כז, כז, כז) (1 Kings. iv. 11). "Ye that ride on painted asses."

The constitution of the ass is formed for a dry rugged region, a rocky wilderness. Its hoofs are long, hollow beneath, with very sharp edges, a peculiarity which makes it sure-footed in ascending and descending steep mountain passes, where the flat hoof of the horse would be insecure. It preserves aromatic, dry, prickly herbage to the most humid and tender grasses, is fond of rolling in the dry dust; suits but little from thirst or heat; drinks seldom and little; and seems to have no sensible perspiration, its skin being hard, tough, and insensible. All these characters suit the arid rocky wildernesses of Persia and Western Asia, the native country of this valuable animal.

Like all other quadrupeds, except the cloven-hoofed ruminants, the ass was sacred to the Moslem law, and it is recorded as a proof of the extremity of famine to which the inhabitants of Samarina were reduced, during Balaam's siege of that city, not only that ass's flesh was eaten, but that the head, a part which would yield but little flesh, was sold for borsosce piece of silver. (Kisch, ii. 18.)

Notwithstanding what has been said above of the universality of the use of the ass for the saddle, the horse was employed in the Gentile nations for the carrying of warriors and persons of royal dignity. And from Solomon, who first broke the divine prohibition, downward, horses formed part of the royal state in Arabia and Israel. Therefore it is added as an example of the lowliness and meekness of Him who was to come the Anointed King of Israel, that He should "ride upon an ass, and upon a colt, the foal of an ass." (Zech. ix. 9.)

An ass was chosen, in the sovereignty of God, to refute the rousing enmity of Balaam for reward, human reason and speech being naniously confided on her for the occasion: "The drunk ass, speaking with man's voice, forbid the madness of the prophet." (1 Kings. iv. 13.) A solemn lesson, teaching us how little value in God's sight are gifts, compared with obedient love.

It is supposed by some that the word ass was distin-
ASS

of the khor, when mounted on a "very swift Arab." The *khor* has the same habits.

Colonel H. Smith, a high authority, considers the *prokh* to be the *ghoshkhor*, and the *dru* to be the *khor*. If this be correct, we must suppose either that the *basha* was unknown to the Hebrews, though it was well known to the Greeks, or—which is more likely—that it was confounded with the khor. The *ghoshkhor* is mouse-colored, with a broad dorsal stripe, but no cross stripe on the shoulders; the *khor* is of a light reddish colour, becoming greyish near and behind, with neither stripe nor cross; the *basha* is silver white, with a coffee-colored dorsal stripe, and a cross stripe over the shoulders.

The notion of these animals in the sacred Scriptures are—affiliations to their indomitable love of freedom and hatred of restraint, as e.g. xii. 12, where Job is described literally as "a wild ass", John iv. 6; xxvii. 9; to their self-will, John xii. 2; to their silence when their wants are satisfied, John iv. 11; to their fondness for wild and hilly places, Ps. cxxxii. 17; to their solitary habits, Is. viii. 1; and to their custom of standing on elevated places, Jer. xxvii. 24.

It has been common to consider the domestic ass as the progeny of some one or other of the wild species, originally caught and subdued by the power of man, and trained in the course of generations to subjection and servitude; and this because it has been assumed, as if it were a self-evident truth, that man could have come into possession of the numerous animals which constitute so many valuable domestic servants, in no other way than by reducing them from a primordial condition of freedom to bondage. It is acknowledged that the wild types of many of our domestic creatures are either not to be found, or not to be satisfactorily identified; but a sort of necessary existence is demanded for them; and efforts are made to unite the domestic animals now with one, now with another, species which is known in an unaltered state. Our next cattle, sheep, goat, dog, and cat, are familiar examples of animals whose wild parents are altogether unknown. In the case of the horse and of the ass, we have indeed wild as well as tame individuals existing at the same period; but it is quite as legitimate to assume that the former are the progeny of individuals which have emancipated themselves and have maintained their freedom, as that the latter are descended from captive parents—supposing, what is by no means proved, the specific identity of the wild and tame races.

To us, however, it seems highly probable that many animals were originally created in the condition which we call domestication, and in no other; and were from the very first given by God to man, as his humble companions and servants. Even in Eden the duty of man "to dress and keep" the garden, implies the use of implements; and still more does the command to "till the ground," which was imposed on him when he fell. But, as has been well shown, these implements could not have been of his own invention and manufacture, since the first would require the existence of many-made implements to construct *thun*; and therefore we are compelled to suppose, what, indeed, is entirely consonant with all we are taught of the condition of the newly created man—that such mechanical aids as were needed for the due performance of the duties imposed upon him, together with skill to use them, were bestowed on him from the gracious hands of his Creator. If this be a

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[361 Greater Wild Ass or Brigesanai—*Assia hemionus*.]

in his meaning rides, was used to start a particular wild ass (probably of the first-named species), so frequently that it became familiarly known to him; he always gave chase to it; but though he pined himself on being mounted on an extremely swift Arabian horse, he never could come up with the animal. Sir Robert Ker Porter has graphically described his fruitless chase.
reasonable conclusion. It seems only a legitimate following up of the same process of reasoning, to presume that domestic and subject animals were given him at the same time. In, for example, a plough was put into his hand, that a yoke of cattle accompanied it; if agricultural products were to be gathered, that an ass or two would be provided to carry the fruits of the earth; if the wood and the milk of the flock were to form an important portion of his dependence, and particularly if a lamb was appointed to be a frequent sacrifice, that a flock of sheep would be furnished for his care, and probably a dog to guard them from the wild beasts, now abounded from, and inhuman to man.

Accordingly, the very first picture of human life subsequent to the expulsion from Eden, which the Holy Spirit has drawn, presents us with this condition of things: "Abel was a keeper of sheep," and the sacrifice of "the firstlings of his flock" was a regular act of worship.

To come to the subject of this article; the manner in which it is spoken of in the sacred Scripture, appears more favorable to the notion that the wild ass is an emancipated domestic ass, than that the latter is a reclaimed wild one. As he himself, in the magnificent reproof of Job out of the whirlwind, asks, "Who hath sent out the wild ass (the *probd* fen) or who hath loosed the bands of the wild ass (the *udned)?" It may be said that this is only a figurative way of presenting the condition of the creature; but certainly the words imply a state of servitude anterior to its freedom. The question, in whatever way it be decided, does not touch the other question, of the specific identity of certain wild and tame races. Whether, for example, the tame ass is specifically identical with the *kârur*, does not depend on the relative priority of the conditions of servitude and freedom.

ASSYR. A son of Shem, from whom the name Assyria is derived, c. 266 B.C. (See Assyria.)

ASSOS, or ASSIS, a city of Mycia, in Asia Minor, on the Adrianegian Gulf, with the island Lesbos lying over against it. It stood on the height above the harbour, occupying a strong natural position, which was also well fortified by art; and the town appears to have been for long a flourishing and well-frequented seaport. It occurs in the history of St. Paul's travels, when on his way from Greece to Jerusalem for the last time. His companions took ship at Troas, while he went on foot and joined them again at Assos, Acts xiii. 13. The vessel, it would appear, had to touch at Assos, and as to reach it she had to sail round the promontory of Lectum. Paul took the straight route on foot from Troas to Assos, which was only about half the distance 20 Roman miles, which he could easily accomplish in the requisite time. There are still numerous remains of the ancient town, one of the most remarkable of which is what is called the Street of Tombs, extending to a great distance on the northwest of the city, and each tomb formed of one block of granite. These, and the other remains, consisting of strong walls, theatres, temples, &c., have been described by Fellow in his Asia Minor, p. 52. A stone found in its neighbourhood, called the Assyrian stone,
The country or monarchy of Assyria, or Assyria Proper, was originally of but small extent, and had not, like Babylonia, any great natural frontiers to determine its limits, while the sites of the cities bounded by Assur are as yet uncertain. It is stated to have been bounded on the north by Mount Nikphus and part of Armenia; on the east by that part of Media which lies towards Mounts Chabrus and Zaroe; on the south by Susiana, as well as part of Babylonia; and finally, on the west by the Tigris. The name of Assur, then, as used by Genesis, Acts, and various kind of ancient writing, and from which there are many springs on the eastern shores of the Tigres. The animals of the mountain district include bears, panthers, wolves, lynxes, foxes, marabouts, dormice, fallow and red deer, roebucks, antelopes, and goats. In the plains are found felines, lizards, jirds, wild beans, beavers, camels," &c. (Ainsworth): the sculptures also show sheep, goats, horses, and camels, but in a dilapidated state. In its progress the Tigres receives from Assyria two mountain streams, the Great and Little Zab, the Sylos and Capures of the Greeks.

ASSYRIAN EMPIRE.—As the sovereigns of Assyria increased their possessions by conquest, the name of the parent country was given to each new acquisition, so that the limits of the empire varied at different periods; and even long after it was overthrown, the name was retained in Mesopotamia and Babylonia. Thus, Isaiah describes the Assyrians as beyond "the river" (Espeo), etc. Nebuchadnezzar, in his rule at Babylon, is termed king of Assyria, xxxi. 29, and Darius, king of Persia, is called king of Assyria, xvi. 22. The empire under Tidhikic, comprehended not only Assyria proper, the mountains of Kurdistan, and the country between Kurdistan and the Caucasus, but likewise Media, Syria, and the northern part of Palestine. Shalmaneser added Israel, Sidon, Acre, and Cyprus to the empire. The Assyrian empire attained its greatest limits under the Chabikko-Babylonian rule, in the time of Nebuchadnezzar, when it comprised all Western Asia as far as the Mediterranean and confines of Egypt. Evidence of the sway of the Assyrians still exists in the pillars, boundary tablets, and inscriptions at Mount Elwan (ancient O瑁ra), at Babylon, the pope of Koli Shinn; on the shores of Lake Van; at Naharikkoh, tablets with portrait of king of cost of one in the British Museum; at Larnakà in Cyprus, tablet with portrait of the same king (the original in the museum at Berlin); in the desert between the Nile and the Red Sea; at Dash Tappeh in the plain of Mirandah; on the banks of the Espeo; some at Malik; and the broken obelisk at Sura. Though many of the inscriptions are the chronicles of Median and Persian sovereigns, they still mark with certainty the extent of the preceding Assyrian empire.

History.—"Out of that land went forth Assur, and builded Nineveh, and the city Reboth, and Nahor, between Nineveh and Calah: the same is a great city," Ge. xix. 20 (Ainsworth, En. Hist. i. 297). Of the sons of Shem Scripture has recorded nothing except of Assur, but of him the
ASSYRIA

Assyrian monarchy took place 2234 B.C. The Armenian historian Eschylus places it 1349 years before the first Olympiad, or 2125 B.C. Emilian Sarz, quoted by Petereus, says it was 2142 B.C. An extract from Polyhistor, found in the Armenian Chronicon, and believed to be an extract from Berossus, the ancient native historian, contains a table from the dynasties of the old Assyrian empire, assigning the date of each, and the computation of the whole gives the epoch 2317 B.C. as that of the foundation of the first monarchy. This date differs so immaterially from that of the Biblical chronology, that it would not be unreasonable to assume that Nimrod may have been the great surnamed, or, at all events, no very remote descendant of Ashur. Abulfedain, in the Armenian edition of Eschylus' Chronicle, places Nimus sixth in descent from Esul, the first king of the Assyrians; and the editor, in a note produces some passages from Moses, Chosroes and others, to show that such was the general opinion among the Armenians (Cory's Fragments, p. 890). This account, which makes Nimus contemporary with Abraham (Cory, p. 350), the tenth generation from Shem (Diodorus), says Abraham was born in the twenty-fourth year of Nimus (Codex Alex.). Lib. i. c. 2 perfectly agrees with the duration of the Assyrian empire, which is generally agreed, did not exceed 1360 years from its rise to the fall of Sardanapalus, about 611 B.C., but which Eschylus says lasted 1109 years (Cory, p. 74). If we reckon backwards 1360 years, we shall find that the reign of Nimus commenced 110 years after Ninus began to be mighty on earth. Some have inferred from the statement of Berossus that Ninus was the son of Nimrod; but independently of this the whole evidence of the Armenian chronicles is highly corroborative of the hypothesis that Babylon and Assyria were originally two distinct kingdoms, and it is likewise perfectly consistent with the authorities who ascribe the foundation of the Assyrian empire to Ninus. Ashur was the founder of the monarchy only of Assyria, but the beginning of the empire, Isa. xxviii. 27, may be computed from his descendant Ninus, who was king of both Assyria and Babylon, which were for the first time united in his reign.

Ninus confirmed the magnitude of his dominion by continual possession until he had subdued the whole of the East. His last war was with Oxymyges of Carchemish, king of the Carchemishians (Justin, lib. ii. c. 1), whom he at last conquered through the expeditions of Semiramis, wife of Menon (1060, Sic. lib. ii. c. 1). Ninus subsequently married Semiramis, who succeeded to his throne. In the course of a reign of forty-two years (Africanus and Eschylus assign this reign, the first on record, helped to consolidate the oldest empire named in history. Her son Ninus was the next king of the empire, and has been identified with Chosroes, king of Elam, in the Buchanan, q.c. xvi. 1, 2, 3, 4; (Shuckford's Soc. and Prof. Hist. Cat., p. 174). He ruled after a reign of thirty-eight years, transmitting to his successors an empire so well established as to remain in the hands of a series of kings for thirty generations. Although we have no direct history of the acts of these sovereigns, beyond these sure indications of their rule afforded by the sculptures and inscriptions which have been found in Persia, Media, Armenia, Cilicia, Syria, and Cyprus, the records of other nations furnish occasional glances of information connected with Assyria.

Scripture tells us of Jacob's visit to his uncle Laban.
in Mesopotamia, B.C. xxiv. 11, and of the servitude of the Israelites under Chusam Rishathaim, about 1100 B.C., 

[...]

In the reign of Asa, king of Ararat, after a protracted contest, subdued Aramath, seventeenth king of Assyria; but his successor, Rabchus, recovered his territory, and killed Heykab (Gary's Proc., p. 72, 73, 77). The most interesting revelations are likely to result from the readings of Egyptian monuments, some of which leave in doubt that Mesopotamia was conquered, and siege laid to Nineveh and Babylon, by the Egyptians, between 1100 and 1200 B.C. (Birch's Observations on Objulik of the Al. Med. and on the Tablet of Karnak, Trans. Roy. Soc. Lit. 21 series, vol. ii. p. 218, 217, 315; Lepsius, Aegypt., t. six; Vyses Journal, vol. iii.) The Egyptian monuments do not as yet furnish us with later data connected with Assyria, but it was under the reign of the early kings that Ham- mees, or the Great (Sesobrates of the Greek) pursued his conquests in the East far beyond Assyria. Plato makes the kingdom of Troy at the time of Priam, 1184 B.C., a dependant of the Assyrian empire (D. Leg, lib. lii. 685; Bollin, vol. iii.; and Diodorus says (lib. ii. c. 2) that Tantamannes, the twentieth from Ninua, sent 20,000 troops and 200 chariots to the assistance of the Trojans, whose king, Priam, was a prince under the Assyrian empire. Herodotus says nothing of Assyria until he begins to relate how Media became a nation. Thus, he says, when speaking of an event which happened 711 B.C., that the Assyrians had ruled Upper Asia 520 years before that: (vi. xcv.)—a discrepancy from the statements of other writers, to be easily reconciled by the supposition that Ctesias dated from the earliest establishment of the monarchy, while Herodotus confines himself to the establishment of the great empire over Central Asia.

The historical period, properly so called, of Assyrian history begins with the fall of the first empire under Sardanapalus, whose true name was perhaps Asser- Hadan Pul, syllables which we shall find used in many of the names of the later kings. His throne was overturned by the Medes, commanded by Arlasses, who made himself king of Assyria about B.C. 805. After the death of Arlasses the Medes, the Assyrians made themselves again independent. The first of the new line of kings was Pul, 1 ch. v. 25, in whose reign Menahem, king of Israel, provoked a war with Assyria, B.C. 753. He conquered Tippoh or Thiptamu on the Euphrates, and put the inhabitants to death with great cruelty, 2 ch. vi. 16. The following year Pul marched into Samaria, and the Israelites purchased a peace at the price of 1000 talents of silver, B.C. 753, Tighth-Plesor, or Pul-Assur, the next king of Assyria, also found an excuse for invading Samaria. In the civil war between Israel and Judah, when the Israelites called to their help the king of Syria, whose capital was Damascus, Ahab, king of Judah, sent a large sum of money to purchase the help of the Assyrians. Tighth-Plesor led an army against Syria, conquered Damascus, and slew Rezin the king of Damascus. He entirely vanquished the Israelites, and took from them the larger part of the kingdom. He then added to the Assyrian empire not only Syria, but Galilee and Naphtali, on the coast of the Jordan, and Galilee to the north, leaving to the Israelites only the province of Samaria. He carried his captives to the farthest end of his own kingdom, the banks of the river Kish, which flows into the Caspian Sea. Ahab, king of Judah, went in person to Damascus to pay homage to the Assyrian conqueror, 2 kr. v. 29; vi. 5-10; 1 ch. v. 28; 2 ch. xxviii. 16. Shalmaneser, the next king of Assyria, B.C. 754, is also called Shalman by the prophet Hosea, and Esorenas
by Tobit, ch. i. 2. In the Canons of Syncellus and Pseudo-Isidore he is called Nabonassar (Comp. *Aesop, p. 78, 79*).

In the ninth year of his reign he led an army against Hoshea, king of Israel, which was now reduced within the limits of Samaria. At the end of three years he had wholly conquered this province, carrying away into captivity the chief men of the ten tribes. He placed them at Halah near Nineveh, at Habor on the river Gozan, and in some of the cities of the Medes, and settled Cutheans from Babylon in their place.

Hezekiah, king of Judah, was more than a century younger than Shalmaneser. He was succeeded by his son, Manasseh, who reigned but twenty-seven years (Isa. vi. 1; ii. 14). Manasseh was succeeded by Amon, who was succeeded by his son Josiah.

Hezekiah, like his father, the greatest of the kings of Judah, was also the last. In the year 699 before the Christian era, he became king of Judah. The most memorable event in the reign of Hezekiah was his capture by Shalmaneser, king of Assyria, in the fourteenth year of his reign (2 Ki. xvii. 1-25). He marched without interruption through Galilee and Samaria, which were now provinces of Assyria, and entered the country of Benjamin at Aiath and Mibsam. He laid up his carriages at Michmas, as he came upon the hill country around Jerusalem. The people fled at his approach, and all resistance seemed hopeless. While Sennacherib was besieging Lachish in person, Hezekiah sent messengers to make terms of submission, and he had to drain his own treasury, and to borrow from that of the temple, to raise the tribute exacted, 300 talents of silver and 30 talents of gold. (2 Ki. xviii. 17.)

Hezekiah, like his father, the last of the kings of Judah, was also the last. In the year 699 before the Christian era, he became king of Judah. The most memorable event in the reign of Hezekiah was his capture by Shalmaneser, king of Assyria, in the fourteenth year of his reign (2 Ki. xvii. 1-25). He marched without interruption through Galilee and Samaria, which were now provinces of Assyria, and entered the country of Benjamin at Aiath and Mibsam. He laid up his carriages at Michmas, as he came upon the hill country around Jerusalem. The people fled at his approach, and all resistance seemed hopeless. While Sennacherib was besieging Lachish in person, Hezekiah sent messengers to make terms of submission, and he had to drain his own treasury, and to borrow from that of the temple, to raise the tribute exacted, 300 talents of silver and 30 talents of gold. (2 Ki. xviii. 17.)
ASSYRIA

Assyria

Sennacherib himself escaped alive, and returned home "and dwelt at" Nineveh (Gesenius’ Commentary on Isaiah, p. 299). Merodach Balaban, who was then reigning at Babylon, may have felt himself too strongly to be treated as the cavalier of Nineveh; he made a treaty with Hoozkiya. This probably provoked Sennacherib, and caused the latter years of his reign to be employed in wars with the Babylonians (A. Polyhistoric in Euseb. Eclog. ; Cory’s Fragments, p. 61); till at length, as he was worshipping in the temple of the Assyrian god Ninr, he was murdered by his sons Ashurmelucel and Sharazer. They escaped from punishment over the northern frontier into Armenia, which had been able to hold itself independent of Assyria, and Esarhadbon his son reigned in his stead, in xxxvii., 27, 1837. Sennacherib had reigned for perhaps thirty-seven years over Assyria, Media, Galatia, and Samaria, and probably held Babylon as a dependent province, governed by a tributary monarch. Isaiah, ch. xx. 1, mentions a king of Assyria named Sargon, who is identified by some with Sennacherib; and by others, either with Shalmaneser (Von Guimpach, or with Esarhadbon (Cahn, Sharpe). Gesenius (Comment. ad Is.) is of opinion that Sargon was a king of Assyria, who succeeded Shalmaneser, M. Langperier (Histoire des Antiquites Assyriennes, etc., de Magne de Lorcre, 3d edition, 1844) states that the principal inscription on one of the bulls at Khorsabad commences with the royal formula, “Sargon, king of the country of Assy.” There are cylinders bearing the name of Sargon, and Oppert calls him the father of Sennacherib (Chron. of Assyriens). The date of Esarhadbon’s gaining the throne of Nineveh is uncertain; but the time that he became king of Babylon is better known, for in the year B.C. 689 he put an end to a line of kings who had reigned there for sixty-seven years (Ptolemy’s Canon, and that of Syncellus in Cory’s Frag., p. 80, 81, 86). Towards the end of his reign he sent an army against Manasseh, king of Judah, and carried him prisoner to Babylon, but after a short time he released him, and again seated him on the throne of Jerusalem, 225, xxxiii. 11. Esarhadbon is the Sarchelon of Tobit, ch. 2; 12, the Sarasdin of Ptolemy’s Canon, and is supposed to be the Asumper of Ezra, ch. iv. 2; 14. There are cylinders and fragments of Esarhadbon, and likewise of Sennacherib, in the British Museum (Rawlinson, Rabbinical and Chaldean History, No. 53, 54), which show that Sennacherib was the next king (B.C. 677), reigned over Nineveh, Babylon, and Israel; for twenty years; and over Media, also, till that country revolted, remaining independent for one hundred and twenty-eights years. Chmnihada (B.C. 647) reigned twenty-two years; but during this reign Assyria was still further weakened by the loss of Babylon, which then fell into the hands of the Chaldeans. In 625 B.C. their leader, Nabopollasassar (Nabuchodonosor of Judith), was king of that city, and of the lower half of the valley of the Tigris and Euphrates. Two years later he marched northward against Nineveh, which he stormed and sacked, Tobiis xiv. 5, 10, 15; 22; 8, 14; 16, 6, 7, 8; 17, 18. On the conquest of Nineveh by Nabopollasassar the city was by no means destroyed; but the empire of Assyria fell, and merged in that of Babylonia. It is likely that the book of Jonah was written about this time. The Jews had expected that Nineveh would be destroyed, it was a great enemy of their nation, would have been for ever and wholly destroyed; but Assyria is no longer mistrustfully to them, and the purport of the book of Jonah is to explain the justice of God’s government in sparing that city, which had repented of its cruelty, and should now find favour in their sight. Josiah, king of Judah, finds a friend and protector in Nabopolassar, king of Assyria. During the civil war between Nineveh and Babylon, Assyria was yet further weakened by an invasion of the Scythians, who first came upon the Medes, and wholly routed the army which Cyaxares the king sent against them. They then crossed Mesopotamia, buying waste the country as they passed (Herodotus, i. 193). At this period Nebuchadnezzar, king of Egypt, pushed his arms eastward, claiming authority over Samaria and Judea; but Josiah, king of Judah, was true to the Babylonians. The Egyptians were victorious—Josiah was slain, and the whole of Pale-East fell into the power of the Egyptians, who set up a new king over Judah. A few years later, however, Nebopollasassar again reduced the Jews to their former state of vassalage under Babylon, 2 Ki. xxv. 25. Nabopolassar was now old, and his son Nebuchadnezzar (Cylinders) commanded him as his general, carrying on the war against the Egyptians on the debatable ground of Palestine. After three years Nebo again entered the country, and marched as far as Carchemish, on the Euphrates, where he was totally defeated by Nebuchadnezzar, 2 Ki. xxx. 1, 2; 2Ch. xxx. 3, xxxi. 1; Ezra in Josephus. By this battle the Babylonians regained their power over Jerusalem, and drove the Egyptians out of the country. Nebuchadnezzar carried the Jewish nobles captive to Babylon, and Judea remained a province of that monarch. Nebuchadnezzar succeeded his father B.C. 605, and fixed his seat of government at Babylon. Jerusalem twice rebelled, but he reduced it to obedience, although, on the second rebellion, Hophra, king of Egypt, came to aid the Jews. Nebuchadnezzar defeated the Egyptians, and deprived them of every possession that they had held in Palestine, Arabia, or the island of Cyprus.

After the death of Nebuchadnezzar, B.C. 562, Evil-Merodach, Nergal-sharezer, of whom there is one cylinder at Trinity College, Cambridge, Labourdehouns (Oppert, Chron. Ass. et Bab.), and Nabonidas, the latest king of whom we have cylinders (Rawlinson, London Monthly Review, No. 1, 1857), reigned over Babylon, and held Nineveh; but the Median power was now rising, and Cyrus, at the head of the united armies of Media and Persia, conquered Babylon and put an end to the Medo-Assyrian power in the countries, and united the kingdoms of Media and Persia, by right of inheritance—thus, B.C. 536, adding to the Lord of his birth the whole of the possessions which had been held by Sennacherib, and more than those of Nebuchadnezzar.

When the eminence shall have been more certainly real, further particulars of Assyrian history may be obtained, especially with regard to the kings who built the palaces of Nineveh. The sculptures that have been discovered, which appeal so directly to the understanding through the universal language of art, allow an important light on the history, and manners and customs of the people; while the inscribed tablets or pillars (see article TABLETS) set up at various places, furnish indispensable data as to the boundaries of the empire.

The government of Assyria was strictly despotic, and the monarch was especially styled “the great king,” 2 Ki. xxvi. 5, 6. He was entirely surrounded by the numerous officers of his household, who were chiefly eunuchs, and whose portraits and relative duties
Assyria

have been handed down to us in the Ninevite sculptures. The governors of provinces and towns, by i. 3. 10. i.e. Susa, were apparently powerful princes. On the sculptures the names of persons are frequently seen in conference with a richly dressed bearded officer, who would seem to be of nearly equal rank with the king himself. The early religion of the Assyrians was a symbolic worship of the heavenly bodies. This gradually degenerated until numerous gods were included in the worship. Scripture mentions Naborch, Bel, Nebu, Anunnaclech, Tarrak, Nebkas, &c., &c. (Genesis 11:19); and the sculptures likewise show us—Dagan, Has, Saul (which see), and many others.

Herodotus supplies many particulars relating to the government and manners and customs of the Assyrians (i. 192-211). In addition to these he details, Strabo describes the mode of disposing of young women in marriage; and likewise mentions three tribunals, consisting of persons of no military service, another of nobles, and a third of old men, besides another appointed by the king. "It was the business of the latter to dispose of the virgin in marriage, and to determine cases respecting adultery; of another, to decide those relative to boys; and of the third, those of assault and violence" (ib. xvi. 6. 120). It is a curious subject for remark and speculation, that the Assyrian remains do not disclose any representations of funeral ceremonies, or indications of respect for the dead—in this, so strongly contrasted with Egyptian monuments, on which funeral subjects are so conspicuous, and evidences of veneratio for the dead are so universal. Connected with this subject, it is singular that there should be no inscriptions of sepulture in Assyrian mounds; but Babylonia is full of cemeteries, being apparently the burial ground of Assyria (T. K. Loftus, Travels in Chaldea, p. 118).

The tract of country which formed Assyria proper is now under the nominal rule of the Persians; some of the people are stationary in villages, while others are nomadic. They profess the faith of Islam, and are of the Sunn sect. The Christian population is scattered over the whole country, but is most numerous in the north; it includes Chaldeans, Nestorians, Syrians, Armenians, &c.

(For accounts of these, and of the country and people of the present day, see Grant's Annotations, Lond., 1831; Ammoni's Travels and Researches in Asia Minor, Babylonia, &c., Lond., 1842; Layard's Monuments and余其絹 youths' and their History, London, 1853; Perkin's Researches in Persia, 1847; Sharp's Historical Notes, Lond., 1851; Opper's Chaldees and Assyrians, of the Babylonia, Paris, [1877].

The following is an abridged extract from Dr. Oppert's Chronicle, which is chiefly derived from the monuments and cylinders:

Abridged Extract from the "Chronology of the Assyrians and Babylonians," by Dr. Jules Oppert.

Epiphanius placed the building of the Tower of Babel (42 a.m., or 2310 years before Nabe,
Assyrian),

1. Dynasties Non Semitic.

Comprehended under the name of Scythian Supremacy during 1500 years.

i. Hanite Kingdom.

ii. Asian Invasion.

iii. Turbanian Domination (Scythic).

1. First Chaldean Empire. Forty nine kings during 1300 years.
First king unknown.

Babylonia, Lord of Assyria (about 1850).

Sennacher, son of Assurban, (411 years before Assurban).

Assurban, king of the four regions.

(The name of the other kings are not yet deciphered.)

2. Asian Invasion. Eight kings during 245 years.

The name of the Ethiopian king is, according to M. de Boer's, probably the Dama of the Assyrians.

3. Great Assyrian Empire. Forty five kings during 420 years.

a. First Dynasty.

Assurban, son of the preceding.

Assurban, son of the preceding (commencement of the Assyrian power, following about 1850).

Tiglath-Pileser I., son of the preceding (historical cylinder of 80 lines).

Salsagir, son of the preceding.

Tiglath-Pileser II.

b. Second Dynasty.

Assurban, son of the preceding.

Assurban, son of the preceding (commencement of the Assyrian power, following about 1290).

Assurban, son of the preceding.

Assurban, son of the preceding.

Assurban, son of the preceding.

Assurban, son of the preceding.

Tiglath-Pileser III.

Sahada, son of the preceding. (Great conqueror, 920-546).

Sennacher, son of the preceding. (Adversary of Jothan, King of Israel 715-700).

Sargon II., son of the preceding.

Sennacher, son of the preceding, husband of Semiramis (Sungamonadh).

Semiramis, 17 years alone.

Sahada, probably son of the preceding, last king of the great empire.
ASTAROTH, ASTAIRTE: SEE ASHTOTH.

ASTROLOGY: SEE DIVINATION.

ATAROTH (properly), occurs, singly or in composition with some other word, as the name of various places in Scripture. There was an Arathoth on the borders of Ephraim, Josh. xv. 27. Another in the tribe of Gad beyond the Jordan, Num. xxv. 33; also an Astaroth-Pharaoh in the same tribe, xxvii. 13, if not the same with that of the preceding verse: and an Astaroth-beth-Jeshob the tribe of Judah, 1 Chron. iv. 3. Nothing remarkable is recorded of any of them.

ATHALIAH (daughter of Jehoram), a daughter of Ahaz the infamous king of Israel, and most likely also, though it is not expressly stated, of his still more infamous wife Jezebel. The name was not improperly imposed as a memorial of those severe and, as they would doubtless reckon them, harsh judgments which were inflicted on them, at the instance of Elijah, by the God of Israel. In 2 Chron. xxii. 6, Athaliah is called the daughter of Omri, evidently meaning a daughter of that house of which Omri was the founder and head; for in ch. xxvi. 6, of the same book, she is expressly named the daughter of Ahab, the son of Omri. She became the wife of Jehoram, the son of Jehoshaphat, king of Judah—an alliance that proved the source of incalculable evils to the house of David, and was the bitter fruit of that improper intimacy which Jehoshaphat had contracted with the idolatrous king of Israel. Jehoshaphat himself had maintained the intimacy as a mere matter of policy, but had personally kept aloof from the abominations patronized by the house of Ahab. It was otherwise, however, with his son; he came into contact with the evil, while his mind was still in the susceptability of youth, and had been but imperfectly fortified with right principle. Jehoram therefore, as might have been expected, "walked in the way of the kings of Israel, as did the house of Ahab, for he had the daughter of Ahab to wife," 2 Chron. xxi. 6. Athaliah, it is evident, inherited much of the imperious will, as well as the depraved moral sense of her mother Jezebel, and exercised a despotism sway, first over her own husband, then, after his untimely death, over her son Ahaziah, who speedily perished, along with his uncle Jehoram, king of Israel, by the hand of Jehu.
And now, finding the way open to her godless ambition, she planned the diabolical scheme of destroying the whole male children of the seashore, that she might have the undivided management of the kingdom. The design was defeated by the concealment of the infant son of the deceased monarch Alcazil; and the tidings of his preservation having been communicated to design the high-priest, measures were concerted for the seizure of Athaliah, which were successfully executed in the seventh year after Athaliah's death. Athaliah rushed from the court of the temple shouting "Traitors!" when she saw a multitude assembled there to do the work of vengeance; but she found none to help her in the time of need; and, after having been buried forth beyond the sacred precincts of the temple, she was summarily dispatched by the armed men provided for the occasion, B.C. 842. Her own murder was thus avenged on her; she had been guilty of foul treason against the God of heaven, and had shed much blood to carry out her wayward, self-seeking projects; and, in turn, her own blood was shed by those who conceived treason against her, only because it was necessary to follow the will of God.

**Athens**, the capital of Attica, and the most celebrated city of ancient Greece. It was originally called Cecropia, from Cecrops, an Egyptian, its reputed founder: but in the time of Erechtheus or Erechtheum, one of his successors, who introduced the worship of Athena or Minerva, it lost its original name, and acquired that of Aθηνα, Athens, after the goddess to whose worship it was principally dedicated.

**History.** The history of Athens carries us back to the dim ages of fabulous tradition. The original city appears to have been confined to the Acropolis or citadel, on which Erechtheus is said to have dedicated a temple to Athena, in which was preserved the olive-wood statue of the goddess, the most ancient and the most sacred object of the kind in all Athens. As we emerge from the mist of mythology, the name of Theseus, the national hero, meets us, by whom the twelve independent districts into which Cecrops had divided Attica were united into one political body, and the whole legislative and judicial power committed to him. The state of this body at this time is well followed by the increase of population; and accordingly Homer speaks of Athens as a place of some importance. A tradition represents a portion of the wandering Pelasgic race as having fortified the Acropolis, and obtained a settlement on the northern side of the rock. They were expelled for conspiracy, but the northern wall retained their name, and the glenmy spot under the precipice, once their abode, was regarded by the Athenians with feelings of superstitious dread. Between the Trojan war and the age of Pericles (i.e. 500-324) a clausus in the history intervene: the city must have extended itself gradually from the Acropolis to the surrounding plain, but the first authentic attempt to embellish it is ascribed to the enlightened and munificent tyrant just named, and his sons. At this time the foundations of the temples of Apollo Pythias and of Olympian Jupiter, the latter the largest structure of the kind in the world, together with those of the Dionysian theatre, on the southeastern slope of the Acropolis, were laid. At the invasion of Xerxes the city was reduced to ashes (i.e. 480); but after the tempest had passed, it rose from its ruins with increased magnificence. A succession of eminent men, as distinguished for their political sagacity as for their splendid taste in the arts, presided over the councils of the republic, under whose auspices it not only attained the greatest national prosperity, but became the chosen home of poetry, painting, sculpture, and architecture. The sagacity of Themistocles planned a system of fortifications, of which, however, he lived only to complete that portion which surrounded the city, consisting of a wall the circumference of which was 696 stadia, or about 75 miles. His plans were carried out by Pericles, who, by the celebrated Long Walls, extending to the sea, connected Athens with its principal port of Piraea. Soon afterwards the promontory containing the harbours of the Piraeus and Munychia was similarly fortified, and the wall surrounding it was connected with those just mentioned, which led from Athens. Thus, on the completion of these great works, Athens may be said to have consisted of two circular cities, the town itself, and the Piraeus, connected by a street, the space between the Long Walls, about 14 miles in length, and 550 feet in width; the circumference of the whole being about 174 stadia, or 19 miles. We are not, however, to suppose that the whole of this large area was built upon; much of it was taken up by the public buildings which everywhere abounded, and by the fortifications along the walls and in the Piraeus. At its most flourishing period Athens contained, according to Xenophon, more than 100,000 houses, and probably a population, including the inhabitants of Piraea, Munychia, and Phalereum, of about 200,000, or a third of the whole population of Attica; of these, however, by far the greater proportion consisted of slaves. The splendid administration of Pericles was also marked by the erection of these masterpieces of architecture and sculpture which have been the envy and the admiration of the world. Cimon had built the temple of Theseus, the most perfect of the remaining monuments of Athens, and the celebrated Stoa Poikile, a portico adorned with paintings by the first artists of the age, and at his own expense had planted the Academy and adorned the Acræ; and now on the Acropolis, under the direction of Phidias, and the architects Callicrates and Ictinus, rose the Parthenon, or temple of Minerva, the most splendid effort of Greek genius: the new Erechtheum; the gigantic bronze statue of Minerva Promachus, the work of Phidias, which with its pedestal measured 76 feet in height, and the crest of whose helmet could be seen towering above the Parthenon by the mariner as soon as, approaching Athens, he doubled Cape Sounium; the Propylæa, at once an entrance and a defence to the classic ground within; and countless other treasures of art, which made this spot the most renowned in all Greece. The Peloponnesian war put a stop to the work of architectural decoration; it was resumed under Lycurgus, after the expulsion of the thirty tyrants, but the altered fortunes of the republic seem to have affected the national genius, which, in the fine arts at least, no longer developed itself with the marvellous luxuriance which characterized a former age. A temporary recovery of political influence, after Cimon's victory at Cumæ, was followed by a complete preponderance of the Macedonian power at the fatal battle of Chaeronea (i.e. 338), which crushed the liberties of Athens and of Greece. Thenceforward Athens was indebted to foreigners for whatever embellishments were added to the city. It is but just to her contemporaries to acknowledge that they for the most part respected her ancient
ATHENS

1. On ing, v" perfect, Hadrian Victory and be eminent population diversified the middle schools ever, destroying the temples and temples in the suburbs, and laying waste the surrounding country. A still heavier calamity followed when the ruthless Sallap appeared before Athens with his victorious eagles (cf. 86), and gaining an entrance into the town by an unguarded path, speedily became master of it, and signalized his conquest by defacing the temples and statues, and destroying the Long Walls, and the fortifications of the city and of the Piraeus. From this blow the maritime power of Athens never recovered; but under the emperors the city regained some measure of its ancient external splendour. It became the fashion with her Roman emperors to connect their names with Athens by some lasting memorial. Julius Caesar and Augustus contributed to the erection of the portico of Athena Archegetes, which still exists; Hadrian completed the temple of Olympian Zeus, 700 years after its foundation; and under the Antonines, when Pausanias visited the city, it presented a magnificent spectacle. Her buildings retained their splendour till after the third century of the Christian era, when they began gradually to decay, owing partly to the want of funds to keep them in repair, and partly to the conversion of the temples into Christian churches. Paganism, however, long lingered at Athens as long, indeed, as the schools of philosophy continued to exist, that is, until the middle of the sixth century. But a terrible visitation was impending, which inflicted greater injury than either time or Greek and Roman emperors had been able to effect. The Goths made their appearance in the reign of Valerian, in Northern Greece; and though for a time the danger was averted, it was but for a time, and in A.D. 308 the fierce Alaric, after ravaging the rest of Greece, fell with barbarian fury upon Athens, and gave the city up to destruction. Its treasures of art were pilgled, its magnificent structures were reduced to heaps of ruins, and little remained of the former Athens but the imperishable renown. After this blow Athens sank into insignificance, and became the prey of successive spoilers, until it came into possession of the Turks, A.D. 1415. Some of the most splendid buildings remained in a state of tolerable preservation till the fatal siege in 1667 by the Venetians, when irreparable injury was inflicted on the edifices of the Acropolis by the cannon and mortars of the besieging army. A few years before the siege, when Wheler, Sonn, and De Noblet visited Athens, the Propylaea still preserved its pediment; the temple of Victory Apternis was complete; the Parthenon was perfect, with the exception of the roof, and of the central figures in the eastern, and of two or three in the western pediment; the Erechtheum was so little injured that it was used as the tavern of a Turkish house; and there were still some remains of buildings and statues on the southern side of the Parthenon. (Leake, Topography, i. 86.) The Temple of Victory was entirely destroyed, and the Parthenon, besides being injured by the shells, was reduced to ruin by the explosion of a powder magazine, which, according to usual practice, the Turks had deposited in the temple. All that was left standing was the western extremity, with part of the epithelaumns, and a few of the lateral columns. On regaining possession of the city, the Turks, to the utmost of their power, completed the work of destruction, mutilating or burning for lime the fragments of the overthrown edifices. In 1812 the population of Athens was about 12,000; but during the revolutionary war it became diminished, and no improvement took place, until in 1824 it was declared the capital of the new kingdom of Greece. Since that time some progress has been made in restoring the city, and the excavations necessary for this purpose have brought to light many precious remains of antiquity. These works are still proceeding, and we may hope that the restoration of tranquillity will be favourable not only to the internal prosperity of the country, but to the illustration of its topography and antiquities.

Situation and Topography. — Athens lies in a plain of no great extent, which is surrounded by mountains on all sides except the south, where it lies open to the sea. Its limits are determined by the mountain ranges of Parnes and Egaleo on the north-west and west, and of Pentelicus and Hymettus on the north-east and south-east. The plain is diversified towards the centre by a cluster of rocky protuberances, the most prominent of which either formed part of the ancient city, or were grouped around it. On the north-east rises the conical peak of Mount Lyebetts, now called the hill of St. George, which stood beyond the walls in position somewhat resembling that of Arthur's Seat at Edinburgh. About a mile from it, to the south-west, there are four prominences, all of which were within the city.
of these the first was the Acropolis, at once the citadel, the museum, and the treasury of Athens; an oblong craggy rock, of about 1000 feet in length, by 500 in breadth, terminating abruptly in precipices on every side except the west, where alone it was accessible. Separated from the western end of the Acropolis by a hollow which formed the communication between the northern and southern parts of the city, rises a rocky height, the Areopagus or Mars' Hill, from the summit of which St. Paul addressed his Athenian audience. To the south-west lies the hill of the Pnyx, on which the assemblies of the people were held, and of the Museum. Two streams on opposite sides of the city flow southwards, but are lost in the plain before they reach the sea; that on the east, the Ilissus, makes a bend and passes the city in a south-west direction; that on the west, the Cephissus, traverses a long line of dark olive- groves, which winds like a river through the vale, and forms a striking object, from the almost total absence of other vegetation. From the Acropolis, at about five miles' distance, could be seen the Saronic Gulf, now the Gulf of Eginæ, with the harbours of Athens, the Phalerum, and Piræus. The climate was celebrated for its salubrity and beauty. Such was the transparent clearness of the atmosphere that time seemed to have no effect upon the edifices with which the city was adorned, which, in the time of Pausanias, about A.D. 173, still retained the original beauty of the Pentelic marble of which they were constructed. From the same cause the citizens passed much of their time, and the great public assemblies, whether for business or pleasure, took place, in the open air.

The general appearance of Athens in her palmy days was to a stranger not very inviting. The streets were narrow and crooked, the houses mean, and the town but ill supplied with water. It was not until a later age, when public spirit was on the wane, that private houses began to vie in magnificence with the public edifices. In these latter consisted the real glory of Athens. We shall now request the reader to accompany us in a short expedition through the city, as it may be supposed to have presented itself to a traveller about the middle of the first century of the Christian era.

Ascending from the Piræus along the carriage road which lay between the ruins of the Long Walls, he would enter the city by the Pirene gate, which stood between the hills of the Pnyx and the Museum. On the sloping ground of the former he would behold the place where the most celebrated orators harangued the most refined audience of antiquity; a semicircle, the radius of which varied from 60 to 80 yards, and the chord of which was formed by a line of rock vertically hewn, so as to present to the spectator the appearance of a wall. At the middle point of this wall a rectangular stone jutted out, the celebrated Bema, from which the speakers addressed the people in the area below them. On this promontory stood Solon, Aristides, Themistocles, Pericles, and Demosthenes. The stone, together with the steps by which the speakers mounted it, and some remains of seats hewn in the solid rock, are still visible. On the opposite side of the road is the entrance of the Museum, so called from the poet Musaeus, who is supposed to have been buried there. At a later period its summit was crowned with a building called the monument of Phidias, who, after being consul at Rome in the reign of Trajan, retired to Athens to spend the remainder of his days in that city. Continuing our course along a street of colonnades, before which stood brazen images of illustrious men, we should come to the Agora, or market place, in a quarter of the city called Ceramica, probably from some ancient pottery that once were worked there. Here our attention would be arrested by the Stoa Basileus, or Royal Colonnade, where the archon held his court; the Stoa Elenchus, containing paintings of the gods, of Theseus, of the People, and of the battle of Marathon; the altar of the twelve gods; the Metopeum, a temple dedicated to the mother of the gods; the Tholus, a circular building, containing silver images of the gods, where the Prætæres took their meals and offered sacrifices; the statues of the Eposyn, or skilled heroes, who gave names to the Athenian tribe; the temple of Mars, surrounded with the statues of Heracles, Theseus, Apollo, and Pindar; at a short distance, on the ascent to the Acropolis, the statues of Harmodius and Aristogiton; and the temple of Venus, containing a statue of the goddess in Parian marble, executed by Phidias. Here stood the celebrated Stoa Pericle, so called from the paintings with which it was decorated, representing scenes from the mythical period, and from later Athenian history. In this part of the city opened the school of philosophy, called from this circumstance the Stoic, which exercised so important an influence both in Greece and Rome. Passing on northwards towards the gate called Dipylum, we arrive at the temple of Theseus, built about B.C. 465, to receive the bones of this hero, which had been brought for that purpose from Sicyon to Athens by Cimon. Its architecture was of the Doric order. The length of this building was about 191 feet, its breadth about 45; and 34 columns, 13 on each side, and 1 at each front, surrounded it. In sanctity
it was not inferior to the Parthenon; and its sacred inclosure was so large as occasionally to serve as a place of military assembly. The frieze was covered with sculptures in the highest style of Grecian art, while the interior was decorated with paintings commemorating the achievements of Thebans. This temple is the best preserved of all the ancient edifices of Athens. For many centuries it was used as a Christian church, dedicated to St. George, and is now the national museum of Athens. Retracing our steps southwards, we reach the Areopagus, already described as lying to the north-west of the Acropolis; it derived its name from the tradition that Areo was here tried by the assembled gods for the murder of the son of Poseidon.

On this hill sat the famous council called the Upper, to distinguish it from the Council of Five Hundred, which assembled in another place. Sixteen steps cut in the rock, and still visible, lead up the hill, and terminate in a bench, forming three sides of a square; on this the judges sat when engaged in their official functions. Close underneath a deep fissure in the rock leads to a gloomy cavern, the sacred sanctuary of the Furies—aph name never pronounced by the Athenians without a feeling of superstitions fear. At the foot of the hill, on the north-eastern side, the maus of a small church, dedicated to Dionysus the Areopagite, have been discovered. Leaving the Areopagus, we should ascend, by a road which led from the agora, paved with Pentelic marble, the western side of the Acropolis, and find ourselves confronted by one of the greatest productions of the age of Pericles, the Propylea, or gateway through which the citadel was entered. At this place the rock is but about 168 feet in width, and the architects conceived the bold design of filling up the whole space with a building which should at once fortify and adorn the citadel. The central portion consisted of two porticos, one looking towards the city, the other towards the interior, divided by a wall pierced by five doors, by which the Acropolis was entered. These portions consisted of six fluted Doric columns, 29 feet in height, behind which rose two rows of slender Ionic pillars, supporting a roof of solid marble beams. The sides were occupied by two wings, which projected 32 feet in front of the central colonnade. Once a year, through the central door, the magnificent procession of the Panathenae pass bearing the peplos, or sacred robe, to the statue of Athena Polias in the Erechtheum. Passing within the Propylea we are introduced to a scene of unrivalled splendour, the whole surface of the rock being covered with the most precious monuments of art.

The number of statues in particular was prodigious. Our space will only permit us to notice some of the principal structures. A little to the left stood the colossal bronze statue of Athena Promachus, while to the right, on the highest part of the platform, might be seen the Parthenon, the most perfect specimen of Greek architecture. This renowned edifice was of the Doric order, and built entirely of Pentelic marble. It measured about 228 feet in length, by 102 feet in breadth, and 66 feet in height. Its peristyle consisted of eight Doric columns on each front, and seventeen each side; these columns being 6 feet 2 inches at the base, and 34 feet in height. Within these, at either end, a second range of columns of 53 feet diameter extended, forming a vestiule to the door. The whole building was adorned within and without with exquisite sculptures from the hand of Phidias, or artists under his direction; and in the eastern portion of the cela was placed the famous chryselephantine, or ivory and gold statue of Athena, also the work of Phidias, which had but one rival in Greece, a statue of Jupiter Olympus, of similar materials, and by the same master. It was ingeniously contrived that the gold, which is said to have been 49 talents in weight, could be removed and replaced at pleasure. The Parthenon was converted into a Christian church, dedicated to the holy Virgin. Under the Turks it became a mosque, and, with the exception of the roof, continued tolerably perfect until 1807, when, as has been related, it was nearly destroyed by the Venetians. Many of its finest sculptures were at the beginning of this century removed to England by Lord Elgin, and are now deposited in the British Museum. Opposite to the Parthenon, on the northern side of the Acropolis, stood the Erechtheum, or temple of Erechtheus, who seems to have been the same with the god Poseidon, one of the most ancient and venerable structures of Athens. It contained the statue of Athena Polias, said to have fallen from heaven; the sacred olive-tree which Athena caused to spring from the earth in her contest with Poseidon for the possession of Athens; and the salt well which Poseidon produced by the stroke of his trident. The Erechtheum, unlike the other Grecian temples, which were usually simple oblongs with two porticoes, one at either end, was almost cruciform in appearance, possessing at the western end two porticoes which projected north and south from the main building, that on the northern side consisting of six Ionic columns, four in the front,
and one on either flank—that on the southern, of a roof supported by six caryatides, or female figures clothed in long draperies. The Ionic columns and four of the caryatides are still standing: the fifth, lately discovered, has been restored to its place, and the sixth is in the British Museum. A part of the building, from the tradition that Ceres was buried there, was called the Cereum. Many other smaller temples and sanctuaries, which it would be tedious to enumerate, covered the rock of Cerynim.

Descending once more the Propylaean, and turning to the right or northern side of the Acropolis, we come to the portico of Athena Arechgetes; the Porchium of Andronici Carlehestes, a building of octagonal shape, with its eight sides facing the eight winds, surrounded by a bronze Triton turning on a pivot, at once the weathercock and the public clock of Athens; the Prytanenum, where the laws of Solon were preserved; and the street of the Tripselium, with small temples on which the tripeles, or victors in the theatrical contests, were placed, and where the charger's monument of Lyseastes, commonly called the Lantern of Demosthenes, still exists. Farther on, to the south, we find the gigantic temple of Olympian Zeus, remaining at St. Paul's visit in pretty much the same state in which it had existed for more than 400 years. Half finished as it was, however, it excited the admiration of strangers, on account of its vast proportions and fine design. It was at length completed by Hadrian. The length of the building was 453 feet, its breadth 171; it was adorned with 129 columns, 13 of which yet remain standing, about 60 feet high, and 5½ feet in diameter. Close to it was the fountain of Callipheis, or Eumaccarumus (nine-pipes), upon which the Athenians chiefly depended for their supplies of water. Continuing our course on the south side of the Acropolis, we should have to notice the Odeum or Music Theatre of Pindar, with its roof formed out of the masts of the Persian ships captured at Salamis; the great Dionysiac Theatre, excavated out of the rock, said to have been capable of accommodating 30,000 spectators; and the Odeum of Regilla. And here we find ourselves once more close to the Acropolis, our brief survey of the city within the walls being completed. In the suburbs were several remarkable localities. On the north-west side lay the Academy, a grove of plane trees and olive plantations, watered by the Cephissus, and laid out in walks and fountains. The road which led to it from the city was lined with the monuments of illustrious men, especially those who had fallen in battle. In the Academy Plato and his successors taught, where they received the name of academic philosophers. All that remains of this place, the favourite haunt of philosophy and the muses, is the modern name Matherynion, and an open space of ground of about 3 acres in extent, occupied by a few gardens and vineyards. A little to the north of the Academy might be seen the hill of Colonos, the scene of one of the finest tragedies of Sophocles, Cynisarcus, at the foot of Mount Lyceum, was a scene consecrated to Hercules, and possessed a gymnasion; it is supposed to have given its name to the sect of Cynic philosophers, Autisthenes, the founder of that school, having there taught. South of Cynisarcus was the Lyceum, a sacred inclosure dedicated to Apollo Lyceus, and decorated with fountains and plantations. It was the principal gymnasion of Athens, and was frequented by such of the youth as addicted themselves to martial exercises.

It was a favorite resort too of the philosophers; and amidst its graves it was that Aristotle delivered those walking prelections which gained for his school the name of Peripatetics. On the other side of the Hissos, in Agora, a south-eastern suburb, stood the Eleusinum, or temple of Ceres, and the great Stadium, where the gymnastic contests of the Panatheniac games took place. It rose, in the shape of an amphitheatre, from the bank of the river, and was capable on extraordinary occasions of accommodating 50,000 spectators. Part of it was furnished with marble seats by Herodes Atticus; these have entirely disappeared, but the hollow, covered with grass, and with ruins here and there visible, still remains.

The foregoing is a sketch, necessarily brief, of the principal buildings and localities of Athens. After perusing the reader will probably better understand how St. Paul's spirit must have been "stirred within him when he saw the whole city given to idolatry." As we in truth the statues, sanctuaries, monuments, and temples were countless, and susceptible as the great apostle evidently was of the impressions of art and poetry, all sentiments of this kind were swallowed up in the mingled feelings of pity and indignation with which he beheld the prevalent superstition. It was, indeed, an idolatry as gross and as really de baseing, though veiled under a minor form, as that of the modern Hindoos, when he worships the hideous creations of his own hands. The altar which he mentions as having not in the city, with the inscription, "To the unknown God," has occasioned some difficulty to the interpreters of Scripture. No such altar is mentioned by ancient writers; this, however, is no reason why it should not have existed. There were probably several such altars at Athens, dedicated by persons upon whom some calamity had fallen, or to whom some deliverance had been vouchsafed; and who, in ignorance of the particular deity to whom these events were to be thought owing, inscribed them to an unknown god. The apostle has held of the circumstance to direct the minds of the Athenians to Him whose existence they thus unconsciously acknowledged, and whom they "ignominiously worshipped." And when we call to mind the scene that must have presented itself to him as he stood on the Areopagus—the majestic structures, invested with the twofold associations of exquisite beauty and time-honoured sanctity; the groups of statuary which everywhere recalled the traditions of the mythological age; the sanctuaries and altars, each of which had its legend and its prevailing genius—we can in some measure estimate the faith and courage with which he announced to his frivolous audience the first truths of natural religion, declaring that the supreme Deity "dwelleth not in temples made with hands, neither is served by the hands of men, as though he needed anything:" that since "we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by the art and device of man."

Institution. The political history of Athens does not fall within our province. Suffice it to observe that the government was at first monarchical, to the death of Clothus, B.c. 1028; then aristocratic, the title of king being exchanged for that of Archon, whose office was at first hereditary, and for life, but afterwards was limited to ten years, and at length became annual, the number of Archons at the same time being increased.
to mine. Disorders arising from the contentions among the ruling body, and from the depressed state of the people. Oliver first, and then Solon, was called in to apply a remedy by drafting a definite code of laws. The laws of Solon formed the groundwork of the civil polity of Athens; and though democratic in tendency, provided a check against popular excesses, by the establishment of the Council of Four Hundred, and by the powers vested in the court of Areopagites. The usurpation of Peisistratus restored for a brief period a monarchical rule, but after his expulsion the power of the nobles declined, and Cleisthenes, by a new arrangement of the Athenian tribes, and by the institution of ostracism, gave the last blow to the oligarchy, and the government thenceforward became a pure democracy. With the maintenance of the democratic spirit the glory of Athens rose and culminated; with its extinction it fell for ever.

The supreme power, legislative and executive, resided in the Ecclesia, or general assembly, of which all citizens, male or female, not labouring under any loss of civil rights, were by right members. The assemblies were originally held in the Agora, afterwards they were transferred to the Pryx, and finally to the venue of the Areopagus. All matters, foreign and domestic, of national import were in the last resort determined by the body. Its deliberations were, however, in some measure controlled by the Senate, or Council of Five Hundred, chosen by lot, which discussed and voted upon all matters before they were submitted to the assembly. The Senate was divided into ten sections of fifty each, the members of which were called Prytanes; they acted as presidents of both the assembly and the council during thirty-five or thirty-six days, so as to complete the lunar year. Each section was again divided into five bodies of ten each, who were called Proedri, and who presided over the rest for a week in turn; of the Proedri one was chosen for every day of the week as chairman of the Senate, with the title of Epistates. The Areopagis, from administering the government, had gradually sunk to the position of municipal magistrates, though they retained the names derived from a more aristocratic period. The first of the nine was called Eponymus, from the year being distinguished by his name; the second was styled king, his functions, as used to be: the case with the old kings in their capacity of high-priest, being connected with religion: the third bore the name of Polenarch, and originally, as the name imports, was commander-in-chief of the army; the remaining six were called Themarch, or legislators, their duty being to review every year the body of laws, with the view of detecting inconsistencies, or supplying what was wanting. At the conclusion of their year of office, if they had discharged their duties satisfactorily, they were admitted members of the Areopagis. This celebrated court possesses some interest for the biblical student, as being that possibly before which St. Paul was taken when attempting to speak to the mobby crowd assembled in the Agora, of "Jesus and the resurrection." It is indeed doubtful whether he was led to the Hill of Mars in order to undergo a formal trial; the language of Scripture rather militates against such a supposition; nor indeed is it clear that the court was then formally so constituted that its members and Dionysius the Areopagite as one of the apostle's converts may lead us to think that it was. Be this as it may, a few words on the constitution and functions of this Senate may not be inappropriate. The Areopagis was a body of very remote antiquity, and its special jurisdiction was in cases of intentional homicide. Ancient legends reported that before it Arces was tried for the murder of Peisistratus' son, and Orestes for the murder of his mother. It gradually assumed to itself very extensive powers. It exercised a censorial supervision over the lives and habits of the citizens, regulated the proceedings of the public assembly, and took cognizance of certain offences against religion, particularly the introduction of new and unauthorized forms of public worship. These powers were not derived from any grant of the people, but from the customs of immemorial antiquity, and were sustained by general reverence and awe. The consecrated locality, crowned with a temple dedicated to Mars, and with the sanctuary of the Furies in a dark cleft of the rock, immediately below the seats of the judges, was regarded by the Athenian populace to a late period with a superstitions veneration. Nor was this feeling undeserved. For a long series of ages no one had ventured to impeach the fairness and impartiality of the decisions of this court. The proceedings were as follows: the judges sat in the open air, under the presidency of the Prytane. The accuser took a solemn oath over the slaughtered victims that the charge was true; the accused, with the same solemnities, denied it: each party then, in succession, stated his case in the plainest language, all ornaments of oratory or appeals to the passions being forbidden. At the conclusion of the first speech a criminal accused of murder might, if he pleased, expatriate himself, and thus avoid capital punishment; but his exile was in that case perpetual, and his property confiscated and exposed to public sale. The cause being heard, the judges proceeded to give their vote by ballot, two votes being provided for that purpose; if the votes proved equal, an acqueital took place. An assembly of this character, the members of which enjoyed a life-long tenure of office, was naturally aristocratic in tendency; it became therefore a main object with Pericles, the head of the popular party, to diminish the powers of the Areopagis. This he effected by the institution of the courts of first instance, or jury-courts, composed of the mass of the citizens, from whom were annually chosen by lot, and then divided into ten panels, the remainder forming a supplement to fill up vacancies. Before one or other of these panels every cause, civil and criminal, was brought; and the Areopagis, stripped of its censorial and other judicial competence, became a mere court of homicide. Still it never quite lost its religious character; among other reasons, because the procedure in cases of homicide was among the Greeks not less religious than judicial. Some sentiment of this kind may have influenced the Athenians in conducting the great apostle to the Areopagis; it probably seemed to them, even if they contemplated no formal judicial process yet, the fittest place for a religious discussion or exposition such as on this occasion they expected to hear.

Schools of Philosophy.—Athens was the chosen home of philosophy, as well as of the fine arts. Nor can the obstacles which Christianity had to overcome, and which apparently prevented the formation of any considerable church in that city, be appreciated without knowledge of the philosophical tendencies of that age, particularly of those of the two sects which St. Paul seems principally to have encountered, the Stoics and the Epicureans.
Greek philosophy was first cultivated in the Ionian colonies of Asia Minor; from thence it migrated with Pythagoras to Magna Graecia, until the conquests of the Persians and the troubles of Southern Italy compelled it to take refuge at Athens, where it flourished then the centre of intellectual civilization. Its earlier speculations were physical, in the mere limited sense of the word; they were directed to elucidate the constitution of the moral universe, and the laws by which it was governed. Socrates was the first who taught that the "proper study of mankind is man," and from his time philosophical inquiry assumed a new direction, and began to labour in the field of ethical science. Thrice in the Anarchic and Aristokratia in the Lycean, the two greatest of Socrates's successors, enunciated these moral and political theories which have exercised such an important influence on human thought, both within and without the pale of Christianity. But it was not these schools of philosophy which in the first instance arrayed themselves directly against the principles of the gospel. St. Paul's chief opponents were found amongst the followers of Epicurus and Zeno, philosophers whose doctrines at that time divided the attention of thoughtful minds.

Epicurus was born, it is said, at Athens, of poor parents. At an early age he addicted himself to philosophical study; visited in succession Athens, where he had only remained one year, Cholophon, Mitylene, and Lampacus; and finally, in his thirty-sixth year, returned to Athens, where, in a garden in the midst of the city, he opened the school of philosophy which bears his name. Epicurus was a materialist, and a virtual atheist. He taught that all things, the universe itself, were formed by a fortuitous concourse of atoms; the idea of an endless cause being incompatible with the mystery prevalent in the world, and with the tranquil serenity of the gods. The soul was a corporeal substance, and perished with the body. The existence of Deity was not absolutely denied; but the deity of Epicurus was a being removed from all interest or interference in the affairs of man. There was no moral governor of the world. Consistently with these views, Epicurus taught that pleasure is the great end of life, and the sovereign good; virtue itself is to be sought for the pleasure that attends it. He himself is said to have been a man of indolent habits, yet with persons of stronger passions his philosophy naturally led to the indulgence of the grossest sensuality. At best, it was a system of refined selfishness; and at Athens, and afterwards at Rome, its favourable reception marked the decline of public virtue and patriotism.

The rise of the Stoic philosophy was nearly contemporaneous with that of Epicurus, but it took a diametrically opposite direction. Zeno, its founder, was a native of Cyzicus, whence he passed to Athens and attended various schools of philosophy. After twenty years' study he opened a school himself in the Stoa Poikile, or Painted Porch, and taught many years with great reputation. His design was a noble one—to invigorate the soul of Greece, which at that time lay prostrated under corrupting influences. Liberty was extinct, and indulgence, scepticism, and Epicurean softness were the prevailing tendencies. Society seemed on the point of dissolution. Zeno hoped, by the austerity of his doctrines, to arrest the progress of the disease; but he strained the bow till it broke. Against Epicurus he taught that virtue, not pleasure, is the chief good; but the virtuous man of the Stoics was a being exempt from human passions, self-sufficing, and wrapped in an impenetrable mystery. Pleasure was to good, pain was to evil. The quality of noble action actions admitted degrees; all actions were equally good, and so were all bad ones. Reason was the supreme law of life; virtue consisted in living conformably to reason, viz. in disregarding its dictates. The wise man alone was free, and a king. Such was the Stoic morality: their views on other points were equally erroneous. They were pantheists: God was not without, but in the world: God was the reason of the world. They held that the soul is corporal and perishable. They permitted, and on certain occasions, recommended suicide. With such a spirit of faith with such a spirit, Christianity could have nothing in common; and, even more, perhaps than the Epicureans, the Stoics needed to be converted, and become as little children, before they could enter the kingdom of heaven. But both systems were antagonistic to the gospel, which teaches us to obey that duty, not self-indulgence, is to be our governing motive, and that humility, not pride, is the temper that befits a just and sinless man. It is no natural object to the soul of Socrates thus "maddened, and others said, we will hear them again of this matter," saying, and that the apostle left behind him in this renowned city comparatively few seals to his ministry.


ATONEMENT. This is a strictly English word, and originally meant nothing more than "to make up," though usually with an implied reference to a previous alienation or disagreement. Thus Sir Thomas More speaks of "the late made atonements, in which the king's pleasure had more place than the parties willis;" and Tansall, remarking on the expression in 1 Tim. ii. 5, "One God, and one Mediator," explains, "that is to say, advocate, intercessor, or an atonement maker between God and man." Even in Shakespeare "(1616, act iii, sc. 1) we have the verb so used: I would go much to atone them for the love I bear to thee.

But the transition was very natural and easy from the sense of being or making at one, to that of the means or agency whereby the existing difference was healed, and a good understanding was established. And this by and by came to be the received meaning of the word atonement, as in the following passage from Milton:

"Atonement for himself, or of this sort, is as good as another; and in Corne's "Riev," ix.

"I hold the view, that the result of this, is, when we come to see the world with atonements broad and of this insensible."
ATONEMENT 17, as So Job Le. such somewhat pitiation, old in or employed the tran-lutors passages, which have adopted this term also, and occasionally pro-\latter, as the proper equivalent when it occurs in the New Testament. Thus at Ho. ii. 17, Christ's priesthood is described as having been what it is in order "to make reconciliation (to να ἀναθεωρηται) for the sins of the people," which might with equal propriety have been rendered "to make atonement" for them. And again at 1 Jn. ii. 2, what is in our version, "He is the propitiation," might have been, and, in accordance with Old Testament usage, should rather have been. He is the atonement (ὁ πρόσκυνος) of our sins, in the New Testament, it is this word, or rather its compound (ὁ καθαρισμός, ὁ ἱλασμός), which is most commonly used, where our translators have employed the expressions atonement, or making atonement. So far, therefore, as regards the subject itself treated of in the passages referred to, it is of no moment whether these terms be used, or those formed from propitiate, reconcile, and we may add also ransom, which is sometimes employed in lieu of the others, as at Ps. xlix. 8; Job xxxiii. 24.

The form of expression in the Hebrew Scriptures, which has been thus differently rendered, and from which those of the New Testament are derived, is somewhat peculiar. The verb commonly employed is the ptil form (חזר, יז) of כ.AspNet, to cover; and being, as it usually is, coupled with the preposition על (upon) in respect to the person or thing that is the object of the verb, it means to cover upon, so as to conceal or put away, to make expiation for, or atone in respect to what has caused disapprobation. The noun employed in the same connection is a derivative of this verb—חזר and יז—and means that which covers in the sense now mentioned, obliterates, as it were, the ground of quarrell, constitutes the matter of expiation, or the atonement-price. And as here unambiguously the language of the New Testament is entirely based upon that of the Old, and the relations also of the one, in connection with which the terms are applied, closely correspond with those of the other, the ideas associated with their use amid the sensible transactions of the old economy, must go far to establish the same for them when transferred to the higher concerns of the new.

Various points of importance, which possess a collateral relation to the subject, would require to be considered if it were to receive a full and comprehensive treatment; such as, the origin of sacrifice, the different kinds of sacrificial offering, with their appropriate rites, &c. These will be handled under the heads Sacrifice and Offerings. But, meanwhile, viewing the word atonement in its common use, as indicative of thoughts and ideas which are of frequent occurrence in Scripture, and which enter into the very heart of the religion of the Bible, we have to inquire, What precisely do they include? Does the change, which the term implies, from a hostile to a friendly relationship, affect both parties interested, or one of them alone? And as importing a provision for accomplishing a transition from the one state to the other, does it indicate what was required on the part of God to justify his entering into terms of peace with man, or simply what was just and becoming in men, when seeking to find acceptance with God? Important differences are obviously involved in these alternatives, and it must be well to know, on solid grounds, which it is proper to adopt.

I. In endeavouring to arrive at a correct judgment on the points at issue, we naturally turn to the Old Testament scriptures, where the subject is presented both in its earlier and its more elementary form. There are passages in which atonements are there spoken of in a somewhat loose and popular sense, so that it is scarcely possible to gather anything very definite from them as to the religious bearing of the matter. For example, it is said of the wicked in Ps. xvi. 18, that "he is an atonement," or ransom (ἵλαρος) for the righteous, meaning simply that in times of judgment the life of the one is taken for that of the other, the one falls a victim to the stroke of vengeance while the other escapes. The term was also used in civil transactions; as when the owner of a victims, that had gored a person, was obliged to pay an atonement or redemption-price for his own life, Ex xxix. 30. Even in such cases one can see, that certain fundamental ideas are involved in the representation employed, including a liability to evil somehow incurred, a possibility of escaping from it without personal suffering, and this by the substitution of one thing, or one being, in the place of another.

But it is only when we turn to the strictly religious province, that we find—as there alone, indeed, could we justly expect to find—the doctrine of atonement brought clearly and distinctly out. We select a few out of many plain, unambiguous passages that exist of this description:—Le. i. 4, which says in respect to the burnt-offering, "He shall put his hand upon the head of the burnt-offering, and it shall be accepted for him to make atonement for him." Le. iv. 25, in respect to the sin-offering, "And his priest shall make atonement for him, from his sin, and it shall be forgiven him;" so again at Le. v. 16, for the trespass-offering; the contrast to which in both cases, when the sacrifice was not offered, was—the soul bears its iniquity, that is, is subject to the penalty of death for the transgression, ch. v. 17. Still more fully and explicitly in regard to the great day of atonement, Le. xvi., on which the high-priest was with various offerings of blood to "make an atonement for the holy sanctuary, and for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation," ver 33. Indeed, as it was those alone who were capable of transgression, the atonement could only be understood to be made for the sanctuary and its appendages, as having been defiled by the sins of the people, and thereby, in a manner, rendered unfit for the indwelling of the Holy One of Israel. So that it still was the people's guilt that was atoned for, even when the several parts and articles of the taber-

for all their sins once a year." The same had already been stated at ver. 16, "He shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgression in all their sins." To the like effect in Ex. 30, 10, which discourses of the sacrifice connected with his ideal temple, it is given as the object of these, that they should be for the reconciliation or atonement of the house, viz. the temple, and for the house of Israel, ver. 17, 18. And, to mention no more, there is the passage in Le. xxvii. 11, which in one respect is the most important of the whole, as it unites the general principle, on which all the particular statements regarding atonements in the stricter sense are founded. Correctly rendered it runs thus, "For the soul (νεκρός) of the flesh is in the blood, and I have given it to you upon the altar, to atone for your souls, for the blood atones through the soul (τον ψυχήν)." It occurs in connection with the prohibition against eating blood, and assigns a reason for that, which is to this effect, "You must not eat the blood, because God has appointed it as the means of atonement for your sins. But it is such from being the bearer of the natural life, the soul. Not simply, therefore, as blood, but as having the soul or life in it, does it atone; the soul of the offered victim is given to atone for the soul of the sinner who offers it." Such is the meaning of the statement, and the application to be made of it to the subject under consideration is thus clearly exhibited by Kurtz. "The Lord says, I gave you the blood upon the altar to make atonement for your souls: therefore blood for blood, soul for soul. That the sinner may escape death, death must slight on the sacrifice; the guiltless blood is shed in order to cover, to atone for the guilty. Death is the wages of sin; the sacrificed animal suffers death, not in payment of its own sin for it is without sin, guiltless, but as payment of another's sin; it therefore suffers death as a substitution for the sinner, and Jehovah, who gave the blood as the means of atonement, recognizes this substitution. The blood shed, then, in the death of the victim, is the atonement for the sinner; as the sin has been imputed to the victim, the satisfaction that has been made through its death is imputed to the sinner."—Morgen's Op. cit. p. 311.

Now, in the whole of these representations, beside what is implied regarding the previous state of the person who was the subject of the atonement, a conception of sin, and in consequence liable to punishment, two great principles were distinctly exhibited. The first of these, that there was something in the character and government of God, which objectively presents a hindrance to the obtaining of pardon, or getting anew into a state of favour and fellowship with Heaven. More decisive on the sinner's part, however sincere and earnest, could not accomplish this; an obstacle existed, till it was removed out of the way by a valid operation done for him, and upon him. What really constituted the obstacle, we observe, was the relation in which the sinner's guilt placed him to the righteousness of God; before this he stood condemned for his transgression, and had the penalty of death hung over him. But apart from its precise nature, which comes out in other revelations, the suspension of the sinner's pardon on something done in his behalf clearly bespoke the existence of an outstanding difficulty in the way of his return to the divine favour—a hindrance that had to be removed for him, rather than by him. Then, secondly, corresponding to this recognized and felt obstacle, there was for its removal the sacrificial substitution of an animal's life for the forgiven life of the universe—substitution appointed by God, and presented by the sinner who sought to be atoned. Manifestly, therefore, throughout the process there was a mutual responsiveness, in which both parties were alike interested, if the cause of offence and alienation originated with the sinner in violation of the law of God, when once originated it no longer rested there—a mighty obstacle therewith interposed on the part of God, which the sinner could not, if he would, remove out of the way; and it became as necessary for God to be reconciled toward him, as for him to be reconciled toward God. So, again, in respect to the reconciliation itself, while the sinner must fall in with the mode instituted for obtaining it, and must accept of the substitution provided in his behalf, the appointment of the substitution, and endowing it with the requisite efficacy, must be of God; for the sinner could escape from his fears, he could attain to satisfaction respecting his state, only by realizing the fact of a prior or concurrent satisfaction on the part of God. In short, the sinner's guilt first, then God's justice decreeing death against the guilt, constituted together the ground of disconnection which called for an atonement. And, on the other side, God's paring away mercy laying open the way of return—this first, then the sinner's faith and repentance embracing the provision made, together met in and constituted the atonement.

Such is the plain import of the Old Testament teaching upon the subject of atonement; which also, in regard to the beliefs involved in it, derived collateral support from the ascertained feelings and practices of ancient heathenism. "By the general practice," to use the words of Bishop Butler (Anecd. p. ii. c. 5), "of propitiatory sacrifice over the heathen world, the notion of repentance being alone sufficient to expiate guilt (or rather to deliver from its condemnation), appears to be contrary to the general sense of mankind." It is therefore unimpeachable evidence to the deep conviction in men's bosoms, that something more than repentance was needed to set them right with the Deity—a sacrificial offering to compensate for their guilt, or turn away the wrath it had justly incurred. And it behooved a belief, though at best a wistful, fervent belief, that the kind of sacrifice actually presented might avail for the end in view. It was here, that for those who wanted the clear light of revelation the grand de- lief lay: having only nature to consult as to the validity of their sacrificial offerings, they could never assure themselves of a clear warrant or of a satisfactory response. "Even the holiest Greek," says Grousset (Symbolik, p. 17), "could not but be sensible of a secret dread before each of his gods; in the is working lay a sort of dematerial agency. Every manifestation of a heathen deity carried with it something of an alarming nature, and the felt nearness of the god even at the most jovial feasts, was accompanied with a sense of terror. People always felt themselves in the presence of a dread nature-power, on which they knew not how to reckon. For, who could tell what the deity might suspend over him, an abject and weak mortal? As the spring and the river frown the atmosphere, invigorate plants, animals, and human beings, but also, in the form of rushing torrents, overflow their banks, desolate corn-fields, sweep along with them men and beasts,
so could the unlimited power of the gods at any moment manifest itself in terrible outbursts. Hence the perpetual tendency in human society to the shedding of human blood as its proper culmination—nothing less being deemed, in seasons of greater emergency and deeper conviction, an offering of sufficient value to avert the judgment due to human guilt and disobligeance. The members of the old covenant were saved from such alarming fears and such revolting expedients by means of the supernatural economy under which they were placed, and which, through a regulated system of animal sacrifice, gave them assurance of the divine forgiveness. So far they stood on a much higher level than the heathen—namely, when they understood and used might their privileges; but the Jewish, as well as the heathen faith, which embodied itself in acts of sacrificial worship, held pardon of sin to be attainable through offerings of blood presented in the room of the guilty—and no otherwise.

It is true, that on certain occasions we find an atoning value to have been attributed to means which could scarcely be said to possess the character of a proper substitution, by the giving of life for life. Thus persons in very humble circumstances were allowed to make expiation of sin with a little flour, 

or—

and at the outbreaking of the plague in the camp of Israel, Aaron made atonement by rushing in among the people and offering incense, 

or—

But these were manifestly exceptional cases, and in the pressing urgency of the moment were accepted, as by a God who delighted in mercy, even while he is exercising judgment, though still with no intention whatever of supplanting the proper methods of relief. The increase in the one case, which was a symbolical prayer, what was it but an immediate pleading for mercy, till something further might be done? And the flour, in the other, was expressly given as a substitute for the living victim, which in all ordinary circumstances was required for the expiation of sin. Such palpably provisional appointments were but some of the more evident signs of imperfectness in an economy, which was throughout imperfect, and by its very imperfections gave promise of better things to come. The element of vicarious satisfaction was not present, even imperfect services. And as regards the general aspect and tendency of its institutions, it must, we conceive, have been next to impossible for any one to live under them, and fail to imbibe from them the two great principles formerly stated—viz., that by reason of sin a ground of disagreement, an objective hinderance, was raised between the sinner and God; and that this could be removed only by the sacrifice of an animal’s life in the room of the sinner’s life.

There has been no want of theories, however, to get rid of these conclusions; yet with so little of solid proof, that none of them has been able for any length of time to maintain its ground. Specimens of some earlier theories may be seen in Manger on the Attonement, notes 38, 48, 49; with certain modifications and a few more plausible adjustments they have again appeared. There is the theory of Bahr, for example, in his Symbolik des Mos, Cultus, who rejects the vicarious nature of the ancient sacrifices, and regards them simply as symbolical of the feelings and exercises of the worshipper—the giving away on his part of the animal life of his victim to God, imaging the giving away or giving back of his own life to God, in a spirit of true repentance and faith. By this surrender of the natural selfish principle of life, which dies, as it were, in the act of repentance and faith, sin is covered by being extinguished—the atonement is made. According to this explanation, then, the action with the victim could have had no independent value, it must have been but the reflection and shadow of what pertained to the worshipper; it was all subjective merely, and might have been dispensed with, if the right depositions were themselves in proper exercise. But this is very different from the impression naturally conveyed to the mind by the language of Scripture on the subject: there the sacrificial offering appears as a sign of the sacrifice, whose death, which had passed on it—from its having been the life-blood of an appointed victim. The presentation of the blood at the altar was the formal acceptance of the life that had been substituted in the room of the sinner’s. The theory proceeds on an utter misapprehension of the nature of the relation between the officer and the victim, as if the one were the symbol of the other. The victim was the officer’s substitute, not his symbol; and the life-blood was given by God as an intermediate thing between himself and the sinner, possessing in it by divine ordination an atoning property, whereby to the two might become one again. “The sacrificial offering was a different thing from the officer; it was simply what it was, and did not import what it was not.” (Kohlitzsch).

Still another theory, which is by no means new, but has received somewhat of a fresh colouring, and has been elaborated with great pains by Hofmann in his Schrifttheorie, regards the offering of sacrificial victims in former times as a sort of payment to God—in sacrifice offerings a payment by way of thankful acknowledgment for the mercies received or expected from his hand; and in sin or burnt offerings a payment in compensation of the sin, such as God himself sanctioned, and by which he pledged himself to be again gracious to the sinner. There is nothing properly vicarious in the nature of the offering; it is simply a gift put into the hands of the worshipper, which, on being presented at the altar, God agrees to accept as payment. The worshipper was thereby taught to feel, that there was not to be a simple forgiveness of his sin; he had to give something in addition; for though it were his own repentance and faith which properly admitted him to blessing. Like the others, this is a mere theory of the
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closet, which has nothing to counteract it in the more obvious and palpable features of the ancient sacrificial institute, and which could never have occurred to any one living under it. For, if compensation by way of payment were the radical idea of the transaction, why should it have turned so peculiarly upon one kind—the offering of animal life? On that supposition one would have expected offerings from the wine press or from the barn-floor in some sort of proportion to those from the flock, which was so far, however, from being the case, that offerings of that description are never named in connection with forgiveness of sin, and when presented, as they occasionally were, in the neat and drink offering, it was only in trifling quantities, and as an appendage to sacrifices of blood. Why, again, even in these there was such prominence given to the blood, and in connection with that, to the death of the victim? If the offering availed simply as a debt-payment, then, surely, the more it could retain of value the better; and to render that indispensable, which in a manner destroyed its value as a living creature, was a strange thing to associate with the idea of payment. This inevitably forced on men's consideration, not what it was as a valuable commodity, but what it was as a life. Besides, as Deissel has justly remarked on Heber's Pamela, p. 174, the theory entirely mistakes the true scene of the operation. To atone is strictly to cover (whereas the name of the mercy seat, expiation or covering, but not in the sense of Hoffman, as covering a debt by paying it. This is a metaphor entirely alien to Hebrew usage. What was covered was sin and impurity, and that wherein this resided. And from what were they covered? From God's righteous judgment, which condemned them as hateful in his sight, or from his wrath, which was ready to flame out against everything opposed to his moral purity, that was put between man and this consuming zeal on the part of God to bear the doom, which would otherwise alight upon the sinner—that, in the sense of old Testament scripture, is an atonement, it is the covering of guilt. Any other view, however ingeniously supported, must be held to be inconsistent with the plain sense and import of Scripture.

But as existing in old Testament times, all was provisional. The means of atonement in the blood of animals was limited to the time then passing, but of so inadmissible a kind when compared with the great object to be accomplished, that it was impossible—especially when coupled with the intimidations of prophecy—for the more thoughtful and reflecting minds among the covenant people not to anticipate a period when the divine administration in this respect would assume a more perfect form. The clearer light of the gospel leaves us now, at least, in no room to doubt, that the whole of the sacrificial institute of the old covenant rested on the assumption, eternally present to the divine mind, of the Son's willing sacrifice of himself on the cross for the sins of men. It is here alone, as the later scriptures declare, that the real, the only valid and effectual atonement is to be found. But, while there is an infinite difference between this and the temporary expediency that preceded it, in respect to inherent worth, the correpsondence between the preparatory and the ultimate in the divine economy indisputably required that the principle of both should be the same—that what the ancient worshipper's relation was to his means of atonement, the same should now be the relation of believers to the perfect offering of Christ. The one could not otherwise have formed the shadow and preparation of the other. If, therefore, the principle of vicarious satisfaction stands fast in the old Testament sacrifices—was not invalidated, but rather confirmed by the attempts that have been made to get rid of it—and if in the carrying out of this principle the blood of slain victims as the bearer of their life was what formed the matter of the atonement, it must equally stand fast in regard to the work of Christ, that it is by the sacrifice of himself, or the presentation of his life-blood to God, and by this as a vicarious satisfaction for the sins of men, that he prevails for their redemption. The proof of the one position is virtually the proof of the other.

But the language of the New Testament also fully bears out this view; and it is found just as impracticable to explain satisfactorily what is stated directly respecting Christ's work, without reference to the atonement in its common acceptation, as to do so with its typical abumations. We can here only point to some of the more explicit passages; but they are quite sufficient to establish both of the two fundamental points now indicated. (1) Vicarious satisfaction is plainly exhibited in the following statements: "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:28. "Who gave himself a ransom for all," 1 Tim. 2:6. God made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him," 2 Cor. 5:21. "Christ loved the church and gave himself for it," Eph. 5:2. "By one offering he has for ever perfected them that are sanctified;" Heb. 10:14. "He has made him to be sin upon us," 2 Cor. 5:21. "The sacrifice of death of Christ, or giving away of his life, to the Father, as in fulfillment of a sentence of condemnation, is not less clearly marked as the act in which the vicarious character of Christ's work concentrated itself, and through which it accomplished the needed redemption. "The Lamb of God, that taketh away the sins of the world, "our precious and sacred for us, Christ," 1 John 1:29. "He redeemed with the precious blood of Christ, as of a lamb without blemish and spotless, 1 Peter 1:18-19. "I lay down my life for the sheep," John 10:15. "Him hath God set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past," Rom. 3:24. "He was delivered for our offenses, and raised again for our justification," 1 Cor. 5:21. "Christ hath redeemed us from the curse of the law, being made a curse for us," Gal. 3:13. "The blood of Jesus Christ, his Son, cleanseth from all sin," Gal. 3:13. "He hath washed us from our sins in his blood," Rev. 7:14. "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God," 1 Pet. 1:19. These are after all but a few out of a mass of testimonies, that more or less explicitly speak the same language and breathe the same spirit. Yet with them alone before us, the evidence in favour of the two great points which make up the Christian doctrine of atonement.

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atonement must be held to be incontrovertible by all simple and unsophisticated minds. The affirmation of some Jeanists on the subject, frequently quoted, is scarcely too strong. "That Christ suffered and died as an atonement for the sins of mankind, is a doctrine so constantly and so strongly enforced through every part of the New Testament, that whoever will seriously peruse those writings, and deny that it is there, may, with as much reason and truth, after reading the works of Tertullian and Livy, assert, that in them no mention is made of any facts relative to the histories of Greece and Rome." (Istred Evangel).

It is less, however, with direct denial of the doctrine of atonement, than with modes of explanation respecting it which take the very substance out of it, that its advocates in the present age have to do. Theories conceived on a philosophic basis, and drawing support from some incidental and subordinate aspects of the subject, but leaving out the more palpable, which in such a case are necessarily the more vital and important features of it, are constantly rising into notice. Thus, in the hands of a philosophic rationalist the passages which speak of Christ being a curse for sinners and ransom for sinners, are examined of nearly all that bears even the semblance of the real doctrine: "We must distinguish," it is said, "between the spirit and the letter, the inward meaning and the figure of the Jewish law. The inward meaning is, that Christ's teaching, and life, and death drew men to him, until they were taken out of themselves, and in all their thoughts and actions became one with him" (Dowett on St. Paul's Epistles, I. 216). In like manner, the shedding of his blood as an offering for men's sins, is resolved into a Jewish figure, and the thing means, "that he was put to death by sinful men, and raised out of the state of sin, in this sense taking their sins upon himself." If this were all, then one could easily understand what the same writer has elsewhere said, that "heathen and Jewish sacrifices rather show us what the sacrifice of Christ was not, than what it is" (ib. 479). Only, an insuperable difficulty on this view of the matter remains, viz., how Christ and his apostles should have so habitually brought his work, not into contrast, but into comparison with the ancient sacrifices, and represented it as the proper realization of the principles on which they proceeded. That they did so can scarcely admit of a question; they constantly point to sacrifices as the most perfect type of Christ's redemption; and if in this we are not disposed to impugn their wisdom or integrity, there seems no alternative left but to hold that their views radically differed from those of the author just quoted. They perceived resemblances where he would find only contrasts. Not only so, but on such a view the same inward meaning substantially may be found in Paul's labours and sufferings as in Christ's; these too tended to take men out of themselves and draw them into a spiritual oneness with himself. Yet Paul abhorred the very thought of being put on a level with Christ, and preached salvation only in the name of Christ.

A similar contrariety to the plain import of the scriptural statements discovers itself in some who preserve a little more of the form of truth, and recognize a sort of atonement. Thus, "Christ's death is a sacrifice, the only complete sacrifice ever offered, the entire surrender of the whole spirit and body to God. . . . In it all the wisdom, and truth, and glory of God were manifested to the creature; in it man is presented as a holy and acceptable sacrifice to God." (M 'Kay's Essays, p. 279). In short, Christ is a kind of embalmed humanity, and in his perfect surrender of self, in doing and suffering, to the will of the Father, every member of humanity is entitled to regard himself as represented—Christ's sacrifice of self is his sacrifice. So also substantially Bähr and Hofmann, the latter of whom says, "Christ is not to be regarded as another, who has performed what humanity should have performed but could not do; he is not to be viewed so externally in relation to it, but is the one in whom humanity was originally made, and who again comes into it. He is that Son of man, in whom it has its second Adam. Nor is it merely a vicarious work through which he has reconciled us to God; we are not simply through him reconciled, but in him." The Lord himself, however, says expressly the reverse; he came, as he informs us, to give his life a ransom in the room of many—as one in such a sense different from them, that he could take their place, and act between them and God; and through him, says the apostle, of him, we are reconciled and ransomed. What becomes, indeed, of the whole office of Christ as mediator, if he is incapable of occupying, or does not in fact occupy, a middle place between man and God? It is true, they who believe in him become spiritually one with him, and are made partakers of his life; but this is the result of the work of atonement in their behalf, and comes from their interest in its provisions. Humanity as Christ found it was hidden with sin, and as such under the curse and condemnation of death. On this account he must enter vicariously into its room, and bear its burden; and only when he has done so, and has become the heir of an endless life, does he also become for men the head of a new and better creation. His satisfaction unto death for their guilt is the very ground of the new life and destiny he has secured for those that believe on his name.

If it is impossible, on scriptural grounds to hold the identity of Christ with humanity, which the theorists referred to maintain, it is equally impossible to find the objective ground of comfort and satisfaction in his work, which the inspired writers do, on the supposition of its being simply a sublime and perfect surrender of self, in doing and suffering, to the will of the Father—a self-sacrifice which his people are to be blessed in only by being drawn to imbibe its spirit and imitate its example. Strip this notion of its artful accommodation of the language of Scripture concerning sacrifice, and what does it amount to but this?—See in Christ a perfect exemplar of the highest kind of obedience—accepted, blessed, honoured of the Father through that obedience, and proclaiming that if you follow him in the one, you shall share with him in the other! Alas! it is the very thing I want, will be said by the conscience-stricken sinner—the view of Christ's perfection but makes me feel the more intensely the depth of my own selfishness, and the distance at which I stand from the rectitude of a holy being: and if I can only look to him as a faultless pattern of righteousness, I mustery out with Peter, "Depart from me, for I am a sinful man, O Lord." Totally different is the view presented in Scripture, when it sets forth the perfection of Christ's work as, in the first instance, the foundation of peace for the sinner, a propitiation for his guilt, through which as a pardoned and accepted believer he may
enter into fellowship with God. Primarily it is set before him as an objective ground of confidence, and only by and by is it wrought as a living example into his experience.

This doctrine of the atonement, which has so strong and broad a foundation in Scripture, is also responded to by the profoundest feelings and convictions of the human heart. "However strange it may appear, human nature in every age has craved for expiation of sin as a preliminary to its pardon, and has sought not merely forgiveness, but forgiveness through atonement. It was because the keynote of sacrifice was punishment—because a penal and vicarious death preceded the attempt to approach the Deity acceptably, or offer the surrender of self to his service, that it struck an answering chord in every human heart, and maintained its place in the religion of almost every tribe on the face of the globe, and through every phase of civilization, from the barbarous rites of the wandering Sythian to the refined hebdomadism of Greece and Rome." (Macdonald, Atonement: Its Teachings and Difficulties, p. vii.)

It is therefore perfectly clear that the expiatory atonement of Christ, as such, is not the result of the current of natural devotion in the human breast, but was rather the immediate objective result of the deepest convictions of human nature in all ages, expatiating on the indispensable necessity of atoning for sin.

The doctrine of the atonement, then, is not the result of human emotion, but is rather a revelation from God, that which man must know and believe in order to receive salvation. It is the necessary element of the divine plan of grace, and the means by which God has made it possible for His creatures to be reconciled to Him through Christ.

It is an essential part of the divine economy, and has been from the beginning of the world the means by which God has brought sinners to Himself. It is the foundation of all true religion, and the basis of all true righteousness. It is the means by which God has vindicated His justice, and has made it possible for sinners to be saved.

11. But there may be shades of difference in regard to the essential nature and proper objects of the atonement. Even those who agree in holding the strictly vicarious character of Christ's sufferings and death, are not entirely at one in their mode of explaining wherein precisely the efficacy and bearing of the atonement consists. The differences here chiefly respect the two points. What is the kind of satisfaction required by the atonement of Christ to the divine justice; and for whom has it been rendered? for mankind at large, or an elect portion of them in particular? It was only gradually that the views of the theologians on these points were brought out, and thrown into a systematic form. But we are not, on this account, to conclude that the substance of the truth was not held from the very first by the sounder portion of the church. Anselm of Canterbury undoubtedly had the merit of being the first to write a lengthened treatise on the subject, and to reason out in a formal manner what is called the satisfaction theory. The elements of that theory were held from the first, and are plainly exhibited in New Testament scripture, as well as in some of the best of the fathers. There were no doubt in former times, as well as now, partial and defective views occasionally broached respecting the atonement; and, in particular, too great account was sometimes made of the relation in which it stood to the power and dominion of Satan. But Anselm so clearly explained and vindicated the doctrine of the atonement as a satisfaction to the honour or justice of God for the offence caused by human sinfulness, that it came to be generally reposed in, and at the time of the Reformation was substantially espoused by all the leading theologians—Roman, Lutheran and Reformed. Undoubtedly the idea was often pressed too far, first by some of theschoolmen and afterwards by certain Protestant divines, as if the guilt of men, on the one hand, and the satisfaction required to make it, on the other, were capable of being weighed and adjusted like a mercantile transaction. Statements have even been made to the effect, that precisely the amount of penalty due for the sins of those who were to be redeemed was laid upon Jesus, and borne by him in his work of suffering obedience. This, as justly stated by Dr. Mackenzie, was to treat redemp-
tion as if it " dealt with things, not with persons; and applied to the spiritual necessity of an immortal being. and its relation to the foundation of all holiness and love, the same formula that would solve pecuniary liabilities, and regulate the mere legal relation of creditor and debtor. . . . Dealing as the divine law does with sin and holiness, with purity and impurity of heart, it must have been shaped, so as to dispense judgment and forgiveness according to the wickedness or holiness, of the acts only, but of the being who acts. Hence, Christ's work of redemption, however mysterious, seems to spring from a deep and intimate relationship to those whom he reconciles. It is not only because he suffers what they ought to have suffered, that mercy has become possible; but because He who suffered and did such things bore some deep and mysterious relation to the spirits of those for whom He suffered and acted; so that every pang He felt, and every act He did, vibrated to the extremities of that body of which He is the head, and placed not their acts, but the actors themselves in a new relation to the divine government, and to the foundation of holiness and life." (Doctrina Lectura, p. 110, 241.)

These considerations in no way invalidate, they rather confirm the view, that the sufferings and death of Christ are to be regarded in the light of a penal satisfaction for the sins of men—which is also distinctly indicated in the declarations which exhibit him as having borne our sins, given himself a ransom for many, redeemed or purchased the church with his blood, &c.; short of such a satisfaction, there could be no adequate basis for the dispensation of grace and blessing to the sinful; and every scheme, however shaped and modified, which proceeds on the supposition of less being required, must still lie open to the objection long ago urged by Taylor against that of Dr. Clarke: "If there was any relaxation of punishment in the scheme, anything short of an adequate satisfaction, so far there was a remission of sin freely; and if any part of the sin might be forgiven without a satisfaction, so might the whole. And our justification and salvation may arise entirely from the benevolence, and grace, and love of God to man, and be the free gift of God in the proper sense of the words"—free, he means, as contradistinguished from such benefits grounded on a work of atonement—free, as being the offspring of simple mercy (Ben Mandeville's Letters, ii. 691). A scheme, which carries imperfection in its very nature has no solid footing, not even in the reckoning of men; even they will soon be found like Taylor taking from it what it seems to have for, if God can dispense with the claims of justice in part, they will certainly conclude he can as easily do it in whole; and, indeed, they will be sure to regard a gratuitous absolution more becoming his divine majesty than one providing only a partial satisfaction.

In accordance, therefore, with the tenor of the preceding statements, and with the plain import of many passages of Scripture, we must hold to the necessity of a proper satisfaction. But then we must beware of confounding this satisfaction with transactions of a merely commercial kind. The relation it holds to moral agents, and the high as well as complicated moral elements involved in it, place it in an essentially different category. On this account, even after the satisfaction has been provided and offered, the question respecting the personal state of individuals still remains to be determined; no one is entitled to say, as he might do after the discharge of a pecuniary obligation, The debt is cancelled, and I am no longer liable to be called to account for its liabilities. Here there have also to be brought into view the mutual relations of the respective parties, and the treatment they are disposed to give to the work of Christ, or the account they make of it. The matter, indeed, is of such a kind, that it reaches up to the throne of God, and stretches far and wide in its moral bearings on the interests of his everlasting kingdom. He, therefore, alone can determine what is a proper satisfaction, and in what manner it may be made available to the souls of men, without interfering with the interests of righteousness. To our view mysteries on every side hang around the subject, such as, perhaps, no finite mind can entirely fathom. We should be the more thankful, that He who can do so has done it; and that in the perfect holiness and peerless dignity of the great High-priest, he perceives such an infinite worthiness and sufficiency as renders it not only compatible with his justice, but conducive to his highest glory, to bestow salvation on as many as believe in the name of his Son.

Further, it is impossible to give due weight to the considerations already mentioned, and especially to the relation subsisting between the Mediator and the persons, as well as the actions, of those whom he represents in his great undertaking, without perceiving that his work must be regarded as having a more special bearing and respect to some than to others. This may have been, and doubtless has been intentionally stated by some of the advocates of what is called particular redemption, so as to legitimize the impression, that Christ's atonement had no distinct bearing on the condition of any, excepting such as may be destined ultimately to share in its blessings. Unquestionably a false impression, whenever produced. For nothing can be plainer from the announcements of Scripture on the subject, than that the atonement of Christ is presented as the grand objective exhibition of the mind and will of God toward the entire world of sinful men—the revelation of what is in his heart for their deliverance from wrath and the historical ground on which, not only the gospel call is addressed to sinners without distinction, but every individual rejecting the call shall be held deserving of the heaviest condemnation. The ambassadors of the gospel are warranted to go to every creature within the circle of fallen humanity, and, on the basis of Christ's perfected sacrifice, say to each in succession, Here is the provision which Heaven's love has made and freely offers to thee; see here the proper reason for thy guilt, and the way of access for thee to a full inheritance of life and blessing; believe and live. But in doing this, there is no need for fretting away the work of atonement itself, or representing it in the light merely of some kind of general display of righteousness against the demerit of sin, or satisfaction to public justice, such as simply renders salvation possible to all; for we should thus take from the real worth and efficacy of the atonement, in the same proportion as we within the sphere of its reference. We should also have without any satisfactory explanation the many passages which speak of it as actually securing the eternal well being of those for whom it was more especially given. The particular must have its full weight assigned to it, not less than the general. And in the representations of Scripture upon the subject}
it is the particular, much more than the general aspects of it which are brought into view; that is to say, they are directed to the thought of realizing what the work of Christ's satisfaction is and securing for those who individually make it the ground of their faith in God, rather than of expounding the wider relation in which it stands to the impenitent and lost. Even in that most general and gracious exhibition of the truth, which is given near the commencement of John's Gospel, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," it still is the mysterious personal relation subsisting, through believing, between the Redeemer and a definite portion of the lost that is rendered prominent; on this is made to turn the whole question as to the extent and validity of the atonement—so far as men have occasion practically to consider it. On either side, it should be borne in mind, that the subject belongs to the deep things of God, and has bearings which it is impossible for men now either to explain so clearly, or so exactly define as to leave no room for speculative doubts and difficulties. But there is enough to satisfy the humble inquirer, enough wherewith to inspire him with childlike confidence and joy—having this twofold assurance to rest on, that there is in the atoning work of Christ a merit sufficient for all, adapted to all, freely offered to all; and that for as many as receive the gift, and enter through it into the blood of God's covenant there is a relation formed between them and Christ, whose power can dissolve, and which renders them invincible possessors and heirs of all that is his.

The treatment on the atonement is of vast extent, and it is impossible here to do more than indicate a few leading sources, having reference more particularly to the present aspects of the discussions raised on it. For the history of the doctrine Acts' Teutonophiles is perhaps the fullest and most comprehensive, though it is not altogether free from the doctrinal bias between Red and For. Representative Rev., v. 33. The absolute development of the subject is treated of in Hampden's Atonement Letters. The points agitated between the Lutheran and the Reformed, between Calvinists on the one side and Arminians on the other, with the older Socinians, and especially at length in Trench's Dogmatics Pastoral, vol. ii., where authorities on the other side are referred to. The work of Brain, The Science, may still be consulted with advantage; and so also may Maurice in the Expositor, through it is of very unscholarly merit, and some of its positions cannot be maintained, at least in the form given them by the author. The later Reactions on the Atonement, with Notes, by Dr. E. Smyth, is a later work, traveling much the same field in that of Dr. Brain, and respectable both in learning and ability. In the Princeton Review, both series, are some acute and able essays on the subject and its kindred topics. See also Summington on the Atonement and Intercourse of Christ, and for some united discussions, Dr. Good on the Atonement. The latter Brain's Letters by Thompson, Litton, and Mansell, discuss various points connected with the subject, in opposition to recent theories; and Wood's Practical Letters also handle with utility some of the leading objections lately raised against the doctrine. In Germany the false views of Egenolf and Hofmann have been met, among others, by Kurtz in his Manichaeische Dogmen, Heidelberg, in various parts of his Christianity (new edition); Belzis in an appendix to his Dogmatik der Heilslehre also in separate treatises by Philipps, Beccal, and Harnack.

ATONEMENT. DAY OF. See Festes.

ATTALIA, a city and seaport in Pamphylia, on the southern coast of Asia Minor, on the south of the river Cataractarius, and at the head of the gulf Adalia. It was founded by Attalus Philadelphus, king of Pergamum, and from him derived its name. It received a passing visit from Paul and Barnabas on returning from their first missionary tour; and from that port they took ship to Antioch, Acts xxvii. 28. It exists now in a comparatively reduced condition under the name of Adalia; but abundant ruins, which are all Roman, remain to attest its ancient greatness. It still has a population of about six thousand, and is the chief port on the south coast of Asia Minor, holding relatively the same place it did of old.

AUGUSTUS [accessable, majestie], the name of the first Roman emperor, assumed after he became invested with supreme power in the Roman state; himself of the Octavian family, but adopted by his grand-uncle Julius Caesar. When he adopted the name he was Caius Julius Caesar Octavianus. Very great care was taken of his education, and his training for public life, by Julius Caesar, who kept him much about himself,
AZARIAH [helped of Jehovah], one of the most common names among the Israelites; it occurs with such frequency in the genealogies of persons who are otherwise quite unknown, that it was only to consume time and space to individualize them. We shall notice only those of whom some specific actions are recorded.

1. Azariah, high priest in the reign of Uzziah, king of Judah, 2Ch. xxix. 7, 9. The name of his immediate father is not given in the passages referred to; and it is doubtful whether any of the Azarim in the genealogical tables, 1Ch. vi., or which of them, is to be identified with him. It is recorded to his honour, that when Uzziah, in his pride and exaltation of heart, persisted upon going into the house of God and offering incense, Azariah faithfully withstood him, and declared the action, if persevered in, should not be to the king's honour. The visitation of leprosy which presently befell the king attested the fidelity of the high-priest's procedure, and the soundness of his advice.

2. Azariah, a high priest in the days of Hoshea, son of Uriea, who went along with the king in his efforts after reform, and zealously co-operated in the restoration of the temple courts and services, 2Ch. xxxiii. 10-13.

3. Azariah, the son of Odeel, 2Ch. xxxiv. 1, and himself also called Odeel in ver. 8, in the reign of Asa, king of Judah. After Asa had accomplished certain reforms in his kingdom, and had smitten a great force under Zerah, king of the Ethiopianians, who came against him, he was addressed by the son of Odeel in very spirited and encouraging words, in which he told the king, that the preparing which had hitherto attended him, was because of his fidelity to God, and assuring him, if he persevered in the same course of integrity and zeal, the Lord would still be with him and his people; but if otherwise, they might expect a reverse. The address had the happiest effect on Asa, and his spirit was stirred up to do much more in the reformation of abuses.

4. Azariah. This name is in several places applied to King Uzziah, 2Ch. xxv. 21, xxv. 4, 5; it has been supposed by some, that as the high-priest during part of his reign was an Azariah, the name may on this account have been transferred to the king—a very unlikely supposition. The probability is, that as Uzziah signifies the might of Jehovah, and Azariah the helped of Jehovah, the names were occasionally interchanged, as importing substantially the same thing.

5. Azariah, the original name of a poor youth who was carried to Babylon; he became better known there under the new designation of Nebu-u-go, and became distinguished for his fidelity to the cause of God, and the wonderful tokens he received of the divine favour and protection, Is. i. 8-9. (See NombreAzariah.)

AZOTUS, the name by which Ashdod is designated in the New Testament. (See Ashdod.)

AZAAH, another form of what is more commonly put Gaza, and indeed the more correct form. It is found only in a few passages, De. ii. 23; 1Ki. iv. 24; Je. xxv. 20. It would certainly have been better to retain throughout one mode of spelling. (See Gaza.)

[55.] Ancient Egyptian and Assyrian Axes.
1, 2, a, Egyptia; - Wilkinson. 3, 4, Assyria; - British Museum.
BAAL [power, possession]. 1. The fundamental idea, both in the verb and in the noun, seems to be not so much “lord” or “master” though this is approved by Gesenius, but rather “occupant,” its own or “proprietor” or possessors: see the remarks of Hengstenberg, Christologie, on Je. iii. 14; and compare the prevalent use of this noun in Hebrew to qualify another, possessor, or occupant, of dreams, of wrath, of appetite, of devices, of horns, of wings, of hair, for which we should use an adjective, to express possession of the quality or attribute, wrathful, greedy, winged, x. x.]

This is confirmed by the prevalent meaning of Baal, occupant or owner, in geographical compound names (so Baal-Peor, Baal-Sheba, etc.), and Baal-Tamar. It is thus distinguished from Ash, which is properly “lord,” while it is now nearly allied to the term used by Melchizedek, etc., xvi. 3; “the most high God, possessor of heaven and earth.” At the same time, it is not improbable that Melchizedek intentionally varied the word, so as to avoid the use of Baal, which must already have had a definite idiomatic meaning, and even to express a more active or energetic possession and government of the universe than would be suggested, either by the etymology of Baal or by its scene in worship.

2. Baal is the name of a heathen deity, very generally worshipped by the nations with whom the Israelites chiefly came in contact. We find the name among the Carthagines and the Phenicians, and also in inscriptions which have been collected in the Phenecian colonies, in Cyrene, Malta, Carthage, etc., and we have the evidence of the prominence assigned to his worship in the multitude of names of men into the composition of which Baal enters, Ethbaal [with Baal], Hadad-ael [of Baal], Hamath-erat [power of Baal], Mathath-ael [power of Baal]. The contracted form of the syllable, Baal, may be due to the extreme difficulty of representing the Heb. pronunciation in European writing; or it may be connected with the contracted form of the name Bethel, which predominated in the Chaldean worship, and is used in Is. xli. 14; Je. ii. 2; vii. 14; and with apocryphal additions to Daniel. An intermediate form, Beth, is used in Aramaic; but within the Bible it is found only as a common noun, not as a proper name, Berior, x. x. Instead of the singular, it is very often the plural which is used, Baalim, Je. xii. 26; 1 x. 34; 2 x. 36; 26; 19 x. 7; 10 x. 14; 13; a language which Gesenius explains by saying that it means images of Baal; while others prefer to explain it as indicating or including the various modifications of Baal, such as Baal-Poor, Baal Berit, Bethdolah. Possibly it is simply what used to be called by Hebrew grammarians the pluralis comfortable, like Elhim, the usual name for God. Certainly in both the singular and plural form, it is accented, like Elhim, to take the article, Hubal, Hubalim.

The carobals were tainted by the worship of Bahal-Poor, while still in the wildernes, x. xxv. 8. Among the Canaanites unquestionably this worship had been very common, probably predominant; and in every time of backsliding by the Israelites, during the period of the judges, this species of idolatry seems to have been mainly learned from the remnants of these nations which ought to have been utterly destroyed. Gibson is honourably distinguished by the name of a Abel, that is, “let Baal plead,” Je. xi. 1, 24, on account of his energy and success in extirpating this evil practice. From the time of Solomon we do not record Baal in Israel until the reign of Ahab, x xii. 28-29, when the apostasy from Jehovah to Baal reached its height under the influence of two causes which acted together with tremendous power: from within, the deep moral and spiritual corruption of the people; and from without, the king’s marriage with Jezebel, the daughter of Ethbaal meaning “with Baal,” otherwise named Jezebel, “Baal with him,” the priest of Baal, and the king of the Zidonians. This prince seems to have been a model for the worship of his idol; prepared to persecute to the death those who refused to abandon the service of the God of their fathers, or at least to accommodate it with that of Baal. We find that she introduced, or greatly increased, the means for maintaining and advancing the worship of Baal, so that there were gathered in one day four hundred and forty prophets of Baal, and four hundred prophets of the groves; or of Ahiah, who ate at the queen’s table, the worshipers of Baal, as again, some years later, we read of a multitude of “the prophets of Baal, and his servants, and his priests.” xii. 20. And in connection with this religious establishment there was a house of Baal, which Ahab built and John utterly destroyed, x xii. 21; x xii. 7. A similar house of Baal seems to have been erected in Jerusalem at the time when Ahab’s family were intermarried with the family of David, and there is a brief record of it also being broken down, and the idolatrous emblems and persons being destroyed, on occasion of the death of Ahab, x xiv. 4, 8. This great abomination and apostasy which was resisted, energetically and successfully by a great restorer of the law of Moses, in Israel, the prophet Eliah; and the outward overthrow of the worship of Baal which Jehu accomplished at the time that he exterminated the house of Ahab, and seated himself on the throne of the ten tribes, was the natural expression in the space of social and civil politics of the spiritual revolution which the prophet had undertaken single-handed. The poison, however, does not appear ever to have been expelled from the minds of the degenerate people of Jehovah, although the history of the times of the later kings is too brief to enable us to state the particulars in the working of this pollution. Probably it never rose to the height of avowed opposition to the worship of Jehovah, as it had done in the period preceding the violent but predominantly external revolution which Jehu effected. Yet the substantial mischief continued to operate in another and a subtle form. Either Baal and Jehovah were identified in name, or else, at least, the moral character of the God of Israel was overstressed, and, in correspondence with this, the moral character required in the worship and his worshippers. In this case it would make no practical difference that the name of Baal was not in use; to all intents and purposes it might have been: and the
BAAL

children of Israel might be regarded as one and the same with the heathen nations round about them. It is thus that they are regarded by the prophet Amos, ch. ii. 192. And Hosea even speaks of the nominal worship of Je-hovah as a virtual worship of Baal, 

In a similar manner we find the worship of Baal introduced or patronized in Judah by king Ahaz, 2 ch. xxiv. 3, and put down by Hezekiah, 2 Ki. xviii. 4; again established by Manasseh, who appears to have aimed at retaining the state of feeling and opinion which prevailed under Ahaz's dynasty, 2 Ki. xx. 3; compare Mt. vi. 7, and finally abolished amid the efforts at reformation on the part of Josiah, 2 Ch. xxxi. 1; after which we read of only "the remnant of Baal," 2 Ch. xxxi. 3.

The offerings to Baal were probably in part of vegetable products, 

but chiefly of animals, as a bullock is mentioned, 2 Ki. xviii. 25, and even of human beings, especially children, 2 Ki. xvii. 17, 25, and many other passages, if these writers be correct, who consider Moloch to be one particular representation of Baal, the generic name of the idol. Classical writers have made it well known that such human sacrifices were common in the Tyrian and Carthaginian worship. And the fanciful worship, with self-induced wounds, 1 Ki. xvii. 2, agrees also with the classical notices of self-mutilations of the Galli. (See Lucian, De Dea Syr., and Apuleius, in his romance of the Golden Ass, for many references to the subject.) It has been suggested that the sacrifices of self-mutilation were connected, by a natural reaction, with the horrible impurities attending the worship of Baal and Ashhtaroth. And Baal's "servants," 2 Ki. x. 19, were in all probability the same as, or intimately connected with, the Қәкәуә (ibdšēhām, persons "consecrated") to the vilest purposes in the worship of the idol, whose existence is often mentioned, and whose removal was always an important step in the way of reformation, 1 Ki. xiv. 28; x. 12; xxii. 44; 2 Ki. xxiii. 7. The impure nature of the worship of Belus at Babylon is noticed by Herodotus (i. 151, 152); and at Carthage by others, though there is still obscurity hanging over this latter subject. Scripture also makes repeated mention of the same being burned to Baal, Je. viii. 17; 13, xxii. 23; this last passage intimating that the flat roofs of houses in Jerusalem were made to serve the purpose of altars. No doubt other contrivances were in use, after the destruction and before the erection of those "houses of Baal," in the most gorgeous period of his worship among the Israelites. The earliest mention of his worship is in this respect very simple, Nu. xxvii. 4: "Balak took Balaam and brought him up into the high places of Baal"—probably some mere hill-tops—"that thereby he might see the utmost part of the people." One other act of worship is mentioned in Scripture, that of kissing Baal, 1 Ki. xiii. 18. This, of course, implies an image which was kissed; and occasionally the image of Baal is expressly mentioned, as in connection with its destruction by Joram, the son of Ahab, and again by Jehu, 2 Ki. iii. 2, 28. There cannot be reasonable doubt that it is the statues of Baal which are meant, though the name of Baal is not added, where statues are often mentioned in connection with the Ashérim, "the groves" of our translators, 1 Ki. xiv. 25; 2 Ki. xiii. 11; xiv. 13; 2 Ch. xiv. 2; xxiii. 1; Mt. x. 15; for it is the same peculiar word (mâ'tatsabûdūh) rendered in our version "standing image," or "statue," more strictly perhaps "pillar." And there is much probability in another identification of these images of Baal with the "sun-images," as they are well translated in the margin, the hamanatūn ("the sun-god").

In xlii. 5; xviii. 13, which are said to have been above the altars of Baal, 2 Ch. xxxiv. 1. Such pillars would be very suitable for the worship of the sun-god, and easily might be, and probably were employed for sun-dials. In Je. xxxiii. 13, we have accordingly "the pillars of the house of the sun" (in our version, "the images of Beth-hemesh") in the land of Egypt threatened with destruction by the invading army of Nebuchadnezzar. There is evidence in classical writers that, in some of the temples in which Baal was worshipped, there was no image; and in the passage already referred to, Hos. i. 13, this is asserted of the temple of Belus at Babylon; but in another temple of Zeus, who is identified with Belus, he says (c. 183) there was an image of gold, in human shape, twelve cubits high, and again a great image of him, 500 talents of gold having been spent on it and its accomplishments. And he tells (ii. 41) that at Tyre he saw the temple of Hercules (the Trojan Hercules, not being identified with Baal, with these "pillars" in it, one of gold, and one of emerald. Herodas Scalici speaks of the image at Carthage as having outstretched hands to receive the children that were offered to it. And Gesenius has preserved two representations of him in the Monumenta Phoenicia, one with grapes and pomegranates in his hands, and one with rays of light round his head.

It is now generally admitted that heathen worship was essentially a defacement of nature; and the worship of the god Baal and the goddess Asheth, or, in the plural, of Baalim and Ashhtaroth, was an adoration of the productive powers of nature, including a reference to the two forms in which that power is manifested in animal life, the male form and the female. But considerable difficulty has been felt by those who have attempted to identify Baal with one or other of the gods of classical mythology. As the highest divinity, he has been pronounced the same as the Greek Zeus and Roman Jupiter; also as the more ancient Cronos, or Saturn, probably on account of the human sacrifices which were offered to him. Again, he has been connected to be Ares, or Mars, as there are traces of his being considered the god of war. More especially the Greeks identified the Belus of Tyre and its colonies with Hercules; to whom the apostate high-priest Jason sent magnificent gifts, according to 2 Mac. iv. 18-20. At Tyre he had the name occasionally of Malcethroth, (μαλκιθρόθ), contracted from Malk-bereth [king of the city]; and the same title has been published by Gesenius from a Maltese bilingual inscription. With this title, perhaps, is to be compared that in De, viii. 153; ix. 4, Bālā-berēth [power of the covenant], he with whom the city is in league. But more frequently the Greeks appear to have rendered Baal by "the sun," or "the sun-god," as at Heliopolis and Paphya. A Palmyrene inscription denominates him Baal Shemem, ԝʆʆ΅ʆ�� [owner of the sun]. And in Philo of Byblos, we are told of his title among the Phoenicians, Beel-same, or, as it is given at Carthage by Augustine, and much earlier by Plautus in his Poesida, Balsamen, which is manifestly Beel-shemaim, ԝʆʆ΅ʆ�� [owner of heaven] with which compare and contrast the title.
of the true God in the mouth of Medchiss-loc. It is probable that all these representations of Baal may be traced up to one common source, the sungod being his primary character; and any little difficulties or confusion will not stare these who consider how all mythological subjects are confused, and how this was thought of by Giorgi (De Nature Deorum, iii. 16), where he alludes to several Jupiters, and reckons up six Hercules; of whom he says the fourth, the son of Jupiter, is chiefly honored by the Tyrians; and the fifth, called Belus, is worshipped in India, espousal, in the remote East, Babylon and beyond. Yet the burned and anted-Gessenius maintained, in opposition to the general opinion, that Jupiter Belus, whom the Babylonians worshipped, and with them probably the other Baal-worshippers, was not the sun, but the planet Jupiter, as he believed that Ashoroth was the planet Venus, and not the moon: while he admits, in his article on Ashoroth in his Theosophy, that the representation may have varied at different times and places. If this be granted, as the likeliest solution of some perplexities in the investigation of the subject, it is natural to suppose that the worship of the sun and moon was the earlier form of idolatry: and that it was a later refinement which converted the name of Baal and Ashoroth with the planets Jupiter and Venus, as the stars of all and good luck respectively. A passage in the history of Josiah's reformation in Jerusalem, xxi. 28, has been appealed to on both sides, but it does not decide which of these views was taken of Baal at that time and place: and he put down the idolatrous priests whom the kings of Judah had ordained to burn incense in the high places, in the cities of Judah, and in the place round about Jerusalem; but also that burned me incense unto Baal, to the sun, and to the moon, and to the planets now generally translated, as in the margin, "to the twelve signs of the zodiac," and to all the host of heaven." More light, however, may yet be thrown upon the subject by Assyrian records now in progress. In the meantime, Rawlinson, in his translation of Herodotus, Appendix to the first book, Essay on Nos. 80, 81, and 82 speaks of two gods Bel the second of whom is Bel Mardoch, the planet Jupiter, while the first and more important is the second roll of the first frieze, Bel Nipr, whose name is possibly connected with that of Ninurta. He thinks also that it is uncertain whether Bel and Baal are from the same root. The standard books of reference on this subject, among older authorities, are Schott, De Dio Soros, and Perizonius, Origenis Babylonie: and among recent writers, two works of Münster, on the religion of the Chaldeans and on that of the Babylonians; Gesenius, in his Commentary on Isaiah, and his article "Bel," in the Encyclopedia of Ersch and Grüber; and Meyer, in his work on the Phenicians, and his article on the same subject in Ersch and Grüber.

Baal occurs twice as name of a man, 1 ch. v. 15, and, as repeated, in 32, possibly, as has been suggested, a contracted form of some compound name. It also occurs as the name of a town, 1 ch. iv. 25, which has been named the same as Baalath Beer, Josh. xvi. 9, and perhaps the same as Ishnah.

Baalath, or Bala, Ne. Kizhath-Jeirim, for which it is another name.

Baalath, a town in tribe of Dan, and one of the frontier towns built by Solomon, Jos. xix. 31, 31, 31.

Baalath-Berith, (Heb. "Baal, or lord, of the covenant," a name given to Baal by the Canaanites of Shechem and the backsliding Israelites after the death of Gideon, Judg. viii. 30, 31. (See Baal, also Shechem.)

Baal-Gad [Heb. "Baal, or owner, of good luck""] This is repeatedly named as the furthest point, in a northerly direction, of Joshua's Canaanite expeditions and conquests, Josh. xiii. 31, 31, 31, 31. The manner in which it is mentioned implies that it was a well known place; but nothing is mentioned to mark out its position, more than that it was in the valley of Lebanon, under Mount Hermon; the word for "valley" being that which suggests a wide valley, or a "plain," as it is often translated. Some writers have assumed it to be the famous Baalbek, or Helqopolis, whose ruins are to this day among the most remarkable in the lands of the Phile; but this conjecture would necessitate a somewhat unnatural interpretation, that Baal-gad was the "central limit of Josiah's conquests, the first city beyond what he subdued, or rather the first country kingdom, as Dr. W. M. Thomson understands (The Land and the Book, p. 253, 253, for the city lay considerably beyond. Others identify it with the modern village of Hassaiva, which lies almost exactly on the line connecting Damascus with the mouth of the river Hauran, and is considerably nearer the latter point than the former. A more recent opinion still, which has the support of Mr. Porter (Murray's Handbook, p. 154, 154), and Dr. Robinson, is that it was Gerasa Philippa, long known by the name of Baalsarein, at present corrupted into Baraissin. Baal, the great god of Canaanite worship, is thus supposed to have had a sanctuary beside the beautiful fountain which is one of the sources of the great Zab and Fann, in the times of Greek supremacy.

Baal-Hamon [Heb. "Baal, or owner, of a multitude""] or, as some conjecture, Baal-Amon, equivalent to Jupiter Amnun, a place where Solomon had a great vineyard, etc. vii. 11. The site is unknown, unless it be a place near Bethaim, Rehov or Baugero, Palestine, named in Judith viii. 3.

Baal-Hanan [Heb. "Baal, or owner""] 1. The name of one of the earliest races of kings in Edom, Gen. xxxvi. 28, 28, 28, 28. 2. The name of a town, Judges. vi. 2. Nothing is revealed of him, but that he was son of Ahithophel. 2. An officer of David, overseer of the vineyards and the winepresses that were in the "low places," or Simeon, xxi. 26. He is called a Gebirah.

Baal-Hazor [Heb. "Baal, or owner, of a village"] a place "beside Ephraim," where Abdon had sheep-shears, and where he took his bloody and treacherous revenge on his brother Amon, 2 Sam. vii. 17. The place is otherwise unknown, unless, as Gesenius conjectures, it be the same as Hazor in the tribe of Benjamim, Deut. vii. 14, which may answer to Tell Azur in Yar's map, a little to the east of a line connecting Bethel and Shiloh, and equally distant from both.

Baal-Heron [Heb. "Baal, or owner, of Hamon"], a place mentioned in Is. iii. 3, which, for comparison with Gen. xvi. 5, has been identified with Baal-gad (see above). As it is called Amor Baal-hermon, and not the city, this may agree with what was there mentioned as to Baal-gad being an old Canaanitish sanctuary on the edge of Hermon. It is again mentioned as the northern limit of the eastern half tribe of Manasseh, 1 Kings.

Baal-Meon [Heb. "Baal, or owner, of a habitation"] or Beth-baal meon (House of, or. He. a town of which...
the Rubenites took possession, and which along with Nobe they built (perhaps rebuilt or firstbuilt, but with a change of name, Nu. xxvi. 25; perhaps so as to avoid the identical name, for it is called Bethmeon, Deut. xvi. 21). It was held by the Rubenites till the captivity, i.e. xvii, 31, 88, when it passed into the hands of the Moabites, to whom it is said to belong by Jeremiad and by Ezekiel, Ezek. xvi, 2, who seems to make it one of three most distinguished cities in that "glorious land." Probably it is the same city, which is named Beon, Nu. xxvi. 25, by a common change of K and G. Since the time of Sargon and Nebuchadnezzar, it has been identified with certain ruins on a hill, forty-five minutes' journey or two miles south of Heshbon (Murray's Hand- book, p. 289, 290, named Main; though others prefer placing it farther south, near the Vardy Zarilah Man). Because Jerome speaks of it as a large village in his days, nine Roman miles from Heshbon, which also agrees with what he says of the vicinity of hot springs. BAAL-PEOR, the name of a Moabite deity who so called is uncertain. Having failed through Balaam to bring a curse upon the Israelites, the people of Moab seem to have been instructed by that courteous and unfaithful prophet to effect their purpose indirectly, by seducing the people into idolatry, which was too successfully accomplished by means of the daughters of Moab. This delusion drew down upon them the judgment of God, in which so many as 21,000 perished, Nu. xxvi. 25, xvi. 14. It was under the name of Baal that the false deity on this memorable occasion was worshipped; and it is highly probable, though not absolutely certain, that the form of worship associated with the name was of a licentious character. As practised by the Israelites it appears to have been accompanied with wantonness and profligacy. In one place it is spoken of as peculiarly connected with the dead, Ec. vi. 25; the worshippers "ate the sacrifices of the dead."

BAAL-PERAZIM [nearer of waters], a name given by David to a place in or near the valley of Rephaim, on the west side of Jerusalem, where he defeated the Philistines in a remarkable manner, and in accordance with an oracle of God previously given him, 2Sa. vii. 10-12; 1Ch. xvi. 14. The circumstance is referred to by Isaiah, and the place is called Mount Perazim, 1Ch. xxvi. 2. The name was imposed by David on account of the breaches which, through his instrumentality, the Lord had made on the enemy. He, or the Lord through him, had prepared himself to be master of the breaches, or the discomfiture made upon the Philistine host. So that the Baal here has no respect to the idol god, but is taken in its appellative sense—a sense which some in particular Gesenius, would extend to all names of places in which Baal forms part of the compound designation.

BAAL-SHALISHA [lord, or setter of Shalishah]. This place is mentioned only in 2 Ki. iv. 42, and is unknown, unless as probably connected with the land of Shalishah, 1Sa. xix. 1. In the Septuagint, the name seems to that the faith-Shalishah [the house of Shalishah].

BAAL-TAMAR [source of a palm-tree], unknown except as mentioned in Jn. xx. 33. Eusebius says that in his day the local name for it was Beth-Tamar [place of a palm-tree], and that it lay in the neighborhood of Gibeon. The palm-tree of Deborah was between Ramah and Bethel, Jn. xx. 33; and Mr.Stanby, in his Notes on Palestine, p. 145, 146, suggests that this may be the palm tree alluded to. But this is less likely, on account of the peculiar form of the word for her tree, tower; and because she judged Israel at a time subsequent to the battle of Baal-tamar.

BAAL-ZEBUB [the fly god] may have been either the god who was relied on for driving flies away, or their lord and master in any reverence which was paid to them. We read of Ahaziah, king of Israel, that he sent to this god at Ekron to inquire whether he should recover from an accident, 2Ki. i. 29, 30, for which act he was threatened with the severest displeasure of the Lord by Elijah. In the New Testament according to the correct text we find this name altered to Beelzebub, the "diabolic," as it is in contempt; and the Jews in our Lord's day are supposed to have employed it as a contemptuous title for Satan, the author of idolatry and the proper lord of all the false gods whom the blind nations feared, Mat. x. 33, 34. (See Beelzebul.)

BAAL-ZEPHON [place of Tuathm, according to Gesenius, but very doubtful], a place at or near which the Israelites encamped before they overtook them as they proposed to the Red Sea, Ex. xxxvi. 24-31; xxxvii. 7. (See Wilderness of Sin.)

BA'ASHA [lord, according to Gesenius; very doubtful], the first king of the second dynasty which reigned over the ten tribes. He was the instrument of vengeance whom God raised up to cut off the house of Jeroboam "who made Israel to sin," 1Ki. xvi. 30. But as he did this, not out of respect to the prediction of God's prophet, but in order to gratify his own cruel and ambitious nature, it was itself a grievous sin, for which he, in turn, was called to account, ch. x. 17. There it is written that he provoked the Lord "to anger with the work of his hands, in lying like the house of Jeroboam, and because he killed him." But this last clause might be at least as well translated "because he smote it," namely the house of Jeroboam, for Jeroboam himself seems rather to have died in peace, ch. x. 20. Baasha adhered in his policy to all the sins of Jeroboam, and probably went further in the direction of compelling the people to worship the calves, and to break off all intercourse with the kingdom of Judah, and the worship at Jerusalem, 1Ki. x. 17.

BABIL, TOWER OF. If a proper verbal uniformity had been retained in our English Bible, what is there designated the Tower of Babel, would have been called the Tower of Babylonia; or Babel would have been the designation alike of the tower and the city; for in the original Babâl is the word used to express both. There can be no doubt as to the proper import of the name, and the occasion which gave rise to it. A derivative of the verb (בבל) to confound, it signifies confused, "because the Lord did there (at the building of the tower) so called confound the language of all the earth," Ge. xi. 9. And the immediate reason of building it is also expressly said, was that the families of men kindred, who had ligned themselves together for the erection of a gigantic tower, might fail to understand each other, and so might be scattered abroad upon the face of all the earth. We are further told, that the purpose of Heaven in the matter was accomplished, and that from the period in question dates the formation of distinct tribes, growing into separate nationalities, and going forth from a common centre to occupy the different climes and regions of the habitable globe. Both the aim of men in setting about the building of such a tower, and the manner of the divine frustration
of it, have been the occasion of fruitful copulation, and of diverse opinions, among sacred critics and divines. The subject also became involved in early fable and tradition, which assumed a considerable diversity of forms, but usually spoke to the effect, that the race of giants, who had escaped the flood formed the daring project of scaling the heavens by means of a lofty tower; that their attempt provoked the anger of the Powers above, who discovered the project by introducing confusion among the builders themselves, or by suffocating the work of their hands with lightning and the fury of tempests. (See the accounts in Stockhouse's "Hist. of the Bibl.," b. ii. c. 3.) It is needless here to go into details of this description. The account in Scripture, which is our only authentic source of information, ascribes to the projectors of the undertaking two definite objects, and no more:—first, that they might make to themselves a name, or acquire renown as men capable of grand things; and secondly, that they might prevent a scattering of their numbers over the face of the earth. How the erection of a lofty tower was expected to secure this latter object is not indicated; but there seems no reason to believe, as has often been supposed, that it was intended for purposes of idolatry, or as a place of refuge in case of any future deluge, or with a view to the general safety and protection of the people in the surrounding regions. So far as the Bible narrative goes, the tower was to have its chief attraction as a bond of unity and local attachment from being the wonderful achievement of a still individual race; though they would doubtless strive to have it constructed so as to fit it for serving certain social or religious purposes. But of these nothing is recorded; and the vain-glory spirit displayed in the undertaking as it therewas own renown were the highest thing they had to encour age, and their desire through means of it to shorten God's declared design regarding the diffusion of mankind throughout the earth, etc., were of themselves sufficient to provoke the jealous intervention of Heaven. That there was something unwise in this intervention seems plainly implied in the narrative; as, indeed, on simply natural principles, it was impossible to account for such a confusion of language among so comparatively small population, as would be sufficient to arrest the progress of a building project, and in a manner force entire troops of the builders into a separation from their cherished home. Yet, there is no need for convulsing the intervention to have proceeded so far as to lead to the invention of languages altogether new. That economy of means which has so commonly been remarked in the later manifestations of God's marvelous workings, would doubtless be observed also here; and as certain superficial changes and modal variations might have served the purpose in view, the probability is, that such chiefly at least, if not alone, were resorted to. This supposition, as it is with the general principles of the divine government, is confirmed by the ascertained results of comparative philology, which have brought out points of radical agreement, even after the lapse of many ages, between the languages of the tribes and nations who peopled the countries that lay around the seat of ancient Babylon. The scattering of the postdeluvian race of mankind, when they had become sufficiently numerous to admit of such a measure, and diffusing them abroad as the seed-corn of future nationalities, was a wholesome proceeding, and every way worthy of the special intervention of Heaven. It was one of the best safeguards against the recurrence of such enormities as had brought on the judgment of the general deluge; and hid the foundation of a world-wide and ever-growing development, such as would naturally tend to keep in check local evils, and by the better agencies of one region stimulate into action similar agencies in another. History supplies innumerable instances of the wholesome influence of race upon race, and nation upon nation; and the successive attempts made by the great ancient monarchies to weld them in a unified form together again, required for the world's own well-being to be perpetually baffled and confounded anew. (See Anti-christian Age.)

The Tower of Babel, as originally projected, having been arrested in its course of erection, cannot with the least certainty be identified with any buildings of a later kind, such as the magnificent and lofty temple of E-bis, of which some account will be found in the next article. That many writers of classical and Christian times did identify them, is only a proof of the influence of ancient fable and tradition. It cannot even be known whether the original building intended to become a tower which should pierce the very heavens, attained to any considerable elevation at all. The probabilities are rather on the opposite side; and it is, therefore, entirely out of place to bring into comparison here the edifices of the Chaldaean Babylon or the Baal Nimrod of modern times. The whole that can be said respecting a historical connection between them is, that the city of Babylon, or E-bis, city Nimrod, and the tower of Babel, then or at any very long afterwards commenced, probably stood much upon the same site as that occupied by the later city and its wonderful structures. The materials also for brick and cement, which were used alike in the earlier and later erections, are known to have existed there as in their native home.

BABYLON [Heb. Babel, confusion.]—See preceding article; the capital of Babylonia and of the Assyrian empire under the Chaldaean-Babylonian rule. (See Assyria.)

Site and Description.—Babylon, being the largest and most powerful city of antiquity (Da. iv. 19; Herod. i. 178; Joseph. v. ii. 14), was situated in a spacious plain on each shore of the river Euphrates, about 200 miles above the junction of the Tigris, and 300 above the Persian Gulf. The dimensions of the city and the height of the wall have been variously stated, the differences probably arising from the adoption of different standards of measurement. Herodotus informs us that by reason of the extent of the city those who occupied the walls knew not when the extremities were captured (i. 14); also de. ii. 341, and gives the circumference at 189 stadia, or about 69 miles (i. 178); Strabo (vii. c. 1. 5) at 225 stadia, the height of the wall 65 feet, and the width 32 feet; Diodorus Siculus, quoting Gesius, 360 stadia, but 358 stadia on the authority of Chronicles, who was at Babylon with Alexander, iv. i. 4, says 308 stadia, 65 feet high, and 32 feet wide; and Pliny, vii. 29, 80 Roman miles, 300 feet high, and 30 feet wide.

Adopting the measurement of Herodotus, that the city was a quadrangle of 15 miles on every side, we find that the area within the walls contained 225 square miles (Novach, Comparative Sts. of Cities), a magnitude strongly corroborated by a recent traveller. M.
Jules Oppert, who has pursued his investigations during a residence of two years upon the spot, and who states that the remains cover a space of more than 200 square miles (Istocmès, Sept. 22, 1855, p. 1098). Notwithstanding the extent of the ruins, there can be little doubt that the population, as compared with modern European towns, bore no commensurate proportion to the immense area inclosed. Indeed the numerous squares exceeding two miles in circuit into which the city is described to have been divided, covered more than two thirds of the entire area, while a considerable portion of the remaining space was occupied by wide streets, fortifications, and public buildings, but a comparatively small extent was left for the dwellings of the people. That the squares were under cultivation may undoubtedly be assumed even without the testimony of Quintus Curtius, who relates (v. 1) that sufficient arable and pasture land was contained within the walls to supply the wants of all the inhabitants. The army derived its subsistence from the whole of Assyria, the Babylonian territory providing only a third part (Herod. iii. 151). It was in the fall of the year that the Babylonians accumulated stores for periods of emergency, such as the siege by Cyrus, when, according to Xenophon (ii. 5), it had provisions for twenty years. In the subsequent siege by Darius, son of Hystaspes, which lasted one year and seven months, the city was suboined again by straglant, and not by famine (Herod. iii. 172). The population has been variously estimated—the conjecture of 1,200,000 being supported by the fact that Scirena, with a population of 600,000, is stated to have been about half the size of Babylon when in her glory (Pliny, vi. 390), and the name of Herodotus, who visited Babylon after the conquest by Cyrus, and while it still preserved much of its previous glory, is the source whence the most detailed description can be derived; and his account is substantially corroborated by the testimony and researches of all subsequent writers, and by the discoveries resulting from the excavations of the present age (Rawlinson, Trans. Asiatic and Vinc. Soc.). He describes the city as a perfect square, each side being 15 miles in length, and the whole circuit 60 miles. It was surrounded by a deep wide moat filled with water, and next by a wall 77 feet in breadth, 25 feet thick, and 350 feet in height.

The earth dug out of the moat was consumed in making the bricks that lined its sides, and of which the wall itself was likewise built, so that some estimate may be formed of the depth and width of the moat by the height and thickness of the walls. The thirty lower courses of bricks were wattled with reeds, and the whole was cemented by hot asphalt brought from Is (Hit), a city upon a tributary of the Euphrates, eight days' journey above Babylon. On each edge of the top of the wall, like a parapet, was a line of dwellings of one story fronting each other, the road between being of sufficient width to allow of turning a chariot with four horses. In the circumference of the wall there were 100 gates, 25 on each side, all of brass, i.e. xar, as were also the posts and lintels. Jerem. ch. xxv. 22; ii. 4, calls Babylon Sheikheh—a name conjectured by C. B. Michaelis to be derived from shikheh, "to overlay with iron or other plates," whence the city might be called "burnoothedit." Diodorus adds (lib. ii.) that between every two of these gates were three towers, 10 feet above the walls, at necessary intervals, the city being defended at other points by extensive marshes. Although the outer wall was the chief defence, a second

ruin round within, not much inferior in strength but narrower. The city was divided into two nearly equal parts by the river Euphrates running from north to south, and the wall with wide spans outside was carried along each bank, the sides of the river being lined with brick. In the middle of each division of the city were fortified buildings; in one, the royal palace, with a spacious and strong lodisence; and in the other, the precinct of Jupiter Belus, a square building of 2 farsangs on every side. The city was intersected by streets, running in two directions from one gate to gate, there being 200 streets in all, each 15 miles in length, and 151 feet broad, with small token gates leading down to the river. The houses were three and four stories high. Four other streets, each 200 feet wide, the houses being only on one side, and the walls on the other, encompassed the city. The intersections of the streets formed 656 squares, each 1.71 farsangs on every side, or 20 1/2 miles in circuit (ibid. Sic. ii.). A bridge, a furlong in length and 60 feet wide, admirably constructed of stones bound together with plates of lead and iron, was built across the river about the middle of the city. At each extremity of the bridge was a palace, the old palace being on the eastern, and the new on the western side of the river (ibid. ii. 5). To prevent the city suffering from the overflowing of the river during the summer months, immense embankments were raised on either side, with canals to turn the flood waters into the Tigris. On the western side of the city an artificial lake, 10 miles square, and 168 in circumference, and 55 feet deep, of 75 according to Megasthenes, was excavated, into which the river was turned during the execution of the bridge and other great works. When the river was brought back to its ancient channel, on the completion of the works, the lake became a marsh, which served as a defence for the city.

Later writers (Diodor. Sic. ii. 7, 9, 10; Strabo, xvi. c. i. 2, 5; Q. Curtius, v. c. i.), describe yet more wonderful monuments than are mentioned by Herodotus. Among these are a tunnel under the Euphrates; a subterranean banqueting room of brass; and the famous hanging gardens. Strabo says that among the seven wonders of the world are reckoned the outer wall of the city, and the hanging garden, the slope of which was a square of 100 feet on each side, rising terrace above terrace, to the height of 350 feet, and ascended by stairs 10 feet wide. The terraces were supported by large vaultings, resting upon cube-shaped pillars, which were hollow, and filled with earth to allow trees of the largest size to be planted—the whole being constructed of baked bricks and asphalt. The entire structure was strengthened and bound together by a wall, 22 feet in thickness. The level of each terrace was covered with large stones, over which were beds of rushes, then a thick layer of asphalt, next two courses of bricks likewise cemented with asphalt, and finally plates of lead to prevent leakage. The earth being heaped on the platform and terraces, and large trees planted, the whole had the appearance from a distance of "woods overhanging mountains." (Q. Curtius, v. 9.) The garden was watered by means of a high fountain rising from the Euphrates, which flowed close to the base. This great work is affirmed to have been effected by Nebuchadnezzar to gratify his wife Amytis, daughter of Astyages, who retained strong predilections for the hills and groves which abounded in her native Media. As the Bible and Herodotus are both silent
respecting the hanging gardens of Babylon, the marvellous accounts above cited have been doubted by almost all writers. The Assyrian sculptures in the British Museum, however, throw a most important light on this interesting subject, the uncoveried ruins at Nineveh revealing representations of gardens and groves, resembling those whose very existence at Babylon has been disputed. It is not a little singular that no historian should mention the hanging gardens of Nineveh, although the stone records taken out of the palace of Sennacherib so distinctly inform us that the mounds or hills on which the palaces stood were planted with rows of fir trees. Nor, the fig. the vine, and the pomegranate. They show us also the means of irrigation, and the description of machinery used in raising water, the system being precisely that employed at the present day in irrigating water-fields in Egypt (pl. 52 of König's Gallery, B. M.). One scene exhibits a valley, and connecting two hills, a line of arches either to support an aqueduct or a hanging garden; or for a road planted with trees, and leading to a temple or tower at the top of a hill; a tower seeming always to have been a necessary appendage to an eastern garden (Is. 22: 14; Jer. xxxiii. 10; xix. 2); Monson's Landscape Architecture, Lond. 1828; Macauley's Travels.

On the other hand, while Herodotus gives us full details of the walls of Babylon, and the Bible dwells on the "broad walls" and "high gates," as, &c., both, as has been observed, are silent regarding the hanging gardens, yet Diodorus and Strabo, at a considerably later period, speak of them with positive certainty. A reasonable inference, therefore, is, that the gardens did exist at Babylon, as we see they had done previously at Nineveh, and that the adornment of the numerous mounds in Assyria may have been so usual in early times as to have escaped notice by the more ancient writers, in the same way that modern writers have passed over that species of hanging garden still extant at the east of the platform supported on arches, where the temple of Jerusalem once stood, and where now stands the mosque El Aksa. This palace attached to the hanging gardens of Babylon was unequalled in size and splendour. Its outer wall had a circuit of six miles, within which were two other embattled walls, and a large tower. All the gates were of brass, is xiv. 2. The interior of this palace was splendidly decorated with statues of men and animals, and it was besides furnished with vessels of gold and silver, and with every species of luxury accumulated in the course of the extended conquests of Nebuchadnezzar (see also Metastaces in Abyssinia, in Cory's Voyages, p. 140).

The temple of Belus is described as entirely occupying one of the squares into which the city was divided. Herodotus says (i. 180, 39), that "in the midst of this precinct is built a solid tower of one stone both in length and breadth, and on this tower rose another, and another upon that to the number of eight. An ascent to these is outside, running spirally round all the towers. About the middle of the ascent there is a landing-place and seats, on which those who go up sit down and rest themselves; and in the uppermost tower stands a spacious temple, and in this temple is placed, handsomely furnished, a large couch, and by its side a table of gold. No statue has been erected within it, nor does any mortal pass the night there, except only a native woman chosen by the god out of the whole nation, as the Chabannes, who are priests of this deity, say."

This temple did not attain its full splendour until the time of Nebuchadnezzar, who greatly enlarged and beautified it. Berosus, a Babylonian and a priest of the Chaldean, who are priests of this deity, say, "This temple did not attain its full splendour until the time of Nebuchadnezzar, who greatly enlarged and beautified it. Berosus, a Babylonian and a priest of the Chaldean, who are priests of this deity, say."

The desert of the time of Alexander, appears to have sketched his history of the earliest times from the delineations upon the walls of the temple.—Cory's Beros, p. 22-24; s.xvi. 10; The summit of the temple was devoted to astronomical purposes. Herodotus states (ii. 160) that the Greeks learned from the Babylonians the pole and the sundial, and the division of the day into twelve parts; and Ctesibius, the philosopher obtained for Aristotle Chaldean observations for 160 years, from the origin of the Babylonian monarchy to the time of Alexander. (Pliny, Natural History, lii. 26; Joseph. Ant. Ap. b. i. c. 10.) The great eclipse of 180 B.C. however, according to Proclus, Strabo informs us that Aristotle intended to repair the tower, and actually employed 10,000 men two months in clearing away the rubbish, but he did not survive to accomplish his great undertaking.

With the exception of the stone bridge across the Euphrates, all the great works of Babylon were constructed of sun-dried bricks, generally stamped with figures or letters (see Beros). Straw or reeds were laid between the courses, and the walls was cemented either with bitumen or with mortar and slime. Vitrified bricks were much employed in building, and it has been suggested by the late Capt. Newbold, that in order to render their edifices more durable, the Babylonians submitted them when erected to the heat of a furnace. (T. K. Littau, Travels in Chaldea, London, 1857, p. 33.)

The country around Babylon was intersected by numerous canals, "the rivers of Babylon," p. 155, &c., serving the purposes of drainage and irrigation, and rendering the soil peculiarly fertile, especially in corn. The largest of these, the royal canal, which connected the Euphrates with the Tigris, was navigable for merchant vessels (Herod. i. 195, 196). The origin of this canal is traditionally attributed to Nimirud and Cibshu, but according to Abulfussa to Nebuchadnezzar. Strabo tells us (viii. 11) that Alexander inspected the canals and ordered them to be cleared by his followers. In clearing one in the marshes near Arabia, he opened and minutely examined the spouts of the kings, most of which were situated among these lakes.

History: The foundation of the city of Babylon has been referred to the impious attempt to build a city...
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and a tower, which resulted in the dispersion of muri-... and the reign of Nebuchadnezzar, the active life; and on his return to Babylon he seems to have devoted the remainder of his reign to improving and beautifying the city, most of the great works for which it became famous being due to him or to Nechois his queen. Evil-Merodach succeeded Nebuchadnezzar, and Belshazzar succeeded Evil-Merodach (Berosus in Joseph. i. Cont. Apion, p. 1076). But the Median power was now rising. The Medes were in close alliance with the Persians, and the young Cyrus, at the head of the united armies, routed the Babylonians in several battles, and at last conquered Babylon and terminated the monarchy, B.C. 539. (Joseph. XII. 23.) Babylon now remained subject to the Persian power till the reign of Darius Hystaspes, when it revolted. The revolt was suppressed, but Darius punished the Babylonians by removing the brazen gates and destroying the walls (Herod. iii. 156). Xenocrates is reported to have plundered and defaced the temple of Belus. (Strabo. xvi. 5.) Notwithstanding its conquest by Persia, Babylon continued a large city, and the capital of the plain watered by the Tigris and Euphrates. Though no longer the seat of government, it was still the seat of trade, and of great importance when visited by Alexander, on his overture of the Persian monarchy, B.C. 324. Alexander died there, and on the division of his wide conquests among his generals, Babylon in a few years became the kingdom of Seleucus and his successors. Seleus Nicator founded and fortified Seleucia on the Tigris, 300 stadia distant from Babylon, and transferred to it the seat of empire (Strabo, xvi. 5.) From this time Babylon rapidly declined, but though in ruins, it was still of place of importance at the commencement of the Christian era, A.D. 232. It is said by Freere to have been turned into a hunting park by the Parthian kings who overthrew the Seleucid dynasty. In the early days of Arab power the great Babylon had dwindled to a mere name, and A.D. 1191, the present town of Hillah was founded on part of its site. (See also Josephus, Ant. i. 9; Q. Curtius, v. 1; Pliny, ii. 28; Pompon. Mela, i.; Ptol. v. 26; vi. 26; Sharp's Hist. of Egypt, vol. i. 282; 15. iii. 11-22; xx. 1-57; xxi. 3; xlv. 27; 28; xli. 2-3; xlii. 1; xliii. 1-15; xlv. 2-14; 1. 1-16; B. 1-64.)

Ruins and Remains.—The ruins of Babylon are incomprehensibly grand, desolate, and suggestive, the extensive plain for miles around being studded with vast mounds of earth and brick, some imposing ruins, and heaps of sun-dried and kiln-burned bricks. Intermingled with the surrounding rubbish are highly vitrified bricks, fragments of glass, pottery, marble, inscribed bricks, and bitumen, while the soil itself is so impregnated with nitre as to destroy all vegetation, rendering the desolation of the scene yet more impressive. The first and most important of the mounds is the Eire Nunmard, supposed by Niebuhr, Rich, and others, to be the temple of Belus, which Herodotus tells us was separated from the palace by the river. It is situated rather more than six miles from Hillah, the rugged tower standing amidst and crowning extensive masses of ruin (Cheesman, Survey of Euphrates). According to Rich, the mound rises to 196 feet high, having on its summit a compact mass of brickwork 37 feet high by 28 feet broad, the whole being thus 255 feet in perpendicular height. Rawlinson gives the entire height, exclusive of the tower on the top, as 155 feet. It is rent into two parts nearly the whole way down, and the base is surrounded by immense mud-brick piles of brickwork bearing unmistakable
evidence of fire. The excavations of Rawlinson in 1854 confirm the correctness of the observations made by Rich, Ker Porter, and Buckingham, of the existence of several stages noticed in the earlier part of this article. He found it laid out in the form of seven terraces, arranged in the order in which the Chaldeans or Sabeans supposed the planetary spheres to exist, each terrace being painted in different colours, in order to represent its respective planet (Rawlinson, *Meeting of British Association, Glasgow, Sept. 15th, 1855;* and *Transactions of Royal Asiatic Society, Jan., 1855.*). The angles face the cardinal points. The lowest stage, black (Saturn), consists of bricks covered with bitumen; the second stage (the Earth), of yellowish bricks; the third stage (Mars), of red bricks; the fourth stage (the Sun), of yellow bricks gilt; the fifth stage (Mercury), yellow green bricks; the sixth stage (Venus), blue; the ruined tower on the summit, of gray bricks. The relative dimensions of each stage are as follows:

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A passage has been discovered in the second stage, and it is surmised that the stairs for ascending to the top were on the north-eastern side. Within the brickwork at the northern and eastern corners of the third stage were found two large red cylinders (now in the British Museum) inscribed with the history of the building, and stating that having fallen into decay in the course of the 3rd century since it was erected, it had been repaired by Nebuchadnezzar, &e. This would fix the date of the original structure at 1160 B.C.

Diagrams are subjoined of the temple of Belus according to Herodotus, of the restoration which Rawlinson's excavations have brought to light, and of the great pyramid of Ghiza, as compared with the Birs Nimroud.

Babylon from the north, is the high pile of unbaked brickwork, the mound of Babel, called by Rich "Mujelbeh," but which is known to the Arabs as "Babel" (Amesworth, *Res. in Asiacia,* p. 162; Layard, *Nine and Eleventh* p. 181; *Leiris, Chalde, and Sus,* p. 17). It lies four miles and a quarter north of Hilah, having a square superficies of 32,000 feet, and at its south-eastern corner attains an elevation of 61 feet. To the south of this is a mound called Mabiylix, having an area of 16,000 feet, and an elevation of 23 feet. The whole of these ruins lie within a compass of two and a half square miles (Ame-
worth, op. cit.) I find an old consideration of the central mound being the Mujelbeh in Benhamun.

"This heap is the Ka'ar, and the mound of Babylon, as commonly called by the Arabs Maklebeh, that is, to say, turned top downwards," quoted by Major Remal in his Illustrations to the Geography of Herodotus.

This will explain how the mounds of Babylon, and that with the Ka'ar and Atheloh in it come to be confused under the name of Mujelbeh. There is also the following passage in Pliny's Natural History, p. 130. It (Babel) is called by the Arabs Mukallibi, or Mujelbeh, the first of which words means the "overturned," a term which, Mr. Rich observes, is sometimes applied to the Ka'ar. The Mujelbeh has been read as if it were Mukallibi, from Killa, the "overturned" or overturned, who was a much nearer ally than the more distant residence of the Medes, who remained in Babylon. This reading is favoured by the name Harrat and Hurat given to the mound by the natives, from a tradition, that near the foot of the ruin there is an invisible pit, where O. Herbelot relates that the rebellious people are hung with their heads upwards until the day of judgment (Ainsworth, Reminiscences in Assyria, 1859). The sides of the mound Babul, called by Rich Mujelbeh, face the cardinal points. Near the summit, on the western side, is a low wall of unburned bricks, mixed with chopped straw or reeds, and having between every course of bricks a layer of reeds. The whole is cemented with clay mortar. On the north side similar remains may be traced, and the south-west angle is surrounded by a species of turret. In the northern face is a recess, whence a passage branches off, sloping upwards in a westward direction. Upon excavating here Mr. Rich arrived at a hollow pier 60 feet square, lined with brick cemented with bitumen, and filled with earth, the whole corresponding with Strabo's description of the hollow piers which supported the hanging gardens, and which received trees of the largest size (see note). Rich also discovered, in a continuation of this passage, in an easterly direction, a wooden coffin containing a skeleton. A little farther on the skeleton of a child was found, where it has been supposed that the Mujelbeh was a pyramidal tomb for the dead, but Ainsworth conjectures that it was an ancient temple of Belas.

The sculptures, inscribed bricks, and glazed and coloured tiles found at the Ka'ar have caused it to be generally regarded as the site of the large palace celebrated for its hanging gardens. General Chesney says (Encyclopaedia, art. ii. 615, that in 1853 there was a passageway under the Ka'ar formed with bricks in the manner of a modern vault; but in 1856 the bricks composing this part of the mounds were entirely removed. This he believed to be the remnant of the tunnel or subterraneous communication between the two palaces (Ibid., Sic. book ii. c. ix.). From the portions of the mound called Amman Ibn Ali has been planishly identified with the western palace. The foregoing three groups of mounds were all inclosed by ridges and mounds of ramparts forming two lines of defence in the shape of a triangle, of which the mound of Babylon, called by Rich the Mujelbeh, was one solid angle; the other beyond Amman, and the third to the east. The fourth quarter is marked in its central space by the mound Al-Heimar, or Hamir, an isolated eminence having a superstructure of 10,000 feet, and an elevation of 44 feet, with a ruin on the summit 8 feet high (Ainsworth). Al-Heimar on the east, and Bir Nimroud on the south, form two corners of a vast square (Loftus). Within the date-groves of Hillah are mounds indicating the existence of older foundations, and which may eventually prove to be a portion of the lost western half of ancient Babylon (Loftus). It is said, that in the time of Alexander, antique monuments occupied in the Lusitania marshes, which are 76 miles south of Babylon, and Arrian says that the monuments or temples of the Assyrian kings were reported to be placed in the marshes; a report nearly substantiated by the fact that Messrs. Fraser and Ross found glazed earthenware collars on some of the existing mounds.
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Beyond Sarat, and below Kitt, Amanaah, are the ruins of a bridge of masonry over the Tigis, which bridge was probably on the line of road attributed to Semiramis. At Tell the road joins a causeway of considerable length, and it possibly terminated at or near Tell Helmair (Ainsworth). In the excavation of these mounds tens of thousands of bricks have been found, all stamped with the combination of characters which has been read as Nebuchadnezzar. Rawlinson says "that every ruin from some distance north of Bagdad, as far south as the Euphrates, is of the age of Nebuchadnezzar. I have examined the bricks in situ, belonging perhaps to one hundred different towns and cities within this area of about 100 miles in length, and 30 or 40 in breadth, and I never found any other legend than that of Nebuchadnezzar, son of Nabopolassar, king of Babylon."

Since Darius destroyed the walls of Babylon, 2500 years ago, the ruins have been a never-failing brickfield, city after city being built from its materials, Scarcely by the Greeks, Cresiphon by the Ptolemies, at Mazarin by the Persians, and Nebuchadnezzar by the Caliphs. Hillah, Bagdad, beside innumerable towns and villages, etc., have all arisen in succession from the ruins of the mighty Babylon. The floods of the Euphrates have assisted in disintegrating and burying the remains, until no single building recorded in history can as yet be identified with certainty.

The modern town of Hillah, on the right bank of the Euphrates, occupies nearly the centre of the southern part of the old meanders. It is surrounded by mud walls and a deep ditch, and has four gates. The population now is from 30,000 to 40,000, including a considerable number of Jews. In the time of Benjamin of Tudela, Hillah contained 10,000 Jews and four synagogues. Oppert says, "This town was built in the eleventh century, when the Euphrates, which, since the fifth century of our era, had taken another direction, re-entered its old Chaldean bed. It is the exact copy of the oriental people's settle on ruins: so that most of the houses, and all libraries and worship places occupy the sites of many ancient buildings. The Maghabeh, or modern city of Hillah, was built from Babylonian materials, and I dare say, there is not a single one where a brick might not be seen stamped with the name of Nebuchadnezzar." The Euphrates at Hillah in its medium state is 150 feet wide, and 7½ feet deep. Its mean velocity is 2½ miles an hour. It annually overflows its banks, inundating the surrounding country for many miles, and filling the canals with which it is intersected. The soil is extremely fertile, and the air salubrious.

[Nicolai, Deut. d. Alterth., i, 244-257; Rawlinson's Tables, 1574, etc.; Kennedy's Creeds, 475, etc.; Mommsen's Rote in Geschichte; Kiinmmer, Rich, Morgen in der Reihen von Babyl., 1886; Ker Porter's Travels, 122; Mommsen's Researches, 174; Foucher's Travels in Ixch. and Gruber; Hoen, Iaen, Willy, Historia de Rel. Myst. et Lit., 1829; Rosenmuller, Risch. Alterth. in der Bibel, 1851; Sayce's Materials in the Book of Ex., 1855; Chemnitz's History of the Euphrates, 1850; Laudes, Rische Nach. in der Geschichte der Babyl., xvii, 3; Vorlesungen, 1851; Pirenne's Woch. der lter. Alterh. und Kunst des Orients, 1857; Rawlinson's Ancient History of Babyl., 1854; Transactions of Royal Asiatic Society and Royal Society of Literature, London.]

BABYLON, SYMBOLOGICAL, or MYSTICAL. Babylon in this sense occurs only in the book of Revelation. Roshan writers generally, and some also among Protestants, would understand the expression in 1 Pe. v. 13, "The church at Babylon, elected together with you," of Babylon in a mystical sense, namely of pagan Rome. But this is against all probability. There is no conceivable reason why Peter should have signified under such a figurative application the place from which he wrote his epistle; and in an epistle remarkable for its simplicity and directness of speech, it would have been a sort of amateur to fall at its close upon a symbolical designation of his place of residence, for which the epistle itself could furnish no key, and which is also without parallel in any of the other epistles of the New Testament. The Apocalypse differs from these portions of Scripture, in being written through out in symbolical language; and it was therefore perfectly natural that, among other appropriations of ancient names and relations to indicate things of a corresponding nature in Christian times, Babylon, which played so important a part in the history of the covenant-people, should have found a place. Even when introduced there it is accompanied with a note of explanation as to the sense in which it is to be taken. "Upon her (i.e. the whore) he offered a name written, MYSTERY, BABYLON THE GREAT, the mother of harlots and abominations of the earth." The name is thus essentially employed as a metaphorical designation of a party, personified as a woman of base character, of an arrogant and blasphemous spirit, persecuting the saints of God, and exercising a corrupt and dominant influence over the kingdoms of the earth represented by her sitting upon the beasts with seven heads and ten horns, the symbol of the worldly powers, past and present, and it is scarcely possible to avoid thinking of a degenerate and virtually apostate church, which, instead of continuing, what she had at first appeared to the apocalyptic writer, as a chosen woman, flying to a place of refuge in order to preserve her fidelity to God and freedom from worldly pollution, ch. vii. 2, had gradually become changed in her position and character, so as, like Babylon of old, to contain indeed within her the true seed of God, but to act unfaithfully and oppressively towards them, the corruptor of their virtue, and while professing to be a friend, in reality the most dangerous and determined enemy of any of their true interest. This natural impression of the symbolical meaning is confirmed, and rendered almost certain, by the place where this corrupt personage, bearing the name of mystical Babylon, was described by St. John—namely, in the wilderness, ch. xvi. 1, the most unsuitable place to look for a reigning political power, or an earthly city viewed as the seat and centre of worldly dominion, but the exact and proper locality, if the party thus represented was a spiritual power, and a power historically connected with that which had been before seen flying into the wilderness—although meanwhile sadly transformed as regards its own state and its relation to the kingdoms of the world. Such characteristics cannot by any fair interpretation be considered as meeting in pagan Rome, but they do most palpably meet in papal Rome; not, however, the city as such, but the system of corrupt and heathenized Christianity of which the pope is the head and representative. The representation, undoubtedly, has its grandest historical embodiment there, yet not the only one; for wherever the professedly Christian church has fallen from its purity of faith and practice, has imbibed the spirit of the world, and opposed and persecuted the true people of God, there also is to be seen the sad and mournful spectacle
of the woman having become an harlot, or Jerusalem transformed into a Babylon.

BAGA [weeping/ mourning tree]. The Valley of, is not known in any way except as mentioned in this passage. It may mean "the valley of weeping," and so would answer to such a place as Bochim, Num. i. 5. Whether it refers to any actually existing valley in particular, such as that valley with mulberry-trees according to our version, &c. &c., in which David overthrew the Philistines, is altogether uncertain. It may be a mere personification of a moral state, and may describe the faith and patience of the pilgrim who travelled through any dreary or desert portion of the way with cheerfulness, as they journeyed onwards to appear before God in Zion. This is certainly the use which Christians most justly made of the passage in reference to their own pilgrimages to the Jerusalem which is above. In the version of the English Prayer Book, it is "the vale of misery.

BADGER; the English rendering of ָּ, (tabakh), an animal whose skin was employed for the outer covering of the tabernacle in the wilderness, Ex. xxviii, &c., as well as for protecting the ark of testimony, the table, the candlestick, the golden altar, the instruments of mini-try, and the altar of burnt-offering, &c. &c., during the transport of these from place to place. That the same skin was used for making shoes, probably of delicate texture for ladies, appears from Ex. xvi. 19, where ָּ, pathetically setting forth the ingenuity of Jerusalem under the figure of a delicate and beautiful woman whom he had brought up from infancy, says, "I shod thee with tabakh skin."

That no animal corresponding to the badger is intended is universally admitted by competent judges. There is no such animal in Syria, Arabia, or Egypt; and if there were, it would be absurd to suppose that a sufficient number of the skins of so small and solitary an animal could have been found in the possession of the families on their excursions from Egypt, to meet the requirements of the tabernacle and all its furniture. It becomes then a matter of interest to inquire what was the tabakh.

Two identifications have been proposed, each of which has considerable plausibility, both on the ground of etymology and on that of local abundance. The first of these would make it a kind of whale common in the Red Sea. The second speaks of a kind of sea-cow, which is taken near the port of Tor. "It is a great strong fish, and hath two heads, which are like the hands of a man, saying that the fingers are joined together with a skin, like the foot of a goose; but the skin of the fish is like the skin of a wild goat or chamois. When they say that fish, they strike him on the back with harping irons, as they do whales, and so kill him. They use the skin of it for making bucklers, which are market-proof." Nicolai adds the information that "a merchant of Abudnah called tabakh that fish which the captains of English ships call purpose." The same traveller reports that he saw prodigious schools of these animals swimming. Professor Ruppell ascertained by personal examination, that the creature in question was a sort of dugong, a genus of marine Pachydermata, to which he gave the name of Halisore tuberculifer, from a conviction that it was the tabakh of Moses. It grows to eighteen feet in length.

Certainly many of the requisite conditions are satisfied by this identification; an animal bearing the same name—tabakh = tabakh—of large size, existing in prodigious numbers, in the immediate vicinity of the wilderness of Sinai, whose skin is habitually used in the arts. And yet there seems an insuperable objection to it. Of these creatures that were ceremonially unclean, it was ordained that any part of their carcass touching man, or any vessel, should render it unclean. Now, the Halisore must certainly have come into this category; for it was decreed, "All that have not fins nor scales in the sea, . . . they shall be an abomination unto you," Ex. xi. 12. To suppose, therefore, that the tabernacle, and its most holy vessels, the ark of the covenant, the altars, &c., were habitually covered with the skin of an abomination, is utterly impossible.

Another suggestion is made by Colonel H. Smith, to which we are inclined to accede. He says, "Negerland and Central and Eastern Africa contain a number of ruminating animals of the great antelope family; they are known to the natives under various names, such as paquar, capacarum, thavoras, fawure, and tachalzis, all more or less varieties of the word tachalz: they are of considerable size, often of slaty and purple grey colours, and might be termed stag-goats and ox-goats. Of these one or more occur in the hunting scenes on Egyptian monuments; and therefore we may conclude that the skins were accessible in abundance, and may have been dressed with the hair on for coverings of hangings, and for boots, such as we see worn by the human figures in the same processions. Thus we have the greater number of the conditions of the question sufficiently realized to enable us to draw the inference that tachalz refers to a ruminant of the aegian or damaline groups, most likely of an iron-gray or slaty colored species." 2

1 P. H. G.

BAGS. Scripture mentions a peculiar use of bags, which has prevailed down to this day in the East, for holding money. The currency being chiefly or wholly in silver, it has become of importance, both for payments to government, and for ordinary transactions between individuals, to have large sums ready counted, and sealed up in a bag; and as long as the known seal continues unbroken, these bags are passed from hand to hand with perfect confidence as containing the money.

—The Septuagint translates the word by ἄγαγα, blue or purple, 'darkwine,' a colour, not an animal.

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which they are alleged to do. The practice has been traced back to that remote antiquity to which the monuments of Egypt belong, and we have no reason to think that it was unusual among the Jews. Naaman bound two talents of silver in two bags for Gehazi, 2Ki. 5:23. The story of King Josiah and the high-priest bound up in the margin of our version; well rendered "put up in bags" in the text itself, and told or counted the money that was found in the house of the Lord, 2 Kings 22:14. But as these bags do not last for ever, our Lord bids us "provide bags which was not old," Luke 12:33.

BAHURIM [yotha]. Apparently this place was not far from Jerusalem in an easterly direction, as it is named in close connection with Enrogel and the Mount of Olives, and as Simeon, who belonged to it, was of the tribe of Benjamin. It is repeatedly mentioned in the history of David, 2Sa. xxii. 46, xxiii. 47. One of his officers, Ammoch, was a Bahurimite, 1Sa. xii. 3, or Barhumite, as it is written, 2Sa. xiv. 22.

BAKE. See BREAD.

BALAAM [as a people, perhaps implying an evil, compare Locumuth, Balaam, so Geomina; or delective to a people, according to Smead], a remarkable soothsayer, whose history is given in Nu. xxii. xxiv. He belonged to Aram or Syria, the mountains of the east, was the son of Beer or Bosor, 2Ki. 3:6, and dwelt at Zethaim, which is the river of the land of the children of his people;" from which expression it has been thought probable that he came from the country-watered by the Tigris or the Euphrates; as indeed, his country is said to have been Mesopotamia, xxii. 1, it may be from the very country of Abraham. I of the Chaldees, since the Chaldeans were always famous among ancient nations for their skill in divining. When the Medes became alarmed at the appearance of the Israelites among them, on their way from Egypt to Canaan, Balak the king of Moab twice sent an urgent request by some of his chief nobles, and reminded it the more effectually by the promise of gifts and honors, to induce Balaam to come and curse this people, that he might prevail against them. The first time Balak was expressly forbidden by the Lord to go, and accordingly he refused; the second time he received permission to go, either a permission given in anger on account of his importunity, or a permission resting upon some condition which he disregarded, xxiii. 26, 27. Since he went there purposely, the angel of the Lord met him in the way, resisted him, rebuked him by making his ass speak, 2Ki. 3:28, and finally permitted him to go forward only with a spirit thoroughly humbled and prepared to adhere most scrupulously to what the Lord should put into his mouth. Much needless ridicule has been directed by unbelievers against the account of Balaam and his ass; and apologists for the truth of the Bible have sometimes been led to explain the transaction as a vision. But the plain historical statement need give no trouble to those who believe that the serpent spoke with Eve; if one creature was made to speak as the instrument of Satan, another might well do the same as an instrument of the greatAngel of the Covenant.

Balaam did go forward to Balak and built altars, certainly the first time, and probably on the subsequent occasions, at the high places of Baal, and offered sacrifices, and used enchantments. But four times he uttered prophecies, which are among the noblest and distinctest in Scripture, bearing testimony to the calling of Israel to be the chosen people of Jehovah, to the blessings which were in store for them, and which no enchantment, or curse, or force, could take from them, to the rise of the Star out of Jacob, and to the destruction of all his enemies. Balak seems to have parted from him in the utmost displeasure, and he went back to his own place. Nu. xxiv. 25. But somehow he must have been induced to return to Balak, for it was with him that the contrivance originated by which the Israelites brought a curse upon themselves, 2Pe. ii. 2. See Balaam. And he met his death by the sword among the Midianites whom the children of Israel destroyed, when they had returned to the God of their fathers, and had been directed by him to take vengeance on their sisters. Nu. xxx. 10. Jos. xiii. 22.

There are difficulties in Balaam's history which cannot now be fully removed; in particular, that so worthless a man should seem to be a prophet of Jehovah, and should actually be the mouthpiece of four prophecies which form a remarkable place in the pages of Scripture. Perhaps we may say that the only partial explanation, that the knowledge of Jehovah in patriarchal times, as appears from the case of Melchizedek, and Job, and Elisha, succeeded to some degree amidst general corruption and idolatry; that such also was the case in the native country of Abraham, which, in its moral and religious condition, was certainly superior to Canaan and the surrounding districts, Nu. xxxvii. 7, xxvi. 9; that Abraham may have had this head knowledge to a large extent, and may have prided himself on it, while it had no proper influence on his heart, while, in fact, on the contrary, he was turning it to the purposes of those who think that gain is godliness, by trading with the name of the great God in his practice of divination, Nu. xxxii. 11; 1Sa. xii. 5, that God was pleased to use this ungodly man to bear witness to the cause of truth, and to the interests of his chosen and anointed, when the church was passing from its patriarchal to its Mosaic form, as again he was pleased to call in such witness from without in the case of Caiaphas, when the church was passing from its Mosaic to its Christian form. 1Pe. ii. 6, 7, that the extended blessing of this enemy was peculiarly encouraging to the Israelites in their difficult position; and that, finally, he set up this man as a beacon, to warn mankind in all time coming of the awful rain which impends over the heads of those who handle the Word of God deceitfully, and speak in his name, while they have no personal interest in his covenant which they take into their mouth. [i.e., 2 Pe. ii. 10.]

BALADAN. See Mesopotamia.

BALAK [as a people]. He was the son of Zipper, and the king of Moab at the time that the Israelites were passing by his country to take possession of the land of Canaan. (For the particulars of his history, see the article BALAAM.) It appears from Jx. xi. 25, that he consented to let the Israelites alone, however unwillingly he may have done so, when he found that Balaam positively refused to curse them. This exactly agrees with the language of his invitation to the soothsayer. Nu. xxiii. 9. In Jx. xxiii. 9 he is said to have arisen and warred against Israel; yet this is explained as consisting in his sending and calling for Balaam.

BALANCE. That a balance with scales was early known to the Hebrews, and in frequent use, is evident from the familiar references to it in Old Testament Scripture. Le. xix. 36, 37; xi. 2. xxiii. 6, 7. Ex. xiii. 7, 9. No in-
dimution, however, is anywhere given of the kind of instrument employed: and, as in such matters the Hebrews were imitators rather than inventors, the natural supposition is, that the common balance of Egypt was that also commonly employed amongst them. Of this we are furnished by Lepcis with a representation from an Egyptian tomb, in which a person appears to be weighing rings of gold or silver, with weights in the form of a bull's head.

Another specimen has been given by Wilkinson from the monuments of Thebes; concerning which he says, "The principle of it was simple and ingenious: the beam passed through a ring suspended from a horizontal rod, immediately above and parallel to it, and, when equally balanced, the ring, which was large enough to allow the beam to play freely, showed when the scales were equally poised, and had the additional effect of preventing the beam tilting when the goods were taken out of one and the weights suffered to remain in the other. To the lower part of the ring a small plummet was fixed; and this being touched by the hand, and found to hang freely, indicated, without the necessity of looking at the beam, that the weight was just." (As. Egyptians, iii. 240). There are still other specimens, one in particular of a balance used for weighing gold or other metals, in which the cross beam turned upon a pin at the summit of the upright pole, and, instead of strings suspending the scales, there was an arm on either side terminating in a hook, to which the precious metal was attached in small bags. The Assyrian monuments furnish another example, which exhibits, however, nothing peculiar in structure, and seems to represent warriors bearing away in triumph the idols of the conquered nations, or breaking them in pieces, and dividing the fragments.

In a figurative respect, the balance is usually employed in Scripture as an emblem of justice and fair dealing, for example, Job xix. 6, Psa. lx. 8, Psal. cxii. 6. In one passage, a pair of balances or scales appears to be taken as an image of scarcity, betokening that provisions would need to be weighed out with scrupulous care and economy, i.e. v. Other interpretations of the symbol have been given, but that now adverted to is so much the most natural, that it has received the support of all the better expositors.

Bald LOcust [277; abda], some insect of the orthopterous order, and probably of the family Gryllida, the use of which as food is permitted to Israel in Lev. xi. 22. In cases like this, where only the bare appellation of some animal is given, occurring nowhere else in Scripture, the attempt to identify it is almost hopeless. The effort to effect the meaning by seeking out the Hebrew root generally ends in disappointment; or if it satisfies the investigator, it usually satisfies no one else. The Septuagint translation sometimes helps; but in the present case, much dependance cannot be placed on the traditional meaning of an obscure term some fourteen centuries old. It here renders the word by ἀμανα, about which we have scarcely any more certainty than about the original. All we can conjecture is, that, since it is included among "the flying creeping things that go up upon all four, which have legs above their feet, to leap withal upon the earth"—a graphic definition of the beast tribe—it is no doubt some one of the very numerous species of this family, which abounded during the dry season in Western Asia.

The field which we regard as most likely to yield fruit in this line of investigation is as yet almost untried. If an observant and careful naturalist were to collect the specimens of natural history in Palestine and the neighbouring countries, preserving the local names by which they are known in the Syriac, Arabic, Turkish, and other languages, and doing this, not by one or two inquiries, but by many, and in various localities, it might be found that appellations of three thousand years old, to which there have seemed no clue, are still extant. [p. 66.]

Baldness is spoken of in Scripture as a defect which seriously interfered with comeliness or beauty; and the more naturally so, as the hair was permitted in many cases to grow with peculiar luxuriance by way of ornament. Hence, baldness was a common mark of mourning, Deut. vi. 12, Ps. xli. 8, &c., and was a punishment inflicted on captives, Deut. xxii. 5. It may have also been regarded with dislike, as affording a certain ground for suspicion of leprosy, I.e. xxii. 21. But the address of the mocking young people at Bethel to Elisha, "Go up, thou baldhead," 2 Ki. ii. 23, may denote nothing more than their opinion that he was old, and had been long enough in the world, so might now go up to heaven, as he alleged that his master had gone. Baldness of itself was expressly distinguished from the leprosy, but, at the same time, it had certain points of contact with it, i.e. xiii. 40-44; as indeed almost all the
directions for the priests who examined a suspected leper, included some reference to the state of the hair. Also, in the mysterious case of leprosy in a garment, one of the marks of disease was a bareness, or, as the marginal translation more literally presents the original, a baldness, \textit{Lev.} xxv. The priests were forbidden to make baldness on their heads, as well as to shave off the corners of their beards, \textit{Lev.} xix. 28, to which prohibition Ezekiel alludes, ch. xxvi. 2. "Neither shall they shave their heads, nor suffer their beards to grow long; they shall only pull their heads." The Jewish interpretation of the statute therefore excluded a bald priest from ministering at the altar; though this must be regarded as an inference merely, for baldness is not mentioned in the list of disqualifications, \textit{Lev.} xix. 28, though it might be connected with a cutaneous disease which is named there. The army of Nebuchadnezzar is said to have grown bold in the course of the siege of Tyre, \textit{Eze.} xix. 12; but this was apparently in consequence of hardships, perhaps especially the carrying of heavy burdens on their shoulders. It therefore indicated nothing in the way of reproach, nor implied the existence of disease.

\textbf{BAI\textit{L OF GILEAD.}} Our English word \textit{balm}, and its French equivalent \textit{boue}, are the contracted form of \textit{balsamum}, a word \textit{f\ae\v{r}varag\ae\text{\'}} which the Greeks have adopted from the Hebrew words \textit{\text{\'}\text{\'}\text{\'}} and \textit{\text{\'}\text{\'}\text{\'}}, \textit{bud or chief of oil}. In ordinary language the word is used very loosely, but here we are only concerned with the substance to which the English translation of the Bible has given this name.

As early as the days of Jacob the district of Gilead yielded aromatic substances which were in great request. After casting Joseph into a pit, we are told that his brothers copied a caravan on its way from Gilead to Egypt, "with their camels bearing spicery, and \textit{bala and myrrh}," \textit{Ex.} xxvii. 26. Afterwards, when Jacob despatched his embassy into Egypt, his present to the unknown ruler included "a little balm," \textit{Ex.} xii. 31; and at an interval of more than 1500 years later, we find that the same region was still celebrated for the same production, for we read Jeremiah asking, "Is there no balm in Gilead?" and from an expression in the prophet Ezekiel, we find still later that balm was one of the commodities which Hebrew merchants carried to the market of Tyre, \textit{Eze.} xxvii. 17. In all these passages the original word is \textit{\text{\'}\text{\'}\text{\'}}, \textit{\text{\'}\text{\'}\text{\'}}.

During the interval, however, between Jacob and Jeremiah, we are told by Josephus that the queen of Sheba brought "the rest of the balsam," as a present to Solomon (\textit{Antiq.}, book viii. 6, 63); and there can be no doubt that, in the later days of Jewish history, the neighbourhood of Jericho was believed to be the only spot where the true balsam grew, and even there its culture was confined to two gardens, the one twenty acres in extent, the other much smaller (\textit{Theophrastus}).

In the region of Gilead the only production now which has any affinity to balm or balsam is a species of \textit{Elaeagnus} from the berries of which a balsamic oil is extracted (\textit{Journal of Botany of Malta Protestant College}, p. 406); and even the balsam gardens of Jericho have perished and left no trace. There is little reason, however, to doubt that the plants with which they were stocked were the \textit{Amyris Gileadiensis}, or \textit{A. opobalsamum}, which was found by Bruce in the small and scanty leaves resemble rue. After the dry days, when the circulation of the sap is most vigorous, incisions are made into the bark, and the balsam is received in small earthen bottles. The supply is very scanty. Three or four drops exude in a day through a single orifice, and the entire amount yielded by the gardens of Jericho did not exceed six or seven gallons a year. When first exuded the balsam is of a whitish tinge, inclining to yellow, and somewhat turbid, and its colour is almost as pungent as volatile salts; but, after standing some time, it becomes pellicular and deepens to an almost golden colour. With its gum-like appearance, its aromatic odour, and its great rarity—being worth twice its weight in silver—it has always been highly valued in the East as a remedy. It is considered very efficacious in the cure of wounds, and the Egyptians esteem it as a preventive of the plague. As a vulnerary it appears to have been valued in the days of Jeremiah, ch. xi. 20; and could it be procured as easily as the balsams of Peru and Tolu, it is likely that it would find a place in European pharmacy.

In describing Palestine, Facetus says that in all its productions it equals Italy, besides possessing the palm and the balsam (\textit{Hist.}, v. 6); and the far-famed tree excited the enmity of successive invaders. By Pompey it was exhibited in the streets of Rome as one of the spoils of the newly conquered province, b.c. 63; and

\textbf{BAI\textit{L OF GILEAD}}

\textbf{A. opobalsamum}, which was found by Bruce in the

\textbf{BAI\textit{L OF GILEAD}}

\textbf{ALSOMINIA, the fragrant resin of which is known in commerce as the "balsam of Mecca." Like most plant-yielding gum or gum-resin, the Amyris requires a high temperature to elaborate its peculiar principle in perfection; and in the deeply depressed and salty valleys of the Jordan it would find a climate almost as congenial as that of Yemen, where we find it now. Nor is it impossible that there may have existed in Gilead at an early period a plantation of the self-same Amyris; but, yielding to the superior qualities of the queen of Sheba's newly imported specimens, the growth of Gilead may have become obsolete, and bequeathed its name and honours to its more favoured rival.

\textbf{The Amyris Gileadensis} is an evergreen shrub or tree, belonging to the natural order Amyrisaceae. Its height is about fourteen feet, with a trunk eight or ten inches in diameter. The wood is light and open, and...
of the wonderful trees grace the triumph of Vesuvius, A.D. 79. During the invasion of Titus two battles took place at the palm groves of Jericho, the last being to prevent the Jews in their despairing frenzy from destroying the trees. They then became public property, and were placed under the protection of an imperial guard; but history does not record how long the two plantations survived.

BAMAH [a high place], is so translated in the first part of the verse. E.g. XXV, though it is left untranslated in the second part, and is possibly to be taken as the name of some particular place, famous for unlawful worship. (See note under High Places.)

BANNER. This in our English Bible is one of the terms employed for the Heb. סנה (sānā), which, however, is as frequently rendered by ensign, and occasionally also by standard. It properly means anything raised or lifted up as an object of special regard or a centre of attraction; and so might have fully enough designated the military insignia under which particular armies or battalions of armies ranged themselves.

In reality, however, it does not appear to have been so used. The distinctive badge of the four divisions of the congregation of Israel, as they marched through the wilderness, is called דֵּית (deīt), a word probably of much the same import; while the smaller distinction of the several families that composed the division, their respective mark or sign, was named סָה (sāh), No. ii. 2. None of them, however, probably corresponded in appearance to our banner or ensign; for, not flags of distinctive colours or with written inscriptions, but rather figures in wood, or sail on the top of a pole, with some sacred object or emblematical device engraved upon them, seem to have been the kind of standards used in Egypt, and were probably also adopted by the Israelites. A considerable variety of these have been found among the Egyptian remains. Only two distinct specimens of Assyrian military standards have been discovered. They are those marked 1 and 2 in cut (No. 106), both in the form of circles, the one exhibiting two bulls running in opposite direc-

tions, the other having the figure of a person, probably a divinity, standing over two bulls and drawing a bow. The two figures standing in the middle are called also standards, but are more likely to have been connected with religious than with military purposes, as they were found standing in front of an altar. The military banner appears to have been usually fixed on a long staff, and supported by a rest in front of the chariot, to which they were attached by a long rod or rope (Layard's Nine, and Bab. ii. p. 347).

The Roman standards were characteristically different in form from those already exhibited, but call for no particular explanation here, as they can have no special bearing on the manners of the ancient Israelites. We give, however, a representation of some of them in cut No. 107. It is quite uncertain, however, whether the Israelites in their ordinary military operations were accustomed to use banners of any sort, or, if used, in what manner and to what extent. The references in Scripture are of too general a nature to enable us to form determinate conclusions upon them, although they may not unnaturally be understood as implying a common practice. But the סנה of Scripture in the great majority, and nearly, indeed, the whole of its applications, whether rendered banner, ensign, or standard, bears respect, not to marks of distinction between one party and another, but to signals of observation, things really or figuratively raised aloft as rallying-points for awakening men's concern, and concentrating their energetic strivings and hopes. Hence elevated poles, or mountain-tops, are spoken of as the proper positions
for displacing the baner, Nu. xii. 3, Is. xiii. 2, xxxiii. 17; and around it, as the symbol of divine faithfulness and strength, or the rallying-point of all that was true and steadfast in the divine cause, the people of God are represented as gathering, Is. vi. 20, xxiv. 22; Ps. lx. 1. Hence, also, on one occasion we find it applied to an altar—the altar which Moses built on the defeat of Amalek, for the purpose, no doubt, of offering on it sacrificial thanksgiving of praise to the Lord; "he called the name of it Jiglaphan-xot," Jehovah my banner, Ex. xv. 15, meaning that under the name of Jehovah, as his covenant God, he would fight against Amalek with the assured hope and confidence of a final victory. In short, it was not apparently an arbitrary sign, or a mark of internal distinction between one land and another of the covenant people, that such things are spoken of; but as a common object of regard, and an emblem of successful conflict.

BANQUETS. The eastern nations are much given to hospitality; and in agreement with this character, we read continually in Scripture of the feasts given to friends. Many of them, indeed, bore a certain religious character; as when the Hebrews went up to appear before the Lord, they were to feast in his presence, calling in the widows and fatherless, and other poor, and the Levites, as above along with them, Nu. xi. 23; xx. 26. In these earlier notices, we find males and females mentioned as meeting together at the feasts. In the later times the separation of the sexes appears to have been common, as it is at the present day in Palestine and the surrounding countries; yet in the Gospels there are traces of the greater freedom which is preserved by pure morality, Jn. iv. 11.

From the parable of the marriage-feast, Mt. xxii. xxiii, we may conclude that practices prevailed at formal magnificence banquets in our Lord's time, such as are reported by travellers to be still in occasional use. A general invitation was first given, and then those who had accepted it were summoned a second time by messengers at the very hour at which they were to come; compare with this Prov. ix. 1-5. Also, he who gave the entertainment may have often given presents of robes to the guests, to be worn in honour of the donor at the time, and to be preserved afterwards as a token of his regard.

In the early writings of the Old Testament, it appears distinctly enough that the guests sat at table, much as we do ourselves, Deut. xii. 7; I X. xliii. The passage from Samuel referred to, more strictly rendered, represents the guests as sitting around the feast, as we are wont to speak of sitting round the table. Before the time of our Lord, however, the Jews had adopted the luxurious practice, which was also in use among their masters the Persians, Ez. viii. 15, and the Romans, of reclining upon couches, though this is not expressed by our translators. This explains how it should have happened that the women came behind the couch where the sons lay, and uttered his out-stretched feet, Ix. viii. 28, Jn. xiv. 26, and also how John, who was next to him at table, when they ate the last passover, should be described as the disciple whom leaned on Jesus' bosom, Jn. xii. 25, 26. The introduction of this luxurious practice may be apprehended in Am. vi. 4. The use of fragrant ointments at these festivities is often referred to in Scripture, Ps. xxiii. 5; Ex. xii. 22, 37; Jn. xi. 46. On occasion of very large entertainments, or where from any other cause it was desirable that some one besides the head of the house should have the charge, there was a special "governor of the feast" appointed, Jn. xi. 9. And the order in taking their places at table, according to rank or peculiar favour, seems to have been much attended to; so that once and again our Lord rebuked those who pressed into the uppermost places, instead of taking a humbler position, Mt. xxii. 6, 7, 14. The principal meal appears to have been the supper, which was commonly taken about sunset. But we also read of strangers being invited to an early meal, called dinner, though perhaps it more nearly resembled our lunch, Lk. x. 35, 36, xiv. 12.

In early times we read of dining at noon, ch. xiii. 6.

The food was no doubt eaten then, as it is at present in the same countries, without the use of any articles like our knives and forks and spoons. The hands were dipped together into the dish, Mt. x. 26. See also Ex. xiv. 23; xix. 13, where "boon" is an mistranslation; it ought to have been "plate" or "dish." Therefore after the meal the hands were washed with a cloth, when water had been poured over them, ch. xxii. 11, 12; according to a common Greek practice, they were rubbed clean with pieces of bread, which were then greedily devoured by the dogs under the table. At other times there were dishes prepared for the different persons invited; and the master of the feast might set apart a dish and send it to a particular person in the presence of the whole company, by way of doing him special honour, ch. xiii. 31; Lk. x. 41, 42; xiv. 21, with which compare Ez. xliii. 1.

Since the people were accustomed to feasting on the sacrifices of peace-offering when they appeared before the Lord, such a banquet is a common emblem of the happiness of heaven, Ex. xvi. 6; Mt. xxi. 34; Lk. xiv. 15, 16.

The occasions on which feasting was common among the Jews are such as might be expected. There were, of course, the great annual feasts before the Lord, Ex. xvi. 11, and other occasions of sacrifice, Ez. xii. 5, 6, xiv. 22-29; Ex. vi. 22-24; Ex. xvi. 13, 21, including occasions of concourse-making, Ez. xvi. 22-24, xxi. 11, 31, with which may be reckoned acknowledgment of a great providential deliverance, Ez. xii. 17. A sacred character might also mingle in feasts in connection with ordinary providential occurrences; as the idolators worship at the
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BAPTISM. As the name of a religious ordinance, baptism belongs to New Testament times. Under the old economy there was a varied use of water as a symbol of cleansing. Thus, the priests had to wash their hands and feet as they entered into the tabernacle of God to perform the daily service, ix. xxv. 14-20; the high-priest, on the great day of atonement, had besides to wash his flesh in the holy place, xix. 14; and in cases of defilement from leprosy, or from the touch of a dead body, a whole series of washings and sprinklings was appointed to be gone through by the parties interested, xii. 8-14. These, and a few other things of a like nature, are in He. ix. 10, called ἱδρυμα βαπτισμος (ἱδρυμα βαπτισμος). But they were all connected with special occasions—sometimes of more, sometimes of less frequent occurrence; and with the occasion, the mode also of administering the water differed considerably. In some it was washing, in others sprinkling; when washing was employed, sometimes the whole body, sometimes only a part of the body partook in the ablution; and sometimes again it was the clothes rather than the body itself, as having to some extent come in contact with the polluting element. So far, therefore, as the institutions of the old covenant, and the ceremonies of that covenant, a small approach only is made toward that state of things which meets us at the gospel era, when the governor of our Lord came forth with a specific ordinance of baptism, as an initiatory rite to be administered to all who listened to his word; and, at a later period, the apostles received through such an ordinance all believers into the church of Christ.

1. It has been attempted to fill up this gap by establishing the existence, at and prior to the gospel era, of a Jewish ἱδρυμα βαπτισμος. The more learned inquirers into biblical antitheses, including Buxtorf, Lightfoot, Schenkel, Scheihtgen, Wall &c., have been of opinion that the Jews were in the habit of admitting proselytes to the Jewish faith by an ordinance of baptism accompanying the rite of circumcision. At the time that Wall wrote his history of infant baptism, this was so much the common belief among the learned, that he speaks of it as a kind of settled point. "It is evident," says he, "that the custom of the Jews before our Saviour's time and, as they themselves affirm, from the beginning of their law, was to baptize as well as circumcise any proselyte that came over to them from the nations... They reckoned all mankind beside themselves to be in an unclean state, and not capable of being entered into the covenant of Israelites without a washing or baptism, to denote their purification from their uncleanness. And this was called the baptizing of them into Moses" (vol. 1. 4). Later and more discriminate investigations, however, have shown this view to be untenable. It may almost, indeed, be held fatal to it, that both Philo and Josephus, who on so many occasions refer to the religious opinions and practices of their countrymen, never once allude to any such initiatory baptismal rite; in Josephus the admission of strangers is expressly said to have been by circumcision and sacrifice (Jub. xiii. 9; xx. 2); and there

and over whom there came such a fearful change when "the wine had gone out of him," made no mention of wine in his account of his preparations; he said merely "my bread, and my water, and my flesh that I have killed for my shearers." The prophet also solemnly denounced the wrath of God upon the excesses of drinking at feasts. li. v. 11, 12; xxvi. 9-11; Is. vii. 35; Am. iv. 3, 4. In fact, one of the commonest names for a feast in Hebrew is mikdash, which equally with the Greek συμπόσιον, by its etymology, indicates how much drinking had to do with many of these festivities. But No. 109 gives a representation, from the Assyrian remains, of parties apparently at a feast, and pledging each other with their cups. (For information as to the drinks commonly in use, see under Wine. See also Feasts or Love.)

[6. C. M. D.]

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BAPTISM

is the like silence respecting baptism in the apocryphal writings, in the Targums of Onkelos and of Jonathan. It was impossible to account for such general silence, if the practice had really existed at the time. There is no evidence of a Jewish presbytery baptism till about the fourth century of the Christian era, when it does appear as a custom already in use, but one not probably introduced till the end of the third century; and the statements of rabbinical writers respecting its pre-Christian, and even Mosian institution, are mere assertions without proof. It probably sprung up thus: the admission of presbyters was originally made by circumcision and sacrifice; but as usual, a lustration preceded the sacrifice, performed, like legal justice generally, by the persons themselves. By and by, however, when sacrifices had ceased, the lustration took the place of the discontinued sacrifice, and at last grew into a sort of initiatory rite, holding with these formally received from without into the Jewish faith such as slaves and foundlings relatively much the same place as with converts to Christianity. This view has been ably vindicated by Schneckenberger in a separate treatise on the subject, and is not generally accepted in. The French scholar would make nothing of what never than the other Jews of the apostolic age to this ultimate use of an initiatory rite by water. For, after a year's submission to their discipline, applicants were allowed to use their waters of purification (Joseph, Henr. ii., 8, 60). Yet even with this was not such a use of water as properly constituted the subject a member of the sect (for he had still to be in training for two years, nor does it appear to have formed anything like a singular and distinguishing act; it was simply an admission of the person to those daily disciplines which they practised as a part of their regular discipline, and marked his entrance on a more complete and rigid circumcismation.

2. In the state of things, therefore, which prevailed up to the gospel era, there appears nothing properly analogous to what meets us at the commencement of that era in John's baptism. This was evidently in the strictest sense an initiatory rite, dispensed by John to those who submitted themselves to his instructions, and entered into his designs dispensed once for all, and forming so characteristic a feature in his mission, that he is represented as coming into all the region about Jordan "preaching the baptism of repentance," to ita. The singularity of this course was among the things which attracted notice and aroused the general expectation respecting him, as divinely commissioned or claiming to originate a new phase of things in the history of God's dealings with men. This came out very distinctly in the question put to John by the emissaries of the Pharisees. "Why baptizest thou then, if thou be not the Christ, nor Elias, nor the prophet C. Jan. 1:23, clearly implying, that if he had been any one of these men in the sense understood by them, they would have found in the circumstance an explanation of his baptistic institution, while nothing less in their view could properly account for it. His baptism, therefore, struck them as a novelty, yet a novelty not unlikely to appear in connection with such missions and movements as were then commonly anticipated. There had been such a prevailing use of water in the institutions of the old covenant, and men's ideas had been so familiarized to it as indicative of a change to the better, that it seemed, in their apprehensions, perfectly natural for one whose mission might form the commencement of a new era in the church to inaugurate the change by a public baptism. They might the more readily judge thus, as the language of prophecy, in pointing to the brighter era of Messiah's times, had occasionally given prominence to the thought of a cleansing by water, for example, in Eze. xxvii. 15, "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you," and Eze. xiii. 9, "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." It is clear even from the brief record of John's ministry preserved in the gospels, that he felt himself commissioned to baptize—not merely to preach the doctrine, but also to institute and dispose the baptism of repentance. The constancy of his practice indicates this, and an expression that occurs in one of his addresses plainly declares it. "He that sent me to baptize with water, the same said unto me," Eze. xiii. 2. But this mission of John to baptize cannot, of course, be separated from his office of preaching; the latter properly went before the other, and found in the baptism its public seal and formal embellishment. The preaching of John was a loud and earnest call to repent, grounded upon the people's condition, on the one side, as far as zone from righteousness, and, on the other, on the near prospect and expectation of the Lord's coming to take cognizance of their state, and resume his kingdom. In what manner the Lord should appear, and what precise form He should give, when he appeared, to the order and constitution of his kingdom, John might very imperfectly comprehend; he had in that respect, like others, to be himself a learner, and to follow the footsteps of Providence as those might successively open the truth to his view. That things did not turn out exactly as he had anticipated, is evident from the message he sent at a subsequent stage to Jesus; but it is not the less clear, from the whole history of his career, that he looked for a manifestation of Godhead, and an organization of the divine kingdom, very different from any mere external display of power, or re-adjustment of political relations. The spirit of John could never have satisfied with such superficial needs and events of mere form. And, accordingly, his preaching was far from merely growing the surface; it was full of moral power and energy, and dealt directly with the heart and conscience. His aim was to get men right with God to get a people formed to genuine repentance on their own part, and, on the part of God, accepted and forgiven, so that they might be ready prepared for his coming. Hence, his baptism, which embodied the aim and result of his preaching, is said to have been "unto repentance," and "unto the remission of sins," Matt. iii. 3. Hence also, as the necessary consequence of such a high moral aim, coupled with his being divinely commissioned to prosecute it, his preaching could not be a mere call from man to repent, nor his baptism a mere administration of water. There was something of the power and authority of God in both—only less, greatly indeed less, than in the baptism to be brought in by Christ. On account of the vast difference between the two, John expresses it by way of contrast his a baptism with water, Christ's a baptism with the Spirit; precisely as the Lord himself said of things under the old dispensation, "I desire mercy and not sacrifice," and
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again under the new, "I am come, not to send peace on the earth, but a sword." Still, the difference is one of degree, not of kind; as John's preaching and baptism were alike of God, they could not be altogether without either the stamp of his authority, or the grace of his Spirit.

If this be clear from the nature of the case, it is rendered still more clear by the relation in which Christ placed himself to the baptism of John. When coming to receive it, he declared submission to the ordinance to be a part of that righteousness which must all be fulfilled by him, Matt. vi. 10; not, therefore, a merely external rite, destined of any proper virtue, but an ordinance of Heaven, that carried, when entered into aright, communion with the Spirit, as well as obedience to the will of the Father. Accordingly, it was precisely at that moment of his history, that the Spirit descended in visible form and plenteous of grace upon the Sixtine; and it is a principle pervading the whole economy of the divine kingdom, that there was nothing absolutely singular in the history of Jesus—that what he found in his fulness and perfection, others may also in measure obtain, and after the manner that he himself did. So that, by means of Christ's experience, John's baptism was proved to be to all who would properly receive it, an ordinance of grace and blessing. And not only so, but Christ himself—as if purposely to show how it stood connected with the grace of God, and what benefits in its own time and place it was fitted to yield—for a season presented the work of John's baptism, as well as of John's preaching. "When he heard that John was cast into prison, he departed into Galilee, and began to say, Repent: for the kingdom of heaven is at hand," Matt. iii. 2. That is, he took up John's word, when John could no longer himself proclaim it, making his own agency, in the first instance, a continuation of John's. And so in regard to baptism; through his disciples he began also to baptize, even before John was cast into prison; and it is recorded that more came to him for baptism than were then coming to John, Jn. iv. 26. But as this appeared to be somewhat misunderstood by some of John's disciples, and proved the occasion of certain disputes, Jesus seems to have discontinued the practice. That he should, however, even for a time have identified his ministry with John's preaching and baptism, was a convincing proof of the close connection between John's agency and his, and also of John's baptism being more than a mere water-ordinance.

3. But all this, whether in connection with John or with Christ, was temporary; it belonged to a transition state, in which the old was gradually passing into the new; and Christian baptism, or baptism as a standing ordinance in the Christian church, belongs to a later period. It did not commence till the personal work of Christ on earth was finished, and had its formal institution when he gave to his disciples the commission, "Go and teach all nations, baptizing them into the name of the Father, of the Son, and of the Holy Ghost." These words, in themselves so simple, have given occasion, in a very remarkable manner, to that tendency to extremes, in which the human mind is ever manifesting its weakness. In one extreme we have the advocates of ritualism virtually ignoring the primary and fundamental element of teaching, of which baptism was here exhibited as the complement, regarding it, at least, as entirely subordinate, and laying the whole stress of a vital connection between the soul and Christ's kingdom on the due administration of an outward ordinance. In the other extreme, we have the advocates of spiritualism insuring the Quakers and various sectarian repudiating the external rite altogether, maintaining that the baptism meant by our Lord was to be nothing different from the internal endowments of the Spirit, and that to keep up water baptism, in any form, is to corrupt the dispensation of the Spirit, by improperly retaining a remnant of Judaism. Both extremes do palpable violence to the original appointment of Christ, and require forced and arbitrary constructions to be put upon it and the collateral passages of Scripture.

That our Lord meant to retain baptism as a formal institution in his kingdom, may be regarded as certain—first of all, from the relation already noticed between his work and John's. The difference here is not, strictly speaking, a contrast, but a progression—a relative superiority in one as compared with the other; on which account, as all was not outward in John's baptism, so neither could all be inward in Christ's. Only, the two distinctive elements did, as it were, change places—the water, which had been the prominent thing in John's, giving way in that respect to the Spirit, though without ceasing to retain its proper place. Substantially, indeed, the same difference exists in regard to the revealed word. Under the old economy, and in the hands of John, this word was spoken, and spoken in suitable adaptation to the state and circumstances of the time; but, from the comparative defect of the Spirit's grace, it was attended with little power—it remained, to a large extent, but a word. In respect, however, to gospel times, the word is itself spoken of as spirit and life, Jn. iii. 6, a light that shines into the soul, and gives there the light of the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 6. But it was folly, on this account, to treat the external word as a thing no longer needed, and to be allowed to fall into disuse. 2. That our Lord should have thrown the baptism into the form of a command, and charged it upon the working of a human agency, is another clear proof of its being designed to form an external institution. If it had stood simply in the bestowal of the Spirit directly imparting spiritual blessing, it could not have been so committed to men's instrumentalities. They are never represented as having power to give the Spirit for saving purposes. When the baptism of the Spirit is spoken of, it is always Christ himself who appears as the administrator, or the Father through him. Even the miraculous gifts, such as speaking with tongues, the mere signs of the Spirit's presence for higher ends, were only communicated in certain cases through the hands of the apostles (but through their alone) in attestation of their divine commission to settle the foundations of the Christian church; it was not their obligation properly to do such things, but rather their distinctive privilege and honour that such things should be done by the Lord through them. And accordingly, the distinction died with themselves (see Apostles). To enjoin the administration of baptism upon the Christian church at large, as a thing that was to go along through all time with the preaching of the gospel, if it were to have been entirely inward, could only have been fitting to miss; and the reason in which the words have been all but universally understood is the manifest proof of their natural import. 3. The practice of the apostles is a further and conclu-
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sive proof of the same. If some of the passages which speak of their connection with the baptism of believers might admit of being explained without the supposition of an external baptism, there are others in which that supposition is impracticable, and in which, if there should have been no water baptism in the Christian church, it is necessary to hold that they cried—cried, not merely as private individuals occasionally falling before temptation, but even in their apocalyptic agency. It was undoubtedly in his capacity and work as an apostle that Peter visited the house of Simon; and if, when he said, "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" Acts 1:6, he acted rashly, and "carried the practices of the law into the domain of the gospel," there is an end of the matter; the very foundations of the Christian church are shaken; the apostles, through whom we chiefly know the mind of Christ, did not in reality know it. This opens the door to rationalism, and how far it may be allowed to proceed can only be ascertained by age. The rather so, as Peter did not stand aloof in this matter from the confessions of having baptized persons at Corinth, and only so far distinguishes between the work of baptizing and preaching, that he regarded the latter as that which he had more especially to mind, i.e., it is doubtless because it was the same which had the foundation of the church, and in a manner carried it in its train. But he does not say a word either there, or anywhere else, against baptism by water as an ordinance in the church of Christ; nothing to indicate that he accounted it at variance with the name of the gospel, and a warrant of baptism. With the proper religion of Judaism, the broadly elements of the old covenant, he dealt in a quite different manner, and strenuously resisted their introduction into the Gentile churches. But an initiatory ordinance of baptism, as we have already shown, was not Judaistic; it had its rise with the dawn of the gospel dispensation; and the grounds relied upon by the spiritualists for the opposite view are without foundation. So that, whether we look to the practice of the apostles, or to the native import of the word of Christ, or to the relation of Christian baptism to what immediately preceded it, we are shut up to the conclusion, that it was from the first meant to be an outward and standing ordinance in the church of Christ.

It is not out of place to urge these considerations here respecting the institution of baptism as a Christian ordinance; for though the view they oppose has never been widely embraced, yet it has its hereditary advocates, and individuals are ever and anon arising from other quarters to propound it afresh; for example, a treatise lately issued in Edinburgh, entitled Christian Baptism Spiritual, not Ritual, by R. Macmurd M.A. (1825). But, undoubtedly, the other extreme is both the more extensively held, and is also, in some respects, the more dangerous in its bearing on the spiritual interests of men. It falls in with the natural tendency of the human mind, in its existing state, to place undue dependence upon the outward in sacred things, and turn religion into a form. On this account, the Old Testament religion itself, with all its ceremonialism, was not ceremonial enough for the people placed under it; and throughout their history, there constantly appears a disposition to treat its ordinances as more outward than they really were, and to make up for what was wanting in the spirit it required, by adding to the number of its formal observances. One need not wonder, therefore, however much it may be regretted, that the predominantly spiritual character of the new dispensation, and the ascendency it seeks to establish for the higher elements of working, should have been found more than many of its professed votaries have been willing to acquire; in, and in particular, that the simple ordinance of baptism into the name of the Father, the Son, and the Holy Ghost, should have been turned into a piece of ritual and mysterious ritualism. This view has no countenance any more than the other in New Testament scripture. The relation of baptism, in the original appointment, to the preaching and belief of the truth, is itself a sufficient testimony against it; for the baptizing is thereby made the accessory of the truth taught and received, not vice versa: "Go and teach, baptizing." He that believeth and is baptized, shall be saved. Ordinarily, there should be both; yet not in the same rank, nor in the same order of necessity. The teaching and believing is a more fundamental thing than the baptizing; there might be salvation without baptism, as in the case of the publican that went up to the cross; but not salvation without believing sufficiently such as are capable of exercising it. Hence, while it is said, "He that believeth and is baptized, shall be saved;" the converse is, "He that believeth not shall be damned." Believing admits within the pale of salvation. For those really, or by profession within, baptism must ordinarily be taken as an accompaniment, being among the means provided to insure the proper result; but the not believing, whether baptism may have been administered or not, leaves those understandings to stand without; the living band is wanting that connects the soul with Christ, and nothing can supply its place.

Such is the teaching of Scripture as connected with the original institution of baptism; and there is nothing in the statements subsequently made of a contrary nature, when the passages are carefully weighed, but much rather to confirm it. It is very explicitly confirmed by what the apostle Paul says of preaching the gospel, as being his special work rather than baptizing; for as an apostle he was his more peculiar calling to lay the foundation of the church in different places; to bring men into living acquaintance and fellowship with Christ; and the exhibition of the gospel is the grand instrument in the hand of the Spirit for effecting this. When it is accomplished, the administration of ordinances, and baptism among the rest, comes as a matter of course. So needful are these for carrying on and completing the work of grace in the soul, so much are they the regular channels of grace to the soul, that salvation is often expressly connected with them. Thus of baptism it is said that it saves, Tit. 3:5; that he that is baptized into Christ has put on Christ, and those that have been buried with him in baptism have also risen with him through faith of the operation of God, Col. 2:12.

But in the same manner, it is said of the crowd that it quickens the dead; that sinners are bought by it to God; that it sanctifies the soul unto obedience, John 1:12, 13; Acts 11:18; and of prayer, that he who asks in the name of Christ, believing, shall receive whatever he may ask. Acts 22:8. In their own place, and in diverse ways, the ordinances are all available as means—efficient means, if rightly employed and believingly handled; but their place is still only instrumental and subordinate; while the direct act of the
soul in resting, through the Spirit, upon Christ, and exercising the graces of faith and love, rank above all ordinances, and are themselves salvation in realized experience.

The Reformed churches generally concur in holding this doctrine of baptism. They regard it, when received in respect to its original institution and doctrinal character, not as the efficient cause of faith and spiritual life, but, like ceremonials, as the sign and seal of those to the believing participant; and that both ways both as from God to the baptized, pleading through the established ordinance in his church all the grace connected with faith and life; and on the part of the baptized, ratifying as by a solemn act of adhesion and surrender of himself to God his belief in the gospel, and obligation to comply with its precepts. But for these ends the virtue of the ordinance hangs, not on the ritual administration as Romishists, and in part also Lutherans, hold, but on the working of God's Spirit, and the exercise of faith in the subjects of the ordinance.

4. The conditions of baptism, or the amount of religious knowledge and state of spiritual attainment required of those who were recognized as proper subjects of the ordinance, are not fully and categorically exhibited in New Testament scripture: they are rather implied in the nature of the ordinance, and left to be inferred from attendant circumstances, than formally and distinctly annointed. From the connection between John's baptism and that of Christ, and the manner in which the one merged into the other, they could not be quite uniform. But even in John's case—founded as his baptism was, on the call to repent, and the necessity of having sin annointed and forgiven, in order to be prepared for the event immediately in prospect of the Lord's coming—it is clear that, from the first, all who honestly approached to the waters of baptism, must have come with a sincere confession of their own sinfulness, of their desire to obtain remission on account of it, and of their belief in the near advent of Messiah. By and by the indubitable which hung around the latter point gave way to more determinate convictions; and even before John quitted the field of his preparatory working, the hope of a coming, had begun to be supplemented by the belief of a present Saviour. But as this Saviour did not appear in the character which men's anticipations had fashioned to themselves, and the faith even of those who attached themselves to his person, or long met with things fitted to make it stagger, the process of active proselytism was wisely suspended for a time, and only when the work of Christ on earth was finished, and the materials were before the world for arriving at a full and intelligent belief regarding him, were applicants for baptism required to make formal confession of their faith in Jesus as the Messiah. Accordingly, after the ascension, this became the more prominent point, both in the apostolic preaching, and in the terms of communion presented to those who through baptism might seek to enter into fellowship with the Christian community. While that, however, was the chief, it was by no means the only point; from the very nature of things it could not stand alone; and so, as sometimes has been said, that nothing more was expected or required at baptism of entrants into the Christian church of apostolic times, than a simple acknowledgment of the Messiaship of Jesus, is palpably to understate the case, and to leave out elements that could not possibly be ignored by the founders of the church. What pains they took to instruct individual applicants, or into what forms they might require confessions of faith and avowals of Christian experience to be thrown, we have no proper means of ascertaining. But there can be no reasonable doubt that the repentance toward God and faith toward the Lord Jesus Christ, which formed the sum of apostolic preaching, was in some form implicitly or expressly demanded of the applicants for baptism. For, in owning the Messiahship of Jesus, they were necessarily understood to own it as taught by the apostles—wherefore, therefore, that this Jesus was the Son of the living God; that through his death and resurrection he had become the Redeemer of a lost world; that he had obtained for as many as believe upon his name remission of sin, the promise of the Holy Spirit to renew their souls after the image of God, the sure hope of eternal life; and that they as sinners accepted of the offer of this Saviour, and resolved to give themselves to his service. The whole tenor of the apostolic teaching, and the occasional notice of the state of doctrinal knowledge, even briefly, indicates that they looked for such a profession of doctrinal belief and Christian practice from those who sought admission into the church; and the cases first of Ananias and Saphira, then of Simon the sorcerer, show that the repentance of sin, and adherence to Jesus for deliverance from its guilt and power, formed essential elements, in their view, of a right preparation for the initiatory ordinance. Such as failed in these respects were treated as unwarranted intruders within the Christian fold; and hence the sincere reception of baptism is regarded by the apostle Peter as necessarily carrying along with it “the answer of a good conscience”—a conscience purged through right views of sin, and faith in the person and work of the Saviour, 1 Pet. iii. 21.

Whether the conditions of Christian baptism in the apostolic age were of such a kind as to necessitate the rebaptizing of those who had submitted to John's baptism, may be left among the points respecting which our information is too partial and defective for an explicit answer. The profession of baptism is regarded by the apostle Peter as necessarily carrying along with it “the answer of a good conscience”—a conscience purged through right views of sin, and faith in the person and work of the Saviour, 1 Pet. iii. 21. The case of those persons, however, can by no means be regarded as a fair specimen of the subjects of John's baptism. For full five and twenty years after the death of Christ they had yet come to no definite views of him, nor had even so much as heard whether there were any Holy Ghost—although John himself expressly made mention of the gift of the Holy Ghost, as what might surely be looked for by all who waited for the consolation of Israel. They seem to have been much in the condition of persons who had yet to learn the principles of the gospel—who had shared, indeed, at an earlier period in the excitement and the hopes raised by the Baptist, and professed themselves to be his disciples—but had afterwards sunk back, and given themselves little or no further concern about the matter. We ought not to judge by such a case of what might have been deemed proper in respect to those who lived amid the scenes of gospel history, and who, after submitting to the baptism of John, and accredited the prospect of an immediately approaching Saviour, had
cordially embraced Jesus as that Saviour, and entered into the hope of his salvation. In that condition were the twelve apostles, the whole hundred and twenty in the upper chamber at Jerusalem, and doubtless many more in different parts of the country, who had passed through substantially the same experience and followed the same course. The faith of such persons had developed, their knowledge had ripened, their views in many respects had become more clear and enlightened; but there had been no radical change in their sentiments; they but acted out the protection they had already made, and entered on the heritage of blessing pledged to them in the baptism they had received; they needed only the internal baptism of the Spirit; and when this came, it is extremely unlikely that they should have been again baptized with water. But between the case of such persons and those mentioned in the Acts, ch.ix., there may have been many of a less marked description either way; and it is not improbable that the mode of treatment as to baptism accordingly differed also. (See also on what is implied in knowing only John's baptisms.)

5. In regard to the mode of administering baptism in apostolic times, whether by immersion only, if by immersion, whether by immersion of the whole body, or more specially of the head, or whether again by acts that might more properly be denominated washing or sprinkling these points, it is well known, have formed the subject of keen discussion, and are likely to do so still. It cannot be supposed that within the limits of a few sentences any fresh light can be shed upon the subject, or even the materials supplied of a comprehensive view of its merits, and a fully informed judgment. Our conviction is, that Christ and his disciples did not seek to bind the church to any precise form, and that the language employed is hence of a somewhat general and variable description. The expression used by the evangelist Matthew is “baptized into water,” or “in the river Jordan,” ch.xi., but St. Luke uses the dative, “baptized with water,” ch.xii.; and neither form of expression is such as to denote, by any sort of necessity, corporal immersion, unless the word baptism did itself involve this idea. So it has often been attempted to be proved, but without success. The case of Judith in the Apocalypse, ch.vii., who is represented as going out every night into the valley of Bethulia and baptizing herself in the camp at the fountain of water, the reference in Strach xxiv. 25 to the case of one being baptized from a dead body, and again defining himself by freshouch of the corps; the mention in He. ix. 10 of “dive baptisms” under the law, are all at variance with the notion of immersion being inseparable from the meaning of the word. For it is incredible that Judith could have been in the habit of practicing proper immersion at a fountain in the open camp; it is certain that cleansing from the defilement contracted by touching a dead body consisted mainly in being sprinkled with water, having in it the ashes of the red heifer; and the purifications under the law, described as “dive baptisms,” had chiefly to do with rinsings, sprinklings, and washings—parts of the body, or of the garments. (See Baptism.) In the gospel history, also, we have the word baptism used method of the Pharisees and of our Lord, in a manner that cannot stand with bodily immersion: the Pharisees when they came from the market did not eat except they baptized themselves, Mar. vii. 4, and a Pharisee wondered on one occasion that our Lord did not baptize himself before dinner, v. 5. In such cases, it is out of the question to think of entire bodily immersions—such were not common among the Jews before meals, or even as a regular custom, except among the Essenes, and it is necessary to adhere to the sense of washing, with the accessory idea of purification or cleansing from legal defilement—washing with a view to a kind of sacred effect. There is, therefore, a certain vagueness and variable use in the principal word, and the manner of its application, as if for the purpose of leaving some room for diversity of mode in the Christian church. Hence the early writers do not translate the word, but simply adopt it. Nor, when one looks to the facts of the case in early times, and thinks of hundreds, or even thousands being baptized at a river side in open day, is it possible to understand how it could have consisted with the general view, not to say common decency, that the rite should have been administered by total immersion. It would be strange indeed if in such a matter so liberty had not been allowed, especially in a religion wherein the ceremonial element holds so secondary place.

It confirms this view, that when reference is made to the symbolic import of the ordinance, respect is usually had to the cleansing property of water, and which is not ordinarily associated with dipping, but rather with washing or with sprinkling of ritual usage is taken into account. Thus, the word addressed by Ananias to Paul was “Arise, and be baptized, and wash away thy sins,” and in Eph. v. 14, 26, it is said, “Christ loved the church, and gave himself for it, that he might sanctify and cleanse it by the washing of water, by the word.” It is also said, “He saved us by the washing of regeneration, and renewing of the Holy Ghost,” v. 22. There can be no doubt that the allusion in these and some other passages is to the water in the ordinance, simply as an element of cleansing; and if pains be taken to keep that idea prominent, the great object of its employment would seem to be served. There are two passages, indeed, in which believers are represented as being baptized with Christ in baptism, Rom. v. 5, Col. ii. 12; and it has often been alleged that this must relate to the act of immersion in the water. But, even in a formal respect the resemblance is far from being close; for death is not naturally associated with a dipping in water; Christ’s burial placed his body not in water, nor in earth, but in a rock, and not by an ordinary act of immersion, but by a horizontal elevation. And then, the image of burying used by the apostle is one only of a variety of figures connected with baptism. In the passage of Romans he introduces that also of planting—“planted in the likeness of his death, and of his resurrection”—and elsewhere of putting off the body of the flesh and putting on Christ, as of persons first unclothing and then dressing anew. It is not, in any of the passages, to the mode of administering baptism that the apostle appears to refer, but to the spiritual reality involved in it—the formal act of surrender to Christ, wherein, by virtue of our spiritual union to him, we have fellowship with him in his death to sin, and in his resurrection to life and glory.

It is scarcely necessary to state, that the symbolic and accompaniments introduced into the administration of the ordinance by the ritualistic tendency of early times—such as three-fold immersion, putting on after baptism of white garments, receiving milk and honey,
exorcism, &c.—and which, of course, have found their cherished resting-place in Rome, have no warrant in Scripture. Most of them are mentioned by Tertullian (De Cor. c. 3) as having already obtained a footing in Africa, and are vindicated by him as proper to be observed, on the ground of traditional usage, though destitute of scriptural authority. Such things, when they came in, did not add to the instructive significance and real efficacy of baptism; they detracted from both by overlaying with ceremony its simple import, and in the minds of the people turning it into a kind of sacred magick.

6. The question of infant, as distinguished from adult baptism, is the only remaining point that fails to be noticed, but it is one that calls for too long-handed inquiry to be taken up here. Undoubtedly, in the great majority of cases it is of the baptism of adults that the records of the New Testament most directly and commonly treat. The command first to teach and then to baptize implies that such were the parties more immediately contemplated, and such the order of nature in the matter. Explicitly baptism being administered to the infants of believers are not to be found; but in such cases as those of Lydia—"she was baptized and her household"—and of the Philippian—"and he was baptized and all his straightway," Acts xvi, do naturally appear to imply an admission of the family as such, and an admission, on the ground of its relationship to the head, to the church by baptism. The one follows so closely upon the other, and seems to stand in such immediate dependence upon it, that there scarcely seems room for separate acts of conversion. Then, the long-established connection between parent and child in a covenant-relationship, and the essential agreement between baptism and circumcision in spiritual import and economical design, come most materially in support of the paedo-baptist argument. But those who wish to study the subject must have recourse to such works as Wall on Infant Baptism, with Dr. Gale’s Reflections; Carson on Baptism; and on the opposite side, Wilson on Infant Baptism, Dr. Wardlaw on Infant Baptism, Hall’s on Infant Baptism, &c.

Baptism is occasionally used in a tropical manner in Scripture. It is so in the simplest manner, or with the nearest approach to its primary meaning, by St. Paul in 1 Cor. x. 2, where he represents the Israelites who left Egypt as having been baptized into Moses in the Red Sea and in the cloud, which then overshadowed and protected them; meaning, that those transactions and events held such the same place, and served much the same design, in respect to their relation to Moses, that baptism now does with believers in their relation to Christ. In the one case as well as the other, there was a divinely appointed method of initiation, which mutually pledged the parties to all that followed. In a still more distinctly tropical manner our Lord uses the word, when he says, “I have a baptism to be baptized with, and how am I straitened till it be accomplished?” Luke xxii, and again to the sons of Zebesee, “Ye can drink of the cup that I drink of, and be baptized with the baptism that I am baptized with?” Mark x. 40. In both cases, the baptism spoken of is plainly a synonym for the sufferings through which our Lord was to pass, and that not as a matter of necessity, but as a matter of choice—with the full consent and willing resignation of his soul. The reference, we conceive, is not use it is very often put to the primary sense of the word baptize, as if Christ meant to present the idea of his going to be plunged into or overwhelmed in a sea of sorrow and affliction; but rather to its secondary or acquired sense of a rite of solemn initiation, just as in the cup connected with it the reference is to the symbolical use made of a drinking cup by the prophets as a symbol of wrath. Through suffering even unto death Christ must consecrate himself to the Father, as the Redeemer of men, thereby at once drinking in their behalf a cup of wrath on account of sin, and sealing his purpose of perfect devotion to their eternal interests. Publicly and formally he did then what in spirit he had done before—thoroughly committed himself to their cause, and to the fulfillment of all the demands of righteousness involved in its successful management.

BAPTISM FOR THE DEAD, or more properly, “those baptized for the dead,” is a peculiar expression used by the apostle Paul in 1 Cor. xv, 29, in the course of his argumentation on the subject of the resurrection. The whole voice of the Gnostics and of the Second Speech of the Old Testament turns to this, “Else, what shall they do who are baptized for the dead?” A great variety of interpretations have been proposed in explanation of this peculiar reference (which may be seen in many of the more recent commentators), but nothing altogether satisfactory can yet be said to have been produced. In several of the interpretations, respect is supposed to have been had to views and practices which were of much later growth than the apostolic age, and which could never, even if they had existed, been referred to in this argumentative manner by the apostle. This holds especially of the notion that the allusion is to the practice of receiving baptism vicariously for friends who had died before the rite had been administered to them—a practice which, as has been justly said, “was never adopted, except by some obscure sects of Gnostics, who seem to have founded their custom on this very passage” (Chrysobene and Howson, ii. 59). The view rather to be adopted is that which was in substance proposed by Chrysostom and Didymus, and which contemplates the baptized as ever coming forward to fill up the vacancies created by the deceased; so that the one rush in, as it were, to supply the place of the other. “The vacancies left in the ranks of the Christian army, when saints and martyrs fall asleep in Jesus, are supplied by fresh recruits, eager to be baptized as they were, and pledged by baptism to fall as they fell, at the post of duty and danger. It is a touching sight which the Lord’s baptized host presents to view, especially in troublous times. Column after column advancing to the breach, as on a forlorn hope, in the storming of Satan’s citadel of worldly pomp and power, is moved down by the ruthless fire of persecution. But ever as one line disappears, a new band of volunteers starts up, candidates for the seal of baptism, even though in their case, as in the case of their predecessors in the deadly strife, the seal of baptism is to be the earnest of the bloody crown of martyrdom” (Cudabish on 1 Cor. xv.). This is well put—only, at the time the apostle wrote, persecution to the extent of martyrdom could hardly be said to have existed; it had as yet taken place in but a few isolated cases. And if the idea is extended, so as to take in the vacancies caused by the ordinary death of believers (as was done, indeed, by the original propounders of the view), then
the baptisms referred to must be those also of an ordinary kind; they constituted the successive developments generally, which were being made to the Christian community, and one is at some length to understand why the apostle should have sought a support to his argument in so common a connection between the living and the dead. Yet while the view is attended with such apparent embarrassments, it seems upon the whole the most worthy of acceptance; and our difficulty in entering into the peculiar aspect in which it presents the baptism of believers, may possibly arise from our inability to realize distinctly the circumstances in the eye of the apostle when he wrote.

BAR [see]. It is a common number of compound names, as is also Bar, which has the same meaning, but, however, prevails in the pure Hebrew names of the Old Testament, and Bar in those of the New, because it is much more in use in the Chaldee and Syriac languages, which greatly altered Hebrew expression in later times.

BARABBAS. A man altered in situation, and guilty of murder, whom Pilate released to the Jews at the time that he delivered Jesus to be crucified. It was his practice, perhaps, it had been also the practice of governors before him, to place the populace who assembled every year at the feast of the passover, by giving a free pardon to any prisoner whom they chose to release. Matt. xxvii. 15-26; Mark vi. 15-20; John xxi. 20, 21.

BARACHEL. [Barach, God.] So ELIJAH.

BARACHAS. So ZACHARIAS.

BARAK [Baal-king], probably the same as Barach, the surname of the Carthaginian Hamilcar—one of the judges who was commissioned by the prophets Deborah and Barak, from barley bread and other grains. The Carthaginian king of Hezoz, in the tribe of Naphtali, to which tribe Barak belonged. He utterly destroyed Jabesh's army, and the king and his general Sisera perished. Yet the chief glory was snatched from Barak by a woman, because his work faith would not let him go to the work unless Deborah would go along with him, Judg. iv. v. vi. xxiv. 29. For the chronology, see the article Judges. He is named as an example of faith, He xii. 32.

BARBARIAN. A word often used by us to denote those who are not of our own nation, and occasionally among ourselves, it meant, among the Greeks, nothing worse than uneducated or uncivilized; and in their self-esteem they applied this term to all nations except themselves; and the Romans associated themselves with the Greeks, as they succeeded to their sovereignty and power of their cultivation. This is its use in the New Testament. All men are either Jews or Gentiles. All Gentiles or heathen nations may sometimes be called Greeks, 106. 22: 23. But taking the term in its strict sense, all other nations are then Barbarians, 103. 11. Barbarians in one place, call it, are distinguished from Scythians; the former, perhaps, being nations subject to the Roman emperor, and Scythians being then a general name for all the wild nations beyond the bounds of the Roman empire.

BAR-JESUS. So Elias.

BAR-JONAS. So Peter.

BARLEY. Of this well-known and widely diffused cereal it is impossible to assign the native country. On the top of turf walls and on thin soils grows a little grass, externally like it, the wall-barley or mouse-barley; but even Lamark would have found it difficult to transmute this Hordeum murinum into any of the cultivated varieties. The same thing may be said of wheat. And joining the two facts together—firstly, that these all-important grains are never found truly wild or native; and, secondly, that it is a process round-about, and far from obvious, by which they are converted into cakes and loaves, we cannot help feeling that it is in a sense peculiarly emblematic that our Father who is in heaven has given us our daily bread. In the world's infancy many things lay to the hand of the new-comer tenant, and with unsophisticated senses, it would not need much instruction to guide him to the use of such fruit as the pineapple or ripe orange. But who gave the hint to the first milkers? Who taught the first bakers? How was it that seemed to any one to rub down into a powder the grains of a coarse grass, and then work this powder with water into paste, and then kindle a fire to bake it into bread? Were not the worshippers of Ceres pointing towards a truth through the darkness of their idolatries? May we not suppose that the use of corn is as ancient as the days when man still unfallen received his lesson direct from God? And when he fell from this blemish, and was driven forth to eat bread in the sweat of his face, may not the cereals have been in many cases allowed to carry him into the house of his pilgrimage this "bread of life?" Palestine was a "land of wheat and barley," Deut. viii. 8; barley was given to horses and domestic animals, Ezek. xvi. 7; but it was also converted into bread for the food of men, Ezek. iv. 12. In the multitude which surrounded the Saviour in the fields near Bethsaida, the only supply forthcoming were "five barley-loaves and two small fishes," Matt. xv. 20. But, if we may take as a criterion the expression, "A measure of wheat for a penny, and three measures of barley for a penny," in verse 6, the relative value of what was threefold greater. There was the same preference for wheat in other lands. Amongst the Romans barley was the bread of horses; and each cavalry-officer was allowed a certain sum by way of barley-money—"barbacterium." It was a punishment to substitute barley for the usual rations of the men. Thus, when some of his cohorts had lost their standards, Quintius Marcellus ordered them to be reduced to barley (Livy, xxvii. 18). The same preference of wheat was manifested itself in almost every country which possessed the wheats, notwithstanding the superior sweetness of barley. One great recommendation of barley is the rapidity with which it ripens. Even in Norway, with the help of the long midsummer sunshine, it is said that sometimes less than two months intervene between reaping and seed-time. The consequence is that in some countries, such as Spain, they are able to preserve two crops in one season. Some of their barley the Jews saved or planted at the time of the autumn rains, October or November, and some as soon as the depth of winter was past, so that the crop was ripe about the time of the passover, or, as we should now say, at Easter. Under date, June 5, in the south of Palestine, Messrs. Bonar and M'Cheyne found "all the operations of harvest going on at the same time. Some were cutting down the barley with a reaping-hook not unlike our own, but all of iron, and longer in the handle and smaller in the hook. Others were gathering what was cut down into sheaves. Many were cleaning, and some were employed in carrying home what had been cut down and gathered. We met four caravans laden laden with
with ripe sheaves; each cameal having bells of a different note suspended from its neck, which sounded cheerfully as they moved slowly on. Perhaps those bells may be a reminant of the "joy in harvest." The barley on the plain was good, but the crop amusingly thin, and the rain was so abundant, that assent and other cattle were feeding on the part of the field that had been newly cut." (Nestoretic, ch. ii.) Amongst a rural population agricultural processes and the different stages of husbandry furnish a natural calendar, and "barley harvest" was a great hard-mark in the year of the Jewish farmers; and when such a man read in the sacred narrative that Saul's seven sons were put to death "in the beginning of barley harvest," and that Hophni watched over their bodies "from the beginning of harvest until water dropped upon them out of heaven," xxii. 19-20—that is, until the commencement of the autumnal rains, the same idea was suggested to him as would be to us were we told that the poor mother kept her weary post from May till September. [n. 11.]

BARNABAS [son of prophecy or of consolation]. It was the surname given by the apostles to a Levite named Joes—or Joseph, as there is good authority for reading—whose family had settled in Cyprus. This surname might be naturally transferred to the son of prophecy, and we know that he was a prophet or inspired teacher in the church, Acts xi. 1. But it is rendered by Luke the "son of consolation," Acts iv. 36; for indeed this was the great object of the spirit of prophecy, to console and support believers with that sure word which is a light to them in this dark world, xxv. 19. That passage in Acts gives evidence that he was a comfort to the church in its trials as well as by his words; for in the difficulties of the infant church he was found among those who had laid and sold it, and laid the price at the apostles' feet, having himself nothing to depend upon but the labour of his own hands, ch. vi. 6. He was honoured by God to have such discerning of spirits and largeness of heart as to acknowledge the persecutor Saul of Tarsus for a brother in the Lord, at a time when no other believer in Jerusalem was willing to confide in the sincerity of his conversion, and he introduced him to the fellowship of the church in that city, Acts xix. 23. He again was honoured to be sent forth from that mother church to Antioch, to superintend the work there, amid the difficult questions which were certain to arise at the time when the Gentiles were being first admitted on equal terms with the Jews to the privileges of the gospel; and there he laboured for a year with great success, assisted by his friend Saul, whom he had searched out on purpose, Acts xxii. 22-25. And it is in reference to his work on that occasion that the testimony is borne in the Word of God, in which there is little of panegyric pronounced over human instruments, "for he was a good man, and full of the Holy Ghost and of faith." The ascertained facts of his subsequent history are almost inseparable from the life of Saul, who is best known to us by the name of Paul the Apostle. They were sent up from Antioch to Jerusalem with contributions for the poor saints there. They came back to Antioch bringing with them Barnabas' sister's son, John, who had the surname of Mark. They were set apart by the express appointment of the Holy Spirit to be missionaries, and they went together on the first of Paul's great journeys. Hence, probably, the name "apostles," namely, of the church; her special delegates, is applied to both of them, Acts xvi. 15; and it is not to be understood as countenancing the idea that Barnabas was reckoned to be on a footing as to office with the twelve, who were the Lord's apostles, and with whom Paul was associated only by an immediate designation from Heaven, Gal. i. 19. Yet Barnabas and Paul were together sent up from the church at Antioch to the church at Jerusalem, and were recognized as the leaders in evangelistic work among the heathen, by the three prominent apostles, at a time when they reckoned it their duty to concentrate their own labours upon the circumference, Gal. ii. 9. [AC.]

When an unhappy difference, in connection with the case of his nephew Mark, separated Barnabas from Paul, as they were on the point of beginning a second journey together, he departed to Cyprus, where he had preached in the course of their earlier mission, Acts xxviii. 23. It is an old tradition that he suffered martyrdom in this his native land; and it is not improbable that he was at least called to his rest at a comparatively early period. For while Paul afterwards wrote of him in such a way as to show that their "sharp contention" was soon forgotten, there is no further account of his labours, and but one allusion to them, vi. 11, iv. 13, while we find his nephew Mark going upon Paul in such a way as he would have been less likely to do so long as Barnabas lived, and had a first claim to his services, iv. 13. There is a striking extant which is called the Epistle of Barnabas, and which many have attributed to him. But its superficial handling of divine truth, and its mistakes about the Jewish history and worship, into which the Levite Barnabas could not have fallen, have led the best critics to reckon it a forgery. [C. C. M. B.]

BARTIMAEUS [son of Thelomar, or, as the word might equally be written, son of Talmai; a name which is found in the Old Testament]. Bartimaeus was one of the twelve apostles, and is commonly reckoned the same as Nathanael, because Matthew, Mark, and Luke mention Bartimaeus, but never Nathanael; while John mentions Nathanael, but never Bartimaeus. In agreement with this, John represents Philip as the intimate friend of Nathanael; and in the lists of the other three evangelists Philip and Bartimaeus are invariably placed together, Matt. x. 3; John i. 44; Acts xiii. 12. In this case we may therefore suppose that from his father the name Bartimaeus was given to Nathanael, as Peter bore the name Bar-jonah, and Joses or Joseph, as others read that of Barnabas. We have nothing special recorded of him except that he was brought with difficulty by Philip to regard Jesus as the promised Saviour, while yet our Lord bore that high testimony to him, "Behold an Israelite indeed, in whom is no guile!" Jn. iv. 43. After the resurrection he was one of the seven to whom our Lord revealed himself at the Lake of Tiberias, xii. 28; and he is there spoken of as belonging to Cana of Galilee. There are traditions of his going to India to preach the gospel, and carrying thither the Gospel of Matthew, written in Hebrew, as also of his suffering martyrdom by crucifixion in Armenia or in Cilicia. But these reports must be received with more or less of doubt; and in fact India is used by ancient writers in a loose way to represent some distant eastern region of which they were very ignorant. [C. M. T.]

BARTIMAEUS [son of Timaeus], the blind beggar who was cured by our Lord as he went out of Jericho, Mark x. 11. The narrative suggests that he was persevering
and unwavering in his faith; and this becomes the more obvious if we connect it with the account in Luke, in such a way as to infer that he had made application first of all as Jesus was entering the city, at the time which must have been a day or two before, Lu. xix. 2. It is not wonderful that these evangelists should single out this remarkable character and pass another unnoticed who was headed along with him, Mt. xvi. 20.

BARUCH [broad; a scribe, and a trusted friend of the prophet Jeremiah. He was the son of Neriah, and grandson of Maaseiah, and therefore was probably a brother of the Jewish nobleman Seraiah, to whom Jeremiah intrusted the reading of his great prophecy against Babylon, Je. xxxii. 19-21. Jeremiah employed Baruch as his secretary to write out his prophecies against the Jews and other nations, and as he was himself shut up in prison to read them in the hearing of the people, ch. xxxix. 2; a task which Baruch again discharged, verse, in very difficult circumstances, for king Jehoiakim cut the roll of the writing to pieces with his penknife, and burned it in the fire; and he also searched for the prophet and his friend to put them to death, but the Lord hid them. One more Baruch was intrusted to use his pen at the dictation of the prophet, to write out a complete set of prophecies, to some considerable extent probably the same as the book of Jeremiah now found in the Bible. For his faithful services, Baruch received a promise from the Lord, that his life should be spared amid all the calamities which were coming on his nation, Je. xxxix. 27. When Jeremiah bought the field which belonged to his uncle at Anathoth, in the year before Jerusalem was destroyed, Baruch was the person to whom he intrusted the papers connected with the transaction, Je. xxv. 31. The latest notice recorded about him is that he was still faithful to the prophet, and shared in the contempt and ill usage heaped upon him by the remnant of Jews who fled into Egypt, Je. xxxix. 26. There is a small book in the Apocrypha ascribed to Baruch, but the evidence of its later composition, and its mistakes, are fatal to its reputation.

[6. x. xii.]

BARZILLAI [bark of one], an aged Gileadite, a man of great wealth, who took a principal part in supplying the wants of king David during all the time of the rebellion of Absalom. The king would gladly have taken him to Jerusalem on his own return, but Barzillai steadily refused, on account of age and infirmity. His son Chimham however was taken instead, 2 S. vii. 2, 8; xix. 18. And other sons seem to have afterwards been taken to court, and to have been all of them recommended particularly to the favour of Solomon by David in his dying instructions, 1 K. ii. 7.

BASHAN [meaning uncertain, perhaps soft rich soil], is the name in Scripture for a singularly rich tract of country lying beyond the Jordan, between Mount Hermon and the land of Gilead. These two regions, Bashan and Gilead, attracted the attention of those tribes that desired to continue the pastoral life to which they and their fathers had been accustomed; Gilead being divided between Reuben and Gad, and Bashan being given to the half tribe of Manasseh, Nu. xxxii. 13. Modern travellers speak with enthusiasm and delight of its pastures, in which oak abounds, worthy to be set alongside of the oaks of Lebanon, Is. xvi. 10; 36. xxii. 16, 2; and of the herds of bulls of Bashan in noble pasture ground, Is. viii. 12; Am. vi. 13; Mic. viii. 13. Bashan had been the kingdom of the Canaanite giant Og, whom Moses destroyed, Nu. xxii. 32; and one district of the country, Argob, had at that time sixty fenced cities, with walls, gates, and bars, besides uncalled towns a great many, De. iv. 43. These were standing or restored in Solomon's days, i.e. c. 970; and to this day there are many points from which the traveler can look and see the remains of more than half that number.

There are difficulties in regard to the geography of Bashan, owing to its situation in a wild and unexplored region, to this hour one of the most dangerous in or around Palestine, and pronounced to be the same in their day by Strabo and Josephus. In the present century a vast impulse was given to discovery by the enterprises of Barak Karsh, who lived among the Arabs as if he were a native, and made his way to many places which had been inaccessible to his predecessors, and who penetrated in this direction as far as Salalah, the extreme eastern limit of Bashan, see Rev. xi. 8, called Salkhah, and to other places in the neighborhood. In the year 1857 an adventurous and successful English traveller, Mr. Cyril G. Graham, passed even further to the east of the Jebel Hamain, across a desert plain, thickly covered with black volcanic stones, hence named El Barakah, that is, "a region covered with black burning stones," and to the Safah. "The Safah is a great natural fortress, thickly covered with huge scattered masses of basalt, the paths through which are tortuous fissures, known only to the wild race who inhabit it. In the interior is a range of volcanic hills, on the cast side of which are several ruined towns and villages. By whom were they built, and when were they inhabited? The desert tribes who have had undisputed possession for at least 2000 years are not given to architecture, and never were. . . . It is questionable whether the way of the Greeks or Romans ever extended so far into the desert, or at least was ever so secure as to give encouragement to the planting of colonies and the building of towns. It would be interesting to know more of the character and style of these ruins, which appear to resemble those structures of a primitive age still found amid the mountains of Bashan," says the Bashah resembles an island rising up out of the flat plain, and the rock of which the whole surface is formed looks like molten metal. Huge fissures and solemn run through it, rendering access to the interior almost impossible. . . . The whole western side is swept by the Harrah, and is indistinguishable; we therefore skirt the eastern side, and in about an hour come upon traces of an ancient road, with stones at regular intervals, inscribed with regular characters resembling the Sinaitic. These continue until we reach the ruins of a town, wholly built of white stones, and thus contrasting strangely with the black strata of the Safah and the adjoining plain. . . . The style of architecture resembles that of the ancient cities in the Hamrain, stone rocks, stone doors, and massive stone walls. No inscriptions have been found, but there are fragments of rude sculptures apparently of a very early age." (Murray's Handbook, by Porter, p. liii, iii. 19.) In another neighboring place Mr. Graham found hundreds of inscriptions, again in character resembling the Sinaitic, and accompanied, as in the Sinai peninsula, with rude figures of camels, deer, asses, tigers, and horsesmen. All this is the province of Bashan, the classical Baskets, or Bashan proper.

Between Damascas and this easternmost region which
is hostile to. 191.

A daughter of Eben the Hitita, who became the wife of Esau, Gen. xxvi. 34. 2. A daughter of Ishmael, who also became a wife of Esau, the third he is said to have taken. Gen. xxvi. 39, xxx. 3. It is only in the last of these two passages that she bears the name of Basemath; in the former she is called Mahalah. All Esau's wives appear to have received new names on being married, probably with the view of becoming more distinctly separated from their kindred; and it would seem that the daughter of Ishmael, and the region in which she is to choose, or obliged to accept, of the maiden name of the daughter of Elon. (See under Ashedoth.) 3. A daughter of Solomon, who became married to one of his officers, 1 Kings. xvi. 15.

BASKETS are often mentioned in the Bible, no less than four or even six words in the Old Testament being so rendered, and three in the New Testament. The commonest word in the Old Testament is selah, a word derived from a root expressing flexibility, and referring no doubt to the materials of which a basket is usually constructed. This word is used of the baskets with bread on the head of Pharaoh's butler, Gen. x. 16, as in our version, "white baskets," and in the margin, "full of holes," renderings not destitute of authority, but now generally given up for "basket of bread," of a basket with the flesh of Gideon's present or offering, Judg. vi. 19, and of a basket with the bread for the meat-offerings brought before the altar at the tabernacle, Ex. xxvii. 2, 3, Nu. xvi. 14, 15. A closely connected form is saballah, a grape-gatherer's basket, Joel. vi. 8. A word which appears entirely different in form, but which Gesenius regards to be distantly connected with selah, is biduth, occurring only in two chapters in Pentateuch; in Deut. xxv. 2, 4, of the basket in which the first-fruits were brought before the Lord; and in Judges xx. 5, 6, in which the two common household stores may have been kept. Another word still, occurring under the two cognate forms of bidut and bidduth is used of the two symbolic baskets of figs which Jerahmeel saw before the temple of the Lord, 2 Sam. x. 5, 7, probably with allusion to the first-fruits in Deut. xxvi. 2; so that the first three words have been all employed in reference to religious services. It is the same word bidut which is used to describe the vessel which carried the heads of Ahaz's sons to John, xxi. 7; and also the vessel given up for "basket of bread" in the Bible, for example in Egypt, Ex. xxvii. 6, translated "pots" in our version, though now commonly identified with the baskets in which clay was carried for bricks. But in both these instances "pots" is a legitimate translation, as this is the common meaning of the word. The last word for basket is clebuth, "a basket of summer fruit," Am. viii. 11; used in the other passage where it occurs for a bird-cage or bird-trap. Gesenius conjectures that it might be a basket with a lid coming down and covering in what it contains, and therefore only needed to be mentioned in the life of our Lord, so that the name Bashan does not appear at all in this portion of Scripture.

The fullest and most accurate account of all geographical matters connected with Bashan must at present be looked for in the Rev. J. L. Porter's Five Years in Bashan. A shorter statement is given by the author himself, in his Travels for Travellers in Social and Political Life, Mr. Graham has given some account of his own discoveries and observations, in the Cambridge Essays for 1842. [c. c. v. 16.]

BASHEMATH, or BASIEMATH. [see Ass. Hoot-Jair.] 1. A daughter of Elon the Hitite, who became the wife of Esau, Gen. xxvi. 34. 2. A daughter of Ishmael, who also became a wife of Esau, the third he is said to have taken. Gen. xxvi. 39, xxx. 3. It is only in the last of these two passages that she bears the name of Basemath; in the former she is called Mahalah. All Esau's wives appear to have received new names on being married, probably with the view of becoming more distinctly separated from their kindred; and it would seem that the daughter of Ishmael, and the region in which she is to choose, or obliged to accept, of the maiden name of the daughter of Elon. (See under Ashedoth.) 3. A daughter of Solomon, who became married to one of his officers, 1 Kings. xvi. 15.

BASTARDS were forbidden to enter the congregation of the Lord to the tenth generation, as Ammonites and Moabites also were, Deut. xxiii. 3. Jephthah, however, was the son of a strange woman, and had been driven out by the legitimate offspring; yet he was called by God to be the judge of his people Israel, Judg. xi. 12. The Lord threatened that a bastard should dwell in Ashedoth at the time that the pride of the
Philistines should be cut off, 2 Kings xvi. But in Deutero-

onomy and Zechariah the word is peculiar, and is

reckoned by some to mean the offspring of an inces-
suous union. The word itself is מָטַח (mattach), and

only occurs in the two passages referred to. It is of

unknown etymology, and both Jewish and Christian

interpreters differ in regard to its precise meaning. It

is certain, however, that the rabbinical authorities, in
canonical as well as recent times, understand it not of

persons simply born out of wedlock, but of the off-
spring of incestuous connections or matrimonial alli-
ances that were forbidden as altogether improper.

It does not appear that bastards, in the ordinary sense,

were regarded as the proper subjects of the prohibition

in De. xxiii. 3, as appears from the cases alone of

Jephthah and Ananias (see under both); and the modern

Jews are of opinion that they might be admitted even to

the priesthood. They had, however, no claim to a share

in the patrimonial inheritance, or to the proper prin-

cipal standing and treatment of children of the family.

And this is what is referred to in De. vii. 7, where a con-
test is drawn between the treatment which God's true

children in fact receive, as compared with that given to

such as are not so related to him, by means of an allu-
sion to the difference between bastards and sons.

The meaning is, that as the rights, the privileges, the hopes

of sons, so also the training and discipline proper to

such, belong to the one class, but not to the other.

BAT. (םָטַח,Mattath). "The darkness-bird." Many

species of this tribe (Cerithoperna) are found in West-

era Asia, as in all warm countries, but the forms do

differ not from those of Europe. In the Mosaic law

it was prescribed as unclean, and was ranked among

birds, but closing up the series, Lev. xi. 19-21, in each

passage introducing the winged insects. Zoolo-

gically, however, as is hardly necessary to observe, the

bat is a true quadruped, distinguished from others of

their class by an enormous conglomeration of the bones

of the arm and fingers, and by a membrane stretched

over them, and extending to the hind limbs; by which

modification the animal is able to exert a power of

flight and continued flight.

Col. H. Smith elaborately argues (Kitto's Bib. Dict., 2d ed.)

that some of the great frugivorous bats (Pteropod) must

be alluded to in the prohibition; on the ground that

the flesh of the insectivorous species would offer no

temptation to be used as food, while "the fact [of the

prohibition] evidently shows that there were at the

time men or tribes abonde animals clasped with bats."

We do not think, however, that any such allusion is at

evii. The distinction of "clean" and "unclean"

had reference not merely to food, but to sacrifice, and
to ceremonial defilement from contact, Lev. xi. and other

creatures, as little tempting as the insectivorous bats,

are certainly prohibited, as the mouse, the lizard, and

the mole. It is however fatal to the suggestion of this

learned zoologist, that none of the frugivorous bats are

natives of Western Asia or North Africa, while the

small insectivorous species are abundant in those coun-

dies.

The habit of this order of animals is to dwell in dark

and desolate places by day. Caverns, old hollow trees,

and ruined towers, and similar places, are chiefly sought

by them; the qualifications of their diurnal resort being

that it should be dark, secluded, and quiet, sufficiently

remoy to allow them to fly to and from their resting-

place; and furnished with projections or roughnesses,

from which they may freely suspend themselves. In

such gloomy retreats they may almost with certainty

be found associating in considerable numbers, hanging

head downward, with folded wings, from some pro-

jection of the roof, to which they cling by means of the

sharp curved claws of their hind feet.

Allusion to this habit is found in Ex. xii. 20, where the

terrible story of the "day of the Lord," the period of

the manifestation of the Lord Jesus, is described as

producing, among other effects, the destruction of

bats. The terrible bolide shall cast away the idols

in which they have trusted to the most obscure and ob-
scure retreats (see Moab), while they themselves seek

a vain protection in the cliffs of the rocks from the

wrath of the Lamb, Rev. xvi. 11. The whole of these two

passages may be usefully read, and compared together,

as showing in what light much that is now highly

valued as enhancing the glory of man— the high towers,

and the fenced walls, the ships of Tarshish, and the

pleasant pictures will appear in that day when the

glory of the Lord shall be revealed, and all flesh shall

see it together, Isa. xxvii. 8.

BATH. BATHING. It is certain that baths of the

kind in use throughout Syria at present, as also

among the Greeks and Romans in the West, and the

Persians in the East, were common in Palestine at the
time of the Hebrews, and afterwards; the testimony

of Josephus, and the monumental evidence in ruin-ness,
enough to prevent any doubts upon this subject.

But there is certainly no proof in Scripture that these

luxurious and costly indulgences existed among the

ancient Israelites; neither has valid proof from other

sources ever been produced. Manifestly, it ought not to be inferred from the existence of the practice

among the Egyptians, most of whom lived within

easy reach of the Nile; whereas, if we except the

Jordan, there is scarcely a running stream in Pale-

stine proper which would afford facilities for such bath-
in during summer, the season in which it was to be

chiefly desired. Certainly the verb יָבָשֶׁת (yavesh),

which is in our version rendered "bathe," is equally

rendered "wash," and it would be difficult to show that

immersion is an idea proper to the word. On

the contrary, the only proper meaning which Gesenius

assigns to it is that of washing, whether applied to the

human body, both as a whole, and in reference to its

principal parts for washing, the hands, feet, and face,
or whether to the parts of a sacrifice; and he says, in

Arabic the verb means to wash either the body or clothes,
also to pour wine violently, that is, according to him, to

be bathed in perspiration. There are passages, too, in

which the idea of immersion seems to be positively ex-
cluded, as at Ex. xxv. 19, of the laver with water put

into it, "Aaron and his sons shall wash their hands
and their feet thereat." literally "therefrom." Cx. v. 12, "His eyes are washed with milk," also 1 Ki. xxii. 35, when translated in the only way the original permits, "And he poured a stream of water on the chariots, at the pool of Samaria, and the dogs licked up his blood," three contemporaneous actions strikingly evoking to the degradation to which Providence subjected the remains of Ahaziah; but surely even the harlots would be prevented from immersing themselves there, both from their feelings and by public authority. Moreover, the word robas, to bathe or wash the body, and odor (222), to wash clothes, which are kept apart in their literal meaning, are used without distinction in the metaphorical application to sin; and this point to cleansing as the true force of both verbs.

It is important to bear in mind that bathing in the ordinary sense had no place in the religious ordinances of the old covenant. In certain cases of superficial defilement, it is possible that the immersion of the body in a bath might have satisfied the demands of the lawgiver; but it could not have done so in the great mass of cases: the more active form of washing was required, in order to symbolize with greater distinctness the idea of religious purification. The only other action with water sanctioned in the law for purification was that of sprinkling.

BATH, a measure for liquids among the Hebrews, equal to about 7 gallons English. (See Weights and Measures.)

BATHSHEBA (daughter of an oath, or daughter of sins), the wife of Uriah, one of David's officers, with whom the king committed adultery, and whom he married after he had treacherously procured her husband's death, 2 Sa. xi. Besides other children, she bore Solomon to David, and, according to the Jewish writers, his powers of mind had much to do with the development of her son's wisdom. Certainly we find in his mind her vigorous understanding, her kindness of heart, and her influence over both David and Solomon, 1 Ki. i. 28, 3:4. In Samuel she is named Bathsheba, the daughter of Eliam, perhaps that mighty man of David's army who was son of Ahithophel, 2 Sa. xxiii. 34; in 1 Ch. iii. 5, by a slight variety of pronunciation, she is called Bathshua, the daughter of Ammiel; and she is there said to have borne three other sons to David.

BATTERING-RAM. This was a well-known instrument of ancient warfare, a long heavy mass of wood, often with a metal head, swung backward and forward, so as to make a breach in the wall of a besieged town. The name in Greek and Latin is the same as that of a living ram, obviously on account of the resemblance of its work to the batting of a ram; and this seems the simplest meaning of the Hebrew word for a ram, as it is used in Eze. iv. 2; xxi. 22. Yet some good authorities have hesitated; and in this latter verse, where the word occurs twice, the first time "battering-rams" is put only in the margin by our translators. Possibly, by what our translators have rendered "engines of war," Eze. xxvi. 9, the same instrument is specially intended; the exact rendering might be given "the stroke of that which is right opposite." BATTLE. See House.

BAY-TREE. In Ps. xxxvii. 35, a prosperous well-liking is compared to a flourishing crench (2739). The radical significance, "to rise," "to spring up," as a plant, might apply to almost any tree, more especially to one indigenous and growing vigorously in its native soil; which would be a very good emblem of a wealthy chief or freeholder, dwelling among his own people, and casting his shadow over his ancestral acres; and we doubt if we are justified in making it more definite. Accordingly, Horsley renders it "a tree flourishing in its native soil," Mason Good "a vigorous tree," and most of the Jewish commentators make it "a native tree," as opposed to one that has been transplanted. However, the Septuagint and Vulgate have translated it "cedar," and most of the modern European versions make it the "crowned" or "bay." Thus, too, Sir Philip Sidney:—

"Like lowell fresh himself out-spreading," and Arthur Jonson:—

"Ut viret in pingui laureae amanam sola." Bishop Mant combines the "cedar" of the Septuagint with the "native tree" of the rabbis:—

"Quae in an, in pomt de poer." Watch him length the imposon spread;
So I've seen the cedar tower;
Proudly from its native bed.
Very nor will the reader grudge the following quotation from Racine. It gives the sudden turn of the original very happily, and French poetry contains no better stanza:

"J'ai vu l'arbre nobles sur la terre;
Daudul en cedre, il edait dans les vents;
Son front autrefois;
Il semblait a son ore gouverner le tennere;
Pondait aux peeks ses cromos vaillance,
Je n'ai fait que passer, il n'etait deja plus."

As the bay sufficiently answers the purpose of the text, some, like Sir Thomas Browne, notwithstanding the slightness of its claims, will be unwilling to exclude that noble plant from the honour of having its name in Scripture. With the appearance of the common bay (Laurus nobilis) everywhere familiar; and from the use of its evergreen branches in crowning Roman conquerors, it has acquired a kind of heroism associations. These, however, it could hardly convey to Hebrew minds, as it was not used for the victor's garland in Palestine. There was nothing to prevent it from growing in Judea, as it is a native of both Northern Africa and Southern Europe, and it still flourishes at Antioch.

BDELLIUM (Gk, βδηλης), the term employed in the ancient Greek and Latin translations, and adopted generally in the modern, for the Heb. bedulath (2739). It occurs only twice in Scripture: first, as a precious commodity of some sort furnished by the land of Havilah, Ex. ii. 11, and afterwards as an object with which, in respect to colour, to compare the manna of the desert, Nu. xii. 7. The ancients applied the name to the gum of a tree which grew in Arabia, as well as India and Babylonia, nearly the colour of frankincense, whitish and pulvulent. The chief objection to this view is, that it is not such a precious natural production as that one might expect it to be noticed among the peculiar treasures of Havilah; where also its appearance among gold and precious stones looks somewhat strange. Bochart (Hier. ii, 67-683) held it to signify pearls, and has supported his view, as usual, by a great profusion of learning. Gesenius, and the best authori-
ties of recent times, are disposed to concur in the same view.

BEAN. Amongst the supplies which Faraillah sent to David and his attendants in their flight from Absalom were "beans," and they were also an ingredient in the bread which Ezekiel was directed to prepare previous to his representative siege of Jerusalem, 2Sam.xvii.25, 2K.xv.9. From the Hebrew שֶׁבֶן, pol, or phol, we have our English pulse, as the Romans had their pudes or bean-pottage. Beans were extensively cultivated in the East, as they still are; and although not so prized for food as some of the cereals, their nutritive qualities were well known to the ancients, and they were largely employed in feeding slaves and the poorer people, as well as horses. Nor was our common bean (Phaseolus vulgaris) the only legume with which the Jews were acquainted. They had lentils, and vetches, and peace or "parched pulse," under which words the reader will find further information. [4, 51.]

BEAR. 2Sam., and 2K., doth. No doubt exists about the identity of this animal, which still bears its ancient Hebrew name in the dialect of Western Asia. The genus is well known as containing the largest, strongest, and most formidable carnivorous quadrupeds of Europe; but the species mentioned in the sacred Scriptures is one peculiar to the mountains-parts of Palestine and Syria, and has only recently come under the recognition of naturalists. A specimen killed by Ehrenreich and Herpich, in Lebanon, afforded the first opportunity of determining this ancient renown animal, and they, finding it undescribed, named it Ursus Syriacus. It is about as large as the brown bear of Europe, but is lower on the legs, proportionately higher at the withers, furnished with a conspicuous tail, and a high mane of stiff hair between the shoulders. Its colour is a yellowish-white, sometimes deepening to buff, and occasionally clouded with light and dark tints. As it is a species that has been well described, we shall not here dwell upon the subject.

Besides the notices that occur in Scripture, we have evidence of the existence of bears in Syria from early times. In an ancient Egyptian painting representing a scene brought to Theochares III., the bearers, a fair-haired, bearded man clad in long garments, and white gloves, bring among many other articles a living bear, which, by its form and colour belongs to the present species. Many of the adjacents of this scene indicate the people to be Phoenicians.

A procession much like this occurred in Egypt long after, in the reign of Ptolemy Philopator, where "a single white bear" made a prominent figure.1 And Prosper Alpinus speaks of white bears as existing in Arabia2 and Egypt.3

In the middle ages the crusaders occasionally fell in with the Syrian bear, and gave testimony to its ferocity. Godfrey of Bouillon, during the siege of Antioch, was riding in a neighboring forest, when he saw a peasant carrying a load of wood, flecing from an enraged bear. The king gallantly spurred to the rescue, and the animal turning upon him, he was unhorsed by its furious assault on his steel, and fought on foot. After a severe struggle, in which he was dangerously wounded, he barred his sword to the hilt in his savage foe, and killed him.4

The value of this story is the confirmation it affords of the ancient reputation of this beast for power and ferocity. The allusions to it in the sacred writers constantly represent it as little inferior to the lion in savage violence, with which animal it is frequently associated in historical narrative, 1Sam.xviii.3, and in poetical imagery, Ps.cxxxviii.13, Ec.xxxiii.7, Am.vii.4. The ferocity of this powerful brute was the divine instrument in the punishment of forty-two youths, who blasphemously mocked the mission of Elisha, 2K.x.21. This ferocity is manifested with peculiar intensity by the female, either in defence of her cubs, or in revenge for the loss of them, 2K.xvii.13, 16; Ps.xvii.29, a fact illustrated by many well-known modern narratives of other species, particularly the Polar bear, to which the Syrian species exhibits a close affinity. [5, 10, 41.]

BEARD. The Egyptians shaved very carefully, although they were accustomed to wear false beards: hence Joseph shaves before going into Pharaoh's presence, Gen.xli.10. But the nations of Western Asia to this day wear the beard long, and reckon this not merely an ornament, but an essential to manly character. There is abundant evidence in Scripture that this was also the custom among the Israelites. Not to trim it carefully and often was a proof of deep distress, as in the instance of Mephibosheth during the rebellion of Absalom, 2Sam.xvii.21. Still more severe grief, especially on occasion of the death of near relations, was expressed by cutting off the beard, which an Arab or Turk at the present day will do without the slightest hint of the strongest motives, Ex.xi.26, Deut.xiv.27; and this was also done by the worshippers of God in deep distress, Ex.xi.5, Jer.xii.5. Ezekiel was commanded to shave off his hair and his beard, as a mark of the deep degradation to which Jerusalem was about to be exposed, Ezek.x.v.1-3; with which compare the metaphorical use of shaving in a prediction of the Assyrians coming against the people of God, Is.xvii.25. And David's ambassadors to the king of the Ammonites had the half of their beards shaved off, which was reckoned an insult of so gross a kind that it kept them for a time from their master's presence, and gave occasion to a bloody war, 2Sam.xv.19-24; and the endurance of a similar insolency is attributed to Christ by the prophet, Is.xvi.6. Even to touch the beard was reckoned a liberty too great to be taken except by the nearest friends; hence we may estimate how abominable the treachery of Joab was, as we read that he took

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2 Araba (see Plin. v. 24) was considered by the Greeks to include the highlands of Mesopotamia.
AnCss his cousin by the hand, to kiss him or, as others equally well translate, to kiss 6, when immediately he struck him dead, 29. A. 8. In certain cases of suspected leprosy shaving was enjoined; also at the purification of the lpher, 8. xi. 20; 25. 3. The people were forbidden to round the corners of their heads or near the corners of their beards, i.e. xi. 24; thus distinguishing themselves from the Egyptians, who shaved all the hair away; and from certain of their Arab neighbours, who are said to have trimmed their beards in the very manner that is here forbidden, in order to dedicate themselves to one of their idol deities. This custom is pointed at in De. ix. 28, and other passages, where the marginal rendering, "all having the corners polled," is to be preferred to that of the T. [R.C.M.D.]

BEAST. There are two principal Hebrew words, of which this is the rendering—בּהֶל, and בּהֶל. Of these the latter, with its Chaldean representative בּהֶל, is the more comprehensive, seemingly including everything that possesses animal life. It therefore corresponds to the Greek ζῷον, living creature, in its widest application. It is sometimes, however, used in a more restricted sense, as in Ge. 11. 23; xi. 13, 21-23, as distinguishing certain kinds of animals from behelam, which is there rendered "cattle.

Perhaps we might say that this latter-sense indicates a binary division of quadrupeds, corresponding to that of Linnaeus—the behelam representing the Ungulata or hoofed quadrupeds (of which הָלֶא, behel, occurring in only four passages, is a synonym), and the hal standing for the numerous clawed races—the Ungulatea. Linnaeus's third subdivision, the Matarca, including the whales and similar animals, were, as might have been expected, ranged with the fishes.

Taking into view the whole animal creation, exclusive of man, who is treated of in the Holy Scripture under a very different aspect from that of his zoological position, the first and most obvious distinction seems to have been founded on the localities frequented by animals, "the beast of the earth, the fowl of the air, and the fish of the sea" separating, however, from the first, "the creeping thing:" this we find in the Mosaic account of the creation. In the sacred narrative of the deluge, the same arrangement is adopted as regards terrestrial and aerial animals; and beasts are further divided into clean and unclean. But indications of a much more elaborate division appear in the book of Leviticus, ch. 11; and in the parallel passage in Douteronomy, ch. 14; which we notice the more readily, because it is by far the earliest attempt at that orderly arrangement which we usually designate system, and because it seems to have been generally neglected by those who have written the history of zoology. The principal orders of animals are very clearly distinguished, "Whatsoever parteth the hoof, and is cloven-footed, and cheweth the cud among the beasts," i.e. xiii. 5, indicates, of course, the Ruminantia of modern science; "the coney" and "the hare," ver. 4, may be considered as typical of the Rodentia, and "the swine," ver. 7, of the Pachydermata; while "whatsoever goeth upon his paws, among all manner of beasts that go on all four," ver. 2, seems to point out clearly enough the Carnivora. Then, among aerial animals, we have somewhat less distinctly the Raptoria, Insectores, Nata-bus, and Grallaturos, associated, however, with the bat; of all of which, being prohibited, leave the gallinaceous order separated as clean, ver. 13. The "fowls that creep, going upon all four," ver. 22, and the "flying creeping things," ver. 23, are not unaptly descriptive of winged insects, among which the salutary Orthoptera are graphically noted as these creeping things "which have legs above their feet, to leap withal upon the earth," ver. 23. The aquatic tribes are distinguished into "such as have fins and scales in the waters," ver. 25, the true Fishes, and "all that have not fins and scales," ver. 26, perhaps meaning the Amphibia or the Cetacea. Besides these, there is a heterogeneous assemblage of creatures denominated, "creeping things," ver. 29, of which small size seems to be the only common character, including (at least, in our translation) "the weasel, the mouse, and the tortoise after his kind, and the ferret, and the chameleon, and the lizard, and the scaly, and the mole." In order to estimate the value of this arrangement, we must bear in mind that the object of the sacred writer was not at all a systematic distribution of the animal kingdom, which is only casually introduced for the purpose of instituting a ceremonial permission or prohibition of certain sorts of animal food; that the animals noticed are only those of a very limited district; and, out of these, none but such as might offer any temptation to be used as food; and that the incoherencies and anomalies would probably be much diminished, could we with certainty know the species in every case intended by the sacred historian.

[F. H. G.]

BEAST, in a figurative or symbolical sense, is frequently employed in Scripture, and always unless where there is a misrepresentation of reference to the general and grovelling, or creeping things, which properly belong to the beast creation. Thus, the psalmist speaks of himself as being "like a beast before God," while giving way to merely outward and fleshly considerations, Ps. lxxvii. 22, and of the savage multitude at Ephesus, who stormed and raged for St. Paul's life, he says "he had fought with beasts at Ephesus," 1 Cor. x. 22. So, in many other passages, Job xiii. 5; Ps. xiv. 12; xviii. 26; Jer. xii. 23. In the Apocalypse there is what is called emphatically the BEAST, by which is obviously meant a worldly power—or rather an ideal representation of the power of the world as a whole, in its sensually lawless, God-opposing character, exhibiting itself in the treatment given by the several kingdoms of the world to the cause and people of Christ, Rev. xiii. 1-8; xiv. 11-13; xv. 19. This image, like several others in the same book, is taken from the vision of Daniel, in which the successive worldly monarchies which were to arise, and were, one after another, to acquire a sort of worldwide dominion, are represented by so many wild beasts ascending out of a tempestuous sea—that is, so many selfish, fierce, tyrannical, godless existences tossed up by the tumultuous elements of a troubled world—while the properly divine kingdom, the only one which had a right to exist, and which should ultimately prove the one universal and everlasting kingdom, was imaged by one like a son of man—godlike, reasonable, humanizing, blessed, Dan. vii. It is the same contrast between the beastly and the divine-human which, with certain modifications, and with much more of detail, is ex-
BEDCHAMBERS, also garden outdoor. 1. The second son of Benjamin, according to the genealogy of Benjamin's house in Gen. xvi. 21 and in 1 Chr. vii. 6. In the former list, however, he appears as the second of ten sons, while in the latter he is one of only three. In a still further list, Gen. xi. 17, the sons of Benjamin are given as five in all, but Becher is not named as one of them: nor are the others the same as in the original list of Genesis, excepting Ish and Ashed. It is singular also, as regards Becher, that in the enumeration of the families of Benjamin in the wilderness, that of Becher does not occur. See v. xxii. These strange diversities probably arose from the different objects with which the respective genealogies were drawn up—some having respect chiefly to the immediate offspring of Benjamin, others to the distinct families that grew out of these, which might again admit of certain modifications at successive stages in the history of the tribe, from the remarkable transition that thearent memoir. The dreadful calamity that befell the tribe, through its own perverseness, as recorded in the concluding chapters of Judges, must alone have produced a great disorganization in its family arrangements—some, perhaps, entirely losing their distinctive position, and others coming in their place.

2. Becher. A son of Ephraim, according to Nu. xxxv. 35, who, however, is called Bered in 1 Chr. vii. 29. It is possible that this is the same person as the preceding, for, as the family of Ephraim at an early period suffered severely in a conflict with the men of Gath, 1 Chr. xi. 3, some have thought that Becher, the son of Benjamin, married into his family, and henceforth was reckoned as of the tribe of Ephraim. If this were so, it would explain the appearance of a family of Becherites or Bachites among the descendants of Ephraim in the wilderness, Nu. xxxv. 33, and the non-appearance of such in Benjamin.

BEDAN is named among the judges who delivered Israel, in the speech of Samson on retiring from his active labours, 1 Sam. xiv. 19; no such name, however, is given in the book of Judges. It is by the Chaldee paraphrase translated "the son of Dan," having been by him applied to Samson, who belonged to that tribe. Some suppose him to be Jair, the Gidilite judge, thus distinguished from the elder Jair, for Bedan was a name in eastern Manassah. Others take it to be a mistaken reading for Barak, as the letters כד and כא may easily be mistaken in Hebrew; and this is the way in which the name has been read by the Greek and Syriac translators, the authors of two ancient and much esteemed versions. A much simpler conjecture of Bewley and Gesenius is, that Bedan may be a variety of pronunciation for Abelon, by dropping the first letter, as the interchange of the long vowels כא and כא is common, and presents no difficulty.

BEDS in Palestine, among the ancient Jews, were probably much as they are now, of two kinds, the fixed and the movable. We read at times of a special bed-chamber, which was no doubt in the innermost part of the house, where the women slept: such might be Pharaoth's into which the frogs were to penetrate, Ex. xi. 20; and that of the king of Syria, in which nothing could be secret from Elisha, 2 Ki. iii. 11, compare Ex. x. 29. We read also of a bed-chamber in which the young king Josiah was hidden from the usurper Athaliah, 2 Ki. ii. 20, but the correct translation there is, "the chamber of the beds," a store-room into which beds and bedding were carried during the day-time when they were not in use, as is now pretty generally understood. The chief sleeping place, however, was usually the large room of the house, with a raised platform at one end of the room, or on two or three sides of it, this being occasionally covered with a cushion, somewhat in the style of that of aut. 112. In such a room the master of the house and his family might all sleep together, as in the parable, "my children are now with me in bed," Luke vii. 7. The movable bedstead, like our own to some extent, might be made of various materials. The giant Og had his bedstead of iron, De. iii. 11, perhaps to suggest the idea that nothing less strong would be sufficient to bear his weight, as would doubtless have been true of one made of palm sticks, such as are common at the present day. At a later period, when luxury began to creep in, the prophet Amos mentions beds of ivory, Am. i. 6. Both the fixed and the movable beds may have been used for couches or sofas during the day, Ex. xiii. viii. 3, 4, 5.

There are four or five common words in the Old Testament, which are all translated "bed." Two of these, מתנה and מקבץ, are most used, and are of quite general import, indicating simply, by their etymology, places for lying; and hence were applied to couches or
seats at an entertainment, and also to the bier on which a dead body is carried to the grave, and to the hair in which it rests at last. 2 Sa. iii. 31; 2Ch. xiii. 11. Another word, "roo," used in Am. vi. 4; Song i. 16, &c., from the context and from the derivation, suggests the notion of a

BEE (בֶּן, "son of the honey," the most celebrated of all insects, both on account of its wonderful instincts, and its ministering to human sustenance and convenience by the production of honey and wax. The direct mention of it in the Sacred Scripture rather refers to its power of inflicting injury with its poisonous sting. The bee belongs to the order Hymenoptera among insects, which is characterized by the possession of two pairs of transparent wings, which are neither clothed with scales nor netted; and a sheathed ovipositor, which in many cases (in the bee among others) is acutely pointed, and communicates with a bladder, into which is secreted a highly irritant poison.

The invincibility of these little insects, the boldness which prompts them to attack any enemy, however superior in size and power to themselves, and the pernicious with which they pursue the object of their anger, are alluded to in Holy Scripture. Moses, reminding the Israelites of their powerlessness before their enemies, when faithless and disobedient, tells them, Deut. i. 11, that the Amorites had chased them as bees do. Again, in Ps. civ. vii., the psalmist compares the numerous and virulent enemies that surrounded him to these angry insects—"they compassed me about like bees." Once more, this insect, by its numerous swarms, its habit of rifling every flower, and its formidable weapon of offence, was no unworthy emblem of the threatened invasion of Assyria: "The Lord shall kiss... for the bee that is in the land of Assyria," Is. xi. 19, 20.

These allusions are well borne out by profane writers and modern observers. Pinay tells us that in some parts of Crete, the bees were so annoying that the inhabitants were obliged to forsake their homes. And some parts of Scythia are described by Pliny as having been uninhabitable, on account of the numerous swarms of bees that infested them. Mungo Park, while traveling in Africa, proved the prowess of these minute but formidable foes. Some of his people having met with a populous hive, imprudently attempted to plunder it of its honey. The swarm rushed out in fury, and attacked the company so vigorously, that man and beast fled in all directions. The horses were never recovered, and several of the asses were so severely stung that they died the next day. (Tours, ii. 37.)

Scriptural references to honey are much more numerous than those to the bee. In one remarkable passage, indeed, Ex. xiv., we find both. Samuel having slain a young lion—a lion in the full vigour of youthful strength—found, on returning to the spot, a swarm of bees and a comb of honey in the cavity of the dried
BEE

cause, or perhaps in the skeleton—in either case, the sun and wind having so effectually dried up the organic matter as to deprive of all smell—so that he obtained refreshment for himself and for his kindred out of the spoiled spoiler. Of this incident he made aibble, which, blessed be God, we can read, though the Philistines could not. We know how the Mighty One, of whom Samson was a prototype, spoiled the "strong man armed," met the "ravens him" in his pride and power, "and destroyed him that had the power of death."

We well know how from that victory He obtained glory and joy for Himself and everlasting glory and joy for also, whom, though we had no part in the peril of the conflict, He calls to share in the spoils of the compact.

The abundance of honey in Palestine was prominently noticed in descriptions of the superior advantages of the land over those of Egypt. Its scarcity in the latter may be inferred from the fact that bread thought "a little honey," worth sending as an item in the present which was to consolidate the men that spoke roughly, as we can see. On the other hand, a man is repeatedly spoken of as "a land flowing with milk and honey," etc., in Is. It would seem that, in general at least, this honey was the produce of wild bees, as, xxii. 18, sometimes deposited in holes of the rocks, etc. xxiv. 13, xxv. 16, sometimes in the cavities of hollow trees, etc., and as is still common in warm countries, as the writer knows from experience, John the Baptist, in the wilderness of Judah, was sustained by the abundance of this supply—"His meat was locusts and wild honey," Matt. 3. Another substance, however, the produce of certain bees, has also been understood by the term there, for which see HONEYWELL, above.

Honey formed an important part of the diet of the western Asiatics, probably being consumed quite as freely as sugar is with us. Reported notices afford to this: it was included in the supplies afforded by Ezechiel and others to David on his expedition from Jerusalem in the revolt of Absalom, 2 Sam. xvii; and in the present sent by Jeroboam to Achish, 2 Ki. xix; and in the provisions stored up by the men spared from the massacre of Ishmael, the son of Nethaniah, etc., and in the food which Jerusalem is described as habitually eating in Deborah's song. Underlining this, according to the Koever, and it was to form a prominent part of the sustenance of the virgin's Son, Is. xiv; as it did of every one left in Israel during the Babylonish captivity, ver. 27.

In several of these passages honey is associated with bitter, by which latter we are to understand either cream, or bitter newly churned in that mild and semi-sweet state in which it, in hot climates at least, it can scarcely be distinguished from cream. Fluidity is a prominent idea in many of these allusions, which will better agree with our notions of cream than of battery. wild honey is frequently almost as liquid as water. That the mixture of honey and bitter more cream, which would be far too luxury for a western palate, is still eaten in Palestine, we have the testimony of modern travelers. D'Avoine's says of the Arabs that "one of their chief breakfasts is cream or fresh butter mixed in a mess of honey; these do not seem to suit very well together; but experience teaches that this is no bad mixture, nor disagreeable in its taste, if one be very little accustomed to it." (Mémoire, lii. 290.) More recently Captains Bigg and Mangels speak of the same custom:

"They savors some honey and butter together, with hot dip in it. Xarzah desiring one of his men to mix the two ingredients for us, as we were awkward at it. The Arabs having stirred the mixture up well with his fingers, showed his dexterity at consuming as well as mixing, and recompensed himself for his trouble by eating half of it."—(Frombe in Egypt, &c., 263.) (For the relation of honey to the offerings at the tabernacle, see HONEY, and OFFERINGS.)

The other product of the bee was—oils spoken of under a proper application, sometimes, distinct from that of the honeycomb. (It is probable therefore used officially, (i.e., sold in shops), but the sacred allusions throw no light on this, being confined to its quality of melting under the application of heat, Ex. xvi. 11.)

That the industry, the fruitfulness, or some other quality of the bee, perhaps that of producing sweetness, had early excited admiration, appears from females being named after it. Deborah, the nurse of Reuben, 6. 7, 10, and Deborah, the prophetess who with Barak delivered Israel, in. 7, bore the humble name of "bee," just as, in later days, the laborious friend of saints and widows was named after the elegant wasp. (1 Pet. vi. 3.)

BEELZEUB. St. BEELZEUS.

BEELZEBUL. This, as already indicated under Beelzebub, is the proper form of what appears in the authorized version of the New Testament as Beelzebub—a reading without support from the Greek. In regard to the precise import of Beelzebub, however, commentators are not quite agreed. Beelzebub is the name adopted by Buxtorf and Lightfoot, and is the one still most commonly received, but several commentators of note inclining Medicaid, families, have, or have objected to it, on the ground that, as "not, not shal il dashing, the word should in that case have been Beelzebul. The proper meaning of 1alal in Hebrew is dashing, habitation; and so the authorities have referred to would understand the epithet as meaning lord of the dashing. But this seems by much too general a designation for the most distinctive and opposed title of the Prince of darkness. It is also, we are told by Lightfoot, Hist. Heb., v. 20, an undoubted fact, that 1alal occurs in the rabbinical writings in the sense of dashing and dashing; and in that sense it is used as a familiar epithet of leashing and contempt for idolatry and idol worship. Hence, says he, "among all the devils they naturally esteem that devil the worst, the foulest, and, as it were, the prince of the rest, who ruled over the idols, and by whom execrations and miracles were given forth among heathens and idolaters. And they were of this opinion, because they held idolatry above all other things chiefly wicked and abominable, and to be the prince and head of all."—BEER, a town which is not improbably the same as Beerom that is the plural form, and has been identified with a large village of 700 or 800 Moslems, and three or four Christian families, now called Bisch, a few miles to the north of Jerusalem, the little southwest of Bethel, in the tribe of Benjamin, 2 Sam. ii. 2. It was originally associated with Gibson as one of the four
BEHEMOTH

ties of the Hittites which made peace with Joshua by a stratagem, *Jedidah*. The Beer to which Judah fell from his brother Ahabedel may have been the city for anything we know. But the language is too imitative to enable us to speak with certainty, *Jedidah*. Neither can we offer with confidence any explanation of the flight of the inhabitants of Bether to Gittaim, *Bether*.

BEHEMOTH [the dry well of the beast] was a city in or near the land of Moab; and is taken usually to be the Beer where the nobles of Israel dug the well under the direction of Moses, *Sennacherib*. Its position has not been ascertained.

BEER-SABA [Beth-salah, *all of the rock, shall be called*], a name given by Hagar to a spring, to which she was divinely directed in the day of her extremity, when driven from the tent of Sarah, *Saarcha*.*. Its situation is described as being between Kadeb-Lain and Beer-ki-lain, on the edge of the wilderness, which lay towards Shur, the way to Egypt. At a later period Isaac is thought again and again dwelling beside it, *soreau* in it.

BEEROTH [So Beer],

BEER-SHEBA [Beth-selah, *all of the oath, shall be conjured for shelah*], a city in the extreme south of the Promised Land, *so that from Dan to Beer-sheba was a common form of expression for the entire length of the country; and a place, moreover, of very great antiquity. It was associated with the personal history both of Abraham and of Isaac, and first obtained the name of Beer-sheba, on account of the oath or covenant of peace, which Abimelech entered into with Abraham in consequence with it. This is expressly given as the origin of the name by the sacred historian, *so as to connect it, as some would do, with the seven lambs presented by Abraham to Abimelech on the occasion of their being the name for *sorath*; quite fanciful. In Isaac’s time also, we find the name imposed a second time, and on the same ground—because an oath of peace was passed between him and the king of Canaan, *Sorath*.

But the place, now situated on the edge of the desert, is remarkable for its abundance of wells, there being eleven within a short distance of each other; and it is possible enough that the precise well designated Beer-sheba by Isaac was not the same which had previously received the name from Abraham. There still are two principal wells, at a distance of a hundred yards from each other, which pour their streams into the Wadi es-Sela. The wells themselves are called Bir es-Sela. The larger of them is 121 feet in diameter, and 11 feet from the bottom to the surface of the water; the other is 5 feet in diameter, and 12 feet deep. The water, we are informed, of both these wells is in great abundance, and of good quality; the finest, Robinson states, he had tasted since he left Sinai (see also, *p. 297*). They are also surrounded by drinking troughs of stones for camels and asses—such as they probably had from patriarchal times; while the curbstones are deeply worn by the friction of the ropes in drawing up water by the hand. The five small water wells lie at some distance from these two larger ones, and are often missed by travelers.

Beer-sheba is interesting from its associations, rather than from its intrinsic importance, as an inhabited place. Neither the notice connected with it, nor the struggling ruins still existing in the neighborhood, give indication of extensive buildings or a dense population.

By Esauhsa it was described as merely a large village, with a Roman garrison; and it probably never was more. But it cannot be viewed without interest, when considered as one of the more peculiar places of patriarchal sojourn, the place where Abraham planted a grove, and worshipped "Abraham, the everlasting God," from whence also he sent out to offer up Isaac as a sacrifice in the land of Moriah; the place where Isaac received when he was lowering down under the infinities of age, where Jacob stole from him the blessing that was, meant to the misjudging father for the providential Esau, and that obliged Esau to flee from his brother’s presence to the land of Bashan and, as we say, the place, in all probability, where the two brothers met not again to convey the same name of their father good to the cave of Mamre, and where, at a later period, Jacob rested on his descent to Egypt, and called on the God of his father Isaac, *see xvi*. Beer-sheba is further noted as the place in which Samuel’s sons acted as judges, and at which Elija halted on his way to Beer-sheba, where also he left his servant, while alone he himself advanced into the wilderness. In later times it became the scene of its proper glory, and is noted as among the places which took a lead in the practice of idolatry.

What was designated the "way" and "sacrament" of Beer-sheba, was pointed to as a beacon to be shunned, not to be walked on, *anx. xviii*. In Christian times, however, it was visited by the gospel, and became, in process of time, the seat of a bishop; but it appears to have sunk into a state of decay before the period of the crusades. Even in its was then mistaken, and it had probably ceased to be inhabited.

BEETLE ( sehr). This word, which occurs once in Scripture, *xxvix.* may be with tolerable certainty understood to mean, not what is properly a beetle, that is an insect whose wings are covered by hardy sheaths, *sorath*, or a straight line, but rather a species of beast or grass-hopper, whose wings are covered by shebach that are only semi-transparent, and that overlap each other.

No direct clue to the identification of the *sorath* exists; but as the Septuagint render the word by *bathochos*, "serpent-killer," a term which designates the ichneumon, it has been ingeniously suggested by the Rev. J. F. Denham (op. cit. 153, *Lit. art. Cherub*) that a species of Trusischis is intended. For this is genus of Orthoptera, agreeing generally with the beast in external characters, but distinguished by a remarkable elongation and projection of the forehead in a cephalic form, and of carnivorous propensities, hunting and feeding on other insects. The services it renders to man by keeping down the breeds of venomous and noisome insects seem to have obtained for it a common appliation with that of the little weasel (hipposcopus), which carries on its warfare against serpents and crocodiles.

[pp. 16 & 17.]

BEEMOTH ( bhamoth). This word is commonly considered as the "plaud of excellence," of *bhamoth* (see Behemoth), in which sense it certainly occurs in Ps. x. 9. "The cattle (bhamoth) upon a thousand hills."

The magnificent description in Job xxxix. 15-24, however, is apparently the portrait of some particular species, and there can be no doubt that some mighty prehistoric is meant, but whether the elephant or the
The elephant, though large, can scarcely be called weapons. The account of the habit of the creature, “the mountains...where are all the hearts of the wild play,” “under the shady trees,” agrees better with an animal which, though deluding to battle and to lie in the recesses, is an inhabitant of the forests, than with one which ordinarily dwells in lakes and rivers, and never wanders far from the water side. Finally, the fact mentioned in the closing sentence, “his face -piece (through) covered. His tail is also so fitted to the head, blaff square muzzle of the hippopotamus, to the long, sensitive, and muscular trunk of the elephant, which the animal in fact uses constantly to test doubtful objects, and to remove or destroy such as impede or annoy him.

Nor would it much manner against this interpretation that the elephant is not a native of the region in which the scene of the poem takes place. We are inclined to believe that the Book of Job was written by Moses, probably during his sojourn in Median, or by some other inspired author of remote antiquity, familiar with life in Egypt and Arabian; and shall therefore expect to find the scenery and adjuncts Egyptian, or Arabian, or both combined. But that the elephant

![Image of an elephant in tribute brought to Theban III. Belzoni.](image)

is well known in Egypt is proved not only by the use of ivory in the arts, specimens of which are preserved in abundance, but also by the representation of the animal itself on early Egyptian monuments, as in a painting representing tribute brought to Theban III., who was probably the Pharaoh who patronized Joseph. This seems to have been the Indian elephant, but surely the African species must have been much more familiarly known. Even at the present day the forests of Ceylon and Wajirat in Abyssinia are full of wild elephants, the breeding of which forms an important occupation of the natives. But this very region was the centre of the ancient kingdom of Meroe, whose civilization was even of a higher antiquity than that of Egypt itself, according to tradition. That free intercourse must have taken place between the two countries from the earliest ages is evident; they were not unacquainted with one another; and the pyramids and other monumental remains which are preserved in Ethiopia show that one religion was common to both.

On the other hand, if leviathan is to be understood as the crocodile, which there seems insufficient reason to doubt, the leviathan, association of this subject with the behemoth would favour the identification of the latter with the hippopotamus. The hippos- The author mentions that the hippopotamus inhabit the region of Egypt and Ethiopia, and it is likely that the elephant would be present there. The reference to the Egyptian pyramids and the pyramid of the Nile suggests a connection with ancient Egyptian culture. The author also notes the elephant's role in the arts and as a symbol of power, suggesting its importance in the region.

The application of the description to the elephant receives some confirmation from the fact that the names of certain regions in Arabia are in the habit of adding the epithet behemoth to their names for this quadruped, when he is very large, or in the case of Jonah, in the text of Genesis. It appears to be the same application, dialectically altered, which the inhabitants of Syria have given to the great elephant, the remains of which are so abundant on their frozen shores, viz. that of Behemoth.

On the whole we incline to the old identification of behemoth with the elephant; unless it be supposed that the name is not that of an individual species at all, but rather that of an imaginary type of the order of Eliphaz's name, in which the characters common to the more bulky races are brought together to give effect to the picture. This supposition, however, seems derogatory to the truthfulness of the Divine Author.

[1, n. c.]

BELAH, haithched. So Wrights and Measey. EL. So Hayl.

BELA and the Dragon, an apocryphal addition to the book of Daniel, written probably in the time of the Maccabees, and for the purpose of excusing the revolt and overthrow connected with the Babylonian king. It is itself an incredible and foolish story (see Daniel).

BELA (a scowling up, or that which is seared up). 1. This was the original name of the only one of the five walled cities of the plain which escaped the vengeance of the Lord, and it was spared on account of the earnest pleading of Lot, that it might be granted to him as a place of refuge. He said, "is it not a little one?" and in memory of his successful inter-
cession, it received the name of Zuar, that is "little-ness," Ge. xiv. 22. Dr. Stanley thought he recognized its name in Zorawir, on the south-west of the Dead Sea; but in the original there is no such resemblance between the names as appears to be in English. On the contrary, Dr. Robinson has followed Ithry and Mangles' conjecture, and identified Zor with a large ruin at the north side of El Libn, that is, "the tongue," the peninsula which juts out into the Dead Sea towards the south-east, between the terminations of the Wady Beni Hamid and the Wady de Deirah or Wady Kerkh; and his opinion seems now to be favourably received. Conjecture had placed Zor further to the south, relying upon De. xxviii. 5; but at the utmost this only supposed that there was no town further to the south which caught the eye of Moses in his dying prospects. It is mentioned as a Moabite city, Is. xi. 8. It was a place of some importance and the seat of a Christian bishop in much later times, and is said to have been inhabited so late as the fourteenth century.

2. Belshazzar. The name of several persons: (1) Ge. xxxvii. 32, 33 and 1 Ch. i. 67, 68, the son of Beer, the first king recorded to have reigned in Edom. Some Jewish writers have identified him with Balaam the son of Beer; but this is scarcely possible, and it is uncertain whether they were even of the same extraction. (2) The first-mentioned of Benjamin in Ge. xlv. 21, &c. (3) A prince in the tribe of Reuben, 1 Ch. xiv.

BELSHAZZAR. "worldssea" is translated as if it were a proper name, and for this there is some countenance in the language of the apostle, 2 Cor. vi. 15: "Who conceiveth this, that Christ is in Belshazzar?" But this appears to be a later use of the word, just as Satan is called "the Wicked One," because all wickedness finds its perfection or quintessence in him. For the literal meaning of Belshazzar is "worldssea," hence wickedness, as in this English word, and in the Latin searespons; and so it might have been perfectly well rendered in the passages of the Old Testament in which it occurs, Is. xliii. 13; Is. x. 27, 118, xii. 26. One or two passages, Jer. xix. 12, Jo. xii. 12, may have led to a notion which has been prevalent, that he was specially the patron of licentiousness; but the suggestion of any such idea is from the context alone, and it is excluded by the sense of other passages.

BELLOWS are expressly mentioned only in Jo. vi. 29, though other passages, which speak of blowing the fire, Eze. xxxiii. 24; Is. xxvi. 16, may possibly refer to them as among the instruments used to be employed for such a purpose. But as wood was the common fuel in ancient times, and kindles readily, a fan would generally be sufficient. The bellows, it is probable, would be called into requisition only for melting and refining processes, or operations which demanded a more intense heat. Such, apparently, was the only use of them in Egypt, where, however, they seem to have been of great antiquity, and of familiar use in the age of Moses. The representation of bellows given below is assigned to the reign of Thothmes III., the supposed contemporary of Moses. The bellows, it will be observed, were worked by the feet of the operator pressing alternately upon two skins till they were exhausted, while by means of a cord in each hand he again pulled up the skin for the admission of a fresh supply of air. The fire blown up is that of a worker in metals, and that the prophet-Gezalan had respect to a similar use of the instrument is clear from the connection, "The bellows are burned, the head is consumed of the fire, the founder melteth in vain."
BELTESHAZZAR

received by the conqueror, and ended his days in peace at a distant country. To this the reply of believing men has been twofold: first, that where we have two conflicting accounts, even a worldly man may have reason to reckon Daniel as good a historian for the truth as Greek historians, who lived at a great distance and were ill acquainted with the language; and second, that the account might possibly be shown not to be conflicting, if we were only better acquainted with the circumstances. This second reply has actually proved to be the truth. For the inscriptions found of late in Borsippa and the Babylonian ruins, have informed us that the last king of Babylon did associate his son with him in the government, and left him in the city, when he was taken, while the father fought the disastrous battle on the outside, which led to the saving of his life by a timely surrender. This son's name is presented by Rawlinson as Belshazzar. An ingenious view has been supported by Niebuhr, that there are serious difficulties connected with it, that Belshazzar was slain twenty-one years before Cyrus came to the throne of Babylon, c. 539 B.C., and that during the Medes ascended the throne as the rightful heir, though in connection with Nebuchadnezzar by marriage, that he was held in the difficulty above mentioned in a different manner. But, in truth, we have very few reliable accounts of Babylonian history, and especially at the period in question.

BELTESHAZZAR, the name given to Daniel at the time that Nebuchadnezzar changed the names of his three companions, to, i.e., of all of them, seems to be names in honour of idols.

GEN [p. 214]. This word is pure Hebrew; compare what has been said of the use of the Syrian or Chaldee word Bath, which has the same meaning. In some cases, a slight shift is demanded, which is to be translated Ben, or to leave it untranslated, as part of the proper name. Our version has occasionally met this difficulty by taking the one course in the text and the other in the margin, as indicated.

BENJAMIN [one of the right hand], the youngest son of Jacob and the second when Rachel bore him, and indeed she died on giving birth to this child. She therefore named him Benjamin, "the son of my right hand," the title given to the Lord's chosen people, or rather to Christ their constitutive. Benjamin was his father's favourite, after the disappearance of Joseph, Rachel's other son, and Joseph paid him special honour, both before and after he had made himself known to his brethren, Gen. 45:1-22. Benjamin appears to have had ten sons, whose names are given, Gen. 46:21, who were one of the smallest in Israel, and have been spoken of in Scripture, as Gen. 46:21, etc. This was partly owing to the guilt of the tribe, in shielding the wicked men who committed a horrible outrage at Gibeah, an account of which all the other tribes united in making war with it, and brought it so near destruction that only six hundred were left. The details of this melancholy scene of sin and suffering are given in the last chapters of the book of Judges; as also the scheme by which these few men were preserved with wives, after the other tribes had sworn that they would permit no intermarriage. There must, however, have been causes for the smallness of the tribe in operation from the first, for those ten sons of Benjamin produced only seven heads of families; and the number of the tribe at the first census in the wilderness of Sinai was only 35,400; and at the second, in the plains of Moab, 45,600, Num. 1:46; xxi. 2; xxvi. 9. Afterwards it multiplied greatly: for in the time of David there were reckoned 59,344 able men of valour, and it is not clear that this was it all the entire strength of the tribe, 1 Chron. 27:2. In the time of King Asa they had risen to 289,000.

2. The king under whom Aba held on repeated wars, 1 Ki. xxiii. in which the Syrians would have annihilated Israel in all human probability, but for the insistent boasting of Benhadad against the God of Israel. As Aba, however, wanted faith to make any good use of the miraculous interferences on his behalf, and in punishment of this blasphemy, his own life went for that of the man whom he spied. Benhadad carried on wars with Aba's son Jehoram, 2 Ki. vii. viii. For some time the plagues of the Syrians were revealed to the king of Israel by the prophet Elisha. And though, on one occasion, the Israelites were brought to the brink of ruin, yet, according to this prophet's information, a panic took possession of the Syrian army, and Samaria was delivered at once from war and famine. Once more, we find him brought into contact with Elisha, when he sent to ask whether he should recover from an illness, and received the answer that he certainly might, that is to say, there was nothing to prevent this in the nature of illness, while yet the prophet informed the messenger, Hazael, that he was called by God to occupy the throne of Syria, and that his master should die. Therefore Hazael returned, burned up Elisha with hope of certain recovery, murdered him the next day, and took possession of the throne, 2 Ki. iv. 34.
Benon, and in the time of Joshua was apparently still higher, to 359,000, 2Ch xix. 17. Even when a small in numbers the tribe of Benjamin was already distinguished by its character for bravery, and by the favour of the Lord, as is indicated in the blessings of Numbers vii. 5-6. As we have seen in the last chapter, the Benjamites standing alone made war against all the other tribes united; and these "sons of the right hand" were famous for having among them most fearless leaders, probably such as could use either hand alike well, and with fatal dexterity, 2Sa xi. 20. And when the Lord had refused the tabernacle of Joseph, and brought Shiloh to desolation, the new place in which he was pleased to put his name was Mount Zion, the city of Jerusalem, which belonged even more to Benjamin than to Judah, although both of the tribes were specially the object of his choice, as we have seen. In the political relations of the tribes the tribe of Benjamin might naturally have held with that of Ephraim, to which it was most nearly connected by blood, especially in the song of Deborah its position between Ephraim and Manasseh, Jos x. 41. But it seems to have occupied a middle position in politics, as it did in situation, Jos vii. and viii. between the two great rival tribes of Ephraim and Judah. Saul, the first king of Israel, belonged to this tribe, and it is easy to see how natural affection would have an effect in retaining the Benjaminites on Saul's side, and prejudicing them against David, when the Lord transferred the kingdom to him, 1Sa xi. 29. It is possible that the choice of descendants of David's captives, and the seat of the worship of the Lord, must have had a powerful influence in leading the two tribes of Judah and Benjamin to adhere. This may be the explanation of the fact that the kingdom of the descendants of David is at first spoken of as being confined to the single tribe of Judah, 1Sa iii. 1-20; while from other passages it is clear that, as a whole, the tribe of Benjamin was also faithful to David's house, 1Sa i. 21-31. Yet a part of the people, as well as a part of the territory, may have gone with the ten tribes for Bethel was within the tribe of Benjamin, and yet was one of the two seats of the worship of the calves which was commenced by Jeroboam, and was kept up to the end of the kingdom of the ten tribes. After the exiles returned from Babylon, we read very little of the separate tribes; yet there is enough to show that Benjamin and Judah were the two tribes which kept closest together, and contributed most to the new colony in Judea, Ezr ii. 21, x. 41. In the New Testament we read that Saul of Tarsus, one of the men brought to receive the righteousness of Christ, and made an apostle, valued himself on his pure descent from the tribe of Benjamin, as a Hebrew of the Hebrews, Ga iii. 5. The territory assigned to Benjamin was very small; but the soil was rich, and the position was important, both on account of its relation to the other tribes, and on account of its natural peculiarities, which made it the key of the land of Palestine. Much very interesting matter in reference to this point may be found in Stanley's Minor and Palestine.

BENON. See BENJAMIN.

BENONI. See BENJAMIN.

BERACHAH (blessing). A valley received this name from Jehovah and his people, in memory of the amazing deliverance granted to them from the hands of the Moabites, Ammonites, and other invaders. After three days' marching in the self-slaying host of the enemy, on the fourth day the king and the people ascended at the spot and blessed the Lord; hence the name Berachah, or "blessing," Zec xiv. 9. There is only a very few ruins in it known by the name of Berhik, between the two roads to Hebron from Te-Claot and from Jerusalem, and rather nearer Hebron than Jerusalem. These are now identified with Berachah, both on account of the similarity of the name, and on account of the situation, which agrees with the notice of its identity both to Thelerum and to Engaddi, this word being accordingly Mr. Ponter, in the very course still taken by the lands of Arava who come from Mesha round the south end of the Dead Sea to make incursions upon Southern Palestine.

Berea, a city of Macedonia, in that part of it which is called Thracia, lying west and somewhat south of Thessalonica, in a fertile district of country which is watered by the river Axios or Actaeus, a tributary of the Haliacmon, and at the foot of Mount Berisms. But there is some indistinctness in the accounts given of it, either on account of the statement in Tim. ii. 10, which is difficult to reconcile with other information, partly owing to the river changing its course, and partly owing to the imperfect state of our present text of Strabo. It is variously represented as being from 50 to 60 Roman miles from Thessalonica, and 30 from Pella. It is said to have been called Berea by the Turks; but certainly the name by which it is now generally known is Kurt Feria or Veria. The remains of the ancient city are considerable, and it is reckoned one of the most agreeable towns of that country. At present, it is a place of importance, with a population of 2000 families, or, as others say, 20,000 inhabitants.

In the experiences of Paul the Bereans were well disposed towards the gospel: the Jews of Berea have received from the inspired historian the testimony that they were more noble-minded than those in Thessalonica, and that they searched the Scriptures daily and earnestly, so as to compare those with the preaching of the apostle. One of his companions in labour and travel was Sopater of Berea, as we see in Acts xix. 24.

Bereai (be'al). The well Berea-Ialai-roi is described as lying between Kadesh and Berea; but the latter place is entirely unknown. There is some variety in the name as given by ancient versions; but whether these are guesses at an explanation or not, we have no means of determining.

BERENICE. See BERENICE.

BERIAH [in bold]. But it has also been rendered a pillar. 1. A son of Ephraim, born after a great calamity had befallen the family in which several of the elder sons appear to have been cut off; on which account the father called the name of this younger son Beriah, "because it went ill with his house," 1Ch vi. 23. This explanation determines so plainly the origin of the name, that there can be no reasonable doubt how it should be understood. Genesis adheres to this sense and rejects the other. 2. A son of Asher, from whom sprang the family of the Berites, Ge xi. 26, 27. 3. A Benjamin, who along with his brother Sema expelled the Gadites from the neighborhood of Aijalon, where
BERITAE, or BERIT, apparently a tribe or family of people, who are mentioned in connection with Joshua's pursuit after Sihon, and along with those of Abel and Beth-macchia, Ex. xxii. 1. They must either have been Amorites, or, at least, favourably disposed toward the house of David; for they took part with Joshua on the occasion referred to. No further notice is taken of them.

BERNICE. The eldest daughter of the king Herod, who was taken up of women, and sister of Aristobulus, before whom Paul pled his cause in the hearing of Festus, Acts xxiv. There were horrible suspicions of incestuous connection between her and her brother, in consequence of which she married a second time, having been previously married to her uncle Herod, king of Chaldea; but her second husband, Ptolemaus, the king of Cœlia, soon divorced her. She latterly became the mistress of Titus, the emperor of Rome; but he broke off his connection with her when he attained to the imperial dignity.

BEROCHA BALADAN, or MEROEB of BABYLON.

BEK, a previous stone, and in the English Bible the synonym of the Heb. bezel, of turreted stones, or turreted stones. It is, however, by no means certain what stone is meant by this term. The Septuagint uses no fewer than three words to render, in different places, the original Hebrew, but at Ex. xxviii. 29, where the gem occurs as the first in the fourth row on the high priest's breastplate, chrysopras, or beryl, is the term employed. Our translators have given a chrysolite as the marginal rendering at Ex. xxviii. 32, where the gem is mentioned among the treasures of the king of Tyre, but they still retain beryl in the text. The most common opinion of modern times would identify the turreted stone with the chrysolite or topaz. But if this be the more correct view, it is still quite probable that the beryl had a place in the sacred breastplate, as it certainly had in the figurative description of the wall of the New Jerusalem, Rev. xxiv. 2. Beryl is a variety of the emerald, but less inferior in value, and differs from it chiefly in colour. Instead of the deep green, which distinguishes the emerald proper, the beryl presents the diverse shades of serpentine, pale-blue, yellowish, and sometimes is almost without colour, nearly white.

BERYTHUS (Berytus), a town on the coast of Syria, 13 miles N.W, of Sidon. It is the Berytus of the Greeks, and by some supposed to be the Berith or Beithoth of Scripture, 2 Esdr. vii. 29; Jer. xxvii. 3; Psal. cxxvii. 1; and Revelation i. 11. Although the natives in Scripture may admit of doubt from seeing too much of identity of name, yet the place is deemed acknowledged from the importance of its position near Sidon and Lebanon, and from the tables set up in the neighbourhood by an Aramean king, conjectured to be the Shaft-mansor, who overrun Phœnicia (described Tables, Northkh.). Berythus was a very ancient town of the Phœnicians (see Antiquities, Book 5: Book 6: Book 7), and is said to have derived its name from the Phœnician god Baal-Berith, “lord of wells;” or else from the number of wells around, being signifyiiig a well in the language of the country (Châa of Lebanon). The Greek and Latin geographers all call it Berytus, and Strabo relates that it was taken by the Romans after having been destroyed by Tryphon, surnamed Hadrius, about A.D. 150 (Strabo vi. 8: 2, 26: 2; Josephus Ant. xiv. 2: 5: 2). Under Augustus it became a great military colony, by the name of Felix Julia, and was afterwards endowed with the jux italicam (Titus Josephus Ant. xiv. 2: 5: 4). It was at Berytus that Herod the Great promised the mock trial to be held over his two sons (Josephus Ant. xiv. 2: 5: 4). The elder Aristobulus abandoned the city with a splendid theatre and amphitheatre, besides baths and porticoes. After the destruction of Jerusalem, Titus celebrated here the birthday of his father Vespasian by games and shows of gladiators, in which many of the captive Jews perished. In the subsequent civil wars, Berytus became renowned as a school of Greek learning, particularly law, until the town was laid in ruins by an earthquake, A.D. 349 (Justin. Apol. ii. 2). Eusebius states that the martyr Appian asked here for a time to permit Greek secular teaching; and Gregory Thaumaturge also came here to perfect himself in civil law (Thaum. Hist. vi. 3). It was made a Christian bishopric under the jurisdiction of the patriarch of Antioch, and is mentioned by Jerome as one of the places visited by Paul on his first missionary journey (Acts xiv. 5). It is also famous in Christian legends as the place where the contest took place between St. George and the Dragon, and his reputed tomb and the Dragon's well are still shown (Thaum. Hist. vi. 3). During the crusades it was frequently captured and retaken. The city remained in the hands of the Christians till A.D. 1264, when the troops of the sultan took the city, and laid it in ruins. During the seventeenth century it was for a time the capital of the Brusa or Baireddin. Within the present century Beyrouth has received a new impetus from having been made the winter residence of the European troops; but in September, 1860, it was laid in partial ruin by a bombardment from the combined English and Austrian fleet. At the present time it is again rising to prosperity (Roumeguère, Histoire de Beyrouth, 1869; cf. Richet, Dictionnaire des Terreennes, ii. 179; Basset, Dictionnaire Arabe et Français, ii. 147). The modern town is built upon the site of the ancient city, but there are few remains of antiquity to be met with, the principal being a thick wall, supposed to be of the time of Herod, and along the shore, and partly under water, some meagre fragments of walls and columns. Three granite columns of the base of a fourth, still stand within the city near the south-western wall; and outside the same wall are other columns some of granite, and some of limestone. Numerous ancient columns lie as a foundation beneath the quay. Beyond the south-western wall is an ancient road cut in the rock, and outside the south-western gate is a deep fountain with a flight of steps covered with solid masonry; the fountain is said to be fed by an ancient subterranean aqueduct, discovered a few years ago. The arch and fragments of another large aqueduct by which the city was supplied with water from Lebanon are still to be seen on the flank, A.D. A curious ancient inscription, discovered in the neighbourhood, was found by M. Letronne to relate to an aqueduct. [A. T.]

BESOR [Boas, or, perhaps, Eboas], a brook which rises in the hills of the south country of Judah, and falls into the Mediterranean Sea about five miles, or as some say, ten, south of Gaza; but its situation is not certain. At this brook David left a third part of his men, who were too much exhausted to follow the Israelites into the desert, in which they had retired after burying Ziklag, 1 Chron. xxiv. 23; 20.
BETH [house], is a common element in the names of places.

BETHABARA [house of a ferry] a town on the further, or eastern side of Jordan, where John the Baptist laboured for a time, jan. 29. This name is written differently in the best copies of the original, Bethany—a name, however, which may be translated "happy-house," and which would come to substantially the same meaning as Bethabara. Many have conjectured that it lay opposite to the place where the valley from Jericho runs down to the river, and for this reason, it has been identified with the place where Josua and the people of Israel crossed into Canaan. With somewhat stronger probability, we may believe that it is the same as Bethel, the ford of Jordan which the men of Israel passed by direction of God, as so as to destroy their Midianite oppressors, xvi. 13.

BETHANY [perhaps the house or place of myrrh date; but see another meaning under Bethabara] is at the present day an insignificant village; but it is associated imperishably in the minds of all who read the Bible, with the last days of our Lord Jesus, as we have the record of them in all the four gospels. It lies upon the southeastern slope of the Mount of Olives, and the names of the mount and the village indicate the fertile and carefully-cultivated nature of the district. It is considerably less than two miles from Jerusalem, Beth-leheem, and was thus within an easy distance for our Lord to go out and in, night and morning, during the entire day he taught in the city. All the more he was attracted to the place, by his affection for Lazarus, whom he raised from the dead, and for his two sisters, at whose house he is thought to have resided. The present name of Bethany, El Asyrith, is formed from the name of Lazarus. That house, and also the grave of Lazarus, a cave or vault in the limestone rock of the district, are shown to travellers, but all these exhibitions must be looked at with extreme suspicion. After our Lord rose from the dead, the last time that he was with his disciples, he led them out as far as Bethany, and there he was parted from them, and taken up into heaven, xxi, 19, though a different and altogether improbable account, furnished by tradition, represents him as ascending from one of the highest points of the Mount of Olives, and that is the place which tradition here designates.

BETHARUEL [house of the power of God] is mentioned only once, ix. 11, and might almost as well be passed unnoticed, since we know nothing certainly about it. There is an account, however, given repeatedly by Josephus, of a place named Arside, which may very naturally be taken for Betharuel, and which is recognized in Iribel, a mass of ruins on the south-west of the Sea of Galilee, a little to the north of the town of Tiberias. It was remarkable for the number and size of its caves, which were difficult to approach, and still more to take by storm. Hence became the favourite resort of robbers, who were conquered by the soldiers of king Herod, only by means of the contrivance of letting them down in boxes, well supported by chains from the rocks above. They were also the resort of many Jews at the time of the last war with the Romans. We may at least conjecture, with probability, that Hesek speaks of something of the same kind in the time of the Assyrian invasion, and of the horrible excesses of the barbarous soldiers.

BETHAVEN [the house of vanity or of iniquity], a town to the east of Bethel, xvi. 2, but apparently so close to it as to come to be reckoned with it, and for certain reasons to have the names used indiscriminately. (See Figurative.)

BETH-DACON [house of Dagon], the name of two ancient towns, the one in the Jew country of Judah, xxvi. 16; and the other on the border line of Asher, xxvi. 2. They never occur in the subsequent history of the Israelites; and are of no further interest, than as showing how the worship of Dagon had in different directions extended itself along the Palestinian coast at the time of the Israelitish conquest.

BETH-DIEBATHAIN [town of the ten cakes], a city of Moab, mentioned only in Jo. xviii. 22. The kind of cakes, from which the place derived its name, were made of figs, and of a round shape, dry and hard. The place is supposed to have been the same with Ameon-diblathaim.

BETHEL [the house of God] is mentioned in the history of Abraham as a place near which he spared his tent, viii. 1, and the district is pronounced by travellers to be eminently suitable for pasture. But the town was called Luz in his days, and probably for a long time after, by the Canaanites. It received the name of Bethel or "house of God," from its接近ness to that place perhaps the very spot where Abraham pitched his tent and built his altar in which Jacob lay down and dreamed his dream, and was brought distinctly into covenant with Jehovah the God of his fathers, whom he now took to be his God, viii. 18-22. Even at that time, as he was going away to Padan-Aram, he gave this name to the place, and set up his pillar, and did solemn service to the Lord; but all this was repeated by him more publicly, along with his whole family as a sacrificial family, on his return home, after an interval of considerably more than twenty years at least, at which time also his change of name from Jacob to Israel was solemnly continued, xxv. 8-26. The town of Bethel was assigned by Joshua to the Benjaminites, but they appear to have been either unable to take it or careless about doing so; and it was actually taken, through the treachery of one of its inhabitants, by the children of Joseph, xvi. 21-23. In fact, it lies on the extreme north border of Benjamin, about twelve Roman miles somewhat less than the circuit of the city of Jerusalem, and very close to the tribe of Ephraim. We are the less surprised, then, to find that it belonged to the kingdom of the Ten Tribes, when the nation came to be born asunder. As the distinguished place of Abraham's and Jacob's worship, we may believe that much veneration was shown to it. It seems to have been the place to which the ark was brought by the assembled congregation, to be near them for worship and advice, during the civil war with Benjamin, as recorded in the end of the book of Judges; though this is made somewhat obscure by our version rendering Bethel "the house of God," which had better have been left untranslated. See especially ch. xx. 20-28, also perhaps 1 Sa. x. 3. It was one of the three places which Samuel selected for judgment in his circuits, when there was no proper centre for Israel. When therefore Jeroboam strengthened the political feelings of his adherents, by giving way to the loose views about religious observance which were palatable to multitudes, he chose Bethel as one of the two religious centres at which he established the worship of the golden calves, xii. 13, xiii. In this latter chapter there
The possession of it by the Kingdom of Judah in the time of Ahijah, 2 Kings xix. 13, must have been very brief. During the time that the unlawful services there continued, the old glory of Bethel was eclipsed; and instead of the house of God, which it professed to be, its true worshippers reckoned it to be "the house of vanity," or "house of iniquity," as between means, with which they identified it. (See BETRAY, and compare the language of Hosea iv. 15; v. 8; vi. 7, 8.) Yet, for part of that unblemished time, there was a school of the prophets there, 2 Kings ii. 23. In its purified state, Bethel was reoccupied by the people who returned from Babylon, comp. Eze. i. 26 with x. 14; but no further notice is taken of it in Scripture.

The position of Bethel being, as laid down by Eusebius and Jerome, 12 Roman miles from Jerusalem, and on the right hand of the road to Shechem, corresponds precisely with the ruins which bear the name of Bethel; a name not so strange as it appears to the original as to cause any serious difficulty, for the liquids of both are very often interchangeable. It stands upon the point of a low rocky ridge, between two shallow wadies, which unite and fall into the Wady Sawimnt toward the south-west. These are ruins which spread over the entire surface of the ridge; particularly there are the remains of one of the largest reservoirs in the country, 331 feet long by 217 broad. And there are other indications that it must, in later times, have been more important than the large village that it was in Jerusalem's day. These are, however, grounds of an ingenious kind, and not of genuine probability, on which Theinitus sees his views briefly in his Commentary, p. 101, and Kell on his Commentaries on Joshua not their opinion that geography of this part of the country has been erroneous, as it is confessedly one of the least explored districts of the Holy Land. With some unimportant differences as to details, the name of Gilgal, they make the city of Gilgal the modern Jiftel, as distinguished from places Gilgal, where the Israelites first encamped in Canaan; then they identify Bethel with Sinjil, a little to the north-east of Jiftel, and Ai with Turain 'Aja, still a little to the north-east of Sinjil; while again, a little further on, and almost due north lies Sidin, which confessibly is the ancient Shiloh. It will be necessary, however, to have this theory more thoroughly tested.

BETH (unction or cutting-up), is only once mentioned in the Bible, a.x. 17; and nowhere in any other book. There are great doubts whether it be the name of a place at all; and a very probable opinion is, that the mountains of Bethar are simply any rugged mountains, cut up by gorges and water-courses, of which there are many examples in Palestine. In the history of David's wars with Abner, we read of the latter marching home through all Bethoron, i Kings ii. 29, which, from the context, must plainly have been the country beyond Jordan, a region precisely of this sort. Bethoron is a derivative form in Hebrew from the simple stem Beth, and might imply abounding in the Beth characteristics, that is to say, a rugged district. It is best, then, to connect these two names together, and to look on them as entirely descriptive, and not as the appellations of any particular spots whatever.

BETHESDA (house of mercy), the name of a sort of reservoir, or, as St. John calls it, a swimming-pool (uhlOQpaXvov), which was in ancient times beside the sheep-gate for so it should be, not sheep-market) of Jerusalem, 2 Kings viii. 6. The site is no further defined, and the only additional particular given of it as a natural object, that it had "five porches," or colonnades, for the protection and comfort of those who came to make use of the waters. Modern research has failed to determine with certainty where the remains of this pool are to be found, or even to be sought for. The sheep-gate itself, by which the evangelist would make known to us its immediate locality, is assigned by some to the north-east, by others to the southeast, quarter of the city; and, accordingly, two different localities have been fixed on, as the probable site of the Bethesda pool. On the north-east a reservoir or tank, called Birket Brail, beside the modern gate of St. Stephen, has by ancient tradition been identified with it, and is very commonly still held to be the modern representative of Bethesda; having chiefly in its favour the twofold circumstance, that the remains appear to be those of an ancient reservoir, and that the north-east quarter of the city, within which it lies, is known to have borne the somewhat similar name of Bethar in the gospel age. Others, however, including Dr. Robinson, would connect it with the south-east and the fountain of the Virgin, placing it in the valley of the Kedron, and a little above the pool of Siloam. Certainty seems to be unattainable; and where the landmarks are so few and imperfect, it is as well to adhere to the old tradition. But the exact site is of comparatively little moment.

The most peculiar, and, in a religious point of view, the most important notice respecting Bethesda, is that which relates to the work of healing, of which it was for a time the theatre and the medium. From the account of the evangelist, as connected with the poor paralytic, who had come to obtain an interest in its healing virtue, it appears that at certain times a troubling or agitation took place in the waters of the pool, and that whoever first could then find himself of them, by plunging in, found deliverance from his malady. This is the meaning of the paralytic's statement at ver. 7, as given with perfect unanimity by all the copies. But in the more specific statement at ver. 4, as from the evangelist himself, that not only was it the first person alone that stepped in at the troubling of the waters who was healed of whatsoever disease he had, but that the troubling which imparted the healing efficacy was caused by the descent of an angel—there is not the same general agreement. It is omitted in MSS. A B D K, but is found with certain slight variations, not materially affecting the sense, in many as twice twelve MSS. A E P F H K L M V Z, in the ancient Syriac and Vulgate versions, the Ethiopic and Arabic; was commented on by Tertullian, without any suspicion expressed of its genuineness; and was acknowledged by Ambrose, Augustine, Chrysostom, Cyril, Theophylact, and Euthymius. The external evidence thus appears to be very strong in its favour; and as the chief point in the passage omitted in a few of the authorities has respect, not so properly to the facts of the case, as to a doctrine respecting these facts, and a doctrine not unlikely to occasion offence to certain

Theophylact
minds, it is fully as probable that doctrinal prejudice led to its omission in the few, as to its insertion in the many. We are therefore scarcely disposed to go along with Tischendorf and Griesbach in rejecting it; the rather so, since from the facts of the case, as given in other parts of the narrative, some supernatural agency was plainly at work in the perilous trouble and energizing of the waters, and the kind of agency in question perfectly accords in nature with what is elsewhere written of the ministry of angels. If an angel was sent to lose the chain of Peter and release him from the grasp of a persecutor; and if an angel was again sent to smite that persecutor himself, and cause him to be suddenly caught up of worms, why might not an angel be also employed at particular seasons to impart a healing virtue to the waters of this public bath, or swimming pool, such as they could not have naturally possessed, but such as the higher interests of God's kingdom might require? There is nothing improbable in this, on the supposition of angelic agency, for purposes of special interposition being at times called into play; and at such a time as that now under consideration, there were ends—one can readily understand—that might be served by certain smaller and more fitful acts of supernatural working, as well as by those which constituted the peculiar distinction of the gospel age. They were signs that God was then in a special manner visiting his people; while the limitation and restraint thrown around them, showed that greater things than these were needed to restore the lapsed and fallen condition of Israel. They were witnesses of the far greater might and glory of Him, who with a single word could heal, not one merely at a time, but all who might come to him, of whatever disease they had. And if the Jews were ready to acknowledge an angel's hand in the few and fitful acts of healing connected with Bethesda, what but insatiable blindness and obstinacy could prevent them from perceiving in Jesus of Nazareth the Son of the Highest! The rationalistic explanations of a former age, which ascribed the healing virtue of the pool of Bethesda, sometimes to certain qualities derived from the flowing of the blood or the washing of the intestines of slain victims, sometimes to the natural efficacy of the waters as possibly flowing from hot springs, deserve no consideration. They are palpably at variance with the gospel narrative, even in that part which underlies no suspicion of interpolation, and carry improbability on their front. If we admit the truthfulness of the narrative, we must hold the work of healing to have been special and supernatural.

BETH-GAMUL [house of a concord, perhaps house of a council]. This place is only once named, Je xxii. 21; among the cities of Moab "far and near," on which he threatens judgment. There is no apparent reason for refusing to identify it with Ume-el-Jenad, one of the recently discovered deserted cities of the Hauran (see BASHAN), although this extends "the plain country of Moab," ver 21, further than we might have been inclined to do according to preconceived opinions; for it is some five hours nearer the ordinary "land of Moab" than Bozrah, which is named along with it. Ume-el-Jenad means in Arabic "mother of a council," and is connected with the ancient name, whether that has been rightly or wrongly restored.

BETH-HACEREM [house of the vineyard]. This is mentioned in Je. vi. 1, "O ye children of Benjamin, gather yourselves together to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem for evil appeareth out of the north, and great destruction." From these words we may infer (1) that it was south of Jerusalem; (2) that it was near Tekoa; (3) that it was on such an eminence as to be suitable for a fire-signal. Hence the conjecture that it might be on a remarkable conical hill south-east of Bethelhem, and north-east of Tekoa, known as "the Frank Mountain," owing to an apocryphal story of the crusaders having kept possession of it forty years after the fall of Jerusalem. The native name for it is Jebel Fureidis. It commands a noble view of all the surrounding country, and has ruins on its summit, not Samaritans, but Romans, which bear witness to its having been used as a place for watching and commanding the neighbourhood. Stronger reason can be given for identifying it with Herodium, a castle erected by Herod the Great. The ruler of part of Beth-haccerem (or, of the region round it, as Gesenius and others translator assisted Nehemiah in re-building the wall of Jerusalem, Ne. iii. 14.

BETH-HOGLOAH [house of a portraiture]. This place is named three times, Jos. xvi. 6; xvi. 19, 21, as on the boundary line between the tribes of Sihon and Benjamin, but, according to the last text, belonging to Benjamin. Its site is identified by means of a large fountain, bearing the ancient name, with the usual change of y into i. "Xin Hajja, very near the Jordan, on the road from Jericho, which sends out a stream that waters abundantly the plain, and nearer Jericho, a ruined convent. Kur or Hajja. Jerome mentions the place under a slightly altered name, Bethzath; but he gives a different meaning to the name, and brings it into a whimsical connection with the mourning at Jacob's funeral.

BETH-HORON [house or place of cavern], the name of two towns, the Upper and the Nether, half an hour's journey apart, still subsisting as villages under the slightly altered name of Beit Ur. They were in the border country of Benjamin and Ephraim, but apparently were assigned to the later, Jos. xvi. 25; xvi. 18; 1 Ch. vii. 21, in which last passage a female Ephrainite is named as the builder of them. The Upper was reckoned to be twelve Roman miles (somewhat less by our measurements), or one hundred Greek stadia from Jerusalem. They stand in a steep narrow valley, called the Ascent and the Descent of Beth-horon, along which has always been the great road of communication, at least where heavy baggage had to be transported, between Jerusalem and the sea-coast. Therefore, it has been a key to the possession of a large part of the country, and has been distinguished for many singular struggles since that earliest one on record, when the sun and moon stood still, in order that Joshua might complete the ruin of the allied kings of the south of Canaan, Jos. x. 11. Therefore also we read of Solomon building and fortifying both villages, 2 Ch. viii. 5 (the mother, 1 K. i. 17), and at both there are great foundation stones visible to this day. Beth-horon was given to the Levites, to the family of Kohath, Jos. xxii. 22.

BETH-JESHIMOTH [house or place of barren withers]. This is the last but one of the stations in the journeys of the Israelites recorded in Nu. xxxiii. 24. It belonged to the kingdom of Sihon, and was afterwards assigned to the tribe of Reuben.
the emperor Justinian to make way for a more sumptuous edifice, which is believed to have survived all the storms of the middle ages (the Rev. Cecil, Vogan, scourge, in loc. p. 349; see Kauter, h. m. a., p. 369). The roof of the church is supported by numerous Corinthian columns, of a stone found in the neighborhood, a gray limestone nearly approaching to marble. The lofty roof of the nave is formed of cedar-wood, of most admirable carpentry, and is still in good preservation. Between the columns lamps are hung, and a church lantern is also suspended from the roof, the whole of which are always lighted during Easter. The interior of the church is otherwise but little decorated. Two spiral staircases, each of fifteen steps, lead down to the Grotto of the Nativity, which is some twenty feet below

In this crypt, which is 30 feet long, 11 feet broad, and 9 feet high, is hewn out of the rock, and the sides and floor are lined with marbles. A rich altar, where lamps continually burn, is erected over the place where the Redeemer is said to have been born, the spot being marked by a silver star inlaid in white marble, and an inscription, "Hic nata est Christus natus est." In a small recess in one of the sides of the crypt, and a little below the level of the floor, is a block of white marble hollowed out in the form of a manger, Isa. ii. 12. Some paintings adorn the crypt, and the church likewise contains remains of mosaics, paintings on wood, and various degrees of symbols and emblems of early ages. Notwithstanding the force of tradition, the authenticity of the Grotto of the Nativity has been much disputed, and will continue to be a subject of controversy.

(PI. XLIV.) Grotto of the Nativity, Bethlehem. Lithot. syna.

The site of Bethlehem has never been disputed, as it has always been an inhabited place, and the resort of pilgrims. Although the town does not appear over to have been of very great size, yet its situation on the brow of a high hill commanding an extensive view of the surrounding country rendered it of considerable importance, as may be inferred from the fact that it was fortified by Rehoboam, 2 Par. xx. 4. At the present day it is a large straggling village with one principal street. The roofs of the houses are flat, and upon every house-top is an apiary constructed of a series of earthen pots. The sides of the hill and the slopes without the town abound in vines, figs, almonds, olives, and aromatic plants. The population is about 3,000, and consists entirely of Christians. They were foremost in the struggle of 1834, and suffered greatly in consequence when Heribum Pasha triumphed.

A little beyond the northern extremity of the town is the magnificent Church of the Nativity, said to have been built by the empress Helena over the very birthplace of the Saviour, but subsequently demolished by
BETHSAIDA [house of fish]. 1. A city in Galilee, Jn. 1:41; vi. 21, on the western coast of the Sea of Tiberias. (See GÁLÁK.) The apostles Peter, Andrew, and Philip were of this city, which was frequently visited by our Lord, who upbraided the inhabitants for not receiving his instructions, Lk. x. 35. Although the neighbourhood of Bethsaida is approximately ascertained, the precise site is still unknown, and has afforded travellers abundant matter for speculation. The latest historical notice of it is by Jerome, who says that "Capernaum, Tiberias, Bethsaida, and Chorazin, were situated on the shore of the lake" (Hieros. in Esa. vi. 1). Le Père Naud fixes it at Mejdel (Veap, p. 254), between Khan Meryeh and Mejd-e-Satun at Khan Meryeh (Zahor Mont); Ger. xvi. 315; and Pococke at Iribid i. 91; but Dr. Robinson remarks that no Muslim knows of any such name, though they would infallibly answer a leading question in the affirmative, while the native Christians have learned the names from the New Testament according to the opinions of the monks (Rob. Res. iii. 250).

Dr. Robinson infers that Bethsaida was on the shore of Tiberias, and not far from Capernaum; because, when our Lord was in the vicinity of the north-eastern quarter of the lake, Mark, ch. vi. 45, relates that they entered into a boat in order to cross the lake to Bethsaida; while John, ch. vi. 17, says they "went over the sea toward Capernaum." Being driven out of their course Jesus came to them walking on the sea, after which they landed in Gennesaret, and required to Capernaum, Mar. vi. 35-39, Mat. xii. 21, 24-25. The apparent discrepancy disappears if Bethsaida lay near to Capernaum; and it is supposed that the disciples intended first to touch at the former place before landing at the latter. As they were driven out of their course towards the south, and came to Capernaum from that quarter, it would seem most probable that Bethsaida lay north of Capernaum—a view strengthened by the foregoing passage in Jerem. To all this may be added the direct testimony of St. William, who visited the Holy Land in the eighth century. He proceeded along the lake by Magdala to Capernaum, where they were a house and a great wall. Thence to Bethsaida, where there was a church—thence to Chorazin, where also was a church—and then to the sources of the Jordan, thus giving the order of the towns, and confirming the
accounts of Jerome, Antoninus, and Arnulph (life of St. William; Wright's Early Travels in Palestine).

Bethsaida was a place of importance, being expressly called a city, Jo 2:1. Robinson identifies as its probable site "Ain el Tailbeh," a small village in a little plain or wady, with a very copious stream bursting from an immense fountain, slightly warm, but so brackish as not to be drinkable. East of the mills, on the right of the path, is a brackish fountain, inclosed by a circular wall of stone, or a reservoir like these at "Ain el Barridh," it is called "Ain Yuhldh, or Tanner Eyldh, Fountain or Well of Jacob." Et Tailbeh is mentioned by Coduvius, A.D. 1529 (Ibn Cassar p. 202): but the name does not appear again until the time of Burchard (Travels, 210.); though Secten notices the brackish stream (Secten in Zalck p. 151; Secten ii. 311; Biblical Res. ii. 65, 104, p. 389, 629, 646).

Bethsaida of Canaanitis, at times called Julias. There were two Bethsidas, and the one here is better established by the elaborate analysis of Roland (Palestine, vol. i. p. 93, 151, 152), that in Galilee, on the west of the Sea of Tiberias, being probably the "city of Andrew and Peter," whilst there is every presumptive evidence that the city in Canaanitis, on the east of the sea, is that "in the desert place" where Christ fed the five thousand. It is called, and "healed them that had need of healing." It was probably also at this Bethsaida that the blind man was restored to sight, Mar. viii. 22, as it would be on the road to the town of Cesarea Philippi, next visited by our Lord, Mar. viii. 27. The mention of Canaanitis marks the situation of Bethsaida on the east of the Jordan, and it is likely, that of Galilee does the Bethsaida on the west, and to this day the adjacent district on the east bears the name of Jordan. Phile places it (N. B. 155.) and Josephus says it was in lower Galilee, just above the entrance of the Jordan into the lake (War, iii. 1, 9; vii. 1, 967). It was originally a small town, bearing the name of Bethsaida; but Philip the Tetrarch, having raised it to the honour of a city, built in respect to the multitude of its inhabitants and other means of strength, called it Julias, after Julia, the daughter of the emperor Augustus (War, vii. 9, 1). Philip himself died here, and was buried in a costly tomb (War, vii. 9, 1). The mountains on the east of the valley of the Jordan throw out a spur, called by the Arabs Et Tel (the hill), and upon it are some ruins, which the Rev. Eli Smith found to be the most extensive of any in the plain, and which probably mark the site of Julias. The ruins consist entirely of unhewn volcanic stones, without any indications of the order of architecture.

Precise calls the Tel in question Telob, and also makes it the site of Julias, vol. ii. Secten places Julias at his Talmanilie (Zecke Mont). Cor. viii. 3, 396. The neighbouring plain is described as well cultivated and fertile, producing corn, wool, and rice. Burchard speaks of honey of the finest quality being found there, and of grubs and cucumbers of early growth. Herds of buffaloes and other horned cattle roam this plain.

It may be added that the preceding view of the two Bethsidas, which is the one generally accredited in modern times, has been disputed by Dr. Thomson; in his work The Land and the Book, but on grounds that can scarcely yet be accepted as quite satisfactory. He thinks the apparent difference in the accounts of the evangelists, seeming to necessitate the existence of two cities of the same name on the lake, may be explained by placing Bethsaida partly on the one side of the river Jordan, where it flows into the lake, and partly on the other—also by placing Capernaum farther towards the northern extremity of the lake than is usually done; and, finally, by supposing that the best containing the disciples, afterwards joined by our Lord, was driven out of its course by the violence of the storm which they encountered on the night after the miracle of the loaves and fishes, and carried past Capernaum to the eastern side of the lake (p. 279). There is nothing, perhaps, absolutely impossible in the account, and, if established, it would relieve us of the seeming strangeness of a double Bethsaida within a very few miles of each other. But it does not explain the notices in the evangelical narratives and Josephus in a way that appears natural, and the generally received account is still likely to be regarded as the more probable one.

BETH-SHAN, or BET-SHEAN (the house of quiet). This town is little mentioned in Scripture, and was probably known only to the heathen; as we are also told that the rubbens did not reckon it a Jewish town, but one of an unhappy people. It is still known by the rabbinical corruption of its name in the Bible, Betsan. It lay in a richly watered situation about 11 miles to the south of the Sea of Galilee, and 5 miles west of the Jordan, on the brow of whose deep valley it stands, and in the district connected with the great plain of Jericho. This plain was occupied by a wealthy, warlike, yet commercial people, who maintained intimate relations with the Phenicians on the north, and the Philistines on the south, and whose name in general has resisted the yoke of Israel. For this city, and several others, which lay naturally into the country of Issachar and Asher, were assigned to the half tribe of Manasseh, but were never actually conquered by it. (Jos. xiii. 27; Josh. xvi. 27.) And as soon as Saul was defeated and slain by the Philistines, in the valley of Jericho, we find the conquerors on friendly terms with the inhabitants of Beth-shan, putting his armour in the house of Ashtaroth, and fastening his body to the wall of the city, 1 Sa. xiv. 5. In later times the Jews called it Seothopolis, "the city of the Sythians," a powerful nation who poured down from Northern Asia into Syria, Media, and Palestine, as far as Ashkelon, spreading terror everywhere, even to the borders of Egypt (Homm. i. 150). This irruption happened in the early part of the reign of King Josiah. And though it is not expressly mentioned in Scripture, yet these Sythians have been reckoned by some distinguished expositors to be the terrible scourge out of the north which is referred to by the prophecies of that time, especially by Jeremiah; and according to this theory, Beth-shan became one of their chief strongholds in Palestine, in memory of which it was called Seothopolis. On the other hand, eminent scholars deny that there is any reference to the Sythians by this name, which they connect with Sodom. If it was thus reckoned a heathen city in the midst of the Jewish people, we shall not wonder at so important a town remaining unmixed by our Lord, so far as we are aware, since his personal ministry was confined to the house of Israel, although he may have visited it when he came into the "coasts of Decapolis," to which this city belonged. It was, however, at one time under the power of the Ishmaelites, for in the flourishing days of
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Solomon, who ruled all the Canaanites left in the land to a state of subjection, and even servitude, it had to bear its part in contributing to the heavy expenses of the royal table, 1 K. vi. 21, 24. 22. There are at the present day extensive ruins, more than 3 miles in circumference, but altogether of a heathen, and not of a Jewish character. At this day, Porter says, "the village is not particular, containing a colony of some 500 Egyptians, brought here by Ibrahim Pasha, and now sadly oppressed by the wild nomads of theagher, and the still wilder Bedawin, from beyond Jordan."

[B. C. M. D.]

BETH-SHEMESH [house of the sun].

1. An Egyptian city, c. xiii. 13, so designated from the worship of the sun for which it was celebrated. It is more commonly known by the name of On which see. 2. The name is also appropriated to at least two, or perhaps three, cities in Canaan, which had no doubt been remarkable for sun-worship. Only one of these, however, is known to us further than by the occurrence of the name in the geographical lists of the book of Joshua; and this one is supposed by some to be mentioned there under the name of Ir-shemesh, or "the city of the sun," Jos. xv, 11, where it is named among the cities of Dan. But rather it belonged to the tribe of Judah, though on the very borders of the two tribes. We can identify its site from the description of Eusebius, who places it 10 miles from Eleutheropolis, on the road to Nicopolis; and here there are now ruins to be found, named, Ain esh-Shems, or "fountain of the sun." It was a city given to the priests, Jos. xxi. 16, but being on the frontier, we read of it in the disastrous reign of Ahaz as being taken by the Philistines. No doubt, owing to its nearness to them, it was the city to which the Philistines naturally first came with the ark of God, when the Ephraimites refused to keep it, 1 Sa. v. 11. And so the wisdom of God arranged it that on that occasion there should be priests and Levites on the spot to receive the ark with all honour, and to offer sacrifice before it. The people of Israel, however, seem to have crowded in from all quarters, and ventured to gaze into the ark, on account of which the Lord smote them with a fearful slaughter. In later history Beth-shemesh is again distinguished in a melancholy manner, as the scene of a battle between Josiah, king of Israel, and Amaziah, king of Judah, in which the latter was defeated, and lost his independence, 2 Ki. xxv. 20-21. Beth-shemesh and its vicinity formed one of the twelve districts which made monthly provision for Solomon's table, 1 K. iv. 9.

[B. C. M. D.]

BETH-TAP PUAH [house of the citron or apple]. A town or village in the mountainous part of the territory of Judah, Jos. xv. 53, not subsequently mentioned in history, but deserving notice as among the ancient places recently identified, Robinson discovered it in the name Tripoli, an old village on a mountainous ridge, not far from Hebron, and "lying in the midst of olive groves and vineyards." Robinson adds, "Many of the former terraces along the hill sides are still in use, and the land looks somewhat as it may have done in ancient times" (Researches, ii. p. 428).

BETHUEL [son of God, according to Genesians], the father of Laban and Rebekah, Ge. xxii. 22, 23; xxv. 50. It is strange that in this latter passage he should be introduced as taking a very subordinate part in the marriage of his daughter to Isaac; but in the silence of Scripture, there is no advantage to be gained by conjecture.

BETH-ZUR [the house of a well] is described by the Jewish historian Josephus as the strongest fortress in Judæa; and it is often mentioned in the history of the Maccabees. In Scripture, however, it is only named as one of the cities of Judah, Jos. xv. 25, which Hebron fortified, after the ten tribes had broken off from him, 2 Ch. xi. 7; and again, as a place whose ruler took part in building the wall of Jerusalem, Ne. iii. 2. We are told by Eusebius and Jerome that it lay 29 Roman miles from Jerusalem, on the road to Hebron, so that there is undoubtedly some error in the passage, 2 Ch. xi. 5, which calls it a strong place, distant from Jerusalem 15 stadia. About that position, which Eusebius assigns to it, there stands a half ruined tower, and near it "a fountain surrounded by massive foundations and excavated tombs." The place is sometimes called Diriwah, but the name of the tower is Beit Sir, which suggests that once the Beth-zur of Joshua, mentioned in connection with Hulah (Deut. ii. 7), which corresponds to the neighbouring village of Hulah. A very ancient tradition, reported by Eusebius and Jerome, fixes on this as the scene of the baptism of the Ethiopian eunuch, Ac. viii. 26, 29, which Robinson rejects on account of a different geographical theory which he supports. Of course it is a subject on which certainty is scarcely attainable.

BETROTHING, or MARRIAGE.

BEULAH [married woman], a mystical name given by Zion to the prophet Isaiah, ch. xlix. 4, according to a common use of the marriage relationship to set forth the covenant of grace.

BEYOND is frequently used in the geographical descriptions of Canaan, in connection with the river Jordan, which divided the country into two parts. Occasionally there seems to be some confusion in the use of the word, which is removed as soon as we remember that "beyond" takes its meaning from the place in which the writer, or speaker, or hearer is supposed to be. Moses died on the east side of Jordan, and in his writings, which went far to mould the habits of expression in all time coming, "beyond Jordan" would naturally mean to the west of the river. But Joshua, and those others who spoke and wrote in that western part of Canaan, which was strictly the Promised Land, would commonly mean by the same words the country to the east of Jordan. Sometimes our translators have removed the difficulty out of sight by a loose translation—"on this side" instead of "beyond," as in Nu. xxxvi. 12, where the double meaning of the expression, according to the point from which we reckon, is very distinctly seen by a literal translation: "For we will not inherit with them beyond Jordan, and forward; because our inheritance is fallen to us beyond Jordan eastward."

BEYROUT. See BRYITES.

BEZALEEL [in shadow of God, that is, under God's protection], the son of Uri, of the tribe of Judah, who was filled with the Holy Spirit so as to be fitted for the chief direction in building and preparing the tabernacle, Ex. xxxi. 2, &c. (For his genealogy, see 1 Ch. ii. 19, 20.)

BEZER [a flash of lightning], a city over which there reigned a cruel king, whose destruction is recorded in Jn. i. 4, &c. That passage might lead us to suppose that Bezor lay within the tribe of Judah, or that of Simeon; but the only place of this name of which the ancient geographers speak (strictly, indeed, two places
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BEZER [probably gold-urn; perhaps justifitation], one of the cities of refuge, in the tribe of Reuben, De 4: 3; Josh. 21: 20. It is not yet determined.

BIBLE [Book], the Book, by way of eminence.

Under this general term we propose to indicate some of the leading characteristics which distinguish the Bible in its entirety, as the book of God’s revelation to man; other points, having respect to the text, versions, &c., of the Bible, being reserved for the more appropriate sections.

1. The first thing, perhaps, that in such a relation most naturally suggests itself, is the air of truthfulness and probability which breathes throughout the writings of the Bible—such as eminently lends a work bearing on it the stamp of God’s authority, and such also as not only places it on a level with the best of human productions, but even raises it above them. Everyone knows that there is usually a marked difference in this respect between the ancient experience and productions, or between productions written in a sincere and earnest spirit, and those which owe their existence to some sinister aim. A writer with such a serious view in his mental composition, or such an obliquity in his purpose, as to admit of his becoming the author of writings false in their pretensions, or improper in their design, can scarcely fail to discover this, if not in a wrong moral bias, at least in a depressed moral tone. Freeness, elevation of spirit, the warmth and energy of a soul burning under the impulse of the highest considerations of truth and duty, are not to be expected from such a quarter.

Now, the Bible is beyond any other book remarkable for the possession of these higher qualities. Though consisting of a great variety of productions histories, didactic compositions, epistolary communications, odes, and songs—touching also, with the greatest freedom, on an immense variety of topics, and written by persons in all conditions of life, from the heathen to the king, and yet preserved throughout the same character, and stands unrivalled in the same simplicity and its high moral aim. It is hardly possible to conceive how any one could perceive it with any degree of care, without being penetrated by the conviction that the writers were elevated far above anything selfish or ambitious—that, on the contrary, their grand object was to make known the truth of Heaven in every form in which they had to deal with it, whether men might hear or whether they might forsake. Indeed, in a very large proportion of what is written, the writing bears the aspect of a testimony delivered in the face of the most strenuous opposition, and with the invincible sacrifice of comfort, or peril of life, to him who delivered it. Considered merely as a book, the volume of inspiration is pervaded by the spirit of martyrdom, and the men who were employed in inscribing it stand for the most part superior alike to the threats and the allurements of the world.

2. We note, again, the singular adaptation that appears in the Bible to the mingled and diversified character of mankind and of its state and situation.

There are varieties in this respect, both in man considered individually, and in one man as compared with another. Every man is a compound being, not only as having a body and a soul united together into one frame, but also as having a combination of powers and properties, widely differing from each other, yet together making up his intellectual and moral being. And not one merely, but the whole of these must be suitably wrought upon and stimulated, if he is to be addressed in the manner which is best calculated to interest and improve him. There is in every rational man a power of thought, and a susceptibility of feeling—a reason, a memory, a fancy—a heart and conscience. And while each individual possesses these several faculties in a greater or less degree, different individuals have them in measures infinitely diversified; in one the power of thought is predominant, in another the susceptibility of feeling; then the power of thought is seen to take the form, more peculiarly of strength of reason, there of an exercise of memory, there again of flights of fancy; while in the state of the heart and conscience there is every shade, from the most soft and tender, to the most hardened and corrupt in all, still the same natural elements of thought and feeling, yet these elements endlessly varied in their distribution and exercise.

Now, we can conceive a revelation from God addressed more especially to one of these parts of human nature, and consequently better adapted to the state of those in whom that particular part was predominant than to others. It might be notwithstanding a veritable communication from God, and though a partial, yet still an important boon to the human family. But since the Bible purports to be a revelation to the world at large, a revelation that has been accumulating through successive ages, till it has assumed the form of a completed record of the divine will for mankind in their more advanced condition and universal aspect, it surely must to no mean evidence of its really being from God, if its own varied materials have a suitable correspondence with the varied characteristics it has to meet with among men. So far, it carries in its very structure the sign of His superintending and directing agency, who alone thoroughly knows what is in man, and likely represents the wide relationship in which he stands to men generally as his offspring.

This stamp of divinity is very clearly impressed on the Bible. Indeed, looking at it superficially, and judging each from his own point of view, have often found fault with the form in which it appears, in one respect or another. And we may justly admit, that the very wisest of men that ever lived, if left to himself to devise in what precise shape, or with what actual materials, a revelation from Heaven should be best constructed, would never have fallen upon such a plan as has been pursued by the sacred writers; for his intellectual vision could only have comprehended a part—non-comparatively small part of the conditions that required to be met. God in this, as in other things, has preferred Himself to be wiser than men. His eye surveyed the whole field; and by the “divers manners,” as well of the persons employed to write, as of the things written by them, He has provided the proper seed for it all.

1. Even the inferior part of man’s nature, his animal body, is not overlooked in the structure of the revelation provided for him. He powerful influence over his thoughts and feelings is fully taken into account. And so it is through his senses that he gets his most lively impressions of things, so sensible images, and the
objects with which he is most habitually conversant in material nature, are employed in great variety to aid his conceptions of what is spiritual and divine. The language of the Bible has not the attenuated and insipid form which philosophy would have given to it. It deals with men or men seeking to reach in the most effectual way both their understandings and their hearts; and so, all nature in a manner is laid under contribution to furnish a vivid diction and appropriate imagery, the firmament above, and the earth beneath, with their manifold aspects and scenery; the products of nature, the handiworks of art, the manners and customs of life; all, in short, that is familiar to the eye, and falls within the observation of men as connected with the world around them, comes into play in Scripture, as materials for the many emblems, similitudes, and parables, by which it makes known the truth of God. In this respect alone, there is an amplitude, a richness, a kind of universality in the book of God's revelation, which is nowhere else to be found.

(2.) Then, there is its wonderful adaptation to many kinds, in regard to the large share that memory has in their mental constitution. It is this which dispenses them so much to delight in history, and makes the lives of men and the records of former times one of the most engaging modes of communicating instruction. In proportion to its size, the narratives of Scripture, which fall in with this aptitude of nature, occupy a large space; and they exist in the greatest variety— not merely the general, as in the history of nations, but the particular also, in family portraiture and the memoirs of private life. Whether it be the mind of the peasant or the philosopher, the untutored youth or the man of cultivated intellect, there are no characters that take such a deep hold of the memory as those of the saints and patriarchs of the Bible; no stories so interesting, and so lasting in the impressions they produce, as those of Adam and Eve, Abraham, Jacob, Joseph, Samuel, Elijah, Daniel, above all, the narratives of the life, sufferings, and death of Jesus. Why does modern literature of all descriptions abound so much with allusions to these? Why do painting, and sculpture, and music employ themselves so much in endeavouring to reproduce them in new and ever-varying forms of art? Why, but because their teaching simplicity and profound meaning have awakened a sympathy and created an interest peculiarly their own. They have, in a manner, taken possession of humanity.

(3.) Higher still, the Bible addresses itself to the more exalted faculties of man, and nowhere is such food and exercise provided for these as in the book of God's revelation. For the spirit of contemplation, there are the holiest themes on which the mind can expatiate, thoughts that strike into the lowest depths, or lift the soul up as on angelic wings to wander through eternity. For the discerning and reasoning faculty, there are the weightiest sentences of wisdom, the most searching truths, the most stirring appeals and conclusive rebuffings that were ever penned. Fancy, new imagination, can here find its highest gratification; and the very same book, which has a charm for babes and sucklings, which by its strains of familiar imagery and heart-affecting truth, is the cherished companion of cottage patriarchs, is the living fountain at which Shakespeare and Milton, and other men of kindred genius, drew "the elements of that copious flood of rich and varied recty, which rolled, and still rolls, in golden splendour in the high places of our literature."

The world knows nothing besides to be compared with this. And were it only for its wondrous adaptation to all ranks and classes of men—its power to touch the deepest springs of thought and feeling, and the magic sway which it wields alike over the humblest and the loftiest of human intellects, we might well say of this book, as the magicians of Egypt said of the miracle of Moses, "It is the finger of God," for it contains individualism and universalism, the simple and the profound, the tender and the majestic, as the agency of His Spirit alone could have done.

What has been said of the Bible as a whole, in regard to its manner of instruction, of course applies peculiarly to the method of instruction adopted by Jesus Christ. No teaching was like his for its richness in what may be called seminal truths, and the communication of these in forms fitted to take hold of so many bosoms. Of one part of this, it has been justly said, "Let any man attempt to speak in parables; nay, to produce one single parable; nay, to find one out of the Bible in the whole compass of human literature;—nay, to compare what are so called in other parts of the Bible, few as they are even there, with those uttered habitually, incessantly by Christ. Those great, simple, luminous, and yet wholly inimitable expositions, not of duties merely, or even mainly, but of fundamental, and most generally of before unknown or unproved truths, constituted the distinctive peculiarity of Christ's manner, and was felt by those around him to impart to it a character and a power altogether divine. Well and truly might they say, Never man spake like this man." (Virginia Lectures, p. 342.)

3. It may justly be noted, as another leading characteristic of the Bible, the practical tendency, as it is sometimes called, but, as we would rather express it, the high moral tone, that pervades it, since it ever keeps in view, for its chief end, right views of God's moral character, the right moral relation of men to God, and of men to each other. It is true that exceptions have been taken by adversaries against the Bible on this very point, and that it has sometimes been charged with having an immoral or licentious tendency. But this can only be affirmed with the slightest degree of plausibility, when certain portions are isolated, and considered out of their proper bearing and connection, or when the statements it contains are represented in a false and distorted light. And the fact is beyond all dispute, that the prevailing tendency and object of all its history, the aim of all its legislation, the direct bearing of all its doctrines, precepts, expositions, warnings, institutions, and ordinances, is what we have represented—to bring men under right apprehensions and the felt influence of what is morally good in God, that it may be reflected and copied in themselves. The fact is beyond dispute, that the persons who have themselves attained to the highest moral tone, and the greatest purity of heart and behaviour, are those who are most familiar with this book of God's revelation, and who make no hesitation in ascribing to their acquaintance with it whatever in this respect distinguishes them from others. Nor is there any one who does not feel a marked difference in the kind of impression produced by it and by even the best of human productions—as if here only they got spiritual and moral truth at the fountain-head—direct from the
source of light and holiness; while elsewhere it is to be found only at second hand. There is a bearing about, as it were, above, not only the corruption, but the weakness and infirmities of nature—a depth and power of penetration, as of spirit dealing with spirit, stripping off outward disguises, and laying open the real essence of things as to right and wrong;—a gravity and earnestness, a yearning solicitude about the one great object of a right state of heart and behaviour, and, with the view of reaching that, a propriety, a force, and a significance in the things unfolded; such as is not to be equally found elsewhere, and cannot but leave on mind a spirit an impression of the most sacred and wholesome character.

Such is the case even now. With all the experience the world has had, and the advancement that has been made, through the progress of centuries, in knowledge and civilization, the Bible still holds, in the respect now mentioned, a preeminent place. But, we must remember, this is not a fair comparison, or one that does proper justice to it; since a large proportion of its contents dates from the comparative infancy of the world, and nearly the whole of what is healthy and spiritual in the tone of other productions is but a fruit and a reflection of its own. If we throw ourselves back on the earlier ages of the world, and look to the writings that were associated with the other religions of antiquity, or even look to the writings of a later date, which have assumed, though fallaciously, to be of like origin and character with the Word of God, we then perceive what an immense gulf separates between what is of God, and what is merely of man.

Compare the earlier portions of the Bible, for example, with the cosmogonies, the tables of religious adventure or transformation, the personal lives and public operations, to be found in the religious records of the Hindoos or Egyptians, or even in the more sober, yet in reality most absurd and extravagant mythologies of Greece and Rome; and what a contrast do we behold! It is a contrast, not merely in this or that particular, but in the whole tone and tendency of the two classes of productions. These heathen records do not seem to have even aimed at the same point, which always keeps the ascendancy in the Word of God,—being, for the most part, dreaming reveries or idle fables, fitted at best to gratify a vain curiosity, or, as too often happened, to excite a prudent imagination. Had we nothing but the two tables of the ten commandments—as a revelation of God's character and of man's duty in the earlier portions of the Bible, we might set it with triumphant confidence against the whole that ancient heathenism has delivered to us; not only as better than its best, but we might rather say, as light to its darkness. But when did such a revelation of moral truth and duty appearing among the Hebrews? At the very time when they had escaped from the closest contact, and all but national conjunction, with a land and people most profoundly immersed in the grossest idolatry and pollution. For there can be no doubt that the Egypt of the Pharaohs was the great seat of ancient superstition, as well as of ancient learning and civilization. As far back as our information carries us—a period certainly more remote than that at which Israel sojourned within its borders—the Egyptians were wholly given to idolatry and its kindred abominations; and on them, in an especial sense, was chargeable the guilt and folly of having changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Such was the atmosphere in which the Israelites had lived during their whole in Egypt; and not without having received some taint of evil from it, as the history of their subsequent backslidings, and especially their speedy relapse into the mirthful and idolatrous worship of the golden calf, too clearly indicated. But it was when fresh from such a region, that the law of the ten commandments was proclaimed in their hearing, and laid as the foundation of their entire polity; a law which unfolds the clearest views of God's character and service—which denounces every form and species of idolatry, as inconsistent with the spirituality of the divine nature—which compulsory the purest worship and the highest morality; and in its very form is a model of perfection and completeness.

Wisdom of this kind Moses could least of all have learned from the Egyptians; nor could it have become his except by descendence from above. But what is true of this portion, may substantially be applied to the whole of the writings of the Old Testament. They were viewed in respect to their human authorship; the productions of men belonging to a comparatively small people, surrounded on every side, and through a long track of ages, by many and powerful nations, in every one of which, as to religion and morality, it might be justly said "the foundations were out of course." Among these nations there were no true notions of God; and hence there could be no right views interwoven with their religions of the moral attributes of Deity, and of man's relation to these. A pantheistic element lay at the bottom of all the forms they assumed. Hence, as Baier has justly remarked, contrasting the spirit of these ancient religions with that of the Old Testament: "The ultimate foundation of all heathenism is pantheism. Hence the idea of the oneness of the Divine Being was not, absolutely lost, but this oneness was not at all that of a personal existence, possessing self-consciousness and self-determination, but an impersonal One, the great R, a matter of abstraction, the product of mere speculation, which is in itself nothing and nothing. Wherever the Deity appeared as a person, it ceased to be one, and resolved itself into an infinite multiplicity. But all these gods were mere personifications of the different powers of nature. From a religion which was so physical in its fundamental character, there could only be developed an ethics, which should bear the line and form of the physical. Above all that is moral rose natural necessity, fate, to which gods and men were alike subject; the highest moral aim for man was to yield an absolute submission to this necessity, and generally to transpose himself into nature as being identified with Deity; to represent in himself its life, and especially that characteristic of it, perfect harmony, conformity to law and rule. The Mosaic religion, on the other hand, has for its first principle the oneness and absolute spirituality of God. The Godhead is no matter-abstract, no R, but I; Jehovah is altogether a personal God. The whole world, with everything it contains, is his work, the offspring of his own free act, his creation. He is in the world, indeed, but not as properly one with it; he is infinitely above it, and can clothe himself with it, as with a garment, or fold it up, and lay it aside as he pleases. Now, this God, who reveals and manifests himself through all creation, in carrying into execution
his purpose to save and bless all the families of the earth, revealed and manifested himself in an especial manner to one race and people. The centre of this revelation is the word which he spoke to Israel; but this word is his law, the expression of his holy perfect will. The essential character, therefore, of the special revelation of God is holiness. Its substance is, "Be ye holy, for I am holy." So that the religion of the Old Testament is throughout ethical; it always addresses itself to the will of man, and deals with him as a moral being. Everything that God did for Israel, in the manifestations he gave of himself, aims at this as its final end, that Israel should sanctify the name of Jehovah, and thereby himself be sanctified." (Psalm 22:57.)

Now that such a revelation, so distinctively moral, and in its morality so immutably pure and elevating, should have originated among a people so small and insignificant in other respects should have received additional force from age, in the form of history, laws, psalmic poems, didactic pieces, prophetic revelations, and yet never diverged—flowing on in its crystal clearness, though the turbid elements of pandeanistic and idolatrous corruptions were working all around and seeking to press in at every avenue—receiving new contributions, which it acquired additional volume, but still maintaining its freedom from surrounding error, still holding up the spiritually pure and good, till it grew into the full and perfect form of the Christian religion—such a phenomenon has been but one valid solution, the solution of Scripture itself—that the man by whom the writings were indited wrote as they were moved by the Holy Ghost.

And then it is not only as contrasted with the ancient heathen writings, and the spirit of heathen religions, but with assumed revelations of a merely human kind, in more modern and civilized times, that the revelation of God in the Bible holds its high superiority of tone and bearing. The writings of which it consists assume to be a revelation from heaven; but if we look to other writings professing to possess this character—even with the Bible before them as a model—we perceive at once how immensely they differ for the worse. Look, for example, to the Koran, made up of pretended communications from God, and doubtless the production of a man of no ordinary powers—yet not only is its moral tone incomparably lower than that of the Bible, but it is continually travelling into a region that has no moral bearing at all, giving accounts which, if real, could only be fitted to gratify an impertinent curiosity respecting divine things, and lift men out of their proper sphere. The speculative has quite another place there than it has in the Bible—and so has it also in the fabulous legends of Jews and Catholics—in the revelations of visionaries, such as those whom Rome has canonized as saints, or Swedenborg, or Nuyker, which are full of minute descriptions of what, did it actually exist, would be of no practical value, and so realize the apostle's anticipation of the visionary, "intruding into those things he has not seen, vainly puffed up with his fleshly mind." The sacred writers avoid such tempting heights, for, like men taught of God, they have a one thing in view throughout—a grand moral aim and purpose, to which even their loftiest discoveries are subordinate.

4. Coming now more closely to the contents of Scripture, as bearing on this moral or practical object, we notice, further, the view the re-exhibited of man's natural condition and prospects. This is in perfect accord

hence with the lessons of experience, and the workings of conscience, and hence furnishes another characteristic mark of Scripture, and an evidence of its divine character and origin.

The lessons of experience, and the workings of conscience, no doubt, lie within the province of man's own research and observation. And it may be objected, that if the explanations of human nature given in Scripture do indeed accord with these, the human discernment and insight of the sacred writers was sufficient to account for it. It might certainly have been so, if in each of these writers there had been a kind of concentrated humanity, whereby he should have been rendered capable of reading aright the records of all experience, and giving forth a fair and impartial reflection of the workings of conscience generally. But what merely human writer could have adequately performed such a task? Man's individuality, which fits itself continually to lead him a-stray in one direction or another from the right path; and in nothing more has it done so than in respect to this very point, which seems to be so level to the capacities of all—the view taken of man's natural state and prospects. Listen to one class of writers, and you would believe there is nothing radically bad in human nature—a certain weakness, no doubt, a propensity to err, when exposed to temptation, or placed in unfavourable circumstances—but no inherent tendency in the wrong direction, or native incapacity to ascertain or perform the right. Listen, again, to others, and everything appears vicious and polluted—not a ray of light, or an element of good—there is room only for contempt or despair. And between these extremes, infinite varieties, and we may add manifold inconsistencies; for very often in these merely human writers, what is affirmed in the general is denied in detail, and some of the worst things said of particular men, or classes of men, are to be found in those writers who are the holiest in extolling human nature at large.

Now, we may say of the representation given of man's natural state in the Word of God, there is nothing partial or exclusive—there is a mirror true to nature—true on both sides, the darker as well as the brighter, and the brighter as well as the darker. On the dark side it does certainly speak in very strong terms, representing man as naturally fallen—polluted at his very birth—and when left to himself incapable of doing anything that can properly deserve God's favour, or recover himself from ruin. But, at the same time, it represents this, not as the original state of mankind—not in the strict and proper sense their natural state, but a secondary and derived one—and one that their own hearts and consciences, when fairly tested, retrain against as evil, yet confess to as true. As the Bible declares, so men feel, that their condition by nature is of an anomalous character, that it contains a bitter root, ever yielding the most corrupt and noxious fruit; while still, as if this were a superabundant, and not the primary and normal state, there is a relish and a desire for better things—a condemnation of the bad even when it is followed, and an approbation of the good even when it is neglected.

The history of the world in every age, and in every country under heaven, has but too sadly confirmed the scriptural representation in its darker side:—everywhere, and at all times, as the well-spring of life has flowed on, it has sent forth troubled and tumultuous waters: When placed under the freest and mildest form
of the divine administration the world has ever seen, as it existed before the flood, the result of that grand experiment was, that the wickedness of men became great, and violence overspread the earth, so that nothing remained for divine wisdom, but to sweep away the mass of pollution, and bring in a new state of things, under more stringent and powerful checks. Under this state, different races sprang up, and nations formed themselves, with manifold diversities of tongue, and government, and civil as well as sacred institutions; but with one undeniable result in all as to the great point now under consideration—the result, namely, described by the psalmist, of the Lord looking down from heaven, and seeing none righteous, no one; and by the apostle, in the dreadful picture he draws of the ignorance, corruption, and profligacy of the heathen world, in the first chapter of his Epistle to the Romans. Every count in these indictments can be verified from heathen sources. And even among these more favourably circumstanced, the Jews, for example, what a record does their history present of depravity! It is proved to their own eyes that they were of old a guilty people; and in the writings of those sacred poems, which were raised up from time to time to strive against their ungodliness, and lay bare all the deceitful workings of their hearts and the treacherous policy of their lives, that we have the most full and searching delineations of human corruption anywhere to be found. Yet so just are they, that whoever a man's eyes are really open to the truth of things wherever he take a calm and thoughtful review of his own heart and conduct, he finds to language so profoundly suited to his state, as the solemn charges and penalistic conusions of the Old Testament.

Yet with all this, there is never a doubt of the better element in human nature, nor an abandonment of hope concerning it, as if it were incapable of recovery, and must be given over to irrecoverable ruin. The very doctrine of the fall, when rightly understood, implies the existence of that better element, and a ground of hope for the future; for it teaches that the evil in man's condition was not an original and necessary thing, but, on the contrary, he came at first pure and good from the hand of God, and that all the corruption and emptiness with which he is now associated, are not imputations of his Father, or the immediate results of that Father's work in him, but of its disorder and corruption. So that he may look to the rock whence he was hewn with a measure of humble expectation or trust, that the hand which originally made may again apply its power, and cut out the evil that has disfigured its own workmanship. Then, the whole character and design of God's scheme of redemptive grace proceeds on the assumption of an element of good still in man. For it is of the nature of a restoration—er, as it is called in Scripture, a regeneration—a working upon what still remains of God's workmanship in the soul, so as through grace to raise and bring it to a state of relative perfection and blessedness. The purpose of God, as revealed throughout the whole Bible, is not to destroy, and then reconstruct something entirely new out of the material, but to found the new and better order of things on the basis of the old, by giving it the right direction, and elevating it to the proper tone. It takes for granted, that there is in the soul still a capacity for discerning the truth so far at least as to be able to distinguish between this and its opposite, and to perceive it to be good that the truth should prevail. It recognizes certain moral capabilities and desires in the soul, which it places under all manner of considerations and motives, fitted to stimulate them into activity, and engage them on the side of God and holiness. It treats men as lost, and yet capable of recovery—as depraved in their whole natures, and yet susceptible of purity as labouring under a moral paralysis, and yet the subjects of a moral treatment which may raise them to the highest place, and fit them for the noblest employment in the kingdom of God. Such is the mixture of light and shade, of good and evil in man's condition by nature, as represented in Scripture, and in both respects it finds an echo in every man's conscience, who listens with patience to its statements, and tests them by a reference to the reports of his own experience. It is in respect to the evil that usually there is the greatest disposition to resist its testimony; especially in regard to the completeness of the disorder that has entered into man's relation to God. But whenever a thoughtful and earnest spirit takes possession of their minds, they never fail to come also in this. They find that it is the greatest law of their being: that when they break loose from this, all of necessity must be out of course with them— as it would be with a plant were it foreordained to take its appointed orbit, if it is in the mind, which has ceased to obey the law of reason, who every thought is a wanderer, because it no longer pertains to the province of the rational. It is this, they then perceive, which makes the whole sad task, and the whole heart faint. And there needs only in any case the opening of the eyes to a right apprehension of one's relation to God, to insure a full ascent to the humbling representations of Scripture, and a heart-fit ascendency in them as applicable to one's own spiritual condition.

5. We shall only point further to the views unfolded in Scripture on the part of God for the purpose of meeting and renewing man's natural condition and prospects. These we again find, as much as to be spoken of his divine origin, for they are in perfect accordance with the heart's deepest convictions of what is good and right, and present such a complication of moral and intellectual ideas, that they are worthy of the lofty source from which they come, and the necessities of the occasion which called them forth. For surely, when we read a history, which authoritatively claims to be an exhibition of the character of God in his dealings with men, if in that history we find what fills and overflows our most exalted conceptions of moral worth and holiness in the Supreme Being of our reason discourses in it a system, which gives peace to the conscience by the very exhibition of truth and goodness which quickens its sensibility, that it dispels the terrors of guilt by the very fact which associates sin with the full burning of the heart; that it combines, in one wonderful and consistent whole, our most effectual forebodings and earnestest splendid anticipations for futurity, that the object of all its tendencies is the perfection of moral happiness, and that these tendencies are naturally connected with the belief of its facts, if we see all this in the gospel, we may then say that our own eyes have seen its truth, and that we need no other testimony. We may, then, well believe that God has been pleased in pity to our weaknesses, and in accordance to our foolishness, to clothe the eternal laws which regulate his spiritual government.
in such a form as may be pulchile to our conceptions, adapted to the urgency of our necessities" (Bancroft’s Int. Hist. p. 19). This is a general representation, in a hypothetical form, of the character of God’s revelation of himself in Scripture, to meet the great wants and necessities of our condition. But to realize distinctly its bearing in an argumentative respect, we must view the subject in some detail. There are three respects more particularly in which it may be contemplated, or three great lines of accordance between the revelation of God’s character and purposes, and the things belonging to man’s state and experience.  

(1.) In the first place, they accord with the testimony of conscience as to what is morally right. This is a kind of accordance that could by no possibility be dispensed with. For the actions of conscience are the great natural evidence we possess of the character of God, and of the nature of the obligations arising out of our relation to him. It is upon the basis of conscience that natural religion more especially raises itself; and the views we naturally entertain of God’s moral attributes are simply derived from a kind of infinite expansion of the good that conscience approves and owns.  

We have no other ultimate test, to which we can bring all pretensions of a religious kind, as to their moral tendency and bearing; and any religious system which might present a view of the divine character and administration at variance with our innate moral convictions, must be rejected by us as false.  

Now, the good which approves itself in the eye of conscience comprehends the sterner as well as the gentler graces, and the one as even prior to and more fundamental than the other—truth, integrity, justice, faithfulness first; and then mercy, loving-kindness, beneficence. All are perfectly agreed upon these elements of goodness, and upon this being the order of their relative importance, in so far as regards the character of a fellow-creature. We may conceive and love the softer graces of humanity, when we see them displayed in others, but we esteem the more severe, and we can go no account dispense with what is just and right, nor, where these are wanting, can any amount of the other compensate in our esteem for the defect. If such is the nature of our moral convictions in respect to men, it stands to reason that they should be the same in respect to God; and that there also the sterner elements of rectitude should be conceived of as not less, but rather of more absolute and primary importance than those of kindness and mercy. It is certainly otherwise often in point of fact. There is a disposition on the part of many, especially of those who view the matter superficially, or who think under the glow of an imaginative or sentimental temperament, to lose sight comparatively of the things that are true and just in the character of Deity, and to make account only of the gracious and benignant. A God all mercy, or rich only in kindness, is the God they picture to themselves. But such a God is as much an idol—a monotheity, as the false gods of heathenism. And it is felt to be so, when every sense of guilt is really awakened in the conscience. The thought of God, as a moral governor, essentially and faultlessly just in his administration, and, as the natural result of this, the fear of his displeasure on account of sin—these are what make resistless hold of the mind, and haunt it continually. So Aurnngzebe, for example, when conscience-striken and drawing near to death, gave vent to his feelings in the memorable words, “Where I turn my eyes I see nothing but the Divinity”—viz. a just and righteous Being, flaming indignation against the wicked deeds which he was conscious of having committed against law and justice. But is it not a weakness or a misapprehension to think thus of God? Is it not to imagine the existence of feelings in Him which are never regarded as an excellence, but a blushing among men? For who does not shrink from the resolute and implacable, when such character is so often ascribed to God? Mercy, compassion, forgiveness, placability, are virtues, when the objects of them are the penitent and humble; and the reverse is universally felt to be vicious. So it is often alleged, for the purpose of disparaging or modifying the statements of the Bible. But the cases are by no means parallel—for the objection takes into account simply the relation, common alike to both cases, of an offender and an offended party; but loses sight of what is peculiar to one of them—the all-important fact of a moral government by God, to which the sinner stands related as a transgressor and a rebel. The question in this case comes to be whether there really is a moral government with God. As Chalmers has justly said, “There can be no government without law, and every law must have its sanctions. What becomes of the truth or the dignity of heaven’s government, if man is to rebel, and God, stripped of every attribute but tender- ness, can give no demonstration of his incensed and violated majesty? There is no positively no law, if there be not a force and a certainty in its sanctions. Take away from jurisprudence its penalties, or, what were still worse, let the penalties only be denounced, but never be exacted, and we reduce the whole to an insubstantial mockery. The fabric of moral government falls to pieces; and, instead of a great preserving authority in the universe, we have a subverted throne, and a degraded sovereignty.” Yes; and with the honour and authority of God, we should lose all security for the peace and well-being of his creatures. Nothing short of absolute rectitude on his part can secure this; and any exhibition of a slack jurisprudence, or an indulgent weakness, would bring the most fearful danger and uncertainty into their prospects of final bliss.  

There are multitudes who cannot reason thus, yet feel the truth contained in the representation; who are, as it were, instinctively and irresistibly impressed with it, by the workings of their conscience. And it is indeed well that the power of conscience proves too mighty in the long-run, for all the false reasoning and the false sentimentalism that is often thrown around the subject. But by nothing conceivable could the enlightened and the awakened conscience be more thoroughly met and satisfied, than by the representations of God’s character given in the gospel, and embodied in its scheme of grace for sinners. The essential righteousness of the Deity forms the groundwork of the whole: it is that which calls for the condemnation of man sinful, and constitutes the need of a plan of salvation to recover him from his ruin. And conscience re-awakens the justice of the condemnation, and confesses to the need of a plan for salvation. Conscience itself, however, could go no farther; nor could the powers of nature give it any effectual aid in seeking for what might satisfy the need. But when we listen to what God has provided and done, as unfolded in the gospel—when we consider the revelation of his righteousness in the per-
sould obedience, under death of his own Son, establishing in every person the channels and sanctions of the divine law; and this for the very purpose of opening a way of escape for the guilty: that while righteousness was maintained as the fundamental principle of his government, mercy and loving-kindness might go forth in free and bountiful exercise toward those who have rendered themselves obnoxious to its penalties;—that is the presence of all that is fitted to allay the terrors of conscience, and give peace to it, without weakening in the least its regard to righteousness, but, on the contrary, strengthening and confirming it. And thus there arises from the felt correspondence between the overtures of the gospel and the profoundest convictions of the soul, an evidence of the divine origin of the revelation which is disclosed in the Bible. Shall we discern the operation of a designing hand, and a fatherly care, in the accordance that prevails between the constitution of man, and the external world in which he is placed—between the eye that sees, and the ear that hears, and the appetite that desires and tastes, and the infinite variety of objects fitted to please, and satisfy, and regulate these bodily senses, so much rather do we discern the presence of the same designing hand and fatherly care, in such a marvellous exhibition of heaven's highest attributes to spell the greatest anxieties that can agitate a sinner's bosom, and settle the mightiest controversies that affect his well being? The argument in both cases is the same in kind: but in this last case, the harmonies are of a much profounder kind, and carry us nearer to the bosom of Godhead.

Another line of harmony is to be found in the accordance of the revelation of God in Christ with the emotional part of our nature; which is so admirably adapted to these as to furnish them with the highest stimulants to right exertion, and in the manner most fitted to tell on them with the proper effect. We write now, it will be observed, of the bearing and tendency of the plan of God not obtrusively, in respect to the great question of an adjustment between God's righteousness and the pardon of man's guilt—but obtrusively, almost to the effect upon man's heart and conduct, which the plan, when apprehended, is fitted to produce. A religion suited to fallen man, must not only provide what is necessary to secure a return to God's favour and blessing, but also what is adapted to work beneficially upon his feelings, and draw these forth into all becoming exercises toward God and man, or to reproduce, in its various features, the moral image of God on the soul. Were there no fitness in the gospel to accomplish this end, we should undoubtedly say, it wanted an essential element of a divine revelation. The facts and doctrines it unfolds would then possess no natural connection with the moral obligations it imposes, and the character it requires:—in other words, its revelations of supernatural objects would have no definite bearing on men's duties and well-being. This defect is one of the most prominent blemishes in the false religions that have prevailed in the world. The very states which have chiefly excelled in arts, and literature, and civil government, have failed here most lamentably. Their moral precepts might sometimes be very good; but then these precepts had as much connection with the history of astronomy as with the doctrines of their religion. Which of the adventures of Jupiter, or Brahma, or Osiris, could be urged as a powerful motive to excite to a high moral feeling, or to produce a high moral action? The force of the moral precepts was rather lessened than increased by the facts of their mythology. In the religion of Mahomet there are many excellent precepts; but it contains no illustration of the character of God, which has any particular tendency beyond, or even equal to, that of natural religion, to enforce these precepts. Indeed, one of the most important doctrines which he taught, viz. a future life beyond the grave, from the shape it gave to it, tended to counteract his moral precepts. He described it as a state of indulgence in sensual gratifications, which never cleared the appetite, and yet he preached temperance and self-denial. The philosophical systems of theology are no less liable to the charge of absurdity than the popular superstitions. No one can read Cicero's work on the nature of the gods, without acknowledging the justice of the apostle's sentence upon that class of reasoners, 'professing themselves to be wise, they became fools.'

Now, where in these false religions we have a marked deficiency and blemish, in the scheme of grace, there is revealed in the gospel, in the highest degree of excellence. In the first instance, its doctrines are, to a large extent, embedded in facts, which removes them from the shadowy form of abstract principles, and gives them the palpability and impressive character of realities. Then the facts and doctrines alike are of a profoundly moral nature, testifying at every point against sin and for holiness; and thus they are fitted to arouse and quicken the moral feelings of every mind that is impressed by them. Not only so, but they are calculated in the most peculiar manner, by the most telling and persuasive considerations, to engage the heart on the side of goodness. The fundamental and vital principle of all goodness is love to God. But this higher principle of love cannot, any more than love of a natural kind, spring up in the bosom apart from the contemplation of a lovable object. It will not come and go at a bidding; but, like other emotions, must be drawn forth by the realized existence of qualities fitted to attract and win. And this is pre-eminently the glory and triumph of the gospel, that, without lowering in any respect the understanding of God, which is the essence of all righteous claims, it at the same time exhibits such wondrous manifestations of his pity and learning-tenderness toward sinners, as leaves nothing to be desired further in the way of moral suasion to move and influence the heart to give its affections to him. Never at least did love discourse itself with such force, or come near to human bosoms with such a gift; and it is of all conceivable things most fitted to overcome the waywardness of the sinner's will, and engage him to love God with somewhat of the same love with which he has been loved of him.

Nor, finally, is this manifestation of God's character of love in Christ best fitted to tell upon the gracious and kindly affections generally. For it is in the nature of things impossible, that any one should embrace the truth of a redeeming God, and have his conscience touched by the high considerations it presents to his regard, without feeling constrained to love others, as he has himself been loved. We have money, and a good stock of the good after, in short, and reflect God's character, as that appears in the face of Jesus Christ; so that a full and perfect realization of the truth would of necessity carry along
with it the perfection of the Christian life. Thus thoroughly in the Christian scheme do the doctrines tally with the precepts, and the reception of the one dispose the heart to the observance of the other.

3. We have still to mark another line of accordance in the revelations of the Bible with our state and experience; and in that an additional evidence of its strictly divine character, its accordance with our circumstances in life. We can truly glance at the leading characteristics of these, which differ immensely with different individuals, and yet have in all some common points of agreement. They are always, for example, more or less fraught with temptation, and as such, fitted to force on Christian minds a sense of their own weakness, and their need of a higher power to guide and sustain them. We say especially Christian minds — for as it is these alone which have become properly alive to the evil and the good in the world, so it is they alone that are fully conscious of the strength of temptation, and their own inability to meet it. But no one who does become alive to this, can fail to perceive how thoroughly the revelation of God in the gospel contemplates and provides for it — more especially in the encouragement it holds out to believing prayer, and the assurance it gives of the aid of the Holy Spirit. Without disparaging human means, or throwing the least discouragement in the way of personal exertion — but on the contrary demanding these — yet it presents God to us as the aspect of a gracious Father, knowing the difficulties with which his children have in this respect to contend with, and stooping in infinite mercy to listen to their petitions for help, and to give to them such supplies of his Spirit as they may require.

In this, the revelation of God proves itself to be from one who knows our frame, and adapts himself to our circumstances. Again, these circumstances are always in some degree, and often to a very great degree, connected with trouble and distress. A religion which did not take this into account, and provide peculiar grounds of consolation for it, could not be thoroughly adapted to the present state of the believer. But so much is it provided for in Scripture, that it is impossible for any one to take even a cursory glance into its contents, without perceiving that it has especial respect to this feature in our condition. It is never known, however, how very much there is of a tender and consolatory character in the Word of God, till circumstances of distress actually come into men’s experience. Then alone does the infinite fulness and variety of consolation that is treasured up there open out to their minds — and there is no sentiment in it that is more frequently and more thoroughly responded to by tried believers, than that of the psalmist, when he says, “This word of thine is my comfort in my affliction.”

We shall notice only another feature in the circumstances of believers on earth, to which the revelation of God in New Testament scripture particularly is adapted — and that is, their manifold and ever-changing variety, which requires to be met by the enforcement of great principles, rather than by the multiplication of specific rules of action and duty. Religious that take the latter direction, can be fitted only for a limited range and a contracted interest — as was the case to some extent even with the religion of the Old Testament, in which, from the constraint of circumstances, it was found necessary, till the predicted time of reformation, to hedge round the church with a multitude of specific bounds and regulations. This peculiarity rendered the form of religion prescribed in the books of the Old Testament unfit for the observance of men in all times and places; and yet there were great principles also there, underlying all that was merely outward and ceremonial, which gave it an immense superiority over the ritual, caste-religions in other parts of Asia; many, which enabled a devout Jew, wherever his lot might be cast, to rise in spiritual thought and moral excellence far beyond all the religiousists of ancient times. But when the period arrived for the “dispensation of the fulness of time,” and the necessity no longer existed for the trammels and limitations which the old covenant had imposed, then all took a higher direction; the religion of the Bible became distinguished for its comparative freedom from the special and the external, and for the predominance it gives to vital truths and principles of action. It undoubtedly exhibits, even in regard to outward behaviour, the great landmarks of duty; so that no sincere inquirer need be at loss as to the kind of actions in which his faith should discover its sincerity; but it rarely descents into details, and is no more in this respect the book of the Asiatic than of the European, of the prince than of the peasant, of the philosopher than of the ploughman.

Its field is the world. “Other codes and other constitutions have been formed for the separate countries of the world, and they tell the wisdom of their respective earthly legislatures; but this in its character alike of goodness and of greatness, and without bounds of application, obviously announces itself as the code of humanity; and bespeaks the comprehensive wisdom of him who, devising for all times and for all people, is the legislator of the species. It is not the workmanship of a few peasants in Judaea. The perfection of its moral characteristics speaks to us of a different fountains-head, and decisively points us to the celestial origin whence it must have sprung” (Chalmers Notes, it is). Such are some of the leading characteristics of the Bible, as a revelation from God, which are, at the same time, evidences of its divine character and its heavenly origin. They could not have belonged to it in any form, without telling powerfully upon the hearts and consciences of those to whom it came. But they have all become mightily enhanced and immeasurably heightened in their moral influence by being associated, as they are, in the later portions of the Bible, with the person and the work of the Lord Jesus Christ, in whom every attribute of excellence found its perfect development, and through whom men have at once the call and the possibility placed before them of being made like him in whatever is great and good.

From the time of his appearance in the world, it is no longer the simple teaching of the Bible that we have to mark, as to the higher elements of truth and duty, but the wonderful attractions of a person, who combines in his mysterious being heaven and earth, the sympathies of a man with the infinite resources of Godhead; and who by what he has done for those that receive him, and what he has promised to do, has imparted a charm and a power, hitherto unknown, to all that is great and good in the Bible. Ideas in this respect have now become facts; the way into the holiest has been hitherto opened so as many as are willing to enter it; and an infinitely powerful and loving Friend, who has already attained, beckons them to come, and assures them of
everything needful to make good the object of their desire. It is on this account pre-eminent, that the Christianity unpled in the Bible has formed a new era for the world; not merely, as having the superiority of its teaching, purifying the moral atmosphere of the soul, and brought life and immortality to light, but also, and still more, as bringing men into fellowship, through Christ, with a living personality, that unspeakably endures their position, and creates in them at once the will and the power to be good. This is what above all besides makes it quick and powerful, in its moral effects upon the soul, and has rendered it in time past, and must ever render it still, the peculiar instrument of the world's regeneration. See also 

BIRD. SEE BIRD.

BILDAD [son of constancy, dignitary], one of the three friends mentioned in Job ii. 11, as coming to comfort him, but who in fact added to his grief. Three chapters, viii., xviii., and xx., are filled with his addresses, which occupy a middle place in violence of attack between those of Eliphaz and those of Zophar. Bildad is called the Shuhite, which is commonly interpreted to mean the descendant of Shuhah, one of the sons of Abraham and Keturah, 2 E. xx. 21.

BILHAI, a town in Western Manasseh. (1 Ch. vii.) apparently the same as BILAM.

BILHAI, the handmaid whom Laban gave to Rachel on occasion of her marriage to Jacob. When Rachel had no children she persuaded Jacob to take Bilhah as his concubine, and she bore him two sons, Dan and Naphtali, Ge. xxx. 13. Her misconduct afterwards was a source of terrible grief to Jacob, Ge. xxx. 22, xxxi. 1.

BIRD. The most comprehensive Hebrew term for a bird is ęḡ, ęq, which means "one that flies." It is used in the narrative of creation, vii. 24, for the feathered race generally, as also in the account of the stocking of the ark of Noah, xxvi. 19. In Ge. xi. 29; De. xxviii. 26; Isa. viii. 44, 46; Jer. xxxii. 37, and other places, the word is used for birds of prey. In Ge. viii. 29, Le. i. 11, De. xiv. 29, Ps. cx. viii. 27, xxv., the conjunction shows that species ceremonially clean are meant. In Le. xi. 29-39, and De. xiv. 19, the same term is used to indicate winged insects. It is manifest, therefore, that the governing idea etymologically indicated in the word was maintained in its use; and that, though principally applied to birds, because these are the most conspicuous "fliers," yet the term was comprehensive enough to embrace everything that hath a wing.

The numerous birds seem to have appropriated to them the generic application ęḡ, which is perhaps the origin of the Greek ἁερία, ęq. The use of this term is very limited in Scripture, but it is scattered from Genesis and Job to Jeremiah and Ezekiel. Its radical idea is that of pouncing on prey.

The word ęḡ, ęq̄, denotes (with its Chaldee form ęq̄, ęq̄, ęq̄, ęq̄), is commonly used for small birds, considered clean by the law; such as were caught for the beauty of their plumage, for their song, or for the table. It has also a more restricted sense, indicating a species which is rendered "mallard duck" (Matthew 10:15), "sparrow." (See Sparrow.) The word is evidently an imitation of the note "trip" of the house sparrow, which, being the most abundant bird in Palestine, as it is with us, would be likely to become the representative of a race, and thus the specific term gradually became generic.

The numerous allusions to the capture of birds show that bowing was pursued among the heathen with avidity, as it was among the ancient Egyptians. The numerous paintings preserved in the tombs of the latter people, illustrating almost every state of society and every occupation pursued by the people, afford copious representations of bowing, which will doubtless prove just as truly to portray Hebrew as Egyptian modes and implements.

The net, gin, and snare, worked by means of cords, are repeatedly spoken of, as apt images both of the temptations of Satan to which men in general are subject, and of the insinuating designs of evil men, by which they endeavour to bring mischief on their innocent neighbours. See not. 2 Kings vii. 7, xli. 6-8; Am. iv. 5, 6. For the capture of birds, "the trap was generally made of net-work strung over a frame. It consisted of two semicircular sides or flaps, of equal sizes, one or both moving on the common bar, or axis, upon which they rested. When the trap was set, the two flaps were kept open by means of strings, probably of catgut, which, the moment the bait that stood in the centre of the bar was touched, slipped aside, and allowed the two flaps to collapse, and thus secured the bird."

The following diagram illustrates the trap, and represents the trap open and closed in the same manner; but its construction was...
different, the framework running across the centre, and not, as in the others, round the edges of the trap."—Wilkinson's "Ancient Egypt." p. 390.

A trap-net is frequently represented, not very dissimilar to those in use among bird-catchers at present, but larger. "It consisted of two sides, or frames, over which the net-work was strained; at one end was a short rope, which they fastened to a bird, or a cluster of birds; and at the other was one of considerable length, which, as soon as the birds were seen feeding in the area within the net, was pulled by the fowlers, causing the instantaneous collapse of the two sides."(ibid. p. 25.)

This larger net is often depicted as spread on the surface of a reedy pool, probably in a space cleared for the purpose; the man who worked it being concealed from view among the tall water-plants, while a man was stationed at another place, whence he could watch the net; and when the wild fowl were assembled, he gave the signal to pull the collapsing rope, and secure the booty. The watchman is occasionally represented making a sign of silence, while the birds are approaching.

The sudden and unexpected arrest of a bird by means of a "snare," is used by the Lord Jesus to set forth with vivid power the awful suddenness with which his second coming shall overtake the world sleeping in its carnal security. Lk. xi. 43. As the thoughtless bird runs pecking higher and higher impressions of the springtime that lies among the grass, in a moment the fatal noose is round its throat, and all is over with it. "So shall it be when the Son of man is revealed." (Mark iv. 16.)

In Egypt fowl of larger bulk and higher rapidity than the small birds of the field were much sought after; we refer to the numerous kinds of water-fowl that abounded on the Nile. The banks of the Jordan were, it is true, less suitable as a resort for the natural birds than the reedy margins of the Egyptian river; but the expanse of the lakes of Galilee were of old, as now, frequented by many kinds, whose juicy and well-flavoured flesh would present too strong a temptation to human appetite to be overlooked; especially as the law enforced no prohibition against them, while in Egypt they constituted (the geese in particular) a very large and important part of the food of the people.

Elliot describes the Lake of Tiberias as "covered with wild-fowls" when he was there. And Kitto, who quotes this expression (Pict. Hist. of Israel, in prep.) enumerates many kinds of duck, wigeon, and teal, besides the swan and goose, as abundant in the waters of Syria and the Holy Land.

The capture of such birds as these is a favourite subject of the Egyptian paintings. One of these specimens of very ancient art, now in the British Museum, affords the original of the accompanying engraving.

The fowler was usually attended by some female members of his family, who did not, however, appear to have aided his operations. Embarking on board a boat, with a few decoy-birds, and a trained cat, they proceeded to such parts of the river as were fringed with dense masses of the tall papyrus reed. Water-fowl of various species swarmed in these rushy covers; and, by the number of nests with eggs and young usually represented, we are doubtless to infer that the possession of this sort of stock was no less desired than that of the birds themselves. The cat, strange as it appears, was certainly taught to seize upon the birds; in the picture before us, she has just caught one in her mouth, while (with a skill somewhat incredible) she holds another with her two fore paws, and a third between her hind paws. It is probable, also, that the repugnance of this animal to wet her feet having been overcome by training, she was accustomed to fetch such birds as fell into the water.

But the sportsman depended for his chief success on a short staff of heavy wood, having a double curve, which he threw at the birds. From some of the paintings it appears that he discharged several of these missiles in rapid succession, as the flocks arose; and from the action of a youth in one, who holds a stick to the principal, it may have been the office of his attendants to keep him supplied with weapons as he discharged them, without loss of time.

The inattention of a young man who is seduced into sin by the fair speech of a strange woman, is compared by the royal preacher to the folly of a bird that "latched to the snare, and kneweth not that it is for his life," Prov. vi. 22. And the fatal result of such folly is represented by the "dart striking through the liver" of the

[191. Egyptian Fowler. Wilkinson.]

BIRD-CAGES 225 BISHOP

Birth is the commencement of life in the world; and hence the "new birth," and being "born again," are common expressions in Scripture for that great change which is wrought by the Spirit of God when men become partakers of life eternal in Christ Jesus.

BIRTH-DAYS have been celebrated as times of rejoicing and festivity in most countries. They are the only ones which could be called an instance among the Jews, and even in this the expression is understood literally, and not as the day of his accession to the throne, which is the explanation of some writers; but may be regarded, like many other things which the Hebrews did, a copy of the customs of their Egyptian masters and other heathen neighbours. Certainly we are told that the later Hebrews looked on the celebration of birth-days as a part of idolatrous worship, a view which would be abundantly confirmed by what they saw of the common observances associated with these days. Perhaps the language of Jeremiah, taken in connection with that of Job, does furnish some ground for thinking that birth-days in general were joyfully remembered. 

BIRTHDAY is nothing to which one is entitled in virtue of his birth. The word, however, came to be applied specially to the rights of the first-born. In a patriarchal state of society, this would give him authority over the tribe to which he belonged, as in later times we read of the kingdom naturally descending in this way. There is no clear evidence of the first-born being the priest of the family, but not a little against it, except in so far as prince and priest might be one and the same person, as it would frequently be till the law of Moses instituted a special priesthood for Israel in the family of Aaron.

The first-born enjoyed a double portion of his father's property, of which the law of Moses forbade the father to deprive him by mere caprice, , . This is not clear that this law would have prevented the first-born from being it by his own criminal conduct, as happened under the patriarchs, . Still less, of course, could it prevent a first-born son from renouncing his right, to Esau sold his birthright. Since this birthright among the family of Abraham brought the highest spiritual blessings, and also his sale of his for a mess of pottage was an act of reckless impiety which stamped him as a profane person, . The first-born being the first fruits of the harvest of men, so to speak, God repeatedly dealt with them as representatives of the entire number. In this way we read of the destruction of the first-born of Egypt and the saving of the first-born of Israel, owing to which the first-born were taken to be holy to the Lord. , though afterwards he directed that they should be redeemed, while he took the tribe of Levi instead of them. But in the same way the whole people of Israel were God's first-born among the nations, , as the spiritual Israel or church of God at all times must be. The ground or reason of this is to be sought for in the fact that the real Israel, with all the privileges and consecration of the first-born, is the man Christ Jesus, who is at the same time the only begotten Son of God, the Heir of all things, and the first-born among many brethren. , , 23. 

BISHOP. The opinions of theologians have differed from very remote times as to the proper organization of
and government of the Christian church; and one of the leading questions which has ever and again come up for discussion relates to the office of a bishop. Does Scripture teach that there ought to be an official order in the church, distinct from and superior to the ordinary ministers of the Word, having the right to ordain and preside over the pastors of congregations? This question is answered in the affirmative by a large proportion of Episcopalian, those who uphold as divine the office of bishop in its modern sense; including the superintendence of a diocese; and by some of them it is urged so strenuously, that they believe there is no church-state, no rightful ministry, no authoritative preaching of the Word or administration of the sacraments, where such bishops do not exist. Presbyterians and Congregationalists or Independents, together with not a few who belong to the Episcopal Protestant churches, answer the question in the negative. This is not the place to discuss such a question; but it may be permitted to mention the form which the controversy has now in general assumed. After the very thorough examination which has been made of all the materials in existence for forming a decided opinion, the advocates of the divine right of Episcopacy, in the same manner explained, do now in general agree with its proponents so far, that the scriptural use of the word bishop is not that use which is contended for. One class of Episcopalians rest very much on the general consent of the church after the age of the apostles; and the other class, who find evidence in favour of diocesan bishops within Scripture itself, for the most part do so on account of what is said in the commencement of the book of Revelation as to the angels of the churches, or they identify Timothy and Titus with modern bishops, or they look on bishops now as the successors of the apostles. But the bishops mentioned in the Acts of the Apostles and in the Epistles are not distinguishable from the elders. A bishop means an overseer, as it is translated Acts xx. 25; and this title is given to those who in verse 17 were called the elders of the church, elder being the translation of the Greek title presbyter. ["The English Bible has hitherto dealt fairly in this case with the sacred text, in rendering επίσκοπος presbyter; whereas it sought there, as in all other places, to have been bishops, that the fact of bishops and elders having been originally and apostolically synonymous might be apparent to the ordinary English reader, which now it is not." — Alfred.] And by these names the office-bearers who taught and ruled the congregations are called; senators, on account of the work they had to do, Acts xii. 21, 22; Tit. v. 12, 13, Tit. v. 14, 15, and elders, on account of their age, or the gravity and fully formed, consistent character to which they had attained. They are also called pastors or shepherds, on account of their charge of the flock of God, as declared in many of these passages. Bishops and elders are not mentioned together, but only the one or the other, Acts xxii. 25, Tit. i. 7. And in stating the qualifications for office in the church, Paul passes at once from bishops to deacons, Tit. i. 8, Tit. i. 9. In these passages, besides the personal qualifications, there are some mentioned which relate to the family; such as ruling their own households rightly; being the husband of one wife; that is, probably, not stained with an evil reputation; not the keeper of unrighteousness or uncleanness and divorce; and having faithful or believing children. As the bishop was the marked man in the church, and the church was marked in the eye of the world, and had, especially at that time when the gospel was first preached, the work assigned to it of restoring the foundations of society which had been destroyed by false religion, such requirements were justly held as essential as those on which, in modern times, attention is now especially directed. (See Elpse.)

BITHRON. See Bither.

BITHYNYA, a province of Asia Minor, the nearest part to Europe, being directly opposite to Constantinople, and stretching thence eastward along the shore of the Black Sea. There is considerable difficulty in fixing the boundaries of Bithynia, and fortunately it is of no importance for the illustration of the New Testament, especially as it does not name even one of the towns of this province in which churches must have been gathered, and in which we learn from church history that they became famous. Probably these boundaries varied considerably at different times. Strabo (xiii. p. 562), makes them to be, on the east the Phasis, on the north the Caucasus, on the west the Propontis, and on the south, Mycia and Phrygia. Epictetus, otherwise called Heliospentis Phytrius. A pretty full and easily accessible discussion of the subject may be found in Smith's Dictionary of Greek and Roman Geography, where it is affirmed that our maps usually make the country too limited: at the same time it is said, that to fix precisely a southern boundary seems impossible. In like manner, Bithynia is often used as including at least a considerable portion of the country of Pontus on the east, which had been an entirely distinct kingdom, but which came only by degrees into the power of the Romans, the last king resigning his dominion to Nero, A.D. 65, from which time Pontus appears by name in the list of Roman provinces. But, earlier than Nero's time, it is probable that local usage at least had assigned an independent place to Pontus, which is named in the list of countries from which people had come up on the day of Pentecost, Ac. ii. 9, while Bithynia is passed over in silence. In the inscription of the first epistle of Peter, Pontus is placed at the beginning, and Bithynia at the end of the list of countries.

The people were reckoned uncivilized by some of their polished neighbours. The Word of God, however, appears to have struck root early and deep among them; for, though Paul was once forbidden by the Spirit to preach among them, Ac. xvii. 7, yet the first epistle of Peter is addressed to the strangers, that is, God's pilgrims, Ac. xvi. 1, in Bithynia and the neighboring countries. And we know that, within a generation after the death of most of the apostles, the heathen governor of the country, Pliny the younger, wrote a letter, which is still preserved, to his master the emperor Trajan, announcing how wonderfully Christianity had spread there, so that the idolatrous temples were deserted, and the sacrifices were abandoned by multitudes; in consequence of which, contumacy was given to a cruel persecution, with the view of forcing them back to heathenism.

BITTER is used in Scripture as an emblem of sorrow or suffering in any way, 1 Thes. ii. 14. We read in Am. viii. 19, of a bitter day; in Hab. i. 5, 6, of the Chaldeans as a bitter and hasty nation; in Ac. v. 23, of Simon at Samaria being still in the Guill of bitterness,
The Israelites were required to eat the passover with bitter herbs, Ex. xi. 8, a very natural appointment, as they remembered the bitterness of their bondage, Ex. xi. 9, and connected this bondage and their escape from it with sin, which was its source, and the free grace of God who had delivered them, by which they were called to deep humiliation and earnest repentance.

What these bitter herbs in particular were, it is now impossible to say; and indeed, the truth is not that none in particular were intended, but that any might be taken according to convenience.

**BITTERN (kippel).** Whether this word signifies a beast or a bird has been much disputed. It occurs but three times, and in all under circumstances closely similar, viz., as an accompaniment of utter desolation. Thus in Is. xiv. 13, in the magnificent ditty upon the king of Babylon, the Lord declares that he will make that proud and populous city "a wilderness, and pools of water." Again, in Is. xxxiv. 11, where in connection with the names of Hinnom and Bozrah, a state of terrible judgment and desolation is described, as introductory to the restoration and blessing of ransomed Israel, 

Is. xxxiv. 13, the picture of the desolation is heightened by the presence of the kippel: "the concomitant and the kippel shall possess it." And once more, in Zep. ii. 14, the destruction of Nineveh, then in the height of its glory, is predicted in the following terms: "Alas! the Assyrian shall be overthrown; and Nineveh shall be a wilderness and dry like a wilderness. And beasts shall lie down in the midst of her, all the beasts of the nations; both the concomitant and the kippel shall lodge in the upper lintels among the fall’n cornice of it; their voice shall sing there through the windows; desolation shall be in the thresholds, when he hath uncovered the cedar-work.

The general meaning of this imagery is clear, whether we can identify the particular species or not; which point is the more interesting chiefly in a critical view. Col. Hamilton-Smith labours to establish the common English rendering, identifying the kippel with the common bittern (Botaurus stellaris), which is double as an inhabitant of the regions indicated, and is a shy and lonely bird, with a solemn stirring voice. But the proper haunt of these Archaeide is water; reedy, rushy pools and shallow streams are indispensable to them, both as affording them food, and a convenient shelter for their nests. The ruins of Babylon are indeed stated in a plain, which is studded with pools and marshes, and here the bittern doubtless finds a congenial home. But even here its presence can scarcely be considered as indicative of desolation, while the ruins of Nineveh have no water but the Tigris; and though the Archaeide may certainly be looked for there, they cannot be considered as characteristic of one part of the river’s course more than another; they were probably as common along the rushy margin of the river when the gaping city stood as now. The arid precincts of Bozrah and other Bleméon cities, however, totally destitute of water, absolutely preclude the resort of the bittern thither, and therefore compel us to look for some other identification of the kippel.

The lexicographers have almost unanimously referred the word to a bendy or cormorant. The Septuagint render it in all the passages by κιμωλός; and the common name of the cormorant throughout Syria is kaimool, which is etymologically the same as κιμωλός.

The porcupine (Hystric esculentus) answers every requirement of the appellation. It is abundant throughout Palestine, Syria, and the Euphrates valley. It is a nocturnal animal, and therefore fit to associate with the "doleful creatures" which are the companions of the kippel. It habitually conceals itself in dark and lonely places, and, as a matter of fact, is found in the ruins of Blanina and of Babylon. Mr. Rich expressly says in his attempts to explore the buried mounds of an ancient Babylon, which are full of passages and galleries,

"Enormous quantities of porcupine quills." And in the visit of the Scottish delegation to Palestine, it is recorded that "Dr. Keith tried to ascertain from the [Babylon chief] of the fact of porcupines being found in Petra; he asked him what the kaimool was, when the Babylon immediately imitated the cry it uttered; and, on being shown a porcupine quill, at once recognized it as belonging to the kaimool." This wild and sudden cry of the porcupine forms another feature in the identification with the doleful creature whose voice was so sound from the sculptured windows.

**BLACK** is often used in Scripture to denote mourning, though there is no evidence that the Jews actually wore mourning clothes of a black colour, as we are accustomed to do. In Mal. iii. 14, we read the question of the lips, "What profit is it that we have walked mournfully all the day long, if evil be in the word of the Lord?" There seems to have been an imposition among the people that excessive hunger and thirst changed the colour to blackness. See especially Is. iv. 3, 4. But the words in these two passages refer more distinctly to the colour of black, than does the indeterminate word in Malachi.

**BLAMES** is a word used in the description of the sixth plague which was sent on the Egyptians, when Moses scattered the furnace coals in the air, and thus produced a ball breaking forth with flames upon man and beast, Ex. xiv. 10. It is impossible to identify it with any of our diseases by this general description, but it must have been some sort of eruption on the skin, perhaps so severe as to become an elevated sore.

**BLASPHEMY** is a term derived from the Greek language, in which it means evil-speaking, reviling, and the like; and it is accordingly so rendered in our version, as in Jude 3, "a railing accusation." Literally, "an accropaniation of blasphemy," or "a blasphemous accusation." Sometimes, perhaps, the word blasphemy has been retained by our translators, when the general meaning, "evil-speaking," or "calumni," might have been preferable, as in Col. iii. 8, "Put off all these: anger, wrath, malice, blasphemy, filthy communication, out of your mouth." For in the special sense imposed on the word in the Bible, and in which alone we use it in English, blasphemy is confined to calumni or wilful
BLESTUS, the chamberlain of King Herod Agrippa. The people of Tyre and Sidon secured his good offices, when they aimed at reconciliation with the king; for it was natural that such officers should have great influence with their masters, &c. xx. 28.

BLESHIRES, spots, or stains, were personal defects which marked out certain members of the priestly family as unfit for drawing near to minister at the altar of God, though in the limited sense to them all their worldly immunities and privileges; and again, similar defects which marked out individuals among the nations usually offered in sacrifice as being unfit to be offered, &c. xvi. 21.; xviii. 25. According to the nature of the institutions of worship in the Old Testament, these bodily defects were symbols of spiritual blinshiness, from which Christ, our great High-priest and atoning sacrifice, and all his people as priests and sacrifices in a subordinate sense, are free, 1 Pe. i. 19.; vi. 22.; xi. 1.

BLESSING, most used in Scripture, as in common language, in various senses. Most strictly and properly, perhaps, God is said to bless men, &c. xx. 17.; in the one case unfallen men, in the other case men fallen, but to be recovered by the covenant of grace. Answering to this, men are said to bless God, when they acknowledge his having blessed them, and praise him for it, &c. xxvi. Further, men bless their fellowmen, when they pray God to bestow his blessing. When this is done with authority, according to God's known will, "the blessing is on the hands of the master," vii.; and that blessing which God instructs his servants in any case to pronounce, he will charge himself actually to bestow. Thus it was the standing duty and privilege of the priests of the family of Aaron to bless the people of Israel in the name of the Lord, &c. x.; the special form of blessing being set down at length in Nu. vi. 22.-27. Partly following the example of Noah, &c. v.; the aged or dying patriarchs Isaac and Jacob were also directed by the Spirit of prophecy to pronounce very remarkable blessings upon their children, &c. xxvii. xiv. This last passage, the parting words of Jacob to his sons, marking out their character and their history in their persons and in their descendants, not simply as men, but as the heads of God's covenant-people, and with reference to his promises of the coming Saviour and his salvation for which they were to wait, may be compared with the blessing which Moses, ere he died, was guided to pronounce upon the people, as they were on the point of entering the Land of Promise, &c. xxvii.

BLESSING, THE COURT OF, a name applied to the cup in the Lord's supper, as we would seem, on account of the same name having been given by the Jews to the cup of wine used in the supper of the passerby.

BLEST, or Beautiful. See BEAUTY.

BLINDNESS, a defect painfully known to mankind in all quarters of the globe. It is however awfully common in Egypt at the present day, and probably may have been so for ages. In the Bible we read of it as not merely a common failing in extreme old age, as seems to have happened in the instances of Isaac, Jacob, and the prophet Ahijah, but also as a somewhat prevalent disease, if we may conjecture from the prominent place which cures of blindness occupy in the miracles of Jesus. To some extent this may have been arranged on account of the striking spiritual instruction which such cures were calculated to convey, see Ja. i.

BLINDNESS is a natural and common emblem of spiritual darkness; and, in fact, bodily blindness was sometimes inflicted by miracle as a punishment in itself, and a means of bringing home to a sinner the conviction of his helpless and miserable condition when he should fall into the
hands of the God with whom we have to do, De xix. 18.

As in other similar cases, the law of God to Israel required them to deal tenderly with those on whom his hand was laid in the way of such a heavy infliction as this. Le xix. 11, 20.

A sense of the natural reason will be induced to see that the provision made in the Mosaic law related to that case where a man was in plain sight of his approaching murderer, and in which it was impossible that there should be any error in the recognition of persons. Le xiii. 21.

In the case now before us, however, no such reason is admissible; for the man who sheds human blood is a manslayer, and shall be put to death. Le xix. 17; xi. 26. The persons thus distinguished are designated as those who are under the ban of religious guilt, and are therefore degraded and debarred from the benefits of the covenant and the privileges of the promised inheritance. De xvi. 9; 27. The penalty of the law, as applied to a man who sheddeth the blood of his neighbour, is the life of the same, De xix. 11.

If, however, the party be guilty of manslaughter, a cautionary punishment is prescribed, and that too in a very severe form. Le xix. 14. But if this is not sufficiently severe, the punishment is doubled, Le xix. 15. It was the object of the law to deter from the commission of murder, and to prevent the re-occurrence of this abominable crime, and to those who were guilty of it to be put to death. Cu ii. 13, 14.

BLOOD was forbidden to be eaten by the people of God during the dispensation of the Old Testament, this rule having been given to Noah at the time when Noah's sacrifice was accepted. Gn ix. 1-4. The prohibition being very often repeated in the laws of Moses. There can be no reasonable doubt that this was an account of the blood being specially offered to God in sacrifice. The same reason in some measure applied to the fat; so that in one passage the fat and the blood are forbidden together, Le xiii. 46. But the meaning of this is more fully to be explained under the article SACRIFICE. It is enough to say that the life is in the blood, as is often declared by Moses, and that the life of the sacrifice was taken and the blood offered to God, as a representative of the offerer, and a substitute for him. De xiv. 21; 20.

In holding this view, it is of course necessary to hold also that the decree of the council at Jerusalem which forbade the eating of blood, Ac xv. 20, was a temporary arrangement, rendered expedient by the then existing relations of Jewish and Gentile Christians.

BLOOD AVENGER OF. In the countries around Palestine the practice prevails, and always has prevailed, so far as we know, of leaving the punishment of manslaughter or murder, for the two are not clearly distinguished, to the nearest relation of the deceased, who is called in Scripture the avenger of blood. Traces of its occurrence exist in the remotest times of the patriarchs, Nu x. 5; xi. 16; xviii. 1-11, comp. Ex xi. 4, 7. A better system of jurisprudence takes this, as well as lighter punishments, out of the hands of private parties altogether, and places it in the hands of the magistrate. As a mitigation of the evil, the fees, and passionateness, and loss of precious life, in many cases a money-punishment has been more or less recommended or enforced; and it was allowed to the Arabs by their false prophet Mahomet. Something of the same practice of blood-revenge, and the same permission of compensation, is found in the ancient Ethiopian codes; and resemblances, more or less close, appear in the laws of many very primitive nations.

In the political law of Israel, God permitted the practice of punishment by the nearest relative to continue, while rules were laid down to prevent the chief abuses incident to it. The distinction was sharply drawn between murder and manslaughter. For the former recompense or satisfaction was permitted. In the case of the latter, however, there were six cities set apart out of the number which the Levites occupied, placed at suitable distances over the extent of the land, three on each side of Jordan, with roads leading to them which were well kept up, and these were cities of refuge to which the manslayer might flee, and within which he should dwell safely without fear of the avenger. But he was not permitted to return to his own place; in fact, he had no safety if he left his place of refuge, until the death of the high-priest during whose term of office his misfortunes had occurred. Nu xxxiv. 20-24; De xxi. 7-12.

Some readers of the Bible have expressed amazement at the inscription of this law of blood-revenge into the law of God to Israel, no matter under what restrictions. But the manner in which a punishment is inflicted, is one of those arrangements of subordinate importance which may vary greatly with the varying circumstances of those among whom the law is established. There is an extremely favourable testimony borne to the working of even the Arab law by two most competent witnesses, Barckhardt and Layard. The latter writes (Discoveries in the Ruins of Nineveh and Babylon, p. 356, 357):—"Although a law, rendering a man responsible for blood shed by any one related to him within the fifth degree, may appear to members of a civilized community one of extraordinary rigor, and involving at most manifest injustice, it must nevertheless be submitted, that no power vested in any one individual, and no punishment however severe, could tend more to the maintenance of order and the prevention of bloodshed amongst the wild tribes of the desert. As Barckhardt has justly remarked, 'This sanitary institution has contributed, in a greater degree than any other circumstance, to prevent the warlike tribes of Arabia from exterminating one another.' If the effects of this social arrangement have been so happy, we cannot doubt that the wisdom of God was fully justified in imposing it, in a modified and amended form and not, perhaps, without a typical import in the connection between the death of the high-priest and the return of the man-slayer from the city of refuge, on a people of the same race, feelings, and habits as the Arabs, and living in close proximity to the great Arabian desert, into which the murderer might generally have escaped before the magistrate could apprehend him, after the delays which are inseparable from forms of justice.

BLOODY SWEAT. See AONLY.

BOANERGES [sons of thunder], but not pure. The roofsome, some vernacular Arammic form, a name which our Lord applied to James and John, the sons of Zebedee, whom he chose to be apostles; the meaning of the title being added by the evangelist, Mar. x. 35. There is no explanation of the reason of this surname. Perhaps it referred to a very impetuousness in their natural dispositions, Lu xi. 38. This may seem very unlike what we should have anticipated in the disciples whom Jesus loved. But the tenderness which marked his later character may have been the effect of special grace, as he and his brother had ventured, in a peculiar manner, to offer themselves to be baptized with the baptism with which their Lord was baptized, Mar. x. 38.

BOAR, SOW, SWINE [cess, charis; in, basis, savages, Roan.]

The scriptural allusions to this well-known animal are far less numerous than might have been expected, from its common occurrence in Palestine and the neighbouring countries, as well as from its having become to Jewish minds the impersonation of that which is unclean and abominable. Its flesh was indeed forbidden to be eaten by the law of Moses, Le xi. 7; De xxi. 4; but so was the flesh of the camel, and of other animals,
which never appear to have been regarded with such abhorrence as the swine. In the horrible cruelties perpetrated by Antiochus upon the Jews, 2 Macc. vii. 12, the eating of swine's flesh was the test of apostacy; and in accordance with this obious condemnation, some of the closing denunciations of the prophet Isaiah, 1:18, 23, are levelled at these profane Israelites: "whate swine's flesh, and both of abominable things was in their vessels." Among the modern Jews the habit of considering this kind of meat as polluted, has induced a revulsion which is nowise subject to the will; so that individuals converted to Christianity, and perfectly aware that the divine prohibition had ceased, have struggled earnestly but vainly to overcome their antipathy to it, though sincerely desirous of conforming to the customs of their Christian brethren.

In the time of the Lord Jesus, consciousness had so far effected a compromise with duty, that Israelites could keep large herds of the abominable animal whose flesh they dined on without. a herd of above two thousand is mentioned in the sacred narrative as fed on the eastern borders of the Sea of Galilee. It is supposed that the Galileans might save their consciences by the remembrance that, though they could not eat pork, the Gentiles could and did, and Gentile money would not defile their platelets. The Lord marked his abhorrence of the custom, however, both by his judicial destruction of the whole herd in this instance, Mat. xii. 21; and by introducing, into his beautiful parable of the prodigal son, the image of the young man being sent into the fields to feed swine, Mat. xv. 16: as the lowest point of degradation and misery to a Jew, though the swine was laid in "a far country.
The whole story of the Gergesenes is significant; as in so many other of the incidents which the Holy Ghost has seen good to record, there is solemn spiritual instruction hidden beneath the surface. The Lord of the vineyard, the heir of the inheritance, comes to visit his portion, and he finds it occupied by demons and swine; the brute and the devil are rising in what he had set apart for himself as "a delightsome land." The unclothed beasts rush from his presence into the sea; the unclothed spirits are driven into the abyss; but Israel have no heart for the deliverance: they prefer their devils and their swine to the Holy One of God; they intreat him to depart out of their estates; and as he does not go quickly enough, they kill him, and cast him out. What a picture of man—man under the most favourable circumstances—man under the immediate government of God!
The selfish habits of the swine, at least in a state of domestication, its filthy and indiscriminate feeding, and its irreconcilable fondness for wallowing in the mire, Zeb. ii. 22, are fit emblems of that prodigality to sin which marks the corrupt nature of man; and perhaps contributed, by association of ideas, to begot that feeling of abhorrence to the animal, to which we have above alluded. No jewellery could make a swine's face comely, as the absence of virtue makes female beauty itself hateful, Pr. xi. 22.

The brutish insensibility of the swine to everything but their own foul appetites, is employed by the Lord Jesus, Mat. x. 15, to represent gross and sensual persons on whom the kindly offices of brotherly reproof would be thrown away; and the presentation of the mere refined and deeper enjoyments of heavenly and divine things might subject the speaker to vile abuse and seditious persecution.

The predatory habits of the wild swine are alluded to in that beautiful allegory, Is. xlvi. 11, in which Israel is depicted under the symbol of a choice vine, transplanted and tended by Jehovah's care, but now exposed to the brutal assaults of the heathen, who, like a wild bear in a vineyard, trampled it under foot and laid it waste.

That such are the habits of the wild bear, we have abundant testimonies from travellers. The wooded region that surrounds the sources of the Jordan, the shaggy slopes of Tabor and Carmel, and the hilly thicket that border the persistent river-courses, still shelter numerous wild swine, which continually make their predatory forays into the cultivated fields and vineyards, to the great loss of the agriculturists. Mr. Harlty has recorded an incident strikingly in unison with the above allusion. His friend, the Rev. Mr. Leeses, was proceeding in the dusk of the evening from Constantinople to Tharapia. Passing a vineyard, he observed an animal of large size rushing hither and thither among the vines, crossing the road, and taking to flight with great precipitation. "The Greek syrenges, who was riding first, exclaimed, "Esopes! Esopes!" 'Wild bear!' Wild bear!' and really it proved a wild bear, who was rushing from the vineyards to the wood. 'What has the wild boar to do in the vineyard?' inquired Mr. Leeses. 'Oh!' said the syrenges, 'is the custom of wild boars to frequent the vineyards, and to devour the grapes.' And it is astonishing what havoc a wild bear is capable of effecting during a single night. What with eating, and what with trampling under foot, he will destroy a vast quantity of grapes" (Boschone in Greece, p. 230.)

BOAT. NESHIP.

BOAZ, or BOOZ [fierce or agile]. 1. The name of a man who occupies a prominent position in the book of Ruth. He married Ruth, in virtue of his being the nearest relative of her deceased husband who was willing to take upon himself the responsibilities and duties imposed on such by the law of Moses, De. xxv. 5. There are circumstances in his conduct which appear somewhat strange to us; but they are easily explained from the simplicity of early manners, and also from customs still prevalent in the East. One can read the book in an unprejudiced spirit, without the impression that this was a pure and high minded man, one that feared the Lord, and aimed at fulfilling his obligations to his fellows in the kindliest spirit. Boaz and Ruth were ancestors of David, and so of Jesus Christ.

2. Boaz was also the name of one of the two pillars erected at the porch of Solomon's temple, 1 Kgs. vii. 21. The meaning of this name is often stated to be, as in the margin of the Bible, "In it is strength," but this explanation is at the best extremely doubtful.

BOCHIM [suckers] was the name given to a place which is otherwise unknown to us, where the children of Israel wept before the Lord and sacrificed to him, when they had been rebuked for their sinful conformity to the heathen, Josh. vi. 5. The first verse cannot be translated correctly otherwise than thus, "And the Angel of the Lord (not our angel, as in our version) came up from Gilgal to Bochim, and said, I have made you to go up out of Egypt," &c. We must, therefore, understand it of a miraculous and easily observable movement of the uncircumcised Angel of the Covenant, the name who had gone before the people in the pillar of cloud, and who now moved up to this place of solemn repentance.
from Gilgal, where the congregation may have met in memory of the early days of God's presence, while Joshua lived, and when the covenant was first publicly ratified in the Land of Promise, Deut. x. 29, Josh. v. 10.

BOHAN [the Thranah, a son of Reuben, in honour of whom a stone was named] is thought to be a landmark in tracing the boundary between the tribes of Judah and Benjamin, Josh. xvi. 8, 17. Nothing is known either of the person or of the place.

BOND, BONDAIGE. See Slavery.

BOOK. The substance used for books and for writing upon are treated of Writing. There are, however, some expressions in Scripture which may suitably be noticed at present.

To eat a book, as some of the prophets were commanded to do, Ezek. ii. iii. 2; Rev. x. 9, commonly mean, as a symbol, to master the contents of the book; as it is explained, Jer. xx. 18.

A sealed book is one closed up from view; for seals were often put on articles to keep them secret, in cases in which it would have been our custom to make them safe under lock and key, Is. xxi. 17. If such a book were written within and on the book itself, which is easily intelligible, if we remember that ancient books were generally rolls of paper, a writing of this sort would not be legible till the seals were broken: and yet portions, at least fragments of it, might be read, so as to awaken curiosity. And such is preeminently the case with God's book of history, stretching forward into all time.

The Book of the Living, Ps. lxxii. 2, or The Book of Life, Phil. iii. 3, which two expressions are the same in Hebrew, appears at first sight to represent all living men as written down in a book before God, out of which they are struck or blotted when they die, Rev. xiv. 13.

But the more that men considered what it was to be "written among the living in Jerusalem," and for the Lord to count, when he writeth up the people, that this man was born there," Is. xxvii. 2. Perhaps more generally, they would understand that his book, in the strict sense, the list of his own people, is one in which no blotting out is possible, so that all who are written in it shall never be touched by the second death. This is "the Lamb's book of life," Rev. xiii. 8, xxi. 27. The figure of speech is prolonged by some to refer immediately to a roll of citizens, by others to the master-roll of an army.

BOOThS are baskets made of branches of trees, or such other very perishable materials. In places of this sort Jacob and his family seem to have dwelt as they came from Paddanaram into Canaan; for "booths" is the translation of the Hebrew word שֶּׁבֶת, which is the translation of the Hebrew word שֶּׁבֶת, or "booths" is the translation of the Hebrew word שֶּׁבֶת, which is the translation of the Hebrew word שֶּׁבֶת, which is the translation of the Hebrew word שֶּׁבֶת, as is commonly supposed.

It is possible, as we have seen, in a place of the same sort, the people, or at least their leaders, may have dwelt when they came out of Egypt, Ex. xx. 26. In memory of this, their dwelling in booths including, no doubt, their dwelling in tents in the wilderness, since both were habits of the same slight and easily movable kind, the children of Israel required to dwell in booths every year during the feast of tabernacles, or of booths, as the word might have been rendered, with greater attention to uniformity, Ex. xxvii. 40, 42, 49, 50. See Booth.

BOOTY. See spoil.

BORROW. It is extremely unfortunate that this word should have been used by our translators in the account of the Israelites receiving the riches of Egypt, when they were on the point of leaving the country for ever, Ex. iii. 22, vii. 23, 25. In this misstatement they have certainly followed the example of many who went before them, as they have been defended by eminent scholars down to the present day; but there is no ground whatever for thinking that the verb in the original has in itself any meaning besides that of simple asking. The latter of these two passages should therefore run us: "And the children of Israel did according to the word of Moses, and they asked of the Egyptians jewels of silver, and jewels of gold, and raiment. And the Lord gave the people favour in the sight of the Egyptians, so that they made them sail" such things as they required, or perhaps, "urged them to ask; and they spoiled the Egyptians." The Egyptians had lost their power of oppressing the Israelites; in fact, were afraid that they were changing places with them, they were anxious therefore that the Israelites should be gone, and to hasten their departure, they pressed them to ask, and to take anything, however precious, which they might desire. This agrees with the prophetic description of Moses, Ex. xvi, and with the language of Ps. xcv. 5, 6. All the more the Israelites might make heavy demands when they remembered their past sufferings, and when they proposed to adorn themselves for going out to hold their feast to the Lord. But it is an ungrounded and unreasonable assumption that the Egyptians could possibly imagine that the transaction was a borrowing; and the demands which have been offered for the conduct of the Israelites, on the supposition that it was so, are not satisfactory.

BOSSOM. The intimacy and love which we also express by this word, as when we speak of bosom friends, was well known to the ancients, and is found in the language of Scripture. In fact, the expression was literally a description of the nearest friend, who at a feast, when they reclined on couches, actually lay in the bosom of another, Job xvii. 21. Thus the gregarious Lazarius, in our Lord's discourse, was carried at his death, by angels, into Abraham's bosom, which is, in a high degree at the feast with Abraham, Isaac, and Jacob, in the kingdom of God. Thus, too, the only-beloved Son is said to be in the bosom of the Father, John x. 18.

Again, as the Good Shepherd, he is himself represented carrying the lambs in his bosom, Is. lii. 11.

BOSSES. The outstanding parts of a shield, and thus the thickest and strongest. Yet against these do the enemies of God rush, madly and powerfully, Dan. viii. 19.

BOTTLES. The most common words in the Old and New Testaments, which we render "bottles," are literally nothing else than "skins." The skins of animals, oxen, sheep, and goats, the last most frequently among the Arabs, are still in common use in Asia for carrying water, wine, and other liquids; the openings at the top and at the neck being closed up entirely, or so as to be used for pouring out the contents. Such
skin bottles have many advantages, and especially for carrying on the backs of both men and animals when travelling through districts where water is scarce.

They would wear done, however, immeasurably sooner than glass bottles—as in the case of the bottles of the Gibeonites, which had grown old, and rent, and had been bound up during their journey, as they pretended, these skin bottles. Bottles of glass, and porcelain, and earthen-ware, of all shapes, from the simplest to the most ornamental, many of them beautiful in form, are found in abundance in the monuments of Egypt, and of a date probably as far back as the time of Moses; and we have no reason to doubt that the art of making these was carried with them by the Canaanites. There are frequent indications of their having such bottles, and at a very early period of their history. Jeremiah expressly mentions the potters' earthen bottles, and the dashing of them to pieces, Je xi. 44; xii. 14.

**BOW, BOWING.** As an attitude indicative of reverence or respect, appears to have been in use from the earliest times. We read of Abraham, when transacting with the Canaanite chiefs for the purchase of a burying ground, rising up, and "bowing himself to the people of the land," Ge xxiii. 7. Reference is made to the custom once and again in the history of Abraham's immediate descendants; and when Jacob, on the occasion of meeting with his brother Esau, wished to show peculiar reverence and regard, he is even said to have bowed himself to the ground seven times, Ge xxxvii. 5. Bowing of this sort—bowing to the ground—is such a bending of the body as brings the upper part nearly right angles with the lower, and is to this day very frequently practised in the East. The better, both in earlier and later times, such marks of obeisance have often been carried much further—not to profound bowing merely, but to absolute prostration, or falling on one's face to the ground. This practice also is noticed in Scripture, though most commonly in connection with strictly religious homage, Ge xvii. 3; iv. 10; ix. 21, &c. The more common attitude, even for the expression of such homage, was bowing; and hence to "bow the knee to Jehovah," or to Baal, became a familiar mode of expressing the doing of worship and service to them, Hos. xviii. 7, 8, 10; Ex xix. 14; Is xxiv. 23, &c.

**BOW.** **The Bow in the Cloud, or Rainbow,** is an object so striking to even the most careless and unim- aginative, that we cannot wonder at the fallacy of poets, and the use which has been made of it in heathen mythology. In Scripture itself this bow is introduced as the sign of the covenant which God made with Noah, on occasion of accepting the sacrifice which the patriarch offered after he came out in safety from the ark, Ge ix. 13-17. As often as it appeared, it was to be a pledge that God would no more send a universal deluge to destroy the race of man; as, in fact, the very nature of the rainbow implies that the rain is only partial, that there is sunshine as well as shower. It has been sometimes alleged that this passage assumes that a rainbow had never been seen before. But such an allegation is not warranted by parallel passages in Scripture, from which we learn that objects in nature, or practices in use among men already, were taken out of the sphere of ordinary natural life, and elevated to a higher platform, when God set them apart to his own service as tokens of one or other of his covenants: and this is all that is asserted in regard to the rainbow. This "appearance of the bow that is in the cloud in the day of rain" was witnessed by Ezekiel, ch. i. 2, in his vision of the glory which surrounded the Lord when sitting on his throne of glory: and again, it appears in the visions of the book of Revelation, ch. xiv. 14. In all these cases, there need be no question that the rainbow is the sign or seal of the covenant of grace, the token of that covenant in which God remembers mercy in the midst of
wrath, and spares his chosen remnant at the very time of taking vengeance on his enemies. In this way Peter has connected the salvation of Noah by the flood with another token of the covenant of grace.

1 Pet. iii. 21.

BOW. St. ARMS.

BOWELS. These are spoken of in the Bible as the seat of the feelings, especially mercy and compassion, 2 Cor. xi. 14; Ps. ii. 11; much as the heart is reckoned among the nations.

BOWL. Several words in Hebrew are rendered by this term in the English Bible, and no doubt, with substantial correctness; though minor differences in the structure of the respective vessels indicated are necessarily lost sight of. But no means exist for obtaining any direct information respecting these; and as the Hebrews were not a manufacturing people, the probability is, that the vessels commonly in use of that description would exhibit no great variety, and would be much of the same sort as existed among the nations.

1 BOW. Assyrian and Euphratean Woods. British Museum
1. Bronze Bowl from Nineveh. 2. Copper Bowl from Nineveh.
3. Copper Bowl carved on Inscriptions. From Babylon.

Arbor superans, belonging to the order Euphorbiaceae, occurs throughout Europe and Asia, from 37° to 52° N., usually on mountains, and as an undergrowth amongst other trees. In Britain we are most familiar with it as a lowly but compact edging around garden paths; but when allowed to grow untrammelled, it will attain a height of five and twenty feet. Its tolerance of the knife has made it the favourite material for "vanguard sculpture," and that fashion of carving trees into fantastic shapes, which we usually ascribe to the early Dutch gardeners, is as old as the days of Pliny, for his Tuscan villa was adorned with animals cut out of box in boxes answering to one another. The yellow wood is remarkably hard and solid, being the only European timber which will sink in water (wood-lice trees and strawberries). It takes a very fine polish, and was formerly much used in cabinet making. In the town of St. Claude, in France, they still manufacture, both from the roots and branches of the box, vast quantities of snuff-boxes, buttons, rosary beads, and spoons; but the great modern demand is for wood engraving. To the wood engraver box is what ivory is to the miniature painter.

For this purpose the specimens occurring in northern latitudes are usually too small; but large supplies are yearly imported from Turkey and the shores of the Black Sea.

No wood could be more suitable for inlaying, the purpose to which it is ascribed by Ezekiel. It cuts beautifully, and when properly seasoned, is not ready to warp. Hence it is the material most commonly used for carpenters' rules, the scales of thermometers, and mathematical instruments, where precision and freedom of notation are indispensable. [34.

BOZRAH (bozraa, boz'rah), one of the principal towns in the territory of Edom. It appears in the earliest list we have of the Edomite race and their local settlements, xxvi. 33, where Jobab, the successor of Reha as king of Edom, is styled "Jobab of Bozrah." From the connection, there can be no reasonable doubt that this place lay somewhere in the proper Edomite territory, between the south of Canaan and the Red Sea. The reference to it in the prophecies of Isaiah and Amos, xxvi. 12-15; xxvii. 11, on the other hand, suggest the same impression; they point to it as a chief city of Edom, at a time when the possessions of that tribe are known to have been usually confined to the well-known mountain range of Idumaea. An allusion in Micah, vi. 12, simply by way of comparison, "as the flocks of Bozrah," in-
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...nothing as to the locality; and it is even doubtful whether the word should be taken as a proper name, whether we should not render, "as flocks of the fold." The only other passage in Scripture in which the name occurs is Je. xlvii. 21; and there it is chanced with Kerith, Bethel, and other cities of Moab, far or near, on which the judgment of Heaven was going to fall. It is supposed by some, among others, by Robinson, according to p. 570 that this was the same city with that referred to in the other passages, as in those turbulent and warring times, particular districts and towns often passed from one hand to another. This may certainly be regarded as possible, though one can scarcely say altogether probable; and it is, upon the whole, more natural to imagine, that within the proper territory of Moab, there was some place of the name of Bozrah, though in itself of little note, and hence not elsewhere mentioned. This is by no means unlikely, as the word is one that, in post-oed countries, would naturally be deemed an appropriate designation for several places.

That the Bozrah, in all the other passages of Scripture, was a strictly Edomite town both in locality and population, and not as Porter, Kitto, and some others, have held the Bostra of the Greeks and Romans, far off in the Hauran, at the distance of 80 or 100 miles from the proper country of Edom, is the opinion of by much the greatest number of biblical interpreters and geographers. A city so closely identified with Edom as Bozrah is in Scripture, and manifestly regarded as one of its centres of power and influence, could never have been a place remote from the ordinary possessions of the tribe, and at the most held in some occasional periods of military conquest. History knows nothing even of such; nor is there any evidence that the Bostra in question was ever noticed in Scripture. The Edomite Bozrah, with which alone we have to do, was identified by Burchardt with Bussarah, or Bascalch, a village about 2½ hours south of Trithel, situated on a hill, with a small castle on the top, and containing nearly fifty houses. This is most probably the representative of the old city and fortress, though nothing remains of the ancient strength and greatness. It lies about half way between Petra and the Dead Sea, and in its present state is a place of no interest. Centuries of desertion have passed over it, as over most other towns in the region.

BRACELETS. In all countries of the world there prevails the practice of wearing ornaments on the wrist, to which we generally give the name of bracelets. But owing to the lavish use of these in the hands of the Bible, as testified by travellers to this day in Syria, Egypt, and Persia, it has become usual to employ an additional name, ʿarabṭ; partly because these are worn in such numbers that they run up the arm, so as to occupy the greater part of the space between the wrist and the elbow, and partly because it has been suggested that ʿarabṭ might be restricted to designate the ornament worn by men, and especially by princes or other men of rank, as one of the marks of their high position. There are five Hebrew words, which are all occasionally translated ʿarabṭ in our version. Two of these may be at once set aside, ʿarpṭ, ṣiphēl, 6x xxxvi. 19, which is elsewhere rendered hair, thread, ribband, and here means the guard of Judah's signet or other ornaments; and ʿarp, ḥōk, lxx xxxvi. 22, commonly rendered a hook, and here probably a bow or ornamental pin. Of the other three, ṣiphēl, ʿarabṭ, is used only once, in the plural, in 11; etymologically it means a chain, or something wrenched; and bracelets of this kind of work are common in the East, though it is unsafe to press such an argument. The other two words are ʿarpṭ, and ʿarabṭ, ʿarabṭ, which are more difficult to distinguish. The former, signifying by its etymology anything that is bound together, and closely connected with the word for a yoke, is used in Nu. xxxvi. 5 with nothing to identify it, but elsewhere always in the plural, and with the addition "upon the hands," 6x xxv. 5; 1xvi. 11; xvi. 12; we have therefore enough to satisfy us that it is a bracelet. The remaining word, ʿarabṭ, occurring in 2xii. i. 10: "I took . . . the bracelet that was on his arm," is obviously one of the insignia of royalty bound on the body of Saul, and is what we have already called an ʿarabṭ; in the only other passage in which it occurs, Nu. xxxvi. 2, and where it is rendered "chain," on account of ʿarabṭ, "bracelet," which immediately follows, it is still rendered ʿarabṭ by Kitto, and he takes it to be the ornament of the man, as the following word he takes to be that of the woman.

But the etymology of ʿarabṭ connects it immediately with the verb to stop, and therefore it might with great propriety be rendered by another word, which acquaintance with eastern habits has brought into use among us, a ʿembūt. Were it not that the above-mentioned text relating to king Saul makes it manifest that it sometimes meant an ʿarabṭ, there would be no reason...
to hesitate about calling it an anhk. For in addition to the arguments from etymology, there is another from the existence of an additional word, differing from it only in the pronunciation of a helping vowel, be'leh, as in a rightly translated in English, with the authority of ancient versions and tradition, as 'ornaments of the legs.' And this is confirmed by the use of yet one word more, 'iheru, i.e. properly a fœtus, but there quite correctly rendered 'thickening ornaments about their feet.' An anklet is certainly an ornament of which we do not readily think much; but it is commonly worn, and much admired in Syria and Egypt, and more or less in India. It is shown on the Egyptian sculptures as worn by both men and women; and it was reckoned of so much importance by Mahomet, that in the Koran he forbade women to use it. [see, n.]

BRAMBLE. To English readers the word bramble at once suggests the trailing bush so plentiful in almost every hedge, whose "black berries" have stained so many "little lips" beside those of the bales in the old ballad, and whose curved prickles inflict on rapacious fingers so severe a penalty. But the common bramble *Rubus fruticosus* is a northern plant. The stoil ii.29s of the Bible is more probably a species of the rhinoceros order—a plant of which Dioscorides gives as a synonym ἱρνοκορδία, and Linnaeus's *Saxifraga brambula*, which greatly surpasses its British ally, the Rubus rhinoceros, or rhinoceros, in the production of its stiff and trenchant thorns projecting from its flexible and drooping branches. The plant, in question, the *Paliurus brutia*, or *Rubus paliurus* of Linnaeus, is a deciduous bush or low tree, abundant in Palestine. It also grows freely in Italy, where it is used for making fences; but for this, owing to its propensity to spread and encroach, it is not so well adapted

as our own beautiful hawthorn or May. However, with its jagged branches and its stunted stature, no tree could more fitting for the prepostorous and consequent speaker in Jotham's parable, 12a, 12b. This is the oldest fable in existence, and it is interest-

ing to note that the *zurgutha parea* belong to the vegetable kingdom.

The "bramble bush" of Lu. xvi. 21, is clearly an example of the hawthorn shrub, and is evidently ascribed by the ancients to the vine. Very possibly it is the same plant which has acquired a solemn interest from the circumstance that it is generally recognized as that which furnished the materials for the crown of thorns, Mar. xix. 23. The plant to which we allude is closely allied to the *Rubus* above described, viz. the *Rubus spinosus Christi* by Willdenow, named *Rhamnus spinosus Chloris* by Lamarmore, and *Rhamnus mollis* by Forskål. This shrub, plant grows to the height of six feet or more, and yields a slightly acid fruit, about the size of the sloe, which is eaten by the Egyptians and Arabs. Like its congener, *Rubus*, it abounds in flexible twigs, which are armed with a profusion of sharp, strong prickles, growing in pairs, the one straight, the other somewhat curved.

[sec. 6]

BRANCH. Since it is common to speak of a family as a tree, the members of that family are its branches; a manner of speaking which is found in our own language as well as in that of the Bible. Naturally we find it used especially of distinguished families, who are compared to lofty trees, as the royal family of David is to the cedar of Lebanon, Ex. xxvii. 6. So Christ, the Son of David, is named a Branch and a Rod from the stem and root of David, and of David's obscure father Jesse, as he grew up out of the dry ground when the royal family was reduced to a very low condition, Is. xi. 1. And this name, the Branch, came to be a special title of the promised Saviour, Jer. xxxiii. 15; Zechar. vii. 12; 

An assumable branch, again, is an arm, has been explained to be a branch on which a malefactor had been hanged, and which is alleged to have been buried along with him. Putting the branch to the test, Ezek. xvi. 17, must be some idiosyncratic ceremony, but it is not certainly known what.

BRASS. This word is used by us to denote a mixed metal, composed of copper and zinc, which does not seem to have been known till the thirteenth century. At any rate, "brass," which is translated in the Bible "brass," must have been a natural metal, dug out of the earth in a vein, and generally it is supposed to have been copper. However, it is scarcely necessary to alter the common rendering, especially when we consider that it has been used in all ages to mix up copper with other metals, for greater convenience in working, and for superior qualities which it thus acquires. One of these mixed metals connected with copper is bronze, and this was extensively employed in ancient times, and it may be strictly the metal intended in many parts of scripture. Brass is a common emblem of strength, Dan. iv. 7; Jer. x. 19, and indeed arms and armour were often made of this metal, as we make bend of steel. By a new application of the figure, brass is used for stubbornness, and perhaps impudence, Is. xlix. 17; Jer. xxviii. (See further under COPPER.)

BRAZEN SERPENT. (So SERPENT, BRASSEN.)

BREAD. In the Bible *broad* is taken in a pretty wide sense, as including all that supports life; as in the petition, "Give us this day our daily bread." But in strictness it denotes baked food, and especially leaves. In general these must have been thinner and crispier than our loaves, more like many cakes or biscuits, and frequently mention is made of wafers, which are the thickest cakes that can be baked and ought to
BREAD

this peculiarity, we read habitually not of cutting bread, but of breaking bread. The material used might be any kind of meal or flour; but practically we may reckon that it was chiefly wheat flour or barley meal.

generally the former, unless the latter is expressly named, Ex. vii. 17, iv. 39, in which passages there is an allusion to barley as furnishing the coarser and poorer of the two chief kinds of bread. Compare the prices of these two kinds of food, Zikah i. 11; Ex. vi. 6. Families appear to have baked their own bread in general, which even a king's daughter might do, Zsa. xvi. 6, as the mistress of the house had done in primitive patriarchal times, Ge. xxxi. 6. But there were also professional bakers, Lev. vii; De. xxvii. 21, probably for the most part in the large towns, where public ovens would be convenient and economical for the poor. We read in Scripture of both leavened and unleavened bread. The kneading troughs on which they wrought the dough were so small, that the children of Israel could make them up into boggles which they carried on their shoulders out of Egypt, Ex. xiv. 3. Some suppose them to have been mere pieces of leather, such as are at present used for this purpose by the wandering Arabs; others believe that they were bowls of wood, but not large, intended only to hold the bread which one family used during a single day. From the account of the meat-offerings, that is, offerings of animals, given in the second chapter of Leviticus, Dr. Kitto thinks that he traces three different styles of baking in use among the Israelites, which are in use among the Arabs to this day. According to ver. 4, there was the meat-offering baked in the oven, of stone, or metal, or earthenware; this includes both cakes of an ordinary thickness, baked inside, and also waters of dough, dropped in thin layers on the outside. According to ver. 5, there was the meat-offering baked in a pan, or as the margin renders it, on a flat plate or slice, and then broken in pieces; this pan or plate being a sheet of metal held over the fire, on which their cakes might be baked, as oat cakes still are baked among the peasantry of Scotland. And according to ver. 7, there was the meat-offering baked in the frying-pan, which might naturally be understood to be not a kind of bread at all, rather something of the nature of a pudding, but which Kitto supposes to be bread baked upon the hearth-stone, or on a plate covering a pit in the floor, which had been filled with mud and used for baking the bread as well as for cooking.

BRICKS

The earliest bricks on record, those used in building the city and tower of Babel, were of clay burned in the fire. Let us make brick, and burn them
In ancient Egypt the bricks were invariably crude or unburnt; and Wilkinson observes, that when kiln-burned bricks are found, they are known to be of the Roman time. The crude bricks were made of a black loamy earth, which possessed little tenacity until mixed with straw, \\( \text{etc.} \). They varied in form and dimensions, some having been found of a wedge shape, to be used in the construction of arches. The most usual sizes are 16 inches long, 7 or 8 inches wide, and 5 or 6 inches thick. When used in the construction of walls they were laid on the flat side, but when in building arches they were laid edgewise. They are frequently found stamped on one side with hieroglyphics, some having an oval with the prenome of the Pharaoh either in whose reign they were made, or perhaps signifying that they were to be used in the construction of some edifice belonging to that Pharaoh named in the oval. Many bricks bearing the name of Thothmes III. the Pharaoh who reigned a short time before the Exodus have been discovered than of any other period (Wilkinson). A large depot of the bricks of Thothmes III. was found under the sand close to the river in a desert place, near the town of Esna; and some thirty years ago several boat-loads were conveyed to the opposite shore and there burned, by order of Ibrahim Pasha, to be used in the construction of a dyke. There are bricks in the British Museum stamped with the names of Pherreus Thothmes II. and IV; of Amemophth II, and III.; of Rameses II; and of a priest of Amun Paramu; but none have been discovered bearing the name of any of the Ptolemies or of the Roman emperors. In the British Museum is an ancient stamp of wood, engraved with the name of Amemophth, that was used for the purpose of marking the bricks.

It is to be presumed that in Egypt bricks were used in the construction of the ordinary dwelling-houses, all of which have entirely disappeared. The only remaining examples of their use are in three pyramids, in the walls surrounding temples, in tombs, in certain arches in the vicinity of the Memnonium, and in some other constructions at Thebes. Among the most remarkable of these are the remains of a wall called Gisir el Agyis, "the Old Man's Dyke," which extended from the sea to Eosiris; some tombs at Dayr el Medineh, behind Gurnet Murr, of the time of Amenophth I., the vaulted roofs being lined with crude brick, where the friable nature of the rock urged the necessity of some such protection, proving the existence of the arch so

[Diagram: Brickmaking. From Egyptian monuments.]
The bricks used in the buildings of Nineveh are of various dimensions, from 1 foot square and 5 or 6 inches thick, to 18 inches square and 3 inches thick. Radiated bricks have been discovered 9 inches deep, 13 inches outward width, and 10 inches inner or narrower width (Ancash).When baked in the sun only, they were employed in the construction of the tels or mounds and walls; and when burned in the kiln, they were applied to the flooring of rooms and the paving of courts of the palaces. The crude bricks were frequently painted, and some have been found at Nineveh with remains of gilding (torana). The Ninevites also made use of bricks painted with various colours and devices, and then vitrified. These covered that part of the walls of the royal residences above the ababa-stairs, as high as the ceiling of the chamber; but whether the bricks were made for the purpose, or whether the colouring and vitreous surface were added after the construction of the wall, may be a matter of conjecture. The crude bricks were not inscribed, but the burned bricks bore cuneiform characters. The inscriptions on the bricks of both Nineveh and Babylon are written sometimes with the instrument used for making the cuneiform character while the clay was yet soft, sometimes engraved after it was baked, but more generally the stamp was inserted in the mould of the brick, and not applied after the brick was made, as in the example of Egyptian bricks of the time of the Pharaohs. It may not be inappropriate here to describe the leading features which distinguish the royal and sacred edifices of Assyria, and to offer a few conjectures respecting the mode of construction employed. The researches of Botta and Rich have proved that the great Assyrian palaces were invariably built upon artificial mounds, by which they were raised 30 or 40 feet above the level of the plain on which they stood; and that this pedestal or sub-basement was not a mere accumulation of loose earth mixed with stone or bricks, but was a regularly constructed elevation, built of layers of sun-dried bricks solidly united with the same clay of which the bricks themselves were made. It further appears that this substructure was solid throughout, excepting where drains or water pipes were inserted, or where subterranean channels, like the aqueducts found by Sir Robert Porter at Persepolis, existed (Travels, ii. 11); and that the mass of bricks forming the mound was inclosed round the sides with well-squared blocks of limestone. The whole of the upper surface of the mound, not occupied with buildings, was likewise protected by two layers of kiln-burned bricks or tiles, from 11 to 15 inches square by 5 inches deep, all inscribed on the under side, and cemented together with a coating of bitumen. The upper layer was separated from the lower by a stratum of sand 6 inches in thickness, so that if any moisture chanced to penetrate, it would most likely be dissipated in the sandy stratum, and hence be drained off before it could touch the second layer of tiles. The mode of ascending to the entrance was doubtless by inclined planes or stairs, resembling the existing example at Persepolis. The accompanying section (No. 137) will explain the structure of the walls, as well as our own notion of the construction of the roof or ceiling of the chambers. It would seem from an examination of the existing ruins, that the walls of the crude bricks having been raised to the required height, they were eased with slabs of gyspum to the height of 10 feet; a; that from the top of the slabs to the top of the wall the crude bricks were eased with kiln-burned bricks or tiles b, the lowest course c, which rested immediately upon the slab, being provided with a kind of projecting brick moulding or ornament, which curved over and beyond the slabs, so as to form a continuous lock, to prevent their falling forward, the moulding being retained in its position by the weight of the courses above; and finally, that the baked tiles or bricks n were painted on the surface presented to the interior of the rooms, in various colours and pat-
terms, including figures of men and animals. Thus far there is unpersuaded evidence of the structure of the walls of the chambers, but beyond this we are dependent entirely upon speculation and analogy. Our own conjecture is, that the solid wall having been raised, the top was covered in with a course of burned bricks cemented with bitumen, upon which, as in the instance of the courts, there was a stratum of sand, and then another layer of kiln-burned bricks, also cemented with bitumen, upon these again the planks of cedar, which, as well as the beams, might be ornamented with cornicion, Jo. xxii. 11, still a common combination with green, for the ornamentation of the ceilings in the best chambers of the houses in Cairo. Above the planks there was probably a course of burned bricks, cemented with bitumen, and then a layer of clay and earth, in the way the roofs of houses in Syria are now made, for Botta found among the rubbish in the interior of some of the chambers at Khorsabad the stone rollers resembling our garden rollers, like these called מַגְנָסִים, used to this day to roll and harden the roofs of the Syrian houses after the winter rains. This implement being always kept on the roof till rain, it is supposed fell into the chamber with the rafters at the time of the conflagration which reduced the palace to a ruinous heap.

The top of the solid walls, between the dwarf pills, afforded ample space for study passages and sleeping apartments during the hot months of the year, and at the same time gave every facility for regulating the shutters and other obvious contrivances for excluding the rays of the sun, and for preventing the snow or rain from drifting into the chambers below. No staircases or means of gaining the upper apartments have been discovered; but so much of the buildings have disappeared, that the absence of all indication of those important parts of the edifices is in no way remarkable, especially as we know from the Egyptian temples that the stairs up to the roof was frequently contained in the thickness of the wall. The proportion of the sides to the solid of the wall would remarkably favour the same mode of construction. As regards the courts, it is not improbable that wooden columns were used to support an awning, which was held down and fastened to marble rings inserted in the pavement, and to the rings on the backs of bronze lions, Is. xix. 5. We are in ignorance as to the contrivance for the upper pivots for hanging the doors, whether they were inserted into a slab which stretched across the opening from juncto juncto, or whether certain copper rings in the British Museum were not fixed into the walls above the slabs for the purpose of receiving the pivots. It will be seen that the foregoing restoration of the roof is in many respects analogous to ancient Egyptian temples, and to modern modes of construction in the East, and that it is assumed that the roofs were generally flat. There is, however, evidence in the illustrations upon the walls, that pitched roofs were likewise used in Assyrian buildings. In one building the raising is raised upon a sub basement; and the roof is pitched, the pediment or gable end being presented to the spectator. The same illustration affords examples of flat roofs and of numerous windows.

(Botta's Letters on Nineveh; Botta's Nineveh and its Palaces, pp. 158, 159, 162, 167, 171, 181-184, 186, 191, 193, 197; Persia's Palaces of Nineveh and Persia's Restored.)

BRIDE, BRIDEGROOM, BRIDE-CHAMBER.

So MARRIAGE.

BRIDLE. In the Bible this word is frequently used both in its proper, Ps. xxii. 2, and in its figurative sense, Ps. xxx. 24; Is. xxv. 29; Zech. ii. 20; Job. xxxii. 11; 31:17; Ps. xxix. 12; Is. ii. 26; 11:2. The Assyrian sculptures, which throw so important a light on many passages of Scripture, contain representations of captives with bridles in the lips, presenting a common metaphor literally before us. In one subject (Botta, Plate 17) may be recognized the fate which befell Zedekiah king of Judah, as recorded in 2 Kings, and which would appear to
have been no uncommon punishment for the crime of rebellion. In the centre stands the Assyrian king, before him are three persons, the foremost of whom is on his knees imploring mercy, and the two others are standing in a humble posture. The king is represented thrusting the point of his spear into one of the eyes of the supplicant, while he holds in his left hand the end of a cord which proceeds from rings that have been inserted into the lower lip of all three of the captives, who are likewise both manacled and fettered. In another scene three people clothed in sheepskins are knelling in supplication before the king. The prisoners are all fettered, and have in the lower lip a ring, to which is attached a thin cord held by the king. In other examples of prisoners with rings in their lips, are some of short stature wearing short beards, tasseled caps, long tunics, and boots or hosen (λατρ., Plate 8). These we conceive to be natives of Palestine, Jews, probably Samaritans. It is not a little remarkable that when Sennacherib, a successor of the founder of the palace of Khorsabad, invaded Judea, the prophetic message sent by Isaiah in reply to the prayer of Hezekiah, should contain the metaphor here embodied. (Is. xxxvi. 21; also 2 Ki. xix. 37; Benson, Sinick and its Palaces, p. 184, 34 note.) Herodotus relates that when Memphis was taken by Cambyses, he made the son of Pennamenitis, the king of the Egyptians, with 20,000 noble youths, march to execution "with halters about their necks and a brace in their mouths" (3:15). [4. 4.]

**BRIER.** See Thorn.

**BRIMSTONE.** This well-known natural substance, known also by the name of sulphur, found in many places in large quantities, burns with a suffocating smell. It was a storm of fire and brimstone which destroyed Sodom and Gomorrah, Ge. six 21; and though plainly this was a miraculous judgment from the hand of the Lord, there is every reason to suppose that the judgment took this particular form in connection with the brimstone and brimstone which abounded in the district. This judgment is constantly referred to as an example, pledge, and prelude to the final and universal judgment of the ungodly. Hence the frequent mention of brimstone, chiefly if not entirely in a metaphorical sense, when reference is made to the punishment of the wicked, Job xxxvii. 22; Ps. xi. 6; Is. xxxiv. 9; Re. xix. 24, 25.

**BROOK.** A small river is the common meaning of this word. In our version of the Scriptures it answers chiefly to what we call a torrent (in Hebrew, nahal), which runs with strength in some seasons of the year, but during the summer months is often entirely dried up. Thus the word has come to express the torrented, even though it be destitute of water. Unfortunately the same word in the original is at times rendered a river. So it has been in the case of the brook of Egypt, a small torrent to the south of Gaza, which was the border of the land of Canaan in the direction of Egypt, but which has been confounded with the river of Egypt, namely, the Nile, in consequence of this incorrect translation in Nu. xxxiv. 5; Jos. xx. 4, 47.

**BROTHER.** Besides the strict meaning of this word, the male child of the same parent or parents as another, it is used in broader senses, to which we have become accustomed from reading the Bible, if not from the natural variations of meaning in every language. Thus it takes in more distant relations, though pre-eminent cousins, or others nearly related, Ge. xiii.; Ps. xxx. 5, 6. At other times it may be any of the same clan, tribe, or nation, Is. xxxi. 2; De. xxxiii. 7. It seems to be extended to all mankind, as being made of one blood, Gen. 5. In the New Testament, the plural especially is most frequently in use as a name for the disciples of Christ, who are all in Him the children of God and household of faith. Whether the brethren of Jesus, who are repeatedly mentioned in the gospels, were the children of His mother Mary, or more distant relatives, is a question presenting difficulties which have deterred many careful inquirers from pronouncing a decided opinion either way.

**BUCKLER.** See Arms and Armor.

**BUL [πρια],** the name of one of the Hebrew months, so called from the rains which usually fell at the period of the year to which it belonged. It was the eighth month, and usually included a part of our November and December. (See Month.)

**BULL.** BULLOCK. The Hebrew language, like our own and most others, had several terms by which the sexes, ages, and other conditions of domestic animals were distinguished. Bull cattle occupied a very prominent place among a people so eminently pastoral and agricultural as the Hebrews; and the selection of the species as one of the regular victims of the sacrificial altar, give it additional importance. The terms in most frequent use are בּוּלָה, בּוּל, and בּוּלִּים (בּוּלִּים, בּוּל, taken); the former of which appears in the Arabic al-bukrah, and the latter, by a common change of ג to ג, in the bo, bur, turquoise, &c., of the Indo-Germanic languages. These two words seem to have been used indiscriminately and interchangeably (see Ge. xxxii. 5, 7; Ex. xxii. 12; De. 19, 9, 10, 14) for domestic cattle in a generic sense. The word בּוּל (with a slight variation) בּוּל, is also extensively employed, especially in the directions for sacrifices; it appears specifically to mean a young bull, or one in the prime of his vigour, a "bullcub," but not emaciated. בּוּל, בּוּל, is precisely correspondent to our term "calf," by which it is almost invariably rendered.

Besides these, the word בּוּלָה, בּוּלִּים (with variations), was occasionally used, with a loose generic mean-
The milk of the cow was habitually drunk fresh and sour as now, and it was used for the making of butter and cheese, as we learn from the mention of "butter of king," Deut. xxvii. 11, and "cheese of king," 2 Sam. xxi. 10. That of the sheep and of the goat was however used also, and perhaps more extensively. (see BUTTER.)

In agricultural operations oxen were largely employed, as for ploughing, for treading out corn, and for drawing carts or wagons. As there is every reason to believe that these unmanuricated bulls, the temper and docility of the breed must have been remarkable to fit them for such service. In the case of the restoration of the ark by the Philistines, 1 Sa. v. 5, milk kine were indeed employed for purposes of draught, but the substitution of these for bullocks was exceptional, and subserved a special purpose; it was an express test of the power of the devotion to overcome the instinct of maternal affection.

BULL. WILD. 287. (v. x. x.) Each of these words occurs but once in the sacred Scriptures; the latter in the list of clean animals, Lev. xi. 5, and the former as the name of a creature of great power taken in a net, 1 Sa. xvi. 14. There is a large species of antelope known to the Arabs by the name of wild ox (boker el roudh), the Antilopa bubalis of Pallas, which is common in the Syrian desert, as well as throughout every part of Northern Africa. Shaw says that it is of a familiar disposition, and that the young calves frequently mix with domestic cattle, and soon learn to attach themselves to the herd without attempting to escape afterwards. They fight like the common bull by lowering the head, and striking suddenly upwards with the horns, which are formidable weapons, either for attack or defence. The animal is larger than a stag, and is particularly remarkable for the great length of its head, and its narrow, flat, and straight forehead, which are very ox-like.

This creature is frequently represented in the paintings of the Egyptian tombs as an object of chase. It is worthy of note, that the modes of pursuing are always such as aim not at killing the animal, but taking it alive, which is quite according with what is stated above of the attitude of the shepherd of the Syrian antilope. Thus the hunter, accompanied by his dogs, sometimes shoots the wild ox with arrows, but they are blunted arrows or knobbled at the extremity, and are calculated to stun but not to kill the prey. This effect indeed is evidently depicted, for the animal is arrested without falling, and the arrows are always
Bull forming complain occasional firmatory dependence. In other scenes, the hunter captures the wild bull by means of a noose or lasso, as wild horses are taken on the pampas of South America.

It is therefore interesting, and at the same time confirmatory of the identity of the species, that the wild bull, in math, is represented as captured in a net, vainly enraged at being deprived of liberty, but not injured.

Besides the half, occasional allusions occur in Scripture to a race of horine animals, which, if not existing in the pristine wildness of nature, yet reared the forests and glades in uncontrolled liberty, and manifested all the power and ferocity of these creatures in a state of self-dependence. Bashan, with its rich pastures, varied by forests of oak and poplar, was celebrated for its herds of semi-wild cattle, if they were no more. The Lord does on the cross, Ezekiel 12, explains of the vindicance of his surrounding enemies under the emblem of these furious beasts. "Many bulls have compassed me; strong bulls of Bashan have beset me round." And many passages occur in which the image is used to express brute power and savage-ferocity.

The sculptures recently examined from the Ninevite palaces abound in representations of this savage of the forest; for the compact of the wild bull by the process of the Assyrian king was an exploit deemed worthy, no less than that of the lion, of representation on the sculptured walls of his palace. And let us not think lightly of this herbivorous animal, as if it were a land or a powerless foe. The figures on the bas-reliefs show that the species was the Ursus of ancient Europe (Lies, Smith, not the bison or aurochs); and a comparison of the representations of the Assyrian artists with a stone figure of the wild ursus in Griffith's Animal Kingdom (iv. 411), shows how carefully the former attended to minute characters of specific identity. Of this species were the wild bulls of the Hercevian forest, which Caesar describes (iv. 411) as little inferior to elephants in size, of great strength and swiftness, sparing neither man nor beast, when they had caught sight of him. The race seems to have spread over the whole of Europe and Western Asia, reaching even to Britain; the huge forest that surrounded ancient London was infested with these bears-spectaculaires, among other wild beasts; and the race is supposed still to exist in a semi-domesticated state, in the white woods of Chillingham and some others of our northern parks. The ferocity of the ursus distinguished it from the bison, even among the Latin poets, and it was esteemed inferior to no animal in savage power. Hence the destruction of one was a great exploit, worthy of heroic fame. Philip of Macedon killed a wild bull in Mount Orchel, which had made vast havoc and produced great terror among the inhabitants; its spoils he hung up in commemoration of his feat in the vestibule of the temple of Hercules. The legendary exploit of Guy, Earl of Warwick, in freeing the neighbourhood from a terrible dam cow, whether historically true or not, implied a treacherous terror of the animal; and the family of Turnbali in Scotland are said to have their patronymic to a hero who turned a wild bull from Robert Bruce when he had attacked him in hunting.

Whether or not the beautiful white cattle preserved with great care in some of our northern parks, are descendants from the ursus which herded it in the forests of ancient Europe and Western Asia, their manner may illustrate the scriptural allusions already quoted. "The bulls, at the first appearance of any person, set off in full gallop, and at the distance of two or three hundred yards make a wheel round, and come boldly up again, tossing their heads in a menacing manner; or a sudden they make a full stop, at the distance of forty or fifty yards, looking wildly at the object of their surprise; but upon the least motion being made, they all again turn round and fly off with equal speed, but not to the same distance; forming a shorter circle, and again returning with a bolder and more threatening aspect than before, they approach much nearer, probably within thirty yards, when they make another stand, and again fly off; this they do several times, shortening their distance, and advancing nearer, till they come
BURN. BURNt-OFFERING. So Offerings.

BURY, BURIAL. The practice of burying the dead seems to command itself to mankind in general, unless in those savage states of society in which even such a feeling as respect for the remains of departed friends has become wholly blunted. It is the practice which has obtained in all Christian countries, surely no doubt owing to the influence of example in the case of our Saviour; but, besides, we trace it in the Old Testament as the uniform practice of the Jews. For all who have been made acquainted with God as in covenant with them, have known him as "the God of the dead, but of the living," and have preserved the body with what care they could, committing it to the earth in hope of a blessed resurrection. It is true that there are traces of two heathenish practices, embalming and burning; but they are mere traces, and afford no reason for supposing the practices to have been adopted among the people of God to any appreciable extent. The Egyptians had early betaken themselves to the singular custom of embalming their dead, as if, for want of any better hope, they would bid defiance to the ravages of the last enemy, and delay the process of corruption to the very latest possible moment. Yet even Jacob and Joseph, who were embalmed, as persons of their exalted rank in Egypt were wont to be, were buried in the same place; probably in the same manner, as others who had been committed to the grave without undergoing this process. כ. מ.
in grave-clothes, Jux.xiv.11. Whenever the news of the deceased spread abroad, friends and neighbours came crowding in and filled the house with loud, wild lamentations; and these were frequently the more remarkable for apparent violence of emotion when hired mourners were called in, who even made use of instrumental music to add to the appealing wailing sounds, Matt.xvii.12. These mourners accompanied the body to the grave, with every gesture that could express unutterable grief—tearing their hair, beating their breasts, rending their garments, and uttering lamentable cries, all which have been often described by modern travellers in the East. The body was seldom put in a coffin, though a special reason might require this, as when Joseph's body was to be carried up to Canaan; but the present custom of these countries seems to have also prevailed of old, to carry the body simply on a bier or bier borne by the friends, while some nearest relations or others most deeply interested walked immediately behind. Gen.xxxvii.28, 32; Jux.xiv.11. The body, dressed in its grave-clothes, which might be very much the same as those that were worn during life, and with a napkin wrapped round the face, Jux.xiv.11, xix.45, was then laid in the grave, and the funeral party returned home to eat the mourning feast. Jux.xvi.6, 7; Ex.xxiv.17, 18 xi.4. From the first of these texts it may be inferred that certain heathen practices of cutting the hair and tearing the flesh in mourning, had crept into use in spite of the law of God against them, Ex.xi.28. From the history of Lazarus and his sisters, we see that it was usual for friends to continue for days coming in order to console the bereaved relatives, and that it was also usual for these mourners to go to the grave and weep there, Jux.xiv.33.

The time during which these gatherings of sympathisers continued, and the extent to which money was laid out upon the funeral itself, and the feasting connected with it, are not determinable from Scripture, though there is mention of seven days, Gen.lxxxvi.28; xxvii. 13 and a month, Num.xvii.34; xxxiv. 7. But if an approximation be made, it is permissible from practices in Syria at present, everything was arranged on an exensive and extravagant scale. Dr. Thomson furnishes some good evidence of this. (The Land and the Book, p. 281-283.) He speaks of the enormous gatherings being repeated at stated times for forty days; and he mentions a case that occurred as he was writing, of a young friend who had lost his father, and from whom the ecclesiastics were demanding 20,000 piastres for their subsequent services. And he believes that as families are now often reduced to poverty by funerals, it was so also in ancient times. And on this principle he explains the protestation which an Israelite made in the year of tithing, as to his having completed his giving for religious and charitable purposes, Ixxvi.11, "I have not eaten thereof in my mourning, neither have I taken away any thereof for any unclean use, nor given any thereof for the dead:" that is, he had not been tempted in any such emergency, and amidst its expensive and oppressive demands, to alienate from the service of God and the wants of the poor that which ought rightly to be devoted to them. On the other hand, it has been alleged that there is danger of error in connecting such extravagances with the older and better period of the Israelitic history.

Burial-places are in the East still kept with great neatness, often fenced in, and planted with trees, as Abraham's appears to have been. Often there is a title telling who has been buried on the spot, a practice also of the Israelites, Ex.xxxvii.17. These burial-places, being unclean by the law of Moses, were on the outside of the cities, except in the case of Jerusalem, as is reported, where the sepulchres of the kings were in the city of David, 1 K. xir.11, the like being done in Samaria with the kings of the ten tribes, if we may judge from 2 K. x. 15; XIII. 9, 11. An exception appears also to have been made in favour of Samson, 1 Sam.xv.19; xii.12. Perhaps the half-heathenish worship
of the ten tribes led the people, however, to bury beside their altars, as at Bethel, in the same manner in which churchyards came to be burial-places among Christians in times of superstition, 2 Ki xxvii. 14. Graves may sometimes have been quite like our own; but the prevailing taste was to build houses for the dead, which men might do for themselves during their lifetime, and afforded a shelter to friends from society, 1 Sa iv. 13. Mar. 5.

But in order that those who wished to live in obedience to the law might not contract impurity unintentionally, the multitude of sepulchres about Jerusalem are said to have been whitewashed every year about the time of the passover, so that all might easily avoid them. This has been understood to give point to our Saviour's denunciation of the hypocrisies of his day, whom he compared to the newly whitened sepulchres, Mt xx iii. 27.

There was no greater dishonour possible than the violation of the sepulchres of the dead, which God threatened and brought to pass on daring introducers and supporters of idolatry among his professed people, 2 Ki xxviii. 13, 14; Je viii. 17. To others it was threatened, as a punishment of similar severity, that they should be deprived of burial altogether, 2 Ki xxvi. 13; Je xxiii. 10.

The same indignity was threatened to the blasphemer king of Assyria, Is xi. 22. Public criminals, who had been put to death, were buried, De xxv. 11, but of course with as little of respect as was consistent with common decency. This would naturally be the fate of our Lord's body, from which, however, it was preserved by the special providence of God, according to what had been foretold, Is ii. 7; Je xiv. 12.

There are magnificent ranges of tombs, named those of the kings, of the judges, and of the prophets, still standing at Jerusalem. Scripture also speaks of the graves of the common people, 2 Ki xxvi. 17; Je xxvi. 18, of which it is less reasonable to expect distinct traces.

[6. C. M. P.]

BUSHEL is used in our version to express the Greek or rather Roman modius, which was almost equal to our peck. (See Measures.)

BUTTER. There are comparatively but few passages of Scripture in which this word occurs, and they are all in the Old Testament. Nor are Hebrew scholars by any means agreed that butter is the proper rendering of the corresponding term in the original (parsha). Derived from a root still existing in the Arabic, which signifies thick or evaporated, it is understood to denote the thicker portion or produce of milk, but whether cream, or butter, or curdled sour milk, is doubted. It is in favour of butter that all the more ancient translations, Greek and Latin, adopt it. But as this in the East does not differ very greatly from cream, and has nothing like the consolidated form of butter in European countries, the word might quite naturally be applied also to cream, the flower or fatness of milk, as in the; and some of the rabbins take it. The mode of churning, which travellers describe as prevalent in the regions about Palestine, is probably the same that was practised in remote times. The milk is put into a skin bag in whole goat skin sewed up so as to form a bag, and suspended in a slight frame, or between two sticks leaning against the tent or house: then it is moved to and fro with a jerk till the butter is obtained (Robinson's Researches, ii. p. 159; Thomson's Land and Book, p. ii. c. 18; Harmer's Observations, i. 111). But the article so obtained is usually in a semisolid state, and only once in his travels does Robinson speak of meeting with what could be called good butter (ib. 12). Thomson says, that "in winter it resembles curdled honey, in summer it is mere oil." "Some of the farmers," he adds, "have learned to make our kind of butter, but it soon becomes rancid, and indeed it is never good."
may therefore easily understand the expression in John xix. 6, "When I washed my feet with water, and the rock poured me out rivers of oil"—butter and oil being almost equally fluid, and both alike symbols of richness and plenty; he also speaks of basins of butter, 18:11. Arab cookery includes very freely in the use of butter, though in the better days of Palestine oil from the olive-tree was probably more used for such purposes. “Butter and honey” are occasionally employed instead of the more common expression “milk and honey,” to denote a land full of natural richness.

CAB. A small Hebrew measure, which, according to rabbinical authority, was the 18th part of an homer, or the 15th of an ephah; equal to 2 3/4 pint imperial measure. It is mentioned in 2 Ki. vi. 25, in connection with the terrible scarcity which then prevailed, and which is said to have reached such a height, that the fourth part of a cab of flour was sold for five pieces of silver.

CABUL. 1. A place on the borders of the tribe of Asher, Josh xxvii. 17, probably the same as the village Qabah of Josephus, on the confines of Phoenicia, forty stadia distant from Jotapata (Life, c. iij, 3). Robinson found in this neighborhood a village, Kabil, which he regards as the representative of the ancient Cabul (Researches, i. 395). In the fourteenth and fifteenth centuries Kabil was a place of Jewish piligrimage.

2. A district comprising twenty cities in the north of Palestine presented by Solomon to Hiram, king of Tyre, in acknowledgment of his services in the erection of the temple and the royal palace, 1K. x. 21. Hiram on visiting the cities was dissatisfied with the gift; “he called them the land of Cabul,” and appears to have restored the district to Solomon then or shortly after, 2Ch. xix. 2. The application evidently expresses contempt (Josh. iii. 7; Jer. ii. 15), but what may be its precise meaning, or what may have been the cause of Hiram’s dissatisfaction, it is difficult to determine.

According to Josephus (Antiq. viii. 5 sect. 2), the term denotes in the Phcenician language “what does not please;” but there is nothing in the cognate dialects confirmatory of this opinion. Various etymologies have been proposed, but so doubtful that they need not be adverted to. It was a question with the older commentators how Solomon, contrary to the Mosaic law, could alienate any portion of the land which Jehovah had given to his people Israel; but an explanation may be found in the circumstance, that the district was probably of recent conquest, and not yet inhabited by Israelites. Galilee, within which it lay, comprised at the time only the northern part of the province which hitherto bore that name, and was designated “Galilee of the Gentiles,” ix. 1, showing that down to a much later period it was inhabited chiefly by heathen. It was only after the cities were restored to Solomon, 2Ch. xvi. 2, that he caused the children of Israel to inhabit them; and whence they were carried captive by Tiglath-pileser, 2Ki. xix. 21 (See Kell, the Bister der Kirche, p 159).

C. Cæsarea. A name assumed as a title of honor by the Roman emperors after Augustus, who took him himself as the adopted son of Julius Caesar. It thus became, like the Parthian Egypt, or the Abumardeh of the Philistines, a general designation for the head of the Roman state. In this manner it is applied in the New Testament writings to four successive emperors—Augustus, 18. 11, 1; Tiberius, 18. ii. 12; Claudius, 18. 31; Nero, 18. xii. 8. (See the several names.)

Cæsarea Palaestina. This city, originally called Strato’s Tower, lay upon the Syrian coast, about half way between Joppa on the south, and Cape Carmel on the north. It stood in the plain of Sharon, an extensive, open, somewhat undulating pastoral district, and on the highway between Tyre and Egypt. It was about thirty-five Roman miles distant from Joppa, and fifty-five from Jerusalem by the nearest route, but the common road was from sixty-five to seventy. Hence the company of soldiers who conveyed Paul from Jerusalem to Cæsarea took nearly two days to the journey, Ac. xxiii. 22, while the messengers of Cornelsius from Cæsarea to Peter at Joppa appear to have travelled the distance in one day, ch. xxvi. Being one of the most considerable places in Palestine at the period of the gospel age, and the usual seat of the Roman procurator, as it had previously been of Herod, frequent mention is made of it in connection with apostolic agency and the history of the early church. There first, through the family of Cornelius, the door of faith was opened to the Gentiles by the special direction of Heaven, and the ministry of the apostle Peter. There also, and probably about the same period, Paul found a temporary refuge, when he was obliged to quit Jerusalem on his first visit after conversion, and before he returned to his native city, Tarsus, Ac. xiv. 2. At a later period he was carried to the place as a prisoner and detained in bonds for two whole years, Ac. xxiii. 24, xxiv. 27. Peter, in like manner, when persecuted by Herod in Jerusalem, sought and found a temporary asylum in Cæsarea, Ac. xii. 19. It was the residence for many years of Philip the evangelist, Ac. viii. 20, 24; 21, 18; and occasional visits,
beside those already noticed, were made to it by Paul in the course of his missionary tours. As we have already observed, the erection of the city is by Josephus ascribed wholly to Herod the Great (Antiq. xiv. 309, and there seems no reason to doubt the general accuracy of his account. Dr. Thomson treats it as enormously exaggerated in some of its statements, and also infers from the extent of quarries which appear to have been carried on in the neighbourhood, that there must have been an earlier city on the same spot, long before Herod's operations commenced. Though the town is but small, Dr. Thomson admits no sufficient grounds for disparaging the Jewish historian's narrative of things, with which both himself and the greater part of his readers must have been perfectly familiar, and Dr. Thomson seems to forget, that as Cesarea was a seaport, many of the stones quarried there may have been carried to other places along the coast. The site, we are expressly told, was chosen by Herod with a view to its forming a convenient harbour for ships. The nearest harbours were Joppa on the south, and in a large extent, greater than Joppa; and neither of these places had good harbours or breakwaters, and were therefore, as Josephus states, but lesser maritime cities. Even in the site selected for remarking the defect in question there were no great advantages; the bay was not very easterly or deep, and it was exposed to winds and waves from the south. But there were some ledges of rock which run out a certain way into the sea; and Herod took advantage of these, so as to construct large mole-works to serve as breakwaters, and indeed for a harbour a space that is said to have been equal to that of Piraeus on the port of Athens. The stones employed in constructing these mole-works are described by Josephus as fifty feet in length, eighteen in breadth, and nine in depth that is, the larger stones for the principal places, for he expressly mentions others of smaller dimensions — and they were let down into twenty fathoms water. The principal mole was 200 feet wide, and the one half of it serving simply as a breakwater, and the entrance for ships was on the north side. Besides the works connected with the harbour, Herod built many large-structures, and what Josephus calls submural palaces. Among these was a theatre, an amphitheatre of vast dimensions, and a lofty temple upon the hill, seen at a considerable distance from the sea, having in it the two statues of Rome and of Augustus Caesar. It was in a theatre, most likely in the fine building of that description made of polished stone erected by the first Herod, that his grandson Herod Agrippa was seized with the illness which speedily terminated in his death, Jorn. 23. Dedicated to the place was a temple, with a temple to Augustus as one of its most prominent objects, inaugurated also, as we are told, by quite heated nick-games and spectacles, the place must have been cowered with jollity rather than with favour or pride by the Jews; and there is reason to believe that the population was now Greek then Jewish. A fierce contest is reported to have arised in the reign of Nero between the two parties, as to which of them the city properly belonged, the Jewish portion contended it was theirs, because a Jew had built it, while the others, not disputing this, alleged it still was a Greek city, on account of the temples and statues with which it had been from the first adorned. Bloody conflicts ensued from time to time, but with no decided advantage on either side, and the disturbances growing out of the dispute were not finally quelled till they merged in the more general struggle of the great Jewish war (Jos. War, ii 13, 17).

That the population of the city was at one time large according to some accounts 200,000, and that it was the seat of much wealth and grandeur, there can be no doubt. The designs of Herod in its erection were by no means disappointed. But the prosperity of the place was not of very long continuance. It was made a Roman colony by Vespasian; by and by it became the seat of a Christian bishop, which in the fourth century was occupied by the eminent divine and church historian Eusebius; and so late as the period of the crusades it is still mentioned as a place of some importance. But now and for many generations all is simply matter of history. "It is now the most desolate site in Palestine. Its ruins run out into the waves of the Mediterranean Sea, which dashes over the prostate columns and huge masses of masonry; but no human inhabitant is to be found within the circuit of its deserted walls, not village or even boat remains on the site of what was once the capital of Ptolemy's country's seat and Palestine, p. 290. The plain in the immediate neighborhood was long the site of an ancient aqueduct, the vast remains of which extend for a whole half-mile, occasioned by the want of a proper outlet since the ancient aqueducts fell into disrepair for the streams issuing from the fountains that exist in the plain. The arches still remain of a double aqueduct, but they no longer serve the purpose for which they were constructed. As a matter of course, rocks and rank grass cross plentifully in the nearly ground, and snakes, lizards, and jackals find among them a congenial habitation. These are now the chief tenants of the district. But it still goes by the name of Kasr el-Khob."}

2. CESAREA-PHILIPPI. The more ancient name of this place was Paneum or Panas, which is still preserved in the modern Panias. It was situated on the most easterly source of the Jordan—that which has been commonly regarded as the chief source—and which flows out from the base of a high limestone-rock in several rivulets that presently coalesce into a united stream. Its position was on the very out- skirt of Palestine, on the north, a short way to the east of Jaffa on the road which is so often named as the most northerly city of Palestine; also about a day's journey from Tyre, which lay right west, and about the same from Sidon on the north-west. It was on the great road to Damascus, from which it was distant about a day and a half's journey. It is probably the same with Betrichab, a place, which lay near Dan, but some would rather identify it with Baal Gad which see. The perpetual freshness and beautiful verdure of the situation, its plentiful supply of water, its groves of olive, and the romantic richly-clad slopes of Hermon, which stretched away northward, rendered it peculiarly attractive as a place of summer residence and sythian retreat. It is supposed, that this is probably the reason why it got the name of Panias, having been thought by the Greek inhabitants to be an appropriate place for the worship of their sylvan deity Pan, whose temple or grove would naturally be called Panion, whence the neighbouring villages took the name of Panias. There is also a great cavity in the earth beside it, full of deep it is still water, which would yet were peculiarly adapt a to the Pan-worship. If in earlier times it belonged, as it seems to have done, to Syria, in the gospel age it formed part of the territory of Philip, the bishop of Trachonitis, and was by him greatly en-
Caiaphas

langed and embellished. His father Herod had already done something in the same direction, and, in particular, had built a beautiful marble temple, which he dedicated to his great patron Augustus Caesar, but the son added immensely to the size and splendour of the place. Therefrom became known by the name of Cesaarea Philippi, but the natives appear still to have retained the more ancient designation. In history it is often called Cesaarea Paneas.

At a reasonable period in our Lord's history he retreated for a season to this remote city, and in its immediate neighbourhood there is every reason to believe, occurred the remarkable scene of the transfiguration on the mount, St. Matthew, vii. 23. Jesus was then seeking retirement, for the purpose of being more alone with his disciples, and preparing their minds for the trying events that were before them. It was accordingly when in that region that he began to give them those remote intimations of his approaching sufferings, death, and resurrection, and disclosed to them, in the most striking and emphatic manner, the spiritual nature of the kingdom he was going to establish. The discourses and transactions of that period formed a marked era in the history of his earthly ministry, though the disciples at the time could very imperfectly apprehend their import and design; only when the spirit came, and brought all things in their true light and proper bearing to remembrance, could they reap the full benefit of the instruction. Cesaarea Philippi, however, with its courts, appears to have been chosen for these more select communications merely on account of its remoteness and privacy: nor is anything said of the place itself how it treated Jesus, or how he conducted himself toward it. The report of Esaias's, that the woman who was cursed of the issue of blood resided there, cannot be regarded as of any authority. As a town, the place continued to have a certain degree of importance for many ages. Frequent mention is made of it in the history of the crusades, and, after a variety of changes, it was finally lost to the Christians in the year 1165. The most remarkable thing about it now is an old and majestic castle (Shaw-lech) standing on a height above the site of the city, supposed to have been in part built by the Herodian princes, though chiefly of later erection, and the scene of many a conflict in the days of the crusades.

Caiaphas [supposed to be a derivative of the Aramaic word כַּפַּח, rock], the name of the person who was in the position of high-priest during the period of our Lord's ministry and death. He is said by Josephus to have had Joseph for his proper name, having Caiaphas for his surname (Ant. xvi. 5, 4). He held the office of high-priest for a considerable time, having been appointed by Valerius Gratus in A.D. 25 or 26, and retaining it till A.D. 37, when he was removed by Marcellus. As this was, at the time, a very unusual tenure of office, no fewer than four high-priests having been deposed by the Gratus to whom he owed his elevation, it may not unnaturally be regarded as a sign of that vigour, but withcrafty and unscrupulous character, which plautius discovers itself in his proceedings toward Christ and the apostles. He was married to the daughter of Anna, or Ananus, who had been himself high-priest for several years, and five of whose sons had successively, though for comparatively brief periods, held the same office; Josephus, Ant. xvi. 9, 3. This sufficiently explains the high senatorial rank and influence which Anna continued to enjoy, and how he should be coupled with Caiaphas, as substantially on a footing with him, in the management of ecclesiastical affairs. In Luke, iii. 22, Anna and Caiaphas are together named high-priests: in John, xvi. 13-21, the band that seized Jesus are represented as first leading him to Caiaphas, and while Caiaphas is called by way of eminence the high-priest for that year, yet both have that term applied to them; and again in Acts, iv. 6, An- nas is associated with Caiaphas, and designated the high-priest, either from presiding at the council, or from taking the more active part in the proceedings against the apostles. (See, for the reason of this extension of the term high-priest, under the article ANNANUS.)

It was before Caiaphas, as presiding high-priest at the time, that Jesus confessed himself to be the Son of God, and by him that th judgment of blasphemy was pronounced against the Holy One of Israel. This was, undoubtedly, the most awful fact in his history, and the crowning point of his guilt. But, perhaps, the most peculiar thing recorded of him is the circumstance of his having uttered a word respecting Christ which, from its being the utterance of the high-priest, is declared by the evangelist to have been, in a sense different from that intended by the speaker, a prophecy. The word itself was, “Ye know nothing at all; nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this,” adds the evangelist, “spake he not of himself, but being high-priest that year, he prophesied that Jesus should die for that nation; and not for that nation only, but that he should gather together in one the children of God that are scattered abroad.” (John, xix. 7, 11.) The case was altogether extraordinary and peculiar. God's ordinary method in giving prophetic announcements to his people, was through the agency of holy men, speaking as they were moved by the Holy Ghost. These alone could be the properly qualified and willing instruments of such a work. But occasionally instruments of another kind were (though only in an incidental and subordinate manner) pressed into the service. The most remarkable instance of that description was Balaam; and to the same class must be assigned Caiaphas, who, in a very singular and momentous crisis of affairs, was led to utter a sentiment, “in which thoughtful and reflective minds could not fail to perceive the overruling hand of God. It was, we may say, the guiding of the last official representative of the priestly order sacrilegiously to disclose the event, which was at once to anticipate its existence and to fulfil the end of its appointment. And this might the more fitly be done by one who knew not what he said, as the priest-stood generally at the time had ceased to know the mystery of its own vacation.” (Tracy noted in report to his distinctive nature, p. 161.)

Cain [what is gotten, acquisition], the name given by Eve to her first-born son, as one whom she had gotten from, or rather with the Lord. Her words at the birth are somewhat peculiar. “I have gotten a man, cunning with (namely, with the help of) Jehovah.”

Such we take to be the correct meaning of the original, and not, as some would render it, “I have gotten a man, Jovehrah.” Dr. S. Smith, in his Scripture Testimony, even goes so far as to say, that “there seems no option to an interpreter, who is resolved to follow the fair and grammatical significance of the words before him, but to translate the words thus.” But even he, and most
other's who adopt the same rendering, are obliged to explain the sense which such a rendering yields; as it is against all probability to suppose that Eve now imagined she had actually given birth to the incorruptible Jehovah. This idea, which the words on the view in question must have expressed, is softened into "something connected with the Divine Being"—a meaning which is not materially different from that obtained by the present rendering. We conceive, more natural rendering.

We had the same form of expression in the following passages, 6, 25; vi. 28; vii. 16; xi. 10, 16; signifying, with, in the sense of in fellowship with God, or some other person spoken of; and in ju. viii. 7, it bears the cognate sense of with the help of, with the help of the wilderness, &c)

Eve simply meant, as we conceive, to indicate that the child she had now given birth to had come to her in connection with Jehovah's gracious presence of helping hand—requiring, no doubt, immediately to the man in which she had been borne through the troubles of her first parturition, and how, notwithstanding the sorrows and dangers connected with it, God had been pleased to give her the commencement of a soul. This particular soul, however, proved in process of time of a very different kind from what the maternal feelings of Eve would naturally prompt her at the moment of his birth to anticipate; and the event which first arose in her bosom the consequences of a mother's joy was destined to be associated in her future experience with the pains of parental bereavement.

The records of primal times are too brief to dispel the mystery that hangs around this melancholy catastrophe. How the first-born of parents, who had them-selves trodlen the blissful haunts of paradise, and who could scarcely fail to strive, by pious affection toward their immediate offspring, to have the distance narrowed as much as possible between what originally had been the condition of man, and what through sin it had now become, how, in spite of all this, and of the many reasons and inducements which the infancy of the world presented for drawing closer together the hands of human concord, the root of evil in Cain should have sprung so wildly, and reached such a fearful height, as to issue in the unnatural crime of fratricide, is difficult even to conjecture. As, however, it was evidently a feeling of wounded pride which at last precipitated Cain in the commission of the fatal act, we can scarcely doubt that the growth, however it may have come about, of a proud rebellious spirit of opposition to the will of Heaven in the matter of religious worship, was the form which the evil in him more especially assumed, and the direct cause of the direful consequences that followed. From the existence of such a spirit in Cain, manifesting itself in the kind of worship he presented, the Lord refused to show that respect to his offering which he showed to Abel's; and this favor exhibited toward the younger brother, in preference to the elder, so stung the haughty spirit of Cain, that the sultry sweat of wrath settled upon his countenance—settled so firmly, that even the expectation of Heaven proved unavailing to remove it, and no satisfaction could be found for the affront he had sustained, till the brother, who had been the innocent occasion of it, had been violently made away with. (See Abel.)

Cain, however, soon found that such a mode of getting relief from one source of annoyance entailed upon him another and a greater. He was presently made to know that he had here to do with more than a fellow-creature; and that, however he might have succeeded in getting rid of Abel's presence, and canceling as it would seem the place and mode of his decease, he had to answer for it to a higher tribunal. The proud, heaven-dwelling spirit, even in this showed itself, at least at the first call to a reckoning with Heaven; for when the Lord demanded of him, "Where is Abel thy brother?" (rather, the short-bearded reply was, "I know not; and I say brother's keeper") But God was not so to be mocked, and the charge was instantly laid against him. What then but done! the voice of the brother's blood cried unto him from the ground, not concealed and buried in the earth, as Cain, in the frenzy of his impious rage had fondly imagined, but in the ear of Heaven lifting up a cry for vengeance upon him who had shed it. "And now," it was added in respect to the judgment to be inflicted, "the art canst from the earth, which hath opened her mouth to receive thy brother's blood from thy hand: when thou tillest the ground, it shall not henceforth yield unto thee its strength; a fugitive and a vagabond shalt thou be in the earth. It is rather the imbecility than the severity of this punishment which might now strike us, considering the atrocious crime which provoked it; since nothing more seemed to be indicated as to physical evil in what was threatened, than banishment to some distance from the original seat of the human family, and the consequent necessity of occupying a less fertile region, where the means of procuring subsistence should be more difficult of acquisition. It appeared otherwise, however, to the offender himself; his pride, evidently still unabated, wilted under the stroke; and he exclaimed, "My punishment is greater than I can bear." What led him to speak thus appears to have been not so much the physical as the social evils of his position the altercation alike from God and man into which he was now thrown, and the savage horrors of the state of isolation and outcasty to which he was consigned. "Behold," said he, "thou hast driven me out this day from the face of the earth; and from thy face shall I be hid rather, must I hide myself; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that whosoever findeth me shall slay me." Not an expression of regret escapes him; the sense of injury inflicted, or likely to be inflicted upon himself, is all that he is concerned about; and he seems utterly unconscious of any moral necessity for his appointment to such a lot, as the consequence of the unrighteous and impius spirit he had displayed. There was just one indication of a softened mood in what he said—in his feeling it to be an intolerable hardship to be treated as an exile from human society, and exposed to the calamities of an outlaw from heaven; and, as a token of more fitting with the judgment, the Lord was graciously pleased to set bounds to the evil by assuring him of protection to his life—"Whosoever slayeth Cain, vengeance shall be taken of him sevenfold." In short, the punishment was limited to the severe effects that justly flowed from his crime—in accordance with the general doctrine which characterized the divine administration during the antediluvian age, and which was peculiarly marked by the absence of law and penalty. (See Antediluvian Age.)

He was simply to be placed at an outside by Adam and the other members of the human family, as one morally unfit to enjoy the benefits of free and social intercom-
The sacred history tells us little more of the personal history of Cain; but it leaves no room for doubt as to the godless spirit which continued to characterize him, and which from him descended to his posterity. "He went out from the presence of the Lord," that is, from the place probably at the eastern approach of Eden, where the Lord manifested his presence to those who sought him in the appointed channels of worship; and "dwelt in the land of Nod on the east of Eden." As Nod simply means "void," the land which Cain chose for his future habitation evidently got its name from the condition of its original occupant: it was stamped as the "Babylon of the primitive earth."

But it may be, indeed, that it was not to be so designated; and the city, which we are told, he afterwards built, he called by the name of his son Enoch. Nothing more is recorded of him personally, except that he took a wife with him to the place of his sojourn, and had a family by her.

That this wife was one of the daughters of Adam and Eve we are simply left to infer from the fact of their being the parents of all living. But it is not the practice of the sacred historian, in those brief notices of the earliest times, to record the birth of children individually: Adam, and those who followed him, are said generally to have begotten sons and daughters; but even of the sons only the more prominent links of the chain are given. It is absurd, therefore, to raise any question as to the quarter whence Cain derived his wife, or to regard the notice respecting his wife as an evidence of other tribes being in existence at the time, beside the off-spring of Adam. The sacred narrative lends no countenance to such an idea; but it presents Cain himself as a kind of second head of the primitive population of the world—the head which virtually opposed the cause of the adversary, and became at length involved in his doom. Driven, as Cain and his immediate offspring were, to the occupancy of a less favoured position, and determined, possibly, in the spirit of rivalry and pride, to work up against the difficulties of their lot, they were not disappointed in finding such a reward as usually attends the efforts of those who plv to the utmost their worldly resources.

The colonists of the kind of Nod soon became a vigo-
rans settlement, which, in numbers, in inventive skill, in articles of refinement, and instruments of war, gave them a decided advantage over the better line of Adam's posterity; so that those who commenced life as exiles and outlaws rose by degrees to the ascendency in the world that had exiled them, and ruled it with a rod of iron. But while they thus prevailed over their fellowmen, the rightfulness of God proved greatly too strong for them, and in the desolation of the flood destroyed and destroyers alike found a common grave.
CALAH, one of four cities in Assyria (Isa. 11:28) and the capital of his extended empire, which at first was called Nimrud; for so the somewhat vague statement in Ge. x. 14, 11 (see note x, v. 3), is understood by the most eminent modern Hebrews, as Tush, Khosr, and Khalsheh. All that is stated regarding the situation of Calah is, that the city Rosan, described as "a great city" on v. 25, lay between it and Nineveh. It was held by Bochart and others, that the name was preserved in that of Assyrian province called by Strabo Calbathe, between the sources of the Lycus and the Tigris; but this is uncertain. The same frequently occurs in the inscriptions of Nineveh; and from these it appears that Calah lay on the east of the Tigris (compare Nineveh and Ribashp, x, v. 31); Rawlinson would identify it with the present Nimroud, but Layard objects that this site is too near to Nineveh to admit the city Rosan between it and Calah (1847). Dr. Lollard finds it at Kula Sharqueh, which he takes to be the Gomor of Nineveh (Isa. ii. 25); four days south of Mount Tellah, Senn. Ap. 1847, p. 299, but this is on the west of the Tigris, and so cannot be Calah, if the reading of the monument is correct. The name does not occur again in the Calah, unless maintained by Bochart (Prase 1849, p. 472, Geumina (Thucyd. p. 303), and others; it is the same as Habah, 2Ki. viii. 2, and either Shalmaneser carried the Israelites captive, or

CALAH, 251.

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Cale (pale), the name of a person, who occupies a distinguished and honoured place in early Israelitish history: the only one, except Joshua, of those who led the tribe of Judah that were permitted to enter the land of Canaan. In the books of Moses he is designated the son of Jephunneh, Num. vii. 6, 16, 24, but of Jephunneh himself there is no further notice. And it would appear, by comparing other notices concerning Caleb, that Jephunneh was not the seed of Israel at all, and that this family, which rose so to a honoured a place among the covenant-people, belonged by descent to a foreign race. For in Jos. viii. 14, Caleb is called "Caleb the son of Jephunneh the Hittite," a native of that tribe, or the tribe of Judah, xx. 13, after describing the boundaries of the portion of Judah, xx. 13, as Caleb, the son of Jephunneh, that Joshua "gave him a part among the children of Judah, according to the commandment of the Lord to Joshua, the city of Arba, the father of Anak, which is Hebron." This clearly speaks a peculiarly in the case of Caleb; for if he had belonged by birth to the tribe of Judah, his inheritance in that tribe must have fallen to his sons' sons, as matter of course; and there should have been no special commandment from the Lord upon the subject. But on the supposition of his having been by birth a stranger, an Israelite only by adoption, we can easily understand the reason of such an explicit direction, and the mention of the Kenite in the preceding chapter in connection with the ancestral origin of the family explains the peculiarity. Then, when we turn to the genealogical table in 1Ch. iv. 11-29, where we do not have the public and strictly Israelitish form of the matter, the paternity of Caleb is attached to the head of the family in the tribe of Judah, with which he came to be associated; he is there called "Caleb the son of Hezron," for there is good reason to believe, that the Caleb there mentioned is the same that is so favourably known in earlier history, notwithstanding that in 1Ch. iv. 15 he is again mentioned as "Caleb the son of Jephunneh," and as the father of a different offspring from what had been previously given. The different sons are mentioned as all possibly, the sons by different wives, having their lots in different localities, determined by the family and place of their respective mothers or wives; for in ch. ii. 12, we have still another lot of the offspring of undoubtedly the same Caleb, that is mentioned in ver. 18-20; whence it is likely that the three names indicate but one person, only viewed as the head, through several wives, of so many distinct families in Israel. Apart from this, however, and looking simply to the original notices in the Pentateuch, there seems some ground for concluding that Caleb was not by birth of the stock of Israel, but that he was admitted to the bond of God's covenant with Israel, and by marriage aligning himself to particular families within its pale, he attained to a place of power and influence among them, and in tenacity to the faith of God's covenant rose high above most of those who were in the strictest sense "of the stock of Israel, Hebrews of the Hebrews.

CAMEL WORSHIP, a form of false worship to which the ancient Israelites appear to have been peculiarly prone. The first species of idolatry into which they fell after their deliverance from the land of Egypt, was that of the golden calf, formed out of the carvings of the people, Ex. xxiii. 2. And when, again, at a later period, not the worship strictly speaking of false gods, but the false or corrupt worship of the true God, was introduced by Jehovah, it took precisely the same type of the adoration of golden calves set up for the convenience of the people, one at Beth in the south, and another at Dan in the north, 1Ki. xi. 8. It was not so much, however, the mere introduction of this heathen innovation, though a native Israelite, had been of considerable time a resident in the land of Egypt, having fled thither to escape the jealous of Solomon, and only returned when he heard of Solomon's death, ch. vi. 8. This species of worship having thus originally appeared when the entire people were fresh from the land of Egypt, and having on its second and more formal introduction, been set up by a man who had some time previously dwelt as a sojourner in the same land, seems plainly to point to Egypt as the source of the
CATTLE WORSHIP

Corruption. Not only might this be inferred from the passages referred to, but it is expressly affirmed by Stephen, in Ac. vii. 54, 56. Whence our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt, saying unto Aaron, Make no gods to go before us." As And Philo gives the same account of the matter (de vita Mosis, iii. p. 527) — "Forgetting of the bondage due to the Superseen, they became zeals in the fabrication of Egyptian idols: and having constructed a golden bull, an imitation of the animal that was esteemed most sacred in that country, they presented unhallowed sacrifices." Indeed, the nature of the worship itself is conclusive evidence of the quarter whence it was derived; for the distinctive characteristic of Egyptian idolatry was the tendency it displayed to worship the deities under the symbolic representation of animal forms. In other countries it was the human form — pre-eminently, at least, though in a few peculiar cases this was combined with one of the inferior creation — under which the heathen mind imaged to itself the divine; and accordingly the Bard and Asheroth worship, which, in various shapes and modifications, flowed in upon Israel from the lands in the immediate neighbourhood of Canaan, always associated itself with the fabrication of images in the likeness of men or women. In Egypt it was otherwise. There certain live animals were kept in some of the temples, and held in especial veneration — above all, the bull Apis, which, in the temple of Memphis, was treated with the most sacred regard. But while such living animal forms were preserved in some of the temples, the representations of these animals, as stated by Jablonski (De Pact. p. 40), "were exhibited in most of the other temples throughout the whole of Egypt, and are still to be seen in their ruins." In like manner Strabo says of the Egyptian temples: "They have no carved work, at least not of any human likeness, but of some kind of irrational creation." (xvii. 515.) So strong was the bent of the Egyptian mind in this direction, that when King Mycerinus, as related by Herodotus (ii. 129), devised religious honours for his daughter, instead of erecting for her a statue of costly materials or beautiful proportions, he is reported to have made a hollow wooden cow, which he gilded, and in that deposited her corpse. Whether there was any truth in the account or not, the account shows how the idea of deification in that country naturally shaped itself. The gilded cow was undoubtedly conceived of as a female deity (with which, if the daughter of Mycerinus was deposited within it, she must have been supposed to be in some sort identified), and every day, as Herodotus testifies, aromatics of all sorts were burned before it, and a lamp kept perpetually lighted in the apartment (see further Bochart, Hieroz. ch. iv., and Rengenhard, part i., Diss. 1).

There can, therefore, be no reasonable doubt what the Israelites, either in the earlier or the later periods of their history, derived the bovine form of their idolatrous worship. By the adoption of such a form, they gave proof of turning back in their hearts toward Egypt. The choosing of any symbolical form was wrong, because it is fitted to dishonour and falsity, rather than represent the Godhead; and such especially must have been the case, when the form was that of an irrational animal. From the use of the bull in holocausty the bovine form was probably in Egypt raised to this dignity beyond any others, because, being pre-eminently an agricultural country, that form might be supposed the most perfect natural symbol of the productive and vital powers of deity. And so Canaan bore in that respect a considerable resemblance to Egypt, it would probably be maintained by Jehovah and his abetors, that the figures he set up were an innocent and appropriate symbolizing of the true God. They had also the example of Ammon to appeal to, and of this they evidently took advantage, as they are reported to have invited the people to worship in the very words originally used in the wilderness, "These be thy gods, the Elohim, O Israel, which brought thee up out of the land of Egypt." 1 Ki. ii. 22, Ex. xxiii. 14. We can easily conceive, too, that plausible arguments might not be wanting to justify then what had been condemned in the wilderness; especially, how it might be said, that the people had now been so long removed from Egypt, that they might with safety employ some of the forms, without associating with them the gross and deforming notions of the Egyptians — that they might with advantage make use of a symbol of God, without spoiling the spiritual in the material. Such plausible sophisms as these would, undoubtedly, be employed to reconcile the errant people to the calf-worship recommended to them by their countrymen. But the prophets treated them as flimsy pretexts. They stigmatized the golden calves as strange gods, and the worship of them as spiritual whoredom. 1 Ki. xi. 2, 24, 25.

Why that which in Egypt assumed the form of a bull or a cow — worship — worship under the symbol of the full-grown bovine form — should in Israel have been represented as that of a calf, cannot be determined with perfect certainty. It probably arose in part from the comparatively small size which, in accordance with the furniture of the tabernacle, was given to the images; and, indeed, in Egypt itself, many of the sacred shrines which contained representations of the objects of worship were evidently, as appears from the pictures of them that have survived, of a diminutive size. But the stronger reason, in all probability, is, that as it is from the pen of inspired men that the accounts have been transmitted to us, so they have in this matter to give an aspect of propriety and insignificance to the corruption; they would protect the contrast between what was and should have been in the most striking form. Men having the knowledge of the eternal Jehovah, and yet bowing down to a senseless calf! There is, therefore, a kind of ironical turn in such expressions as, "Thy calf, O Samarior!" or "Let them kiss the calves!" as if degrading ignorance and brutality had therein reached their climax! The calf or bovine form of worship in Egypt was of a bacchanalian character, being accompanied with boisterous demonstrations of feasting and revelry. Speaking of the feast of Apis, Herodotus says, that "as soon as he appeared, straightway all the Egyptians arrayed themselves in their gayest attire, and fell to feasting and jollity" (iii. 27). Indeed this seems to have been characteristic of Egyptian worship generally: for, at the great annual feast at Bubastis, or El-Pash, in honour of the goddess Pasht, the Egyptian Diana, who was worshipped under the form of a human figure with the head of a lioness or a cat, there were also bacchanalian processions, in the course of which women played on the castanets, and men on the flute, while others clapped their hands; and more grape-wine is said to have been consumed at the festival than during all the
rest of the year (Ib. ii. 64). Processions formed a very prominent part of the religion of Egypt; and there can be no doubt that, as remarked by Drummann, a German writer, and fully established by Crouzet, in his Symbolika, vol. i. — "The processions were like orgies, in which even the women appeared, amidst indecent songs and dances, noisy music, and bacchanalian feasts; there were also mummeries, in which they painted their faces, and struck or ridiculed the bystanders. We can thus easily understand how, on setting up the worship of the golden calf in the wilderness, it should have been said of the people, that "they sat down to eat and drink, and rose up to play," and that Moses, on approaching, heard the noise of persons singing and dancing. Ex. xxxii. 13, 19."

They were, in fact, celebrating the orgies of an Egyptian festival, although it was professedly in honour of Jehovah that the worship was performed; so really did the heathenish in puro degenerate into the heathenish in practico. In later times also, the same tendency soon discovered itself, notwithstanding the pains which would naturally be taken by Jeroboam and his party to prevent it; for, in adopting the symbol of the calf, they corrupted the religion of the old covenant at its centre, and altogether obscured the essential glory of the divine character. Even if the worshippers looked through the symbol to the being it represented, it could tell them of nothing but of his natural attributes—his productive power in the sphere of physical life; leaving entirely in the shade the moral elements which peculiarly distinguish the God of the Bible. When once Jehovah was contemplated simply as the author of nature, the door was open for heathenism of every form, which is but the varied definition of nature. And so it happened in Israel: the worship of Jeroboam's calves was found to draw after it, as an inseparable result, all sorts of will-worship and idolatry.

We simply add, in regard to the historical ground of the Israelitish calf worship, that, while Apis was the highest object of this kind of worship among the Egyptians, there was, at least in later Egyptian history, another in great reverence. Plutarch says (tne is p. 20), "Mnevis, the sacred ox of Heliopolis, was honoured by the Egyptians with a reverence next to the Apis, whose sire some have pretended him to be." Sir G. Wilkinson states that "the bull of Heliopolis appears to have been called in the hieroglyphic legends, Mnevis. It had a globe and feathers on its head; but though on the monuments of Upper Egypt, it is evident that it did not enjoy the same honours as Apis, beyond the precincts of its own city" (vol. i. p. 157). He adds, however, that "it was from this, and not from Apis, that the Egyptians borrowed their notions of the golden calf; and the offerings, dancing, and rejoicing practised on the occasion, were doubtless in imitation of a ceremony they had witnessed in honour of Mnevis, during their sojourn in Egypt." This proceeds, of course, on the supposition that the worship of Mnevis had been established prior to the exodus—which, however, is doubted by some of the learned, in particular by Hengstenberg, in the portion of his work on the Pentateuch above referred to. But it is a matter of no practical moment: as it is understood that the worship of the two bulls was perfectly similar in kind; and the reason of supposing Mnevis rather than Apis to have been more immediately in view at the creation of the golden calf, arises simply from the greater proximity of the seat of his worship to the settlements of Israel in Egypt.

CALVARY, or CALVARY, one of the cities which constituted Nineveh's first seat of empire—"the beginning of his kingdom," 2 Kings iv. 10. It was situated "in the land of Shinar," the Scripture designation of Babylonia proper, or the southern plain which reaches to the Persian Gulf. See xvi. 6; ix. 1; xxxix. 3; xxiv. 3; xxv. 19. In Isaiah xi. 11, Shinar is distinguished from Ashur (Assyria), which formed its northern boundary. The older writers, following the Targums of Jerusalem and of Jonathan, and the fathers Eusebius and Jerome, and relying also on the fact that Elnin on 50 states that Ctesiphon was in Calabonitis, identified Ctesiphon with Ctesiphon, a city on the eastern bank of the Tigris, opposite to Seleucia, or the Tigris proper, or the Tigris, and probably near the former. Rawlinson has suggested that its site is to be looked for at Nifir, where there are extensive ruins, a view adopted by Leuentes (see in Ch 88. 4 and 89. 4. 137, p. 130). There is nothing improbable in this supposition, but it waits confirmation. The name, though with a slight difference in the Masoretic punctuation, occurs in Amos vi. 2, and probably the same place is meant by Cahu, t.x. x; for it is mentioned along with Hamath, as in Amos vi. 2. The reference in Amos is to some calamity which had overtaken this city, and to its then prostrate state, serving as a warning to Israel. This was probably its subjugation by the Assyrians (thus, see in 9. 12, Amos, 137, p. 201), as intimated in the best English version added to their monarch, t.e. t.x. 8; "Is not Calah as Calahamish? Is not Hamath as Arpad? Is not Samaria as Damascus?"—the meaning of which evidently is, that none of the cities against which he had directed his arms had been able to resist him: one and all fell before his insatiable might. [p. 93.]

CALVARY, the name given to the spot where our Lord was crucified. It is properly the Latin name of the place, Vulgate translating Colossus; but the original or Hebrew designation was Golgotha, and the Greek synonym given in the Gospels is σαρκοφόρος. The import of each alike is σκολυς; Christ was crucified on a place, which had its name from a skull, doubtless because it was a place for executions, and had already
received an infamous character from its connection with the heads of dead men. For the place itself, see under JERUSALEM and its environs.

**CAMEL,** a well-known ruminant quadruped, whose native regions are Central and Western Asia. "The problem being proposed to construct an animated machine that should be best calculated to meet the exigencies of the animal, where could we find a better solution of it than in the construction of the camel?" The pads or sole-extensions of the spreading feet are divided into two toes without being externally separated, which bow up, as it were, the whole bulk with their expansive elasticity from sinking in the sand, on which it advances with silent step; the nostrils so formed that the animal can chase them at will to exclude the drift sand of the parching simoom; the powerful upper incisor teeth for assisting in the division of the tough prickly shrubs and dry stunted herbage of the desert; and, above all, the cellular structure of the stomach, which is capable of being converted into an assemblage of water-tanks—bear ample testimony to the care manifested in the structure of this extraordinary quadruped" (Psamy Cyclopoda). It is true the remarkable peculiarity last mentioned has been discarded by Burckhardt and others; but the positive testimony of Bruce (6, 560) and other travellers has been confirmed by the anatomical dissections of Sir Edward Hume.

The scriptural allusions must all be considered as referring to the same species, that with a single hump, known to naturalists as the Arabian camel (*Camelus dromedarius*). Notwithstanding this scientific appellation, the term *dromedary* is not, as often supposed, a distinction of species, but of breed. The word is of Greek origin, from δρόμος, a runner (περπατήμας, to run), and indicates merely a swift breed, bearing about the same relation to "camel," as our word "racer" does to "horse." Every dromedary is a camel, but every camel is not a dromedary.

There is another species, the Bactrian camel (*Camelus bactrianus*), distinguished by having two humps on the back; but the native regions of this kind are the steppes of Tartary and Central Asia. This species is bred in the north of Turkey, but in Syria and Palestine is scarcely known.

The unsightly excrescence on the back, known as the hump, is another expression precision to adapt the animal for its geographical position. It is a fatty secretion, stored up under favourable circumstances as a reservoir of nutrient against scarcity; being absorbed into the system when the animal is pinched for food, a casualty

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*From Labarte's Syria.* 1. Camels at the wells. 2. Camel resembling the ancient camel. 3. Bactrian camel.

that is continually occurring in the long caravan marches across barren deserts. The Arabs say that the camel feeds on its own hump; and hence, on setting out on a journey, they are solicitous about the condition of these excrescences; since, if they are plump, the animals can bear long-continued fatigue and short commons with impunity.

All these peculiarities pre-eminent adapt the camel for the desert: no other animal would replace it. From very early times it has been the great medium of commerce across the desert. It was to a caravan of "Israelites with their camels bearing spicery, and balm, and myrrh," that Joseph was sold by his wicked brethren. And at a still more remote era, the pastoral wealth of Job included, before his calamity, three thousand camels, and afterwards six thousand; an enormous stock, probably unapproached in modern times. Aristotle, however, mentions Egyptians who possessed the first-named number.

From the context of Gen. xii. 16, it seems implied that the animal wealth enumerated as possessed by Abram in Egypt, was conferred upon him by the Pharaoh, as an amends for the abduction of Sarai: it is strange, therefore, that the camel nowhere occurs, we believe, in the multititudinous representations of Egyptian manners depicted in the tombs; though these include many pictures of agricultural occupations, of cattle, and other animals, wild and tame.

In the present mode by Jacob to Esau, Gen. xxxvi. 15, thirty milch camels were included, which indicates the use of camels' milk. At present it is much used by the Arabs; "it is the milk for drink; that of the goats and sheep being generally made into butter. Even the young horse-colt, after being weaned, are fed exclu-
CAZEL.

sively on camels' milk for a considerable time, and in some tribes the adult horses partake of it largely. Flour made into a paste with swine camels' milk is a standing dish among the Bedouins. Rice or flour, boiled with sweet camels' milk, is another (Kino, hist. of Ethiopia, i. 298).

The swiftness of the dromedary, or running camel, is alluded to in several passages in Scripture. It is named סֵלֶךְ, *becher, סֵלֶךְ, *solomon, and סֵלֶךְ, *sellek; this last agreeing with *becher, of which Col. Hist. Smith gives as one of the modern Arabic names of the swift camel. The term נְדֵבֵת, *nedebeth, Ex. vii. 18, appears to be the Hebrew plural form of a Persian word having the same meaning.

Purchase (of, see) speaks of a sort of dromedary called *regarded, which are accustomed to perform journeys of nine hundred miles in eight days at the most. And this is confirmed by other authorities. Lyon says that the packery of *heifers of the North African Arabs will continue at a long trot of nine miles an hour for many hours together. The *caudal, or tail of the largest breed of running camels, will, it is asserted, perform a journey of six hundred and thirty miles in five days. The Arabs thus express the proverbial swiftness of the heifer: *When thou shalt meet *heifers, and say to the elder *Salem abdik, *Peace be to you, or he shall have answered thee *Abdik salem, he will be afar off, and nearly out of sight, for his swiftness is like the wind.* On such steeds was the Persian monarch's decree whirled to the extremities of his vast empire, that authorized the Jews to behold and understand the murderous intentions of the cruel Haman, Est. vii. 10.

The camel was included, in *ri, among the beasts which were interdicted from food and sacrifice as ceremonially unclean (St. Cleen Brays). Though a running, it is an aberrant form, deviating from the typical character of its order in the form of its feet. "Instead of having short and abruptly truncated toes, completely enveloped in large hoofs, flattened internally, and forming the sole below on which the animal rests in progression, the camels have their toes elongated forward, and terminating in small berry appendages, surrounding the last phalanx alone, rounded above, and on either side, and somewhat curved, while the under surface, on which they tread, is covered only by a thickened callous skin" (Gard and Mont. of Zool. Sci. i. 279). In its disposition also, as well as in some other particulars, the camel approaches the Pachydermata.

The long hair of the camel, which is somewhat woolly in texture, becomes, towards the close of spring and summer, and is easily pulled away in locks from the skin. This material is applied by the modern Arabs to various purposes; the principal of which is the weaving it into a coarse sort of cloth, chiefly used for tent-coverings. Garments of this rough and sordid material were worn by the Baptist in his severe course of isolation in the wilderness, Mat. iii. 1. It was an outward mark of that deathless to carnal enjoyment and mortification which marked John's mission as God's prophet in the apostasy of Israel—the position they ought to have taken, if they had known their true condition before Jehovah. In this, too, he imitated his great predecessor and type, Elijah, 4 Ki. i., in a time of similar degeneracy (see also 2 Ki. iii.).

CANA. In the Song of Solomon, i. 11, 13, occurs the word כּּוְּנָן, evidently denoting some fragrant plant. Our translators have rendered it camphire, or camasapor; but there can be no doubt that the conjectures of Sir Thomas Browne are correct, and that the kopher of the Hebrews is the same as the aper of the Greeks, and the well-known heena of the East.

The heena of the Arabs is a species of privet (Ligustrum inerme). Throughout the summer, in the gardens of Egypt and Palestine, it yields its delicate little clusters of blossom, bluish-coloured. On account of their exquisite perfume they are highly prized, and one of the street-sellers of Cairo is, "O colours of paradise! O flowers of the heena." These flowers grow in light open tufts, and are compared by Marini to an upturned cluster of grapes; and when we remember that they are still worn in their bosom by the ladies of the East, nothing can be more descriptive of a heart felt affection than the language of the Canticle:

"My beloved is unto me as a cluster of heena From the vineyards (or gardens) of Engedi." [4. 11.

CANA, a town in Galilee, at no great distance from Capernaum, and remarkable chiefly as having been the scene of our Lord's first miracle. It was also the city of Nathanael; and the place where Jesus was applied to by the courtier or nobleman from Capernaum in behalf of his dying son, and with a word effected the cure. We have no further notice of it in New Testament history, and it is never mentioned in the Old. A long-established tradition has identified it with a village bearing the name of Kefer Kenna, which lies about four miles north-east from Nazareth, on the road to Tiberias, and about fifteen miles from the latter place. Dr. Robinson, however, disputes the correctness of this tradition, and decides in favour of a place called Kama-el-Jolil, somewhat farther off, and in a more northerly direc-
CANAAN

As far as he says, “as the prevalence of an ancient name among the common people is any evidence for the identity of an ancient site—and I hold it to be the strongest of all testimony, when, as here, not subject to extraneous influences, but rather in opposition to them—so far is the weight of evidence in favour of this northern Kanael-Jell, as the true site of the ancient Cana of Galilee. The name is identical, and stands the same in the Vulgate, Cana, and in the Septuagint, Canae. The form Kefer Kenan can only be twisted by force into a like shape. On this single ground, therefore, we should be authorized to reject the present monastic position of Cana, and fix the site at Canavel-Jell; which likewise is sufficiently near to Nazareth to accord with all the circumstances of the history.”

A place bearing substantially the same name, but written Kanah, is mentioned in Josh. xix. 28, situated within the tribe of Asher, and apparently not far from Samaria.

CANAAN (merchant), in x. 7, where it is used in this sense of degenerate Israel: “Canaan (merchant) the balance of deceit are in his hand,” The word is found also in other passages in the sense of merchant, Rev. xiii, xii. 16, and, when there was no special reason for departing from the order of nature (such as arose from the mention of the chosen line), the names would naturally hold the place in the genealogical table which belonged to them as children in the family. Canaan, however, though seemingly the youngest son of Ham, is brought into singular prominence in connection with his father's unbecoming behaviour toward Noah, and represented as somehow bound up with the father in respect to the guilt and the punishment. It is said that “Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.” And when Noah recovered himself, and pronounced the remarkable prophecy that indicated the general destiny of his offspring, not only is Canaan individually mentioned, but in the mention of him the father appears to be forgotten, and three successive times is his name uttered with a curse. “And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. Blessed be the Lord God of Shem; and Canaan shall be his servant.” God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.” Ge. ix. 25-27.

To account for this very striking peculiarity, various conjectures have been made—such as suggesting an alteration in the text, reading, Cursed be Ham, the father of Canaan—for which there is no authority; and supposing that Canaan may have actively participated in his father's guilt on the occasion, which also is without any countenance from the narrative, and, even if warranted, would not sufficiently explain the singular prominence given to the name of Canaan. The most natural explanation is that which proceeds on the ground of a correspondence between the relation of Ham to Noah on the one side, and of Canaan to Ham on the other. Ham, the youngest son of Noah, had acted with indecent levity toward his father, becoming a shame and reproach to him in his old age; and so, in the retributive providence of God, Ham should be punished in his youngest son; indecent levity in that branch of his family, growing into shameful profligacy and insufferable abominations, should contaminate the line, and hang as a cloud of doom over its future destinies. (See Ham.)

CANAAN, PEOPLE OF, CANAANITES, the descendants of the Canaan just mentioned. In the original genealogical table, the family tree is given thus: “And Canaan begat Zedar, the firstborn of the Canaanites, and the Jebusite, and the Amorite, and the Girgasite, and the Hivite, and the Arkite, and the Sinite, and the Arpadite, and the Zemarite, and the Hamathite; and afterwards were the families of the Canaanites spread abroad.” And the border of the Canaanites was from Sidon, as thou comest to Garaz, unto Gaza; as thou goest unto Sodom and Gomorrah, and Admah and Zeboim, even unto Lasha.” De. x. 19. Here two points naturally suggest themselves for separate consideration: the Canaanite progeny viewed as a whole among the tribal divisions of the human family, and the character and destiny which more peculiarly distinguished them.

1. In regard to the first point, there can be no doubt as to the larger proportion of the tribes into which the stem of Canaan branched forth: we meet with them too frequently in sacred history to be in any difficulty, either as to who they were or where they were to be met with. If we know next to nothing about the Zemarite and the Sinite, this can only arise from their being among the smaller sections of the race; for the connection in which the names occur renders it manifest that they had their place among the families which stretched along the Mediterranean coast from Lebanon on the north, to the Dead Sea and the country of the Philistines on the south. The race was unquestionably a very prolific, active, and enterprising one. They rapidly grew into a numerous progeny, having been already extensively spread abroad at the comparatively early period when Abraham came as a sojourner into the region they occupied; “the Canaanite was then in the land,” as a settled inhabitant, though still evidencing a sort of sparse population. Their situation proved favourable both for agriculture and commerce; and in neither respect did they neglect the advantages placed within their reach. At the time of the conquest under Joshua, about B.C. 1550, it is evident that the land was already in a state of general cultivation; since, in the books of Moses we have the most glowing descriptions of its fertility and resources, and the greatest difficulties of the invaders arose from the number of its inhabitants, and the height to which they had risen in the arts of civilized life. The commercial cities of Tyre and Sidon are also mentioned as in existence, Ge. xix. 22, and as even then enjoying an honourable distinction; for they are singled out in the list of neighbouring cities for special notice—the one as “great Sidon,” the other as “the strong city of Tyre.” This perfectly accords with the traditions of Phoenician history in prose writers, which represent these Canaanite cities as, in the very dawn of civilization, taking the lead in commercial enterprise, and, while enriching themselves, benefiting others by their busy trade and maritime intercourse. As the first merchants of the world, they must also have been, if not actually the inventors of writing (for it probably had an antediluvian origin), at least its earliest cultivators; since their commercial necessities would naturally call it into requisition: and we can thus easily account for the tradition
which ascribes both the invention of letters and their introduction among the Ionians to the Phoenicians. Commerce then, as so often since, proved the pioneer of learning and civilization. And there must undoubtedly have been superior natural qualities in the mental and physical constitution, as well as advantages in the local position, of a race which could so distinguish itself for active energy, and take such prominence a part in the civil and commercial history of nations.

It is not, however, what the progeny of Canaan became and did in the region of their proper home, that is here to be made account of; for they took an important place among the earlier colonists, as well as among the surprising traders of the world. In the original record already quoted from Genesis, it is said:—after annihilating the different Palestinian tribes that sprung from Canaan, that "afterwards the families of the Canaanites were spread abroad." We have here an indication of the emigrating spirit that distinguished especially the Phoenician section of the race, and the foreign settlements that were planted by them. Of these we have no account in Old Testament scripture; but the defect is to some extent supplied by notices that have been transmitted through other channels, or that have been gathered from extant inscriptions on monuments of Cyprus, it has been ascertained, was at an early period possessed and colonized by them, and a great many Phoenician inscriptions have been found on it. Their progress westward can be distinctly traced at intervals along the coast of Asia Minor, and among the islands of the Archipelago; they had possessions in Crete: the greater part of the Cyclades were colonized by them (Ctesias); they left traces of their operations in Chios and Samos, in Sicily, Caria, and Lydia; Herodotus makes mention of the remains of their gigantic mining operations in the island of Thasos (v. 76), along the coast of Thrace also they had mining settlements (Pa.s v. 76), and the promontories and adjacent islands of Sicily, and Tarentum (the Tarshish of Scripture), and other places in the south of Spain, were long held by them for purposes of mining and commercial enterprise (Herod. v. 7; Strabo, v. 3). But their largest colonies, and those which kept longest possession of the field, were their settlements in the north of Africa; Tunis, their earliest settlement, founded, it is supposed, more than a thousand years B.C. (Polyb. v. 73, and Appian, 23, and Pomponius Mela, 76; Hirtius, 785); Carthage, Adrumetum, above all, Carthage. Traces existed in these latter places, so late as the time of Augustine, of the Phoenician origin of the people; for he says, in connection with a very fanciful allusion to the case of the Canaanitish woman, whose daughter was heeded by our Lord (John vi. 9a, Exp. 19, c.), that if the rustic about Hippo were asked what they were, as to their origin, they were wont to answer, "Canaanite, that is, he adds, "by the mere change of a letter Canumite," a Canaanite, i.e. a Canaanese, etc. (Procopius, also, makes mention of a monument found in Timgad, with this inscription, "Hesvi's tepco in Cosyriaca anuw工具 Tpyco tilo Mvto." We are those who fled from the presence of Joshua the prince (v. viii. 16, and it is said that traditions exist among the Copts, to the effect that the people of Barbary were the descendants of these fugitives. There is nothing improbable in the circumstances. While for commercial purposes merely, the Phoenicians were led to establish colonies at a very remote period on the African coast, it is by no means unlikely that these colonies might receive very considerable accessions from those who sought refuge by flight at the compact of Canaan by Joshua. Multi-

tudes undoubtedly did seek refuge in that way; and the African colonies of the Phoenicians would very naturally present themselves as a reasonable outlet for them. This opinion was maintained and, with his usual passion of learning, advocated by Barth (Thrace i. 25), and later researches have found no reason to call it in question.

Thus, then," we may conclude in the words of Heeren, who, in his second chapter on the Phoenicians, gives a clear and succinct account of the enterprise and expansive energies of the Canaanite race, "this remarkable people spread themselves, not by fire and sword, and sanguinary conquests, but by peaceful and harmonious colonies, in a fashion quite certain. No other known cities and settled countries, so marked the military expeditions of the Medes and Assyrians, marked their progress; but a long series of flourishing colonies, agriculture, and the arts of peace among the previously rude barbarians, pointed out the victorious career of the Tyrian Hercules." Would that the moral in their history had in any measure corresponded with the physical and moral! The issue should then have been very different. But all was marred by the meagre and wide-spread corruption of manners, in which they attained so sad a prominence, that they became the peculiar subjects of divine wrath.

(2.) This is the second point that was to be noticed, their character and destiny. As represented in the books of Moses, the abominations of heathenism reached, among the Canaanites, a depth and aggravation of fouling considerably beyond that of the surrounding nations, such as to deserve and draw down the more severe inflictions of Heaven's judgment. These, for a warning to the rest, fell first upon Sodom and the other cities of the plain, which burnt all their neighbours in the race of impurity, but as the work of evil still proceeded, and the people as a whole, because at length a reproach to humanity, the Lord hid their land under his solemn ban, by which it was withdrawn from its original occupancy, and, after being purged of its shameful abominations, was set apart to a strictly sacred purpose: it was constituted, in a peculiar sense, the Lord's own land, and, as such, was given for the inheritance of his covenant people (see ANATHEMA). Such is the scriptural account of the matter; and it is the only one that will stand a close examination. Other and wilder representations have sometimes been set forth, with the view of meeting the objections of unbelievers to the apparent harshness of the scriptural account, such as the old Jewish tradition, that in the original distribution of the earth among the descendants of Noah, the land of Canaan was assigned to the children of Israel; and the view of Michaelis, that the forefathers of Israel, by dwelling for a time at hardsmen in the land, had acquired a right to the soil, which it was competent for them to make good whenever they pleased at the edge of the sword. Such explanations are palpably insufficient: they rest on no proper historical basis, and are too manifestly the nature of shifts for the occasion to serve the purpose for which they are invented. If the extinction of the Canaanites, and the occupation of their territory, by the Israelites, cannot be vindicated on the great principles of righteousness, no considerations of a mere reconcile or simply political kind
the sentence of extermination was issued against them, they had fallen into a state of profound and hopeless depravity; their sins were of that kind, which may be emphatically said to cry to Heaven for vengeance; and so the ban of extermination under which they were placed involves no other difficulty than has to be encountered in the judgment executed upon the antediluvian world by the flood; or the destruction that overthrew the cities of the plain; or the desolations that ultimately swept like a torrent over the land of Canaan; or, indeed, any of the general calamities which God has from time to time sent upon the world to chastise men for their corruptions. The ultimate ground and rationale of them all, is the fact of a moral Governor of the world, who must vindicate his authority, and often, by fearful things in righteousness, recall the wayward hearts of men to sobriety and truth. Let this great fact be but granted and allowed its due weight, and the mystery that hangs over such cases of retaliation to a large extent disappears. Nor should it be forgotten in regard to the Canaanites, how much to them of money was mingled with the judgment; that to give space for repentance, the stroke of vengeance was for centuries delayed; that various means of reformation were employed, especially in the exhibition of judgment upon the cities of the plain, and the living testimony of such eminent witnesses for the truth as Melchizedek, Abraham, and his immediate descendants; that plain intimations also were given, from time to time, of the coming doom—all tending, when duly considered, to show how both God and Israel were to execute the work of doom, and rendering more manifest the inevitable corruption and heathens' profligacy of these on whom it was to alight.

Such being the real state of the case as regards the Canaanites themselves, it is obviously a secondary consideration, by what sort of instrumentality the sentence of doom might be put in execution. But if respect had—as it manifestly, and even pre-eminently, ought in such a case to be—to the moral aspect and bearing of the transaction, then decidedly the fittest instrumentality was theagency of the people who were to succeed to the possession of the land. For, entering thus on their new destiny as the select instruments of Heaven for putting in force its decree against transgressors, and consecrating the land for a peculiar possession of God, the most effectual means that could be devised were taken, to impress upon their minds the holy nature of their calling, and commit them irreversibly to the cause of righteousness. They could no longer think of the foundations of their national existence without being reminded of their obligation to keep themselves from the pollutions of the world. The very position they occupied was a perpetual call to holiness of heart and conduct: nor could they turn back to the corruptions, on account of which they had been commissioned to drive out their predecessors from before them, without turning their own glory into shame, and practically disannulling their title to the inheritance.

And there is a still further consideration not to be overlooked in the vindication of this part of the divine procedure—namely, its typical bearing on the interests of God's kingdom. Nothing in Old Testament times can be fully understood, unless it is brought into connection with the grander things that were to happen in the ends of the world, and of which all that went before was, in one respect or another, but the forshadow
and preparation. In that scheme of provisional arrangements which was interwoven with the history of ancient Israel, Canaan was the land of rest, the inheritance, and, as such, the type and pledge of that everlasting inheritance which is laid up for the saints in glory. But this inheritance can only be entered by those for whom it is destined as a companions; it is to be won from the hand of the adversary; and if they cannot overcome the powers of evil, judge Satan, and cast him out, with all his lieges and abominations, neither can they sit down and possess the kingdom. Now, in all this the earthly inheritance must be the image of the heavenly. The work given to dispossess the host of Israel must anticipate what, in the higher sphere of the spiritual life, was to be done in Jesus and his redeemed people. And if the history of Israel as to its entrance on the land of Canaan had been materially different from what it actually was, one does not see how the things that then happened could have adequately forecast the future, and served properly to exhibit, on the theatre of the outward and visible, the pattern of what is spiritual and eternal.

Thus, when viewed in its proper light, and its various relations, the remarkable fate of the Canaanites, though so often recalled by hint only, is capable of a satisfactory explanation; and the Bible account, which brings clearly and broadly out the great moral principles connected with it, is that which most approves itself to our intelligent apprehensions and spiritual convictions.

**CANAAN, LAND OF.** Viewed as the inheritance of Israel. The language employed respecting the land of the Canaanites is somewhat variable, according to the point of view from which it was contemplated; and occasionally terms are employed which is not quite easy to reconcile with what is elsewhere stated. But there can be little doubt that the boundaries given in the genealogical table of Gen. x. 13-28, comprise all that strictly belonged to the land, which received its denomination from them. What the Israelites elsewhere, after they had begun to “spread themselves abroad,” belonged to them merely as isolated points, mercantile emporia, or colonial settlements. Looking, therefore, to that original geographical statement, we find that “the border of the Canaanites was from Sidon, as thou comest from Gezer, unto Gaza.” That is, from the southern border of Lebanon it is the Mediterranean coast to the country of the Phlegadians. Then it turned right east to the Dead Sea, “as thou goest unto Sidon and Gezer, and Asnah and Zobah, even unto Lycab.” The city of Lycab is not again referred to; but it was manifestly in the immediate neighborhood of the cities of the plain. So that, as thus defined, the country of the Canaanites was simply the tract lying within the Jordan and the Mediterranean, and stretching from Mount Lebanon on the north to the Dead Sea and the wilderness of Judah on the south. It is chiefly on the northern line that uncertainty arises; though, as the compacts appear to have gone no further than Mount Hermon, and Sidon is the most northerly town expressly mentioned in the tribe of Asher, the probability is that the real boundary line lay not far beyond Sidon.

**HARMATHA.**

The terms of the promise given to the Israelites perfectly accord with this, when they are properly read. In the first local description, indeed, made to Abraham, Gen. xv. 13, a wider compass seems to be embraced: “Unto thy seed have I given this land, from the river of Egypt to the great river, the river Euphrates.” But the specification that follows shows what was the portion more particularly meant: “the Kenites, and the Kadmonites, and the Hittites, and the Perizzites, and the Canaanites, and the Amorites, and the Jebusites, and the Amalekites, and the Hivites, and the Jebusites”—all tribes that lay within the region designated above. Either, therefore, in the general outline “from the river of Egypt to the river Euphrates,” there was meant to be held out to the covenant people such a place and position as would secure their ascendency over the whole of that district which proved to be the case in the better periods of their history; or the promise was made to Abraham, not merely as the head of the covenant people, but as the common father of the Israelites as well as the Jebusite tribes, with various other families that ultimately merged in these, and which unquestionably did spread themselves by degrees over the entire region in question. The former supposition, however, seems the more natural; as, by the distinct tribes mentioned, we appear to be told what was to be the proper possession of Abraham’s seed, while it is at the same time indicated that, as the owners of such a territory, they should wield a much more extensive sway. If we look from the promise to the historical record of the fulfilment, we find the same conclusion forced on us as to the proper boundaries of the land of Canaan: “The Lord gave unto Israel,” it is said in Jos. xxii. 13, “all the land which he sware to give unto their fathers: and they possessed it, and dwell therein.” There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass.” This refers, of course, only to the extent and compass of territory brought under the power of Israel, which reached to the utmost bounds of the Promised Land, and even on the farther side of Jordan included a considerable tract of country, that formed no part of what was strictly Canaanite soil. Within the territory actually won, there were, as the sacred history elsewhere informs us, various strongholds and cities belonging to the original inhabitants which still held their ground, and some of which were never wholly dispossessed. But these were only a few isolated spots, which would have been of little moment if Israel had remained steadfast to the covenant of God, and where, even if it were gradually reduced within narrower bounds, till they well nigh disappeared. During the struggles that ensued with these remnants of the ancient stock, the Canaanites are sometimes mentioned as distinct from the particular tribes, and a Jabesh, king of Canaan, is even represented as for a time leading it over Israel. Josh. x. 2, also iii. 5, 6. But the connection renders it plain that these were but portions of the original race in certain localities, retaining for some reason or another the general name of the race, without being recognized as a distinct tribe. The country thus subdued and bounded was of comparatively limited extent. In breadth, from Jordan to the Mediterranean, it rarely exceeds fifty miles; and from Dan to Beersheba, its two extreme cities in a longitudinal direction, the distance does not exceed 180 miles. Allowing a little margin for territory not comprised by the Ismaelites, the whole region of Canaan proper could scarcely have formed more than a square of 400 miles in one direction by 50 in another, or an area of 10,000 square miles. But, as it is not improbable for this smallness of range, it was extremely varied.
in its natural features, and in its characteristics of soil and climate distinguished by manifold diversities. These it derived in a very great degree from the ridges of hills that intersect the country, and which now form, as they must ever have done, one of its most striking peculiarities. Standing in what is not far from the middle of the whole region, in the vast and fertile plain of Esdraelon, one perceives on looking northwards a vast amphitheatre of mountains, commencing with a variety of smaller eminences near at hand, and rising by degrees into the loftier ridges that look down upon the Sea of Galilee, till they reach their culmination in the snowy summit of Mount Hermon, 10,000 feet above the level of the sea. On the other side there is also to be seen a succession of eminences, with a general rise toward the south—in the immediate fore ground the ridge of Carmel, stretching almost right across the country, but even at its greatest height near the western coast not rising above 1500 feet; then the hills of Samaria and the northern parts of Judah, which sometimes attain an elevation of 2000 feet, and then swelling onwards like a vast sea of rock, till in the region about Hebron they rise above 3000 feet whence they begin to take for a time a downward inclination.

"As a general rule," therefore, to use the words of Stanley, "Palestine is not merely a mountainous country, but a mass of mountains, rising from a level sea-coast on the west, and from a level desert on the east, only cut transversely by the valley of the Jordan from north to south, and by the valley of Megiddon from east to west. The result of this peculiarity is, that not merely the hill-tops, but the valleys and plains of the interior of Palestine, both east and west, are themselves so high above the level of the sea, as to partake of all the main characteristics of mountains—history and scenery. Jerusalem is of nearly the same elevation as the highest ground in England, and most of the chief cities of Palestine are several hundred feet above the Mediterranean Sea" (Stanley and Palestine, p. 87).

The prevailing character of the rock of which these mountain ridges are composed is limestone, and that belonging for the most part to the Jurassic and chalk formation. There are no volcanic formations, except in the neighborhood of the Dead Sea; but in the northern parts basalt occasionally interchanges with the limestone, and on that as its basis rests the great plain of Esdraelon. The limestone of the higher elevations in Samaria and Judah is firm and compact; but in other places it becomes soft and flaky, producing, when properly supplied with moisture, a luxuriant vegetation. As this, however, often comparatively fails, especially in summer, and, amid the general stagnation that prevails, little is done by artificial means to stimulate the vegetation, the hills too often present to the traveller a bare, whitish, or gray and parched aspect, fitted rather to fatigue than to please the eye, and to awaken feelings of disappointment. But the capabilities both of the soil and of the climate are great; they are favour able, in particular, to the cultivation of the vine, the fig, the olive, and the mulberry; and when the land was filled with a thriving and active population—as it was under the original inhabitants before the compact, and for ages afterwards under the covenant-people—its appearance must have been very different from what it now presents. It was then, no doubt, most truthfully described by Moses, as emphatically "a good land; a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." (Ex. 3:7-9.)

Even to this day many of these hills bear evidence, in their sculpted rocks and ruined terrace-walls, to the pains that in ancient times had been taken to collect the moulid on their slopes, and raise on it a fruitful cultivation. That it is not only capable of bearing, but actually has borne, a clothed and fertile appearance, and sustained in comfort a numerous population, admits now of no manner of doubt. Taking all, therefore, into account—what the land of Canaan was by nature, and what it had been made by industry and art—its pleasant variety of hill and dale, its crystal streams and flowing brooks, its fertile plains, terraced hills, and wild romantic uplands—the land might well (to use again the language of Stanley) "be considered as the vantage-ground of the eastern world, the possession of which was the mark of God's peculiar favour; the spot for which the nations would contend, as on a smaller scale the Bechuan tribes for some "diamond of the desert"—some palm-grave islanded amid the waste." And a land, of which the blessings were so evidently the gift of God, not as in Egypt, of man's labour; which also, by reason of its narrow extent, was so constantly within reach and sight of the neighbouring desert, was eminently calculated to raise the thoughts of the nations to the Supreme Giver of all these blessings, and to bind it by the nearest ties to the land which he had so manifestly favoured" (Stanley and Palestine, p. 132).

This last consideration touches on the reasons which may have led to the selection of Canaan as the possession of God's peculiar people. In that respect some weight may justly be assigned to it. But beside the natural properties of the land itself, which in extent, appearance, and resources, singularly fitted it for the home of such a people as Israel, the relative position of Canaan in respect to the surrounding countries must be regarded as what chiefly exercised a determining influence. The advantages which the land of Canaan afforded to its original inhabitants for developing their energies, and rising to civil and commercial rank in the world, were emblematic of similar advantages which, in a moral respect, it presented to the chosen people for fulfilling their high calling, and operating with effect upon the ignorance and corruption of the world. Israel was to be God's light among the nations of ancient time; and the land of Canaan was the most appropriate eminence on which it could be placed. "I have set it," said God, "in the midst of the nations and the countries round about," (Ex. 3:5).

"Viewing the world as it existed at the time of Israel's settlement in Canaan, and for a thousand years afterwards, we believe it would be impossible to fix upon a single region so admirably fitted, at once to serve as a suitable dwelling-place for such a people, and to enable them, as from a central and well-chosen advantage-ground, to act with success upon the heathenism of the world. It lay nearly mid-way between the oldest and most influential states of antiquity—on the one side Egypt and Ethiopia, with their dependencies; on the other Babylon, Nineveh, India—the seats of art and civilization, when the rest of the world still lay in comparative barbarism, and to which the much
later, but ultimately more powerful commonwealths of Europe were primarily indebted for their skill, and even their philosophy and religion. Then, in the immediate neighborhood were the Phoenician marines, whose sails frequented every harbour of the civilized world; and all around, the Hamitile tribes, the great inland traders, who kept up a perpetual and most extensive intercourse among the different communities of Southern Asia and Northern Africa. So that isolated as the land of Canaan in some respects was, it was the very reverse of being withdrawn to a corner; and no region in the whole ancient world could have been selected, that afforded more obvious and varied facilities for exerting a beneficial and commanding influence on the mind of ancient heathendom (Barber's Antiquipse).

Unfortunately, the advantages thus placed within the reach of Israel were not rarely used as they should have been; and it ultimately failed with them, the conquerors of Canaan, such as it had previously failed with the original occupants. (For the present state of the country, see under PALESTINE.)

CANDACE, the English form of Kandace, and the designation of that queen of the Ethiopians, whose eunuch or treasurer was converted to the faith of the gospel through the instrumentality of Philip, when on the way back from Jerusalem to Ethiopia. As an eunuch, the Ethiopians here referred to, it is now on all hands agreed, was that region in Upper Nubia, which anciently went by the name of Meroe, sometimes called the Island of Meroe, from its situation between the Nile on one side, and the Atbara on the other. The term CANDACE appears to have been rather an official title than a proper name, somewhat like the Pharaoh of Egypt. This is expressly testified by Plliny (vi. 15), who, speaking of centurions sent by Nero to explore the country, gives it as their report, that a woman reigned in Meroe, Candace or Mabae (Meroe), which name had now for long time been transmitted to its queen. (We have notice in Strabo (vii. 390 and ii. 329) of a queen of Meroe, called Candace, in the time of Augustus, who was of warlike disposition, and betwixt whom and the governor of Egypt, Caius Petronius, there was some skirmishing— not to her advantage, for she was first defeated in battle, and then her capital, Napatia, taken. Eusebius also mentions that so late even as his day the queen of Ethiopia continued to bear the name of Candace.)

This singular prominence given to females in the governing power of Ethiopia, is confirmed by the monuments of the country. Comparing these with the remains of ancient Egypt, Heeren says, "The most remarkable difference appears in the persons offering: the queens appear with the kings; and not merely as presenting offerings, but as heroines and conquerors. Nothing of this kind has yet been discovered in the Egyptian reliefs, either in Egypt or Nubia." (Antiq. Egypt., ii. 35.) Referring to the representations in one of the pyramids, as given by Guilielmus, Heeren states, that "in one compartment a female warrior, with the royal ensign on her head, and richly attired, draws forward a number of captives as offerings to the gods; upon the other she is in a warlike habit, about to destroy the same group, whose heads are fastened together by the top hair. On a third relief in the sanctuary she is making an offering of frankincense to the goddess." The same peculiarity was marked by Rüppel of Frankfort in the land of Kurgos, somewhat beyond Meroe. At one pyramid he found, among other things, two female figures at the entrance, holding knives in their hands, and in the act of piercing with them a band of prisoners; also in various others "the reliefs represent apothecaries of female figures only, while in all others they represent heroes, to whom offerings are brought." "If we look into history," Heeren adds, "we shall there find some little help towards a general explanation. Among the Ethiopians," says Strabo, speaking of Meroe, "the women are also armed." We know, too, that they sometimes mounted the throne. Heber, in a later work, mentions a Nitocris among the ancient queens of Ethiopia, who ruled over Egypt in A.D. 15. Upon the relief which represents the conquest of Ethiopia by Sesostris there is a queen with her sons, who appears before him as a captive. A long succession of queens under the title of Candace must have reigned there; and when at last the seat of empire was removed from Meroe to Napata, near Mount Berkhall, there was also there a queen who ruled under the title of Candace. It is not, therefore, strange, but quite allowable to Ethiopian usages, to see a queen in a warlike habit near her consort; although history has preserved nothing particular on the subject.

It may justly be inferred from the Ethiopian eunuch under Candace having gone to Jerusalem to worship, that Judaism had obtained considerable prevalence in the country, to which their practice, from remote times, of the rite of circumcision may have not a little contributed. Tradition ascribes to the converted eunuch the conversion also of Candace, and of many of her subjects, to the faith. This is quite probable, but no certain accounts have reached us on the subject.

CANDLE is frequently used in the English version of the Bible, where lamp, or the more general term light, would have been the more literal rendering. Usually, however, candle gives the substantial import, since at the time the translation was made candles had relatively the same place in domestic use that lamps had in ancient Israel. Symbolically, the expression is used (1) with reference to the clearness and accuracy of view, which is obtained by means of a candle in searching through an apartment, as when
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the Lord speaks of seeking Jerusalem with candles, Zep. 4:13; or when the spirit of man itself, the light of conscience within, is called the Lord's candle to search the inward parts. Ex. xxvii. 7; 25 with reference to the knowledge, or discernment generally, which is inseparable from it simply as a light, as when our Lord calls his people the light of the world, Matt. xvi. 13; 25 with reference to the cheering and gladdening influence, which when properly supplied a candle sheds through the house, as when it is said of David, that he was the lamp or candle of Israel, Ps. xxvii. 17; or of the wicked, that the lamp of the wicked shall be put out. Ex. xxv. 35.

CANDLESTICK [257:xxvii. 25, v. 30. lamp, lamp-stand, light-bearer], the distinctive name for the candelabrum of the sanctuary, and used only for it, and of those made after its pattern for the temple, 1 Kings. According to the directions given for making it in Ex. xxv. 31-35, it was formed of a talent of pure gold. The description given of it is perfectly intelligible and plain as regards its general structure and appearance, but is not sufficiently explicit to enable us to determine with accuracy the subordinate parts. There can be no doubt that it had in the centre an upright stem, and that from this stem branched out six arms, three on each side, so as to present arbor, along with the central column, a seven-fold light. It is not, however, distinctly said, that the six lateral and the one central supports were all to rise to the same height, and the lamps standing on them were to be on a level. This might very naturally present itself as the most appropriate form, and, if we may judge from the figure of the candelabrum inscribed on the triumphal arch of Titus, among the furniture of the second temple, it would seem also to have been the form actually adopted.

There is a certain indistinctness also about the ornaments with which it was to be covered. In Ex. xxv. 33, 34, there are required to be made "three bowls like unto almonds, with a knop and a flower in one branch; and three bowls made like almonds in the other branch, with a knop and flower; so in the six branches that come out of the candelabrum. And in the candelabrum, in the main stem, as contradistinguished from the branches, shall be four bowls made like unto almonds, with their knops and their flowers." almond-shaped bowls or cups evidently form the first part of these ornaments; and as flowers are mentioned separately, the natural inference is, that the fruit not the flower of the almond is what is here referred to—a cup-like ornament shaped after the form of an almond. The next ornament is more uncertain; in the English Bible it is called knop, the Hebrew is kophet, and the Septuagint and Vulgate translations render it by words (αγγελαφία, σπερμάκρος) which merely indicate a round or spherical shape. Josephus and some of the ancients understood by it καντάλα, or rather pomegranates. But the term is not that which is elsewhere applied to either apples or pomegranates; and it is impossible to go farther than to say, that it seems to denote something of a rounded form; and knops may serve as well as anything else for a rendering. This particular ornament was to be succeeded by a flower; and the whole three-almond-shaped cup, knop, and flower—to be three times repeated on each branch, and four times on the main stem: so that the same ornamental series occurred in all twenty-two times upon the candelabrum.

In regard to the base, no particular directions are given; but for the lamps, it is clear that they merely rested upon the top of the different branches and the stem, and were not an integral part of the main piece. Indeed, it could not well be otherwise, as it had been very difficult to get them properly cleaned and trimmed if they had been attached to the stand on which they rested.

From the description thus given, there will obviously appear no ground for the opinion which would regard the candelabrum as intended to represent a fruit-bearing tree, consisting of a main stem and of six branches. This would anyhow have been unnatural, seeing that not fruit but lights formed the end or consummation to which all was manifestly designed to contribute. But even in the relative position of the ornaments themselves there is nothing to conduce the idea; since, while these comprised representations of both fruit and flowers, the fruit took precedence of the flowers, and not the flowers of the fruit, as in the field of nature. There is no reason for supposing the ornaments to have had any other design than to add to the elegance and ornamentation of the structure, precisely as the more elaborate parts of the high priest's dress were said to be for ornament and for beauty. The solid gold, in like manner, of which the whole was composed, was intended to give an impression of the costly and precious nature of the article, as serving an important and valuable purpose in the Old Testament economy. In this purpose we are, doubtless, to include its more immediate or natural use, simply as a provision for diffusing material light. There being no windows in the tabernacle, the light could only enter by the outer curtain, which was drawn up by day; and, if there was not to be total darkness during the night, there must have been some means for artificially supplying it. This was done through the golden candelabrum, which Aaron was commanded to "light in the evening," so as to cause them to burn "from evening to morning before the Lord," Ex. xxv. 21; xxvi. 7, 8; xxvii. 21. Hence, we read of the Lord having appeared to Samuel "before the lamp of God went out in the temple of the Lord," 1 Kings iii. 5; namely, before the time when the dawn of day rendered the artificial light in the sanctuary no longer necessary. Josephus, indeed, states that the custom was to keep the lamps burning night and day; but this, if correct, only proves the later usage to have been so far different from the earlier, and perhaps arose from the same feeling which led the people to multiply rites and fasts beyond what were prescribed in the law of Moses. The candelabrum, in
its natural use, as represented in Scripture, was a substitute for the natural light of day; hence, to be brought into requisition only when this failed; so that the dwelling of God might never appear to be enveloped in gloom, or without the apparatus necessary for conducting holy ministrations. And had the tabernacle, or temple, to which the candlestick belonged, been erected simply for the purpose of presenting suitable and appropriate services to God, in connection with the religious economy then existing, there might possibly have been a further design contemplated in its structure and use than the one now mentioned, of giving light in the sanctuary to those who might be ministering in holy things. But as everything in the earthly tabernacle was made to image what pertained to a higher-framed scene to symbolize the spiritual truths of God's kingdom, both as then unfulfilled, and as destined hereafter to receive a fuller development, the natural use of the candle-stick could by no means exhaust its meaning, but must only have formed the ground of a spiritual and typical use. But as this cannot be exhibited properly, we postpone the consideration of it till we reach the subject of the tabernacle.

The original candle-stick, of course perished at the time of the Chaldean conquest, along with the other articles necessary for the daily service of the sanctuary, which had remained in it to the last. In the second temple, it would seem, that a return was made to the simplicity of the first arrangement; at least in the book of Maccabees mention is made only of one candle-stick, while the temple of Solomon was furnished with ten (compare 2 K. vi. 19; 1 Mac. ii. 37, 49, 50). Josephus, too, speaks as if there was only one in the second temple (War, vi. 37), and the representation on the arch of Titus from which sugar is extracted (Saccharum officinarum) is a grass; whilst the canes made into walking-sticks, into the floating cables of ships in the Eastern Archipelago, and into the bottoms of chairs and other kinds of wicker-work, are more nearly allied to the palms. It is a convenient popular name for any plant of a tubular structure rising above the dignity of a reed, but falling short of a palm.

In our own country there are grasses which yield a pleasant perfume, the most frequent and familiar being the Aethusastrum odoratum, or sweet-scented vernal-grass, which mainly contributes the delightful fragrance to new-made hay. In India such grasses are still more abundant. There is one genus especially distinguished for its odoriferous virtues, the Andropogon. The roots of the A. siamense, called "khus khus" in Hindoostan, are worked into screens or "tatties," which in hot weather are placed before the doors and windows of houses. During the heat of the day these tatties are constantly drenched with water, and as the dry hot wind from without flows through, causing a rapid evaporation, it comes into the apartments 20 or 30° reduced in temperature, and charmingly fragrant.

Another Andropogon, the species aemulatus, is well known as the lemon-grass, and a third, A. columnus aromationis, is propounded by Dr. Rayle with much probability as the xanthon aromationer of Dioscorides, and the "sweet-cane" or "columns" of Scripture. The circumstance of its coming from a "far country" is all in favour of Dr. Rayle's supposition. It occurs in Central India, being found as far north as Delhi, and south to between the Godavery and Nagpore. It is a tall plant, and yields the fragrant grass-soil of Central
The query has been often propounded, whether the "sweet-cane" of Scripture may not be the sugar-cane of commerce? To this it may be sufficient to reply, that the book of the Hebrews seems to have been valued not for the sweetness of its taste but of its smell, Is iii. 20: (v. 11.)

It is not impossible that the dew may have become acquainted with sugar within the biblical period. Although we have no evidence that it was known so far westward till the conquests of Alexander opened the way to its discovery. (See Fahnstock's History of Sugar, in the Memoirs of the Philosophical Society of Manchester, ed. iv. p. 264.) At a comparatively early period the sugar-cane was freely cultivated in Syria, and the very author of the "Gesta Dei per Francos," tells how kindly the crusaders took to it. "Caneulcas ibatum melliflos, quos vocant semant, sucut pandibilium salutaris sacratae." At the time of harvest the inhabitants rejoice it when ripe in mortars, and set aside the strained juice in vessels, till it solidifies in the substance of snow or white salt. Mixed with bread, or treated with water, they use it as potage, and prefer it to honey. The besiegers of Alexandria and Nineveh, having suffered fearfully from hunger, were greatly refreshed thereby. "[v. ii.]"

CANKERWORM, a venomous, prevaricious insect, very destructive to vegetation. Some have supposed the Egyptian chaffer (Sarcophaga ruficornis) to be the insect intended, but it by no means meets the requirements of the sacred text. Only in the lava state does this beetle feed, and in that condition it is stationary, solitary, and concealed beneath the earth. In Ps. cxv. 34, the term caterpillars (English version) seems equivalent to kânef, which composed one of the plagues of Egypt. "The locusts came, and [even] caterpillars, and that without number." Jeremiah, iii. 19, and Nahum, iii. 14-15, allude also to the immense numbers of these insects, as well as to the suddenness with which they appear and depart after having performed their work of devastation. In the latter prophet, as well as in Joel, i. 2: 25, the term seems to be nearly identical with that rendered kânef, or at least to differ from it only, as one species differs from another closely allied to it in form and manners. In Joel, ii. 27, the epithet pûnâh (pûnâh), that which stands out, is applied to the gnôkh, which may help to identify it with some of the tropical Gryllidae, which are ordinarily spiny, (See LOCUST.)

CANCER is mentioned in connection with Haman and Eden as trading with Tyre, see xxi. 23, but nothing further is known regarding it. After Bachart it is usually identified with Cölch, but the conjecture is destitute of evidence; while the fact of Cölch's destruction by the Assyrians long before the time of Ezekiel is utterly unfavourable to it. Michaelis takes it to be the Kome of Polybius (v. 7, sect. 10), a place of trade, and a ponyadon on the south coast of Arabia, and according to Arrian the king's chief place of export for the incense country. This seems questionable by the fact of its being mentioned along with other Arabian localities, particularly Eden, by many taken to be the modern Aden in Arabia. (See According, the Völkerkunde der German.)

CANCER, is simply the Greek word Kancer, which has been adopted as a convenient term for expressing what is of binding authority, especially and preeminently the collected books of sacred Scripture. In its original meaning, however, the word denoted a can or creed, whether as a natural production or as a straight rod for purposes of measurement. It came, however, to be used tropically for a standard or rule, by which anything was to be compared or adjusted; in which sense it is of frequent use among classical writers, and also occurs in the New Testament, as in Co. vi. 15, "as many as walk by this rule," (see canon repro.) 2 Co. x. 13. The rule meant in these cases is to be understood quite generally of any prescribed order, or line of procedure which it is proper to observe, and has no special reference to the collected volume of Scripture. By a still further extension of the original import, it came too, among the early ecclesiastical writers, to signify rule or measure in a more restricted sense— an accredited and authoritative account, first of that doctrine which from apostolic teaching was generally received among the churches of Christ, then of persons and things— for example, a list of clergy in any particular place, of psalms and hymns for public use, of degrees of councils, of books fitted for employment in the services of the sanctuary. This latter use is not a scriptural one, and did not prevail till some time in the third century.

The term in its application to sacred Scripture being thus of ecclesiastical, not of biblical usage, it does not properly come into consideration here. But to complete the history of the word, and to indicate more distinctly its relation to the Bible, we must note, that even when it began to be applied to the sacred writings, it was not continued to writings in the strictest sense authoritative and divine, but included such as were deemed proper to be read in churches. In this way some books not claiming inspired authority were reckoned canonical, and some again actually forming part of Scripture—in particular, Canticles in the Old Testament, and the book of Revelation in the New— were omitted from the lists, because they were considered unsuitable for public use. There is extant a book of Philostratus, a friend of Ambrose (De Hiero- lycha, in which he gives a catalogue of what he calls canonical books, but which wants both the Epistle to the Hebrews and the Apocalypse; while yet, in another part of the treatise, he calls those heretics who refuse to include the Apocalypse in Scripture—plainly showing that with him the canonical was by no means synonymous with inspired or authoritative. In like manner, Gregory Nazianzen at once calls the Apocalypse the last work of grace, and at the same time places it among the apocryphal; that is, the private or non-canonical, as contradistinguished from those which were familiarly employed in the public assemblies (citer on the Canon, p. 27-28).

This laxity in regard to the use of the term canonical was fraught with serious consequences, as has already been pointed out under the article Apostolic; but the term itself became gradually more definite in its application. It was at length regarded as the proper designation only of such writings as are strictly authoritative and divine, the ultimate standards of faith and practice to the church of Christ, although parties differed, and still differ, in regard to what writings should be so reckoned. Such in later times is the sense universally ascribed to it; so that the sacred canon is all one with holy Scripture; and the question which respects

the Old and New Testament canon is simply that which respects the genuineness and the authority of the Scriptures of the Old and New Testament. (See, therefore, for the discussion of the subject, under Scripture.)


1. Unity of the Composition.
2. Subject-matter.
3. Form and Arrangement of the Several Parts.
4. Age and Authorship.

Introduction.

1. That the Song of Songs is not a collection of separate lyrics, but, as the title indicates, forms one continuous composition, ought not to be doubted. The title is not "The Song of Solomon," as in the book of Proverbs, "The Proverbs of Solomon," but "The Song of Songs, which is Solomon's," i.e., the most beautiful and prevalent of songs, just as the Messiah's title of King of kings describes him as the most powerful and glorious of kings. It is called the Song, not a collection of songs, and no one who reads it, even in our English version, with any degree of attention can fail to mark that the title gives a true account of its character; the parts into which the composition is distributed are arranged, both in matter and in form, as to constitute a single poem. Not only does one spirit breathe through the whole; but all the parts and members of the poem are fully blended together, each being evidently intended not to be complete in itself, but to enter into harmonious union with the others. The characters of all we may call them are the same throughout. Solomon or Shalom, the beloved (v. 18) of Shalmanish or the Shalmanish, as in Eng. vers., v. 13, Shalmanish, the love of our own version renders שֶּׁלָמִית perhaps somewhat less strong (though no doubt of Solomon, and his daughters of Jerusalem or Shalom, not Shalmanish, v. 7; 11, 13, 35). The beloved of Shalmanish may also be introduced as the commencement, as is, and at the close, v. 1, v. 6, v. 11. Throughout the whole poem characteristic expressions recur again and again, as, "Thou fairest among women," the form of address with which Shalmanish is approached by the daughters of Jerusalem, v. 5, which, as "Whom may soul loveth," the bond of union by Shalmanish in speaking of the beloved Beloved, v. 17, v. 24; "My Beloved is mine, and I am his," as found among the Elish, ch. ii. 2; 31, "Adore you, O ye daughters of Jerusalem, by the rods and the hiss of the field," etc., ch. ii. 7, 8, 9, v. viii. 1; "When the evening breezes blow (בֵּית הָעֵד)," and the shadows flow away," etc., ch. iii. 16, v. 6; comp. which ch. iv. 1, 2, with v. 13, 14, and ch. viii. 1, 2, 3, 5.

A peculiarity of the title is the insertion of the relative "which." Would that thought be resolved in the present form of expression the fact of the existence of other songs from the same author, and would render the title thus: "The finest of the verses composed by King Solomon," the finest of Solomon's songs (The author of the book, R. F. 140). So Bock (Gem. Keh. 1308). I rather think that מְסַלָּלְתָם, must be rendered absolutely, "The finest of songs," not of Solomon's

writers as to connect it to the acceptance of not a few among the critics and theologians of other countries. The fact that the allegorical exposition has, so far as can be ascertained, been till quite recently the recognized exposition alike of the Christian church and of the Jewish synagoge, is an important fact, which cannot be overlooked by any fair and candid inquirer. Still this fact is by no means decisive of the question at issue: for numbers have not always truth and reason on their side. We proceed, therefore, to a review of the argument in support of either hypothesis. Those who interpret the Song literally agree in holding that it is an outpouring of merely human love. But when we inquire a little more closely, we discover among these interpreters a great and wide diversity of sentiment, and that on no lesser matters of detail, on which diversity of sentiment is only what might be expected when we have to deal with a poem of such high excellence and of so great antiquity, but with regard to its main scope, design, and argument. So decided is this difference, that while some expositors hold that Shannahith is the wife of Solomon, who dates on him with the fondest conjugal affection, and in this poem gives vent to the expression of her love, others hold that she is a favourite view with the Moderns maintain that she is a simple maiden whom Solomon, overcome by love, seeks to allure into his already well-filled harem, but who, having previously pledged her faith to a village youth of her own rank, resists with success the solicitations of royalty, and maintains fidelity to her humble lover.

We cannot but think that so great a diversity of sentiment furnishes a strong argument in favour of the allegorical interpretation. Surely if this were a common love song, the author would never have left it open to dispute whether he intended to represent his heroine as doing upon his hero, or as resisting his advances and giving her love to another. It is no sufficient reply to this statement to allege that there is a not less decided difference of sentiment among allegorical interpreters. For allegorical composition is necessarily obscure, and in interpreting it, it is easy to run into various and erroneous views. Moreover, it is to be remarked that of two diverse interpretations of an allegorical composition, it is not necessary that one or other be set down as erroneous, inasmuch as the principles or sentiments which the allegory embodies, may have a great variety of manifestations, each of which may be regarded as so far a legitimate interpretation of it.

We are not aware that in the whole range of human literature any love song can be pointed out, so obscurely expressed as to leave it open to dispute whether the two principal parties stand to one another in the relation of friendship or of servitude. And we therefore conclude some deeper meaning lies in the obscure appearances of a poem which has been so grievously misunderstood either by one sect or by another of the literalist interpreters.

Let us turn to the Song itself. No name of God, it has often been remarked, appears in it, except in one passage (viii. 4. aps.) to which no importance is to be attached. Some of the descriptive passages are certainly expressed in language which jar somewhat with our ideas of taste and propriety. The veil of allegory, it has moreover been urged, is never even for an instant removed, so as to bring the true character of the poem, if it be an allegory. We may read the whole—multitudes have read the whole—from beginning to end, without having awakened within them one spiritual aspiration; but rather the reverse. It is added that there are no references to it in the other Scriptures, to show that it was regarded and made use of as an expression of spiritual emotion, either by the prophets of the Old Testament, or by our Lord and his apostles under the New.

To these and similar arguments employed by the literal interpreters we have given all due consideration; yet, without having any conscious bias towards either side, we feel bound to adhere to the allegorical interpretation, as not only the most ancient, but on other grounds the most probable.

First of all, with regard to those parts of the Song which are objected to on the ground of taste and propriety, they will be found to be wonderfully few and far between, and most of them may be parallelled by other passages of Scripture, which are allowed to have a spiritual import. For example, the very first words, "May he kiss me with kisses of his lips," have a parallel in Pr. xxiv. 25. "He gave lip kisses which reномed a proper answer," from which we gather that the lip-kisses was a proverbial expression for high satisfaction and delight. Again, the description in, i.e. iv. which is repeated in other parts of the Song, has been objected to by some fastidious critics; yet Loth, the bishop and the man of fine taste, is quite unperturbed with it, and asks, "Quid delicium, quid exquisitum, quid elatum optimo et expressionis, effigii potest?" It is allowed, indeed, that some of the expressions employed are not such as any religious poet of our age and country would use. But every one knows that the standard of propriety in such matters is continually undergoing change. Language which not very long ago the most strict and modest nation might have employed with perfect propriety, would now be regarded as unbecoming. And why then should we wonder if in an old song of love, brought to us from the far East, we stumble upon some utterances which do not quite accord with our modern standard? Of course these remarks apply only to matters of taste and propriety. They do not touch the morality of the poem. The standard of morals cannot change. And if it were possible to point out anything approaching to the immoral or impure in the Song of Solomon, that would at once destroy its claim to a place among the sacred Scriptures, and to the character of a sacred allegory. But it need scarcely be said that there is not the slightest ground for such an allegation. Those who have found anything unholy in this Song have themselves put it there.

It has been much insisted on that no name of God appears in any part of the Song. On first thoughts this is certainly matter of surprise. A divine song in which is no mention of God! But on more mature consideration this fact, instead of throwing doubt upon, really furnishes an argument in favour of the allegorical interpretation. According to that interpretation in its received form, Shemona stands for Jehovah, or for the Messiah, Jehovah manifest in the flesh. What then though the name Jehovah, or Elohim, or Adonai is not found in the poem? Jehovah himself is there, in his representative Shemona. To have introduced Jehovah, as a being distinct from Shemona, might have marred and obscured the allegory.
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At any rate, supposing Solomon to be the representative of Jehovah, the absence of all the divine names from the poem is easily explained. For in truth Solomon becomes, for the time a divine name; and Jehovah, so far from being absent from the psalm, is found to be its leading character from beginning to end.

While, however, the omission of the usual names of God is thus easily accounted for on the allegorical hypothesis, we cannot see how it can be rendered consistent with another hypothesis, which may be called the second, which has been proposed with the view of reconciling the literal interpretation of the Song with its inspiration and canoninity. According to one form of this hypothesis the Song is a poetical embodiment of the idea of marriage, Shulammith being the model wife. According to another, Shulammith is the model maiden, standing in her purity and in initialness to her humble lover, even when pressed by the solicitations of royalty. Yet how can it be explained, consistently with the uniform teaching of Scripture, that this model wife, or model maiden, whichever she may be, amid her repinings, amid her struggles, never once makes mention of God's name—seems to have no thoughts of God—is good without being godly, virtuous without being pious. Surely the Scripture does not elsewhere countenance this greatest height of virtue or piety and the fear of God.

We pass now to the objection which has perhaps been most briefly insisted upon by the literalist interpreters; viz., that in the poem itself there is no intimation whatsoever of its allegorical character, no hint which may serve to betray the deeper meaning supposed to lie under what seems to be nothing more than love-scenes between a human pair. It is allowed that there are allegories in Scripture which resemble in not a few particulars the poem before us; but it is alleged that not all of these expressions are introduced which betray their real character and spiritual significance, and it is maintained that, seeing there are no such intimations of its allegorical character in the Song of Solomon, we have no reason to regard it as other than what it seems to be—a poetical representation of scenes from real life.

The objection is not without weight. We admit that, were the Song of Solomon brought before us for the first time, not as an integral part of the Jewish Scriptures, but by itself, after leaves of ancient poetry had, up from the ruins of the old world, we would very probably glance over the whole from beginning to end without any thought of its being designed to give expression to the deep religious feelings and sympathies. But closer study of the Song could not fail to alter our estimate of its character and value. And the following considerations seem quite sufficient to disprove the force of the objection.

It is not alleged that every allegory must contain within itself, in its composition, in its phraseology, a decisive evidence that it is an allegory. On the contrary, that is regarded as the most perfect, in which the veil of allegory most completely overpowers the entire composition. The proof of the allegorical character of a composition may be not in itself but in its adjuncts—such as its authorship and the circumstances of its first appearance. Several of our Lord's parables contain no internal evidence that they are parables; as, for example, the parable of the prodigal son, one of the most beautiful of them all, which, moreover, has not a few points of resemblance to the Song of Songs; yet no one questions their parabolic character. That is decisively established, not by anything in them, but by their adjuncts—the character of Him who spoke them, and the circumstances in which they were spoken. And though we cannot trace back the Song of Songs to its author and origin with such decisive evidence, as we happily possess in the case of our Lord's parables; still it is of great moment that this Song has come down to us among the holy writings of the Jews, and from an age and dispensation under which it was usual to represent and portray the spiritual and heavenly by means of carnal and earthly symbols.

Further, we seem to be justified in taking a distinction between the poetic allegory and the prophetic allegory. In the latter, the indications of allegory by means of an allegorical representation is the object directly aimed at; and, this being the case, it is very necessary that the veil of allegory should not be too closely drawn, lest the true character and ends of the composition should be missed or lost sight of. But in the poetic allegory, instruction is not the first and direct object of the author; his first object is to give utterance to the wide-ranging thoughts and overflowing emotions of his own breast; in this case, therefore, the partial withholdsment of the allegorical veil with which he has chosen to clothe his thoughts is not so necessary.

Hitherto we have conducted our argument on the supposition that the Song contains within itself no decisive evidence of its allegorical character; and we have admitted that this supposition seems to be warranted by a first cursory perusal. But more careful examination and more mature thought lead to a very different conclusion. This at least has been our own experience. The longer we have studied the Song, the stronger has become our impression, derived entirely from internal evidence, of its allegorical character. The grounds of this persuasion cannot be fully displayed without taking a minute survey of the whole poem, which our limits and present object forbid; but the following remarks may be sufficient to explain their nature.

They are of two sorts: negative and positive: negative, inasmuch as it seems impossible—at least it has hitherto proved so—to give a satisfying explanation of the various phenomena without having recourse to the allegorical hypothesis; positive, inasmuch as the structure of the poem in various parts seems to furnish direct evidence of its allegorical character.

None of the literalist interpreters have ever been able satisfactorily to lay before the group of facts which must, according to their hypothesis, form the centre of the poem. We have already remarked that the most diverse and contradictory views have been propounded upon this point. There is no concurrence of sentiment among these interpreters upon any one hypothesis. One of the most recent propounders of an evangelical theology of Germany, is as follows: He supposes that an amanuensis of the reign of Solomon, had he put on record the circumstances which form the groundwork of the poem, which unfortunately no amanuensis has done, would have employed some such language as this: "In such and such a year king Solomon took to wife a young woman of Sumea, and she was very fair, and he preferred her before all his other wives, and advanced her brothers who were vinedressers to great honour"
Fortunate young lady! Fortune yet unfortunate! Fortune to have been so loved and so sung! Yet how unfortunate to have been consigned for so many ages to utter oblivion, not because she wanted a sacred hard, but because the hard wanted a critical and clear-sighted interpreter!

Now, contrast with the hypothesis just-mentioned another, which in various forms has met, as has been already noticed, with very general acceptance among German expositors, and which everywhere, its adversary is not without its advocates. In one of the most recent commentaries on the Song of Solomon, the narrative of facts supposed to form the historical basis of the Song is given as follows: "There was a family living at Shulen consisting of a widow, her son, and one daughter, who maintained themselves by farming and pasturage. . . . In course of time, the sister, while tending the flock, met with a graceful shepherd youth to whom she afterwards became espoused. . . . On one occasion while entering a garden, she noticed of its allegorical character, we have already remarked that it cannot be fully exhibited without entering more at large on expository ground than can be done in a work like the present. All we can do is to point out its more marked and prominent features.

What are the names of the leading characters in the poem? They are Shulemo, or Solomon, and Shulammith, or the Shulammite, names which come from the same root, and correspond in signification. This resemblance cannot be accidental; it must be regarded as significant.

This conclusion is confirmed by two passages, one at the commencement and the other at the close of the poem. In the former, ch. i. 5, "As ointment poured out is thy name," there appears to be a special reference to the meaning of the name Shulamm, viz., peaceful, peace-giver, the spreading abroad of peace being compared to the pouring out of the sweet ointment which "maketh the face to shine," and diffuses a meowing and soothing influence. Compare Ps. exxviii., "Behold how good and pleasant it is for brethren to dwell together in unity; it is like the precious ointment on the head, that ran down to the beard, even Aaron's beard," &c.

In the latter passage, ch. vii. 18, Shulammith seems to explain her own name, when she describes herself as one who has found peace, shalom ( כָּלָם), and it is remarkable that the name Shulammith is not found in the earlier parts of the Song, but only towards the close, ch. vii. 11, after her union with Shulemo has been perfected, and she has found peace in his love.

Comp. v. v. 18. From all which it appears to be a legitimate conclusion that the names Shulemo and Shulammith are employed in the poem significantly as the peace-giver and the peace-receiver; and if so, it will be allowed that this connection gives very considerable support to the allegorical exposition.

We are aware that, by a considerable number of recent expositors, the name Shulammith has been regarded as equivalent to Shulammah, or Shulammite, i.e., inhabitant of Shulemo, &c., &c. This view is disfavoured by the LXX.; yet there can be no question that Shulammith is the right reading, and we have no evidence that Shulammah was also called Shulamm by the ancient Hebrews. Wherever the town is mentioned in Scripture, it is written Shulemo, and the derivative adjective Shulammith. More probable is the connection pointed out by some of the older expositors between Shulammith and Solom, the old name of Jerusalem, which certainly comes from the same root. According to this etymology, the Shulammite might represent one admitted to the citizenship of Solom, which would give a true and excellent sense. But it is better to adhere to the common explanation of the name which has been given above. It is well, however, to remark that the name given to the bride is not Shulemo, the feminine form of Shulemo, and which is found among the female names of the Hebrews, &c.; but Shulammith, which does not appear to be a proper noun at all, but a common noun formed from the plural conjugation כָּלָם, and having the passive significance of a reconciled one—one restored to unity and happiness—equi in sedem us nihre hir di rehbe a chicz est. From which we gain a clear view of the spiritual relation of Shulemo and Shulammith.

We might now enter upon a particular examination of the various passages in which the names Shulemo and Shulammith are introduced into the poem, with the view of showing that the former always signifies the peace-giver, the protector, the guardian; and the latter, peace-enjoying, secure, happy. Comp. ch. i. 5, the caitans of Solom, ch. iii. 7, the polieagias of Solom, surrounded by sixty heroes of the heroes of Israel, &c. ch. viii. 8, the vineyard of Solom, well fenced, on Saul Haman, i.e., a place of repose and calm delight amid the noise and contentions of the world; and also ch. vii. 1, the only passage in which the name or rather title, the Shulammite, is found, and where it is evidently employed to represent the bride in the state of security and happiness and honour to which she has attained, being immediately followed by the title of Prince's Daughter, ch. vii. 2, and preceded, ch. vi. 10, by the remarkable description, which is itself a very strong confirmation of the truth of the allegorical exposition. "Fair as the moon, clear as the sun, terrible as an army with banners."

If we pass now from the names Shulemo and Shulammith to the body of the poem, we find that the ideas contained in these names are carried through the whole. Shulemo is the king in whose presence there is perfect peace and fulness of joy, as is beautifully represented in ch. i. 12: he is the shepherd, feeding among the lilies; he is the owner of a vineyard, filled with the choicest vines, comp. vii. 11 with vii. 23, under which his servants
especially as in the last passage it is followed by "the voice of them that shall say, Praise the Lord of hosts, for the Lord is good; for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the Lord." Those who wish to see a much more full collection of possible scriptural references or allusions to the Song of Solomon may consult Mr. Moody Stuart's "Commentary," Sec. also Bengel, ***tti. illustration, p. 233. 244. 285.** It has all along from the earliest times, so far as can be traced, been the received exposition of the Jewish and Christian churches. By the former, indeed, the book was regarded as spiritually sacred; and we know with what devout earnestness and sympathy it has been studied by some of the noblest and purest spirits that have adorned the latter. It is true there is no direct quotation from it in the New Testament; for the very obvious reason that the appeals of our Lord and his spokesmen to the Old Testament were intended chiefly to illustrate the growth of the Christian out of the Jewish dispensation; and this is not the subject of the Song of Solomon: but, though there may be no formal quotation, we cannot but think that an attentive reader will find many allusions to it, much that brings its glowing scenes to mind, especially in the writings of John, and in some of the parables and discourses of our Lord, Matt. xxv. 25-28; xxvii. 39, 46; xxviii. 1; John 21, 12, 15, 16; 17. 9; 19. 31. 32; 20. 17. With regard to the different forms in which the allegorical exposition has assumed in the hands of different commentators, we must reject that one which makes Shulamith the incarnation, so to speak, of Wisdom; for this, among other reasons, that it is Shulamith who seeks and finds rest in the love of Shulome, rather than Shulome in that of Shulamith. But between the other leading expositions it is not necessary that we should pronounce any discriminating judgment, at least insofar as regards their prominent features. Shulome is the peace-broker. It is in his love that Shulamith finds peace. He may be regarded, therefore, either as the representative of Jehovah, the Covenant God and King of Israel, or as a type of the Messiah, the Prince of peace. There is no reason that we should give an exclusive preference to one or other of these expositions. For an allegorical representation, like a prophetic word, may have more than one form of realization or fulfillment. And so, too, of Shulamith. She may be regarded as the representative of the Church, or of the individual soul which seeks and finds rest in Christ. If we have any preference for the former view, it is only because it seems to be more in harmony with the national character of the dispensation under which the Song of Songs was written, and by the principles of which we must to a certain extent be guided in its interpretation. To what may be called the historically-collegial and prophetically-collegial interpretations of the Song, the former of which discovers in it a vivid history of the past, the latter a vivid prophecy of the future, we have space only to make this passing allusion. One of the most ancient examples of the former, with which, however, the prophetic is combined, will be found in the Jewish Targum on the Song, among the most recent examples of the latter is a Commentary, by Mr. Moody Stuart of Edinburgh. 111. We pass now to the consideration of the form, under which the subject just described is presented to us in the Song of Songs. It is evident that of a type...
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vi. these palanquin, 14 it. 11.,... Who is this? 12. It is the bride conducted towards his royal mansion by her royal lover. 'Tis "the day of Solomon's marriage, the day of the gladness of his heart," ch. iv. The daughters of Jerusalem take the ten virgins of our Lord's parable are called upon to go forth and meet the royal bridegroom. Then follows the bridegroom's praise of his bride. He dwells chiefly on the beauty of her veiled comeliness, ch. vii. 10. This passage has been appealed to by the literalist interpreters as a ground of opposition to the allegorical scheme. "The following language," says Dr. Davidson, quoting the passage, in his Introduction to the Old Testament, "is supposed by the allegorical interpreters to be spoken by Jehovah to Israel, or by Christ to his church, appears to us indecorous and irrelevant on that hypothesis." But surely this statement proceeds on a mistaken view of the nature and interpretation of an allegory. No judicious interpreter ever supposed the language in question to be "spoken by Jehovah to Israel, or by Christ to his church." All that is meant is that Jehovah does love his church, and think her most beautiful and precious. The language quoted is to be regarded not as the expression which Jehovah gives to these feelings, for if it were, the poem could not be an allegory at all; but as the expression of corresponding feelings, glowing in the breast of a human lover.

The stanza, if it may be so called, which follows, is very remarkable, and is distinguished from the other parts of the poem by the frequent repetition of the appellations Bride and Sister Bride, which are found nowhere else, ch. vii. 11. With regard to the latter of these appellations, Hengstenberg rightly remarks that it is "a holy riddle;" but its meaning is sufficiently unfolded by such passages as Mar. iii. 55: "Whoever shall do the will of God, the same is my brother, and sister, and mother." It is not to be supposed that there is any allusion to the marriage of the bridegroom, ch. viii. 3. He has reference to a garden full of all dolorous plants, the perfume of which fills and intoxicates the soul, the bride no longer draws back, but gives herself up to his love; still not without looking to the future, lest she should prove unworthy of such a promise:

"Awake, 0 north wind! Draw near, 0 south wind! Blow upon my garden, Let its perfume flow forth; That my beloved, coming to his garden, May eat its choicest fruits." The reply of the bridegroom, ch. viii. 1, "I have come to my garden," etc., forms the centre-point of the whole poem. The bridegroom and the bride are now one. The marriage union is complete. Comp. Is. xi. 5. "As the bridegroom rejoiceth over the bride, so will thy God rejoice over thee." But we need not go to other passages of Scripture to prove the spiritual import of the passage before us. That is very evident from the passage itself, not only from the sister bride of the first clause, but also from the closing words in which the bridegroom calls upon his friends to come and share the fulness of his joy—

"Eat, 0 friends! Drink, ye, drink abundantly, 0 beloved!" (Compare Is. iv. 1.)

This concludes the first half of the third or C division of the poem. The second half, which is of about equal length, ch. viii. 9-12, is the counterpart of the first.
It contains the shady side of the picture. The rapturous joys of love cannot last always. There is a reaction; and the reaction is the greater, the more intense the joy and the deeper the love. This is beautifully represented by the poet. The bridegroom: but her shoulders are disarrayed; "I slept, but my heart wake," etc. She dreams. Her beloved comes to the door of her chamber. He calls to her; she knocks; but she does not open to him, etc. He puts his hand in at the hole of the door: then she rises and opens to her beloved; but it is too late—he is gone. Her soul is now filled with the anguish of love, as it was but a little ago enrapured with its joys. This is finely described by the poet. She wanders forth, just as she had risen from her couch, in search of her beloved. She encounters the real watchman. She appeals to the daughters of Jerusalem, and gives a glowing description of her beloved. At last she awakes, and it is a dream. She finds her beloved where she had left him in his garden: etc. v. 1. Another joy again finds utterance in the words, "I am my beloved's, and my beloved is mine; he feedeth among the lilies." Yes! He is not gone, as I had thought. It was but a dream created by my foolish fears. He will never leave me, never forsake me. I am ever his, and he is ever mine.

The third division of the poem closes with the response of the bridegroom. He praises the beauty of her countenance. As he is to her, so is she to him, the chiefest among ten thousand, and altogether lovely. Queens, comeliness, virgins without number—she alone is more precious than all. Nay, so surpassing is her beauty, that even those who might have looked upon her with the jealous eyes of rivals are overpowered by it, and join in praising her, and wishing her all joy in her beloved, etc. v. 5.

We shall only indicate our views of the second and fourth divisions of the poem (D and D). They describe, as their position indicates, the former the love of the period before marriage, the latter the love of the period after marriage. The second part bears a close resemblance to the third. There is the same alternation of light and shade; but, as we might anticipate, the light is not so brilliant nor the shade so deep. Compare the encounter with the watchman in ch. ii. 3, and with ch. iv. 7. As in the third division, it is in a dream that her foes manifest their presence, etc. ch. iv. 1.

"I saw my beloved by night.
I caught him whom my soul loved; I caught him, but found him not."

This part, the second, contains several passages of great poetic beauty. It describes the springtime of love, etc. v. 10. The fourth division (D) describes the bride after marriage, in all the glory of the royal station to which the love of Shiloh has elevated her. It begins:

"Who is this that cometh forth as the morning, Fair as the moon, Clear as the sun, Terrible as an army with banners?"

1 First the division contains the marriage scene to very evident of in it above the find the words ἡ γυναῖκα (from γυναῖχα, bride- grom), and γυναίκα, bride. Moreover, the entire does the Sun feminine appear veiled. Compare ch. iv. 1, and vii. 5, where mention is made of her ἡ γυναίκα, or veil, erroneously translated "hocks" in our version, and of the ἡ γυναίκα, ch. v. 7. Compare also the description in ch. v. 5 with ch. vi. 2. It may be added that γυναῖκα, ch. xvi. 10, may mean "bridehead" (Gen. i. 29).

Such is the wondering inquiry of the observers. She is ashamed to be thus gazed upon. She thinks of her humble origin and sudden elevation, and turns away from their gaze. They call to her to return, and allow them to admire her beauty. Her reply is modestly humble and defence. Why do ye make a spectacle of me? What is there in me that is so wondrous? Then follows a description of the queen in all the magnificence of her form, and the beauty of her royal apparel, etc. ch. vi. 9. The words are not those of the king, as is commonly thought, but of the people, as is very clear both from the manner in which they are introduced and from the title by which she is addressed—Prince's daughter. Their praise seems to end with the sixth verse, "A king is enthralled by thy flowing locks," which words naturally introduce the king himself as speaker. He echoes all the praises of the people, dwelling not on the beauty of her countenance as before, but on the statuesness and majesty of her openly form, which he compares to the palm-tree ch. vi. 5. She hangs upon his words delightedly. With all her humble thoughts of herself, she cannot condescend from herself that she is the beloved of the king; and, emboldened by this conviction, she gives passionate utterance to her love in return. She exults in his love:

"His left hand is under my head, And his right hand embraces me."

And hence you, daughters of Jerusalem, That ye wake not up, Wake not my love Till she please." (ch. viii. 7, 9.)

The verses just quoted lead us back to the consideration of the first division of the Song, ch. i. 1-7, at the close of which all they are found with a very slight variation. This division, like the second and third, has its alternation of light and shade. The bride gives expression to her lovely thoughts of herself, and tells in few words the story of her grief: "My mother's sons were wiser than I: they made me keepers of vineyards; mine own vineyard I kept not." She is separated from her beloved. "Tell me, thou whom my soul loveth, where thou feedest thy flock?" The daughters of Jerusalem express in vain, etc. v. 8. But now the scene is suddenly changed. Her beloved is restored; and in his presence she indulges in sweet anticipation of coming joys. "My hard journey for its periphery." etc. v. 11. Her anticipations shape themselves in the form of an imagined din between her beloved and herself, in which five and glowing expression is given to their mutual love, etc. v. 11-15. She sinks, overcome with love and joy, etc. v. 15.

In the last division of the Song, ch. viii. 1-4, I find the joyous anticipations of the first division fully realized. The bride is seen coming up from the wilderness, leaning upon her beloved. In his unchanging love she has found peace, etc. v. 10. The last vineyard, etc. v. 6, is regained, but only to be laid as an offering at the feet of her beloved, etc. v. 12. Her mother's sons, by whom she had been hardly treated, etc. v. 5, are forgiven, etc. v. 12, last clause. 3 The wilderness is forgotten; her

3 It is worthy of notice that the quip "Daughters of Jerusalem," is found nowhere else in the Old Testament except in this Song; which, therefore, it is probable we had in mind when he said, "Daughters of Jerusalem, weep not for me," etc. (ver. 28.)

3 In ch. viii. 6, 7, is the brethren of Shiloh that are introduced speaking. These verses correspond to ch. vi. 6. They are somewhat obscure, and have been variously interpreted.
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Eden is restored: and in the shade of its pleasant trees she sings forth the joy of her heart, as it is

of the Song, and Place and Time of its Composition. This head embraces a variety of questions, the difficulty of which is not compensated by their importance. In regard to some other books of the Old Testament—the prophetic, for example—questions of date and authorship are of vital moment. But the subject-matter of the Song of Solomon is of such a character that its value does not depend on any circumstances of time and place. It will continue equally edifying to the church whether it is found to belong to the age of Solomon or to that of the captivity.

The title ascribes it to Solomon; and this accordingly must be received as the most ancient tradition with regard to the authorship, and must have all the weight attached to it which is due to such a tradition. But we have no decisive evidence that the present title proceeded from Solomon himself. On the contrary, its form seems to indicate a different and later origin. And there are other considerations which serve to throw considerable doubt on the tradition embodied in the title.

1. From the subject matter of the Song, it seems to have proceeded from one of those periods, when the experience of the church was of a more mixed description than accords with the historical accounts of the reign of Solomon. The bride describes herself as hardly treated by her brethren, driven forth from the parental roof, dwelling in the wilderness, and lacks with exposure to the scorching summer's sun. This description does not and its counterpart, so far as we are informed, in any part of the psalm of Solomon; nor can it be applied to the reign of David his predecessor. It is true that the name and reign of Solomon correspond with the bright side of the picture presented to us in the Song: but still we are disposed to believe that the feelings of rapturous joy in the Lord to which the Song gives expression must have proceeded not from a period of settled tranquillity, but the reign of Solomon, but from a period of conflict and darkness issuing in the joy of a glorious deliverance.

2. If we have rightly decided that the name Solomon has in this song a symbolical or typical import, it is evident that such a use of the name was much more fitting after the death of King Solomon than during his life. We can well understand how, amid the troubles which followed close upon the death of that monarch, and which continued with but few intervals of repose to disturb and divide the church for many centuries, his reign, to the glories of which the people of Israel looked back with pride and fond longing, should have become the recognized type of that glorious future period of peace and unbroken prosperity, in which every true Israelite believed all present troubles and distresses would soon at last. But during the actual life of Solomon, especially when we consider the confusions and sins by which in its latter part it was deformed, such a typical use of his name was not so fitting. Certainly it is difficult to believe that such a use would have been made of it by himself.

3. So far as regards the place of composition, the Song appears to have been the production of one who lived his usual residence among the northern or eastern tribes, and not in Jerusalem. If we except the name of Jerusalem and Zion, which are introduced as the central and head-quarters of divine worship, almost all the local references are to the northern and eastern divisions of the land of Israel. General references to Lebanon, Carmel, Sharon, Gilgal, and Dan, we might expect in compositions coming from any division of Palestine. But the author of the Song speaks as if from familiar acquaintance, of the tower of Lebanon looking toward Damascus, ch. iv. 5, of the wood of Lebanon reposing on Mount Gilgal, iv. 12, a comparison which it repeats in ch. vi. 7, of Tyre, of the dance of Da- mahan, ch. v. 1, and of the pools of Hebron by the gate of Bath-rabbim, ch. vi. 11. From which it would appear that there were the localities with which the author of the Song was most familiar, as they are the first to present themselves to his mind, while in search of some suitable comparison or illustration.

And this conclusion is confirmed by the language of the Song. It is natural to suppose that the Hebrew language, as spoken by the northern tribes, is still more as spoken by the tribes east of Jordan, had a closer affinity to the Syriac and Arabic than the Hebrew spoken in Jerusalem and the neighbourhood. Between the northern tribes of Israel and the Syrians of Hamath and Damascus, and between the eastern tribes and the Arabsians of the great desert, from whom they were separated by no well-defined boundary, there was the closest connection and constant intercourse; a connection and intercourse which must have largely affected the character of the language spoken by these northern and eastern tribes. Now, in the language of the Song of Solomon, as in that of other compositions, such as the song of Deborah, unquestionably emanating from these tribes, we seem to discover traces of this influence. Words belonging to the Syriac or Arabic language, or to both, but found nowhere else in the Hebrew writings, we frequently meet with in the Song of Solomon, ch. ii. 11, 14; v. 11, 13; vi. 3, 5. Occasionally we find words common in the other Hebrew books here under a Syrian form, ch. v. 11, 12, 14, 22; vii. 10. In the syntax also a Syriac influence is observable, ch. i. 6; vii. 7. Yet these Syriacisms and Arabicisms do not at all connect this Song with the later Hebrew writings: they are very clearly distinguished from the Chaldeisms of the books of Chronicles, Ezra.
Their presence is to be accounted for not by haphazardness but by locality of composition.

Now, if the foregoing remarks render it probable that the Song of Solomon is a production of the northern or eastern division of the land of Israel, and not of Judah, they of course throw great doubt on the ancient tradition which assigns the authorship to Solomon.

At the same time we may conclude with those who throw the composition of the Song forward on the age of the Babylonish captivity. The historical references point to a much earlier date. The tribes beyond Jordan, it is evident, had not been carried captive when the Song was written; otherwise it would scarcely have contained allusions to the temples reposing on Gilgal, to the dance of Mahanaim, and the pool of Heshbon by the gate of Ruthcadim. The mention of Tirzah in immediate connection with Jerusalem, ch. vi. 18, seems to place the writer farther back still, and to point to the conclusion that the Song was written sometime in that half century (875-795 B.C.), during which Tirzah and Jerusalem were the two capital cities of Israel, the one of the northern, the other of the south kingdom. To this period also point the freshness and minuteness of the allusions to the transactions of the reign of Solomon which are scattered over the poem. During that period, when the separation between Israel and Judah was still recent, the remnant must have been a large party in the former kingdom who longed for reunion with their national sanctuary and with the divinely chosen family of David, and who lived in the firm faith that the period they anxiously longed for would speedily arrive, when Israel would again be one in Jehovah their God and Solomon their king. It is impossible that the Song of Songs proceeded from some unconnected to this party. But this is a matter on which certainty cannot be attained.

At last, with regard to the Canonical Authority of the Song, it has always been recognized both by the Jewish and by the Christian church. It is true that, both in ancient and modern times, doubts have been entertained and expressed on this subject by individual members of both churches. But these doubts have always been met and overpowered by the general voice of the church teachers—sometimes by their solemn ecclesiastical decision. From the treatise Yadim, towards the close of the Mishna, we find that a decision of this kind was pronounced by the Jewish doctors early in our church, but this decision was intended not to define for the first time the belief of the church, but to give expression to what already was, and had almost been, the established belief, and to meet the doubts of a few.1

There can be no doubt, therefore, that the Song of Songs formed a recognized portion of the sacred Scriptures in the days of our Lord and his apostles as is indeed otherwise evident from the allusions they make to it, and has received the sanction of his authority. Indeed the title is of itself sufficient to prove that from the most ancient period the Song has been accounted sacred. For why was it called the Song of Songs? Several of the psalms have the title “Song,” but this is called “Song of Songs.” Why? Whence this preference? In what consists the superiority of this song? Surely, had it not been regarded as an inspired composition, it would not have been dignified by a title which gave it a higher place than even the inspired songs of David. No doubt it is a song of surpassing beauty, but we cannot imagine that that alone would have induced the ancient Jewish fathers to be slow upon it so called a title; had they not recognized its sacred and sublime mysterious character. Finally, the references that the Song in the other books of Old Testament scripture is the everwont proof of its having been recognized, even from the time of its composition, as the production of one who spoke as he was moved by the Holy Ghost.

(Canonical Authority of the Song).

1 The passage is as follows, according to the rendering of De Selva and Raphall: "All sacred scriptures make the hands unclean (a doctrine of the Pharisees, arising out of their superstitious reverence for the sacred volume. See further on in the same tractate, ch. vi. sect. 6). The Canticles and Evexistes make the hands unclean. (Hisfavorite mention of these two books shows that some doubts had been expressed with regard to their canonicity, as we find in what follows.) E. Jellinek says, Canticles makes the hands unclean, but Evexistes is subject to a dispute. H. Joseph, Beza, does not make the hands unclean (it is not canonical); but Canticles are subject to a dispute. R. Simon ben Ami said, I have it as a tradition from the members of the community on this subject, on the day they inclus, E. Ezequiel ben Azariah into the president's seat, that Canticles and Evexistes make the hands unclean. H. Atilah said, Mercy Eschat! No man in Israel ever disputed Vol. I.

CANTERBURY, a city on the eastern side of the sea of Thessaly, and on its upper or northern division. It comes into notice at the commencement of the gospel history, as a place which our Lord visited at an early period, but without remaining in it more than a few days, Jan. 15; and at which he afterwards fixed his residence so continuously, that it became for a considerable portion of his active ministry the centre of his operations. The occasion of our Lord's thus repairing to Canterbury must be distinctly marked by the evangelist Matthew, who says, "Next when Jesus had heard that John was cast into prison, he departed and went into Galilee, and leaving Nazareth, became and dwelt in Canépernaum, which is upon the sea-coast, in the border of Zabalon and Nepheletham," Matt. 4:17. The language implies, that it was a sort of withdrawal from a more conspicuous or accessible place, to one more convenient for the work of a quiet and laborious ministry, which our Lord made at the time; and the language is explained, in connection with the historical event which occasioned the withdrawal in question, by the circumstance that Decersas or Sepheris, which was a common residence of Herod Antipas, lay in the immediate neighbourhood of Nazareth, at the distance of only five or six miles. After Herod, therefore, had so far committed himself against the cause of God as to throw the Baptist into prison, there was no reasonable prospect of Jesus being allowed to prosecute in quietness and freedom his peaceful and reforming agency, from a position so near the palace of the royal persecutor. Prudence required that he should retire to a region that the Canticles make the hands unclean as the whole history of the world does not offer an epoch equal to the day on which the Canticles were given to us, for all the Kethubim are holy, but the Canticles are holy of holies."—Luther, chap. iii., sect. 5.
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where he was less likely to be disturbed in his operations; and as he had no prospect of finding this in the south, where the priestly and traditional influence of Jerusalem was sure to impede him at every step, he naturally directed his course northwards, and fixed upon Capernaum, which lay in the fertile tract of Gennesaret, as on all accounts the most suitable for his purpose. It was also within that Galilean district to which ancient people had pointed, as in itself one of the most spiritually depressed, yet the first that was destined to be shone upon by the clear light of the new dispensation; hence the evangelist marks in our Lord's going to reside and labour in Capernaum the fulfilment of the prophecy in Isa. ix. 1, 2. But the more immediate reason was the relative position of the places, as at a considerable distance from Hevel and the more active enemies of the truth.

The precise period during which Jesus continued to make Capernaum his more settled place of abode cannot be accurately determined. It must have been somewhere between one and two years; long enough to admit of its being designated "his own city," Mat. ix. 1, and also to admit of its being characterized as the chief of those cities around the northern shore of the Galilean lake, in which most of his mighty works had been done, but which still repented not, nor believed the gospel, Mat. xi. 2. The address to Capernaum was the most solemn and severe delivered on the occasion. "And then, Capernaum, which was exalted unto heaven raised, that is, to the highest elevation in point of privilege and honour by my habitual presence and superhuman works shall be brought down to hell; for, if the mighty works which have been done in thee had been done in Sodom, it would have remained unto this day." The words cannot be understood as denoting less than an entire downfall, or a sweeping desolation, such as if the place were to be swallowed up in the all-devouring gulf of Hades. That they have been literally fulfilled is so little a matter of doubt, that the only difficulty with modern inquirers has been to ascertain precisely where it stood. Dr. Robinson tells us, that the very name of Capernaum, as well as those of Bethsaida and Chorazin, have perished; after making the most minute and persevering inquiry among the Arab population along the western shore of the lake, and around its northern extremity, he indicates the result by saying, "No Muslim knew of any such names, nor of anything that could be so moulded as to resemble them" (Researches, p. 293). He adds, that the Christians of Nazareth, who are acquainted with the names from the New Testament, apply them to different places, according to the opinions of their monastic teachers, or as may best suit their own convenience in answering the inquiries of travellers. The actual site has with good reason been sought near the fountain which Josephus calls Capharmaon, and which, in all probability, derived its name from the village. This fountain was situated in a very fertile tract, lying along the shores of the lake, and bearing in Josephus the name of "the land of Gennesaret." But there is a diversity of opinion as to what may have been the particular fountain which was meant by Josephus; and two places in particular have been fixed upon and respectively contended for as the proper one—one at Khan Miniyeh, and another more to the north at Tell Ham. The subject has been very carefully considered by Dr. Robinson, especially in his supplementary volume of Researches, and everything said that can well be urged in favour of Khan Miniyeh. Dr. Robinson's view is thus summed up: "That Gennesaret was a known and limited tract; that, according to the evangelists, Capernaum was situated in or near that tract; that the circumstances mentioned by Josephus go to fix it near Ain el Tin [adjacent Khan Miniyeh]; that down to the seventeenth century it was recognized by all the more intelligent writers; and it was, apparently, during the seventeenth century that the tradition began to waver, and transfer the site of Capernaum to Tell Ham. The latter is first mentioned by Nau, about A.D. 1674." (Researches, p. 292.)

Not a few recent writers, including Stanley, concur with Robinson in this view of the matter, but high authorities (Wilson, V. de Velde, Thomson) adhere still to the more common opinion of Tell Ham being the proper site. V. de Velde says, "The position of Tell Ham seems to us to agree in every respect with the gospel narrative, being near, not in, the land of Gennesaret, and not far from the east side of the lake, to allow people to follow Jesus on foot, whilst he was crossing the water with his disciples, Mat. x. 2. That position would also make Capernaum a near and convenient resting-place for Josephus, when he was ill; and its name, although it may be a borrowed one, may also be the remnant of its ancient appellation." Dr. Thomson says, too, that he "attaches great weight to the name. Ham is the last syllable of Kyre on hamun, as it was anciently spelled, and it is a very common mode of curtailing old names to retain only the final syllable. Thus we have Zil for Aechzib, and Fik for Apeahac," &c. He adds, "so far as I can discover, after spending many weeks in this neighbourhood off and on for a quarter of a century, the invariable tradition of the Arabs and the Jews fixes Capernaum at Tell Hamun, and I believe correctly." (The Land and the Book, p. 28, c. 20.) The absolute determination between the two proposed sites is fortunately not of great moment. If we take Tell Ham (which, unabashedly, has the greatest number of authorities on its side), the site of Capernaum comes to be fixed very near the top of the lake, on the west side; while if Khan Miniyeh is preferred, it must be assigned about three or four miles farther south. That is the whole difference. The place itself was of no great note, either in a commercial or a political respect; its title to a place in history arises simply from its connection with the life and ministry of Jesus; and this, unfortunately, served but to tell with disastrous effect on Tzippel.

CAPHTOR, the original seat of the Philistines, Am. iv. 7, who are therefore called Caphtorim, De. ii. 22, and "the remnant of the country (or rather, island) of Caphtor," Jos. v. 4. Before determining the country here meant, notice must be taken of an apparent contradiction between these statements regarding the origin of the Philistines and the relation intimated in Ge. x. 14. Maimon begat "Pathrusim and Casluhim, out of whom (rather, wheresoever) came Philistim and Caphtorim." Vater and Tuch suppose a transposition of the text of this passage, taking Caphtorim to have followed Casluhim, before the relative clause; but of a corruption of the text there is no evidence: the Samaritan, all the ancient versions, as also 1 Ch. i. 12, agree with the present reading in Genesis. The passage however, it is to be remarked, has no reference as usually taken to decapitation, but only intimates
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that the Philistines once dwelt by the Caspalum, and from them proceeded to other settlements; the expression ζεπρυθηναι (ζεπρυθησαν) has merely a local reference, as departure from a place or land (κοιλεσθηναι, κοιλαθησαν, p. 204). Still the fact remains that the Cappadocia and Phœlidian are here introduced as distinct people, or perhaps as two portions of the same people. The latter supposition is confirmed by several passages which intimate a distinction, and yet a very close connection between the Phœlidian and another people called the Kerethim, Ez. xx. 4; Zep. ii. 4; indeed the names are interchangeable, compare Isa. xxx. 18. 

The reference in Genesis may be to some migration of the Phœlidian, either prior to their settlement in Cappadocia, or intermediate between their departure from it and their final settlement on the western coast of Palestine, and to a sojourn with their brethren the Caspalum, who are supposed to have inhabited the district between Palæstina and Gaza. The whole subject, however, is involved in obscurity; for even with regard to the determination of Caphtor itself nothing can with certainty be affirmed. That it is not Cappadocia, as the older writers following the spanont and the Targums hold, is now generally admitted. That Caphtor was an island plainly appears from Job, xlv. 1. For although the term sometimes means "a maritime land," "a coast," e.g. 1 Es. x. 6, yet as Hitthim has shown, in the present instance it can only be "an island" (Urzeichung der Alterthümer, loc. tit. p. 204), and if so, various considerations show that it must be looked for in the Mediterranean. The islands Cyprus and Crete divide the successions of modern writers on this subject, but as the former is invariably in the Old Testament called Chittim, its claim to be regarded as Caphtor is obviously excluded. Crete, on the other hand, if not Caphtor, has no Hebrew name, and conclusion not easily reconciled with its importance. The designation of the Phœlidian as Kerethim may probably have some relation to their Cretoan origin. The testimony of classic authors is in favour of Crete, particularly that of Tacitus, who says, "... in the time of the Phœlidians, after when Palestine was named, says, "Judæos, Creta insula profugos, moriuntur Libyis insulis." (Cesarea, ou le Prospèct Aésus, p. 398. De rerum, gentium, gen. 2:19, 24.)

CAPPADOCIA, an extensive district of Asia Minor, the boundaries and divisions of which are differently described by ancient writers, and appear indeed to have varied considerably from time to time. But as a Roman province, to which state it was reduced by Tiberius in A.D. 17, it was bounded on the north by Pontus, on the east by the Ephraimites and Armenia Minor, on the south by Mount Taurus and Cilicia, and by Phrygia and Galatia on the west. The region is for the most part a mountainous nature, and on this account was colder than Pontus, which lay to the north of it. It abounded with fine pasture lands, and was distinguished for its good breed of horses. In various parts, however, it was capable of cultivation, and yielded wheat of fine quality, with other kinds of grain, grapes, and the more delicate fruits. It is rarely mentioned in the gospel history; but on the day of Pentecost sojourners at Jerusalem from Cappadocia are mentioned among those who heard in their own tongue the apostles speaking of the wonderful things of God; and the apostle Peter includes the Jewish Chnstians in Cappadocia among the strangers scattered abroad, to whom his chief discourse was addressed, Acts ii. 18, 47. It thus appears, that Cappadocia, like other provinces in Asia Minor, had become to a certain extent the residence of dispersed Jews before the Christian era; but we know nothing of the proportion as to numbers in which they may have dwelt there, nor as to the particular localities and occupations with which they more especially connected themselves.

CAPTIVITY is a word which may be taken so strictly as to mean imprisonment. But a body of captives, men taken in war and in the first instance placed in confinement, might often or even generally be set at liberty, and left with comparatively few restrictions pressing on them, so long as they conducted themselves peaceably and submissively in the foreign country to which they had been carried. And thus, by an easy modification of meaning, captives and captivity are used in Scripture very much in the common sense of exile; yet with the notion that this state of exile was compulsory, and that the persons so exiled were in a dependent or oppressed condition in the land of their sojourn, not at all as refugees may be and often are in our own country. In this sense we have learned from Scripture to speak of the Babylonish captivity, which is explained to be the "carrying away into Babylon," Matt. i. 17.

But the removal of the tribes of Israel, though we often speak of it as a single event, was really a very complex process. The larger number of the people were carried away, not to Babylon, but to Assyria, that earlier empire which was afterwards subjugated by Babylon. And the period during which their removal was gradually effected was not less than 150 years. There were, however, three great captivities.

First, in the reign of Pekah king of Israel, who was murdered about B.C. 753, the king of Assyria, Tachith-pîker-sî, came up and smote the north-eastern part of the land, "Gilead, Galilee, all the land of Naphthali, and carried them captive to Assyria," 2 Ki. xv. 29, probably in this carrying out the policy of his predecessor Pul, who had come up against the land but had been bribed away by king Menahem, 2 Ki. xviii. 24. Certainly these two kings, Pul and Tachith-pîker-sî, are expressly named together as those who carried away the Reubenites, and the Gadites, and the half tribe of Manasseh who dwelt beside them on the eastern bank of the Jordan, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, 1 Es. 25. 5. Secondly, in the reign of Hoshen king of Israel, Shalmanezar king of Assyria came up against the land, and after leaving him for a time upon the throne as a tributary, he imprisoned him on account of treachery and revolt, and at the end of a three years' siege, took Samaria and carried the remainder of the ten tribes away, about B.C. 741 or 739, to a district apparently the same as that to which their countrymen had already been brought; he "placed them in Halah, and Habor, and Hara, by the river of Gozan, and in the cities of the Medes," 2 Es. xvi. 6. Thirdly, the two tribes, that constituted the kingdom of Judah, were carried captive by Nebuchadnezzar, king of Babylon, 2 Es. xxxv. xxxv.
The first, of 5329 persons, in the seventh year of Nebuchadnezzar, is no doubt the same as that placed in the eighth year of his reign for such differences occur frequently in the histories of kings in the Bible, and are to be traced to the practice of counting the beginning of the year from different months, or reckoning the months of a broken year sometimes to the reign which ended in it, sometimes to the reign which began in it, when he carried off the weak young prince Jehoiachin, three months after the death of his father. It is true, this prince was but 2½ years of age. But the number mentioned by Jeremiah seems to apply only to some more distinguished portion of the captives, for in this passage princes, officers of state, mighty men of valour, craftsmen, and smiths are included, apparently to the number of 15,000, while only the poorest sort of the people are said to have been left. The second removal was eleven years later, in the eighteenth of Nebuchadnezzar, B.C. 588, or 589 according to others, when he destroyed Jerusalem and carried off Zedekiah, his son, with the last king, at an earlier time 382 persons were taken away. The third removal was in the twenty-third of Nebuchadnezzar, when 778 were taken to Babylon by Nebuzaradan, the captain of the guard; by which act of gleaning it would seem that the land was left utterly empty of inhabitants. It can scarcely be doubted that this is only a partial enumeration of the people who were carried to Babylon from the land of Judah, not improbably a very large number more may have been taken from the country districts, and even from Jerusalem itself at an earlier time. Of this we have a trace in Isa. 1, 2. 'In the third year of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of Shinar, to the house of his god.' We should not have known distinctly about this event but for the circumstance that Daniel was carried away among the number. And in dealing with a history of whose details we are so ignorant, it is miserable criticism which endeavors to injure the credibility of the books of Scripture because one of them mentions circumstances which we do not know how to adjust with details narrated by another. Certainly there is a general reference to some event of this sort, when Jehoiakim was conquered by Nebuchadnezzar, and was on the point of being taken to Babylon, yet was left behind, Jer. xxxix. 6. And just as certainly there is nothing in what the Lord said, Jer. xxxi. 4, to contradict this statement, in spite of what some have alleged to the contrary.

This prophecy by Jeremiah contains the remarkable statement that the captivity should last for seventy years, after which the king of Babylon's yoke was to be broken, and himself and his people punished. And again, he prophesied the restoration of the people and the renewal of the Lord's goodness to them in their own land, Jer. xxxi. 18, 19. The fulness of these prophecies is found by the inspired writers themselves, 1 Esd. vii. 5, in the effect of Cyrus, which gave the people liberty and encouragement to return to their own land. The edict was issued on his taking Baby- lon, B.C. 539; or, as some think, after a two years' reign of Darius; and so the commencement of the period is to be dated from B.C. 605, the fourth year of Jehoiakim, in which Jeremiah delivered his message to the

prostrated people, whose political independence was gone, and a large number of whose fellow-countrymen seem to have been just newly led into exile, or to have been on the point of being so led, according to the different views which expositors have taken. But that carrying to Babylon was not completed ecclesiastically till the temple was destroyed, about B.C. 586, and perhaps we should say that the ecclesiastical restoration was not complete for seventy years from that date, when the rebuilding of the temple was accomplished in the sixth year of king Darius, Ezra 6:14.

The history of the return of "the children of the captivity," or "the children of the province," as they named themselves, is given chiefly in the books of Ezra and Nehemiah, though information is also to be found in the prophecies of Haggai and Zechariah. In general the course of events was this: the decree of Cyrus encouraged the people to return, with such money and goods as they could gather, and indeed they were aided by the contributions of many who did not return along with them; all being placed under the care of Nehu- bazzar prince of Judah, who seemed to have been the same as Zerubbabel, or else to have soon died and been succeeded by him. But after settling themselves down in Jerusalem and around it, and erecting the altar for sacrifices, and laying the foundation of the temple, they had offers of assistance from the heathens who had come to inhabit Samaria and the vacant country round about them on declining which help they were exposed to the bitterest hostility of these pretended allies. In fact, after the death of Cyrus the building of the temple was forcibly stopped by them until the second year of king Darius. Then, under the vigorous urgent ministry of the prophets, the prince and people were encouraged to resume; and an appeal from their enemies to the king produced a royal decree entirely favourable to them, so that the temple was completed about the year B.C. 516. The next event of importance was the arrival of new colo- nists under Ezra the scribe, in the seventh year of king Artaxerxes, and with new privileges bestowed by him. Some writers date this B.C. 475, because they identify the king with him whom the Greeks called Xerxes; but in general he has been identified with the Greek Artaxerxes L., and in this case the date is B.C. 457, as in our English Bibles. Next came Nehemiah, the cup-bearer of Artaxerxes, in the twen- tieth year of his reign, B.C. 445, and by his liberality, self-denial, and persevering wisdom, the walls of the city were built, its fortifications completed, its worship restored to full vigour and original purity, and the whole colony established on the true and satisfactory basis as seems to have been possible in these days when the outward glory of the theocracy was waning. These two last dates are thrown ten years earlier by a few writers, who believe that a miscalculation in the common chronology has given that number of years too much to the reign of Xerxes, and in consequence has thrown the accession of Artaxerxes proportionally too late.

The two tribes, or people of the kingdom of Judah, had been nearly all carried away: and the returning people seem to have been chiefly of these two tribes, so much so that the prevalent name for the nation henceforward was Jews. The ten tribes perhaps were not so completely carried away, at least it has long been a prevailing opinion that a number of them amalgamated
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with the heathen nations who were brought into the land of Israel, and so formed the mangled race of Samaritans described in 2 Ki. xviii. There are those, however, who deny that there was old Israelite blood in the Samaritans; the most distinguished of these is Dr. Hengstenberg. At all events, the ten tribes were apparently less heathenish in their tendencies than the tribes of Judah and Benjamin. Yet we find the sacrifices at the return offered expressly for all the twelve tribes. Ezra xii. 35. We have dwellers in Jerusalem mentioned from among the ten tribes, 1Ch. vii. 2. The whole number who came up in the time of Ezra is given both by Ezra and Nehemiah to have been 42,300, and yet the particular families as enumerated by Ezra amount to only 29,215, by Nehemiah to 39,500, from which the inference is not unreasonable, that those belonged to the two tribes and the Levites, whose genealogies had been perfectly preserved at Babylon, so that any deficiencies for seventy years were not difficult to supply, whereas the remaining 12,000 belonged to the ten tribes, who were more widely and longer scattered, so as to be unable to trace the particulars of their lineage satisfactorily.

The language of Zech. vii. 6, of Jer. xxv. 15, of Ezek. xxiii. 15, xxiv. 30, of Zech., ch. xi., xiv., xiv., xvi., xvi., i., may be to a large extent symbolical, yet seems to pre-suppose a literal return of the two great divisions of the children of Israel. The language of Zech. also, ii. 15; x. 19, appears to speak of this as having actually happened. In the New Testament we read of the entire body of the twelve tribes as still subsisting and waiting on the service of God, Zc. xxvi. 6, 7. And though search has been made for the lost ten tribes, from age to age, in all parts of the globe, there is no trace of them anywhere.

That many mingled among the heathen is very probable; and the rest appear to have fallen into the hands of their countries, after the captivity of the whole twelve tribes had removed the cause of their melancholy seclusion. Of course among the returned Jews, as well as among the much larger number who did not return, the distinction of tribes came to be more and more lost sight of; and this result was accompanied, the more so, because the tribes did not dwell separately and have their distinct portions, administrations, and interests, as they had during their earlier settlement in the land of Canaan.

It is not necessary to speak particularly here of that which falls beyond the time of Scripture history, the second and more awful captivity of the Jews by the Roman power. As our Lord had foretold the very generation which rejected him and put him to death lived to see their national existence utterly ruined, their city and their temple finally destroyed. Josephus, a contemporary eyewitness, and a man with excellent opportunities for obtaining information, speaks of 1,100,000 as having perished in the siege of Jerusalem, which was taken by Titus A.D. 70, and the wretched remnant were sold for slaves till the market was glutted, and the words of Moses seemed literally verified, "The Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, thou shalt see it no more again; and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy thee." See xxvii. 28. Generally the severity of their Roman masters relaxed, and the Jews of Palestine were encouraged to revolt, under the guidance of a false Christ who named himself Bar Cochba, the "Son of the Star," adhering to Damascus' prophecy, xxix. 9. But the emperor Adrian destroyed them miserably, forbade them to come near Jerusalem, and rebuilt it as a heathen city, calling it Elia, after one of his own names, A.D. 135.

The cause of these great captivities must be sought for in the purpose of God, which he had made known to the children of Israel when he called them to be his people. He promised the land of Canaan to Abraham and to those who succeeded him, as a possession for them and their seed, whose God he engaged to be, but as he swore in his wrath that the generation who came out of Egypt should not see that good land which he had promised to their fathers, xxxiv. 13, because they were in truth not his people, whatever profession they might make of being his; so he warned two successive generations who were on the point of entering and taking possession, that the land was his, and that they could hold it by no other tenure than the covenant which he had graciously made known to them, while the breach of the covenant must be followed by exile, Is. xxx. 19. The prophets Hosea, Amos, Micah, Isaiah, as well as those who lived nearer the final catastrophe, reminded the people of these warnings, and denounced the approach of unavoidable ruin to the inhabitants of that land, and to the facts of the history are the filling up of that prophetic sketch which Moses had given to the people from the beginning.

Politically, however, there were other causes at work, and we trace the use of these as instruments in the hand of God, though his everlastingle providence was unmeasured by the great acts in the world's history. Acts iv. 27. It was not an uncommon practice among ancient empires to remove those whom they had subdued to new seats of colonization; for the deserts of these ages and countries were reckless of human life and happiness, and they were not likely to be deterred by samples and difficulties about concerns of inferior importance. Sometimes they carried off the picked men of war to recruit their armies in distant regions, and by this contrivance they at the same time broke the military power and the nation which they conquered. Sometimes they carried off skilled artisans to fill the magnificat capitals which they had built, but for which they had not found inhabitants; or, they carried off multitudes of unskilled labourers, whose lives were prodigiously spent in the execution of great public works. Sometimes they depopulated entire provinces, transferring the original inhabitants of the one to the other, thus punishing them by exile from their home, and making them feel that revolt was hopeless, yet offering them the means of earning a living in the new country and new circumstances in which they found themselves. This last scene to have been the case with the ten tribes, 2Ki. xviii.; and also with the two tribes, from the first proposal under Sennacherib onwards till its accomplishment after the murder of Gog, when the Jewish governor of the remnant left in their own land, 2Ki. xxvi. 5, 7, xxi. 18, 12, 25, 13. Only by a special providence the land of Judah was left empty through these seventy years of captivity, ready to be re-occupied when Israel returned to favour with God.

Once more, there are moral purposes which we can...
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not fail to trace in the captivity. God at first appointed Israel to dwell alone among the nations, as a little refined territory, while the great world on every side of them was a moral waste. As often as they forgot their high calling and mingled themselves among the heathen and learned their works, they also were subjected to sufferings which taught them to return to God. And one of the secrets of these, just before the kindly government was established in Israel, when the judges were proved to be insufficient for ruling the people, and when the worship at Shiloh became polluted and was violently terminated, is called the "captivity of the land," Gn. xxxvi. 7, although we have no reason to think that any considerable number of people were exiled. But the captivity in Babylon was the result that justly befell the covenant people from their becoming assimilated to heathen states, whence God no longer protected them, but broke them up and left them to be sucked into the movements of the great political whirlpools of Egypt, and Assyria, and Babylon, which destroyed the independence of the minor states in the civilized world. The land of Israel became involved in the fortunes of the surrounding lands, when it was no longer a focus of light, in some respects rather a focus of corruption. But affections were sanctified to many of the scattered people, and they became a beacon to work upon the masses of heathenism. It is impossible to say with any certainty how they were treated by their Assyrian and Babylonian conquerors. The mere mention of either of the people among the captives to whom Ezekiel ministered is no proof that the outward organization of Jewish law and government was permitted to subsist, though this is the tradition handed down to us. Psalm cxxxix. might rather favour the opinion that they were generally ill-treated. Yet the books of Daniel, Ezra, Nehemiah, and Esther prove that individual Jews did rise to high distinction, and exercised a powerful influence over the heathen. Probably we may infer that their condition as a whole was improving, and was more than tolerable, when Cyrus established the Persian empire on the ruins of the Babylonian, from the fact that the great majority of the people remained in the countries of their adoption instead of returning to Judah. It was the policy of Alexander the Great, and of his successors both in Syria and in Egypt, to treat the Jews kindly and to give them many privileges. This permanent dispersion of so large a part of the Jewish people through Asia and Europe, spread some knowledge of the true God widely among the heathen, and paved the way for the preaching of the gospel of Christ to all nations, as we observe in the New Testament, throughout, but especially in the Acts of the Apostles. It was thus that the course of events made the territorial arrangements of the Mosaic dispensation pass gradually into those very different arrangements of the Christian dispensation, which are free from any artificial limitations as to time or space. [C. C. M. D.]

CARBUNCLE, the name of a precious gem, which is now more commonly called garnet, and twice found in the English Bible as the translation of δόξα, Ex. xxviii. 17; Ezc. xxviii. 12. It is doubtful, however, if such be the proper rendering of the original. The word is obviously derived from δόξα to glitter, to lighten, and must have been applied to some gem which shod the appearance of a fiery or lightning brightness. Car-

bunce, which means literally a little coal, undoubtedly has somewhat of this appearance, being of a bright red, and when held to the sun resembles a piece of burning charcoal. It may be regarded, therefore, as perfectly probable that this was the gem referred to; but it is impossible to speak with certainty on the subject. In Ex. xxviii. 17, the Septuagint, Vulgate, and Josephus all have carmenget, or emerald, whose carbuncle is in the English Bible; but this seems to be not properly a different translation of the original term, as a transposition of the two terms which follow each other—or carbuncle and carbuncle, instead of carbuncle and emerald. For at Ez. xxviii. 13, where the two terms again occur in succession, the Septuagint follows the reverse order and corresponds with the English version. There is, at all events, no need for altering the common rendering in either case; but we may add Braun has endeavoured to prove that the emerald is the gem meant (Dez. Sauerb., and Winer and Gesenius both lean to his opinion.

CARCHEMISH. A place of considerable importance on the Euphrates, Je xxi. 2; Ze. xxxix. 20. The earliest mention of it is in Is. x. 9, in an enumeration of the cities conquered by the Assyrians. It next appears as the scene of a battle between Pharaoh Necho of Egypt, and the Babylonians, when the latter were defeated. Josiah, king of Judah, who attempted to oppose Necho's march, having also been beaten, 2 Ch. xxxvii. 4. Four years afterwards, however, Pharaoh Necho was here discomfited by Nebuchadnezzar king of Babylon, Je. xxii. 3. The site of Carchemish is generally placed near the junction of the Chaboras of the Greek geographers, the Cichlar of the Israelitish captivity, Ez. xxiv. 17; xxvi. 1, with the Euphrates. Here was the Carchemish of the classical writers. The place is still known to the Kurds by the name of Carke-see (Layard, Smard and Inscriptions, p. 244). This locality, although once of so much importance, is now utterly waste. "From its mouth to its source, from Carchemish to the alain, there is now no single permanent habitation on the Kainour. Its rich meadows and its deserted ruins are alike become the encamping places of the wandering Arab" (Layard, ibid. p. 241). Dr. Hincks however maintains from his reading of the Assyrian inscriptions that the true site of Carchemish is at or near Bir, on the opposite bank of the Euphrates, and about 200 miles higher up than it is generally thought to be (Journal of Arch. Ltd. July, 1847, p. 240). It would be premature to pronounce a judgment on the arguments adduced in support of this view while any doubts remain as to the correctness of the readings from the monuments. [I. M.]

CARMEL [the park, or vineyard-like grove]. The word frequently occurs as an apppellative, not as a proper name, and is usually rendered by "fruitful field," or "something of like import, Is. xix. 17; xxii. 15; Je. viii. x. x. But as a proper name it is applied first and chiefly to a mountain and promontory in the tribe of Asher, and also to a town in the tribe of Judah.

1. Mount Carmel, more properly an elevated ridge than a mountain in the ordinary sense, forms one of the more striking and attractive features in central Palestine. It is altogether fully twelve miles long, is sometimes called eighteen, and on the side toward the sea juts out into a bluff promontory or headland, the only thing that deserves the name on the sea coast of Palestine. This headland lies a few miles to the south of Poconimus or Acre. It is in various parts of
quite easy ascent from the sea, and on that side is only about 600 feet above the level of the sea; as it stretches toward the southeast it rises higher, and toward the eastern extremity it reaches an elevation of about 1000 feet. Of its general aspect Brender says (Sacra Palaestina, 307). Its name is certainly taken from its garden-like appearance, and which, as it has no peculiarity of shape, is its chief distinction. By this, its protracted range, bounding the whole of the southern corner of the great plain [viz. of Esdraelon], is marked out from the surrounding scenery. Rocky hills, with deep jungles of cypress, are found there alone in Palestine. And though to European eyes it presents a forest beauty only of an inferior order, there is no wonder that to an Israelite it seemed, 'the park of his country,' that the treasures of the bridle-head should be compared to its wood; that its emblems should be regarded as the type of natural beauty; that the withering of its fruits should be considered as the type of natural desolation."

Toward the south Carmel slopes gradually down into the hills of Samaria and the plain of Sharon, in which stood the ancient Caesarea. In some parts there are pretty deep ravines; but the more rugged, as well as the lofter part of the range is toward the northeast, and it is with that part of tradition associates the memorable scene of conflict between Elijah and the prophets of Baal. Baal is a spring which is said to be perennial, and might therefore have been still flowing, even in a season of dreary drought. It is the extreme eastern point of the range, where the last view of the sea is obtained; and there, it is said, the Druids who reside in the neighboring villages assemble once a year to offer sacrifice. For the character of the scene itself, see Elijah.

The forests of Carmel, spoken of in an ancient prophecy, have disappeared, and so the vineyards, if it ever had any; and the mountain can only be characterized now as a fine pasturage field. It could never have been very thickly inhabited, as it must always have been a pastoral district. There are to be seen the ruins of several villages on it, none of them apparently indicative of large or numerous buildings, and ten or twelve villages are still found within its precincts. The most remarkable thing now, and for many generations connected with it, is the convent, the celebrated Cistercian order of Carthusian monks, whose establishments from the thirteenth century began to spread over Europe. The traditions of the Latin church connect this order with Elijah, but without the slightest foundation in history. The red banner of the convent was Bethlemit, a Calabrian, who went to the Holy Land as a crusader in the twelfth century, and at the traditional abode of Elijah founded a community of hermits. In 1259 St. Louis created a convent for the order in Paris, which tended considerably to increase its popularity in France and Germany; but he was not, as is sometimes stated, its founder. The convent on Carmel is still kept up, and occupied by about twenty Latin monks. At the siege of Acre Napoleon used it as a hospital.

How far Elijah might be wont to resort to Mount Carmel, or whether he might ever have had a place of residence there, is altogether doubtful. It is probable that, beside the sacrificial conflict with the priests of Baal, the severe action of the prophet in calling down fire from heaven to consume successive companies of troops sent by the king of Israel to apprehend him, took place on Carmel. For the first company is said to have found him sitting on the top—not "of a hill," as in the English Bible; but of "the mount," meaning probably that mount with which he had been previously associated as a man of God, to which he might be known at least occasionally to resort. "Elijah," that is, as it is admitted, was in the habit of sojourning on Carmel is plain from the affecting narrative of the Shunammite, coupled with other notices in his history. Immediately after the ascent of Elijah he went to Mount Carmel, and when the Shunammite required his presence for the recovery of her child, it was to Carmel that she repaired, 2Ki 2:21; 2:23. But even in his case these were apparently but occasional visits, though it is by no means improbable considering the wonderful and striking events to which Carmel had borne witness in the days of Elijah that one of the schools of the prophets may in Elijah's time have had its settlement there. But ancient history knows nothing of an order of religious recluses connected with Carmel as their proper home.

CARMI [CARMEL]. 1. The father of the unhappy Achab who troubled Israel, Jos. viii. 17. It is probably the same person as who is mentioned in 1Ch. iv. 3; and named among the sons of Judah—indicating his vocation, as well as more immediate offspring. 2. A son of Reuben, and the head of the Reubenite family called Carmites, Ge. xxv. 11; Kx. xiv. 2:3; 11.

CARPUS, an early believer at Troas, with whom S. Paul was on terms of intimate fellowship, since he left with him a cloak and parchments; but of whom nothing else is known, 2Co. i. 13.

CARTS, S. WAXOBS.

CASSAUHIM (misspelled Carasarea), mentioned in Ge. x. 14, among the descendants of Mizram, in other words, as a branch of the Egyptian race. Bochart has endeavored to identify them with the Cebalians, who, according to Herodotus, were of Egyptian origin (Theog.). Bochart has brought all the available learning to bear upon the subject, and has rendered the opinion he advocates probable; but the materials are too few to enable us to arrive at certainty; and as the Czesurnia take no place in sacred history, nothing depends on the precise opinion that may be entertained regarding them. General conclusions in Bochart's view.

CASSIA (κάσσια, kassia). One of the commodities in which the Tyrian merchants traded, and one of the ingredients used in the preparation of "the holy anointing oil," Ex. xxv. 22, xxv. 39. There can be little doubt the word is rightly translated cassia, as well as diode (κασσαίος) of Ps. xlv. 5, and we may add of Job xlii. 14.

The cassia known to the Hebrews was one of the productions now familiar to commerce as 

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CASSIA
which, according to Dr. Wight, is obtained from various species of the genus Cinnamomum. (See under Cinnamon.) Like the cinnamon of the spice, it is the inner bark of the tree which yields it, stripped off and dried. It may be as well to mention that cassia bark and cassia buds are not obtainable from the botanical genus Cassia. The leaves and pods of this last, or at least of its two species Cassia bucchadhata and C. achotta, yield the less popular drug known as cassia.

Both as an aromatic for the person, and as one of the perfumes thrown on the funeral pile, cassia as well as cinnamon was largely used by the Romans. Says Martial to the top:

"Quod semper cæspice, cinnamome, fragrare—
Rubes nos, Coremio, nihil deastle,
Maia, quan bave omer, nihil contro."

Epigr. vi. 7.

And in the following enumeration of funeral perfumes, the myrrh, the incense, the cassia, and the cinnamon remind us of scriptural combinations:

"Cinnamum, et cunes et decem funera myrrham,
Thurac de rosco scenderatana repe,
Ripe de Sergo istmica cinnama lucto,
Imposito de turpi, Zede, robius simus."

Epigr. xi. 54.

(Cassia Cassia, xii. vi. 50.)

CASTOR AND POLLUX. The Eusebii of Greek mythology, the folded twin sons of Jupiter and Leda. They were regarded as the kind of protecting genii of mariners, and their figures were in consequence frequently affixed to vessels as a propitiation sign. It is simply in this use and application that they occur in Scripture; the ship in which Paul sailed from Malta had for its sign Castor and Pollux, Acts xix. 31; compare also Dan. ii. 32; ii. 34; Xen. Symb. vii. 25.

CATERPILLAR (χελωνία, cheloni; χελη, chel). The former term is derived from χελωνία, cheloni, to consume; see De xxviii. 32, and doubtless signifies some insect remarkable for its ravages on vegetation. The English term "caterpillar" is used for the larval stage of butterflies, moths, and sawflies; and though some of these are sufficiently gregarious in their habits to strip shrubs in gardens of their leaves, yet their devastations, especially in a sub-tropical climate, where vegetation is vigorous and rapid, are rarely of much importance. The locust tribe, on the other hand, have always been regarded with dread and dismay in the East; generally appearing in countless hosts, and despoiling the districts on which they alight at every green thing.

The Sept. usually renders cheloni by φλοξερα, a word of like etymological signification, which all antiquity concurs in representing as the name of some species or stage of ἄγριφλαξ; perhaps the single larva stage of the common locust, but not confined to this sense. We must always bear in mind that the precision of modern science was unknown in early times, and it would be absurd to look for greater exactitude than even now prevails among men in general. How many even among well-educated persons can now distinguish one species of insect from another? How many can tell the leading difference between a bee and a wasp, between a humble-bee and a blue-bottle?

The word occurs only in a few, viz. I Ki. viii. 57; 2 Ch. vi. 28; Ps. xlviii. 16; Is. xxxviii. 4; Joel i. 4; ii. 25. The attributes and associations of the animal intended, confirm its identification with some sort of locust. For χελη, chel, see CANKERWORM. [p. 11. 6, 7.]

CAUL. See Bull.

CAUL. occurs in two senses in the English Bible. In Is. iii. 18, it is used of a female head-dress, a sort of net-work worn by way of ornament. But in Hose. xiii. 8, where the Lord represents himself as going to meet Ephraim like a bear robbed of her whelps, and says "I will rend the end of their heart," it means the precinct, or menubrions vessel that contains the heart. In the original the words are quite different in the two cases.

CAVES. It is one of the distinguishing features of the earlier historical records of Scripture, the frequent mention that occurs in them of caves, and the important ends that were sometimes served by them in the history of God's people. When Lot was obliged to escape for his life from the vengeance that fell upon Sodom, it was in a cave that he and his daughters found a temporary refuge, Gen. xvi. 30. The cave of Machpelah became through Abraham's choice and purchase the common sepulchre of himself and his immediate relatives—whence also the practice of burying in caves naturally acquired a kind of sacred sanction among the covenant-people, and appears to have been preferred to other places when circumstances were not unfavourable to its adoption. So commonly was this the case, that the imagery of certain parts of Scripture can be properly explained only by a reference to the practice of turning the caves of the earth into burying vaults. In particular, the graphic and sublime delineation of the prophet Isaiah respecting the descent of the king of Babylon into the chambers of the dead, is of this description. Babylon herself is then personified in her monarch, who is represented as cast down by the mighty power of God from his towering elevation, and sent as a humbled captive into the midst of the slain, who raise over him the shout of exultation as at last brought down among themselves. It is, of course, an ideal scene, but the drapery in
which it is clothed was evidently suggested by the practice of burying in caves, where the dead were laid in rows along the ledges of the rock—or, as it was afterwards improved upon by the richer and more materially classes of the people, who hewed out for themselves sepulchres in the rock, adorning them with fretted roofs and stately pillars, and furnishing them with cells on either side for the remains of the departed, (see tomb, De Wett Peter Pius, vi.) In the glowing description of Isaiah, it is as if all those tenants of the sepulchral vaults had at once started from their slumber, and sent forth out of their stony casements the chorus of a common rejoicing.

But the services for which caves were often made available to the living were of greater interest and importance than those which they rendered to the dead. In days of oppression and cruel bondage the Israelites frequently sought refuge in the caves of the earth. Jeremiah, xi. 11; Ps. lxi. 4: and during the most memorable period of domestic persecution, when for many tedious years the son of Jesse was obliged to seek for places of retreat and safety from the relentless jealousy and hatred of Saul, it was often to the dark and cavernous recesses of the caves in the southern territory of Judah that he owed the means of his preservation. He went and hid himself in the cave of Adullam, (1 Sam. xii. 1) and most probably there, as that was emphatically the cave to which he betook himself, though others also were occasionally resorted to, he initiated the pathetic and instructive lyre which forms Psalm cvii., in which, among other deeply-toned utterances of soul, he says, "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul. I cried unto thee, O Lord; I said, Thou art my refuge, and my portion in the land of the living." In a cave somewhat farther off, in the wilderness of Engedi, near the shores of the Dead Sea, David escaped the pursuit of Saul only by remaining hid with his men in the sides of the cave, while Saul came into the mouth without perceiving them, (1 Sam. xxii.) Dr. Robinson says of the whole of that region, that "the country is full of caverns, which might then serve as lurking places for David and his men, as they do for outlaws in the present day." (Researches, &c.) And one of these caverns in the district of Engedi, Captain Lynch of the American expedition remarks, that it was "large enough to contain thirty men," and that "it has a long, low, narrow gallery, running from one side, which would be invisible when the sun does not shine through the entrance" up to possibly the very gallery on which David and his little band lay concealed when Saul presented himself in the mouth of the cavern. But far larger caves exist at no great distance from the same region; for near the southwest extremity of the Dead Sea, in the salt mountain of Khosam Usban, Dr. Robinson gives the following account of a remarkable cavern, of which, he says, the Arabs had frequently spoken: "It is on a level with the ground, beneath a precipice of salt. The mouth is of an irregular form, ten or twelve feet high, and about the same in breadth. Here we stopped forty minutes in order to examine the interior of the cavern. This soon becomes merely a small irregular gallery or fissure in the rock, with a water-course in the bottom, in which water was still in some places trickling. We followed this gallery with lights, and with some difficulty, for 500 or 400 feet, into the heart of the mountain, to a point where it branches off into two smaller fissures, and then returned" (p. 25). But these are only specimens of what is to be found in many parts of Palestine and its immediate neighbourhood. In various places, particularly in the neighbourhood of Hebron and other pastoral places, the peasants often live for a considerable period of the year in caves and shelters of stone—such as those of which a detailed account is given by Josephus—the caves in different parts of the country were often occupied by parties of soldiers, and fortified.

The ascetic tendency which in the Essenes had obtained a footing in the southern parts of Palestine before the gospel age, and which after the second century began to develop itself powerfully throughout the East in connection with Christianity, naturally disposed many to take up their abode in caves, as one of the most approved modes of forsaking the world, and giving themselves up to a retired and contemplative life. Then grottoes, or caves, partly of a natural and partly of an artificial description, came to be in peculiar vogue, and were looked upon as deriving a certain degree of sanctity from their subterranean position. The passion in this line even grew to such a height, that it led to a general traditional disfigurement of the facts of gospel history, as was long ago remarked by Manning; in his "Journey from Aleppo to Jerusalem" in 1817. He says, when speaking of the transfiguration, "I cannot forbear mentioning in this place an observation, which is very obvious to all that visit the Holy Land, viz. that almost all passages and histories related in the gospel, are represented by them that undertake to show where everything was done as having been done most of them in grottoes; and that even in such cases where the condition and the circumstances of the actions themselves seem to require places of another nature. Thus, if you would see the place where St. Ann was delivered of the blessed Virgin, you are carried to a grotto; if the place of the annunciation, it is also a grotto; if the place where the blessed Virgin saluted Elizabeth; if that of the Baptist's or of our blessed Lord's nativity; if that of the agony, or that of St. Peter's repentance, or that where the apostles made the creed, or this of the transfiguration, all these places are also grottoes; and, in a word, whoever you go, you find almost everything is represented as done under ground. Certainly grottoes were anciently held in great esteem, or else they could never have been assigned, in spite of all probability, as the places in which we were done so many various actions."

CEDAR. The cedar (Cedrus Libani) belongs to the natural order Conifera. To that noble division must be assigned some of the most imperial forms in the vegetable kingdom. The Juniperus, or Norfolk Island pine, attaining an altitude of 200 feet, and the Rolling- tona, on the mountains of California, of which specimens are still standing 350 feet in height and 30 in circumference. The habits of the order are generally hardy; from their pine forests our Scandinavian kindele derive a large proportion of such wealth as commerce brings them, and both the imported barch and the indigenous Scotch fir redeem from sterility many thousands of acres in the least salable regions of our own British isles.

When a sculling the cedar of Lebanon (Cedrus Libani) affects the spine-like or pyramidal form, like
most of its kindred, and consequently the bole is unusually straight and erect. But when it has reached maturity "the leading shoot becomes greatly diminished, or entirely ceases to grow; at the same time the lateral branches increase in size and length, so as at last to cover a space whose diameter is often much greater than the height of the tree itself." It is then a wide-spreadin..
And his top was among thick boughs.  
The waters made him great.  
Therefore his height was exalted above all the trees of the field, and his boughs were multiplied;  
And his branches became long, because of the multitude of the waters where he shot forth.  
All the fountains of heaven made their nests in his boughs,  
And under his branches did all the beasts of the field bring forth their young,  
And under his shadow did all great nations abide.  
Ex. xxxvi. 10.  Comp. Ps. lxxx. 13.  15.

On the sublime description of the poet we can offer no better commentary than the remarks of Gilpin, the accomplished author of Forest Scenery.  "Two of the principal characteristics of the cedar are marked: the first is the multiplicity and length of its branches. Few trees divide so many fair branches from the main stem, or spread over so large a compass of ground. His boughs are multiplied," as Ezekiel says, "and his branches become long," which David calls spreading abroad. His very boughs are equal to the stem of a fir or a chestnut. The second characteristic is what Ezekiel, with great beauty and aptness, calls his "shadowing shroud." No tree in the forest is more remarkable for its loose woven lazy canopy. Ezekiel's cedar is marked as a tree of full and perfect growth, from the circumstance of its top being among the thick boughs. Every young tree has a bearing branch or two, or sometimes spiriting above the rest till the tree has attained its full size. They were mentioned in the language of the mowerman, "mamph-fael," but in the language of eastern sublimity, "its top is among the thick boughs," that is, no distinction of any spired head or leading branch appears; the head and the branches are all mixed together," Dr. W. M. Thomson calls attention to a peculiarity which we have often marked in the home-grown specimens, the flat and straggling ramification. The branches are thrown out horizontally from the parent trunk. These, again, part into films which assume a horizontal direction, and soon down to the minutest twigs; and even the arrangement of the clustered leaves has the same general tendency. Climb into one, and you are delighted with a succession of verdant floors spread around the trunk, and gradually narrowing as you ascend. The beautiful cones seem to stand upon, or rise out of this green flooring," (Daniel iv. 21, 22; xxv. 4). So admirable of imperial grandeur and permanence, both the painter and the poet have largely employed it in their fays and their landscapes; and the admirers of Martin's elaborate creations will recall the flat-topped cedars which he set on high in his Garden of Eden, and in his Rubáiyát. Alluding to the sensitive quality ascribed to the tree by the Maronites, Southey says:

"It was a cedar tree  
That wave him from the deadly tempest;  
Its head round spreading branches, when they felt  
The storm, rose upward to a point of heaven,  
And, standing in their strength erect,  
Defied the gale's excess."  
And Thomson:

"On some fair bow  
Let us behold, by lovery summers cool;  
Bend not our heads the verdant cedar wave."  
And Shakespeare, on the fall of Warwick:

"This yields the cedar to the axe's edge.  
When some groves shed nought to the pricking sword,  
Under whose shade the ranging lion slept;  
Whose top branch overtopp'd Love's spreading tree,  
And kept fast shutes from winter's powerful wind."

The wood of the cedar contains a considerable amount of resin. This causes it to burn with a lively and brilliant flame, and when the red hearer was sacrificed, the priest was commanded to take "cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning hearer." Nu. vi. 4. But whatever might be its effect on the flame of the altar, the cedar had a deeper significance; for in the instructions for cleansing the leper, and the house of the leper, Lev. xiv. 48, and where there is no mention of incineration, cedar-wood is one of the ingredients prescribed. The allusion is probably to its inscrutable qualities. These were well known to the ancients. A ruin which existed from the stem, called by the Romans cedrus, was used for embalming the dead, and the leaves of papyrus when rubbed with it were secure from the attacks of worms. It is said that the books of Numa were found in his tomb uninjured, being imbedded for their preservation to the cedar in which they had been stopped. So distasteful to insects is the principle that there are few better means of protecting factories and wooden fabrics from the attacks of moths than inrating them with a wardrobe lined with cedar, or even placing beside them chips or shavings of cedar-wood. The proverb, "cedra digna," is thus as well founded as it is classical; and in the language of symbols the Hebrew worshipper hailed the employment of this amaranthine and anti-septic agent as an assurance that the cure was complete, and that the plague should return no more.

The wood of the cedar grown in this country is too soft and porous to be strictly, either for cabinet work. Doubtless it would be perfectly adapted to the slow grown trunks which had consolidated their fibre for a thousand years amidst the showers of the mountain; and no carpenter need desire a more compact or close grained plank than an authentic specimen from Lebanon at this moment before us. Pline tells us that after 1200 years the cedar timber of a temple at Putei was perfectly sound, and at Saccardin in Algeria, he says that a cedar image of Diana, older than the Trojan war, was found and spared by Hannibal.

How long the sequoia trees marked by Ki. iv. 15, were employed in the mountains we are not told, but the consumption of cedar for the temple, for "the house of the forest of Lebanon," and for the other undertakings of the sumptuous monarch, must have been enormously great. It is not at all unlikely that the cedar forest never recovered the inroad, and the only extant tract of cedar now existing in these regions is that which M. Bœé discovered between Sahelhieh and Dersch-Khunar, in a locality accurate that its existence was probably unknown to Hiram, and so inaccessible that the timber could only be removed on the backs of animals. It is right to add, however, that we think it by no means unlikely that under the generic name "cedar" were included, beside the true C. Libani, the several varieties of pine, express, and juniper which the same region yielded, and some of which, like "the tall fragrant juniper of the Lebanon, with its fine red heart wood," were admirably adapted for architectural purposes.

From 2 Ki. xiv. 23 it appears to have been one object of Sennacherib's ambition to "go up to the tribes of Lebanon, and cut down the tall cedars thereof." In this attempt he was at that time baffled by the direct interposition of the Most High, and the miraculous destruction of his army. But what he then failed to effect
was accomplished by another Assyrian monarch, and the prophecies regarding the decline of Lebanon have been exactly fulfilled: "The rest of the trees of his forest have grown so few, that a little child may write them," De xvi. 37; Is. x. 10. An inscription has been found at Ninroud recording the conquests of an Assyrian king in Northern Syria, and his spoliation of the much-coveted mountain (Layard's Ninroud and Babylon, p. 322-25).

Closely allied to the "glory of Lebanon" is that other cedar, which may well be called the "glory of the Himalayas." The deodara (Shoula, or "tree of God," see Ps. cvi. 36), the Cedar Beodaro, with a stature of 150 feet, with the "shadowing shroud" of its beautifully drooping branches, with its glorious bloom of its dark-green leaves, and with its delightfully fragrant timber, is the sacred tree of the Hindoos, and is almost uniformly employed in the construction of their temples. Indeed, the recent researches of Dr. J. D. Hooker have little room to doubt that the three grand monarchs of the mountain, the cedars of Lebanon, of the Himalaya (C. Beodaro), and of the Atlas range in Northern Africa (C. atlantica), are all varieties of the same species, which, in beauties widely admired and in climates of greater or less humidity, have acquired a style and habit of marked and enduring diversity. (See the Natural History Review for Jan. 1842, p. 12-3.) [3.15]  

CEDRON. See Kidron.

CEILING. See House.

CENCHREA, or CENCHREA, the port of Corinth on the eastern side, and at the distance of between eight and nine miles from the city. It was itself a considerable place, and shared in St. Paul's labours, while he resided at Corinth. A church was in existence there when the epistle to the Romans was written; for in ch. xvi. 1, Phoebe, a member of that church, is commended to their favourable notice; and in Ac. xviii. 18, Paul is spoken of as having shown his head in Cenchrea, in connection with a vow, implying that he sometimes resided there. (See CORINTH.) There is now only a small village on the site, and comparatively few traces are to be seen of the ancient buildings.

CENSER, the vessel employed for presenting incense to the Lord in the sanctuary, and which was appointed to be set every morning on the altar of incense when the priest went in to dress the lamps, and again at even on his going to light them. Live coals from the altar of burnt-offering were put into it, and then a quantity of incense was thrown on them, causing a cloud of sweet perfume to ascend, and to fill the sanctuary. No description, however, is given of this part of the sacred furniture. It is not even mentioned by name in the original instructions respecting the erection of the tabernacle: in connection with the altar of incense, it is merely said, that Aaron was to burn incense thereon every morning when he went in to dress the lamps, and when he lit them at even, Ex. xxx. 7. How he was to do so, or what sort of vessel was to be employed on the occasion, is left altogether unmentioned. But at Nu. iv. 14, censers are mentioned among the vessels of the tabernacle, which were to be wrapped up in proper coverings when the order was given to march. And from various passages, Le. x vii. 4; Nu. xvi. 4, 17, in which each ministering priest is spoken of as having his censer, it would appear that they existed in considerable numbers—too much so to be of very costly material. Indeed, as the censers of Korah and his company are expressly said to have been of brass, Nu. xvi. 30, and had been in use for priestly ministrations before the rebellion, the natural supposition is, that they were all made of the same material; and hence, that the golden censers made by Solomon for the temple, Ki. vii. 52, were, like many other things, of a coarser fabric, and possibly also of a more ornate form, than those used in the tabernacle.

Neither, however, in connection with the erection of the tabernacle, nor with that of the temple, is the least idea conveyed of the form and appearance of the censers employed; nor is it known whether any diversity in this respect might be allowed. It has been supposed for example by Kitto that they were of different constructions; at least, that the censer used by the high-priest on the day of atonement, which he was to carry in his hand into the most holy place, Le. xvi. 13, 13, must have differed from that placed in the daily service on the
altars of incense. But there is no necessity for this. If the one used by the high priest on the day of atonement required a handle, that he might carry and hold it for a time, so also did the others; for as the fire was allowed to be put into a censer but that taken from the brazen altar, i.e., all other being accounted stonde fire, it was necessary that every censer should have a handle in order that it might be conveniently carried from the altar to the sanctuary and set in its proper place. The probability is, that the original censers bore the resemblance of some sort of pan or small pot, with a handle at one or at both of the sides for lifting by, rather than the vase-like forms with perforated lids used in the religions of classical antiquity, and now in the Church of Rome. The Egyptian crosses, so far as one can judge from the figures preserved of them, appear to have been chiefly designed for holding in the hand, and could scarcely be of the same form with those used in the tabernacle.

CENTURION, the captain of a century or hundred, in ancient armies. Frequent mention is made of this officer in gospel history, though seldom with reference to the exact number of men under his authority. There is such a reference, however, in Ac xxvii. 28, when Claudius Lysias orders two centurions to get ready with their hundred men to convey Paul safely on his way to Caesarea. Special mention is made of two centurions on account of the benefit they derived from their religious opportunities in Palestine, and the high attainments to which they rose in divine knowledge and faith. The first of these is the one who, at a comparatively early period of our Lord's public ministry, sent to him a request that he would recover his dying servant, and expressed his belief that if Jesus had given the word at a distance the desired effect would assuredly follow, xxvii. 13-24, which draw from our Lord the striking declaration, "Verily, I have not found so great faith, no not in Israel." This person was not necessarily as is often loosely affirmed, or even probably, a Roman. Rising as he appears to have done, at Cæsarea, which lay within the jurisdiction of Herod Antipas, the natural inference is that he belonged to the army of Herod, which we know to have been modelled after the Roman pattern; and so, while crediting a heathen birth, as much more probable, it is more likely to have been of Syrian or Greek parentage than of Roman. Italian citizens were not wont to enter the armies of petty sovereigns. The other centurion is Cornelius, who was in all probability a Roman, and who even before his reception into the Christian church is characterized as a devout man, and one that feared God with all his horses, Act x, so that though a Gentile by birth, he had undergone the preparation of the law before he was called to receive the gospel. It may be right to add, to these two, the centurion who, after having heard and seen all that took place at the crucifixion of Jesus, uttered the memorable words, "Verily this man was the Son of God!" the more memorable (whether he understood their full import or not) that Jesus had been condemned by the Jewish leaders expressly on the ground of his having claimed to be the Son of God. It was ordered that an intelligent heathen confessed the very faith which the Jewish rulers repudiated, and by so doing became a sign of the transeference of the kingdom from Jewish to Gentile hands. All the three, indeed, might be regarded as signs of a like description, for as the faith in each one of them was remarkable, so there is in the application made of it a distinct pointing, in one form or another, to the gathering of the heathen into the fold of Christ.

CEPHAS, the Aramaic word for rock or stone, corresponding to the Greek Heffer, the surname given by our Lord to Simon Bar-jonas. (See Peter.)

CHAFF, the refuse of threshed and winnowed corn, the &<a href="greek.">greek</a> of the Greeks, comprehending, as used in Scripture, not merely the outer covering of the grain, but also the chaff, straw, which, according to the ancient practice of threshing and winnowing, became mingled with what is now more commonly designated chaff. Forming the lighter, and the comparatively worthless part of the produce, chaff in Scripture is frequently used as a symbol of what is doctrinally or morally of a similar description—of false teaching, xviii. 24; of vain counsels that are destined to come to nothing, xxii. 11; of fruitless professors and elders, who must be driven away by the tempest or consumed by the fire of God's wrath, i. e. i, xviii. 6.

CHAIN, from a very remote antiquity chains appear to have been in use, both as ornaments and as instruments of punishment and bondage; in the one case being made of light fabric and costly material, chiefly gold, in the other usually of iron, and of greatly coarser and stronger workmanship. It is the ornamental use of them that is first mentioned in Scripture, in the case of Joseph, whom on his elevation by Pharaoh had a chain of gold put about his neck, xe xi. 12. But as he had already been bound in prison, it is more than probable that he had previously had some experience of chains of another description. Chains also and bracelets are mentioned among the spoil which the Chaldeans obtained from the Medianish and Babylonian tribes whom they overcame, xxviii. 70, 71. And the breast-plate of the high priest was fastened to itches with chains of wretched work much probably as the judges of Egypt were accustomed to wear little images of the goddess Tuth or truth suspended by gold chains from their neck. Indeed, as ornaments, chains seem to have been in constant use among the Egyptians and other nations of antiquity from the earliest times, and were worn alike by men and by women, xxxi. 5, 22, 54; xlv. 14, 15, 22.

The iron chain of bondage and confinement is also of early occurrence, and no doubt in the despotic countries of the East was in frequent demand. In various passages of Scripture it is taken as the natural symbol of oppression or punishment, xxiii. 7; xxxvii. 23; is ex. xci. In the later times of biblical history, when we come upon Roman usage, the custom of attaching a prisoner by a chain to a soldier, for the purpose of closer custody, meets us in the narratives of apostolic suffering. Paul's chain—that, namely, which bound his right hand to the left of the soldier who had charge of him—is once again referred to; and when Herod was determined to make sure of Peter's safe custody, he even caused both hands to be thus fastened to the hand of a soldier at either side of him, xci. 6.

CHALCEDONY ("greek.", chalcedon), occurs only once in Scripture, as the name of a precious stone—one of those figuratively employed as the foundations of the new Jerusalem, xxi. 20. It is a species of quartz, and does not materially differ from the agate. It occurs in irregular masses, forming grotesque cavities in the trap rocks, and occasionally also in the granite.
The most beautiful specimens known were found in one of the mines of Cornwall, bearing the name of Trevassas. It is of fine and compact texture, semi-transparent, in hardness somewhat inferior to rock-crystal; and has been much used in the manufacture of cups, plates especially in India, where this species of manufacture has been carried to a wonderful perfection, knife-handles, snuff-boxes, &c. The common colour of chalcedony is a light brown, approaching often to white; but various other colours also occasionally enter into it.

CHALDEANS, CASDIN—strictly the people of Chaldea, the most southerly region of Babylonia (Mesopotamia), but applied in Scripture to the people generally of the Babylonian kingdom, 2 Ki. xxvi., xxvii., xxviii., xxix., xxxi.; Jer. iii., xxii., xxiii., xxxvi.; Isa. xi., xxv.; Jer. viii., ix., xii., xiii.; Ezek. xxvii.; Da. ii.; Jer. xxxii. The term Chaldeans likewise signifies learned men, philosophers, possibly the priesthood, 2 Ki. v., xi.; Jer. iv., xvii., xix., xx., xxiv.; xxx.; Eze. xxvii.; Da. ii.; Jer. xxxii. The earliest record of the Chaldeans as a people is in Ge. xi. 28-31, where "Ur (Edessa) of the Chaldees" is mentioned as the land of the nativity of the family of Abraham, and whence Terah, his son Abram, and his grandson Lot, with their families, "went forth to go into the land of Canaan." The Chaldeans are thought to owe their origin to Chedor, son of Nahor, ch. xxvi. 27, where "Chedor, son of Nahor, from whom Chaldeum, afterwards Chaldeans" is mentioned. Chedor, however, only united the scattered tribes into a nation of the land of Ur, but there is little doubt that the Chaldeans or tribe or people (as in quest. on the xxvi. 1) were, as Strabo, xvi. 3, in 14, has noticed, peoples. It has been supposed by some that the Chaldeans were descended from the Kurds, a hardy race, who still inhabit the mountains of Kurdistan between Niniveh and Medea, and that they founded Ur prior to the time of Abraham. Jeremiah speaks of it as "an ancient nation, a nation whose language thou knowest not," ch. v. 5. From Isaiah, ch. xxiii. 8, it may be inferred that they were not united as a nation until the Assyrians founded it for them that dwell in the wilderness." In the time of Job, they are mentioned as making warlike and predatory excursions into Arabia, Job xi. 17. The Bible makes no further mention of the Chaldeans till the time of Nebuchadnezzar, 2 Ki. xxiv. 2, when Habakkuk calls them a "latter and hasty nation, which shall march through the breadth of the land to possess the dwelling places that are not theirs," ch. i. 5. From Ezech., Abydians, and other fragments in Ezechias, and from the canons of Persia, some useful information may be obtained; but it is impossible to connect their accounts with the sacred text, that they are recommended for separate study and investigation (see Cony's Fragments, 1852, p. 21, 30, 32, 36, 41, 64; for dynasties, 47-51). According to Syenechis, the Chaldeans were the first who assumed the title of kings, the first being Ezechias, or Nimrod, who reigned at Babylon, and was succeeded by a dynasty, the whole term of which was 225 years. To these Chaldean kings succeeded an Arabo-Babylonian dynasty which lasted 215 years, when the people would appear to have come under the rule of the Assyrians, the seat of government of this portion of the empire being at Babylon. After the revolt of Babylon, and the conquest of the Assyrian empire by the Medes (Huet, xii. iii., 2, after Ctesias, ii.), the Chaldean-Babylonians acquired a temporary independence. The ecclesiastical and astronomical canons preserved by Syenechis, and the canons of Polemoenus, enumerate from the time of Nabonassar, B.C. 771, "who is the same as Salmanassar, king of the Chaldeans, to Nergalbarannus, who is Belshazzar," nineteen Chaldean or Babylonian kings, whose united reigns, including two periods of interregnum, amount to 192 years. Fifth on these lists is Mardo-cipels, the Menelah Babkhan, who made a treaty with Hesiphiok, king of Judah, 2 Ki. xx. 12, 2 Chro. xxxvii. 5-11, xxix. 1; in the time of Sennacherib. Sennacherib appears to have levied an army against the several people of Mesopotamia, and to have appointed his son Esarhaddon (1838 on the commonest) of Babylon, B.C. 692. (Alex. Polyhistor, id. at Chron. xii. 2.) Surbochenu, the next king, reigned over Babylon, Niniveh, and Israel, for twenty years. Surbochenu was succeeded by Chaldaia, during whose reign of twenty-two years Babylon revolted, and Nabo-pahasur, 16th king of the commonest, became king of the city and of the lower half of the valley of the Tigris and Euphrates. Nabopolasser formed a league with the Cyaxares, king of Media, and conquered Assyria, consolidated the empire under the Chaldean rule, and from this time the Chaldeans and Babylonians appear to be identical, 2 Ki. xxvi., xxvii. 17, xxviii. 13, Je. xxv. xxvi. 20, 22; Eze. ii. 17-24, lvi. 1, li. 1-20, and in Is. 4l. Under Nebuchadnezzar, the son and successor of Nabopolasser, the Chaldee-Babylonian empire attained its greatest power and extent, comprehending all Western Asia as far as the Mediterranean. Nebuchadnezzar was succeeded by his son Evil-Merodach, 2 Ki. xxv. 27, who released Jehohoshah, king of Judah, from his prison, and set "his throne above the three that were with him in Babylon," ver. 29. Evil-Merodach was succeeded by Nergal-sarran (Ninigudrette of Persians), of whom there is a cylinder at Trinity College, Cambridge. After him Labanasarachus reigned a few months, and the last king of the Chaldean dynasty was Nabonidus (Nabonidus of Persians, and the Babylonian of Herodotus, 1. 3. 28; see also Berossus in Joseph., ii. 27, of whom there are four cylinders in the British Museum. No cylinders have been found of a later date than Nabonidus, who is supposed to be the Belshazzar of the Bible, Rev. x. The Medo-Persian army conquered Babylon about B.C. 538; Belshazzar was slain, and "Parsus the Median (the same with Cyrus) II., according to Mr. S. Sharpe) took the kingdom, being about three score and two years old," Dan. iv. 30, 32, &c. 1 refer also to Dan. vii. 20, 21.

The form of the Chaldean government was entirely despotic; the monarch was styled "king of kings," Da. ii. 37, and his will was as supreme as his decrees were cruel and merciful, Da. iv. 5, 10, 9, 11, viii. 13, 20, 22. The kingdom was divided into provinces, governed by satraps or viceroys, Da. iv. 1, 13, 30, (see GOVERNORS OF PROVINCES.) The king was inaccessible to his subjects, and lived in great state, retired within his palace like the Persians, Da. ii. 20, 21, iii. i., iv. 2, Da. ii. vi. King's House, Nineveh and its Palaces, 3d edition, p. 257, 258. The king's councillors, Da. iv. 24-25, and officers of the household (which see), were various, and are specially described in Daniel, ch. i. 7, ii. 13, 14, iii. 10, iv. 234; iv. 2. The Chaldeans of Babylon were Semites, and worshipped the heavenly bodies, the planets Jupiter, Mercury, Venus, Saturn, and Mars being honoured, as Ele, Nebel, Moun, &c. (Genesis on Bel in; also Belus in art Babylon). Rawlinson reads a passage in one inscription found at Nineveh, to the effect that Pulhuk, the Ful of Scripture, Pharaoh of the LXX., and Bolochoi of the Greeks, received the homage of the Chaldeans, and sacrificed in the
The Chaldeans boasted of having astronomical observations for a period of 470,000 years (Herodotus, quoted in Pleyd. and art. Bablist; but there are no authenticated reports prior to the era of Nabonassar, and to the eclipses observed at Babylon during the reigns of the Median emperors Cyrus, Darius, and Xerxes, of Nabonassar, Cambyses, and Darius. The language spoken in Babylon in the time of Nebuchadnezzar, and with which the Jews would be familiar, was probably Chaldean, identical with that of part of the book of Daniel, and distinct from the "tongue of the Chaldeans," (Dan. 2:4), specially taught to the Hebrew children. Both Hecataeus, Chiron, and Herodotus, make mention of the Chaldean as a nation whose language the Jews knew not, a circumstance that would favour the assumption that the Chaldeans were Kurds, whose language would probably be a very distinct dialect from the Chaldean of the book of Daniel, or the Syrian Aramaic.

Layard, speaking of the modern Chaldeans, says that the language is a Semitic dialect allied to the Hebrew, Arabic, and Syriac, and still called Chaldean or Chaldee. In its written form it bears a close resemblance to the Chaldean of the book of Daniel. It is an interesting fact that in Assyria is almost identical with the language of the Semites, or Christians of St. John, as they are vulgarly called, a remarkable tribe who reside in the province of Kudish, or Susiana, and in the districts near the mouth of the Euphrates, and who are probably the descendants of the ancient inhabitants of Babylon and Chaldea. (Popular Account of Discoveries at Nineveh, p. 168.)

Among the four themes mentioned in Daniel, et al., the kingdom of the Chaldeans is symbolised by a lion having eagle's wings.

In Dn. ii. 4, four kinds of magicians are named: the magicians, and the astrologers, and the soothsayers, and the Chaldeans; these last being a sort of philosophers, who were exempt from all public offices and employments, their studies being physical, astrological, the foreshadowing of future events, the interpretation of dreams by augury, the worship of the gods, etc. Among the wise men of Babylon they seem to take the lead, and be the spokesmen, in the case above. The Greeks and Romans applied the term Chaldean to the whole order of learned-men of Babylon, as far as 104 B.C. are reported by Strabo (i. 7). At the time of the Arab invasion, the learning of the East was still chieflv to be found with the Chaldeans. We are indebted to them for the preservation of numerous precious fragments of Greek learning, as the Greeks were many centuries before to their ancestors, the Chaldeans of Babylon, for the records of astronomy and the elements of eastern science. The caliph Al Mansur sent learned Nestorians into Syria, Armenia, and Egypt, to collect manuscripts, and confided for translation to his Chaldean subjects, amongst other treatises, those of Aristotle and Galen (Bayer's Pop. Ars. Naseby, p. 164, 165; Humboldt's Cosmos, i. 25.). In later times, professed diviners, astrologers, and expositors of dreams, were known by the name of Chaldeans in the western world (Joseph. Wars, i. 7, 23), in the same way as the modern professional divines of Egypt are called Mohammedan, thereby intimating that they originally came from Tunis, Tripoli, or Morocco, countries to the west of Egypt.

Upon the walls of the Assyrian palaces are representations of various magi, all distinguished by a peculiarity of dress. It may be difficult to determine the class to which they respectively belong, but there is one (Guericke, p. 588) who may be particularized as a diviner, and probably of the Chaldean race; for his person is much thinner, and his features are more delicate than are those of the other attendants of the court, indicating a different order of occupations, and an exemption from the rude and servile employments of the palace.

CHALDEAN LANGUAGE. The Chaldean being a form of the Assyrian language, one of the three principal varieties of the ancient Semitic or Aramaic languages, and, in the second place, the special characteristics of the Chaldean are not a dialect of the Aramaic.

I. OF THE ARAMAIC LANGUAGE. — The region called in the Hebrew Scriptures Canaan, may be described generally as occupying the northern and north-eastern divisions of that corner of Asia which was the home of the Semitic language. It was bounded on the north by the Taurus range and the river Tigris, which latter also formed its eastern boundary; on the west, by the Mediterranean and Mount Lebanon; and on the south, by Palestine and the Arabian desert. Its principal divisions are frequently mentioned in Scripture, viz.: Aram-naharaim, or Padam-aram (Mesopotamia); and west of the Euphrates, Battenus, Hamath, Zobah, &c. The inhabitants were chiefly of Semitic descent, and spoke a Semitic language, which in Scripture is called Aramite, or the "speech of Aram, the" (Gen. xiv. 18; xx. 26; LXX. την ελλειποντο κατοικεῖν τα πρώτα.) From the passages just quoted, it appears that this Aramaic language was very extensively known, not only within the limits above mentioned, but beyond them. The princes of Assyria and Judea were familiar with it; it was spoken in the palace of Nebuchadnezzar; and even formed the medium of correspondence between the Persian court and its subjects in Judea and Samaria. It may also lay claim to a high antiquity, having probably been the language of Abraham previous to his migration into Palestine, he being a, and certainly of his grand-nephew Jacob, as well. But unfortunately the older monuments of the language have perished; the Chaldean portions of Daniel and Ezra being the earliest specimens we possess of a language which had probably existed and flourished at least two thousand years before.

The question as to the relative antiquity of the Hebrew and Aramaic has been frequently discussed by the learned; and the conclusion in which most competent inquirers seem now to acquiesce is, that the two
languages do not stand to one another in the relation of mother and daughter, but are sister-languages, the offspring of a common parent. The Aramaic certainly occupied the region to which all tradition points as the primitive abode of mankind, and from which, according to Scripture, the nations were spread abroad over the earth. It is, moreover, in several respects, less developed and cultivated than either the Hebrew or the Arabic. But poverty of forms is by no means a proof of superior antiquity; and our ignorance of the exact nature and results of the transition at Abel hinders us from attaching so much importance to the circumstance of geographical locality as it might otherwise deserve.

Of the Aramaic language there are two forms or dialects, viz. the Chaldee and the Syriac—the former, as the name indicates, prevailing in the eastern, the latter in the western parts of Aramae. In both of these dialects numerous writings are still extant, from the examination of which, notwithstanding their comparative recency, we may obtain a pretty accurate idea of what the old language really was, and of the points in which it differed from the Hebrew. The results are as follows:—

1. With respect to sounds, letters of the T class usually omitted; the Hebrew sibillant; as ḫeb, he returned, the Hebrew of which is ḫah, the Hebrew of which is ḫah. The strong Hebrew letter w is in many words weakened into ū, which latter, moreover, seems to have lost in Aramaic the rough guttural sound which it sometimes had in Hebrew, and still frequently retains in Arabic: as, wū ʿāḇād, ḫū ʿāḇād. And, lastly, the mānak are much more sparingly employed in Aramaic than in either of the sister-languages; and this peculiarity is of the greater consequence, as the vowel sounds have very important functions assigned to them in the structure and inflexion of all the languages of the Semitic class.

2. With regard to words and forms, the Aramaic language is defective in the following particulars:—

(1.) It has no definite article, or rather, to express the article, it employs not a prefix, like the Hebrew and Arabic, but an affix or; which affinity, however, having in course of time lost much of its original definite force, came to be regarded and employed as a constituent part of words, of which it had at first been but an occasional appendage; and hence the language, as we find it in the extant writings, can scarcely be said to possess a definite article at all.

(2.) The dual number is almost entirely wanting, not only in verbs and adjectives, as in Hebrew, but also in nouns, even such nouns as hand, eye, etc., which denote objects double by nature.

(3.) In the verb, the purely passive conjugation, distinguished in Hebrew and Arabic by the U sound, are altogether wanting, if we except a few traces met with in biblical Chaldee, which have usually been regarded rather as hebraizing than as genuine Aramaean forms. The Imperfect conjugation is also wanting.

(4.) An important defect is the absence of the distinction between the strong and weak forms, employed in Hebrew to represent respectively the concrete and the abstract, and to describe the verbal action as perfect or imperfect, realized or not yet realized.

(5.) Of the tense, commonly called future, there is only one form; the other forms which appear in Hebrew, and still more prominently in Arabic, being almost unknown.

To compensate in some measure for these defects, we find in Aramaic, (1.) A more regular, though less extensive, conjugation system, consisting of three active and three reflexive or passive conjugations, the latter all formed on the same model by the prefix pā. The perfect conjugation, also, of which only some traces are found in Hebrew, is in more common use in Aramaic. (2.) Separate forms or combinations to express present, imperfect, and perfect tense, which in Hebrew are either altogether wanting, or are not much less frequently. The expression for perfect tense, however, is rather a Syrian than an Aramaic form, not being found in the earlier Chaldee writings (see notes on Aramaic, p. 291). It may also be observed, (3.) that adjectives are more numerous than in Hebrew, and separate forms for the ordinal numbers are not limited to the units.

3. With regard to syntax, the three principal peculiarities are:—(1.) The expression of the passive relation by means of the prefix, the former of the two related nouns being put in the enclitic state, or having a suffix attached to it. This is a much less imaginative, and more cumbersome method than the Hebrew. (2.) The absence of the two nominative or genitive, which meets us so frequently in the Hebrew writings, and gives them so peculiar a character. (3.) The frequent use of the participle, where in Hebrew a finite tense would appear. The effect of these peculiarities is to take away very much from the life and poetical character of the language, and to render it stiff, prosaic, and commonplace, though, it may be, more exact and full in the expression of thought.

II. The Chaldee Dialect.—The points of difference between the Syriac and Chaldee are not sufficiently numerous and marked to constitute them separate languages. They are merely dialectic. The principal of them are as follows:—

(1.) The Chaldee a sound becomes in Syriac ʾ. The Hebrew occupies a middle position, agreeing sometimes with the Syriac, sometimes with the Chaldee. It is somewhat curious that, in this point, the language which is called the modern Syriac agrees with the ancient Chaldee (Stedman’s Grammar of Modern Syriac). Perhaps this is explained by the geographical position of the Christian tribes by whom this language is spoken.

(2.) The Chaldee, according to the traditional pronunciation, is without diptongues, differing in this from the Syriac. (3.) The doubling of a letter, admissible in Chaldee, seems to have been avoided in Syriac, in the punctuation of which there is, consequently, no sign equivalent to doubled ḫāt of the Hebrew, or ʾaṭṭīl of the Arabian grammarians. (4.) In Syriac, the 3d masc. sing. and 3d masc. and fem. pl. of the future tense are formed by prefixing ʾa, instead of y of the Chaldee and of the other Semitic languages. The reason perhaps is, that in Syriac initial ʾaṭā was too feeble to maintain its consonantal power in such a position. The Talmudists frequently make a similar change of a feeble letter at the beginning of a word into ʾ. Compare also the forms ʾăiḥ ʾăiḥah of the biblical Chaldee. (5.) The Chaldee infinitive wants the Syriac prefix ʾā, except in the ʾābāt conjugation. (6.) The form of the demonstrative pronoun is likewise different.

Historical Notice of the Chaldee Language.—As has already been mentioned, the most ancient specimens of
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Chaldee which have come down to us are contained in the sacred Scriptures. It is not improbable that the exploration of the monumental remains of the great eastern empires, which has of late years been carried on with so much zeal and success, may bring to light some Chaldee monuments and inscriptions of a more ancient date, and enable us to trace the progress of the language through some of its earlier stages. Already various inscriptions in Scythian characters have been detected on the weights, cylinders, &c., found in the ruins of the Chaldean cities (Layard's Nineveh and Babylon, p. 94, 95). Zeitschrift der Deutschen Morgenl. Gesell. vol. xix. p. 256, note. A discovery, specially interesting, has been made by Mr. Layard of several cups or bowls of earthenware, containing inscriptions which have been very successfully deciphered by Mr. Ellis of the British Museum. They are found to contain amulets or charms against evil spirits (Nineveh and Babylon, p. 97, note. Zeitschrift der D. M. G. vol. ix. p. 256). The date of these inscriptions is not accurately ascertained, but it can scarcely be carried higher than twelve or fourteen centuries. It has been remarked that they contain the final letters ья, which were of later introduction; and a writer in the Journal of the German Oriental Society thinks he has detected evidence that they must be later than the era of Mohammed. Besides these recent discoveries, the student of Chaldee may examine with advantage the Palmyrene inscriptions, long since made known to the world (Chald. Text. for 1839, and the Egyptian Aramaean monuments and papyri, described by Gesenius in his great work on Phenician Antiquities Mem. Phil. p. 229). See also for another Egyptian-Aramaic Inscription, &c. der D. M. G. vol. vi. p. 94.

Still it is not probable that any of these monuments belongs to a period so remote as the age of Daniel or Ezra; and most of them are of much more recent date. And besides, it must be allowed that monumental inscriptions, from their very nature, can convey to us but a very imperfect idea of the character of a language, especially when these inscriptions are without any marks to indicate the vowel sounds. The principal source of our knowledge of the Chaldee, as of other languages, must be found in the literature which has come down to us in that language.

This literature has usually been arranged in two divisions, viz.: the Biblical Chaldee, or those portions of the Old Testament scriptures which are written in Chaldee, Da ii. 4-8; Ezra iv. -vi.; Ps. and vii. 12-26, and so. xiv.; and the Chaldee of the Targums and other later Jewish writings. The former is distinguished by a closer approach to the Hebrew idiom, and is therefore considered less pure than the Chaldee of the Targum of Onkelos, the oldest and most valuable of the Targums. The following peculiarities of the biblical Chaldee may be marked: (1.) The more frequent use of the passive participle with the affixes of the preterite tense. Most of these peculiarities have been set down as Hebrewisms; but the correctness of this view is not established. Some of them probably belong to an older form of the language than that which appears in the Targums. It is certain that the Egyptian Aramaean monuments, even the stone of Carpocrates, which, according to Gesenius, is not of Jewish origin, exhibit forms not less decidedly Hebrew than those above mentioned: e.g. ropa. 7. for ropa, 7. (Heb. 7.) and ropa. 7. for ropa. 7. (Gesenius, Mem. Phil. p. 229). And in the Babylonian cuneiform, according to Dr. Hincks, the future is constantly used to denote past action.

With regard to the second division of the Chaldee literature, consisting of the Targums and other later Jewish works, it is characterized by great diversity of idiom and style, arising in part from the influence of time and social changes, and in some measure also from the fact that the same degree of attention was not paid to the accurate transcription of these works as to that of the sacred writings. Already, even in the Targum of Onkelos, we find the qoppas letters more largely introduced as vowel marks than in the biblical Chaldee, e.g. the suffix י is the latter becomes י in the former, and the termination י takes the form י. Contracted forms also become more numerous, as י and י, and the change of י into the prefix י. In the Targum of Jonathan on the Prophets, these divergencies from the biblical Chaldee became more decided. Occasionally, indeed, even in Onkelos, forms appear which we should expect to find only in the latest Chaldee writings; but in characterizing a document, we must not attach too great importance to forms which are of rare occurrence, as it is not uncommon for an ancient document to be somewhat modernized in process of transcription. In the later Targums we meet with many new and strange words and forms, not a few of them traceable to foreign influence. But into the minute detail of these peculiarities our space does not permit us to enter.

The student of Chaldee will find the necessary aids in Winckel's Chaldee Grammar, Baxter's Chaldee and Babylonian Lexicon; Schubert's Aramæisch-deutsches Handwörterbuch; &c. (in w.)

CHAMBERING is used only once in our Scriptures, and in a bad sense of lewd and licentious behaviour, Rv. viii. 13. The word in the original, סֵכְנָא, is by no means confined to that sense, not even in New Testament scripture, but such is undoubtedly the meaning it bears in the passage just referred to.

CHAMBERS OF IMAGERY is a peculiar expression of the prophet Ezekiel, and by him used only on one occasion, ch. viii. 12, when he is portraying in vivid and striking colours the idolatrous corruptions which had obtained a footing in the kingdom of Judah during the latter stages of its history. It has respect, indeed, only to one form of these corruptions—the imitation of the manners of Egypt, by painting on the wall of a chamber representations of the irrational creatures, and various idols, which were the immediate objects of veneration and worship. When carried by the Spirit of God from the banks of the Chalde to the temple courts of Jerusalem, the prophet bears, among
other things, the voice of the Lord saying to him, "Son of man, dig now in the wall; and I dig in the wall, and behold a door. And he said to me, Come and see the evil abominations which they are practising here. And I came and looked, and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, portrayed everywhere on the wall round about. And there stood before them seventy men, elders of the house of Israel; and Duke Philom stood in the midst of them, each man with his servant in his hand, and the prayer for worship of the cloud of incense ascending. And he said to me, Hast thou seen, son of man, what the elders of the house of Israel are doing in the dark, every man in the chambers of his imagery; for they say, Jehovah does not see us, Jehovah has forsaken the earth" (Eze. vii: 17; Fairbairn's Translation). The practice of painting on chamber-walls objects of worship, and even giving elaborate and detailed representations of the religious services performed before them, was apparently of Egyptian origin; it was at least carried to its clearest perfection there; and there alone did the downward tendency of idolatry go so far as to concrete to religious honours "creeping things and abominable beasts." Of this ample proof has been given by late writers on Egyptian antiquities, as may be seen, for example, in Wilkinson's Manners and Customs of the Ancient Egyptians, ch. xiv. Such a description, therefore, as that of the prophet Ezekiel very fitly served the purpose of representing the degenerate inhabitants of Judah and Jerusalem as giving way to an egypitzing spirit in religion; instead of adhering to the prescribed worship of Jehovah, they went a whoring after the idolatrous practices of the heathen—each one taking up with what in these most peculiarly struck his fancy, or seemed best adapted to allay his superstitious fears, and giving to that a place in his chambers of imagery. The prophet lays stress on the diversity—every man having, as it were, his own chamber, replenished with his own diverse objects of idolatries regarded for such ever is the divergent, self-willed tendency of idolatry; and also points to the conscious shame connected with it: what they did in this lower phase of idol-worship they did "in the dark," and as in chambers which were closed up and required to be dug into that they might be surveyed. We have no reason to think, as has sometimes been imagined, that this hole-and-corner secrecy was itself an imitation of heathen usage, as it such also were the usual practice in Egypt. No doubt, inner chambers, difficult of access, in tombs and other monuments of Egypt, have been found exhibiting such pictorial representations as those described by Ezekiel; but these were not the places where worship was performed; they but preserved the engravings on which were portrayed the objects of worship, or the worship itself, for a memorial to future generations. The spiritually-degraded Egyptians, like the heathen generally, knowing nothing better, were not ashamed of their idolatry; they rather glory in their shame, and connected their least-worship with public processions and beastious demonstrations. But the Israelites could not sink quite so low; and while their superstitions fears and depraved hearts led them to lust, in this respect, after the abominations of Egypt, their better knowledge made them conscious of a certain degree of shame in what they did, and caused them to practise their foul rites in the darkness of secrecy.

CHAMELEON (καμέλιον.) It is difficult to determine, with any approach to certainty, obscure animals which are but once or twice alluded to in Scripture; and especially when their names are simply mentioned, with no glance at their attributes or their habits. The Hebrew word rendered chameleous occurs as the name of an animal but once, Le. xi. 30; and the only clue that we have to its meaning, besides its sound, is its association with certain other unclean and forbidden creatures, which are termed "creeping things," and which may reasonably be presumed to be the smaller quadruped Reptilia. Our English version follows the LXX. in rendering 52 chameleon, χαμέλιον. The chameleon is an oriental animal, and was doubtless familiar enough to the Alexandrian Jews; but these were probably no naturalists, and are therefore no more sure authority on a question like this, than a dozen Oxford divines would be in deciding what bird is the woodwaxe of our early ballads.

The word bruach occurs frequently in the Scriptures, but with the single exception of Le. xi. 39, it invariably means strength. We do not think that the term as signifying a reptile has the slightest affinity with the word so spelled. In its normal signification, any
more than our English word *chameleon* has with the moral adjective *knublech*. Each is an example of an imitation word; the reptile is doubtless named from its crest.

Now we have never heard or read any allusion to the voice of the chameleon. There is, however, a tribe of small lizards common in the warmer regions of the earth, several species of which are abundant in Western Asia and Egypt, whose remarkably harsh croaking, perniciously uttered in dwellings and out-houses during the silence of night, has forced them on general attention, and secured for them names imitative of their voices in various languages, as bokor, gqi, geka, croaking lizard, &c. We refer to the family Gekotidae, and some other of the commoner species of this family, perhaps the *Phytodactylus hornii*, or the *Platydactylus cypriacus* of modern zoologists.

The geckos are small lizards, usually somewhat clumsy in form, stealthy and cute like in their actions, scurrying themselves in holes and crevices by day, and at night coming forth to prey upon nocturnal insects. The form of the eye indicates their season of activity; for the pupil, which is capable of great expansion and contraction, does not on a vertical line. The animals crawl with ease and confidence on perpendicular walls, and even on the undersides of ceilings, beams, and the like, provided these have a somewhat roughened surface. This curious power, the rapidity with which they disappear in some crevices, the armoured, and their contortions and weird hues, their association with night, their loud and harsh croak, their slow and stealthy pace, and especially a certain sinister expression of countenance, produced by the large globular eye, unprotected by an eyelid and divided by its linear pupil, have combined to give these reptiles in all countries a popular reputation for malignity and venom, and they are generally much dreaded. This reputation, however, appears to be wholly groundless; and the story told by Hassquinck, of a man who would lay hold of the reptile, and whose hand instantly became covered with red pustules, inflamed and itching, must be received with suspicion. Still more incredible is another account by the same naturalist, to the effect that he saw at Cairo two women and a girl, at the point of death, from having eaten some cheese over which a gecko had crawled!

The most interesting point in the economy of these curious lizards is the structure of their feet, by which they are enabled to defy the laws of gravity. The feet are nearly equal, short, stout, and terminated by five toes, differing little in length, which radiate as if from a centre, so as to form two thirds of a circle. The under surface of the toes is, in most of the genera, much widened, and furnished with small plates or lamina, overlapping each other in a regular manner, which varies in different genera and species. The toes are frequently united by a membrane at their base. The claws are pointed, hooked, and kept constantly sharp, by an apparatus by which they are capable of retraction, like those of the cat.

It is by means of the singular articulated structure of the under surface of the toes, that these reptiles, or at least many of them, are enabled to cling to vertical or even inverted surfaces, as house-sides do. The mode in which this is effected we do not thoroughly understand; but we may conjecture that it is by the raising of these articulated plates by muscular action, so as to form a vacuum beneath the sole, when the pressure of the external air causes the toe to adhere firmly to the surface. The similarity of the structure to that of the cephalopod squid in the camera suggests this explanation. A familiar illustration of the principle is seen in the leather rakers which children make, which adhere so firmly that large stones are lifted by them.

CHAMELEON *Chamaeleo* (Linn.) It may with safety be assumed that the antelope which we understand by the term *chamaeleon* is an animal which is never seen except among the hottest and most inaccessible peaks of such mountain chains as the Alps and Pyrenees, the Taurus and the Caucasus, would not have been mentioned among the creatures whose flesh was permitted to Israel; but what the word was is uncertain.

The word occurs but once, to *vani*, where it is associated with other wild ruminants, in an order which, so far as we can identify them, appears to begin with the smaller kinds, and to go on to the larger. If anything can be adduced from this, the point ought to be the largest of all, since it is the last enumerated. The LXX., followed by the Vulgate, render the term by *chamaeleon*, or *chamaeleon*, and as this is an animal which it was impossible to confound with any other, and which once known by name could never have been forgotten, much weight must attach to their identification; especially as the Arabic version gives the same rendering, *silb*,

At this day the giraffe *Giraffa camelopardalis gigante*, now so familiar to us from the numerous specimens which ornament our museums, and which bred freely in captivity, is found commonly in Nubia, and many other parts of East and South Africa. It frequents vast plains, feeding mainly on the foliage of the arborescent Minooes, in company with the ostrich, many antelopes, and wild Equidae. Now, many of the geographical and botanical characteristics of such regions exist in Arabia and Southern Syria; and it is by no means improbable that, at the time of the Exodus, the giraffe—whose name is Arabic—was found scattered over the peninsula. If so, it would be likely to fall in the way of the Israelites during their forty years' wanderings, and, when seen, would be an object of desire for the wholeness and quantity of its flesh. It was certainly familiar to the early Egyptians, who have represented it on their monuments, though it does not occur in their hunting scenes. And in later times the Romans were able to procure considerable numbers of this magnificent creature from Alexandria for their
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shorts and pouches. The third Gorgian, for example, exhibited ten giraffes at once.

Cognate words to *chaos* are used to signify a branch or twig, and music or singing. The latter sense seems to be peculiarly applicable to the giraffe; for under no circumstances is it known ever to utter a sound. But its habit of feeding, by gathering with its tongue and cropping the twigs of trees, may bear a relation to the former sense. On the whole, we think it likely that this beautiful and stately mammal is the "chaos" of the English version.

The giraffe is the largest of ruminants, attaining a height of 18 feet, a considerable part of which is, however, due to the long and swan-like neck, the grace and elegance of which add much to the charm of this beautiful animal. The legs, too, are long; but still the body is far more bulky than that of the largest ox. The withers are considerably higher than the rumen, and the height of the hind legs have a slight advantage in this respect—but in the elongation of the shoulder-blades, and the height of the spinous processes of the first dorsal vertebrae. The countenance is antelope-like, with a most gentle expression, and the eye has all the dark lustrous fulness of that of the gazelle. The physiology is, in fact, a correct index of the character; for it is a most gentle and harmless creature, notwithstanding its vast size and immense muscular power. Its senses of auditory are, first, its swiftness of foot; and here its length of limb stands it in good stead, for it strides over the ground with a loose shuffling gait, which a good horse has difficulty in imitating. Secondly, it can and does throw round its hind leg with great force, if its pursuer approaches too close. La Vaillant says from his personal knowledge that, by its kicking, it often tires out, discourages, and even beats off the lion. And Dr. Livingstone considers that there would be little to choose between a blow from this sledge-hammer of a hoof, and one from the arm of a windmill. The males in the Zoological Gardens at London are said to fight occasionally in a singular but very effective manner, by swinging the head round, with the long neck as a radius, and striking the head of the adversary with immense force.

The skin of the giraffe is of a light bay hue, studded with great irregular spots, which are chestnut in the female, and nearly black in the male; these angular spots are so arranged as to leave narrow winding intersections of the ground colour. Its head is adorned with two short permanent horns, tipped with hair, and there is a rudimentary third horn, placed medially upon the forehead.

CHANGERS OF MONEY were a class of traders who sprung up in the later times of the Jewish commonwealth, chiefly for the accommodation of the dispersed Jews who came to the annual feasts at Jerusalem. These occasional visitors required to have the coin of the different countries from which they came exchanged for that which was current in the land of their fathers; and as they all required the drachma, or half-shekel, which was imposed at the erection of the tabernacle upon every full-grown male, Ex. xxi. 31, and continued to be recognized as binding in future generations when they presented themselves at the temple courts, so, for their greater convenience, the money-changers planted their tables in that part of the temple buildings which was called the court of the Gentiles. It was there our Lord found them, and manifested his righteous indignation at the profanation which they had brought into the house of God, by driving them out of his sacred precincts.

EX. xi. 13, 14. Even lawful merchandise ceased to be lawful when carried on there; and it is not doubtfully intimated by our Lord, on the second occasion that he referred to this severity, that the mode of conducting the merchandise itself was unjust; for he charges them with having made God's house "a den of thieves."

CHAOSES. This, although not a scriptural term, is yet frequently used to designate the state of the earth at the period of its history set forth in Ge. i. 2. Derived from the Greek and Roman cosmogonies, it had been early introduced by Christian commentators into this biblical connection. According to Herodotus (Ch. xiv. 24) chaos was the vacant and infinite space which existed previous to the creation of the world, and out of which the gods, men, and all things sprang into being. Ovid's account of chaos is considerably different. He describes it as a confused mass, which contained the elements of all things which were formed out of it (Metam. i. 5. xi. 16). Notions somewhat similar, though differently expressed, prevailed throughout almost all the ancient world, showing that they must have been derived from some common source, being, in all probability, primordial traditions of the creation, which in their uncorrupted purity have been preserved only in the sacred Scriptures. Some cosmogonies, indeed, as the Phoenician, retain the biblical terms descriptive of chaos, but changed into personal existences; for instance, the Hebrew term הַם (hem, captives), being transformed into BACT, the name of the producing principle. But while a few cosmogonies admit that it was through the agency of a god that chaos was reduced into order, which resulted in the present mundane system, the great majority are entirely atheistic, ascribing the action either to the properties and dispositions of matter, or to a blind necessity; while they all differ from the scriptural account of creation by making chaos a primarily independent existence, contrary to the biblical doctrine which makes it the creation of God, or at least limits its duration by a prior act of creation.
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As this, however, is subject greatly misapprehended,
owing to the misapplication of the term chaos to the
Mosaic account of the creation, with which it has little
in common, and to the supposed collision between the
language of Scripture and modern geological discoveries,
it will be necessary to consider the import of Gen. i.
and its connection both with the initial announcement respecting
the creation and with the narrative which follows.

First, this account of the earth's condition follows an
announcement—the first in the sacred record. "In the
beginning God created the heavens and the earth." It
will be shown in the article Creation, that this announce-
ment, while giving no intimation as to the question
of time, or in any way limiting the antiquity of the
universe or the earth, distinctly teaches that the
original act of creation had respect to the origination
of matter, and the disposition of the matter so created
into distinct masses throughout space to form the
nucleus of worlds and systems; but it will be necessary
to consider here the relation of this original creat
nating act to the chaotic state of the earth. The first verse
is frequently regarded as a general title and summary of
the whole of the chapter, on the ground chiefly that the creation
of the heavens and of the earth is subsequently mentioned,
verse 2. But as the "heavens" and the "earth" in the
latter case are evidently used in a different sense from
what they are in the first verse, and as this supposition,
based destroying the continuity of the discourse, gives
a commencement of the narrative grammatically un-
precedented in the Bible, and further presents the earth
in such a state as would readily induce belief in an
external chaos, a doctrine altogether foreign to Scripture,
there is no alternative but to regard the passage
as announcing the first creating act of the series. The
state of the earth at this stage is described as "without
form and void," but a closer reading would be
"emptiness and vacancy," a combination of synonymous
terms according to a Hebrew idiom to express complete
destruction; while the scene is further deepened by the
intimation that "darkness was upon the face of the
deep," the universal ocean with which, as stated in Ps.
civ., 4, the earth was at that time enveloped.

But a question arises whether this description applies to
the earth's original state, and before the process of
creation issued in order and life, or to an after period
in its history, when, through some convulsion, darkness
and death succeeded a former creation. The latter
supposition is adopted by many, who maintain that the
terms descriptive of the desolation are elsewhere used of
devastations of previously fertile and populous regions,
e.g., xxxiv 11; Acts iv. 22. This may, indeed, be conceded
without any disadvantage to our argument, for there
is no similar passage with which the present can be
compared. Another argument in support of this view is
that such a rude chaotic state ill accords with a pro-
duction of God, and his expressed end in creation, is
to xvi 15; but this is confounding the end with the begin-
ning, and demanding that the work only commenced
should resemble the completed structure. It is unneces-
sary to reply to such arguments, for the original
language of Scripture says that the earth was, would
require to have been differently expressed in Hebrew
(Kurz, Bible and Astronomie, Berlin, 1857, p. 69). But
not only is this view philologically inadmissible—the very science
in favour of which it is maintained sternly refuses the
benefit professed: geology will not admit, any more than
the narrative in Genesis, of any break in the great crea-
tive process, or any conviction which cuts off the present
orders of life on the earth from those which preceded.

"From the origin of organic life," remarks Professor
Phillips, "there is no break in the vast chain of organic
development till we reach the existing order of things:
no one geological period, long or short, no one series of
stratified rocks, is ever devoid of traces of life. The
world, once inhabited, has apparently never, for any
ascertainable period, been totally despoiled of its living
wonders." The same is the testimony of all geologists.

It is necessary to advert to this, from the circumstance
that when the discoveries of geology relative to the age
of the earth began to trouble the interpreter of Scrip-
ture, an escape from the difficulty was sought in the
assumption that Genesis describes only a renovation
of the earth's surface after some desolating convulsion, at
first thought to be universal, but as the progress of the
science rendered this untenable, the change was next
taken to be of limited extent, and confined to some
portion of Western Asia (the south-west of Mesopotamia) in
ancient Persian. That it makes no difference to the creations
the evidences of which are preserved in the rocks, but
only to the vegetable and animal productions at present
in existence, and introduced in the course of six natural
days. But this assumption, even in its latest and most
limited form, of a chaos immediately preceding the
creation of man, is distinctly repudiated by geology,
while it is equally at variance, as already remarked,
both with the letter and the spirit of the Mosaic narra-
tive: so that a reconciliation between Genesis and geology
must be sought on other principles than the supposition
that Gen. i. 2 describes the wreck of an older world;
and not, as it should manifestly be taken, as descriptive
of the primeval state of the earth before any arrange-
ment of its surface began.

Secondly, it is necessary to examine the biblical de-
scription of chaos, and consider its relation to modern
discoveries and theories of creation. From such it
stands altogether apart, neither impeding investigation,
nor countering in any particular any of the theories
in support of which scientific men are divided. Of any
stages through which the earth may have passed, down
to the period when it was surrounded by the dark
chaotic waters, Scripture is silent. For any expression
to the contrary, it may, according to modern hypotheses,
have existed as diffused nebulous matter, afterwards
condensed into a molten mass, gradually cooling down
so as to admit of a watery envelope, or its formation
may have proceeded in accordance with the Neptunian prin-
ciples, or, indeed, in any other way which science may
ultimately determine; for all that Scripture affirms is
that there is no contradiction between its testimony
and that of science, that at the period in question, some
cosmic stage in the earth's history, life, and the first con-
ditions of life, were wanting. Nor can the duration of
this chaotic period be determined from anything in
the narrative, which is equally reserved regarding any
physical processes which may have been going on in the
interval; but that it was a short period, or one of
innocence, there is no reason to conclude from anything
known from nature or revelation of the operations of the
compotent Creator. There was a period however in the
character of the Creator and his initial act, as
announced in the first sentence of the Bible, that the
state of matters next described should not always be:
or according to the declaration of the prophet: "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it not in vain" (Ex. 23, 19), *apaction* - the condition described in Ge. i. 2 was not to be a terminal result. "he formed it to be inhabited," *xvi. 1.* Moreover, it is declared that "the Spirit of God moved upon the face of the waters," another important point in which the cosmogony of the Bible, and in particular its chaos, differs from all the atheistic notions current in ancient or modern times, which attribute the results either to the "fortuitous concourse of atoms," or to "laws of nature," acting, strange to say, independent of or without a law giver. It strikingly accords too with the latest discoveries of science that light should be the first product of the creating Spirit, who breathed over this dark chasms deep light in its universality throughout space, and not as a sub-light to the earth in the absence of the sun.

**CHARGER.** An old term, but now antiquated, for a kind of hollow plate or truncheon, for serving up anything on - such as flour or oil - used also for the presentation of John Baptist's head to Herodias. Nu. vii. 29; Mat. xiv. 8. The word was properly a general term, indicating what bore or was loaded with any weight, and hence had various applications, among others to a horse ridden upon, which is still in use.

**CHARIOTS.** The Hebrew words meribah and rēlah appear to be used indiscriminately to denote state chariots, Ge. xiii. 21; xvi. 22; Ex. xiii. 19; 29. The words meribah, rēlah, and apēlath, are all rendered chariots of any or every nation, Ex. xxiv. 3; Jos. xiii. 3; Jn. i. 19; iv. 7; 2Ki. iv. 21; iv. 27; x. 6; xii. 5-9. Apēlath, in Ps. xvi. 8, is assumed to indicate war-chariots, but it more frequently applies to wagons or carts, Ge. xxvi. 21, 27; Nu. xii. 6-9; 18. vi. 6-11.

The earliest notice of chariots upon record is in Ge. xii. 3, where Joseph is made to ride in the second chariot which Pharaoh had, and although we have no idea of Siena, 

![Egyptian War-chariot - Rosellini.](image)

Egyptian monuments of the period, there is no representation of a chariot of any kind until the reign of Rameses I., about 1300 B.C., and the subsequent reign of his son Rameses II., when they appear in great abundance, and from which time they are of constant recurrence.

In ancient warfare chariots must have been of the greatest importance, and accordingly we read of the chariots of Egypt, and of the 900 chariots of iron of Siena, 

![Carriage of a horse.](image)

as a terrible advantage on the side of the enemy. The Philistines in their war against Saul had 30,000 chariots; 1 Sa. xiii. 3. David took 1000 war-chariots from Hadadezer, king of Assur, but burned 900, reserving only 100 for himself, 2Sa. viii. 7. The mountainous nature of the country of Judah rendered chariots comparatively useless, nevertheless Solomon made himself a chariot of the wood of Lebanon, Song ii. 7; and he also brought chariots from Egypt, 1Ki. vii. 29, but there is no mention of their being employed in battle. The king of Syria, Antiochus, Equator, led 300 chariots armed with scythes against Judaea, 2 Macc. i. 12. Naim alludes constantly to chariots, ch. ii. 1, 2. If we examine the sculptures of Egypt we find that the strength of the armies of the Pharaohs was in their chariots, an Egyptian army being composed exclusively of infantry and horses, or two-horsed chariots, which carry the driver and the warrior. The sculptures sometimes show three persons in each chariot, the skilful warrior, his shield-bearer, and the chariot-dresser, a circumstance that throws a very important light on a passage in Exodus, xiv. 7, that has given rise to much speculation. (See Gessinus or Parkhurst under χαρίαν.)

The word which in our text is translated *captivus* means literally a third man, who was a chosen warrior, an expert bowman in each chariot, and the Egyptian representation proves that some chariots did contain this third man. This fact is further illustrated by a reference to the Assyrian sculptures, where the war-chariots almost invariably contain three men, the warrior, the shield-bearer, and the charioteer. In no instance is an Egyptian ever represented on horseback. Such palpable evidence that the Egyptians did not employ cavalry is difficult to reconcile with the Scripture account of the pursuit of the Israelites, which expressly speaks of the "horses and chariots of Pharaoh, and his horsemen," Ex. xiv. 9. Hengstenberg, after a critical examination of the text, says, in his *Egypt and the Books of Moses* (p. 126), that "Moses does not mention cavalry at all; that, according to him, the Egyptian army is composed only of chariots of war, and that he, therefore, agrees in a wonderful manner with the native Egyptian monuments." It is demonstrated that the word *rēlah*, rendered "horsemen," does not mean "cavalry," but merely riders in the chariots, in other words, chariot-warriors. Ex. xiv. 7, which gives the first account of the Egyptian army, says, "that he took six hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them" (or each) - that taken in connection with this, the "horsemen" in verse 9 and the subsequent verses, means literally "riders," not *apōs* the horses, but of the chariots; and that, though Moses' song of triumph mentions the "horse and his rider," Ex. xiv. 1, yet, that verse 4 clearly indicates that by rider chariot-rider is understood. "Pharaoh's chariots and his horse hath he cast into the sea; his chosen captains also (chariot-warriors) are drowned in the Red Sea." The Egyptian monuments exhibit various descriptions of chariots, all similar in form, having but two wheels (excepting in one obscure instance), and differing only in the richness of detail, all being furnished alike with the bow and arrow-case conveniently attached to the sides. The framework, wheels, pole, and yoke were of wood, and the fittings of the inside, the bindings of the framework, as well as the harness, were
chiefly of raw hide or of tanned leather, by which the parts were bound together. The currier and tanner were each a numerous trade that in Thessaly a district

| ![Image 105] Egyptian War-chariot, Rosellini. |

of the city was assigned expressly to them. (Williamson's Egyptian in the Time of the Pharos, 159, p. 111) The occupants of the chariot always stood.

The king's chariot was in no respect different from those of his subjects, excepting in the superior richness of its fittings, and that he usually stood alone, without charioteer or shield-bearer, the reins of the two horses being fastened about his waist, leaving his hands free to discharge his arrows, or to deal death with his spear or falchion. The being alone in his chariot may be a symbol to him belonging the entire glory of the victory. The chariot of Joseph was doubtless a state chariot such as we are familiar with from the paintings.

| ![Image 106] Assyrian War-chariot, Layard. |

They were often accompanied by numerous attendants and running footmen (Williamson's Egyptian, 159, p. 8). He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen, and some shall run before his chariots. (1 Sam. viii. 11.) "Ahabom prepared him chariots and horses, and fifty men to run before him. (2 Sam. vii. 5.) The sculptures discovered at Khorsabad, Nimroud, and Kouyunjik afford precise information regarding the chariots used by the Assyrians. (Na. ii. 34.)

The illustration (No. 106) selected from the sculptures from Nimroud, shows how closely the Assyrian chariot resembled the Egyptian in all material points. To the sides are attached, crossing each other, two quivers full of arrows. Each quiver contains a small bow, and is likewise furnished with a hatchet. Proceeding from the front of the chariot, over or between the horses, is a richly embroidered appurtenance, which seems to resemble the embroidered hanging, and sometimes padded separation used in India for preventing the horses coming together. This appurtenance is peculiar to the chariots represented at Nimroud. The broad shield of the king is placed at the back of the chariot, serving for further security; in front is the metal bar fixed to the pole, as in the chariots of Egypt, and the pole terminates in the head of a swan; in the Egyptian example the termination is a ball. The spear is inserted behind the chariot in a place appointed for it, decorated with a human head. The harness and trappings of the horses are precisely like the Egyptian. Pendant at the side of the horse is a circular ornamennt, terminating in tassels, analogous to that divided into thongs at the side of the Egyptian horse, which may be intended to accelerate the pace of the animal, as in the case of the spiked balls fastened to the trappings of the war-horses of the Corso in Rome. In both examples several bands pass over the chest, and hpping over the shoulders of the horses, join the ligaments attached to the pole or yoke. A remarkable band and thong, through the upper end of which passes a single rein, is the same in both harnesses. The tails of the Assyrian horses are fancifully compressed in the centre, while the Egyptian horses have a band round the upper part or root. Around the neck of the Assyrian horses is a string of alternately large and small beads, which appear to have cantharid characters cut upon them—possibly a charactet of amulets, according to the custom of the oriental nations of the present day? (See Na. ii. 34.)

The wheels of the war-chariots are usually heavy, with broad felloes, and have sometimes six and sometimes eight spokes. The chariots are drawn by two and frequently by three horses.
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abroad; and on the sculptures found at Khorsabad is a representation of a quadriga carried on the shoulders of some men of giant stature. The war-chariots usually carry three—the charioteer, the warrior, and the shield-bearer. One illustration shows the warrior and his shield-bearer fighting on foot, in front of the chariot, which contains the driver, while a groom holds the horses' heads. The state chariots are highly decorated, and contain two or three men, his ministerial bearers, and the charioteer. (See Illustration, Assyria.) The hunting chariots at Khorsabad and Nineveh are generally lighter than those at Nimroud, but have not the quivers of arrows at the sides, but merely one quiver towards the front. They are usually drawn by two horses; in those the king is sometimes accompanied by two spearmen and the charioteer. Carts and waggons, drawn by oxen, are frequently shown both on the Egyptian and Assyrian monuments. The Persian and Median offerings in the British Museum furnish examples of the Persian chariots, which appear to have been larger in the body than those of either Egypt or Assyria. [2.6.

CHARITY comes to us, through the medium of the French charité, from the Latin caritas, in its secondary sense of love accompanied with eutaxis, being affection, true regard. This appears to have been the common meaning of the word in the earlier stages of the English language, while alms was appropriated to express the outward benefaction in which charity manifested itself toward its objects. By and by, however, the latter expression fell into disuse, and charity came to signify the external gift of kindly affection, even more than the affection itself. Love, in this latter respect, took very much the place of charity. The changes through which the language has thus passed cannot be affirmed to be altogether for the better; and they certainly give rise to a considerable indistinctness, and occasional confusion of terms. Love is made to comprehend both more natural liking, a simple instinct of the natural nature, and the highest principle of the moral nature—the very perfection of all spiritual excellence: two things immensely different. Charity too still retains its double meaning, and vacillates between the kindly affection, which it always should comprise as its chief element, and the extension of material relief to the needy, which may or may not carry along with it any exercise of genuine kindness. In a considerable number of passages charity has been adopted by our translators as the proper synonym for ἀγάπη, love; it had been so by Wycliffe, and his example was followed by subsequent translators. Very commonly the connection renders it manifest that the word has respect to inward affection or principle, not to any outward benefaction; it does so especially in the remarkable passage, τιμασία, where the apostle draws a sharp distinction between the charity spoken of and the largest acts of beneficence—even the giving of all one's goods to the poor. In such cases no reader of any intelligence can imagine that it is the mere act of almsgiving which draws forth the eulogium of the apostle. But it certainly had been better, if, where the word ἀγάπη is used in Scripture, it had been translated uniformly either by charity or by love; and in the present state of the English language, if a fresh translation were made, we could not hesitate to prefer the rendering of love.

CHASMAL, or more properly CHASHMAL, the name of some sort of metal of extraordinary brightness, in respect to this quality referred to by Ezekiel, ch. 1, 4, "like the bright glitter of Chasmal in the midst of the fire," also ch. 27, v. 2. Our translators have rendered it amber; but this undoubtedly is wrong. The Septuagint probably gave the right meaning by Αλγάριον, which, as is now agreed, was not amber, but a compound metal made up of gold and silver, and remarkable for its shining brightness. Gesenius, however, prefers understanding it of polished brass, or brass made smooth, polished. He thinks this strengthened by the expression "smooth brass;" ch. viii. 17, conveyed by different words, but used in a similar connection. The term χασμάλιον, in Ec. 1. 15, is also thought to favour the idea of brass, this being, if not the only metal, yet the chief ingredient in the composition; but the word rather appears to be a synonym for another compound expression of Ezekiel—ךֵּפֶּר, פְּרָת (וֹכֶדֶחָת קֶדֶח), ch. 17, brass in a glow or white heat. Respecting chasmal, the opinion now commonly entertained is that mentioned above, a composite of gold and silver, and, from its remarkable brightness, fitly imitating the clear and dazzling splendour of the divine Majesty. In this symbolical sense it is used by Ezekiel, so far differing from fire, as this is always connected with the severity or punitive righteousness of God.

CHEBAR, more properly KEBAR, Sept. Xηξίππα, a river on which a considerable portion of the Jewish captives was located by Nebuchadnezzar, including that to which the prophet Ezekiel belonged, Zik. xxiv. 15, Ec. 1. 1, 2, 4. There can be no doubt that it is the same river as that called by the Greeks Caleacus; it is a river of Mesopotamia, the only large river that flows into the Euphrates, which it does at Cireseum. It is fed by several smaller streams. The present name is Khobar. In the mode of exhibiting the ancient name there is considerable variation; beside those already given, we meet with Chalb, Aboriginal, and Aburas (Sauth's Dict. of Greek and Rom. Geography).

CHEDORLAIMER, the name of a king, of whom we know nothing more than what is recorded in Ge. xiv., where he is described as king of Elam—a district afterwards associated with Persia and Media—and the leader of four kings, who seemed to have formed a league for the purpose of subjugating and spoiling the tribes in the land of Canaan and its neighbourhood. In this they met with considerable success; but after taking Sodom and carrying off Lot, the kinship of Abram, among the captives, they were pursued by the father of the faithful, and defeated with great loss in the northern parts of Palestine.

CHEESE. It would seem that the Hebrews had no fixed or appropriate name for what we designate cheese. In the English Bible the word cheese is found altogether thrice; but on one of the occasions, the term in the original is the one commonly employed for milk. Thus in I Sa. xvii. 18, Jesse, on sending David to his brothers at the camp, says to him, "Carry these ten cheeses;" literally, "these ten cuttings of milk." Milk, of course, in the fluid state cannot be understood, because in that case one could not speak of cuttings; and we are therefore obliged to think of milk in the compressed form of cheese, and most likely done up, as it still commonly is in the East, in small cakes, strongly salted, soft when new, but presently becoming very dry and hard. So made, it necessarily is of an inferior description, and, by travellers from this country, is usually
CHEMOSH, the national god of the Moabites.

1 Ki. 11:28; 2 Ki. 3:10, 11. Solomon 7:5, who were on that account called "the people of Chemosh," Nu. xxvi. 39; 30-31. At an early period the same deity appears, too, as the national god of the Ammonites, Jos. xvi. 23, though his worship seems afterwards to have given place to that of Moloch, Ex. xxx. 19, 20; Lev. xix. 3; xxxi. 17; xxvi. 19. In the case of the Moabites themselves the worship of Baal-peor preceded or accompanied that of Chemosh, Nu. xxvi. 33; xxx. 17. With regard to the Ammonites there is nothing improbable in the supposition of their national god being designated by the two names Moloch and Chemosh; for the former is only a sort of general designation of the deity as ",,just, as Baal, or Moab," may have been in the other case, if we are to assume with Jerome that the Chemosh of the Moabites was identical with their Baal-peor. Yet it is strange to find the same object of worship among people so closely related as the Moabites and the Ammonites, particularly when mentioned in connection with matters of common concern, Jos. viii. 24, 30-31. From the Moabites the worship of Chemosh passed over to other countries; for traces of it are found at Tyre, Bablon, and among various Arab tribes (Beer-sheba, Aq. Scaliger de Trench, l.c. 652, p. 269). It was even introduced among the Hebrews by Solomon, who "built a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem," 1 Ki. xi. 7.

From various notices in Arab writers, and from an old Jewish tradition (Talmud, Bablon, 1 p. 220), the Arabs would appear to have worshipped Chemosh under the form of a black stone, and star, as frequently repeated in English books, as itto, Cap. Ed., Lit. I. p. 121; Henderson. Jeromina, p. 232, from a ship in Wine, Persia, as quoted by Harkhann icht de Cenomobs, p. 10, says: "Chemosh haupt von niger." But as to the substance of this god, his mode of worship, or his relation to the other and better known gods of heathenism, there is nothing better than conjecture. Le Clerc (Comment. in Nu. xxvi. 24) supposes that Chemesh represented the sun; others, as Heyer (loc. cit.) take him for the planet Saturn; while Hackmann, who has devoted a dissertation to the subject reprinted in Oehlrich's Colerina Opusciones, Brema, 1728, vol. i. p. 17-500, regards him as "the war-god" of the Moabites. Even the etymology of the name is a matter of dispute. The probability however, is that Chemosh, if not identical with, as Jerome holds, yet was closely related to Baal-peor.

CHERETHITES and PELETHITES [i.e. 1.] The body-guard of king David, and of king David alone, not of Saul his predecessor, nor of any of his successors, either on the throne of Judah or of Israel. For it is only in narrating the history of David that the Cherethites and Pelethites are mentioned by the sacred writers; before his reign, and also after his decease, the troops specially attached to the royal person appear to have been by the name "runners" or "the runners." It was his "runners" or "guard whom Saul ordered to slay Ahimelech and the priests of Nob, 1 Sa. xx. 17. Under Rehoboam we find "runners," acting as gatekeepers of the royal palace, as well as attendants on the king when he went abroad, 1 Ki. xiv. 28. And they were afterwards mentioned several times in the subsequent history of Judah and Israel, 2 Ki. vii. 3; xxv. 21. In the latest books of the Old Testament, the name "runner" is used in the more restricted sense of "courier," 2 Ch. xxii. 8, vs. 13, xxiv. 16. But in the history of David we never read of the runners "in the army," but always of the Cherethites and Pelethites, who seem, therefore, under that monarch to have discharged the same duties as were discharged by the "runners" under his predecessor and his successors.

The captivity of this body of troops was, as we might anticipate, a post of distinguished honour, and was bestowed by David on one of his bravest officers, Beniamin, the son of Jehoshua, 2 Sa. xx. 25; 21. 1 Ki. xiv. 17. Under the command of Beniamin we find them in attendance upon David when he fled from his son Absalom, and afterwards forming part of the army which Jehud hurryingly assembled and led against Shiloh the son of Pelet, who after the death of Absalom, headed the rebels in the north. It is evident, however, that this latter was an extraordinary duty imposed upon the Cherethites and Pelethites, 2 Sa. xxv. 6, and that had not Amasa delayed to assemble the men of Judah, they would not have been hurried away from their proper position and function of attendance upon the king's person. The proclamation of Solomon as king, just before his father's death, is the last occasion on which they are mentioned in the history of Israel, 1 Ki. xiv. 24. Their captain, however, Beniamin, took an active and prominent part in the settlement of the kingdom under Solomon, by whom he was advanced to the highest military position as general of the whole army in the room of Joab, 1 Ki. xii. 25.

1 It is possible that the body of troops called Cherethites and Pelethites continued to form the royal body guard also under Solomon; but on this point we have no evidence, only we do not read of runners during his reign.
But what mean the names Cherethites and Pelethites, and why was the body-guard of David so called? This is a difficult question, which has been variously answered. Some explain the names as common nouns, meaning cutters and runners (correction of cursors), from the roots דאש and דאשא, and apply to the analogy of הנעאנה, which we find in 2 Ki. xi. 19. So Gesenius. But this view is very improbable. For (1), if Pelethites has the signification of runners, why introduce a new word and a foreign word instead of the pure Hebrew word הנעאנה, which had previously been in use to designate the royal body-guard? (2) It is very questionable whether this signification can be derived from the Arabic root which is applied to, and which means rather to פא, to escape, like the Hebrew הנעאנה. (3) The form הנעאנה does not easily yield the sense "slayer," the participle being הנעאנה and not הנעאנה, and its signification "cutter," rarely "slayer," except when it is followed by the noun הנעאנה. The combination הנעאנה הנעאנה applied to men, as a gloss, is found only in one section of the Scripture history, 2 Ki. xi. 19, and there is no evidence that the two words of which it is composed have the same close connection with one another as the words הנעאנה and הנעאנה, which are never found separate. Besides, the signification of הנעאנה is doubtful (compare the lexicons of Gesenius and Vincent). We do not hesitate, therefore, to adopt the other view which has been taken of the words הנעאנה and הנעאנה, viz., that they are national or tribal names. With regard to the former, Cherethite, there can be little doubt that this is the correct explanation of it, (1) because we find from other passages of Scripture that Cherethite was a name of the Philistine tribes, or of one division of them, and it was so used in the time of David, 1 Sa. xxiv. 11; compare also 2 Sa. xxv. 18 and Zep. ii. 5. Some connect these Cherethites of Philistia with the island of Crete, and not improbably, though the evidence, it must be allowed, is defective (compare Vincent in Joshua, vol. i. p. 99). Along with the Cherethites and Pelethites are mentioned in 1 Sa. xxv. 11 "the Gittites, six hundred men which followed David from Gath;" and this seems to favour the conclusion that the two former names are of the same description as the latter, viz., local or tribal names.

Assuming this explanation of Cherethite to be correct, a further question remains—Were the Cherethites of king David a body of foreign troops, or were they Israelites who, from a lengthened residence in foreign parts, had attached to them a foreign name? The former is the common opinion, but we are by no means sure that it is the correct one. We cannot think it probable that David alone of all the kings of Israel should have surrounded himself with a foreign body-guard. Besides they were under the command of one of the heroes of Israel. Rather would we believe that they were for the most part Israelites, who being partisans of David, or for some other cause, had been expelled during the reign of Saul to take refuge among the Cherethites of Philistia, and who, having shared David's adversity, were naturally regarded by him, on his accession to the throne, as the men in whose fidelity he could place the most perfect confidence. At the same time it is quite possible that with these were mingled some native Cherethites, whom the presence and name of David had attracted to his standard, and attached to his person and to his religion.

This view, we think, is confirmed by the addition of Pelethite to the tribal name Cherethite. This term has occasioned a great deal of difficulty to critics. The opinion of Dallard that it is just another form of Pelethite (נפשת נפשת), cannot easily be ascent to. More probable is its connection with פשת "escaped." (3.) But the locality of which is no further designated than that it was before, or upon the face of Jordan. Euchthias, Jerome, and many others, have thought that this was the garrison pointed to a brook and valley on the east of Jordan; and there can be no doubt that such frequently is the local import of the phrase. But it is also often used in the more general sense of over against, toward, 1 Sa. i. 29; xviii. 16; xix. 28, 29. Robinson has mentioned Wady Kelt, near Jericho, as probably the brook and valley meant, influenced partly by the name, which differs from the ancient Hebrew in little more than the substitution of a כ for a ב, letters which are frequently interchanged; and partly by the nature of the wady itself, which is a deep and narrow gulf, looking as if it had been cut out of the rocks that overhang it with their tremendous precipices. This appearance might have suggested the name, which indicates something "cut off," "separated." Van de Velde suggests Ain Fased, a little to the north, which certainly, as he describes it, might well, in a season of drought, accord with the nature of the retreat to which we may suppose Elijah to have been sent. "A steep and rocky track," says he, "of more than a thousand feet below the level of the sea. The further we came down the warm and dry wind from the Ghor swept right in the face. All was burned. Thistles, grass, flowers, and shrubs, grew here with rare luxuriance, but now everything was burned white, like hay or straw, and this standing perhaps five or six feet high. My guides, as well as myself, thought we should die while in this gigantic furnace. At last we saw living green. A thicket of wild fig-trees and oak-shrubs mixed, and intermingled with sycamores and thorny plants, seems as it were to hide itself at the base of the glowing rocks, keeping full vigour of life, notwithstanding the extraordinary heat. What may be the cause of this? It is a fountain of living waters which keeps the leaves of those trees green, whilst everything round about is consumed by drought and heat. This is Ain Fased," said my guide. There is a distance of three quarters of an hour between the fountain and the end of the valley in the plain of the Jordan. The rocks on both sides of the valley contain a great many natural caves. Whether this might really be the temporary hiding-place of Elijah or not, it was difficult to conceive anything more suited to the purpose, or that seems more entirely to meet the conditions required for the occasion.

CHERITH, and plural CHERUTHIM, (ככרית ככרעית), the name of certain mystic appearances, or composite figures, which are first mentioned in connection with the ex-
pulsion of our first parents from the tree of life and the garden of Eden. And the Lord God placed at the east of the garden of Eden the cherub, and a flaming sword, which turned every way, to keep the way of the tree of life. The silence that is here observed on the first mention of the cherubim respecting their precise nature, or their actual structure, is striking; and the more so, that they are introduced as certain definite and familiar objects—placed the cherub—"as if they were so well known to those for whom the sacred narrative was more immediately designed, that no particular description was needed. Nor is it much otherwise when, centuries later, at the meeting in the wilderness, the cherubim again appear in connection with the more peculiar dwelling-place of God. For while Moses was instructed to place a cherub at each end of the ark of the covenant, nothing whatever is said of their form and structure, excepting what is implied in their having faces that were made to look toward the mercy-seat, and outstretched wings that spread themselves like a covering over it. Ex. xxv, 18. However, therefore, it may have happened, there can be no doubt of the fact that the ancient Hebrews are supposed to have been so far acquainted with the cherubim forms as to render any description of them on the part of the sacred historian unnecessary; and we are left to gather from the later, and somewhat incidental representations of Scripture, coupled with the brief historical notices of an earlier kind, all that can now be known respecting them.

1. In endeavouring to obtain some definite notions respecting the cherubim, we must, at the outset, abandon all hope of deriving any help from the import or derivation of the word. This has been twisted into various forms, and has been subjected to certain changes or transpositions in the letters, in order to make it throw light upon the nature of the subject, but with no convincing or satisfactory result. Thus, by taking the at the beginning as the particle of similitude, Pirkhe— and the Hutchinsians arrive at the import "like the mighty," or "the great one;" by transposing the two first letters, and changing those as above with ed, Hocht, and latterly Hofmann and others, would take it in the sense of charit, the distinctive namely of the chariot of Deity; by a still different alteration, and a reference to the Sasanit, Daniel finds its root in a verb to lay hold of, to grasp, and understands it of the cherubim as the holders up or bearers of the throne of God, &c. But everything of this sort is conjecture; and conjecture, for the most part, resorting to an second hand, to lend support to the idea that on other grounds has already been formed of the design and use of the cherubim. The Hutchinsians, with their usual arbitrariness, conceived the cherubim to be symbols of the Tenne Jehovah in union with man, hence their ridiculous explanation of the term. In like manner, the other persons referred to, giving undue prominence to certain passages of Scripture, chiefly of a poetical cast, have sought to connect the cherubim in such a way with the manifested presence of Deity, that to make the word expressive of his throne or chariot, was to obtain a subsidiary aid to their theory. But the notions themselves are untenable; and the words so pressed into the service can be of no avail in securing for them an intelligent support.

2. To look, then, at what is said of the form and appearance of the cherubim, it must be admitted that they are not presented to our view as always entirely alike. And possibly it was on that account that Josephus declared not one in his day knew, or could even conjecture, what was the shape of the cherubim which Solomon made for the most holy place of the temple (Ant. viii, 6, 3). But on such a subject we cannot place much dependence on the authority of Josephus; for we can easily conceive how he might think it expedient to feign ignorance on a point of this nature, when writing especially with a view to Gentile readers; and the rather so, as we find him committing two mistakes here, on points concerning which he could easily have obtained correct information. He affirms the cherubim for the temple to have been made of solid gold, and to have been 5 cubits high; while in the merited history they are declared to have been made of wood, overlaid with gold, and to have been 10 cubits in height, (1 K. vii, 8, 2). In such a case one cannot lay much stress on any statement of Josephus, as to the entire ignorance that prevailed regarding their form. There can, however, be no doubt that the representations given of them at one place do not always entirely correspond with those given at another; and we may so far accord with the opinion indicated by the device here, that six regards certain variable elements, no one could know whether the cherubim, either of the tabernacle or of Solomon's temple, possessed them or not. For example, the cherubim seen by Ezekiel beneath the throne of Deity are represented as having each four faces and four wings, while in the cherubim carved upon the walls of his figurative temple two faces only are ascribed to each; indeed, there was strictly but one face to each, for he speaks of the representation as one whole, and says that on the walls there was a perpetual repetition of the same figures—a palm tree in the middle, with a cherub, having a man's face on one side, looking toward it, and a cherub on the other with a lion's face, &c. In such a case, therefore, exhibited but one distinct face, though this possibly arose from its being but one side view. Again, as, i.e., the 'living creatures,' as the cherubim are there designated, are represented, not as existing in one corporeity with four faces, but as a fourfold creation, each having a face diverse from the other: the cherubim, then, would be but one חיתו שיר עמל. And in the Apocalypse the bodies of the creatures appear full of eyes, as they do also in Ex. x, 12, where, with his usual particularism, the prophet represents "their whole flesh, their backs, their hands, and their wings," as full of eyes; while in his first vision the eyes are connected only with the wheel-work, to which the cherubim were attached, &c. It seems plain, therefore, that certain circumstantial differences were deemed allowable in the ideal representations of the cherubim, and we may justly infer also in the actual forms given to them.

But with these circumstantial differences, there are certain marked characteristics, that seem always to belong to the cherubim, wherever they distinctly appear. One is that they are composite animal forms; and when these animal forms are specified, they always consist of the likeness of man, the lion, the ox, and the eagle. This fourfold composition is brought so prominently out in the visions of Ezekiel, and the six figures themselves stand in such close relation to the temple, that we cannot doubt, the figures set up there in the most holy place, over the ark of the covenant, partook of the same compound elements. It is perfectly pos-
side, however, that the composition may have been differently moulded; that the fourfold likeness may not have been all exhibited in the face, but partly in the face and partly in the members of the body. Such seems to have been the case in the wall-cherubim in Ezekiel's reign already referred to. But the features of a man and of a lion appeared in the face; but from their being still designating cherubic, we are led to conclude that the two were not that simply of a man and of a lion respectively, but possessed the usual composite structure—the existence not represented in the face appearing in other and subordinate parts of the body. So may it have been, for anything we know, in the cherubic figures on the ark of the covenant, and on the east of the garden of Eden. But we are not the less to believe, that in the figures as a whole, in one mode or another, the four animal existences of man, lion, ox, and eagle, had their representation. It is essential to the cherdh that it be a composite figure; and that, however precisely moulded, the composition should partake of the four different elements in question.

Another point that comes distinctly out in the cherubic representations is the prominence of the human form. Kurz thinks that their predominantly human aspect may be inferred alone from the absence of definite descriptions of them in the earlier records of Scripture (Hieroglyphs andcan. That, perhaps, may be questioned, at least as a general statement, though ground may be found for it, if the historical position from the first assigned to the cherubim is duly taken into account. For one cannot conceive that the way to the tree of life, after man's expulsion from the garden of Eden, or the place of immediate proximity to the divine presence in the holy of holies, could have been surrendered to any ideal occupants that bore the aspect and conveyed the impression of a lower terrestrial existence than of him who was made in the image of God. But other representations being the point in question clearly into view; as when it is said, Ezek. iv., that "they had the appearance of a man." So also, Ps. cix. 7, it is said of the third cherubim form, that "it had a face as a man"—meaning, apparently, that the face in this case corresponded to the body; that the countenance, like the general form, was human, while, in the others, the face differed from the human structure it surmounted. The same thing further appears from the possession and active employment of a hand, which is once and again ascribed to the cherubim; and, finally, from the part they are represented as taking, along with the others and the redeemed generally, in the Apocalypse, in celebrating the praise of God, and reassembling the wonders of redemption, chap. iii. v. 12. The only passage that seems to convey a different impression, and one that is often appealed to in opposition to the view we maintain, is Ezek. xiv. 11, where, in respect to the cherubic vision before him, the prophet says, "And every one had four faces: the first face the face of a cherub, and the second face the face of a man, and the third the face of a lion, and the fourth the face of an eagle." Here, since in the three last faces, the likeness of a man, a lion, and an eagle, respectively, was described, while, in that of the first, the prophet speaks of seeing simply the face of a cherub, it has been very commonly supposed that the ox aspect must have been meant; and that, consequently, the cherubic form must have been predominantly bovine—otherwise the ox aspect could not thus have been left in abeyance, and that of a cherdh substituted in its stead. But this would be to place the representation here at variance with other representations of the same prophet, and even of this chapter, where he speaks so distinctly of the man's hand being under the wings, and the doing by the cherubim of a man's part. The proper explanation of the passage appears to be, that the prophet, who simply describes what passed in vision before him, was standing at the time right in front of one of the cherubim, the one who gave the live coal to the angel: that, accordingly, he could not say, in regard to this particular cherub, which form was most prominent in the face for the whole cherubic features presented themselves to his eye; what he saw was just the complete face of a cherub; while, having only a side view of the others, which stood at different angles to his position, they severally exhibited the different forms he ascribes to them. (See Furman's Biblical Lex.)

3. Now, these marked peculiarities in the structure of the cherubim—their being always presented to our view as composite forms, made up of four animal existences, but with the shape and lineaments of humanity for the ground and body of the whole—draw a broad line of demarcation between them and the winged forms which have come to light among the remains of Egyptian and Assyrian antiquities. Some sort of affinity may, indeed, be allowed to have existed between the latter and the cherubim, as both alike were composite forms of animal existence, not representations of creatures that have any actual place in the realms of animated being. But the comparison does not carry us beyond this general idea of resemblance. The heathen figures consist almost exclusively of some bestial form with a man's head—wings, perhaps, superadded, as in the case of the two lounging bulls obtained at Nineveh or of a single form with wings appended to it. Monstrous combinations of a like kind have also been found in Egypt, of which those exhibited in the cuts, Nos. 105—111, from the paintings of Beni Hassan and Thebes, may be taken as specimens.

Besides such representations as these, it seems to have been quite common to attach wings to any particular animal form—such as that of a serpent, of a lion, of a man, or even of an inanimate object; whether for ornament, or with some symbolical aim, cannot be certainly known. But all such representations differ so widely from the cherubim, especially, come so far short of that complex structure, with its remarkable prominence of the human figure, that very little account can be made of it, in explaining the design of the cherubim, or even in determining their specific form. And it cannot have been from any loose or general resemblance of this sort, that the sacred historian refrained from giving, at the first mention of the cherubim, a more particular description of their structure and appearance.

4. Leaving this line of inquiry, therefore, as one that can yield no available results, we return to look at the wonderful scriptural compound itself; and ask, What may have been the object of combining with the human form those other creaturely existences, which in the cherubine figures were, in a manner, grafted upon it? If the human was, as we have reason to believe, the prominent and pervading part of the composite structure, then the subsidiary animal forms must have been intended somehow to contribute to its ideal perfection—to throw around the common attributes of humanity
others, which are more strikingly represented in certain of the inferior creation, than in him who is its proper lord and its head. Nor can there be any doubt that, of the animal creation, those actually selected for the purpose are each the highest of its kind, if viewed from the standpoint of antiquity in their respective provinces: of wild animals, the lion, king of the forest; of tame animals, the ox, from his common employment among the ancients in the labours of husbandry, the natural image of patient and productive industry; and of birds, from his velocity and strength of wing, capable alike of the most rapid movements and the most aerial flight, the eagle, the highest embodiment of soaring energy and angelic nimbleness of action. These different qualities are so well known to

belong to the several creatures mentioned, and are so often brought into notice in Scripture itself, that no one can doubt the fitness of each to represent and image the particular qualities connected with them. And to present the human form as invested and conjoined with the creative personifications of such diverse qualities, was to exhibit a concrete ideal of excellency, human, indeed, in its groundwork, having man's intellectual and moral powers for its most fundamental characteristic, yet higher in its collective attributes and attainments than can be claimed for humanity in the existing state of things. It was to show man, not only as possessed of his own superior physical and spiritual nature, but that as also endowed with lion-like majesty and strength, beaming patience of toil and predictiveness, aquiline elevation of aim and velocity of movement — properties which, if it does not entirely want, yet it so imperfectly possesses, and can so partially exercise, that one can easily apprehend how much they would add to its completeness. But in respect to the further question, why the nature of man should have been so exhibited in ideal combination with the animal existences, and the properties they symbolized, the answer must be sought in the collateral information that is given concerning the cherubim, especially as regards the positions they were appointed to occupy, and the kind of services they are represented as performing.

5. It is impossible to do more here than briefly glance at, and bring together, the several points of information which may be gathered from the different notices of Scripture respecting the cherubim. One thing—and what may fitly be mentioned in the first place—is common to all the representations, viz. their ministering and, consequently, creative character. No one who considers what is said of them could mistake them for emblems of Deity; so far from being objects of adoration, they themselves worship and serve. In their very first employment, as connected with the garden of Eden, they have a work to do—indeed, man's proper work — to keep the way to the tree of life. When placed in the innermost sanctuary, at each end of the ark of the covenant, the attitude in which they stood was that of adoring contemplation, looking toward the mercy seat, where reconciliation for iniquity was made, and the throne of grace established for men. Failing from their objective representation to the use made of them in prophetic vision, we find them, in more than one place, supplying the ministers of vengeance with the materials of divine wrath upon human guilt, Ezek. x. 7, 16; xvi. 11; and again, they appear in the highest and foremost rank of those heavenly attendants of the King of Zion, who permanently show forth his praise and exalt the wonders of his grace, Rev. x. 4, xvi. 11. Creatively position and ministerial service are what evidently belong to them; but those of the most exalted and honourable kind. For, think, secondly, of the positions assigned them—always in the nearest relationship to God, where God's holiness, and the life connected with it, most peculiarly dwell. They first make their appearance in the blissful haunts of paradise, the pro-
voltage concepts of man's best inheritance: and, as such, the witnesses of a moral glory, which man was no longer capable of sustaining. In the most holy place, they form, with their composite forms and out-stretched wings, the immediate attendants of the Great King: his dwelling there is above the mercy-seat and between the cherubim, Ex xxv; not upon them, as the bearers of his majesty or the pillars of his throne, but between them, as having them for the familiars of his presence, and his selected instruments of working. Hence also, in the passages above referred to from Ezekiel and the Apocalypse, it is they who furnish angels with the materials of action, as standing nearer to the throne of Godhead than they; and while angels and elders were seen "round about" the throne by the Apocalypse, the cherubic forms were in "the midst of the throne, as well as round about it," now. Closest proximity to God, therefore, and, by necessary consequence, fitness for the holiest sphere of holy and blessed life, are what we are taught to associate with the cherubim in Scripture. And then, lastly, there is the property of life itself, most remarkably associated with them. They are emphatically the living creatures —so called in Ezekiel and Revelation about thirty times; and because all life, therefore are they also sometimes represented as all eyes—which are the most peculiar organ and index of life—and all motion, never resting in their ministrations of service, as if life were theirs in underwriting freshness and immortal vigour. But life, so closely linked to the presence of God, and so ceaselessly employed in doing service to Him, must be pre-eminent ly holy-life at once enjoyed and exercised in connection with the righteous purposes of the divine government toward men; and so they must be regarded as standing at the farthest possible remove from both sin and death.

If the points now noticed, which include the more fundamental and important representations concerning the cherubim, are allowed their due weight, the description in Ps. xxvii. 16 of God's manifestation for the deliverance of the psalmist, in which it is said, "He rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind," cannot occasion any difficulty. It must be understood simply as a poetical allusion, and no more in the one part than in the other should it be pressed closely. The winds are God's instruments of working—his messengers, or angels, as they are called in Ps. civ. 4; and so, poetically, he may be represented as flying upon those, when the object is to exhibit him moving swiftly towards the execution of his purpose. In like manner, and with a similar play of imagination, he might be represented as riding upon a cherub: not that this was ever meant to be understood as the proper throne or chariot of Deity (which were at variance with the spirit of all the leading representations), but merely as the creative form with which he had most peculiarly associated his presence and his glory; so that he was naturally thought of by the psalmist in connection with that form—serving himself of its ministry—when coming as the covenant-God to execute the cause of his servant. It is but a passing and poetical allusion, and cannot, with any propriety, be turned into a principal passage.

6. If now we bring to a practical bearing the information that has been evolved respecting the cherubim, and keep prominently in view, as we ought, the historical use made of them, we shall perceive it to be greatly too indefinite a description of their nature and design to say of them that "they were symbols of the presence of God" (Kittel), or "the created witnesses and bearers of the divine glory" (Kurtz). Doubtless, they were both the one and the other; but so was the flaming sword at the gate of Eden which yet was different from the cherubim; so afterwards was the ark of the covenant and the shewbread on the top of it: and so, in a greater or less degree, is every institution and ordinance of God. We must look for something more specific; especially since, if viewed in so general a light, the bearing actually exercised by them on the faith of God's people would, from the positions assigned the cherubim, be of the most diverse and heterogeneous kind. So Kallisch, indeed, unfolds the matter, interpreting the significance of the cherubim in their different positions by way of a formal contrast: The cherubim are types of the providence and proximity of God; but the cherubim of paradise are the effects of the elevation of man from God; those on the mercy-seat symbolize their condition—the former guard a treasure which is for ever denied to man; the latter, one which was proclaimed to all nations as their common inheritance. The former are, therefore, armed with a fearful weapon, resembling the terrific flashes of lightning: the others look lovingly upon the ark, overshadowing it with their protecting wings. The one typify a covenant destroyed, the others a covenant concluded; and, in stead of the tree of life, of which the one deprives the human familiars, the others point to a treasure, which is also a tree of life to those who cling to it (Kurtz, ibid., p. 103). Such a mode of interpretation is altogether arbitrary, and, while affecting precision and certainty, it really exhibits the greatest looseness and caprice. Divine symbols were not capable, after this fashion, of speaking for and against, giving intimations of death or life according to the mere circumstances of their position; and God as little intended, by the symbolical apparatus at the east of Eden, to shut out all hope of life from fallen man, as afterwards, by means of the sacred furniture in his sanctuary, to proclaim it as the common inheritance of all nations. In both cases alike, as God himself changes not, and no essential change had taken place in the circumstances of mankind, we cannot doubt that there also was presented the same hope to the fallen, guarded by the like safeguards and limitations, and that as God was not all mercy in the tabernacle, neither was he all terror at the gate of Eden. Indeed, it was precisely through the cherubim of glory, that his mercy found symbolical expression to those who came to worship before him on the east of Eden, as it did also, with some variation, and somewhat fuller accompaniments, in the most holy place of the tabernacle.

For we have no reason to associate the flaming, ever-revolving sword with the cherubim, so as to form the two into one compound symbol, and regard the sword as waved by the hands of a cherub. The sacred text gives no countenance to that idea; it rather presents them to our view as separate, though related objects, necessary, when taken together, to convey that complex instruction which the circumstances of men required, and awaken in their bosom the feelings which it became them to entertain. For this, however, an image of terror and repulsion could not have sufficed. "There was need then, with all this image of mercy and hope; and both were given in the appearances that
actually presented themselves. When the eye of man looked to the sword, with its brandished and fiery aspect, he could not but be struck with awe at the thought of God's severe and retributive justice. But when he saw at the same time, in near and friendly connection with that emblem of Jehovah's righteousness, living or life-like forms of being, cast pre-eminently in his own mould, but bearing along with his the likeness also of the choicest species of the animal creation around him, what could he think, but that still for creatures of earthly rank, for himself most of all, an interest was reserved by the mercy of God in the things that pertain to the blessed region of life? That region could not now, by reason of sin, be actually possessed by him; but it was provisionally held, by composite forms of creature-life, in which his nature appeared as the pre-dominating element. And for what end, if not to teach, that when that nature of his should have nothing to fear from the avenging justice of God, when raised to its yet destined state of perfection, it should regain its place in the bia-fal humants from which it had meanwhile been excluded? So that, standing before the eastern approach to Eden, and seeing with intelligence the appearances that there presented themselves to his view, the child of faith might say to himself, That region of life is not finally lost to me. It has never been blasted from the face of creation, nor intruded to belong to another sphere. Earthly forms still held possession of it. Better things, then, are doubtless in reserve for them; and by nature, which stands out so conspicuously above them all, fallen though it be at present, is assuredly destined to rise again, and enjoy in the reality what is there ideally and representatively assigned to it (Barrieon, Topology, vol. i, p. 257.)

The instruction was not materially different which was conveyed by the cherubim on the ark—only it belonged to a more advanced stage of the divine dispensations, and marked a progress in the relation of man to his proper end. Here also, as at Eden, there are awful manifestations of the justice of God; the divine presence shines itself in a pillar of cloud, from which emanations of wrath are ever ready to break forth on the profane, and not even can the holiest in standing venture to approach without the incense of prayer and the blood of atonement whereby to sprinkle the mercy-seat. But still the secret place of the Most High can be so entered; the region of divine life and fellowship is no longer an utterly barred one; the way is at least partially opened, though in provisionally, and as through a veil darkly; and the cherubim of Jery, imaging mankind in its ideal perfection, and, with their eye ever intent on the blood-spinkled mercy-seat, encompass the dwelling-place of Jehovah, as much as to say, that if men did but come through this sanctified medium and by hold on the hope set before them, they should also in faith have their dwelling there; that even now they should be permitted to drink from the fountain life: and that, when the mystery of God was finished, they should in his immediate presence have experience of joys for evermore.

We conclude, then, that the cherubim were designed pre-eminently to be symbols of faith and hope to the fallen yet believing people of God. They were ideal representatives of humanity in the highest and holiest places—representatives, not of what it actually is, but of what it was destined to become, when the purpose of God in its behalf was accomplished, and other elements than these now belonging to it had gathered into its condition. They were made after an ideal form, not simply in the likeness of man, in order that the holy privilege to which they pointed might not be supposed to be the heritage of man as fallen; and yet with so much of man's likeness in their general structure as to inspire the confidence, that for man they were designed to light the way of peace and hope. God manifested as dwelling between the cherubim is God appearing in a state of blessed nearness to men, and in covenant for their redemption from sin, that he may bring them to dwell in his presence and glory. And hence, when the vision is opened into the final issues of redemption, the redeemed themselves are there—God is seen dwelling with them, and they with God; but the cherubim, as no longer needed to point the way, when the end itself has been reached, have finally disappeared; they belonged to that which was in part, and when the perfect has come, for ever pass away.

Having this at some length unfolded what we take to be the true meaning and place of the cherubim, it seems unnecessary to go over in detail the various and often fanciful theories which have been breathed in earlier and later times on the subject. They may be seen briefly exhibited in the Topology, already referred to, vol. i, p. 212-218.

CHESTNUT. In Ge. xxxii. 37, we are told that Jacob made speckled rods of armstrong-twig, &c., and from Ezek. xxxi. 8, we find that this armstrong was a stately tree with magnificent branches, and each context favours the supposition that it grew in a rich soil and near water, like the poplar and willow. In common, therefore, with the great majority of interpreters, we accept the rendering of the Septuagint and Vulgate, and assume that the Platanus or plane is intended.

The Platanus orientalis, or plane of Palestine and of classical antiquity, must not be confounded with the plane-tree, commonly so called in Scotland and England. This last is a maple, Acer pseudoplatanus, and
like the rest of its scarchine family, it contains a sweet sap in the liumnum or under bark, for the sake of which it is often tapped by school-boys in spring. Even by those least familiar with plants, the false plane or sycomore may be easily distinguished from the plane, oriental and occidental, by its seeds. In the former they are dry, or twin carps, flattened into wing-like discs; in the latter, they are globular flatlets or catkins balls more or less rough, which hang on the branches throughout the winter in graceful strings or tassels, suggesting the name of button-wood, by which the P. orientalis is usually known in the United States of America.

There is no tree with which a Londoner is more familiar, or for which he ought to be more grateful. We know not whether age is of its vigour in the midst of smoke and dust to be ascribed to its faculty of shedding its bark, and so coming out in a new coat every year; but both the species thrive luxuriantly, and with their leafy canopy afford a shelter alike impervious by sun and shower.

A native of Syria, Asia Minor, and Greece, the plane was a special favourite with the ancients. The groves of Academus were groves of plane, and it was under avenues of plane that Aristotle and his Peripatetics promenaded.

"While nourishing a youth sublime,
With the fairest fruits of knowledge, and the long course of time."

Pliny tells us of some celebrated planes—one at Veliternum, in whose hollow trunk the emperor Caligula entertained fifteen guests; another in Lyvia, which in the same way accommodated Licinius Murianus, the consul, and a festive party of seventeen besides—"crupe ipse parvato fronde, ab omnium affluent sem- rum, optatum inobinit per folia crpytis, hedefinum, quam manumone nivee, picture variata, laecripum unum, submissae in cordem" (Plinii Nat. Hist. ii. 35). If not the same tree, it was in the same neighbourhood that the famous plane tree grew which arrested Nero's on his march, and for which he showed such curious fondness—according to Elian, decorating it with scarfs, and necklaces, and costly jewels, and when at last obliged to tear himself away from it, causing a golden medal to be struck as a commemoration of it.

This plane is a native of Palestine, and, next to the oak, no tree could supply Ezekiel with a worthier image of massive strength and stately grandeur. [5, ii.]

CHIEF OF ASIA. St. ASIAEL.

CHILDREN. In the authorized version of Scripture, the term is often used in a general sense for off-spring or descendants, and where sons would be the more exact synonym for the original: as children of Abraham, children of Israel. But taking the word with reference to children strictly so called, there are certain things deserving of notice respecting the position of such among the covenant people, and the usage to which it gave rise:—(1.) The most distinguishing peculiarity, perhaps, was the close identification of children with parents in their covenant-standing. The ordinance of circumcision, which formed the introduction to the covenant, and might be called its personal badge, was administered to infants of eight days old, for the express purpose of connecting parent and child together in the same bond of obligation and promise toward God. And it was impossible that this could be done in a right spirit, and with any suitable apprehen-

sion of the meaning involved in the transaction, without elevating the relation of the child in respect to its parent, rendering it in a manner sacred in his eyes. Among such a people children would naturally be regarded as God's gifts, in a more peculiar sense than they should otherwise have been, and only among children would the saying have arisen—"Ix children are God's heritage,"... In the inmost recesses of the covenant relationship there emerged another peculiarity: the solemn mutual responsibilities held upon each. Parents in Israel were taken bound to have their children reared in their own faith, and fitted for occupying in due time the place of true members of the covenant; and hence the many injunctions imposed on them in the law to teach their children and to command them to walk in the way of the Lord, De xviii. 19; De. vii. 11; xi. 18; hence also the kind of sacred honour which parents were entitled to expect, and children were bound to render, which still under the parental roof. This received its highest exaltation in the fifth commemoration of the law, which accorded to parents a certain measure of that honour which properly belongs to God, and suspended on its due observance the prolonged existence of the children of the covenant in the land given to them for an inheritance. It proceeded on the great principle, that the relation of children to their earthly parents was to be so recognized and acted on as to form a suitable preparation for the higher relationship which in mature years they were to hold toward God, and that where the完备 there was no reasonable prospect of the other being properly maintained. In regard to specific measures, however, we have no information. In later times, the child at five years old was placed more directly under the charge of the father, and at twelve he reached a new stage: he was then called bar-batokh, son of the law, and was initiated in a more advanced discipline and instruction. (5.) It necessarily followed from this connection between parent and child, as a third note of distinction, that very severe measures should be taken with such children as set at naught the honour and restraints of parental authority. Not only was the general law enacted, that every one should fear his father and his mother, and this placed in immediate connection with the call to keep the Sabbath of the Lord and worship only him, Ex. xxi. 13, but there were such more specific enactments as the following:—"He that strikes his father or his mother shall surely be put to death," and even he that cursed them was to share the same fate, Ex. xxi. 15, 17; "cursed be he that setteth light by his father or his mother," De. xxvi. 16; and if any parent should openly accuse his son as stubborn and rebellions before the elders of the city, the people were to stone him with stones, till he died, Ex xxi. 21. It may well be supposed, that enactments like these would very rarely be carried into effect, even when cases occurred fully warranting the infliction of the penalty; natural affection would commonly prevail over the demands of justice; but the very insertion of such laws in the statute-book of the nation was a strong testimony to the spirit that should pervade the relation-ship. (4.) We may regard it, perhaps, as only another natural sequence of the fundamental character of this relation, that children were politically, as well as socially and religiously, bound up in the closest manner with their parents. The inheritance of the parent fell by legal right to his offspring, divided among his sons into equal parts, excepting that the eldest obtained a double-
portion in honour of his birthright. And as the possession of the Israelites was thus subject to a regular rule of succession, wills were not known amongst them.

The connection was equally close on the other side; for in cases of extreme poverty the child might be sold for the debt of the parent. The law, indeed, did not expressly authorize this; but as the father himself might be reduced to the condition of a bondman for payment of his debt, it was but natural to infer that his children also were to be held liable to the same fate. Practically, there can be no doubt, this was the course taken.

Thus Lesbos, I. 17; Acts i. 39; and even while it lasted, was to be associated with proper marks of brotherly kindness. As a check against the worst, and as a regulating principle in ordinary judicial transactions, it was enacted, that the children should not be put to death for the parents, any more than the parents for the children, i.e. 17.

CHILDREN, like Sons, is often used figuratively of persons who are distinguished, whether for good or evil, by some particular quality or power; they are called children of that quality or power, to mark more distinctly its preeminence in them; they appear, in a manner, to be born of it. Thus the true recipients of the gospel are called "children of light," having the knowledge of God in Christ, the only knowledge that brings salvation, shining into their hearts, and fashioning their whole character and lives. In ex. also "children of obscenity," on account of the free and ready spirit of submission to the divine will which characterizes them, I. 10; and the more immediate disciples of Christ, those who called him as the Bridegroom of his church, and rejoiced in the glad-some light and liberty which it was his mission to bring to the world, named "children of the bride-chamber," Matt. xvi. 11. On the other side, we have such expressions as "children of hell," "sons of Belial," "children of this world," "children of the wicked one," Matt. xxvi. 30; John xiv. 16; 1. v. 17, to denote the moral depravity and inevitable ruin of those who are opposed to the principles of righteousness and truth. Sometimes even the term is applied more specifically in reference to a particular element of life, or phase of character, as in Matt. xi. 19, where persons wisely fulfilling the work of God are called "children of wisdom;" Acts iii. 26, where Barnabas, "son of consolation," is given as a surname to Jesus; as also, Matt. iii. 9, where John and James are styled "sons of thunder," and many things of a similar description. The rabbi's of this form of speech has been excellently unfolded by Steiger in his remarks on 1 Pet. i. 11.

"In the oriental way of contemplating things, the general is not only recognized as a reality, but as something more real and earlier than the individual that holds of it, which is therefore viewed as its offspring. Hence so many expressions that appear to us strange and incongruous, but which we should not soften and explain away in translation. Thus a fruitful hill is named a son of fruitfulness, where in idea we find our poetical expression "father of fruits." But as the latter mode of considering things, which is customary with us, points onwards to the appearance and the consequences, so the other goes back to the nature and the ground. According to it, regard is had to the origin of the hill as touching its fruitfulness, and consequently the general fruitfulness appears quite correctly as in its respect its offspring. It proceeds out of itself, has become concrete in it, and only because the fruit-bearing power has thus entered into it, is the hill itself fruit-bearing. The same thing also is indicated in our mode of expression; for we name that, which naturally yields fruit, not merely fruit-bearing, but fruitful, which expresses the vir naturae, the inherent power. To such a principle of derivation must be referred, not only all similar expressions—such as 'sons of might,' 'scribes of song'—but also others, as in the construction with periods, when 'a son or child' signifies the product of the particular time—for example, a child of a troublesome time; all those expressions, in short, which at first betoken merely a resemblance or a subordinate relation, but in which this signification is always grounded upon the notion in question...." CHILDREN of obscenity, of faith, therefore, are these who through faith have become that which they now are, through its being implanted within them, who have been born again, and hence possess the character of faith, and are always ready for obedience. It was consequently a right feeling which led the elder translators and expositors to retain the word child (see in 1 Pet. i. 11), although they sought, without clearness of view, to refer it immediately to God, or put it on the interpretation child of God, which makes the obedience as such to be easily known. But the proper way of rendering the connection is this: children of faith are children of grace, which is equivalent to children of God; i.e. God, through the faith which is wrought in them by his grace, makes them to yield obedience to himself, or to be his children." And so indeed of all such expressions; the particular quality or power is viewed as taking possession of the man, so as to give birth and being to him in the state and respect under consideration; he virtually becomes its offspring.

CHILDREN OF GOD, and CHILDREN BY ADOPTION. St. Adoption.

CHILEAB [probable meaning, like his father], the name of David's son by Abigail, 2 Sam. viii. 16, but who is elsewhere called David, 1 Chron. ii. 17. The reason of this twofold name is uncertain; but for the rabbinical notions concerning it, and some speculations of his own, see Behar, Herz, p. 90.

CHIMHAM [hearing, hearing], son of Barzillai the Giladite, who, at the father's request, was taken by David to Jerusalem, after the spoiling of Abdon's rebellion, for the purpose of being treated with royal favour and distinction, 2 Sam. xvii. 28. History has preserved no further notice of him.

CHIN NERETH, CHINNEROTH, CINNE. RETH. For so many forms does the word assume—the name of an ancient town on the Lake of Galilee, from which the lake itself is supposed to have derived its name, Josh. viii. 13, 14, and which is otherwise called Dan, Acts viii. 40. The name seems after the conquest to have sunk into obscurity, as it is unknown in the history of the covenant people. But, as what was originally called the Sea of Chinnereth, Num. xxxi. 11, bore ultimately the name of the Sea of Tiberias, it has been very commonly supposed, that the modern Tiberias rose on the site of the ancient Chinnereth. (See TIBERIAS.)

CHIOS, an island in the Archipelago, near which St. Paul passed on his way from Mitylene to Samos, Acts xx. 15. It lay very nearly in a straight line between Lesbos, in which Mitylene was, and Samos, and was

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about 8 miles distant from the mainland of Asia. It was about 30 miles long and 10 broad; fertile in the production of cotton, silk, and fruit. The modern name is Seir or, as the Greeks spell and pronounce it, Khios. No record exists of its connection with Christianity in apostolic times; but after the lapse of ages, we read of a Bishop of Chios, showing that the gospel had obtained a footing on its shores. During the struggle of the war for independence, it became the scene of a terrible tragedy—the Turks having in 1822 fallen on it, and committed a dreadful massacre among the inhabitants.

CHISLEY, or CHISLEY, the ninth month of the Jewish year, commencing with the new moon in December or the latter part of November. The term itself is understood to be of Persian origin. The chief observance connected with it was “the feast of the dedication,” as it was called, kept in commemoration of the purification of the temple after it had been improperly profaned by Antiochus Epiphanes, 1 Mac iv. 29; Jn. v. 22. The feast began on the twenty-fifth of the month, and lasted for eight days. The modern Jews fast on the sixth day of it, on account of the destruction of Jerusalem’s wall by king Belshazzar; and the seventh is said to be a feast of joy in commemoration of King Hezel’s death.

CHITTIM, or KITTIM, the Kittians, descendants of Japheth by Javan, Gen. x, and generally believed to be the same with the Cyprians. In Scripture it occurs only as a plural, with reference to the people, rather than the place; but the singular has been found in a bilingual inscription discovered at Athens, in which the name of a Cyprian buried at Athens is written both in Greek and in Phoenician letters: he is designated Noeiqjgr Krrjv, Xanpmnus the Kittian, a native of Citim in Cyprus. Cicero speaks of the inhabitants of Citium as a Phoenician colony (De Finibus, iv. 20), and Dr. Porson, when there, copied as many as thirty-three inscriptions in Phoenician characters. But the word Chittim was also used by the Hebrews as a general name for the islands of the sea, probably because in their earlier history Cyprus was the chief island with which they were acquainted. Josephus testifies as to the fact, though his mode of accounting for it may be disputed—“Chethim possessed the island of Chettim, which is now called Cyprus, and from this all islands and the most part of maritime places are called Chethim by the Hebrews (Ant. i. 61.) In this more extended sense the word is used in Nu. xxxiv. 21; Je. ii. 10; Eze. xxvi. 6; Da. xi. 39. A special respect is, no doubt, had to the islands in the Ægean, and towns along the coast of Greece, because these were the insular and maritime places, beyond which the knowledge of the ancient Hebrews could scarcely be said to extend. Bochart has laboured to support the rendering of the Vulgate, which has identified Chittim with the Romans; but the prevailing opinion now is what has just been stated—that the term principally denoted Cyprus, and then was extended so as to comprehend the islands in the Ægean, and people generally across the seas. See Gesenius’ Thesaurus; Hangenberg’s Exegesis, at Nu. xxiv. 21; Porson’s Description of the Hebrew Bible, p. 114.)

CHIUN, a word of disputed import, and occurring only once in Scripture. The prophet Amos, when charging the Israelites with a hereditary proneness to idolatry, points back to the state of matters in the wilderness, and asks—“Have ye offered unto me sacrifices and offerings in the wilderness forty years. O house of Israel? But [i.e., no, not unto me this present day], sacrifices and offerings, but ye have the tabernacle of Moloch, and Chab your images. the star of your god, which ye made to yourselves” ch. v. 22, 25. The Septuagint changed the latter part of the statement thus—“Ye took up the tabernacle of Moloch, and the star of your god, figures which ye made to worship them.” And this version of the words is adopted by Stephen in the Acts, and brought forward as a proof that the people in the wilderness had been “given up to worship the host of heaven.” This has been the long matter of controversy, what form or aspect of heathen worship might be meant in the original passage by Chab; and also how the Septuagint could have turned “Chim your images, the star of your god,” into “the star of your god Raphen, images.” The words of the original have evidently to some extent been transposed in the Septuagint; but in regard to the chief point, the opinion most generally entertained by the learned has been, that the Kirn o Raphen of Amos was read by the Greek translator Rebra or Raphen, which last appears to be the correct reading, and that this was understood to be an Egyptian name for Saturn. Hence also the Syrian version, at a later period, gave Saturn as the proper rendering, with special reference doubtless to the planet Saturn, which was worshipped by some eastern nations among the host of heaven as a kind of evil genius. The authorities, however, upon which this view chiefly rested, have rather fallen into disrespect of late; and Gesenius, who had previously exposed and vindicated the view, in his last and most matured opinion, abandoned it. Hence the common conviction, which is acquiesced in by Hangenberg and many others, that the Chab of the prophet is no deity at all, but ought to be translated statue or image, as, indeed, it was long ago rendered by the Latin Vulgate, imaginum idolosum restrictum. The rendering then becomes—“Ye have the tabernacle (strictly, booth) of your Moloch, and the figure (or image) of your idols, the star of your god, which ye made for yourselves.” This view is the rather to be acquiesced in, as it is against all probability to suppose that a deity so little known as Chab, Raphen, or Raphan (whichever form may be preferred), if such an one ever really existed as an object of worship, should have been introduced in so familiar and incidental a manner by the prophet. He must, we naturally think, have alluded to forms of worship which were generally known to have existed, and were familiar to the minds of all. But the use made of the passage by Stephen is perfectly justifiable, since the prophet undoubtedly identifies the worship referred to with an idolatrous regard to the host of heaven, employing, as he does, the expression “the star of your god,” or “your star-god.” Indeed, throughout the world of ancient heathendom, idolatry and star-worship always stood in close affinity with each other. The worship of the Syrian Baal or Moloch was quite commonly identified with the sun, as Ashtoth or Ashtar was with the moon; the one was the king of heaven, the other the queen; and in star-worship making this include the heavenly bodies generally might be regarded as in ancient times inseparable from false worship.

Viewed in a doctrinal respect, the chief peculiarity of the passage in Amos arises from the measure of guilt it seems to charge upon Israel in the wilderness, if
during the whole period of sojourn there the people had continued in the heathenistic habit of worshipping and had carried about with them idolatrous teats and images. It is difficult to understand how this could be the case, considering both the searching oversight under which they were placed, and the occasional testimonies that are given of their progressive advancement in the wilderness toward a sound spiritual condition. These testimonies, indeed, never pronounce an unqualified approval of their state: may, they leave us in no doubt, that to the last a considerable intermixture survived of the stubborn and carnal spirit of idolatry, as Jn. xx. 24.; xxii. 7; while, still as a whole, the people toward the close of the wilderness-sojourn are represented as in a state of greater purity and devotions than either when they left Egypt, or than they afterwards continued for any length of time to maintain. 

CHLOE, the name of a Christian female at Corinth, from the number of whose family Paul received his information respecting the unhappily divided church that sprung up there after he returned to Asia, Acts ix. 19. She is never again mentioned.

CHORAZIN, a town in Galilee, on the Sea of Tiberias, and evidently not far from Capernaum and Bethsaida, along with which it is mentioned by our Lord, and left with a withers under its head, on account of its neglect of religious privileges, Mat. xi. 21. It is rather singular, that while it is thus in a parting word of Christ raised to a low renunciation, to one of the cities "wherein most of his mighty works were done, and still repeated not," the narratives of the evangelists never notice any visit of our Lord to the place, or any work done in it — an incidental proof how much is left unrecorded of the things that filled up our Lord's active ministry. No trace has yet been found of its site.

CHRIST JESUS. It is of an practical moment whether we couple the personality of our Redeemer with the name Christ, or with that of Jesus. Very commonly the latter is preferred, as being historically and properly the personal designation. But if respect be had to the whole course of revelation on the subject — if the divine testimonies before the incarnation be taken into account, as well as those posterior to it, it may seem fully as natural to give the preference to the name of Christ of Messiah; for before the volume of Old Testament scripture had closed, this had come to receive a strictly personal application, and was employed much as a proper name. On this account, therefore, and because it is the name from which has flowed the more distinctive epithets both of the people and of the cause of Jesus, we adopt it as presenting the fairest place for the little that can be said directly, in a work like the present, on the wonderful and glorious Being to whom it relates.

The name Christ in Greek, Messiah in Hebrew, bearing, as it does, the participle or adjective sense of anointed, was capable of being applied, and actually was applied, in the earlier parts of Scripture, to a variety of persons. Because the high priest was emphatically the anointed one at the first institution of the tabernacle worship, he is therefore called "the priest, the Christ." (Hab. i. 2; Isai. xliii. 14.) After the institution of the kingly office, and the setting apart of him who bore it by an act of consecration with oil, he became, in a peculiar sense, the Lord's anointed, or the Christ of the Lord, as Saul is once and again designated by David: so also, as Hananiah, however, at the close of his song of praise, had already given the word a better direction — not without respect, it may be, to the more immediate bearers of the royal dignity, but still more especially pointing to one who should gather into his person the highest powers and prerogatives associated with the chosen people, and give them a world-wide development; for she speaks of the Lord "exalting the horn of his Messiah" anointed, so as, at the same time, to "judge the ends of the earth." In Ps. ii., the Lord's Christ is He who is God's Son by way of omniscience, and who receives the heritage of earth to its utmost bounds as his sure possession. And, to say nothing of other passages, in Daniel, chs. vii., we find the term applied to the expected deliverer, without the article or any accompanying epithet, precisely as a proper name: "Know, therefore, and understand, that from the going forth of the commandment into Messiah (Christ) Prince," and again, "And after these two and two weeks shall Messiah (Christ) be cut off," ver. 25, 26.

It need not surprise us, therefore, when we open the New Testament, to find, in the very first announcement of the actual birth of the Saviour, this name applied to Him as a personal designation: "Fear not," said the angel to the shepherds, "for unto you is born this day in the city of David a Saviour, who is Christ, Lord;" or Ἰησοῦς Χριστός (Ἰησοῦς Χριστός, Lk. ii. 11). But before the birth of his birth, the name in its Greek form Jesus (Ἰησοῦς Ηλέων) had been divinely appointed for his more strictly personal designation. "Thou shalt call his name Jesus," said the angel to Joseph, "for he shall save his people from their sins." Unfortunately, by the translation, the ground of the connection is lost between the name and the reason assigned for its inope.
sion; there being no formal resemblance between Jesus and he shall come. As originally spoken, it would be otherwise; it would run thus, Yehovah ki Yodhiph—יהוה ידיפת—Saviour, for he shall save. And when these are mentioned as the specific evil from which the bearer of this name was to save his people, it was intimated from the outset that he was to appear preeminently as a spiritual Redeemer—one who had higher ends in view, and a nobler mission to accomplish, than the political regeneration of his country, or the promotion of the merely secular interests of the world. If these should anyhow come within the scope of his benevolent working, it could only be as results following in the train of his more direct and proper undertaking.

When viewed in respect to their ultimate meaning, the two names of Jesus and Christ differ only by pointing to diverse aspects of his high calling: the one (Jesus) gave indication of the nature of the work he had to do, the other (Christ) to his consecration and special endowment for the service it required at his hands. Each implied the other: He could not have been the Jesus, if he had not been destined to receive the anointing which constituted him the Christ; nor, on the other hand, should he have been constituted the Christ, unless the infinitely great and important work, implied in his being the Jesus, had been committed to his charge.

There had been persons who preceded him in the divine administration bearing the names, and to some extent also possessing the reality of what he was to be and do among men; but it was only as the faint and imperfect image, the mere shadow of what was to be found in him. Consequently, those of them who might be said to be Christed or anointed, the priests, the kings, and occasionally also the prophets of the older time, had no such consecration as he had; they had the external anointing, and in part also the Spirit's grace which it symbolized (for God never mock's his true servant with a mere shell that has no kernel); but it was a grace that could be measured; and the very stress laid upon the outward rite bespoke the comparative deficiency of the internal gift. In Him, however, who came as the great antitype of all those provisional instruments of grace and salvation, the outward altogether disappears, because the inward in its perfection has come. His anointing consists of the indwelling of the Spirit, formally bestowed at his baptism, bestowed not by measure; and having, in the plentitude of this grace, finished the work given him to do for his people, he obtains the same in measure also for them; so that they become Christed in him, χρισταθησθαι, and receive out of his fulness grace for grace. As it was the anointing of the Holy One that made him the Christ, so it is their receiving from him the same anointing, in proportion to their capacity and their need, which gives them a participation in his work, and a standing in his kingdom, 1 John 2:12, 13. (Compare what is said under "Anointing.")

In the historical manifestation of the person and work of our Lord, the question which had to find a practical solution bore respect to the significance of both names; for it was in reality all one to ask, whether he was entitled to bear the name of Jesus! or whether he ought to be recognized as the Christ? But it was otherwise, as matters actually evolved themselves. The deep import of the name Jesus was concealed from the men of his generation, on account of its being borne from childhood as a personal designation; in their view it merely served to distinguish him as an individual from other individuals around him. But from the time that he began to manifest himself to Israel, the question which naturally arose in men's minds was, whether this Jesus was the Christ! Was he indeed the person predestined in the counsels of Heaven to hold the office, and fulfill the destiny, of the Lord's Anointed? Hence, throughout the gospels, whenever the discourse turns upon the divinity of Jesus, it has respect in some form to his being or not being the Christ, the article being always prefixed, at least in the originally; and the substance, first of apostolic belief, and then of apostolic preaching, was that Jesus of Nazareth was indeed the Christ, Matthew xvi. 16; John vi. 52; Acts ii. 22; x. 37, xvi. 13. But when we reach a more advanced stage of gospel history, when the Messiahship of Jesus was fully established in the convictions of believers, and Christian communities were everywhere founded on the conviction as a fully authenticated fact, the term Christ also passed into a personal designation; and instead of "Jesus the Christ," the common form of expression came to be "Jesus Christ," or "Christ Jesus," as we find it indiscriminately used in the epistles of the New Testament.

Another question, however—though one that might be said to be involved in the application of those names—called for an intelligent decision at the hands of those who were brought into contact with the personal ministry of our Lord, and one which for a time staggered some who were ready to give a believing response to the other: namely, Who or what was this Christ as to the constitution of his person? There would have been no difficulty in answering such a question, if men had understood what was implied in the anointing which constituted him the Christ. If they had known that this consisted in his receiving the Spirit without measure, so as to be empowered for the execution of all divine operations, they would have perceived that He must himself be possessed of the power and prerogatives of Godhead; for, otherwise, he could not have been the recipient and bearer of such a gift. He who can hold all the Spirit's fulness, must already be a partaker of the Spirit's infinitude. Nor was less involved in his being the Jesus, the world's Saviour from sin, though the conclusion in this respect was not one that might be so directly reached. For whether sin were viewed as a debt to the justice of God, or a moral plague infecting the very heart and soul of humanity, who could prevail to remove it? What must he be, who should be found competent to pay such a debt, or to apply an efficient remedy to that all-pervading disease? In neither of its aspects was this a work for man to accomplish—not even though he should himself be free from any actual participation in the evil. It is the spoiling of God's workmanship that has here to be grappled with—the moral and physical ruin of a world; and every effort must prove insufficient to the task, which cannot bring to its aid the infinite resources of Godhead.

No one, therefore, could rightly apprehend the work which Jesus had to do as the Saviour, without having the conviction forced on him, that energies altogether supernatural, powers essentially and properly divine, must needs be lodged in his person; and whether contemplated as the Jesus or the Christ, there must be about him all that ages before was indicated by the prophet, when he announced him as "Immanuel, God with us," Is. vii. 14.
But even the better part of our Lord's countrymen, his disciples themselves, were slow in yielding to this conviction; and long after they had ceased to doubt that Jesus of Nazareth was the Christ, they shrank from the thought of his either possessing a divine nature, or having to perform a strictly divine work. The great mass of his countrymen would not enter the thought at all. Some kind of reformation from the evils of sin they were willing enough to expect at his hand; but not such a work as should provide for its utter annihilation from the kingdom of heaven, and in its accomplishment should bring into play the infinite perfections of Godhead. This was an idea of Messiah's person and mission which had never entered their mind to conceive; and as often as Jesus tried to urge it on their notice, or commended it to their belief, they repelled the attempt, and raised the charge of blasphemy. When he claimed divine powers and prerogatives in connection with his work, as having to deal directly with sin, or as supernaturally manifesting itself in the effects it produced, they saw the conflict and were not to be swayed by it; and again he vindicated for himself a personal relationship to the Father, such as was indispensable to his office, but such as no created being might dare to appropriate. John xvii. 3: &c. &c.; the result was uniformly the same; an ignominious repudiation of the thought, followed sometimes by an attempt to overhear him with violence. Even when the question was put to the Jewish leaders in a kind of hypothetical form, raised on an announcement of ancient prophecy—when they were demanded, how David could call Messiah Lord, whom yet he delighted to anticipate as his son, they were entirely gravely—so completely did the idea of a properly divine person and work in the Messiah transcend what they had ever imagined as possible, Matt. xxii. 47. And when, by the overruling providence of God, all other devices failed for laying an accusation against Jesus, which might warrant the judicial extinction of his earthly career, their strong repugnance to any claim of deity found vent to itself in the solemn condemnation which was pronounced upon him for confessing that he was the Son of God; so that the formal ground of his crucifixion, on the part of man, was his claiming to be what the nature of his office and mission, whether as announced beforehand by Old Testament prophets, or as more distinctly exhibited by himself, imperatively required that he should be, John xxi. 16.

The disciples of our Lord were not so improbably sealed against the truth. It made way upon their convictions, though somewhat slowly and fitfully. They seemed to have an impression of it at one time, while they had lost it, or had all but lost it, at another. Near the commencement of his ministry, and after an unexpected manifestation of supernatural insight, he was greeted by Nathanael as the Son of God, John i. 49. Peter, too, at an early period, and after witnessing a fine display of the super-natural, exclaimed as one penetrated and overwhelmed with a sense of the presence of Deity; "Depart from me, for I am a sinful man," &c. But in process of time pronouncement upon him for confessing that he was the Son of God, was accompanied by the disciples began to shake; their confidence in the divinity of their Master gave way; so that many, it is said, on hearing certain strong declarations of Jesus respecting his all-sufficiency to his people, went back and walked no more with him, John xvi. and at a later period still, Peter received his special blessings for simply confessing what apparently had been held long before, that Jesus was the Christ, the Son of the living God, Matt. xvi. 16. The difficulty, it would seem, was not so much in getting some apprehension or belief of the truth respecting Christ's divine character—manifestations of this were ever and anon bursting forth which flashed conviction at the time on the minds of the disciples; but then these were succeeded by other things, so different from what they expected, and so hard to reconcile with the notion of omnipotence, that darkness and doubt again set in; and the same effect. Hence, the chief difficulty lay in getting an intelligent and settled belief of the truth, such as should abide, like an anchor, sure and steadfast; and it was faith of this stamp, divinely wrought in the soul, which Peter was the first to attain, but which they all came by degrees to possess, not excepting the incredulous Thomas, who at last exclaimed, "My Lord, and my God!"

The whole history, indeed, of Christ's appearance and work on earth was strange and mysterious; thought about him. So far from anticipating everything that German theorists have dreamed, and out of their anticipations weaving a history that was never acted, they could not understand it when they saw it occurring before their eyes. Every winding in the course was a riddle till the light of the Spirit shone upon it; even the prophecies, which so often pointed the way to the events in progress, were not thought of, at least not perceived in their proper bearing, till the events themselves recalled their existence; and most commonly the immediate agents in their accomplishment were those who were the most anxious to defeat the claims of Jesus. With this striking originality in the matter of Christ's history, the form it assumes in the evangelical narratives perfectly corresponds. The finger of God may be everywhere traced in the one as well as in the other. It is the most wonderful of all stories that is there narrated; and yet what a divine simplicity pervades the narration! as if it were but a series of ordinary occurrences, on which not a mark of admiration need be raised; or a word of personal feeling expressed. Yet amid so many things fitted to create surprise, and stir the deepest emotions of the soul, what a singular reserve in withholding what might have been fitted to gratify human curiosity! Over how many parts of our Lord's life, especially of its early stages, is the veil allowed to hang, where a merely human hand would so readily have uplifted it? And in regard to what forms the most wonderful, what, spiritually considered, is the most important section of the entire history, namely, the closing scenes of his earthly career, one of the most ineradical infidels could not refuse, in a moment of salutary thought, to give his testimony to the inimitable character of the narrative. "In spite of all we have said," exclaimed Diderot, in a meeting of unbelievers at the Baron of Holbach's, "and no doubt with much reason, against that cursed book, I will defy you, with all your abilities, to compose a narrative which shall be as simple, and at the same time as sublime, as bonding, as the account of the last sufferings and death of Jesus Christ. The very part of the New Testament, make so deep an impression, so generally felt, and the influence of which shall be as fresh as ever after the lapse of so many centuries." (Replied by Hess, and quoted by Ster, in loc. xiii. 31, Helen, p. 196.)

It is constantly assumed in the gospels and epistles of the New Testament, that the office of Jesus as the
Christ had a threefold aspect, and comprised kinds of administration, which in earlier times were usually discharged by distinct persons—prophets, priests, and kings. Occasionally these were to some extent combined even in Old Testament times; as in the case of David, who was at once a king and a prophet, and in the cases of Jeremiah and Ezekiel, who were alike prophets and priests. Viewed as offices, however, the three orders were separately and unconsciously qualified for one, neither involved a call nor conferred a title to the others. But in Christ they all met; his anointing of the Spirit qualified alike for each; and, indeed, from the moment of his entering on the work given him to do, the discharge of every one of them began simultaneously to proceed. In all he did, there was at once a prophetic, a priestly, and a kingly element—although what was done might formally belong to one office rather than to another. For example, his miraculous healing of diseases may naturally be assigned to his kingly office, as being, in its most obvious character, a manifestation of that royal authority and divine power, by which he can subdue all things to himself for the good of his people; but the prophetical element was also there; for all the acts of that description which proceeded from his hand were indicative of his mission and work, in their higher and more proper redemptive character; and a priestly element besides, since they showed him actually charging himself with the evils of humanity, and vicariously bearing the heavy burden, Mat. viii. 17. In like manner, the death of Jesus on the cross, from the more immediate and ostensible ends that had to be accomplished by it, is most appropriately associated with his priestly office, seeing it was thereby he made reconciliation for the sins of the world; but in that death, too, there was kingly might, spilling principurities and powers, and the rulers of darkness; and prophetical teaching in its highest exercise, for nothing, not even in the history of Christ's undertaking, is comparable to his death, for the right it sheds over the purposes of God, and the insight it affords into his character as connected with the work of man's salvation. When Christ's agency, therefore, is distributed into the threefold office of prophet, priest, and king, the division, it must be remembered, is made, not so properly for the purpose of drawing a line of separation between the different parts of his work, as for assisting our apprehensions in regard to the more prominent character and the manifold bearing of each; and in appertaining any particular act to one office, we are not to be understood as denying its subordinate relation to another. It was, doubtless, to prevent any such impression from arising in the mind, that no formal distribution of Christ's work is made in Scripture.

We are not the less plainly, however, given to understand, that he was the prophet, priest, and king of his church; and in each respect rose incomparably above all who at any previous period were called to discharge the functions implied in these titles. As Prophet, his appearance in the world constitutes a new era, in respect to which it is said by the apostle John, "the darkness is now past, and the true light shineth." Not that Christ taught, or professed to teach, anything absolutely new; preceding teachers of the church had been his own messengers, endowed with a portion of his own Spirit; and he could not appear in a relation of absolute independence toward them, far less assume a position of antagonism, as if coming to destroy what they had established. The germ already existed, in the divine institutions and prophetic teachings of the old covenant, of all that was to develop itself in him; but in the development of that germ, there was such a reach of discernment, such a breadth of view, such a lottiness of aim, such a many-sided fulness of instruction, and all cast into forms so admirably fitted to take a deep and lasting hold of the hearts of mankind, as has left even the greatest of those who went before at an insurmountable distance from him. Now, for the first time, was the veil properly uplifted from the upper sanctuary, and the Lord of glory openly disclosed to men's view, as full of grace and truth, according to the word of Christ himself, "No one hath seen God at any time, the only begotten Son, who is in the bosom of the Father, he hath declared him," John i. 18. In the strictly moral sphere also, we perceive the same relative superiority, the same realized perfection; for Christ, to use the words of Mr. Taylor, "as founder of a system of mundane ethics, revises and overrules all byzantine moralities, issuing now whatever is of unchangeable obligation, and consigning to non-obser vance or oblivion whatever had a temporary force or a local reason. With a touch—with a word—a word of far-reaching influence, he rules the ages to come; and he so sends morality forward—he so launches it into the boundless futurity of the human system on earth, as that it shall need no re-establishing, no supplementing, no reformation, even in the most distant era" (Restoration of Relics, p. 286). It was the more remarkable that he should appear a prophet of this lofty stamp, when we reflect how many others had been working at the same problem, and failed in the attempt—Jewish theologians at Alexandria, who combined the advantage of an acquaintance with God's earlier revelations with the highest culture of heathendom; Scribes and Pharisees in Judaea, who could think of nothing higher or better for the future of the world than the diffusion of unmodified Judaism; and Essenes, the ascetic reformers of Judiasm, who only succeeded in compounding out of pharisaic and mystic elements, a system which was repulsive to the common sentiments of mankind, and died in the deserts that gave it birth. How should one who, humanly considered, was but a Jewish peasant in an obscure Galilean village, have so readily done what all besides had failed to accomplish—should, in a few short years, have laid the foundations of a universal religion and a perfect morality—were it not that the humanity in him was informed and elevated by the divine?

The Priesthood of Jesus was of a kind that bespeaks, if possible, a still higher elevation above those around him, and a yet deeper insight into the mysteries of Godhead. The priestly element had entered largely into the religion of Judaism; its sacrifices and oblations had all to be offered by a mediating priesthood; and by them alone, as having immediate access to God, could the more peculiar intercessions for the blessing of Heaven be made with acceptance. But could it with all these prevail to satisfy the conscience? Did it adequately meet the moral wrong occasioned by sin in the government of God, and provide on grounds of righteousness for its final expiation? So the men of our Lord's generation seemed universally to think. Not a thought apparently had ever crossed their imaginations respecting the merely provisional nature of the ritual institutions of Moses; they held it blasphemous to breathe a
sentiment in that direction, Matt. xvi. 67; Acts xvi. 11. Yet their own prophets had given no doubtful indications of something higher being needed — of a covenant and a priesthood, founded upon better promises, and destined to secure more satisfactory results. David had looked forward in joyful hope to his great successor — Him who was to be at once his son and Lord — being a priest upon the throne, a priest after the order of Melchizedek, Ps. cv. 1. And the latter prophets, when pointing to the time of his appearing, spoke in contain terms of sufferings that were to precede, as well as of a glory that was to follow; of a fearful struggle with sin, in which his very soul was to be poured out, and a ransom of priceless value paid, whereby the guilt of iniquity was to be for ever atoned, sacrifice and obligation to cease, a new and higher temple consecrated, Isai. x. 19; xciv. 25; Zechar. xii. 1; xiii. 1. It was the mighty burden of these prophetic feelings which Jesus undertook to bear, when he assumed the high-priesthood of our profession, as well as of that implied in the handwriting of ordinances gone before, which with manifold iteration pressed the claims of a debt that was never paid; and with perfect consciousness of all that it called him to do and to suffer, he said, as he entered on the work — "Sacrifice and offering thou wouldest not, but a body hast thou prepared me; Lo, I come in the volume of the book it is written of me to do thy will, O God," Heb. x. 5. So completely in this del Jesus stood alone, that the work was already done before he could get men distinctly to appreciate the necessity of its accomplishment. But then at length the light broke upon their minds; the conviction forced itself upon them, that here also the true idea was realized in its perfection; since the priest and the offering, the person to intercede and the ground of the intercession being one and the same, and that one of spotless purity and infinite worth, there could be nothing wanting to insure full and perpetual acceptance with the Father. So, "by one offering he has for ever perfected them that are sanctified," and on the ground of that all-sufficient offering, "he is able to save to the uttermost them that come unto God by him." The Kindest office of Christ so far differed from the priestly, that it formed the matter of universal expectation — all looked for him as the King of Zion. This had been so prominently announced in the ancient prophecies, and was also associated in so palpable a manner with the circumstances of his appearance in the world, that a certain unanimity could scarcely be avoided. The angel who gave intimation of his birth to Mary, declared that the throne of his father David should be given to him; and the eastern magi, who came to do homage to him at his birth, inquired after him, and when they found where he was, did obeisance to him in the specific character of King of the Jews, Matt. ii. 11; Isaiah ii. 3. When the time approached for his manifesting himself to Israel, the era was heralded by his forerunner as that which was to be signalized by the setting up of the kingdom of heaven, and he therefore, who was at heart to do it, could himself be no other than the proper king. The same truth breaks out at intervals throughout the whole of his career, and formed the most prominent part of the good confession which he witnessed before Pilate and sealed with his blood, John xviii. 36-37. There was no question then whether he was to be a king, but only what sort of king. Here it was that the difference between Jesus and others disclosed itself, and that his incomparably deeper insight into the mind of God and the real nature of things shone fully out. The kingdom of heaven over which he was to preside could be no merely terrestrial dominion or worldly lordship, such as they in their superficial earthliness imagined; it must stand in fitting accordance with the other parts of his office, and be, indeed, the natural outgoing and result of the revelations of divine truth which he brought as the prophet, and the priceless redemption from the evil of sin which he executed as the high-priest of his people. Like these, therefore, it must be preeminently spiritual in its character and agencies — a kingdom, as he himself testified, founded in the truth, and through the truth operating upon the hearts and consciences of men. Thus only could he make them willing subjects of the King of heaven, and provide for himself a dominion, such as it became him the Lord of glory to wield, and as he could render it, wherever it prevailed, a kingdom of righteousness, and peace, and joy in the Holy Ghost. That he ever had any other plan in view respecting his kingdom, as has sometimes of late been said, is devoid of all proof. In his sermon on the mount, in his parables, as well as in the whole tenor and spirit of his life, he made it evident that he had no sympathy with the carnal views of his countrymen, and that his kingdom was to be one rooting itself within, and developing itself in all that is holy and good.

It thus appears that the offices of Christ form one complex and closely related whole; each when rightly understood, is the necessary complement of the other; and that they were from the first contemplated as essential to the work of Christ, and as such had formed the theme of prophetic intimation, yet in the idea conceived of them, and the manner in which that idea was actually realized, we perceive unabated evidence of a divine elevation and a true originality. The appearance in this world of one capable of forming so lofty a conception of his office, as the foundation of a new standing and destiny for fallen man, and embalming the conception in the actual doing and suffering of what it required at his hands, was an event of surpassing interest and importance; it was like the bursting forth of a fresh spring time upon the world, or, as it is represented in Scripture itself, the commencement of a new creation. To come forth as one not despairing of the thorough purification of the world — notwithstanding the foul abominations that were feeding upon its vitals, and the many fruitless efforts that had been made to rectify them — was itself matter of admiration. But it was greatly more so to behold in his own spirit and behaviour the living exemplar of what a world so renovated would be — to be covetant of all sin, and yet himself free from any taint of its impieties — in thought and deed perfectly conformed to the holiness of God; and not only this in himself, but generously bearing the mighty task of undertaking to make as many as would submit to him partakers of the same excellency, heirs of the same glorious destiny. This was emphatically a new king in the world, and was fitted to produce, as it actually has produced, a mighty interest in individual and social life, such as may well serve for a pledge and earnest of what remains to be accomplished. It was of necessity that he, who had changed himself with the work, should be without spot or blemish. For, as has been justly said, "the real manifestation of divine grace can exist only in one in whom the one
spring of action is the fulness of love which he derives from perfect fellowship with God, and in whom this forms the principle which regulates his whole life. The power of a new life in God can proceed only from that source in which all the creative power of this life lies. Now this is the idea of a sinless and holy personality. Were there not at the head of the Christian religion such a being, it would be inconceivable how it could be eminently the religion of reconciliation and redemption, or how the deep-seated consciousness of being reconciled and redeemed should have come to form the fundamental belief of the Christian world. With such a being at the head of Christianity this is at once explained” (Tolstoy’s Simplicity of Jesus, p. 129). It is explained, if but only if—along with the existence of the perfect life that is in Jesus, we take into account the provision he made for its communication to the souls of men. Like the corn of wheat that must fall into the ground and die before it can bring forth fruit, so Jesus had not only to be in himself the Living One, but also to die in the room of others, that he might communicate to them of the life that is in himself; and so, when he combine with the property of his person and the faultless excellencies of his life, the perfection also of his mediatorial work, there is everything that is required to render him the stay and the hope of mankind.

DAYS AND PERIODS CONNECTED WITH THE HISTORY OF JESUS CHRIST. The common era of a.d. was fixed by the Abbot Dionysius Exiguus in the sixth century, and assumes the birth of Jesus to have taken place in the year of the city Rome 754. A more careful examination, however, of the historical data proves this to have been about four years too late. (1.) For, in the first place, the gospel narrative leaves no room to doubt that the birth of Jesus took place before the death of Herod the Great. But there is good reason to believe that Herod died in the year of Rome 759, and shortly after a noticeable eclipse of the moon that took place that year (Joseph. Ant. xvi. 8, 4; s. 1; v. 9). (2.) This date is confirmed by the historical circumstances given by Luke, ch. ii. 1, in connection with the Baptist’s entering on his public ministry, presently after which Jesus is affirmed to have been about thirty years of age, ch. iii. 27. The most specific of the circumstances noted is, that it was the fifteenth year of Tiberius. Augustus had died in the year of the city 767; if 15 were added to that, we should have 782, and again 30 subtracted, for the approximate period of Christ’s birth, we should have the year of the city 752. This brings the matter two years farther down than the former date; but then it is known that Tiberius was associated in the imperial government with Augustus two years before the death of the latter; and if these two years are included, as is most probable, then the fifteenth of Tiberius would be coincident with the year of the city 750. (3.) An argument is also deducible from the presidency of Cyrenius, as mentioned in Lu. ii. 2; for according to recent investigations, this could not have commenced earlier than about four years before the common era of a.d., or hostler longer than two years; but this cannot be exhibited in detail here. (See under Cyprius.) (4.) The early Christian fathers, Irenæus, Tertullian, Clement of Alexandria, and of later date Eusebius and Epiphanius, concur in placing it in 751 or 752. They do not, however, appear to have investigated the matter very carefully, and rested chiefly upon the fifteenth of Tiberius. Indeed, it is scarcely possible to determine quite exactly the time; but if we should say not less than three, and not more than four years before the common era, we must be on either side within the mark. Pretty long discussions upon the subject may be found in Fynes Clinton’s Parth Romani: Hicher, Haith, der Chronologie, vol. ii.; Grosset’s Harmony, vol. i.; Lightfoot’s Credibility, vol. i.

The year of the birth when Christ was born has also, it is now generally admitted, been wrongly fixed. It was a considerable time before any record appears to have been observed as an anniversary; and when an observance of that description began, churches and individuals in different parts of the world differed from each other regarding the proper time. The Eastern church for a time united together the birth and baptism of Jesus, and celebrated both on the 6th of January as the Epiphany. Ultimately the Roman tradition came to prevail which connected it with the 25th of December. The circumstance that shepherds were found by night tending their flocks on the plains of Bethlehem, when the event happened, is alone decisive evidence against this opinion; for there the nights are greatly too cold at that season of the year to admit of such a practice. The custom now is, and doublets was also then, for the shepherds to begin to tend it with their flocks about the earth equinox, and to cease doing so shortly after the autumnal. One or other of these periods has been thought the most probable by independent inquirers; and the greater probability, we think, on general grounds, is in favour of the earth equinox. Such is the opinion also of Mr. Grosset (Harmony, vol. i. p. 38, sq.), though several of his grounds appear fanciful. There are historical probabilities, however, that seem to point in that direction; and surely, if the event was ordered, as we may well conceive it might be, so as to present some fitting correspondence between the natural and the supernatural, no period of the year could be imagined more appropriate for a birth of Him who was to make all things new, than the fresh and joyous season of spring, when the deadness of winter has gone, and everything is ready to burst forth into leaf and blossom. That season also presented a historical, as well as a natural correspondence: for it was then that the birth-day of Israel as a people had commenced, and in the feast of Passover had its ever-recurring commemoration. It was worthy of divine wisdom to arrange it in that, the event, which was to constitute the new and higher life-era, should take place about the same period; and the coincidence might even serve as one of the incident circumstances that gave indication of the great reality being come.

That the birth of Jesus Christ, therefore, took place in the year of Rome 750, and most probably in the spring of that year, may be regarded as the nearest approximation to the truth we can now arrive at. But the exact year of his death is still matter of dispute, and will probably continue to be so. This arises chiefly from the vague manner in which one of the feasts occurring during his ministry is indicated by St. John; that, namely, noticed at ch. vi. 1, at which he headed the poor paralytic beside the pool of Bethesda. If this feast was the passover, as is believed by many of the ablest commentators, then his entire ministry must have extended over three years—about three and a half—in that case there would have been three passovers, including the last, on which he was present at Jerusalem, Jan. 13.
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v. 1; xii, 1, and one which apparently he did not attend on account of the violence exhibited toward him by the Jews about consolation, Js. xi, 44, xvi. Not a few, however, contend for the fact mentioned in Jn. x. 1 being that, not of the passover, but of Purim, which took place in the latter part of February or beginning of March—in which case the passover referred to at Jn. vi. 4, may have been that of the April following, and the whole duration of the public ministry of Jesus may not have exceeded three and a half years. Wieseler (chron. synops. p. 22, x.) among others, strenuously adopts this view; but in doing so, he crowds the events of one of the most important stages of Christ's ministry into what one cannot but feel to be an incredibly short period. He would throw all that is recorded between Mat. iv. 12 and ch. xxv., into the transactions of one or two months, placing also the Baptist's imprisonment in March, and his death in April of the same year. This is against all probability; and the grounds of the calculation are in many respects extremely fanciful. It is plain, that after the first passover which our Lord attended subsequent to his baptism, he continued for a considerable time about the Jordan and in Judea. Judges, vii. 21. So far as he could, he showed to the course of what remained of the year, have himself performed three distinct missionary tours through Galilee. Mat. x. t. vii. 13. xix. 19, sending hence sending his disciples on a similar tour, Mat. x. 1, delivering the sermon on the mount, and doing many of his mightiest works all which would be necessary on the supposition in question is so extremely unlikely, that nothing but the most urgent reasons could command it to our belief. It is impossible to speak of more than probabilities, where the data are so comparatively few and general; but they seem decidedly great on the side of those who hold that the feast in Jn. x. 1 was a passover; that there were consequently three passovers in our Lord's ministry, beside the one at which he died, or in all four; and that his death took place in his thirty-fourth year. If his birth occurred, as we suppose, in c. 750, and his baptism in c. 780, then his death would fall in c. 784.

As all the more important incidents and transactions belonging to our Lord's earthly career will be found noted in the connection with the narratives and places with which they are respectively associated, it is deemed unecessary to give anything like a detailed outline of his life on earth. See, for example, Joseph, Mary, Cre'nius, Herod, Temptation (the), Resurrection, Demonological Possessions and Cures, Transfiguration, &c.

CHRISTIANS (Apostles), the now prevailing designation of the followers of Jesus; and first applied to them, we are told, in Antioch, Ac. xi. 21. This appellation, on the part of the Antichristians, has often been ascribed to the light and sacrilegious meaning of the heathen population, and consequently regarded as, in its origin, something like a nickname. But there is no valid ground for this; and when the relation between Christ and his people, in respect to what constituted him emphatically the Christ, is duly taken into account, as stated in the preceding article, one might be inclined to say, that if the name did not actually arise within the Christian community, it ought to have done so. Indeed, the probability is, that the name was given actually so soon. We cannot otherwise account for its ready adoption by believers, and its almost universal application. St. Peter uses it as the fit designation of Christ's people—a term for such already in familiar use, 1 Th. iv. 14; and certainly not in any slighting, but a most deeply serious mood, it was used by king Agrippa, when he exclaimed, "Almost thou persuadest me to be a Christian!" Ac. xix. 24. But when a contemptuous spirit sought vent to itself, it betook to such epithets as Nazarenes, Galileans, that were plainly meant to cast upon Master and disciple a common reproach.

CHRONICLES, THE BOOKS OF. This great historical work stands last in order and forms but one book in the Hebrew canon. Its arrangement according to the books of Kings, and its division into two parts, is the work of the LXX. This division was adopted by the early printer Bennoberg, in his editions of the Hebrew Bible, and is now followed generally in the printed text and in all the versions.

1. Name and Contents. The Hebrew name of the book is 2572; 2577 (ched) hagymonai, fonts, or rather acts of the days, much the sameness "journals" or "annals." The title given to it by the LXX was Hapax, sceen, "things which are left," an ambiguous, and therefore unsuitable designation, whether it be taken, with Movers and Havernick, as denoting "remains" of other historical works, or with De Wette and others, as "things omitted," understanding it of the writer's design, which is not properly the case, to supplement the omissions of the earlier canonical histories. The usual, and very appropriate name chronicles, "chroni- con taino diverve historia," was given to it by Jerome. According to its contents the book forms three great parts, thus:


The generations of Adam to Abraham, ch. i. 1-41 of Abraham and Esau, ch. i. 25-35, of Jacob and his son Judah, ch. ii. 3 of king David, ch. iii. 1 of Judah in another line, ch. iv. 1-28, of Simon, ch. v. 1-28, of Reuben, Gad, and Manasse, with historical and topographical notices, ch. v.; two lists of the sons of Levi, ch. vi. 1-44; genealogical registers of Heman and Asaph, ch. vi. 5-18; of Morar, ch. vi. 19, of Aaron, with list of the residences of the Levitical families, ch. vii. 1-28; list of the sons of Benjamin, ch. vii. 29-33, of Jahdai, ch. viii. 1-31; of Simeon, ch. viii. 32; of Manasse, ch. ix. 1-10; of Ephraim, with notices of their possessions, ch. ix. 11-20; of Asher, ch. ix. 21-28; a second list of the descendants of Benjamin, with the genealogy of Saul, ch. x. list of families dwelling at Jerusalem, with intimation of the tribes to which they belonged, ch. xix.

2. The history of the reign of David and Solomon, ch. x. x-x. x-x., the narrative beginning with the disastrous engagement with the Philistines, wherein Saul and his three sons perished. The remark that "Saul died for his transgression which he committed against the Lord," ch. x. 13, introduces the call of David to the throne, ch. xii.

3. The history of the kingdom of Judah—excluding that of Israel from the separation under Rehoboam in the destruction of the Jewish state by the Chaldeans, ch. xx. x-x., with a notice, in the last two verses, of the permission granted by Cyrus to the exiles to return home and rebuild their temple.

Besides important notices of a historical character not found in the other books, there are others of a doctrinal and devotional nature. There is one psalm,
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1Ch. xxvii. 32, the first which David assigned for public worship, vs. 7.

11. Relation of Chronicles to the earlier Canonical Books.—From the analysis of contents now presented it will be seen that the Chronicles traverses nearly the whole field of Old Testament history, and must, in consequence, present many points of contact with the earlier Scriptures, historical and prophetical, more especially however with the books of Samuel and of Kings.

1. Sources of the Chronicles:-Whether the older canonical Scriptures, or original independent documents—With regard to the genealogical tables in the first nine chapters, this question is easily settled; for although the genealogies of 1Ch. i.-iii. 2 are substantially the same as in Genesis, greatly abridged, and with the omission of nearly all the historical notices, these matters being already so well known as to render repetition unnecessary—a strong, because indirect, argument for the authority of the Mosaic writings—yet the greater portion of those which follow is found nowhere else. Even in this abridgment of the older genealogies there is manifested much independence. In proof of this it is only necessary to observe some of the appended notices, e.g. 1Ch. 2. 4, “Hadad died also;” an addition to 1Ch. xxvi. 39, it being inferred by Hengstenberg (Annales des Pntestaten, vol. ii. p. 253, and others, from the latter passage, that Hadad was still living in the time of Moses. After 1Ch. ii. 2 the genealogical lists are interspersed with fuller details, and the work attains to more completeness and independence. It is difficult, however, to determine how far the present books of Samuel and of Kings were made use of by the writer of the Chronicles. Titles of books specially referred to as authorities by the writer:

(1.) The words of Arth. 27, 37-39, of Samuel, of Nathan, and of Gad, 1Ch. xxix. 20.

(2.) The words (acts) of Nathan, the prophecy of Abijah, the visions of Eibbe, 2Ch. xi. 22.

(3.) The book of the kings of Judah and Israel, variously referred to as (a) The book of the kings of Judah and Israel, 2Ch. xxvii. 26, xxviii. 26, xxxi. 22; (b) The book of the kings of Israel and Judah, 2Ch. xxvii. 7; xxxv. 33; (c) The book of the kings of Judah and Israel—the Hebrew title slightly different from (a), 2Ch. xxix. 11.

(4.) The book of the kings of Israel, 2Ch. xxviii. 35, xxxiv. 18.

(5.) The midrash (story, E. V.), of the book of the Kings, xxix. 27.

(6.) The book (acts) of the prophet Shevuniah, and of the seer Elibi, 2Ch. xii. 15.

(7.) The midrash of the prophet Elibbi, 2Ch. xiii. 22.

(8.) The acts of John, the son of Hanani, 2Ch. xxiv. 34.

(9.) The acts of Uzziah, written by the prophet Isaiah, the son of Amoz, 2Ch. xxxix. 12.

(10.) The words of Hosai (the seer, E. V.), after the LXX., 2Ch. xxxiv. 19.

(11.) The words of David, 1Ch. xxvii. 24.

(12.) The inscriptions of [a] Jeremiah, but different from the canonical book, 2Ch. xxxiv. 25.

(13.) The vision of Isaiah, the son of Amoz, 2Ch. xxxv. 29; probably the canonical book of that prophet.

In addition to this ample list of authorities, reference is made to genealogical registers, 1Ch. vii. 7,17; viii. 1-41; public archives, though in some cases no doubt private documents, called in No. vii. 5 וֶּלְלַיִלָּה (ophir hay)

garland, “book of the genealogies.” It is well known how careful the Jews were as to this matter; and there is evidence, Ezek. i. 62, of the inconvenience it occasioned them when they could not satisfactorily establish their descent. It is also easy to see the purpose which, in divine providence, this was intended to subservive.

If any value is to be attached to this history, it is unquestionable that these documents must have been in existence at the time, and that they were consulted by the writer of the Chronicles. By no ingenuity can it be shown that these writings, or the greater portion of them, were the present books of Samuel and Kings, as De Wette, Movers, and others maintain; for not only are the titles too numerous and varied for that supposition, but they are referred to for further information, on matters entirely omitted in the books of Samuel and Kings, or if mentioned, yet with greater brevity than in the Chronicles. If further proof were wanting of the independence of the other historical books which marks the Chronicles, it would be found in the diversities by which they are separately distinguished, amounting, as sometimes alleged, to contradictions, and certainly to divergences only explicable by difference of sources, and a selection of materials consonant with the design of the respective writers.

2. Relation of Contents.—Still, however, the relation of the Chronicles to the books of Samuel and Kings is very great. In the history of David, of Solomon, and the kings of Judah, there are upwards of forty sections in common, only occasionally distinguished by a different arrangement. But, on the other hand, many particulars, more especially in the lives of David and Solomon, recorded in these books, are entirely passed over in the Chronicles, and in their stead are given notices of the state of religion and of public worship.

(1.) The principal omissions in the Chronicles are:

The family scene between Michah and David, 2Sa. viii. 20-22;
David's kindness to Mephibosheth, 2Sa. xi. 13; his abasement with Bathsheba, 2Sa. xi. 2-25; his son Amnon's slaying of Tamar, and the rebellion of Absalom, 2Sa. xvi.-xxv.; the revolt of Sheba, 2Sa. xx. xxv. the delivering up of Zimri's sons to the Gibeonites, 2Sa. xxiii. 14; war with the Philistines, 2Sa. xxvii. 15; David's psalm of thanksgiving, and last words, 2Sa. xxix. xxx.-xiv. 9; Abijah's attempted usurpation, and the anointing of Solomon, 1K. i.; David's last will, 1K. ii. 19; Solomon's throne established by the punishment of his opponents, 1K. ii. 26-36; his marriage with Pharaoh's daughter, 1K. iii. 11; his wise decision, 1K. iii. 15-25; his officers, glory, and wisdom, 1K. vi. his strange wives, and idolatry, 1K. xi. 4-10. The entire omission of the history of the kingdom of Israel, see on this and the particulars which immediately follow, Keil, Einleitung, p. 185-187, Frank 1832.

(2.) Matter peculiar to the Chronicles.—List of the heroes who came to David at Ziklag, and of the hosts who came to Hebron to make him king, 1Ch. xi.; David's preparations for building the temple, ch. xxiii.; the enumeration and order of the Levites and priests, ch. xxiii.-xxiv.; the order of the army and its captains, ch. xxvii.; David's directions in public assembly shortly before his death, ch. xxviii.; Rehoboam's fortifications, his reception of the priests and Levites who fled from the kingdom of Israel, his wives and children, 2Ch. xi. 22-24; Abijah's war with Jeroboam, ch. xii. 2-20; notice of Abijah's wives and children, ch. xii. 21; Asa's works in fortifying his kingdom, and his victory over Zerah the Cushite, ch. xiv. 14; a prophecy of Azariah which induced Asa
to put down idolatry, ch.xv. 15, address of the prophet Hanani; for instance, to restore the worship of Jehovah, his power and riches, ch.xv. 28; his instructions and ordinances as to judgment, ch.xix.; his victory over the Ammonites and Moabites, ch.xxi. 26; his provision for his sons, and their death by his son and successor, Jehoram, ch.xxii. 14; Jehoram's idolatry and punishment, ch.xxiii. 12; death of the high-priest Jehoiada, and the apostasy of Josiah, ch.xxix. 18-22; Amaziah's warlike preparations, ch.xxx. 24; his idolatry, ch.xxxi. 18, 19; Uzziah's wars, victories, and forces, ch.xxxii. 1-9, Josiah's war with the Ammonites, ch.xxxii. 10; Hezekiah's reformation and passage, ch.xxxii. 31, his riches, ch.xxxiii. 17; Manasseh's captivity, release, and reformation, ch.xxxiii. 19-20.

(3.) Matter more fully set forth in Chronicles.—The list of David's heroes, 1Ch. xi. 4-7, of which the names, ver. 12, are wanting in 2Sa. xxvii. 8, 9; the removal of the ark from Kirjath-jearim to Mount Zion, 1Ch. xviii. 7; 2Ch. xxi. 11; compared with 2Sa. vi.; the candelsticks, tables, and courts of the temple, 2Ch. i. 6-9, comp. with Ki. vi. 8-9, description of the brazen sea, on which Solomon knelt, 2Ch. iv. 2, 3; compared with Ki. vi. 5, 6; Solomon's prayer, the passage 2Ch. xi. 15, 16, from Ps. cxiii. 2-5; mention of the fire from heaven consuming the burnt-offering, 2Ch. vii. 10; enlargement of the divine promises, 2Ch. xx. 16-20; comp. with Ki. xx. 3-7; Shishak's invasion of Judah and the address of the prophet Shemaiah, 2Ch. xx. 29, comp. with Ki. xx. 7; Uzziah's leprosy; its cause, 2Ch. xxvi. 11-15; comp. with Ki. xv. 5; the passage under a grain of sand, 2Ch. xxi. 9, comp. with Ki. xxii. 1, 5.

3. Design of the Chronicles.—An examination of these particulars of omisions, additions, and variations, as compared with the earlier historical books, will enable the reader to ascertain the manner in which the writer of the Chronicles used the old memoirs to which he refers, and the special object of his history. The particulars in which he varies from the earlier historical books are not accidental, but are strongly indicative of a plan. This is particularly seen in the additions and modifications introduced into his narrative, indicating strong theocratic views. So far as he dwells on the history of David, Asa, Jehoshaphat, Hezekiah, and like-minded kings, adding many important particulars to the not unfrequently abbreviated statements in the parallel books. But still more does this appear in the entire omission of ought that respects the kingdom of Israel, save only the intimation in the genealogical tables that Reuben, Gad, and Manasseh were carried away captive by the Assyrians because of their sins, ch.xvi. 22.

It is a very superficial criticism which regards these as indicative merely of a levitical spirit, and the omission again of some particulars in the life of David, and other kings of Judah, as simply apologetic; while it would account for the exclusion of all reference to the kingdom of the ten tribes, from the hatred with which they were regarded by their brethren of Judah. It is certainly more reasonable to conclude that the additional details, the specification of the Levitical and priestly functions, and the original arrangements, were designed to adapt the history to the altered circumstances of the times, to the exigencies introduced by the entire overthrow of the one kingdom, and the seventy years' desolation of the other; and that the writer, through the teaching of the divine Spirit, had been led to a more direct application of the promises made to David, and to disclose in those alone the future restoration and stability of his country. This indeed is a marked characteristic of the sacred literature of the restoration period, and it would be instructive to trace how the influence of the captivity, with its preceding and concomitant providences, conducted to this end. These principles operated strongly in the writer of the Chronicles. Thus 1Ch. xvii. 11-14, comp. with 2Sa. vii. 12-19, manifests more distinctly the Messianic character of the promises made to David, the view no doubt being affected by the calamities which had overtaken the nation and the royal house. The natural seed of David is lost sight of in the spiritual, so that there is no longer reference to a foretaking of Jehovah's law, anticipated in the message of Nathan, as given in 2Sa. vii. 14, nor intention of the punishment by which detection should inevitably be followed. So also with David's thankful acknowledgment to God for this gracious promise: "And this was yet a small thing in the sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come; and is this the manner of man, O Lord God?" Ps. cxlv. 10-12; the last clause of which is thus given in 1Ch. xvii. 17. "Then hast thou regarded the prayer of thy servant, and his supplication." Ps. cxlv. 14. But the Messianic aspirations are still more marked in the genealogical tables, where it may be seen that while no place is given to some of the tribes, as Dan and Zebulun, the genealogy of the tribe of Judah, in the line of David, is traced from Adam down to the writer's own time: 1Ch. ii. 1; 3, 13-15, extending to a point beyond any other Old Testament record of a strictly historical nature, and so forming the last Old Testament link of that genealogical chain which is resumed and completed in the New Testament, Matt. In particular, the important note in these seemingly dry registers, 1Ch. ii. 2, "Jachin proceeded above his brethren, and of him the chief ruler," i.e., the chief ruler of princes was destined to sleep not as in E, from Judah, in evident allusion to Ge. xlix. 10, on which see also 1Ch. xxviii. 1, where David recognizes the choice of Judah as "ruler."

Other peculiarities distinguishing the book of Chronicles, and fitting it for the altered circumstances in the time of its composition, are the substitution of modern and more common expressions for such as had become unusual or obsolete: compare in the original 1Ch. x. 12, with 1Sa. xxx. 12, 1Ch. xv. 20, with 2Sa. vi. 16, 2Ki., particularly the substitution for the old names of places, those which were in use in the writer's own day: thus, Geor., ch. xiv. 4, instead of Gob, 2Sa. xxxviii. 16. Abel Maim, Abel on the water (Marom), 2Ch. xxvii. 1, instead of Abib-Maaziah, 1Ki. xv. 20. So also the omission of geographical names which had become unknown, or had ceased to be of interest, as Hielan, 2Sa. xix. 17, omitted in 1Ch. xix. 17; so also Zair, Zr. xiii. 21, comp. with 2Ch. xxvii. 9. See particularly 2Sa. xxxiv. 4-8, comp. with 1Ch. xxiv. 1. There is also the endeavour to substitute more definite expressions for such as were indefinite, and so possibly ambiguous, as 2Ch. xxxii. 1-3, comp. with 2Ki. xvi. 3; and 2Ch. xxiv. 21, comp. with 2Ki. xxiii. 18.

III. Credibility.—The credibility of the Chronicles...
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has been greatly contested by rationalistic writers, but by none with more severity than De Wette, first in his 
Rekoning der Ehelichungen. Halle, i806, i. p. 1-182, and subsequently in the successive editions of his 
Ehelichungen, where he has brought together every sort of 
difficulty and alleged contradiction, many of which 
rest only on assumptions, which would not be tolerated if applied to any other than a biblical writer. 
It indeed cannot be denied that many difficulties do 
exist in this portion of Scripture, and not a few apparent 
contradictions between its statements and those of the 
other historical books, particularly as regards proper 
names and numbers, but which, even if they cannot be 
satisfactorily explained, scarcely warrant the calling in 
question the sincerity or the credibility of the writer. 
Thus, for instance, it is objected that 1 Ch. ii. 6 is a 
false combination of 1 Ki. v. 11 [ii. 31]; but nothing is 
more comon than the recurrence of the same names 
in different families and tribes, and at different periods; 
and although Havernick unnecessarily admits that some 
of the names in the two passages are identical, it would 
certainly indicate rather a confusion on the part of the 
writer of the Chronicles to bring together times and 
persons so far apart from one another. Ethan the 
Eshriphite, of the family of Merari, 1 Ch. vi. 28 [iv. E.V.], 
was one of David's masters of song, 1 Ch. xv. 17, and 
the author of Ps. lixvii. Heeman, also an Eshriphite, and 
author of Ps. lxxxviii., was a leader of David's 
sacred choir, 1 Ch. xv. 17; and it is utterly inconceivable 
that persons, as it would appear, so well known to the 
writer of the Chronicles, should so inconsiderately be 
left unmentioned among the laudities of Jehovah, and assigned 
to a time so long antecedent to that of David. 
There are however real difficulties, particularly in 
the genealogical tables, and also in various numerical 
statements, and these, it may be supposed, arise in a 
great measure from corruption of the text; for it is in 
such cases that there is the greatest facility for the rise, 
and the perpetuation of false readings, the context 
affording little aid for their detection, or rectification if 
detected. The text of the Chroniones furnishes many 
instances of such corruptions, although in several cases, 
where it differs from the corresponding passages in the 
books of Samuel and of Kings, it is just as possible that 
it shows the true reading. A remarkable case is 1 Ch. 
vi. 13 [29]. "And the sons of Samuel: the first-born 
Vashni and Abiai," comp. with 1 Sa. vii. 2; "Near 
the name of his first-born was Joel, and the name of his 
second Abiai." It is easy to see how this contradiction 
has arisen. The name Joel had fallen out of 1 Ch. vi. 13, 
and some transcriber, seeing the necessity for some name 
after the first-born, transformed Vashni (vashanai), 
"and the second," into a proper name, Vashni. The 
nickname is as old as the LXX.: δ' ηπαραστρωσα δατον Αβιαί. 
The Syrie and Arabic read as in Samuel (zayn 
践), but the LXX. (μηταροσσως εηον Αβιαί). In 2 Ch. xiii. 2 the mother 
of Abiaj is named "Michaela], the daughter of Uriel 
of Gibeah," but in 1 Ki. xv. 1, 9, 13 "Machalah, 
the daughter of Abischalom." The LXX. and Syrie have 
Machalah also in 2 Ch., which must have been the 
correct reading. As the mother of Abiaj is designated 
the daughter of Absalom, this may mean no more than 
grand-daughter, Uriel being the husband of Absalom's 
dughter; but as Abiaj's wife, and the mother of Asa, 
is also called Machalah, 1 Ki. xi. 16; 2 Ch. xv. 16, it may be 
that in 2 Ch. xiii. 2 the name of Asa's mother is written 
instead of that of Abiaj.

1. Passages where the readings in Chronicles are ob-
viously corrupt; sometimes the work itself showing 
the erroneousness of the reading. Thus, 2 Ch. xxii, 3, 
Abiaj's age when he began to reign is stated at 42 years; 
2 Ki. vii. 26 makes it 22, and with this agree all the 
versions, whereas the reading of Chronicles is confirmed 
only by the Vulgate. As Jehoram, the father of 
Abiaj, lived only 40 years, 2 Ch. xxii, 26, it is impossible 
that his son could have been 42 years when he began 
to reign. Other examples are 1 Ch. xviii. 4, comp. 
with 2 Sa. vii. 4; 2 Ch. iii. 15; iv. 5, comp. with 1 Ki. 
vii. 15, 26; 1 Ch. xi. 11, comp. with 2 Sa. xxii. 8; 
1 Ch. xii. 12, comp. with 2 Sa. xxiv. 13; 2 Ch. ix. 25, 
comp. with 1 Ki. v. 6.

2. Passages where the correct reading is that of the 
Chronicles. The father of Amasa is designated in 
1 Ch. ii. 17, "Jether the Ishcolite;" in 2 Sa. xxv. 25, 
"Hira, an Ishrite." Examples of numerical statements 
1 Ch. viii. 2, comp. with 2 Sa. viii. 4; 1 Ch. 
viii. 18, comp. with 2 Sa. x. 13; 1 Ch. xxi. 12, comp. 
with 2 Sa. xxiv. 13; 2 Ch. iii. 15, and 1 Ki. vii. 16, 
comp. with 2 Ki. xxv. 17; the height of the "chaji-
ters" on the brazen pillars, as given in the first two 
passages, is confirmed by Je. lii. 22.

3. Passages where the correct reading is doubtful: 
2 Ch. ii. 2, 17 [18], comp. with 1 Ki. v. 30 [10]; 2 Ch. 
viii. 18, comp. with 1 Ki. ix. 23; 2 Ch. viii. 18, comp. 
with 1 Ki. ix. 28. (On the numerical discrepancies, see Reinke, 
Lucrirtz un fichterit des alt. Testamentes, voi. i. 130; Aband.)

4. Passages erroneously regarded as contradictory: 
Between 2 Ch. xxviii. 20 and 2 Ki. xvi. 7-9, there is no 
contradiction, as they relate to different stages of the 
war; and it is quite possible that the mercurial Tiglath-
pileser from an ally became an opponent; a fact even 
inintuated in 2 Ki. xvi. 18, by Ahab's removal of a 
gallery which might afford access to an enemy, "from 
the presence of or for fear of, μετηνόησεν ο βασιλεύς 
to Assiry." In 1 Ch. xi. 23, "An Egyptian, a man of great 
statures, five cubits high, and in the Egyptian's hand 
was a spear like a weaver's beam;" 2 Sa. xxiii. 21, "An 
Egyptian, a goodly man μεξίκον, ο χορτος, a man of 
appearance," and the Egyptian had a spear in his hand." 
The explanation of Reinke is exceedingly forced; and is 
in fact unnecessary, for there is no contradiction; the one 
passage being more specific, but still in accordance with 
and its purport implied in the other: the Egyptian's 
noticeable appearance was his stature, with which also 
his spear corresponded. 2 Ch. xxxiv. 3-7 places the 
reformation under Josiah in the twelfth year of his age, 
while 2 Ki. xii. 3 assigns to it the eighteenth. The 
authors stoutly oppose the statement in the Chroniones; 
but Bertheau satisfactorily shows that the two 
statements are perfectly reconcilable, 2 Ch. xxxiv. 3-7 
referring only to the beginning of the work of reformation, 
while the other passage points to some great pro-
gress in it, the rooting out of idolatry. According to 
the one statement, the work of reformation was begun 
in the twelfth, according to the other it was finished 
in the eighteenth year. This is required by 2 Ch. xxxiv. 
19. The same with many others.

The discrepancies, even were there no satisfactory 
solution, cannot greatly affect the character of the 
writer of the Chroniones: for first, the probability as 
regards correctness will be found on the part of the
later writer, who, having the earlier works before him, would not unnecessarily, in matters of fact, attempt the construction of the narrative, and make the accounts so easily discernible, vary from the earlier accounts favored by the authority arising from age and prior acceptance. There can be no question, moreover, that many of the discrepancies are owing to the fault of copyists; while in some they are the result of the different views and designs of the respective writers, or the brevity of their statements.

In proof, however, of the accuracy of the Chronicles, the following particulars are worthy of consideration:

First, The writer is exceedingly definite in his statements. Thus the time when it occurred to David to build the temple of the Lord is indicated, 2 Sa. vii. 1, "It came to pass when the king sat in his house," which, but more definitely stated in 1 Ch. xvii. 1, 2, 3, 4: "Rehoboam sat in his house," &c., while the omission of the words, "and the Lord had given him rest," removes the chronological difficulty in that statement. Of his accuracy, again, in the genealogical notices, the following example may suffice. In 1 Ch. ii. 16, mention is made of two sisters of David, Abigail and Zerah, the latter of whom was the mother of Joel, Abinadi, and Asaiah, who are never designated after their father, but always after their more illustrious mother, 2 Sa. xxiii. 19, 20. Amasa is referred to as a blood relation of David, 2 Sa. xx. 11; according to 2 Sa. xvi. 25, Amasa was a son of Abigail, and the sister of Zerah, the mother of Judah, but the daughter of Nahash, not of Jesse, and thus only the half sister of David. Therefore it is that, in the genealogy of Jesse, 1 Ch. ii. 16, he is not styled his daughter, but only referred to as the sister of David; a distinction which does not at first sight strike the reader, and the force of which could not indeed be learned without the information furnished in the book of Samuel. So also 2 Ch. vii. 7-10 explains the abbreviation stated, 1 Ki. viii. 69; and the otherwise contradictory expression "the eighth day," ver. 9, a proof how many of the discrepancies arise simply from the brevity of the statement.

Secondly, The scrupulous exactness with which the writer excerpts from the original documents, is vouched for by the fact of his sometimes retaining the very words, although involving expressions no longer applicable to his own time—a practice which, strange to say, has furnished ground to assail his accuracy. Thus the Simeonites are said to possess the seats of the Amalekites in Mount Seir, dwelling there "unto this day," 1 Ch. ix. 1, 15, although, long prior to the composition of the history, they had been removed from all their possessions. So also, in the account of the removal of the ark to Solomon's temple, it is added, "and there it is unto this day," 2 Ch. vii. 9.

Lastly, but of more importance, is the indirect confirmation given to several statements in the Chronicles by other passages of Scripture. Thus, Hazael's preparations in fortifying Jerusalem, when threatened by Shamael—his stopping the fountains and "the brook that ran through amidst the midst of the land," 2 Ch. xxxiv. 10, are fully confirmed by 1 Sa. viii. 8-11, and, according to Ewald, by Ps. lxxxvi. 13, &c.; but which Hengstenberg with more probability refers to the victory of Jehosaphat, 2 Ch. xx. A further reference to this victory of Jehoshaphat is found in Joel iv. [iii.]; the prophetic vision resting on this history, which is thus the foundation of the divine judgment on the enemies of the theocracy. (See Hengstenberg, Hist., i. 174.)

In the reign of Jehoram the Philistines and Arabs invaded Judah, plundered the royal palace, and carried away the king's sons and wives, 2 Ch. xvi. 10, 17. To this incident the prophet Joel refers, ch. i. [ii]., &c., where the Philistines are threatened for plundering the Lord's property, and their sale of the benediction captives; the same also in Am. vi. 6. The Philistines, again, in the time of Ahaz, invaded the south of Judah, and took several important cities, 2 Ch. xvi. 18. With this agrees the prophecy of Is. xiv. 28-32, which again finds its fulfilment in 2 Ki. xvi. 3. It is important also to notice how the Chronicles form a commentary on various passages of the other books, and evince the accuracy of such statements as at first sight seem to contain discrepancies. Thus, in 2 Sa. vii. 5, no reason is assigned why David should not build the house of the Lord; and in 1 Ki. v. 13, &c., in the message of Solomon to Hiram, an external reason only is assigned, as the heathen prince could not comprehend the deeper one. This, however, is given in David's communication first to Solomon, 1 Ch. x xiii., and afterwards to Israel in assembly, 1 Ch. xxviii. 3. The addition, "But I have chosen Jerusalem that my name might there," 2 Ch. vii. 11, inasmuch with 1 Ki. vii. 16, is exceedingly important: the choice of Jerusalem, at the centre of the theocracy, was dependent on the choice of David to be ruler over Israel; the one was included in the other, 2Sa. vii. The truthfulness of the history may be said to be even attested by the names of the exiles born shortly before the restoration, from their so naturally reflecting the hopes which about that time must have been strongly entertained. Thus 1 Ch. iii. 19, 20; Hanannah (Jehovah's grace); Berechiah (Jehovah's blessing); Hasadiah (Jehovah's mercy); and Judahiel (mercy returns).

IV. Age and Author. That the Chronicles form one of the latest of the Old Testament compositions cannot admit of doubt. Its reference to the decree of Cyrus respecting the restoration, 2 Ch. xxxvi. 23, is sufficient evidence of this. There is further the circumstance that it brings down the genealogy of David, 1 Ch. iii. 14, &c., to a period admitted on all hands to be subsequent to the restoration. Indeed, according to Dr. Wetstein (Einleitung, sect. 102) and others, the genealogy of David is brought down to the third generation after Solomon, on the assumption that Shecaniah, the son of Joiada, the writer of the Chronicles, who, at the time of the restoration, was among the kings of Zerubbabel, the writer then adding, as they think, some names from David's surviving posterity in general. In proof of this, observe that it is not said that Shecaniah was the son of Shecaniah; indeed, the contrary is intimated, from the way in which the words "sons of" are prefixed to several of the names, but without mentioning the names of such sons, all that the writer evidently meant was to enumerate the more distinguished individuals and families of the posterity of David who returned from exile, but without specifying the particular relation in which they stood to Zerubbabel. This is probably the case with the names in ver. 29, which seem to interrupt the genealogy of Zerubbabel in ver.
19, 21. With regard to Zerubbabel, the statement is express; and to show still more the writer's intimate acquaintance with, and interest in the matter, Sheshai, a daughter of Zerubbabel, is inserted. At all events, Sheshai, ver. 22, was unquestionably not a descendant, but a contemporary of Zerubbabel; he was one of the princes who returned from exile; and his genealogy, which extends to the third generation, was parallel with that of Zerubbabel, which reaches only to the second, but coming down to the same time. The name Hattush, ver. 22, occurs also Ezra viii, 2, as that of a descendant of David, who returned with Ezra from Babylon: this would favour the view advanced, if the identity could be established; but for this there is no evidence. But a more important note of time is the notice in 1 Ch. ix. 17, 18, regarding the Levitical porters, "who hitherto (υπηρετον) at house, until now, to the time of the writer waited in the king's gate:" and of two of which, Akkub and Talmon, mention is made in Ne. xii. 23, 24, as "keeping the ward, at the three holds of the gates . . . . in the days of Nehemiah, and of Ezra the priest the scribe."

These conclusions from historical notices are confirmed by various peculiarities of expression and by the whole literary character of the composition. Of the peculiarities marking the late age of the writer, is the term θεία (θεία), E. V. "pious," applied to the temple, instead of the old and usual θρόνος (θρόνος). This was an imitation of the great Persian cities, in correspondence with which Jerusalem is conceived of as having its palace, afterwards called Chezir. Another term with which the Hebrews became acquainted in Babylon was θαῦμα (θαῦμα), by which, in none of the older books, notwithstanding the frequent mention of κόσμως, and so found only in 1 Ch. iv. 21; xv. 27; 2 Ch. v. 19, 12; Ez. i. 6; and in a book written in Chaldea, Ezo, xxviii. 16 (Eichhorn, Einleitung, sect. 346). So also the mention of θάνατος (θάνατος), E. V. "drum," but more correctly "shrine," 1 Ch. xxix. 7; also Ez. ii. 67, vii. 27, Ne. vii. 70, a Persian coin, the current money of the time. John (Einleitung, sect. 346) refers to a remark in 2 Ch. iii. 3, that the cubit was after the "first or old measure," intending that a new standard was in use in the time of the writer. The literary character of the work, in general, entirely betokens a period when the language was greatly deteriorated through foreign influences, particularly during the exile, manifesting many peculiarities of style and orthography. Many examples of the latter, as the interchange of ἀληθεύω with ἀληθεύεται, may be seen on comparing the two lists of David's heroes in 1 Ch. ix. and 2 Sam. xiii. With respect to the older books, more particularly that of Ezra, there are many important resemblances, a list of which may be found in Havernick, p. 270.

This determination of the age of the composition narrows the ground of inquiry as to its authorship. The Jewish opinion that Ezra was the author of the Chronicles was universally received down to the middle of the seventeenth century, when it was called in question by the English classical writer Hobbes, who assigned to it an earlier date. It was Spinoza who first referred it, on the contrary, to a later period than the time of Ezra, bringing it down to the time of the Maccabees, a view adopted in modern times by Grafton, and partly by De Wette, Carpzov, Eichhorn, Havernick, Wetzel, and modern writers in general, consider Ezra to be the author. Ewald (Geschichte des Volkes Israel, ii. p. 320) admits that the Chronicles and the book of Ezra are by the same author, and even contends that they originally formed one work, not the production of Ezra himself, but a much later writer. Jahn denies all appearance of the similarity between the Chronicles and Ezra, and describes the former to some unknown writer at the close of the captivity.

The identity of authorship of the books of Chronicles and Ezra can be established by numerous arguments, additional to the marks of similarity in expression already adverted to. The internal relation of the Chronicles and the book of Ezra was early recognized. This is seen from the arrangement of the two adopted by the LXX, different from that of the Jewish canon. Further, the writer of the third superscription of Ezra has brought up the two writings into one. The Tanamal and the rubric maintain that Ezra was the writer of the Chronicles; indeed, according to Hahn (Demokrat. Evangelien, i. 14), "Ezra filius Paradisoponemus, Ephraim omnium est fatta conscribunt." The conclusion of Chronicles, and the beginning of the book of Ezra, are almost identical in expression, from which it is but reasonable to infer that the one was intended to be a continuation of the other, the one history terminating with the decree for the restoration from captivity, the other narrating how that decree was obtained, and how it was carried out. Without this connection the opening words of the book of Ezra must appear exceedingly abrupt, presenting a form of commencement which is in reality only a continuation. (See i. 11.) The connection thus indicated is further evidenced by the style, the manner of narration, and of regarding events from a Levitical point of view, common to the two works; the whole spirit, in fact, and characteristics are identical. Thus the frequent citations of the law, and in similar terms, as χρόνιον (χρόνιον) meaning "according to the law of Moses," 1 Ch. xiii. 21; 2 Ch. xxxv. 13; Ezr. iii. 4; yet also in Ne. viii. 13. The descriptions of the sacrificial rites are in the two books very full, and in nearly the same terms, comp. Ezr. ii. 26 with passages like 1 Ch. xvi. 60; 2 Ch. vii. 17; xiii. 14; no also the account of the celebration of the passover, Ezr. v. 19, and, 2 Ch. xxxii. 35; and the order of the Levites in charge of the temple, Ezr. iii. 9; 1 Ch. xxiii. 23. What presents the greatest apparent contrast in the two books is the high priest's genealogy, in 1 Ch. vi. 1-15 in the descending line terminating with the captivity, and in Ezr. vii. 1-5 in the ascending line from that priest himself to Aaron; but a little consideration will reconcile the discrepancy. The two lists are partly parallel, and partly the one is a continuation of the other; as regards the latter point there can be no conflict, and as to the former it will be observed that the list in Ezr. is considerably abridged, many links being omitted (Havernick), and this could the more readily be done if the writer had elsewhere given a complete register. So far then for the identity of the writer of the Chronicles and of the book of Ezra; but for the proof that this was Ezra himself, "the ready scribe in the law of the Lord," reference is made to the article Ezra.

Ecclesiastical History.—The Chronicles is a portion of scripture which, although well deserving of careful study, has been rarely made the subject of separate exposition, either in ancient or modern times. Recently, however, very valuable dissertations have appeared in defence of its credibility, rich in critical and
excellent matter; particularly so Koehler's *Vorlesungen uber die Bücher der Chronik*, Berlin, 1850; *Wetensich* Entsprechung in der Bib., *Chron.* Bonn, 1851; and the portion of Harnack's *Entwicklung* in der Bib. *Chron.* 1852, H. sect. 172-191, devoted to this subject. The parallel passages in Samuel and Kings furnish much aid to the exposition; at the same time, the differences that presented give rise to some of his greatest difficulties. Next in importance is the version of the LXX., which, upon the whole, closely follows the Masoretic text. Meyer and Baurem considering chronologies one of the best executed periods of the LXX. There is only one passage on the Chronology, in a production of the latter half of the seventh century—Papenopoulos. Concerning Old Chron. Berlin, 1869; note 42, Aug. und Geschpf., an improved edition, of which by Wilckens appeared at Berlin, 1875. It is said to be of little critical value. Therefore, *Chronology in the Septuagint*, Opuscula Schleier, vol. i. Halle, 1860; Procopius, in *Bibl. Rerum* Praxedis, ed. Berlin, 1876; *The Monon* open, vol. viii. p. 108, Halle, 1874. A valuable work, according to Carpov, particularly for the genealogical notices, is Lavater's *Chronologie*, in the *Monon* Praxedis, ed. Fris, 1:58 (Heidelberg, 1876). The note of Michaelis on i Chron., and of Rambach on 2 Chron., in *Auctio de Doxographia*, To. 6, Halle, vol. iii. Halle, 1729, deserve notice. The only modern work is *The Hebrew Chronology* of R. B. B. *Chronology*, Leip. 1867, of considerable critical value, but decisively unsatisfactory.

**CHRONOLOGY.** The division and computation of time must from the earliest period have engaged the attention of mankind. Such natural and obvious cycles as the day, month, and year, would present the readiest means for noting the course of the seasons and the order of events. The Bible, the only authentic record of the first ages of human history, shows that these divisions of time were early in use. The lives of the patriarchs, beginning with the first man, were computed by years, measured, there is no question, by the annual cycle, as well as by months and days of a week, long since alleged, of mere duration. Months are also mentioned in the history of the deluge; and it has been computed from the data there furnished, that the time of Noah's continuance in the ark comprised a solar year. That there was a weekly cycle too, is with great probability deduced from the same history; but whether this was the division of time referred to in the expression "at the end of the days," Gen. 3, is uncertain, as this may perhaps with greater probability be understood of the close of the year. But although sufficient indication is given in the Bible that the computation of time was carefully attended to from the first, yet considerable difficulties attended the chronology of the early history, from this circumstance among others, that the chronology was subordinate to the genealogy; it being deemed by the sacred historian of more importance to mark the particular line in and through which any great act was or should be effected, than the precise epoch of its occurrence. To this too is probably to be ascribed the various breaks occurring in the record, showing that the Scriptures look more to the future than to the past. But notwithstanding the obscurities arising from this circumstance, and other which a venerable age and relation to the earliest times may have thrown upon the Old Testament, the difficulties in its chronology are probably not greater than those which attach to the New Testament, and certainly they are less than those found in any other ancient history. Indeed, no small part of these difficulties have arisen from futile and unwarranted attempts to bring the Hebrew chronology into harmony with other schemes, which, in a great measure, are palpably false; but in no particular can they be supposed to rest upon better evidence than the biblical history.

Our limits forbid taking a complete survey of scriptural chronology; and indeed the furore of offering desultory remarks on so extended a field, the present article will be limited to the Old Testament, and to an examination of its more important epochs, as the deluge, the call of Abraham, the exode from Egypt, with the addition of some remarks on the date of the foundation of the temple; for thus far there can be no proper collision with any external chronology, and the data for the adjustment of any difficulties must be sought for in the Bible alone.

1. From the Creation to the Deluge. The chronological data which the Bible supplies with regard to this period are sufficiently ample and explicit. The history proceeds by generations, but in order to avoid the uncertainty arising from a term so variable and indefinite, the length of the generation is in every case distinctly stated. But here unfortunately the biblical chronographer encounters one of his chief difficulties, in determining whether he is in possession of the genuine text, seeing that there are important variations between the Hebrew and such closely related documents as the Samaritan Pentateuch, the Septuagint version, and the writings of Josephus. The nature and extent of these discrepancies will be seen from the following tables, comprising this and the succeeding period, for both are affected in the same manner; and they are here brought together in order to illustrate more fully the principle in which the variations originated, and so helping possibly to detect where into the corruption has been introduced.

**Table I.** From the Creation to the Deluge.

<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Ashan</td>
<td>130</td>
<td>139</td>
<td>250</td>
<td>290</td>
<td>800</td>
</tr>
<tr>
<td>Seth</td>
<td>105</td>
<td>105</td>
<td>265</td>
<td>265</td>
<td>807</td>
</tr>
<tr>
<td>Enoch</td>
<td>90</td>
<td>90</td>
<td>190</td>
<td>190</td>
<td>815</td>
</tr>
<tr>
<td>Cain</td>
<td>70</td>
<td>70</td>
<td>170</td>
<td>170</td>
<td>810</td>
</tr>
<tr>
<td>Mahalaleel</td>
<td>65</td>
<td>65</td>
<td>165</td>
<td>165</td>
<td>830</td>
</tr>
<tr>
<td>Jared</td>
<td>65</td>
<td>65</td>
<td>165</td>
<td>165</td>
<td>830</td>
</tr>
<tr>
<td>Enoch</td>
<td>65</td>
<td>65</td>
<td>165</td>
<td>165</td>
<td>830</td>
</tr>
<tr>
<td>Mothreshah</td>
<td>37</td>
<td>37</td>
<td>87</td>
<td>87</td>
<td>555</td>
</tr>
<tr>
<td>Lauveh</td>
<td>182</td>
<td>182</td>
<td>365</td>
<td>365</td>
<td>730</td>
</tr>
<tr>
<td>Noah at the flood</td>
<td>600</td>
<td>600</td>
<td>600</td>
<td>600</td>
<td>1800</td>
</tr>
<tr>
<td>To the flood</td>
<td>1956</td>
<td>1967</td>
<td>2292</td>
<td>2292</td>
<td>7256</td>
</tr>
</tbody>
</table>
CHRONOLOGY

TABLE II. From the Deluge to the Birth of Abraham.

<table>
<thead>
<tr>
<th>Hebr.</th>
<th>Sam.</th>
<th>Sept.</th>
<th>Joseph</th>
<th>Total Length of Life</th>
</tr>
</thead>
<tbody>
<tr>
<td>Deluge</td>
<td>Shen.</td>
<td>2*</td>
<td>2</td>
<td>12</td>
</tr>
<tr>
<td>Arphaxad</td>
<td>35</td>
<td>135</td>
<td>135</td>
<td>135</td>
</tr>
<tr>
<td>[Cainan H.]</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Seth</td>
<td>30</td>
<td>120</td>
<td>120</td>
<td>130</td>
</tr>
<tr>
<td>Enoch</td>
<td>31</td>
<td>131</td>
<td>131</td>
<td>314</td>
</tr>
<tr>
<td>Peleg</td>
<td>36</td>
<td>136</td>
<td>136</td>
<td>313</td>
</tr>
<tr>
<td>Reu</td>
<td>32</td>
<td>132</td>
<td>132</td>
<td>139</td>
</tr>
<tr>
<td>Serug</td>
<td>39</td>
<td>139</td>
<td>139</td>
<td>132</td>
</tr>
<tr>
<td>Nahor</td>
<td>29</td>
<td>79</td>
<td>79</td>
<td>129</td>
</tr>
<tr>
<td>Terah</td>
<td>70</td>
<td>70</td>
<td>70</td>
<td>70</td>
</tr>
</tbody>
</table>

To birth of Abraham: 262 942 1672 2965

*Note. This is "two years after the flood" when Shem was a hundred years old (Gen. xi. 9).
CHRONOLOGY

were untouched, the authority of Josephus in this controversy suffers greatly from the corruption thus assumed. If, as Hales admits (New Anal. of Chron. 1 p. 290), "his dates have been miserably mangled and perverted, frequently by accident and frequently by design," there is a strong presumption, from the ignorance of the Hebrew Scriptures on the part of his transcribers, compared with the general acquaintance with the Greek version and the decided preference shown to its chronology, that it was from the latter rather than from the former the variations proceeded.

In the absence then of all consistent testimony on the part of the Samaritan Pentateuch, and even of Josephus, although uniformly admitted by his advocates, recourse is had to other considerations for proving the superiority of the longer chronology. Of the grounds on which Dr. Russell, in his one-sided plea for the Septuagint, founds the assumption of a corruption of the Hebrew text, one is, that the Jews had both a motive and an opportunity for falsifying their Scriptures (connection p. 370), the motive being that their rejection of Christ rendered necessary an extensive change in their dates and calculations, owing to a generally entertained opinion that the world was to continue only nine thousand years, and that Christ was to appear in the sixth millennium; while an opportunity for effecting the change was found in the troubled state of affairs during their wars with the Romans, when many copies of their sacred books were lost, while those that remained were confined to themselves, and understood only by few. Without, however, entering into a discussion of these assertions, it is enough to remark that they can be met by others equally plausible if not more convincing. What greater opportunity could have presented itself for confounding the scriptural dates to a theory, if such existed, than that afforded by the publication of the LXX, and before copies were to any extent multiplied? And that some antecedent theory existed as is disclosed by the longer chronology, and that consequently there was a motive for extending the scriptural scheme, admits of no doubt; and it may be added, that it is to the influence of this or similar theories that the chronology of the LXX. is indebted for much of its present acceptance. Independently of any other motive which the Septuagint version bears of the soil on which it was produced, it can be shown pretty clearly, if there be any truth in the scheme of Egyptian chronology lately propounded by Poole (fine Scripture, Lond. 1852.), that the extended reckoning was an endeavour to bring the chronology of the sacred Scriptures into harmony with that of Egypt. The very fact then, if such it should be proved, that the Septuagint synchronizes with the Egyptian chronology, instead of proving the correctness of the former as against the Hebrew, is considering the uncertain sources whence the Egyptian chronology was deduced, the principles on which it was constructed, and the disposition so strong in that people and other ancient nations of assigning a high and even fabulous date to their origin, witness the dynasties of Manetho, which Ramses and Lepsius are vainly labouring to reduce within some conceivable limits; the strongest possible testimony against the scheme followed by the Septuagint.

Another presumption advanced against the integrity of the Hebrew text, is found in the difficulties with which, as regards especially the post-deluvian patriarchs, the statements are encumbered, owing to the short period between the flood and Abraham; as for instance the fact of that patriarch being made contemporary with Noah for more than half a century, and with Shem during his whole lifetime, attaching no weight to the other difficulties alleged, as that Abraham alone, and to the exclusion of Shem, the founder of the family, who, according to the chronology, was then alive, was introduced into covenant with God through the rite of circumcision (Russell, De ani. 1 p. 290, as resting on a mis-apprehension of the object of the divine procedure, there are, it must be allowed, considerable difficulties disturbing the chronology of this period. But these admit of being regarded in two different lights. They are either the result of the abbreviation introduced into the Hebrew text, or they have been the occasion of the lengthened scheme adopted by the Septuagint. In the former case they must have been as apparent to the authors of the forgery as to modern critics, and so have discouraged any such attempts; while on the other hand, the existence of these difficulties and seeming contradictions furnished very strong motives for their removal. The quarter most susceptible to such influences, it is not difficult to indicate; for the matter is raised from the region of conjecture by the circumstance that in one instance the Septuagint goes beyond its usual caution of merely lengthening the generation, by the addition of a new name and generation to the genealogies, and for which there is no support whatever (see CAIMANS), so that even its great defender Hales admits — "The Septuagint version is not to be followed implicitly; it requires correction in some parts" (New Anal. of Chron. 1 p. 290), an admission which goes far to damage its entire authority in the present controversy.

Nor is the aspect of matters at all improved in favour of the Septuagint, when from these more external considerations we turn to an investigation of the changes effected. On examining Table 1., given above, one of the first things that strikes the reader is the remarkable uniformity which characterizes the figures in the first column headed Sept. and in the column headed Sama., presenting upon the whole a gradual diminution in the lengths of the successive generations, and a marked contrast with the figures in the Heb. column. In the one case there is something very like an artificial formula; in the other there are the natural inequalities and abrupt changes which may be expected in real life. But these attempts at uniformity were carried too far, and to an extent which threatened to upset the system; for notice must be taken of an important variation in the generation of Methuselah, the best Greek MSS., making it 681. This reading, adopted by Stier and Thiele (1878), is followed by Robinson (1892), and by Tischendorf, in his edition of the Septuagint (1849), makes the uniformity still more marked; but it was somehow perceived that this required that Methuselah should survive the flood for at least fourteen years. In examining Table II. also, it will be perceived that the Septuagint assigns nearly the same length to a generation as in the preceding period, although after the flood human life was reduced at once to one-half, and gradually to one-third and one-fourth of what it had been before that catastrophe. But enough; there is, to say the least, no such preponderating testimony in favour of the Septuagint chronology, as justifies any ground for setting up its authority against that of the original; and the latter must still be regarded as possessing the strongest claim to our belief.
### CHRONOLOGY

**TABLE III. From the Creation to the Flood**, showing, according to (i.) to the Hebrew, and (ii.) to the Greek reckoning—1. The number of years that each Patriarch was contemporary with the other. 2. The years of the World in which each was born and died. 3. The Age of each.

<table>
<thead>
<tr>
<th>Year</th>
<th>Birth</th>
<th>Death</th>
<th>Years</th>
<th>World</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adam</td>
<td>2770</td>
<td>3500</td>
<td>730</td>
<td>2770-3500</td>
<td>77</td>
</tr>
<tr>
<td>Seth</td>
<td>2950</td>
<td>3500</td>
<td>550</td>
<td>2950-3500</td>
<td>55</td>
</tr>
<tr>
<td>Enos</td>
<td>395</td>
<td>915</td>
<td>520</td>
<td>395-915</td>
<td>52</td>
</tr>
<tr>
<td>Cainan</td>
<td>915</td>
<td>960</td>
<td>45</td>
<td>915-960</td>
<td>45</td>
</tr>
<tr>
<td>Mahalalel</td>
<td>960</td>
<td>1000</td>
<td>40</td>
<td>960-1000</td>
<td>40</td>
</tr>
<tr>
<td>Jared</td>
<td>1000</td>
<td>1035</td>
<td>35</td>
<td>1000-1035</td>
<td>35</td>
</tr>
<tr>
<td>Enos</td>
<td>1035</td>
<td>1135</td>
<td>100</td>
<td>1035-1135</td>
<td>100</td>
</tr>
<tr>
<td>Methuselah</td>
<td>1135</td>
<td>1165</td>
<td>30</td>
<td>1135-1165</td>
<td>30</td>
</tr>
<tr>
<td>Lamech</td>
<td>1165</td>
<td>1235</td>
<td>70</td>
<td>1165-1235</td>
<td>70</td>
</tr>
<tr>
<td>Noah</td>
<td>1235</td>
<td>2365</td>
<td>1130</td>
<td>1235-2365</td>
<td>1130</td>
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<tr>
<td>Shem</td>
<td>2365</td>
<td>2550</td>
<td>185</td>
<td>2365-2550</td>
<td>185</td>
</tr>
<tr>
<td>The Flood</td>
<td></td>
<td></td>
<td></td>
<td>2550-4004</td>
<td>454</td>
</tr>
</tbody>
</table>

**Note.**—The upper division is after the Hebrew, the lower after the LXX.

II. From the Deluge to the Call of Abraham.—Much that properly belongs to this period has been anticipated in the remarks on the comparative value of the Hebrew and Septuagint chronologies, for the tempering with the record has been pursued to a certain extent to the case of Terah, the father of Abraham. That point being once settled, little remains to embarrass the reader. Cainan, also introduced by the Septuagint into this period, has been already sufficiently considered (see CAINAN). There is one point, however, in connection with the period which does not yet advert to, not certainly of the same importance, nor of the same nature, as those already considered, yet one which has afforded ample room for dispute and to the biblical chronologists. This is the year of Abraham's birth. The difficulty here, however, does not arise, as in the former case, from anything properly external to the Scriptures, or such as would bring in question the integrity of the text, but originates in a statement recorded in the New Testament, the nature of which will presently appear.

According to Ge. xi. 26, Terah was seventy years old when he begat Abraham, Nahor, and Haran; according to Ge. xi. 32, Terah died at the age of 205 years; while Ge. xii. 4 states that Abraham was seventy-five years old when, in consequence of the divine call, he departed from Haran to go into the land of Canaan. On this reckoning Terah must have survived the migration of Abraham sixty years. The protoanarch Stephan, in his address before the Jewish council, Acts vi. 4, however, expressly states that Terah preceded his son's migration: “When his father was dead, he (Abraham) removed him into this land wherein ye now dwell.” Some writers content themselves with the remark that the Jewish chronology which Stephen here followed must have been at fault: so Albright (Geek Chronology, p. 49), without once adverting to the strong improbability that the Jews should have so misunderstood such a plain passage of their Scriptures, and one so related to the history of their great ancestor; while others as summarily dispose of the contradiction by following a visit of Abraham to Terah before his death, after whose decease he returned to the Promised Land. Not satisfied with these or similar modes of adjustment, not a few eminent chronographers take a different view of Ge. xi. 26, holding that it does not necessarily follow from this passage that Abraham was the eldest son of Terah, and so born in the year specified. On the contrary, they make him to have been the youngest son, and born when his father was 130 years old. Usher is usually regarded as the propounder of this theory; but it is of much older date, having been held by Calvin, Musculus, and others of the Reformation period.

In estimating the weight due to this supposition, it must be at once admitted that the mention of Terah's death before the historian enters upon the history of Abraham, is in itself no evidence of the real order of the events recorded, as it often occurs in Scripture that all that concerns a particular individual is disposed of before treating of the next historical personage. It must also be admitted that Ge. v. 32, where Shem, although the second son of Noah, is placed first of his three sons, all of whom are said to have been born in the 500th year of their father's is not altogether analogous to the
present passage; for possibly only a short interval elapsed between the birth of Noah's sons, while with regard to Terah no less than sixty years are alleged between the eldest and the youngest. It is also somewhat unfavourable to this view that there is thus no direct intimation of the year of Abraham's birth—the most illustrious personage of Old Testament history— if the want is not compensated by the express mention of his age at the time of his call, a far more important epoch as regards the sacred history than that of his birth. But notwithstanding these deductions, there are arrangeme-nts of no little weight favourable to this supposition. Haran, whom it is thus concluded was the eldest son of Terah, predeceased his father, leaving one son, Lot, and two daughters, Milcah and Iscah, Genesis xx. 25. Milcah became the wife of her uncle Nahor; but of Iscah there is no further mention under that name in Scripture. Abraham's wife is named Sarah, but the historian here gives no hint who or whence she was; and not until a subsequent stage in the history, and from a statement of Abraham himself, does it appear that she was his sister, Genesis xx. 12. From the manner in which Milcah's name is introduced in connection with Milcah's, in the notice of the marriages of Abraham and Nahor, and no further reference to her—not even on the renewal of Terah and his family to Haran, when a list of the emigrants is given, Genesis xii. 5: “And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarah his daughter-in-law, his son Abram's wife”—from this and other considerations it has not unfrequently been concluded, even by such as are far no means inclined to the view in support of which this argument is now adduced, that Iscah must have been another name for Sarah. The rabbinical writers in general held this identity, as appears from the Talmud, the Targums of Jonathan, and also from Jarchi; and it was the current opinion in the time of Josephus (Ant., i. c., sect. 5). The only thing that can be urged to the contrary is Abraham's statement, Genesis xx. 12: “And yet indeed she is my sister: she is the daughter of my father, but not the daughter of my mother.” From this it is objected that the last clause forbids the taking of the term “sister” in the same latitude as “brother” elsewhere, or as denoting “a niece,” as if Sarah was the grand-daughter of Terah. This objection is of little weight, considering the circumstances in which Abraham made the statement. He had been convicted of practising a deception in giving out that Sarah was not his wife but his sister, and in now palliating his offence he had a motive for placing his consanguineal relation to Sarah in the most favourable light: he cannot, however, say that she is his full sister, but is a step further removed—she is not the daughter of his mother—this not being the notice of a second marriage of Terah, but a hint of the real state of the case. Now, if the identity of Iscah and Sarah can be established, it follows that Abraham must have been much younger than Haran, whose daughter was only ten years younger than his husband, Genesis xii. 5. Another consideration which renders it highly probable that Terah's death was prior to Abraham's removal from Haran, is that the aged patriarch must have been left there alone, for all the members of his family specified as having accompanied him from Ur of the Chaldees followed Abraham into Canaan, Genesis xi. 34. Even Lot, who had no divine call to undertake a journey in a worldly point of view so promising—that Lot was susceptible to such considerations appears from his history, Genesis xiii. 10—joins his uncle, instead of remaining with his deedless grandfather. This is inconceivable if Terah was still alive. Further, there is no communication kept up between the emigrants into Canaan and the relatives left behind at the original seat of the family. Not until after the intended offering of Isaac, fifty years at least after the entrance into Canaan, did Abraham hear of the state of his brother's family, Genesis xxvi. 24. If then Terah must have died prior to Abraham's removal to Canaan, the latter must have been born when his father was 129 years old, or 392 years after the flood. (See Table IV, on p. 324.)

III. From the Call of Abraham to the Exile. From the creation to the death of Joseph, there is an uninterrupted series of dates; but from the latter event to the exodus there is no note of time, save the statement in Genesis xii. 49, that a period of 130 years had elapsed between the children of Israel's departure from Egypt and the commencement of their sojourn; but whether this included their sojourn in Canaan or only in Egypt, is, as we have already seen, uncertain. However, (see Table IV.) gives the passage thus: “And the sojourn of the children of Israel in the land of Canaan, was 130 years.” The Samaritan recension: “And the sojourn of the children of Israel and of their fathers in the land of Canaan and in the land of Egypt,” etc.; and this reading is followed by the Alexandrian codex of the Septuagint. That these are unauthorized additions to the text is not denied by any biblical critic, although it may be questioned whether they do not correctly convey the import of the original.

But first as to the facts of the case deducible from the genealogies and notes of time as far as they extend. From the call of Abraham to the birth of Isaac, 25 years, Genesis xi. 32; hence to the birth of Jacob, 60 years, Genesis xxvi. 24, and again to Jacob's going down to Egypt, 130 years more, Genesis xxx, 25 + 66 + 130 = 225 years in all. Now Levi, whose genealogy is given in Genesis xvi. 24—30, must have been about 42 years when he went down with his father into Egypt, and as he lived at least 143 years, he must have spent 95 years there. But Anan the father of Moses married his father Keturah's sister Jocbed, “the daughter of Levi, whom her mother have to Levi in Egypt,” Numbers xxvi, who must therefore have been born within the period of 35 years just specified, extending from the going down to Egypt to the death of Levi. But as Moses was 80 years old at the exode, Genesis xxxvii. 7, it is evident that the sojourn in Egypt could not have extended to anything approaching 100 years, without assigning to the mother of Moses at the time of his birth an age altogether inconceivable. But taking Jocbed's age about 45, and supposing her to have been born 5 years before the death of her father Levi, we shall have 40 + 45 = 85 + 215 = 225 years for the sojourn in Egypt, which added to the interval from the call of Abraham to Jacob's removal into Egypt, gives the whole period of 130 years. With this agrees the statement of the apostle Paul in Galatians iii. 17, where he reckons the period from the promises made to Abraham to the giving of the law as 130 years.

There are unquestionably serious difficulties connected with this view, the most important of which is that it is opposed to the express statement of Genesis xxvii. 40, not as in the English version, “Now the sojourn of the children of Israel, seven years,” but “Now
CHRONOLOGY

TABLE IV. From the Flood to the Death of Jacob.

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Note.—This Table is constructed on the same principles as Table III, p. 322.

the sojourn of the children of Israel which they
sojourned in Egypt, was 430 years. But the difficulties
arising from the limited time afforded by the shorter
period for the multiplication of the Israelites to such a
degree, as even more than eighty years before the exode
to alarm the Egyptian government, are as nothing com-
pared with the demand made, on the supposition of the
longer sojourn, that several generations between Kohath
and Amram have been intentionally or accidentally
passed over in the genealogical tables (Gutta, Godkilde
of the Ten Branches, ii. p. 19). In confirmation of the longer
period, it is maintained that the period of Israel's
sojourn in a strange land, and of their servitude and
sore affliction, is prophetically announced as 100 years,
de xx. 13, an intimation referred to in Ac. vii. 6. That
this, however, is not to be too closely pressed and ap-
plied exclusively to Egypt, appears from the following
considerations. Without insisting that prophecy is to
be interpreted by history, and not conversely history by
prophecy, it may be remarked that while no partic-
ular country is specified, the appellation "a land that
is not theirs" was, as regards Abraham and his imme-
diate posterity, more applicable to Canaan than it was
to Egypt during the Israelites' sojourn there. Up to
the time when it was taken possession of by Joshua,
Canaan, though the "land of promise," was in every
sense a strange (d&Aglaid, Heb. ii. 13, comp. Ac. vii. 3; land,
Abraham or his posterity having no possession in it
beyond a place of sepulture, and no fixed dwelling,
whereas in Egypt they had the land of God by royal
grant. Further, that this intimation comprised more
than the sojourn in Egypt, is also shown by the fact
that, on the one hand, the state of servitude, oppression,
and exile, is limited by the fourth generation, before the
close of which they should be put in possession of their
own land. If this was not to be reckoned from the time
when the promise was made, but from some future, un-
known, it might be remote term, it could afford but
little encouragement; for if so, it might actually extend
as well to 1000 as to 430 years. And on the other
hand, that the statement, or that part of it which fore-
told servitude and oppression, applied only to a por-
tion of the time even as regards Egypt, and not to the
whole period included, needs no proof; and yet it shows
the danger of pressing too closely prophetic announce-
ments of this kind. The true exposition of Ex. xii. 40
seems to be that the historian of the exode, looking
back from the position to which, in accordance with
this divine promise, Israel had now attained, regarded
the whole intervening experience as preparatory to this
relaxation—the state of wandering and oppression had
reached its lowest point, had, in fact, been realized in the
Egyptian bondage, which might therefore be said to
represent it. It is only on this supposition that we
can explain not merely the actual state of the case as
detailed in or deducible from the preceding record, but
also the universal opinion entertained among the Jews
themselves as to the shorter period, as may be seen in
the writings of their rabbis and of Josephus (Antiq. ii. 11,
sect. 3), apparently in strong antagonism to this passage
of Scripture, an antagonism which early led to the inter-
pretations in the versions, as already adverted to.
IV. From the Exode to the Foundation of Solomon's Temple.—There is no portion of biblical history which, as regards details, presents so many chronological difficulties as this. For forty-seven years after the exode, the course of the history is clearly defined, but afterwards there are various interruptions, and sometimes an entire absence of chronological data. From Joshua's division of the land, Josh. xiv. 15, comp. with De. ii. 11, to the sacrifice under Chushan-Rishathaim, Jat. ii. 8, there is no explicit indication of time. After this there are various data due to the death of Samuel, from which to the accession of David they are again very scanty. In these circumstances, it is only an approximation that can be attained with regard to numerous particulars. There are, however, several checks supplied by a comparison of various statements in the narrative; while the whole period is covered by the intimation in 1 Ki. vi. 1, that from the coming out of Israel from Egypt to the fourth year of Solomon's reign, when he founded the temple, there were two hundred years. But here again two formidable difficulties present themselves—the first is, that this number is far exceeded by the sum of the years obtained from a careful consideration of the materials furnished in the history of the judges. This, if taken by itself, might admit of explanation, as showing that some error had entered into the computation, possibly because some of the judges were not successive but contemporaneous, and exercising their functions in different districts, or because relying too implicitly on round numbers, of which there are so many traces in the books of Judges, or from some other cause. But another and more inexplicable difficulty tends greatly to diminish the probability of this supposition, and indeed renders any such reconciliation nugatory. This is the statement of the apostle Paul, Ac. xiii. 22: "About the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that he gave unto them judges over them until Samuel the prophet; and afterward they had a king: and God gave unto them Samuel the son of Gib'eah, a man of the tribe of Benjamin, by the space of forty years. And when he had removed him, he raised up unto them David to be their king." There are here three terms of 40, 150, and 10 years; and the first question is, Are they consecutive? or does the second period apply only to the rule of the judges, passing over the interval from the entry into Canaan to the first of these rules? Many writers maintain that no other sense can be given to the words than that the time of the judges alone lasted 150 years, but this is perhaps pressing the language too far. It need not, however, be disputed, as on either supposition the period far exceeds that given in 1 Ki. vi. 1; nor does it make any material difference that, as indicated by the word's (about) 150 is a round number. The attempts at reconciling these two passages have been numerous but unavailing, and as the statement in 1 Ki. vi. 1 is manifestly at variance with the data supplied by the history itself, there is no remedy but to admit that the text has been somewhat corrupted. There is the less difficulty in making this admission, from the circumstance that there is no reference to this date by any of the various writers who compiled histories of the Jews from the materials supplied in the Bible down to Eusebius, who first employed it as the basis of some chronological hypothesis.

The chronology of Ac. xiii. 20, it may be added, corresponds exactly with that followed by Josephus, who reckons 592 years from the exode to the building of the temple (Antiq. viii. 5, sect. 0, the alleged contradiction between this and the 612 years, as given in two other passages (Antiq. xx. 16, sect. 1; Cont. Apom. ii. 2), arising from overlooking the fact that the latter period, which Hales erroneously regards as spurious (New Analysis of Chron. i. p. 216), includes the time occupied in building the temple and the king's huts. In the subsequent periods of Old Testament history, there are various chronological difficulties; as for instance, in determining the duration of the Hebrew monarchy, and tracing the parallelism of the two kingdoms from their separation under Rehoboam to the deportation of the kingdom of Israel. These difficulties, though exceedingly numerous and perplexing, do not involve such important consequences as those already considered: they concern minute details rather than extended periods, and arise not from the want of numerous and explicit data, but from the fact that they are not yet fully apprehended by the biblical expositor. For this, however, and the various particulars connected with the preceding periods, the reader is referred to other articles.

CHRONOLOGY

CHURCH

CHRYSLITE [Χρυσόλιθος, 1. c. xx. 29, literally, gold a stone], a general name for precious stones of a yellowish colour, but understood to be commonly applied to the topaz of the moderns. (So Tor.}

CHRYSPORASUS [Χρυσπορασος, 1. c. v. 21, literally, golden oak or yellow green, a name given to precious stones composed of these colours]. It is generally regarded as having been applied to a species of beryl.

CHUB, a country or people associated with Ethiopia, Lud, Pluto, and others in Ezra, xxx. 5, but of which nothing is known. The opinions of commentators are more conjectures.

CHURCH, a term derived from the Greek εὐκαίριος, literally, the Lord's house; after the analogy of the words εὐκαιρία, εὐκαιρία, which, originally denoting a noble palace, came to signify a temple, especially that of Cæcilius and Pallæus. The corresponding term in the New Testament is either εὐκαιρία, i.e. the assembly of the called, or συναγωγή; this last, however, only occurs twice, viz. 1. a. ii. 2 and 10. x. 25. Both expressions are used indiscriminately by the Alexandrian translators to express the Hebrew words שַׁעֲרָיָה and שֶׁכֶר, the congregation of Israel: from the Septuagint they passed into the New Testament, but the former, εὐκαιρία, gradually, in the language of Christians, supplanted the latter, both because St. Paul commonly employs it in his epistles, and especially because it became necessary to mark the distinction between the Christian church and the Jewish synagogue. An assembly of the called, or of Christians, viewed in relation to Christ, its heavenly king, present by his Spirit wherever two or three are gathered in his name, Matt. xxviii. 20, and viewed also in relation to its structure, which is that of an organized body, and of a collection of atoms without mutual dependence and connection, i.e. εὐκαιρία, was fully called εὐκαιρία δικαιοσύνη, δικαιοσύνη, as the palace or building in which the Lord, by his Spirit, resides, Eph. ii. 22. The word εὐκαιρία never, in the New Testament, signifies the actual building in which Christians assembled for public worship; the first mention of regular structures of that kind occurs long after the apostolic age.
Examining carefully the language of Scripture on this subject, we find two, and only two, really distinct meanings of the term Κοινόν, according as it is used to signify either one or more local Christian societies, or the one true church, which, though a really existing body, has no visible head, or common visible government, upon earth. In the sense of a visible society, the word sometimes denotes a company of Christians small enough to meet for worship in a single house, i.e. a society sometimes a larger community, comprehended within the limits of a city or a district, as the church of Rome, or of Corinth, or the churches of Galata; occasionally perhaps, though this meaning is open to question, the whole assemblage of local churches throughout the world, or the visible church catholic. On the other hand, we read of "the church of God amongst such societies, Acts xx. 28; of the church as "the body," and the bride, of Christ, which he will one day present to himself, "without spot, or wrinkle, or any such thing;" Eph. v. 27; of "the general assembly and church of the firstborn, which are written in heaven," Heb. xi. 23; with other descriptions of like import. In such passages as these the idea of locality evidently disappears, and gives place to a view of the church, inward, spiritual, or, in theological language, mystic.

Most of the errors that have prevailed on this subject have arisen from a neglect or denial of the distinction here indicated. In the remarks that follow we shall attempt, first, to describe the organization of local Christian societies; and, secondly, to point out the connection, and yet the distinction between them and the one true, or as Protestant theologians call it, the invisible church.

1. Christ, it is admitted on all sides, came not merely to promulgate certain doctrines, hitherto unknown or but partially known, but to found upon earth a community, or system of communities, to which his disciples should belong. Christianity was to have, not merely adherents, in the sense in which any school of ancient philosophy might be said to have such, but a visible form of existence in the world; its followers were to be enrolled in social combinations, the limits of which should be well defined and clearly ascertainable. Thus alone, as Bishop Butler remarks (Anec. of Hist.), could the new religion maintain itself from age to age, amidst the changes of society and the fluctuations of opinion.

Miraculous powers were given to the first preachers of Christianity, in order to their introducing it into the world; a visible church was established in order to continue it, and carry it on successfully throughout all ages. Had Moses and the prophets, Christ and his apostles, only taught, and by miracles proved, religion to their contemporaries, the benefits of their instructions would have reached but to a small part of mankind. Christianity must have been in a great degree sunk and forgotten in a very few ages. Now to the idea of a visible community; it seems essential that there should be, (1) outward signs or tokens of admission into, and continuance in it; (2) a form of polity, and an executive government, authorized to perform public acts, and to enforce such regulations as the society may think fit to impose upon its members.

Whence, in the case before us, were these indispensable constituent elements of visible union derived? We must remember that Christianity was not an isolated phenomenon in the history of the world, but the last of a long series of divine dispensations, each of which prepared the way for its successor. Christianity is the offspring of Judaism. Its founder was himself a son of Abraham after the flesh; its first heralds were all Jews; its first adherents were gathered from that nation. It was but natural then that, as far as was possible, Christianity should assimilate itself to the existing institutions amongst which it sprang up. Accordingly our Lord, in those express appointments of his which were to distinguish his followers from the rest of mankind, adopted, with certain modifications, ordinances and customs which he found in being, and with which his disciples were familiar.

Three such appointments can be traced to Christ's own institution—the two sacraments, baptism and the Lord's supper, and the ministry of the Word. The rite of baptism, whether, as some have supposed, employed among the Jews before the Christian era in the admission of proselytes to Judaism, at least well known as the symbol of the ministry of John the Baptist, was constituted by our Lord the rite of admission to the Christian covenant; only, instead of being a baptism of repentance, merely, it was to be baptism in the name of the Father, and of the Son, and of the Holy Ghost—a form based upon the distinctive doctrine of Christianity, that of the Trinity in unity. But to those within the sacred inclosure stated instruction was to be furnished; the nations were first to be disciplined by the preaching of the gospel and baptism, and then to be brought under a course of "teaching." Matt. xxviii. 19, 20: now, stated teaching implies the existence, sooner or later, of a ministerial order, one of whose offices this should be; and thus the second external rite of a Christian society is the ministry of the Word. Finally, as a pledge and seal of continued fellowship with Christ and his members, the sacrament of the Lord's supper was appointed, borrowed from ceremonies customary at the passover, and intended, amongst the spiritual Israel of the Christian church, to take the place of the ancient ordinance, Matt. xxvi. 26–29; 1 Cor. x. 14–17. From these considerations it is that the Reformed Confessions generally define a local church to be "a congregation of faithful men, in which the pure Word of God is preached, and the sacraments be duly administered according to Christ's ordinance" (comp. Art. xix.); though, to these notes some, as the Scottish Confession, add a third, the exercise of discipline. And they insist upon these notes as the essential ones, because of none other can it be said that they are of Christ's own appointment.

The polity of the church, to which we now proceed, must, in like manner, be supposed to have had its basis in existing arrangements connected with the old dispensation; but since we have here no distinct prescription of our Lord to augment, the question becomes one of historical research. Two models, or platforms, of church polity, and only two, were known to the apostles: the divinely prescribed temple service, with its threefold ministry of high-priest, priest, and Levites, and the more recent institution of the synagogue. This latter plays so important a part in the early pronunciation of the gospel, that a few words on its rise and its nature may not be out of place. The worship of the synagogue, in the distinct form in which it meets us in the New Testament, cannot be referred to an earlier date than the Babylonish captivity. The exiles of Zion, "by the waters of Babylon," deprived of the temple services, endeavoured to supply their place by such religious exercises as still remained within their reach; they
came together as opportunity offered, to hear at the mouth of a prophet words of consolation and instruction. Ezra xvi. 17, 18. Restored to their native land, the Jews continued these homiletic services, the value of which would be the more felt when the gift of prophecy was withdrawn. In the book of Nehemiah, ch. viii. 10, we have an account of a religious service which presents a close resemblance to what afterwards became the stated worship of the synagogue: Ezra ascended a pulpit of wood, read portions of Scripture, which were interpreted to the people, and the whole concluded with prayer and thanksgiving. The example thus set was speedily followed, and in Jerusalem above, in our Lord's time, there are said to have been 180 synagogues. The dispersion of the Jews after the captivity produced a corresponding diffusion of the new mode of worship; and at the time of Christ, Jews, and Jewish synagogues, were found established in every considerable city of the Roman empire.

From what has been said, the nature of the synagogal worship may be gathered. With the temple, or the Levitical worship, the synagogue had no connexion. The latter consisted of a typical sacrifice, but verbal and homiletic. The law was properly the law of teaching, though properly belonging to the rulers of the synagogue, could be delegated to any properly qualified person. Thus our Lord, in his character of Rabbi, or teacher, mentioned, without hinderance, "in their synagogues throughout Galilee," Mark i. 28; and to the apostles, in their journeys, the same permission appears to have been freely granted. With respect to the polity of the synagogue, it was generally framed on the presbyterian model; a college, or senate of persons skilled in the law, being invested with the chief authority; but sometimes, in the smaller villages, a single doctor of the law administered its affairs. Thus in the New Testament, we read sometimes of the "rulers," and sometimes of the "ruler" of the synagogue. The duties of the governing elders were to teach and to rule; while upon another class of inferior ministers devolved the care of the sacred books and other subordinate offices. Besides being used for public worship, the synagogues were places of public instruction, and courts of justice, for members of the congregation; they were empowered to inflict the penalties of scourging and of excommunication, Mark v. 17; Luke xi. 37; John xi. 22.

Did the apostles then frame the polity of the church after the pattern of the temple or of the synagogue? Each side of the question has had its advocates; but the impartial reader of the New Testament will probably have no difficulty in arriving at the latter conclusion. In the first place, the services of the temple were, as we know, incapable of multiplication; they were, by divine appointment, fixed to one spot; and no Jew, rightly instructed in the principles of his religion, ever could, or did, think of erecting in a foreign land a counterpart of the sacred structure. How then could it have occurred to the apostles to establish Christian temples in each city in which they preached? In the next place, the early history of Christianity shows how solicitous the apostles were to avoid any visible rupture with the temple-worship, as long as the latter stood. They, with their first converts, frequented the temple at the appointed hours of prayer, Acts iii. 1; and even the great apostle of the uncircumcision, who so zealously vindicated the liberty of the Gentile converts from the yoke of the law, thought it not inconsistent with his profession to comply, as a matter of expediency, with the legal ordinances, Acts xxiii. 4. We read that the believing Jews at Jerusalem were "all zealous of the law," Acts xxi. 25, and the apostle who records this fact mentions it without any mark of disapprobation. But to have established in the Christian church a transcript of the temple and its services, and that in close proximity to the original building (for in Jerusalem the first congregations of Christians came into existence), would have placed them in direct opposition to the existing economy; and, as far as human hindrances could do so, would have seriously impeded the progress of the gospel. It is not even selectively possible that the apostles would have adopted this platform of church polity.

And this surmise is amply confirmed by the actual correspondence which the New Testament exhibits between the organization of the first church and that of the synagogues. Two of the orders of the Christian ministry were, beyond doubt, borrowed from the Jewish institution—those of the deacon and the presbyter. It is commonly supposed that the former was first instituted in the place of the Levitical Levites, Acts vi. 1, but however this may be, it is certain that the deacons of St. Paul's epistles and of subsequent church history ever-spared substantially to the inferior ministers of the synagogue. The next grade, that of presbyters, is still more clearly of synagogal origin. The appellation is a literal translation of the Hebrew word denoting the elders of the synagogue; and the functions were identical. According to St. Paul a presbyter, or episcopus (those terms in the apostolical epistles denoting the same order), "must be apt to teach," "able by sound doctrine both to exhort and to convict the gainsayers;" the elders that ruled well, as well as taught, "were to be counted worthy of double honour," Titus ii. 3, 7; governing and teaching being, as in the synagogue, their main duties: while no passage can be adduced in which the sacred term bishop proper to the temple, is applied to any order of Christian ministers.

Such, for a time, was the polity of the early church; it was governed by apostles, presbyters, and deacons, the first being the apostles; the second, the presbyters; and the third, the deacons. Of the third well-known order, that of bishops, the origin is more obscure. Many have thought that in the commissions of Timothy and Titus we have an episcopate proper; but this is hardly compatible with the fact that these ministers were evidently not stationary at Ephesus and Crete; indeed, were not intended to be so by St. Paul (see Acts xx. 17, 21, Titus ii. 3, 11-15). They, in fact, belonged to a class of persons who may fitly be called apostolical commissioners; these were not attached to any particular church or district, but remained in attendance upon St. Paul, and by him were deputed to various places as need required. Such also were Silvanus, Justus, Lucius, Timothy, probably the "messengers" (ἀποστόλοι) of the churches mentioned in 2 Cor. xii. 21, and others. At first, then, we can say that in Timothy and Titus we have the rudiment of the episcopal office. On the other hand, we need not pass from inspired to uninspired history than we find this form of government universally prevailing. It is spoken of by Ignatius, for example, in a manner which shows that it was even then of no new date. It is difficult to account for this universal and apparently spontaneous diffusion, save on the supposition of its having been instituted or
sanctioned by the apostles. On the whole, we shall probably not be far wrong in supposing that, not long after St. Paul’s death and the destruction of Jerusalem, the surviving apostles either confirmed an informal episcopacy which had naturally sprung up in the churches, or appointed for the first time this new order of ministers, placing such apostolical men as Timothy and Titus in the localities with which they were best acquainted, which explains and accounts for the ancient tradition that these two were the first bishops of Ephesus and Crete respectively. It was natural that the apostles, as the most eminent of their number were gradually removed by death, should look forward with some anxiety to the period when the church should be left wholly without those inspired guides who had formed a common centre and bond of union which all Christians recognized. To supply the deficiency as far as might be, they, if the almost unanimous testimony of the early church is to be accepted, instituted this superior order of ministers, who should at once serve as centres of unity to the churches under their particular jurisdiction, and organs of communication between them and other Christian societies. Such was the ancient idea of the episcopate, and thus far, but not as inheriting apostolic powers, may bishops be considered as successors of the apostles. They were successors so far as that by their means the visible church, which otherwise might have become disintegrated, was held together, and made conscious, so to speak, of its essential unity. Under this aspect the episcopate may be regarded as, on the one hand, the natural expression of Christian union; and, on the other, as a safeguard against the incursions of heresy: for heresy, being in its nature isolation (aparé) from the common faith of the Christian body, the natural corrective of it was inter-communion of the various parts of the body with each other, a result which, as has been observed, was secured by the institution of episcopacy.

With episcopacy we leave entirely the ground of apostolical appointment, it being admitted by all parties that the subsequent developments of power are of uninspired origin. Their natural history, however, is the same. The tendency to visible union which led the Christians of a given locality to congregate round a living centre, impelled, in like manner, neighbouring churches with their bishops to form centres of union: hence the origin of provincial synods and of metropolitan circles themselves soon expanded into still more extensive combinations; and, in fact, so long as no political impediments arrested the work of consolidation, there was no reason why it should not continually advance. As long as the Roman empire held together no such impediments existed. Hence we find provinces coalescing into patriarchates, political considerations determining the patriarchal sees to the three leading churches of Rome, Antioch, and Alexandria. Later on, Rome, the capital of the world, and the scene of the labours and death of the great apostles Peter and Paul, assumes the lead in ecclesiastical as once in political affairs; the Roman patriarch became invested, not by any formal delegation of power, but by tacit consent and the custom of the church, with an undefined precedence, which in due time settled down into an acknowledged primacy, with fixed rights and privileges. So early as the age of Cyprian the groundwork of the Papacy had been laid. That great churchman, in whose works the germ of many a future corruption is manifest, regards the collected episcopate of Christendom as forming a corporation, an undivided whole, of which each bishop is the representative. “The church,” he writes, “one and catholic, is knit and compacted together by the mutual adhesion of a cemented priesthood; “the episcopate being one, is represented in its totality in individuals” (Epist. 50, in Pat. Lat.). When once this Cyprianic idea of the unity of the universal episcopate had taken hold of men’s minds, that of a living centre, in whom the whole body should see its unity visibly represented, followed as a matter of course, and in due time was realized. And viewed in this light there was nothing positively antichristian in the primacy of the Bishop of Rome.

If it was not against the principles of the gospel for the faithful of a diocese to gather themselves round a bishop, or for the bishops of a province to evolve out of their number a metropolitan centre, no more, it should seem, was it for the episcopate of the Roman empire to develop from itself a centre, which should have the effect of binding together and consolidating the whole body. At what point the Popacy began to assume an unchristian character will be shown hereafter.

II. Such a sketch of the organization of the visible church. We proceed now to make some remarks upon the distinction, and yet the inseparable connection, between the church as it appears and the church in its truth. But what is the church in its truth? Or, in other words, wherein does the essential being of the church consist? How are we to define it? There are preliminary questions which require some answer. Two, not absolutely but relatively, opposite views on this subject have prevailed; the one, that of the Romanist, regards the church as primarily a visible institution, whose essence lies in its polity and its rites; the other, that of the Protestant, regards it as primarily a communion or congregation of saints, that is, who are in living union with Christ. In the eye of the Romanist all are truly members of the true church, and therefore members of Christ, who profess the same faith, receive the same sacraments, and are in communion with the Bishop of Rome: it matters not whether they be destitute of saving faith, or even living in mortal sin (Cath. Rom. c. x. x. 10). Consistently with this view, the attributes of the church all assume an external character: its unity consists in its subjection to one visible head, the pontiff for the time being the chair of St. Peter; its sanctity in its being dedicated to God the same sense in which the vessels of the tabernacle were; its apostolicity in the lawful succession of pastors. This theory, as is obvious, applies these descriptions of the church which speak of it as the body or the bride of Christ to an external community, viz. the papal; as external, in the language of Bellarmin, “as the Roman people, the kingdom of France, or the republic of Venice” (De Ecles. Mit. c. 2); and so confounds the two aspects of the church, between which, as we believe, Scripture establishes a distinction. It is against this low and secular conception of the church, which ignores its essential character, the presence of the Holy Spirit, as an operative principle in the hearts of Christians, that the Reformed Confessions mean to protest, when they describe the true church as invisible. What they mean is, that that which makes us members of Christ, and of Christ’s body, viz. saving faith, is invisible, for God alone can see the heart: “Though the men be visible,”
to adopt Bishop Taylor's language, "yet the quality and excellence by which they are distinguished from mere professors and outsiders of Christians, this, I say, is not visible." (From a passage in Popery, part iii. ch. 10.)

What, let us ask, was the church when it first came into existence on the day of Pentecost, antecedently to any work of visible organization? What it was then, will for ever determine wherein its true being lies. But at that moment it was not primarily a visible institution, whether episcopal or patriarchal, but simply a company of men, "all filled with the Holy Ghost," Acts ii. 4. It was the promised servant of the Spirit, and not a visible policy, or the practice of visible rites, which transformed a company of Jewish believers into members of Christ. The apostles themselves, officially appointed as they had been before this time, do not attempt to execute the charge committed to them until it had taken place; then, and not until then, do they proceed to preach and organize. So that the church was in being before she gave any visible evidence of her existence; that is, she is primary, or before she is anything else, a community of saints. This combination of saints, once in being, does not, indeed, remain a mere invisible communion: Christians assemble, under the guidance and teaching of the apostles, for religious exercises, the sacraments now begin to be administered, the Word to be preached; still the idea of the church is once for all fixed. And the order of things here first presented is maintained throughout. If the Lord called to the church daily such as should be saved, they were added, not on the supposition of a mere external profession, but as real transform believers. Acts ii. 40, not in the mass, but as the Lord gave them power to believe: that is, there was supposed to be a work of the Spirit on the heart antecedently to visible union with the church. In like manner the sacraments were to be administered, not promiscuously, but to believers; to real believers, as far as man could judge. The apostolic view of Rome finds no countenance in Scripture. A member of Christ, or of Christ's body (for the expressions are co-extensive), is presumed to be in Christ, as the branch in the vine is in Christ. It is a vital, sanctifying union; nor can any passage be adduced in which the expression "in Christ" may not be shown to presuppose repentance and faith. Hence, the sacraments or other ordinances give, not being, but visible being, to the church; the faith which unites to Christ, unseen by man, gives evidence of its existence by submission to Christ's ordinances, and by the good fruits which it bears; the church therefore can esteem no man a Christian until he be baptized. But as the fruits of faith do not make faith what it is, so the ordinances and external equipments of the church do not constitute its true essential being. To ascertain this we must consider what will abide after time shall be no more, and the means of grace no longer needed. And this can be nothing but the work of the Holy Spirit, by which the new creature is formed, and carried on to perfection.

It may be applied that this is contrary to the analogy of the other dispensations, of which forms were the essence, and in which that which was visible preceded that which was unseen. The fact is admitted; but so far from there being any analogy between the two dispensations in this particular point, the reverse is the case; they are strongly contrasted, both in the declarations of the New Testament and in actual fact. Of the law it is said that it was the ministration of the "letter," while the gospel is that of the "Spirit," the former was a yoke of bondage, but the yoke of the Spirit of the Lord is there liberty; 2 Cor. iii. 17; "the law came by Moses, grace and truth by Jesus Christ," John i. 17. A complicated ritual, descending to the minutest details, regulated from without the religious life of the Jew. He could not move in any direction without finding himself confronted by some law or precept, which confined his liberty of action, and prescribed what course he was to take. If a tabernacle was to be erected, it must be of a certain size, of certain materials, of certain furniture; if there must be priests to minister in it, their tribe and family, their ritual of consecration, their very garments must all be accurately prescribed; if the worshipper would offer sacrifice, a number of minute ceremonies must be observed. His food, his refrain, his domestic arrangements, were matters of law. "Touch not, taste not, handle not," this was the spirit of the Mosaic religion; and by reason of the theocratic form of government, all the regulations of the law, political and domestic, as well as those appertaining to the worship of God, partook of a religious character. The law, in short, was "a schoolmaster" to bring the Jew to Christ; a preparatory system working, after the manner of educational systems, from without inwards; that is, aiming, by means of external discipline, at impressing certain habits of thought and feeling, as the mould impresses its figure on the passive clay. Under such a system, a ceremonial law had its natural place; just as in the process of education, especially its earlier stages, we content ourselves with literal prescriptions, and multiply rules to meet every possible case. And if it be asked why a secondary system was necessary, the reply is that the Jew, when first placed under his law, was incapable of a more spiritual one. Both in knowledge and in spiritual power he was a child, and the great truths veiled under the Levitical ritual were but dimly, if at all, apprehended by him; the gift of the spirit was not his by covenant, Jer. iii. 15; as a child consequently he was treated. And it was only by slow degrees, as he comprehended its secret, and the temporal theocracy began to be shaken, that he learned to separate the letter from the spirit, and to pass from the childhood to the manhood of religion.

Let the volume of the New Testament be opened, and how different, in the point under consideration, is the religious system there portrayed! Christ assuredly was no schoolmaster in the sense in which Moses was. Had he been so, he would have commenced his ministry by laying down a complicated system of enactments, by establishing a ritual and a graduated hierarchy. But nothing of this kind appears in the original record; a ceremonial law finds no place in the first pronouncement of Christianity. Christ appears in the character of a teacher; and if at the close of his ministry he instituted the two sacraments, as visible pledges of union with himself and with his people, yet in their nature and in the principle of their operation they were entirely different from legal ordinances. They were not to the disciples new in form, though they were so in application; they are not the artificial instruments but the visible expression of the life within. They were not given in conjunction with the appointment of a priestly order, in whose hands alone they were to possess a consecrated validity; nor with a prescribed ritual. Believers are to be baptized in the name of the Father.
Son, and Holy Ghost; baptized Christians are to eat of the bread and drink of the cup, thus much, and not much more, can be positively gathered from the terms of the original institution, which comprises no liturgical formulary, and seems purposely to decline any details of ritual. And this, because Christians are regarded as no longer children, but men in discernment, in whose case therefore general rules take the place of literal prescriptions. The same may be said of the apostolic appointments which meet us latter on in the inspired pages. We have certain general principles, certain leading precedents, laid down for the guidance of Christian societies; but, as before, a studied absence of minute detail, a singular absence from positive legislation on such points. It seems as if the apostle thought that Christians could be trusted, to a great extent, to frame regulations for themselves, always of course in an apostolical spirit, as circumstances might call for a contraction or extension of the existing ones. The bond which encircles Christianity in the Christian Scripture is of elastic materials. In mediating is the difference between the two dispensations more marked than in the general manner of which the visible organization of the church proceeded. While the Mosaic system was imposed perfected at once in all its organic parts, the policy of the church advanced step by step as need required.

Had the apostles followed the analogy of the earlier economy, they would have carried about with them a fixed model, which they would have set up at once in all its integrity whenever they obtained a footing. How differently they proceeded needs not to be pointed out. As long as the simpler arrangements sufficed, they were suffered to remain; it was only when difficulties arose, or the extension of Christianity rendered additional organization necessary, that the apostles interfered to supply the defect. The diocesan arose from accidental circumstances; presbyters and bishops were the supply for obvious necessities. Creeds and liturgies had the same origin. When heresies arose, more stringent tests had to be applied to candidates for baptism; when a mixed multitude began to crowd into the church, it was no longer safe, as at the first, to trust the exercises of public devotion to unqualified efforts. In short, the Christian society followed the law of all societies which have their true being within; it developed itself from within outwardly; not, like the Mosaic system, in the reverse direction. The point at which the papal theory became unchristian was when it transformed this process of natural development into a system of proscribed bar; as when it asserts that episcopacy was in the original draught of ecclesiastical polity given by Christ to the apostles, that the pope is our divine head of the visible church, &c.; from which, of course, it follows that all who may separate from the Papacy are as much transgressors of a divine ordinance as were Korah, Dathan, and Abiram.

If the church then be, in its idea, a community of those who are in vital union with Christ, and under the influence of his Spirit, it is obvious why we cannot identify it, under this aspect, with the aggregate of local Christian societies in the world. For we know, both from the prophetic announcements of Christ himself, and from experience, that every visible church is like a field containing tares mixed with the wheat; containing, that is, many who, though by profession Christians, are not members of Christ, nor led by his Spirit, but who cannot at present be separated from external communion with the true believers. These are not really of the church, that is, of the church in its truth; but are accidentally, in this life, joined to it; and therefore Christ himself will dissolve the outward connection, Matt. xxiii. 32. And add to this that in visible churches we never can do more than appurtenant to the proper position which each member of Christ holds in his body. Many are first in a visible church who are last in the true church, and vice versâ. And Scripture, as we have seen, recognizes the distinction; speaking of churches, but also of the Church, which is the body of Christ. It is only to this latter that the attributes of the Constantinopolitan creed really belong. It is only of this that it can be truly said that it is holy. This, too, is one; one by an organic unity, and not merely by means of parts. If the Papal theory of the visible unity of the church under one visible head be not, as it is not under present circumstances, capable of realization, the only unity which local churches, as such, are susceptible in matters of polity, faith, and sacraments; but in no proper sense are they one society, which implies a central government; they are independent communities, having one organization and having the same objects, and so far only are one, one as the monarchies of Europe are one. But Scripture speaks of a higher unity than this; of a unity under one "Head, from whom the whole body" is "fitly joined together and compacted;" of an organic unity, or that which results from the connection of the members with the Head and with each other. Such a unity the true church alone possesses; being, in fact, always one society, or monople, made its unseen Head, governed and animated by one Spirit, but not yet manifested in its corporate capacity, &c.; to the invisible church too, alone belong, in their proper and full meaning, the theological terms, election, adoption, priesthood, temple, and sacrifice, &c.; the body of Christ now occupying the place of the theological union in its collective capacity; while in local churches the synagoge re-appears. Hence, in such churches there is no proper priesthood or sacrifice; if these terms are used under the gospel it is only figuratively (see Deut. xxiii. 24); for the Christian temple is not a material building, but "the blessed company of all faithful people," the "living stones, built up a spiritual house, to offer spiritual sacrifices," 1 Pet. ii. 5.

Do we then make two distinct churches, a visible and an invisible? By no means. If the distinction between the church in its idea, and the church as it appears, is scriptural, not less so is the indissoluble connection between the two. The connection lies in the means of grace, the Word and the sacraments, which, administered by visible churches as such, are the instruments whereby the body of Christ is replenished with members and built up in the faith. To visible churches this ministry is committed, for, the virtue of Christ's ordinances depending upon his promise and the faith of the recipient, it matters not by whom they are administered; the unworthiness of the minister, however much to be lamented, is no bar to the efficacy of the Word and the sacraments; and since by these the true church is gathered in, it is obvious that the members of Christ are always part, a larger or a smaller one, according to circumstances, of some local Christian society: Extra ecclesiam salutis non sunt quarendo electi. Hence, to constitute a true church, it is sufficient that there the pure Word of God be preached, and the sacraments duly
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administered; for then we are assured that, in that locality, there will be a part of Christ's body; which, when considered in the conception, cannot be that of mere nominal Christians, may become more and more extensive with the visible society, though we cannot expect that it ever will be exactly so. The error of sectarian movements has commonly been, the forgetting that this hidden condition, this external conjunction with heterogeneous elements, is an imperfection necessarily attaching at present to the body of Christ, whence the violent attempts to sever the connection, and form a society of true saints; that is, to establish the sons of God before the time—tempts which, as might be expected, end in disappointment. A very brief time elapses before the separatist body, however pure at first, attracts to itself impure adjuncts; and so the work has to be begun again, with no better success. It is, in truth, one and the same church that is the object of consideration, only regarded under different aspects or from different points of view, according as we fix our attention on its external notes and its visible condition in this world, or its true essential being. The distinction is decided by the district was its nature, which, if it had been borne in mind, would have obviated many of the misconceptions that have prevailed on the subject.

(The reader who wishes for further information on the subject of this article may consult among others, the following works: Field on The Church; Barron's Roman History, 2 vols. Bucer, Bishop Bucer's Doctrines, 3 vols. Part i, ii, iii, iv. Hooker, E. P. ii, i, ii. 2. E. P. u. The Church, E. B. 12. Hooker's Discourses delectabili, 2d ed. In opposition to some of the pernicious, R. W. C. L. of the ancient period.)

CHU'SHAN, or CUSHAN, KISHATHAIM (Ezech. 25:14, 15), the somewhat peculiar name of a king of Mesopotamia, who oppressed the Israelites for eight years. They were delivered from his hand by Othniel, Judges iii.

No other king of Mesopotamia is mentioned in history; and it is probable that this person was merely a chieftain of the district, who, by dint of superior energy, and perhaps unscrupulous policy, established for himself a sort of kingdom, which proved of ephemeral existence.

CHUZA, or Chuza, the steward of Herod Antipas, mentioned only in connection with his wife Joanna, who was one of the wise women that ministered to the Lord of their substance, Mark 15:36.

CILICIA, the ancient division of Asia Minor which lay nearest to Syria, having the Mediterranean on the south, Pamphylia on the west, the Taurus range on the north, separating it from Lydia and Cappadocia, and on the east the range of Aramus with the Syrian frontier. It was divided into two parts—a western, called Cilicia Pediea, or plains, and an eastern, Cilicia Trachlea rough or mountaneous; the former well watered and fertile, the latter rugged, and chiefly fit for timber and pasture. The boundary lines, in regard to these divisions, and in regard to the separation of Cilicia from Pamphylia, seem to have been either shifting or imperfectly known; for ancient authors are by no means agreed in the accounts they give of them. Strabo, for example, places the boundary between Cilicia and Pamphylia at Coroneum, 26 miles farther east than it is placed by Pliny, who takes the river Mecas as the separation; while another, Mela, fixes on the promontory Aenamuriam, 36 miles more to the cast than Strabo's. It is about the river Lamos, which Strabo makes the division between the two parts of Cilicia, that the country begins materially to change its character: the portion to the west, the Trachlea, contains a comparatively narrow sea-board of level country, while to the east, the Pediea, the beach becomes low and gravelly, and there are broad plains that extend inland to the foot of the mountains. These plains are intersected by three considerable rivers, which being fed in summer by the melting of the snow on Taurus, are remarkable for the coldness: the Cydnus (now called Bladgar Dagh), on which Tarsus stood, up to which it was navigable in ancient times, though now, on account of bars formed near the mouth, it can only be entered by the smallest boats; the Sarus, the first of that country, which is about 200 feet wide at the mouth; and then farthest to the east, and flowing into the Bay of Issus, is the Pyramus billium, the largest of the three, which is estimated by Xenophon at 600 feet wide at the point where it was passed by the army of Cyrus (Ass. i, 1, 39), but it is supposed to have since then changed its direction, and to enter the sea upwards of 20 miles to the east of its ancient outlet; it is now about 300 feet wide near the mouth. Besides ordinary products, the country of Cilicia in the east, was distinguished as a natural pasture for horses, its soil, and above all a sort of cloth, made of great hair, which went among the Romans by the name of cilicium. Cilicia, surrounded by mountain barriers, with a long coast and numerous ports, a fertile plain, and mountains covered with forests, possessed great natural advantages. Its position between Syria on the one side, and the rest of Asia Minor on the other, made it the highway from the Hellespont and the Black Sea to the eastern shore of the Mediterranean, and the middle course of the Euphrates. Its proximity to Syria invites the curiosity of anyone who is master of that country; and the Greek rulers of Egypt coveted the possession of the opposite coast of Cilicia, which contains the materials of shipbuilding, which Egypt does not itself supply. The isthmus of Corinth is near Cilicia. The more immediate occasion of this was the necessity of supplying, and keeping in subjection, the sturdy mountaineers, with their bold and troublesome chiefs, who held possession of the higher and less cultivated districts of the region.

The Cilicians are understood to have been of Armenian origin, and are expressly said by Herodotus to have derived their name from Cilis, a son of Agnor, the Phoenician queen. It was not till after the time of Alexander that the Greeks began to settle in it; but in the course of time they became the possessors of its chief towns and the leaders of its civilization. Tarus on the Cydnus, Seleucia on the Calysphidus, Antiochia and Arsame on the coast of the Trachlea, were all Greek towns; and Tarus rose to become one of the great schools for trade and learning in the ancient world. It has acquired a greater renown, however, from being the birthplace of the apostle Paul. Mopsuestia or Mopsus, another town situated on the Pyramus, and near the eastern border of the province, also acquired celebrity from having become toward the close of the fourth century the residence of Theodory, whose theological writings exercised a powerful influence in the East, and gave rise to considerable heats and controversies. Shortly before the Christian era, the sea along the Cilician coast had been much infested by pirates,
who sided with Mithridates in the war carried on by that monarch against Rome, and were also extensively engaged in the slave trade. But they were at last mastered by Pompey; and the sea, as well as the land in that part of the world, was brought under the all powerful sway of Rome.

CINNAMON (Sassafras). Like cassia, cinnamon is mentioned in the Old Testament only as a perfume, Ezek. xxx. 21; Deut. vii. 17; Cant. vi. 11. Amongst ourselves it is chiefly used by the cook as a condiment, and by the physician as a tonic and carminative, a gentle cordial and stimulant.

The best cinnamon is procured from Cassia cinnamon, extensively cultivated in Ceylon and Java. This little tree belongs to the hardy family, and the leaf is not unlike the laurel, though of a lighter green. The white blossom comes out with great profusion, and for many miles around Colombo brightens all the landscape in its season, although it diffuses hardly any perceptible odour through the air. This flower is followed by a nut, from which an oil is extracted, and as this oil burns with a delightful flame, when receiving an思想, and on high state occasions the kings of Candy used to have lamps of it burning in their audience chamber. The wood itself is pervaded by the same grateful perfume, and walking-sticks of cinnamon wood are highly prized, as well as little articles of cabinet work. (Perowne's Account of Ceylon, p. 236-237.)

When branches of the tree are three years old, and not more than two or three inches in diameter, they are lopped off and peeled. The epidermis and green pulpy matter are afterwards carefully scraped off, and the inner bark which remains, of a brownish yellow colour, is made up into quilts, with the smaller introduced into the larger, dried in the sun, and packed up in bundles.

In commerce Cassia lignea, chiefly from the Chinese markets, is often substituted for cinnamon. The cassia has a stronger and eechier flavour, a darker colour, and a shorter resonant fracture, and its decoction gives a blue colour when treated with tincture of iodine, which the true cinnamon does not. “The great consumers of cinnamon are the chocolate-makers of Spain, Italy, France, and Mexico, and by them the difference in flavour between cinnamon and cassia is readily detected. An extensive dealer in cinnamon informs me that the Germans, Turks, and Russians prefer cassia, and will not purchase cinnamon, the delicate flavour of which is not strong enough for them. In illustration of this, I was told that some cinnamon (valued at 3l. 6s. per lb.) having been by mistake sent to Constantinople, was unsaleable there at any price; while cassia lignea (worth about 6d. per lb.) was in great request.” (Perowne's Malabar Moslems, 1861.)

CINNAMORUM

CIRCUMCISION. The word denotes simply the cutting around, but is used technically of that particular cutting off or around of the foreskin in males, which from early times had been an established practice among various nations. It first comes into notice in Scripture in connection with the covenant made with Abraham, Gen. xvii. 9-14. “This is my covenant which ye shall keep between me and you, and thy seed after thee: every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man-child in your generations; he that is born in the house or bought of any stranger, which is not of thy seed;... And the uncircumcised man-child, whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant.” One might almost gather from these words that the rite was not appointed as something absolutely new; but was rather adopted as, to some extent, an existing practice, and, with a definite prescription as to the day for its administration, associated with the divine covenant as the proper rite of initiation into its privileges, prospects, and obligations. Such, at least, appears to have been the fact. There is undoubted evidence of the rite having been practised from very early times by the Egyptians and Ethiopians. Herodotus professes himself in doubt whether its origin ought to be ascribed to the one of these nations or the other (iii. 106), but seems confident that it should be sought nowhere else. This would not of itself, however, be decisive of the question; for Herodotus proves himself to be no authority except in regard to the existence of the custom; since he affirms of the Syrians in Palestine, that they acknowledged they had derived it from the Egyptians—a palpable mistake; and the commencement of the practice among the chosen people dates from eight to ten or fifteen centuries before the time of Herodotus—an enormous period in the early history of the world, and quite sufficient to admit of any practice like this having extended to and become naturalized in quarters entirely different from the place of its origin. And if the relation of the Hebrews towards the Egyptians and other races in the north of Africa had been such as to have made it natural for the latter to borrow in matters of this sort from them, the just conclusion, so far as historical grounds go, would be to make the first existence of circumcision coeval with its institution as connected with the Abrahamite covenant; for the record of this is by far our earliest historical notice of its observance. But it cannot be fairly said...
that the position of the Israelites in Egypt, or their relation subsequently to the inhabitants of the north of Africa, was of the kind required for such a derivation of the practice. It was not from those who were first despised or hated as an insignificant band of herdsmen, and afterwards eyed with jealousy as rivals or enemies, that the proud Egyptians—who sought to take the lead among the nations, and gloried in being regarded the teachers not the disciples of others in respect to religion and manners—were at all likely to borrow the rite of circumcision; and this view of its origin and diffusion through that part of Africa, once zealously maintained for example by Witsius in his "Egyptiæ," is now commonly abandoned.

It is not so easy to determine either the precise region where the practice originated, or the grounds which led to its adoption. From the measure of painfulness and mutilation involved in the operation, it could not but be otherwise than repugnant to the natural feelings; and it must have been associated with some important condescensions of a physical or religious kind, before it could have obtained such early and widespread prevalence. It has been supposed, and is still maintained in certain quarters with a plentiful degree of confidence, that the primary ground of its adoption was of a physical nature—that in the places of its first rise and most general prevalence it was actually found to be conducive to health, and was believed to be productive of fruitfulness, and was hence regarded as a sort of medicinal application (which in ancient v.s.) to the proof of this, however, is very meagre, and far from sufficient to establish the position for which it is adduced. It is true, Philo long ago thought that the practice had originated in the belief of its tendency to promote health and fruitfulness; but, like many other of Philo's views, this was merely the opinion of a philosophical religiousman speculating in his closet. "It prevents the disease of carbuncle," much, we suppose, as the amputating of the foot would prevent gout; but there are not many that for the sake of avoiding the contingency of a very occasional disease of either sort would think of foretelling the evil by such a remedy. It is also stated that it is a preventative against certain local disorders in the parts, that it preserves physical incontinence among the husbands, that the attempted abolition of something similar to circumcision among the females in Abyssinia, through the exertions of certain Catholic missionaries, was followed by dangerous physical consequences, which obliged them to desist—"all manifestly gross exaggerations of some fancied, or at most merely exceptional and peculiar cases. Why is no physical inconvenience or corporeal madness of a general description found from the want of the practice among tribes and nations inhabiting similar latitudes and following like occupations to those of the peoples among whom it has prevailed? It is perfectly possible, that men in certain circumstances may have supposed they incurred the maladies and inconveniences referred to from the want of circumcision, or avoided them from having undergone it; but the things themselves are so partial, and the occasions so rare, on which the occurrence of them could be attributed to such a cause, that it is in the highest degree improbable the practice should, for such reasons, have acquired the prevalence and tenacity of a national custom among even a single people, to say nothing of people so widely removed, and so differently circumstanced, as the Egyptians, the Ethiopians, the Troglodytes, the Kaffirs of South Africa, and islanders in the Pacific Ocean.

The connection of the practice with cleanliness, which in the case of the Egyptians was very distinctly indicated by Herodotus (i. 22), and which was also mentioned by Philo, has something more to be said in its favour, as a natural reason for the existence of the practice. It might at least have been a weight with so peculiar a people as the ancient Egyptians—and peculiar also in their notions of cleanliness, that for the sake of this, Herodotus tells us, they drank from cups of less, which they scoured every day; wore linen garments always newly washed; and that the priests, who were the kind of pattern-men, washed themselves in cold water twice every day and twice every night, and even shaved their whole body every third day, that no vermin might be harboured about their persons. The historian may have been perfectly right in saying of them, that "they thought of themselves for the sake of cleanliness, thinking it better to be clean than to be handsom.e." Yet one can scarcely think, that even for them this could be an adequate reason for the existence of a really national practice; it might possibly go far to account for it among the priests, the separated and, as to cleanliness, the normal men; but its connection with cleanliness was too limited and incidental to originate and maintain it as a general observance among the mass of the people; and certainly it could have little weight with the savage Troglodytes, and the barbarous or semi-barbarous nations in other parts of Africa that are said to have practised the rite from remotest antiquity. There is, however, some reason to doubt whether it actually had a national prevalence among the Egyptians, or was not confined chiefly to the priestly and military classes. Herodotus, no doubt, speaks of it as if it had been national; but he was wont to judge too much from apparent circumstances; and also to draw too general and sweeping conclusions from partial facts, and even sometimes to take for facts what were but vague traditions or virtual falsehoods; and it may still have been the case at the time he visited Egypt, that neither were the people as a whole circumcised, nor were motives of cleanliness the sole ground for its observance by those who practised the rite. The passage in Jos. xvi. 2-3, so often referred to (still also by Wilkinson, Ancient Egyptians, v. 217; and Kalsch on Genesis 17:12 as a proof of the universal practice of circumcision among the Egyptians in ancient times, and of their accounting these uncircumcised as uncircumcised, and as not taking the rite, is quite misunderstood when so applied. After stating that the people had not been circumcised who had been born during the sojourn in the wilderness, and that in obedience to the command of the Lord Joshua caused them to be circumcised after the passage of Jordan had been effected, "the Lord," it is added by the historian, "said to Joshua, 'This day have I rolled away the reproach of Egypt from off you';" as if such is the interpretation put upon the words—the circumcision having fallen into desuetude during the forty years' sojourn, and had in consequence been taunting the Israelites as an unclean people. An altogether improbable supposition—for, cut off as the Israelites were from any direct intercourse with Egypt, how were the Egyptians so much as to know that the rite had ceased to be performed? Other tribes, it was
known, practised it in the desert — and why might not they! Why, at any of the stations where the Israelites rested for weeks or months together, might they not have found time and opportunity to practise so compa-
tively simple an operation? One does not see how the knowledge, or even the suspicion of the fact in question, should have got abroad in Egypt, and formed there the subject of remark to the prejudice of Israel. Nor, if their uncircumcised state had become perfectly known in Egypt, is it in the least probable that the Egyptians would be content to have it remain so. Thus, had the Jewish women been without care or fear, that subsequent passage of the Jordan into the covenant would have been sufficient to take away the reproach of Egypt. The children of Israel entered Egypt as a circumcised people, and yet were so far from being free from reproach that they were looked upon as a sort of abomination by the Egyptians, cp. xxxv. 24; so little, on the Egyptian side, had circum-
cision to do, either with the first occasion, or with the ultimate removal of a ground of reproach.

It is to other and more serious aspects of the position of the Israelites that we must now look for a proper expla-
nation of what is said respecting the rolling away of the reproach of Egypt; their old task-masters there had some-
th~ing else and greater to reproach them with, in connection with the wilderness sojourn, than the simple non-
observance of circumcision. For the Israelites had left Egypt with strong assurances and high hopes of being soon put in possession of a land flowing with milk and honey; but how had it turned out? Instead of a quiet settlement in a rich and fertile territory, they had found only a wandering to and fro in the trackless desert. This was the reproach that Moses anticipated, when he heard for the first time, according to the Lord's purpose to fall from the immediate execution of the covenant promise: "Wherefore should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth?" Ex. xxiii. 12. And so again, when the determination was actually formed to delay the fulfilment for a generation, and a threat was even held out of an utter destruction of the people, the same thought recurrs to Moses. "Then the Egyptians will hear it, and will tell it to the inhabitants of this land;" Ex. xxi. 11. "Remember thy servants Abraham, Isaac, and Jacob; lest the land whence thou broughtest us out say, Because the Lord was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness." De. xi. 13, 14. "Because the Lord was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wilderness." Ex. xvi. 13, 14. This was emphati-
cally the reproach of Egypt, which she cast upon the covenant-people up till the period in question — the non-fulfilment of the grand promise of the covenant. But why should the rolling away of that reproach be so especially coupled with the circumcision of the new generation, after they had crossed the Jordan? Simply because this was the fit and proper time for initiating into the covenant those in whom behalf its provisions were now to be implemented. The fathers — all the full-grown men who had left Egypt — had, on account of their wayward and rebellious spirit, been rejected by the Lord; the covenant, so far as they were concerned, was expunged, and had necessarily to be so for their children too, till these children had arrived at the state when they could act for themselves. These historical circumstances are distinctly noticed by way of explana-
tion in the passage of Joshua. Hence, circumcision, the peculiar sign of the covenant, properly fell into abeyance, while the covenant itself was under a kind of suspense; as, on the other hand, when the time for fulfilling the covenant had returned, it was fit that the people should, by the administration of the distinc-
tive rite, be again formally brought under its yoke; and fit, too, that the precise moment for doing this should be when, by the destruction of the Amorites on the east side of the Jordan, and the miraculous crossing of the Jordan itself, the people had undoubted evidence of the Lord's purpose to fulfil all he had promised. They had now received the internal encouragement entering into the covenant; and to indicate the nearness and certainty of the connection between this and the fulfilment, the Lord declared that already the reproach of Egypt was rolled away; there should be no longer occasion for it.

Rightly viewed, then, no support can be obtained from this passage in favour of the view that the Egyptian as a nation practised circumcision, and that they so generally associated it with notions of cleanness as to reproach those who practised it as being in a shameful condition. That the Egyptians viewed the practice as having some sort of relation to cleanness, and that this might be regarded as one of the reasons which led to its observance there, especially among the priests, is all that can fairly be affirmed on the subject. Whether or not it was ever so gene-

rally practised in Egypt as to be a national usage, it appears to have been regarded as strictly binding only on the priesthood, and those who were initiated into the sacred mysteries; on which account, it is reported the priests refused to initiate Pythagoras, unless he first submitted to be circumcised (Sext. Alex. Str. i. p. 130). It did, therefore, in point of fact come to be asso-
ciated with religion — a religion that made undue ac-
count of outward distinctions and merely natural virtues — and was recognized as the distinctive badge of those who were its more peculiar representatives. Now, no-
thing more is needed as a basis for the use made of it in connection with the covenant of God. For, what was the design of that covenant? It was to constitute those who belonged to it a chosen people — a people brought into such near relationship to Jehovah, that they should be called a kingdom of priests, Ex. xix. 6, De. vii. 6, and might, as having such a peculiar interest in him, be at once the subject of his distinguishing good-
ness and the witnesses of his truth and glory. The institution afterwards of a priestly class in Israel in no respect cancelled this general destination of the people; it only served, by the elevation of a more select portion, with its peculiar rights and symbolical ministrations, to exhibit the true nature of the calling and destination of the people. Now, in attesting circumcision to such a covenant, as its peculiar badge and seal, the one nec-
essary came to participate in the character of the other: circumcision could no longer be what it was in Egypt, and perhaps in other heathenish countries, a mere symbol of cleanliness or of separation to a distinct religious position; it became impressed with the moral nature of the God of the covenant to which it was attached, and symboli-
ized the holiness which was the essential element and grand aim of his character and government. Cleanli-
ness in the spiritual sphere — in other words, separation from the defilements of nature, and surrender as from a new position to the love and service of God — this, which was to form the characteristic of members of the covenant, became also the import of the distinctive badge or sign of the covenant — circumcision.
CISTERN.

There was a natural fitness in the ordinance for such a purpose, apart from the historical reason for its employment. By the mutilation it practised on the organ of generation, it pointed to corruption in its source and adhering to the very being and birth of men—propagating itself by the settled constitution of nature, which transmits from parent to child a common impurity. Most appropriately, therefore, might a rite, which consisted in cutting off somewhat of the fifth of the flesh of nature's productiveness, be taken as the symbol of a covenant, which called men away from nature's pollution, and sought to raise them into blessed fellowship with the life and holiness of God. It, as it were, expressed the circumcision to Jehovah. Exod. 12:3, that he and his offspring might occupy a higher sphere, and follow the direction of a purer impulse, than could be found in the merely natural line of things.

There can be no doubt that the better part of the Israelites themselves perfectly understood this symbolic import and bearing of the rite of circumcision. They knew that it spoke purity of heart and conduct, or implied the call to a holy life, on the part of the members of the covenant, and was no mere badge of external distinction from the other nations of the earth which, indeed, it could but imperfectly be taken in prevalence among surrounding tribes. Hence Moses expressed his impatience for the high and holy work to which the Lord called him, by saying that “he was a man of uncircumcised lips.” Exod. 6:12; it was but corrupt nature that spoke in him. Hence also he exhorted the people, with reference to the peculiar service before them, to “circumcise the foreskin of their heart, and be no more stiff-hearted,” Deut. 10:16; as again at a later period the prophet Jeremiah, “Break up your fallow-ground, and cease to do evil; learn to do well; seek the Lord; for he hath requited the gluttony of Jacob.” Jer. 4:5, 6. So that St. Paul simply indicated what all along was involved in the ordinance, and put on it a Christian interpretation, when he said, “We are the circumcision, who worship God in the Spirit,” Rom. 2:29. It had become, however, too closely interwoven with the ceremonials of Judaism, and was its-off of a nature too grossly carnal, to be suited to the dispensation of the gospel, and was consequently, with the introduction of Christianity, that ordination of like spiritual import, and in better accordance with the genius of Christianity.

In connecting circumcision with the Abrahamic covenant, the Lord expressly ordained its administration on the eighth day: “And he that is eight days old (literally, a son of eight days) shall be circumcised among you, every man-child in your generations.” There is no evidence that any of the ancient tribes or nations among whom circumcision prevailed, except those sprung from Abraham, performed it at so early a period; it seems rather, so far as their practice in this respect is known, to have been reserved to the age of puberty. There may still, however, have been something in the usages of early times which rendered it fitting to have the rite performed about the eighth day, so as to better draw men's attention to its spiritual import, and prevent them from substituting other things of a superstition nature in its place. Religious rites connected with the period of childhood appear to have been introduced at an early period, and in later times at least, most probably also in earlier, were wont to be connected with the commencement of the second week's existence of the child. Among the Latins the day for giving the child a name was the eighth if a girl, the ninth if a boy; and there was on that occasion a solemnity preceded by a fast in the mind of the child, on which account it was called the lustration-day (dia fastitiae). The tenth day appears to have been commonly observed among the Greeks for a similar purpose, though the seventh is also mentioned; and it was usual to signify it by a sacrifice and a feast, to which friends were invited. These customs are indicative of a tendency, that probably discovered itself generally in the early history of nations, to have, along with the imposition of a name on the child, whereby it came to assume a kind of separate individuality, a religious ceremony, having respect to its purification from sin and its consecration to the favour of Heaven. And as circumcision, from its nature and design, was not only a rite of purification, but an initiating rite of that description, introducing the child into its covenant life and prospects, it was fit that it should be coupled with what stamped the child's individuality; that, at the end of one of the briefest revolutions of time, on the entrance of a fresh week of his earthly existence, when he received his proper name, he should also assume a sign of the covenant standing. In later times we find it expressly noted that the name and the circumcision went together, as in Acts, and the probability is it was so from the first. The son of an Israelite was thus constituted a member of the covenant at the same moment that he received his designation as a distinct member of the family.

In the case of foreigners coming to the knowledge of the true God, and seeking to be admitted to a participation in the blessing of the family of Abraham, circumcision was indispensable. Gentiles might come and worship, without it, in the court of the Gentiles, but they could not be recognized as members of the covenant. Of these who submitted to this condition on a large scale, there were the Hasmoneans, when they had been vanquished by John Hyrcanus (I. Mac. ii. 9), who must therefore have previously abandoned the practice, and the people of Aphaenæ with their king Idates (ibid. Act xxv. 2).

CISTERN. The word usually translated cistern in Scripture (KJV), properly signifies a daily place or pot; and according to the construction, is the sense of cistern, pit, prison house, or sepulchre. When the reference is to a place used as a receptacle for waters, cistern is, of course, the proper rendering; and in that case, as the words for cistern and well very nearly correspond (deir and har), there is often no material difference between the things signified by them. For, one class of cisterns consisted of excavations formed around a spring, for the purpose of retaining the water, which at certain seasons bubbled up from below; and which, but incidently, might indirectly be called wells or cisterns. Others, however, and these which more commonly bore the name of cisterns, were covered reservoirs dug out of the rock or earth, into which, during the rainy seasons, either the rain itself or the waters of some flowing stream were conducted, and kept in store for the season of drought. And these again varied, according to circumstances, both in their dimensions and in the manner in which they were prepared—some being dug in the simplest style, others lined with wood or brick, and others again fitted up with considerable ornament. Describing some of
the commoner sort, on the route from 'Akka to Jerusalem, and near the village of Habib, Dr. Robinson says, in the supplementary volume of his Researches, "We were here surrounded by cisterns dug out in solid rocks, mostly with a round opening at the top. Some were entirely open. One of them, seven feet long by five feet and three deep, was nearly sunk in the rock, with two steps to descend into it. Another, of similar dimensions, had but one step left in it. A larger cistern was near the water course: it was twelve feet long by

nine broad, and about eight feet deep; two rude and very flat arches were thrown over it, and on these rested the covering of flat stones, some of which still remained. All these excavations were evidently ancient." (p. 137.)

President Olin, in his Travels (p. 60), describes something of a better sort near Hebron: "Just without the city are some cisterns, which probably belong to a very early age. A large basin, forty-seven paces square, stands outside the gate by which we entered the city. It was nearly full of greenish water, and has been repaired at a period apparently not very remote. It is of very solid workmanship, built of clean limestone, and may be eighteen or twenty feet deep. The descent is by flights of stairs situated at the four corners, by which the water is brought up in vessels and skins, and poured into troughs for the flocks, or carried away for domestic use. It was not at this time fit for drinking. Another pool, of smaller dimensions, occupies higher ground on the north side of the city. These reservoirs are filled by the rains, and are unconnected with any perennial fountain."

In a country like Palestine, to which summer is always more or less a season of drought, which can scarcely be said to have more than one perennial stream (the Jordan), it must from the earliest times have been one of the chief cares of the inhabitants to provide themselves with such artificial means of supply as cisterns; and no town of any size, not immediately on the banks of the Jordan, could have thought itself safe without them. The most exact information we have of any particular place in this respect relates to Jerusalem. The natural situation of the city is by no means advantages for the supply of water. There are only three small fountains in its immediate vicinity, belonging to the valley of Jehoshaphat, and none in the city itself. Yet the supply of water must have been ample: for never, even during the long and terrible sieges which it has had to endure, do we read of any scarcity of water having prevailed; thousands are recorded to have perished by hunger, but no mention is made of their sufferings being aggravated by thirst. The besiegers often suffered from want of water, but not the besieged (Jos. Ant. iv. 3, 1, xxx. 12, 18), plainly implying that the city was furnished with the means of laying in a large supply for the time to come. The peculiarity is briefly noticed in the description of Strabo: "Jerusalem—a rocky, well-enclosed fortress, within well-watered, but without wholly dry" (xxi. 2, 30). In explaining how it should have been so, we must again refer to Dr. Robinson, who says, "The main dependence of Jerusalem on water at the present day is on its cisterns; and this has probably always been the case. I have already spoken of the immense cisterns now and anciently existing within the area of the temple, supplied partly by rain-water and partly by the aqueduct. These of themselves in the case of a siege would furnish a tolerable supply. But in addition to these, almost every house in Jerusalem of any size is understood to have at least one or more cisterns, excavated in the soft limestone rock on which the city is built." (p. 256.) He then refers to the house of a gentleman in which he resided, and which had so many as four cisterns, one of these measuring no less than thirty feet square and twenty deep. The water is conducted into these cisterns from the roof when rain falls; and with proper care remains pure and sweet through the whole of summer. Such now is, and such also from the remotest times must have been, the method taken to keep Jerusalem supplied with water, and much the same necessity existed in regard to most of the cities and towns in the land of Canaan.

Various allusions by way of figure are made to cisterns in Scripture. The breaking of the wheel at the cistern—the wheel that was used to send down and pull up again the bucket which drew water from the larger cisterns—is used in Ec. xii. 6, as an image of the breaking up of the animal economy, which perpetually sends, while it is at work, the flow of vital blood from the heart to the extremities. To drink waters out of one own cistern is a proverbial expression, Ps. vi. 15, for confining one's self to the legitimate sources of pleasure which God has associated with our state, as contrasted with the juices of others. But the merely human and artificial nature of cisterns, which are of man's worksmanship and have no living spring within them, serve as a fit emblem of the insufficiency of creature-confidences, and of the folly of preferring these to the infinite and overflowing fulness of God—as in the solemn charge of the prophet, "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no water," Je. ii. 13.

CITIES OF REFUGE. See Refuge (Cities of). CITIZENSHIP played an important part in the ancient republics of Greece and Rome, to which there
CITIZENSHIP

is no exact parallel in the history of the covenant people. With the latter it was not the rights of a particular city, to which importance was attached, but the rights of the community at large, in whatever particular locality any member of it might have his lot cast. In so far as relative distinctions existed, it was with tribes and families, not with particular cities, that they were connected. Citizenship in the ordinary sense rises into importance only once in Scripture—namely, in the case of the apostle Paul. He had by birth the rights of a Roman citizen; and those he put forward on one occasion to obtain a slight mark of respect in recompense for the wrong that had been done him. As ye are; or, another, to shield himself from an unjust accusation. As ye are; and still on another, to secure for his cause an impartial hearing at Rome, when it was like to be overcome by the craft and subtlety of men in Judea. As ye are. The rights themselves of Roman citizens were of two classes: one higher, entitling the person who held the citizenship to vote in a tribe on any public measure, and also to enjoy the honours of magistracy, as well as to discharge the functions and privileges of public life. This was citizenship in the complete sense. But it could not be possessed by many: and a lower degree of citizenship was frequently possessed and exercised, by virtue of which one was entitled to claim the full protection of the laws, and enjoy the comfort and immunities of social life. The establishment of the empire, with the political changes to which it gave rise, naturally led to a gradual approximation of the two classes; by first lowering, then virtually abolishing the non-distinctive privileges of the higher class. As possessed by the apostle Paul the right of citizenship must be understood to belong to the other class; it entitled him to the private liberties of a native Roman, and the protection of the general laws of the empire. How he should have come to acquire this right has been matter of dispute; but there is now no longer any doubt that it was acquired, not from his having been born in Tarsus (which was a free city only in the sense of having the right to be governed by its own magistrates), but as being the son of a father who, on grounds of personal merit or by purchase, had been raised to the rank of a citizen. It is a matter of certainty that Jews were not unfrequently Roman citizens (Acts iv. 19, 21; Acts vii. 56, 58, 59).

Jewish citizenship—using the word in the more extended sense—depended on compliance with the terms of the covenant. The sacred was here the basis of the civil; and they only who by circumcision had been received within the bonds of the covenant, and afterwards conformed themselves to the rites and obligations it imposed, were entitled to a place in the commonwealth of Israel. The place thus acquired might be again forfeited by committing those transgressions which had capital penalties annexed to them, and doubtless in all cases when these were incurred, and when no repentance followed, the guilty individuals were excluded in the reeking of Heaven; such souls, according to the oft repeated formula, were cast off from among their people. But if we look to the outward, or human administration, this result by no means uniformly followed; and men might be, too commonly were, recognized as members of the Hebrew commonwealth after they had broken some of its fundamental laws. The right of citizenship, therefore, would vary, according as it might be a human or a divine point of view from which it was contemplated.

In one passage—though the relevance is lost in our translation—St. Paul designates the place and calling of Christians from their connection with a city; he says, "our citizenship or commonwealth, for in one or other of those related senses must we render to be understood is in heaven, from whence also we look for the Saviour" —that is, even now we have our names enrolled as members of that celestial community, of which Christ is himself the ever living Head, and it behooves us to act in accordance with the exalted position we occupy, and the animating prospect it sets before us.

CITY. This word is evidently used with some latitude in Scripture, so as to include the smaller towns, and sometimes even what must have been little more than struggling villages. For example, Cain is represented as building a city, 6:14; and Bethel, the ancient Luz, is called a city at the time of Jacob's passing sojourn in it, Gen. xlvii. These could then have been nothing but hamlets; and many similar cases might be referred to. Most commonly, however, the term was applied to larger places, and such as were surrounded with walls, strengthened at proper intervals by fortresses, and usually possessing besides a citadel or tower of greater strength in the centre. The cities of Palestine seem to have been commonly of this description, even so early as the conquest by the Canaanites; for the spies reported that their cities were "walled and very great," and Moses himself describes them as "great and fenced up to heaven." Num. xiii. 31. The gates in the walls appear to have been made of different materials, sometimes of stone, and sometimes of wattle, or burnt lime, which seems to imply that they were of wood, and sometimes they are said to have been made of brass. Acts vii. 49, 50.

The cities also differed very much as to the character of the streets; in most cases they must have been very narrow, while there were others, though we know of none such in the land of Canaan, which had large open spaces and ample gardens within their precincts. Babylon, in particular, is well known to have been of this description. But the distinguishing feature of each city will fall to be noticed in connection with the individual name.

City of David has a different sense in the New from what it bears in the Old Testament. By the angels who announced the birth of Christ, Bethlehem was called the City of David, Luke ii, as being the place where David had been born, and where he resided till he was anointed king. But the fortress of the Jebusites, which David took, and which he afterwards chose for his peculiar dwelling place, was by the name of his city, 2 Sam. xx. 1. It was more commonly called Mount Zion.

City of God was applied as a designation of Jerusalem, Ps. cxvii, on account of its being from the time of David the place where God more peculiarly put his name, and where the temple stood. The designation expressed its most glorious distinction.

CLAUDA, a small island, to the south-west of Crete, mentioned in the narrative of St. Paul's voyage and shipwreck, Acts xxvii. 10. Its modern name is Gizez.

CLAUDIUS, the fifth Roman emperor, whose full name was Tiberius Claudius Nero Germanicus, succeeded Caligula, and reigned from A.D. 41 to 54.

Compared with his predecessor, Claudius may be thought
CLEAN AND UNCLEAN

of with respect, though he was a weak man, the tool of women and of favourites, and among some good things did many also that were bad. His name occurs only twice in sacred history; first in connection with a famine, which was felt with severity in the East, Acts 13:28, seq; and then as the author of a decree, which obliged all Jews to flee from Rome, Acts xviii. 2. In regard to the former, his reign was noted for the frequent occurrence of scarcity (Hardouin, Deichrich, and.); and in regard to the second, we have the express testimony of Suetonius, who in his life of this emperor (ch. 20) says, "He expelled the Jews from Rome, who were continually raising disturbances. Christus being their leader." (Immanuel Chresten.) It has commonly been supposed that by Caesars is here meant Jesus Christ, and that Suetonius having heard of the fame of Jesus, imagined he had something to do with the local disturbances which led Claudius to banish the Jews for a time from Rome, or possibly meant to state that the disturbances themselves arose from contending about the truth of Jesus. The point either way must still be held doubtful; but apart from it the passage contains a very explicit testimony to the fact recorded by St. Luke.

CLAUDIUS LYSIAS. See under LYSIAS.

CLEAN AND UNCLEAN are terms of frequent occurrence in connection with the rites and usages of the old covenant. Like everything there, while they have a primary bearing on the outward state and behaviour, they have also a higher and symbolical import. To get any distinct idea of the lessons intended to be conveyed by the arrangements respecting clean and unclean, it will be necessary to consider these in some detail.

1. The first distinction of the kind that meets us in Scripture is clean and unclean in respect to ANIMALS—animals, however, not in themselves, but in their relation to man's use. It appears so early as the deluge, and is referred to as an already existing distinction, not as one then for the first time introduced. Noah was commanded to take with him into the ark of every clean beast by sevens, and of the unclean by twos; for the reason, no doubt, that the one were required for purposes which the other were not, and which would render a single pair of each an inadequate supply for the necessities even of the small remnant of the human family preserved in the ark. These necessities, however, were not connected with food; for up till the period of the deluge there is no appearance of animal food having been either granted to men, or indulged in by them. Presently after the deluge, however, the liberty was conceded, and when first conceded, it seems to have been without restriction: "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things," Genesis i. 30;—not a certain portion merely of the living creatures, but the whole, in so far as man might find it serviceable for bodily support. The grant itself was unlimited; it was left to mankind themselves to set any limits they might choose to its application. We must look elsewhere, therefore, than to dietary regulations for the original ground of the distinction among animals into clean and unclean, and what we can think of as nothing but the ancient usages in regard to sacrifice. Indeed, the sacred narrative itself plainly enough points in this direction; for it tells us that Noah, on coming out of the ark, "built an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar," Genesis viii. 20. The clean, therefore, were those deemed fit for sacrifice, the unclean such as were unfit.

As the origin of the distinction is lost in primeval antiquity, the principles on which it proceeded, and the lines of demarcation it drew, cannot be known with certainty. Our reasoning upon the subject must be to some extent conjectural. The history of the fall, however, forms the ground of a certain distinction in the animal world; the serpent being thenceforth pronounced accursed above all creatures, it could scarcely fail to be looked upon as the extreme type of an existing evil in nature—the palpable embodiment of something mischievous, and, as such, unclean, not to be brought into familiar contact with the pure and good. Observation and experience would seem to enable the earlier inhabitants of the world to add to the same class, according as indications were discovered of wild natures or noxious qualities in the different species of creatures around them. And though there might be many with which their acquaintance was made, distinguishing its category to which they properly belonged, yet we can easily understand how birds and animals of prey, creatures armed with fangs or other obvious weapons of offence, or animals like the swine, disgusting in their smell and filthy in their habits, would as by common consent be assigned to the class that had some affinity with evil, that bore on them the impress of impurity; while the tame and docile creatures of the ruminant species—the cow, the goat, the sheep—and in the feathered tribe the cock, the goose, and the swan, being connected with these naturally as reflections of the opposite qualities, because seeming to have something akin to the human instincts of mankind. Thus from the first there were found the occasion and elements of a certain distinction among the inferior creatures; and as animal sacrifice occupied the chief place in religious worship, the latter class of creatures, in which the good so obviously preponderated, would, as a matter of course, be deemed the proper materials wherewith to conduct the sacrificial service. Such a mode of thinking, in itself natural, would be greatly confirmed and rendered in a sense imperative, if—as there is good reason to believe—the Lord by an overt act laid the foundation of animal sacrifice, by himself taking the life of one or more animals, in order to provide a symbolical, as well as a real clothing for the first transgressors. (See SACRIFICE.)

The distinction thus begun, and probably at first confined within very narrow limits, was in process of time more fully developed, and extended from the institutions of worship to the articles of daily food. When the law entered, the scattered elements of sound thought and symbolical action which previously existed were in this, as in other departments of religion, fashioned into a regular system, so as to be made subservient to a properly varied and wholesome instruction. Probably little alteration was needed in regard to the victims for sacrifice, except to fix the line more definitely on the negative side between the clean and the unclean, as the general corruption of worship was in particular the practice, very early introduced, of sacrificing to evil as well as to benignant deities, had gradually led to the introduction of nearly all sorts of animals. In Egypt pigs were sacrificed as well as sheep and oxen, and not only geese and bulls, but also...
that lifts the several species mentioned somewhat above the crawling, slimy breed that are more properly comprised under the name of insects; and though even these allowed for use form very poor and many kinds of food, they yet want the filthy and repulsive character which attaches to the insect tribes generally.

Now, it is clear, on a moment's reflection, that whatever may have been the design of drawing such distinctions between clean and unclean in food, there was nothing ascetic in the matter: the object could not have been to make any material abridgment of the ordinary pleasures of the table. For, with all that was cut off, enough was still allowed to gratify every reasonable indulgence; in each department of animal existence the best, the most wholesome, the most agreeable to the palate were freely allowed. So much was this the case, that the view might with some appearance of truth be maintained as it has once and again been propounded, for example by Michaelis, and by Beards in Kitto's Cyclopaedia, which treats the regulations as in their main object a sanitary nature, restraining the covetous people from such articles of food as might tend to facilitate venereal and other diseases, and directing them to those which were suited to the climate and likely to produce cleanly habits and a beneficent husbandry. This might not unfairly be said, if one looked simply to the physical aspect of the matter, and made account only of the relation between the animal nature to be sustained and the animal food given for their nourishment. But in the revelations of God to Israel, and the institutions he set up amongst them, nothing bears this merely natural and economical character; all is pervaded by the ethical spirit, and ever aims at bringing into view the eternal distinctions between good and evil of a moral kind, of right and wrong. Nor did the Lawgiver leave it at all doubtful that such also was his object in establishing the distinctions between clean and unclean in food. For the things forbidden are not simply laid under an interdict as unlawful, but they are pronounced abominations. Defilement, not merely some certain or contingent uncleanness, should ensue on partaking of them, (Levi. xi), &c.

And not only so, but the reason of all the prohibitions respecting food is at the close traced up to the holiness of God, and the necessity of his people being conformed to his image therein. "Ye shall not make yourselves abominable, . . . for I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy; neither shall ye defile yourselves with any manner of creeping thing that crawleth upon the earth. For I am the Lord that beareth you up out of the land of Egypt, to be your God; ye shall therefore be holy, for I am holy," (Levi. xi). What explicit intrusions, and strong inducements in regard to the connection between the dietary restrictions laid upon them and the moral character they were to maintain!—as if God would have no member of the covenant to be ignorant or unmindful of the relation in which all stood to holiness of heart and conduct.

We may not on this account require to overlook the propriety and wholesomeness of the restrictions in a dietary point of view; for here, as in many other respects, the moral may have based itself upon the natural, and the good in the one sphere served as a handmaid to point the way to a higher good in the other. But in regard to this higher good itself, we are not, like the Jewish doctors and their too numerous
followers in Christian times, to think of the mere external separation which was to be maintained between Israel as a people on the one hand, and the different nations of the world on the other— as if Israel were isolated in the clean animals, Egyptians, Babylonians, Philistines, &c., in the unclean. For such a separation might have been kept up by mere diversity of custom, apart from anything essentially moral; and in itself was never set forth as an end to be aimed at, excepting in so far as it might be necessitated by the holiness of the one class and the unavoidable corruptions of the others. Otherwise than as a precaution for maintaining, or the means of exhibiting Israel's distinctive holiness, national isolation would have been an evil rather than a good; it could only have tended as was proved by the actual result—to nourish in the covenant-people a spirit of self-complacent pride, and shut them up in a hardened exclusiveness from the surrounding nations, to whom they were called to be a blessing. We must therefore look deeper to get at the true rationale of the matter. Corporeal things were here the ordained symbols of spiritual; and as in the one Israel had to look primarily to himself, so had he in respect to the other. The clean and the unclean in the animal world had its counterpart in his own soul; and the watchfulness and the care with which he had to guide his choice among the living creatures around him, that were fitted to minister to his support or comfort, must perpetually admonish him of the like watchfulness and care he should apply to the region of his spiritual being. There also he is constantly in danger of coming into contact with abominations which may leave the taint of impurity behind. He must know every day, every hour of his waking existence, to refuse the evil and choose the good; and he can do so, only by accepting that which the law of his God declared to be akin to his own moral nature, precisely as the same law prescribed what was most akin to his physical nature for the materials of his bodily food. Thus the things of the corporeal life were made to serve as an image of the spiritual, and the restrictions laid upon the appetite, when properly understood, became like a bit and bridle to the soul.

The view now given of the distinction between clean and unclean in food, is in perfect accordance with the use made of it in the vision of St. Peter, &c. When the door of entrance into the church of God was to be laid open to Gentiles as well as Jews—unclean—censed as well as circumcised—he was made to see a great sheet let down from heaven, filled with all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air; and heard the word addressed to him, “Rise, Peter; kill and eat.” His Jewish feeling led him instinctively to reply, “Not so, Lord; for I have never eaten anything common or unclean.” But the voice again rejoined, “What God hath cleansed, that call not thou common.” It is a superficial explanation of this parabolical vision to say, that it pointed directly and merely to the abolition of external distinction between Jews and Gentiles: which would imply, that the prohibition for long existing in regard to the eating of unclean things had no other end than the maintenance of such distinctions. Its immediate and primary object was to teach that the sanctification wrought by God was the grand thing, and that where this had been accomplished, all other things, as of inferior moment, must be regarded as of themselves falling into abeyance. The distinction between clean and unclean in food was itself but an imperfect mode of helping the true sanctification of men, and was hence destined to go into desuetude the moment higher means were brought to bear with effect upon the end in question. Hence the ready application of the principle to the case of Cornelius and his family. God puts his Spirit into them, and gives them the undoubted seal of salvation, while they are still outwardly uncleaned; but what of this? The end is already reached: the Lord himself has sanctified them; they have become under his own hand vessels of honour, fitted for the Master’s use; “What then am I that I should withstand God?” So the apostle reasoned with himself, and justly. He thought that if the spiritual reality were now secured by the direct action of the word and Spirit of God, there was no longer any need for the old fleshly symbol; Heaven above had dispensed with it, and so should the Church on earth. We thus, no doubt, reach the abolition of any formal distinction on the part of God between Jew and Gentile: but only by first arriving at a deeper truth—the establishment of the new and more effective method of purification through the grace of Christ, whereby the old fleshly ordinances and symbolical distinctions became antiquated. This was the more immediate point aimed at.

11. There were various other grounds and occasions of uncleanness under the old covenant, but they all rested on the same fundamental principle as that now unshackled: and it is consequently the less needful to dwell upon them. In them also the external defilements were but the image of the internal; they continually spoke of a higher purification being needed than that which concerned the flesh.

For example, the mere touch of the dead defiled; though it were the curse of a clean beast, yet if a man came anywhere into contact with it, he remained unclean till the even, i.e., if it were the curse of a beast in itself unclean, the impurity became intensified, and he could only be cleansed by a trespass-offering, i.e., if it were the dead body of a relative, or of some other fellow-creature, as the occasion was greater so the defilement also rose higher, and he could only be cleansed by the application of water mingled with the ashes of the red heifer, continued at intervals during seven days. Nu. xix. 11, 12; and whenever death happened in a house or tent, all in it and about it remained under the taint of defilement for seven days. It was not that there was anything directly sinful in the contact itself with the dead in such cases—this may have come about without the slightest blame, or even in the discharge of imperative duty; but still the individual was brought into contact with that which was the wages of sin and the awful image of its accursed nature. Therefore, to carry up his thoughts to the source of the evil, and impress him with a salutary horror of the real defiler, the symbolical system under which he was placed made the occasions of accidental, or even necessary intercourse with the dead, the means of awakening salutary impressions in the soul. It virtually said, by all such appointments, Beware of sin, which is the death of the soul, and which is the ultimate cause of all that interferes with the enjoyment of life in the kingdom of God.

The same explanation is to be given of the uncleanness connected with leprosy, which was viewed as a sort
of living death, the disease that bore the most exact image of sin. (2 Cor. 11.)

But another, and indeed the only additional class of defilement of a general kind, springing from what may not unfitly be called the opposite quarter—the generation and birth of children. Uncleanness was contracted, though in different degrees and differing also as to the form of purification by which cleansing was to be obtained, on the part of men by irregular discharges from the generative organs, and on the part of women by their periodical issues, and more especially by childbirth, to wit. This can only be understood by a reference to the list of generation, as the channel transmitting the depravity which by reason of the fall has become inherent in human nature. It pointed to the pollution which has tainted the very foundation of life on earth, and perpetually pressed on men's attention the great truth uttered from the depth of the prophet's experience, when he confeced. Behold, I was shapen in iniquity, and in sin did my mother conceive me." Thoughtful persons could never have reflected on the legal ordinances of this description, without perceiving in them the clear indications of the power and the plan of God, by which the polluting circumstances in their own history, such as that which called forth the penitential cry of David, would at times give additional force and pungency to the lesson. On the same ground, perhaps, may best be explained the striking peculiarity in the case of a female, as compared with a male birth—the uncleanness in the former case being appointed to last for sixty-six days, or such a sense to last, that the mother could only then come to the house of God, and present her purification offerings, while in the other the one half, or thirty-three days, were sufficient. Is it with women that the fall was more directly connected? In her condition also that its present effects are more conspicuously manifest; and it was not unfit, that a standing testimony to such things should be embodied in the ordinances connected with her purification. Besides, the ordinance of circumcision, in the case of the male child, came at the commencement of the second week, to separate, in a sense, twixt it and the mother, and raise it to an individual sovereign position, while nothing of a like nature was administered to the female child. But considered either way, the link of original sin, connecting parent and child in a common evil, and the child of one sex more peculiarly than another, is what seems most naturally to account for the difference of time.

CLEMENT (Gr. Κλεμέντηος) is named only once in the New Testament, but named with much esteem and honour by St. Paul, as one of those fellow-labourers who had been especially serviceable to him at Philippi, and whose names were in the book of Erec-

C Tia. Early tradition, appearing first in Origen, then confirmed by Eusebius, Jerome, and others of the fathers, have identified this person with the Clement of Rome, who, toward the close of the first century, wrote the epistle addressed by that church to the church at Corinth, included in the writings of the apostolical fathers. Roman Catholic authorities have universally over-liked this tradition; but among Protestant writers opinions have varied. And, indeed, there are no grounds to go upon for any definite opinion apart from tradition. So far as Scripture is concerned, we merely know that at the time of Paul's imprisonment at Rome, and within a short period of the close of his career, Clement was at Philippi, and apparently holding some office in the church there. He was, of course, afterwards removed to Rome, and have been raised to the charge of the church there formed. But the tradition is too late in its origin, and too variable in its statements, to begot much confidence in its favour. Jerome's version of the story makes him succeed Peter as Bishop of Rome, and Tertullian represents him as ordained by Peter. Others place Linus before Clement; and a still further variation places Cletus and Anacletus between Peter and Linus. But Linus endeavored to harmonize the discrepancies to some extent by making Linus apostle to the joint bishops. Modern Rome authoritatively determines Clement to have been the second from Peter; her order of succession is, Peter, Linus, Clement, Cletus, Anacletus. But this is nothing history, rather than following it. (See under Peter.)

The epistle which goes by the name of Clement is certainly a writing of great antiquity, has every appearance of being a genuine production, is in perfect accordance with the teaching of Paul, and on several accounts is the Epistle which was now of the age immediately subsequent to the time of the apostle. In the first centuries it was often read in the churches. It has survived to modern times in a single copy, forming part of the MS. that contains the famous Alexandrian copy of the Greek Scriptures, known as Codex A.

CLEOPHAS (Gr. Κλεόφας) one of the two disciples who travelled to Emmaus on the day of the resurrection, and had the memorable interview with Jesus recorded in Lk. xxiv. The name of the other disciple is not given, but Cleopas is expressly mentioned in ver. 18. And it has been a question, whether he is the same with the person called Cleophas, Kyrar, in Jn. xix. 25. This latter person is more commonly called Alpheus, Gr. Αλφαύς, which is but another mode of pronouncing the Aramaic original, and was the father of James the Less. Opinions have varied as to the question of his identity with Cleopas, and there are no grounds for arriving at a determinate judgment. It seems strange if they were not the same, and if the same person named Cleophas was now for the first time men- tioned in gospel history, that our Lord should stand on such an occasion have appeared to one so comparatively obscure as to be hitherto overlooked. But the circum-

CLOUD. There is a frequent figurative use of cloud in Scripture, which sometimes bears a more special respect to the peculiarities of a Syrian climate, but which can still without material difficulty be understood by the inhabitants of nearly every region of the habitable globe. The long continued and often scorching heat of summer, which for months prevails throughout Syria with little or no interruption, naturally renders clouds an image of refreshment and blessing beyond what persons living in a more temperate and variable climate might be disposed to make them there is at least a certain force and emphasis in such a use of the natural phenomena, for the natives of eastern climes, which the others can but imperfectly apprehend. Thus Solomon takes
"a cloud of the latter rain" as the most fitting emblem, under which to represent the hopeful and gladdening influence of the king's favourable countenance upon those who enjoy it, Ex. xvi. 15; and the commanding of the clouds to rain not, or as it is again expressed, shutting up the heaven so that there be no rain, was wont to be given as the most appalling sign of coming sternness and desolation, Ps. iv. 6, ix. 17. On the other hand, the darkening of the sky by the intervention of clouds gave to those, when considered by themselves, and especially as contrasted with the habitual clearness of an eastern atmosphere, an aspect of gloom, and rendered them the natural emblems of frowning events in providence and seasons of darkness and sorrow.

So, for example, J o e l represents the period of approaching judgment as "a day of clouds and of thick darkness," ch. ii. 2, and the desolating host of God appears in the vision of Ezekiel as "a cloud covering the land," ch. xxiii. 9. The cloud, with reference to the severer aspect of his character, the punitive righteousness which is ever ready to take vengeance on sin, is described as having "clouds and darkness round about him," without respect also to the mysteriousness of the procedure in which this not infrequently shows itself, Ps. xxiv. 1; Isa. iii. 19. The fleet, airy, vision-like appearance which the clouds often present in the higher regions of the atmosphere, taken in connection with the terrible elements of power, the falls of lightning, sometimes presented up in them, rendered them again appropriate signs of Jehovah's movements in providence—the chariots, as it were, on which he rides to the execution of his purposes, Ex. xiv. 19; Isa. xix. 1; Ps. cv. 11.

Finally, their height above the earth serves as a symbol of what is lofty in character, and they are employed as a kind of synecdoche for the visible heavens; thus God's faithfulness is said to reach to the clouds, and in the clouds his strength has its seat, Ps. xi. 5; Prov. xxx. 14; both alike are above the measure and limit of earthly things, they partake of the vastness and perfection of heaven.

**CLOUD, PILLAR OF.** This is constantly represented as the more peculiar seat and symbol of the Lord's presence with his ancient people, during the most singular period of their history; that namely which commenced with their deliverance from the power of Pharaoh, and reached to their settlement in the land of Canaan. On the very night of the deliverance this remarkable symbol made its appearance; and the same passage which first announces its existence tells us also of its continued presence with the covenant-people during their unsettled condition. "And the Lord went before them by a day in a pillar of a cloud, to lead them the way: and by night in a pillar of fire, to give them light, to go by day and night. He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people," Ex. xiii. 21, 22. Within a very brief period of their starting, they reaped an important benefit of an outward kind from this supernatural cloud; for on the occasion of their passing through the Red Sea, the cloud removed from the front to the rear of the Israelitish host, so as to form a screen between them and the Egyptians, under cover of which the passage to the opposite shore was securely and quietly effected; to the escaping party it "gave light by night," while to their pursuers it "was a cloud and darkness." This alone shows the variable appearance which the cloud was capable of presenting; it assumed different forms and aspects, according to the circumstances of the time, and the ends more immediately to be served by it. From the standing designation of a pillar, which is applied to it with considerable frequency, we must suppose it to have usually presented a columnar appearance rising toward heaven; while occasionally it seems to have expanded itself, in order to form a covering, whether, as in the passage above referred to, from the violence of the enemy, or as other passages would appear to imply, from the intense heat and brightness of the sky, Ps. cvi. 3; Ps. iii. 5. It is expressly stated, that by day it was like a cloud covering the tabernacle, while by night "there was upon the tabernacle as it were the appearance of fire until the morning," Num. xiv. 5. We may therefore describe it as a fiery column, enveloped in a cloud-like smoke—the fire being so repressed as not to be seen during the day, but shining forth with a mild radiance during the night.

This cloud-like and fiery column might no doubt have served as the sign of the Lord's immediate presence with his people, without having any peculiar aptitude for the purpose—that is, it might have been arbitrarily chosen to be the symbol of the divine presence, though there should have belonged to it no special aptitude for such a design, beyond the circumstance that the Lord had thought good to select it. But such is not usually the way in which sacred symbols are chosen; they have a natural use or significance that forms the basis of the higher end to which they are applied, and in a measure also supplies the key to a right understanding of their import. And there is the more probability that the same was the case here, as the pillar of cloud and fire was, above all others, that with which God identified himself in Israel. Nor is there any difficulty in discerning the natural aptness of the symbol. For regarding the internal fire as the heart and body of the appearance, this, whether considered in respect to the light it emitted, its radiant splendour, or its fervent heat (all which are in Is. iv. 5 associated with the sacred pillar), constituted one of the most striking emblems of the divine nature, and one of constant recurrence in Scripture. "God is light, and in him is no darkness at all," says the apostle John, 1 John i. 5, meaning by light, of course, what is such in the moral sphere, unspotted holiness and truth, but in the very mode of expressing it indicating the affinity between the natural and the spiritual; as was done also by the psalmist, when he represented God as covering himself with light as with a garment, Ps. cx. 2. Fire as light, then, is the natural emblem of God's purity: as splendid it is the emblem of his ineffable glory, Ex. xiv. 17; Ps. viii. 17; and as fervent the emblem of his holy hatred and consuming wrath against sin, De. iv. 21; He. xii. 29. So that in every aspect of it, this fiery column was a peculiarly fit and expressive symbol of the character of God in his relation to the covenant-people; and the cloudy form, which even by night veiled the fiery brightness, and during the day altogether overshadowed it, reminded them that he was a God who concealed at the very time that he manifested himself; that the light in which he really dwelt was inaccessible and full of glory; and that it became his people to tremble before him, as incapable yet of knowing more than a small part of his ways, even while they rejoiced in the goodness that he made to pass before them.

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now.

Still elements of terror lay within; and the fiery visitations that sometimes burst forth from it to consume the transgressors gave solemn testimony to the fact that the same righteousness which was pledged to protect and bless the people, if they remained steadfast to the covenant, was also ready to chastise their unfaithfulness. Ps. xxv. 42-44.

No mention is made of the cloud after the people left the wilderness and took possession of the Promised Land, until the consecration of Solomon's temple, when, in token of the Lord's owning the place as his peculiar dwelling, in lieu of the now antiquated tabernacle, the cloud again appeared as the symbol of the divine glory, Zech. iv. 2, 4. There is no reason, however, to suppose this to have been more than a momentary sign, given for the occasion. It would have been against the genius of the old covenant to render any symbol of the Lord's presence stationary and permanent; to have done so would have been to give a dangerous encouragement to the idolatrous tendencies of the people. Hence, while God did not wholly abstain from the use of symbolical manifestations of himself, he took care to vary them, so as to keep up the impression that they were only symbols; nor did he ever employ them more than occasionally, that their design might appear to be but temporary help to his people's faith. The shining sign of his presence, and the fixed exhibition of his character, was to be found in the tabernacle, with its sacred ark and tables of the covenant. To this alone Israel was to look, and to the great realities cased in its structure and services for the living manifestation of God's favour, and the continued enjoyment of his blessing. It was in perfect accordance, therefore, with the whole nature of the old economy, that the pillar of cloud should cease, as a regular manifestation of Deity, to be connected with the tabernacle or temple after the people had been settled in Canaan and it is only from having overlooked these fundamental considerations, that Jewish, and also some Christian writers, have contended for its permanent existence till the destruction of the temple by the Babylonians. Ezekiel, indeed, speaks about that time of seeing the glory of the Lord leaving the temple, Eze. ix. 21; but it was of what appeared in vision that the prophet spoke; and, in the reality, it merely announced the fact that God had now, on account of the people's sins, actually deserted the house, and surrendered it to desolation.

Cnidus, the name of a city and peninsula in the southwest part of Asia Minor, and situated between the islands of Rhodos and Cos. It is mentioned in the narrative of St. Paul's voyage toward Rome, as a point which they had great difficulty in reaching, on account of the opposition of the wind, Acts xxvii.

COAL, COALS. Two Hebrew words are found in Scripture, which are rendered "coal" or "coals" in our version. One of these, הָעָלָם, pulhmon, is traced to a root signifying black, and accordingly its proper meaning seems to be coals not yet lighted. It occurs only three times; twice when the smith working in the coals is mentioned, Lev. xi. 13, 14, where the connection determines nothing as to the precise meaning; but the third time, Prov. xxv, 2, where the other word is also used, and plainly in contradistinction, so that on this occasion that second word "כְּעָלָם, pulhmon" is rendered "burning coals," "as coals are to burning coals, and wood to fire." And this meaning "burning coals" seems to be suitable to all the passages in which the word occurs, while it is absolutely necessary in some of them, as besides the one now quoted, Prov. xix. 26, Eccl. vi. 28, translated "hot coals." Ps. xxv. 22-24, xvii, in which last text the number of coals is obviously a metaphor for enkindling one's family and house, as similar expressions are used among ours-for such, see Job xxiii. 16.

It has been disputed whether the Hebrews had coals at all, in the proper sense of the word, or merely charcoal. But there is strong reason to believe that real coal, the same as ours, was employed in the ancient world, and the mountains of Lebanon do certainly contain masses of coal which occasionally shoot out at the surface. These have been worked by the present uncivilized and negligent governors of the country, so that we may well believe they were not neglected by the Phoenicians. There is therefore nothing improbable in the supposition that the Israelites were acquainted with mineral coal. This would admirably suit two passages of a poetical description, in which coals are said to be kindled by the breath of leviathan, Job xxii, and by the breath of the Lord in his glorious appearance, Ps. x. 3, but we must grant this to be the more natural way of understanding metaphors which would be strangely tame if we referred them to artificial fuel, we have no reason to think that mineral coal was in common use, and there are some passages of Scripture which distinctly point to wood as the substance from which the coal was derived. This is in harmony with the use of charcoal in eastern countries at the present day. Thus, coals of juniper, or brass, are mentioned, Lev. xiv. 22. In Is. xiv. 19, and Eze. xxiv. 14, we read of coals in immediate connection with the burning of wood spoken of in the preceding context. And in Lev. xvi, 12 the high priest is commanded to go into the most holy place, with a censer full of burning coals of fire from off the altar; on which altar we know that wood was regularly burned, whereas mineral coal could scarcely have been obtained by the Israelites as they moved through the desert.

In the New Testament coals are mentioned only in Ro. xii. 20, a quotation from Pr. xxv. 22. A slightly modified form of the word occurs in Lu. xviii. 19; xxvii. 9, which is well rendered "a fire of coals," but it determines nothing as to the material, whether it was wood or not.

One or two other passages occur, in which the sense is substantially given in our version, though the word "coal" is used with, at the best, questionable accuracy. In Lu. iv. 8, "their visage is blacker than a coal," the literal rendering is that of the margin, "is darker than blackness." In 1 Ki. xix. 6, Eliphaz saw "a cake taken on the coals," perhaps rather upon a hot stone; and a like remark may be made on the "live coal from off
the altar," to v.s., which was laid upon the prophet's lips. A somewhat difficult word is twice used in Ca.vii. 6, "the cocks thereof are cocks of fire," perhaps it had been better left in general, "the burning cock," or "the burning thereof." This same word occurs in Hab. iii. 5, "burning coals went forth at his feet," more probably, burning, inflammations, that is, some sort of disease, as rendered in the margin, and also elsewhere in Scripture. [P. C. M. E.]

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of the Phoenicians, who traded to Cornwall for tin centuries before Rome was built. Under these circumstances their absence from Egypt, where in modern times they have been artificially led to seem an extent, becomes a remarkable and unanswerable fact.

COCKATRICE S. ADABER.

COCKLE, S. Wild Vine.

COLLEGE: the name applied in the English Bible to the place where Huldah the prophetess resides (Isa. 47:14). Huldah the priest, and Ahikam, and Achbor, and Shaphan, and Asaphah, went unto Huldah the prophetess, the wife of Shallum the son of Tikvah, the son of Harhas, keeper of the wardrobe; now she dwelt in the college in Jerusalem; and they communed with her.

If the word college were to be understood in anything like its modern sense, as a place for academic pursuits or the study of sacred learning, it could not but appear strange that a woman should have had apartments in it. The idea is attributable to the rabbinical authorities, who explain מַרְבֶּה, middle, as some sort of school-house in the neighbourhood of the temple. However, the term is merely a numeral, second, and is always used of something in the second rank or second place, or, more generally, another as contrast distinguished from a first. So that when used here of the dwelling-place of Huldah, it must refer to a part of the city which might in some sense be regarded as second to that more immediately in view: "in the other, or lower part," that which was, so to speak, a second city.

Compare Zep. i. 19; Ne. xi. 9, where a part of the city is expressly so called.

COLONY, in the Roman sense, the only sense in which it occurs in Scripture, and even that only once. Acraig 15 was a kind of colony from the parent state, consisting of a body of citizens, who were sent out with the formal sanction and approbation of that state to found and possess a commonwealth. A law was passed, authorizing a colony in a particular place to be founded, fixing the quantity of land in connection with it to be distributed, and appointing certain persons, who varied in number according to circumstances, to superintend the execution of the decree. The members of the colony were to be the heads of the new field; no one was under any constraint to go; and those who went still retained the rights of Roman citizens.

Of course, if the place was distant, they could rarely exercise these; but in their new settlement itself they had civic rights precisely similar to those enjoyed by the members of the Roman state resident in the capital. So that a Roman colony was a sort of image of the parent city itself, strictly, a part of the Roman state, and within its own jurisdiction ruled and governed precisely like the other. (See Smith's dictionary of classical and Roman Antiquities.) Philippa is the only place mentioned in Scripture as possessing such a character; and the fact of its having become a colony will be shown at the proper place.

COLOSSE, sometimes spelled Koalasa, a city of Phrygia, on the river Lycus, a branch of the Maeander. The first mention of it occurs in Herodotus (iv. 130) as the historian narrates that Xerxes, when on his march to Greece, passed from Arama to Colosse, where "the river Lycus, sinking into a chasm in the town, disappears underground, and emerging at 5 stades distance, flows into the Maeander." That it was situated south of the Maeander appears from Xenophon's statement (Anab. ii. 7, 8), that Cyrus, on his way to the Euphrates, crossed the Maeander, and after a march of 8 parasangs, arrived at Colosse, which the historian describes as a large and populous city. Not far from it lay the towns of Apamea, Hierapolis, and Laodicea. It is said, in common with the two latter towns, to have suffered, shortly after its reception of the gospel, from an earthquake; but it must speedily have recovered from this calamity, as in the twelfth year of Nero it is spoken of as a flourishing place. It was never, however, regarded as the principal town of Phrygia; for when that province was divided into Phrygia Tarraicia and Phrygia Secunda, Colosse stood only sixth in the former division. Both Laodicea and Colosse were famous for their wool manufacture, and for their skill in the art of dyeing.

Great uncertainty formerly existed as to the exact site of the town. In the middle ages a place called Choma, celebrated for being the birthplace of Nicetas Choniates, the Byzantine writer, rose up in the vicinity, and Colosse disappeared. A village called Choma now exists on the site of the ancient Choma hamlet, six miles from the river Lycus, a soil seldom mentioned by the ancient writers. It is thought that Choma, and the hamlet, marked the position of Colossae, but the more accurate researches of Mr. Hamilton have fixed the actual site on a plain about 3 miles to the north of the present village. Here he found ruins, fragments of columns, and a quantity of pottery, which latter circumstance usually denotes the former site of an eastern city. He discovered too the cove of a theatre, with some seats still in preservation, and a large space of ground covered with blocks of stone, which, after some examination, proved to be the necropolis of the ancient town. In order to identify these remains with the Colossae of Herodatus, it is necessary to form some probable hypothesis respecting the city or town which the historian mentions as being in the midst of the town, and receiving into itself the river Lycus.

The following clear explanation of this circumstance is from the work of Mr. Hamilton. Amidst the ruins a bridge spans a rapid stream, formed by the junction of three rivers immediately above the bridge, the principal of which, now called the Tchornik, Mr. Hamilton supposes to be the Lycus. For many ages it was the stream, one from the north and the other from the south, pour their waters; both possessing, in a remarkable degree, the property of retarding the cataracts deposit of these rivers, settling on the banks and other obstructions which the stream meets with, converts them into its own substance; and in this manner deltas are formed, which gradually approach each other from either side, and in time would meet, forming a natural arch, beneath which the main current would continue to flow, its rapidity preventing the settlement of the cataracts matter. "It is indeed most apparent," writes Mr. Hamilton, "that this has been the case; that in the narrow gorge through which the united streams discharge their waters below the bridge, the two cliffs have been joined, and thus formed the χέφα τάς, through which, as Herodotus reports, the waters flowed by a subterranean channel for half a mile, the swift torrent having been in all probability broken up by an earthwork. The powerful is the action of the downward course of these rivers, that a brick thrown into it speedily becomes covered with a thick incrustation, and even has its pores filled up by infiltration. That this is the
COLOSSIANS

spot which Herodotus describes admits now of little doubt.

Colossae was the seat of a Christian church, to which St.
Paul addressed one of his epistles. By whom the church
was founded is uncertain. In the Acts of the Apostles
St. Paul is said to have made two journeys through Phrygia; the first, ch. vi. 9, to introduce the gospel into
those regions, the second, ch. xviii. 23, for the purpose of
confirming the disciples; but on no other occasion is
any mention made of his having visited Colossae. The
silence of the inspired history, coupled with the declara-
tion of the apostle that the Colossians had not seen him
in person, col. ii. 2, militates strongly against the supposi-
tion of his having founded this church.

The contrary opinion has however been maintained by some
writers of eminence, especially Lardner, whose work,
or Dr. Davidson's Introduction, may be consulted on this
point. If St. Paul was not the founder, that honour
must probably be assigned to Epaphras, who was
with the apostle at Rome when he wrote the epistle to the
Colossians, was written, and from whom, no doubt, he received
the information which led him to address them. In
ch. i. 7 of the epistle, the Colossians are said to have
"learned" the gospel of the grace of God from Epaphras,
"a faithful minister of Christ in their behalf;" from
which, in the absence of positive data, we may conclude that
he was one at least of those to whom his fellow-
countrymen were indebted for their knowledge of Christ.

It is very probable indeed that during St. Paul's length-
ened sojourn at Ephesus, he was brought into com-
mination; by means of visitors, with various cities of
Asia Minor, which thus became acquainted with the
gospel, and towards the churches of which, though he
had never visited them in person, he stood virtually in
the relation of a spiritual father. Such seems to
have been the case with Laodicea and Hierapolis, col.
ii. 1.; and, in the vicinity of Colossae: and a similar hy-
thesis will account for any peculiarities in the epistle
to this last-named city. For thus it would be true that
the apostle had never himself there; while, at the
same time, he could address the Colossian converts with
an intimacy of personal feeling, and assume a position
between them which would have been out of place in
the case of a church in the establishment of which he
had had no share whatever. Thus too will the facts,
on which so much stress is laid by Lardner and others,
be accounted for, that the epistle exhibits such an inti-
mate acquaintance with the affairs of the church, and
with so many of its members, and seems also to pre-
suppose, on the part of the Colossians, an acquaintance
with Timothy, who, we know, was Paul's companion on
his first journey through Phrygia.

Nothing is more likely than that this intimate knowledge was gained on
either side by visits, on the part of Epaphras, Archippus,
Philemon, Apphia, and other members of the Colossian
church, to St. Paul at Ephesus, and perhaps other places;
where they would also be brought into inter-
course with Timothy. The question must remain to
some extent in uncertainty; but the probabilities are
certainly in favour of the latter view, and against that
of Lardner, which Theobald seems to have been the
first to suggest.

COLOSSIANS, EPISTLE TO THE. The genuinen-
ness and integrity of this epistle were never questioned
in ancient times; nor indeed in modern, until a few
German critics, in other respects deserving of a hear-
ing, but apparently unable to resist the pronouncements
of unwarranted scepticism peculiar to their country, threw
out doubts upon the subject. Mayerhoff of Berlin, in
a work published in 1838, attempted to prove that the
epistle is not the production of St. Paul; in which he
was followed by Baur of Tübingen, whose researches
have apparently led him to the conclusion that of all
the epistles ascribed to the apostle, those to the Romans,
Corinthians, and Galatians alone are beyond doubt
genuine. The reasons which these writers allege for
their opinion stand on a very unsubstantial character.
Mayerhoff insists upon the peculiarities of style, and
especially the ἁρμαὶ νομημάτων, which, as he alleges,
distinguish this epistle from the genuine ones of St.
Paul. Of peculiar expressions it contains, no doubt,
an unusual number; but this is easily accounted for by
the nature of the subjects on which the writer treats.

In general, it may be observed that the argument from
ἁρμαὶ νομημάτων is of little weight, unless supported by
internal and external evidence. Internal marks of
spuriousness, Mayerhoff professes to find in the "povery
of thought," and absence of logical arrangement, which
in his opinion, the epistle exhibits; an opinion which
the unbiased readers of it are not likely to share.

Baur, in rejecting the epistle on the same ground as he
does the pastoral epistles: viz. the alleged occurrence of
ideas and words derived from the later Gnostic and
Montanist heresies, whose he draws the conclusion that
it must have been written subsequently to the appa-
arance of those heresies. But why may not the reverse
have been the case, and the heresars, by em-
ploying them in a new sense, have adapted the apostle's
expressions to their own use? How little dependence
is to be placed on such purely subjective arguments
appears from the circumstance, that on the same grounds,
and as decisively, as Mayerhoff pronounces the epistle
to the Colossians spurious, does De Wette reject that
to the Ephesians; so that these criticisms mutually cut
the ground from under each other.

Of the external testimonies to the genuineness of the
epistle the following are a few.—Irenæus, Adv. Her.
lib. iii, c. 14, "And again, in the epistle to the Co-
lossians, he says, "Luke the beloved physician greets you,
"(Col. iv. 16)—Clement of Alexandria, Strom, lib. i, p. 277.
"And in the epistle to the Colossians he says, "Warn-
ing every man, and teaching in all wisdom, that we
may present every man perfect in Christ," (Col. ii. 28).-
Tertullian, De Peccaty, Horæ, c. viii. "The apostle,
writing to the Colossians, warns us against philosophy.
"Take heed," says he, "lest any one circumvent you
through philosophy and vain deceit, according to the
tradition of men;" (Col. ii. 8).—De Resurrection, Cynic, c. 23.
The apostle, in his epistle to the Colossians, teaches
that we were once dead in sins, alienated from God,
with feelings hostile to him; then that we were buried
with Christ in baptism. &c. "And you, when you were
dead in your sins, and the unremission of your flesh,
hath quickened with him, having forgiven you all
trespasses," (Col. ii. 13).—Later testimonies it is needless
to adduce.

Place and Time of Writing.—The determination of
the latter point depends upon that of the former, on
which different opinions have been held. It must be
promised that we cannot, as regards the time and place
of writing, separate the three epistles to the Ephesians,
Colossians, and Philemon; the two former are connected
by similarity of contents, and their common bearer
Tychicus; the two latter by the salutations of Epaphras,
Marcus, Aristarchus, Demas, and Lucas, and the mission of Onesimus, mentioned in both, and is obvious from Acts i. 12, and vi. 22, and from Phil. ii. 19, that all three epistles were written by the apostle during a time of imprisonment; and since the inspired history mentions but two occasions on which, for any length of time, he was in bonds, viz., at Caesarea for about eighteen months, Acts 27, and at Rome for two years, Acts 28, between these two our choice must be made. General belief, from ancient times downwards, has been in favour of the Roman imprisonment; but recently the other side of the question has been adopted by some German critics of note, among others by Schulz, Schott, Böcking, Wiggers, and lately Meyer. Neander, however, Harless, and others, have declared themselves for the common opinion; and not without reason, for the objections against it seem to be insurmountable. The following are the principal: 1. It does not seem probable that the apostle would suffer nearly two years of imprisonment at Caesarea to escape without employing his pen. But to this it may be replied, in the first place, that other epistles may have been written during that period, and yet not the three in question; and secondly, that it is equally improbable that the two years of the Roman imprisonment passed without memorial, and what we assign to the one period we must, in the present case, take from the other. To this must be added that the imprisonment at Caesarea was much more strict than that at Rome, in the early part of the latter; and therefore less likely to furnish opportunity for writing epistles. It is urged, again, that it is more natural that Onesimus should have fled to Caesarea, which was comparatively nearer to Rome, than to Caesarea at a distance. But, on the other hand, a vast metropolitan like Rome would afford better shelter to a fugitive than a provincial town; and from the constant intercourse between the provinces and the capital Onesimus would experience no difficulty in escaping thither. Meyer, after Wiggers, insists upon the omission of the name of Onesimus in the passage of the epistle to the Ephesians, in which St. Paul recommends Tychicus to that church, Eph. vi. 21, which, he thinks, can only be accounted for by the supposition that the mission decided on from Caesarea, in which case they would necessarily arrive at Colosse first, where Onesimus would be dropped, and Tychicus proceed to Ephesus alone. But to found an argument on such a slender foundation as this is obviously unsafe. It was not necessary to commend Onesimus to the Ephesian church, inasmuch as not he but Tychicus was properly the bearer of tidings from St. Paul, and indeed he had no other reason for teaching at Ephesus but that he was preaching in company with Tychicus. But in Col. iv. 9, where Onesimus is named, the case is different; he had been an inhabitant of the town, was one of themselves, and was now returning under peculiar and interesting circumstances. Finally, it is remarked that St. Paul requests Philemon to prepare him a lodging at Colosse, in the expectation that he would be enabled to repair thither shortly, Phil. ii. 22, whereas in Phil. ii. 21 he expresses a resolution of proceeding, after the termination of his Roman imprisonment, to Macedonia, and thence, according to the plan laid down in Rev. xx. 21, 22, westwards rather than eastwards. It is impossible, however, to say what changes the apostle may have been induced by circumstances to make in his plans; probably the projected journey to Spain never took place, or was postponed; and if so, there is nothing extraordinary in the supposition that, on his liberation from Rome, he, instead of proceeding direct to Asia Minor, took Greece and Macedonia in his way, and visited Philippus before he arrived at Colosse. On the whole, this is a case in which external tradition may properly be allowed to determine the question; and this is unequivocally in favour of Rome as the place of authorship. [See Schott and Krümm. 1:297, p. 452. F. Wiggers, loc. cit. p. 560. Neander, Apostelgeschichte, i. p. 467; Harless, Ephes. p. 61; and Brandsen, Kometian.] This point being assumed as settled, the date of the epistle ranges within narrow limits. The latest period that has been assigned to the Roman captivity is A.D. 63, the earliest A.D. 60; the epistle then must have been written between 60-63, and probably in the year 62 (Harless), but the exact date cannot be determined. (For the order in which the epistles were written, see the article on the Epistle to the Ephesians.)

**The Object of the Epistle.** This is manifest on the surface. The letter was composed to deal with three distinct objections. The first was equally probable through Epaphras, of the appearance of various tendencies, both doctrinal and practical, in the Colossian church, against which he felt it incumbent on him to warn his readers. These three tendencies are specified.

1. A preternatural philosophy, which affected an esoteric knowledge, received through tradition, and which abandoning Christ the Head, unburied in unhallowed speculations on the number and nature of the spiritual beings with which the invisible world is peopled, Col. ii. 8.
2. The observance of the Jewish Law, of which the apostle does not approve, of Jewish ordinances, Col. ii. 15-17.
3. The practice of ascetic regulations, Col. ii. 23. A question here at once arises: Were these various errors found united in the same party or individual? At first sight they seem mutually to exclude each other. The pharisaic Judaisers exhibited no perverseness either to a speculative gnosticism or to asceticism; the Gnostic ascetics, on the other hand, were usually opposed to a rigid ceremonialism. It is so improbable however that, in a small community like that of Colossians, three distinct parties should have existed, that we are driven to the conclusion that the corrupt tendencies in question did really exist in combination in the same persons; and the difficulty will perhaps be alleviated if we bear in mind that in the apostolic age two classes of Judaizing teachers, equally opposed to the simplicity of the apostolic message, though in different ways, biased themselves in savouring tares among the wheat in the visible church. The former consisted of the rigid formalists, closely Pharisaic, who occupied so prominent a place in the history of the Acts and in several of St. Paul's epistles, and who contendted for the continued obligation of the law of Moses upon Gentile converts; the latter were speculative adherents of the Alexandrian school, whose principle it was to subordinate the letter to the spirit, or rather to treat the former as a mere shell, which the initiated were at liberty to cast away as worthless, or intended only for the vulgar. With this false spiritualism was usually combined an element of oriental theosophy, with its doctrine of the essential evil of matter, and the ascetic practices by which it was supposed that the soul is to be emancipated from the material thraldom under which it is at present labourers. To angelology, or the framing of angel genealogies, the Jews in general of that age
were notoriously addicted; in the pastoral epistles (see Tit.1, 6) we again meet this idle form of speculation. That persons, induced with those various notions, should, on becoming Christians, attempt an amalgamation of them with their new faith is but natural; and the ill-assorted union seems to have given birth to the Gnostic-ism of a subsequent age, with its monstrous tenets, the product of an excited fancy. Teachers then, or perhaps a single teacher, 

\textit{Justin} of this cast of Judaism had effected an entrance into the Colossian church, and seems to have there experienced a favourable reception. In a Gentile community like this pharisaic Judaism could not have so easily gained a footing; but the mixture of mystical speculation and ascetic discipline, which distinguished the section of the Alexandrian school alluded to, was just adapted to attract the unstable; especially in Pergaea, from time immemorial the haunt of mystic rites, such as those connected with the worship of Phile and of myrrh super-vision. From this congenial soil, in a subsequent age, Montanism sprang; and, as Neander remarks ( Apocalypsegeschichte, p. 126), it is remarkable that, in the fourth century, the council of Laodicea was compelled to prohibit a species of angel-worship, which appears to have maintained its ground in those regions (ἐν τοῖς Xριστιανοῖς . . . ἐκ γῆς κυρίων καὶ κυρίων, καὶ κυρίων). We must not, however, suppose that these tendencies had worked themselves out into a distinct system, or had brought forth the bitter practical fruits which were their natural consequence, and which, at a later period, distinguished the heresies alluded to in the pastoral epistles, and the followers of Corinth. The corrupt teaching was as yet in its bud. The apostle therefore recommends no harsh measures, such as excommunication: he treats the case as one rather of ignorance and inexperience: as that of erring but sincere Christians, not of active opponents; and seeks by gentle persuasion to win them back to their allegiance to Christ.

\textit{Concurrence.}—Like the majority of St. Paul's epistles, that to the Colossians consists of two main divisions—one of which contains the doctrinal, the other the practical matter. Of these the former, again, contains two distinct portions; from the commencement of the epistle to ch. i. 27, and from that point to the end of ch. ii. In the former of these portions the apostle, after the usual salutation, returns thanks to God for their faith and love, of which he had received accounts from Ephesus, ch. ii. 1-7, and describes the earnestness of his prayers in their behalf that they might continually advance in spiritual wisdom, power, and fruitfulness, ch. ii. 9-17. The ultimate source of the blessings which they enjoyed was the love of the Father; by whose grace they had been transferred from a state of sin into a state of acceptance, in and through Christ, whose blood was sufficient to cleanse from all sin; who before his entrance into the world, as Creator, sustained equality with the Father, and is now constituted Head of the Church and Lord of all things, ch. i. 12-22.

The second paragraph commences with an expression of the apostle's solicitude for the spiritual welfare of these churches which had not enjoyed his personal ministry, the Colossians among the number; whence he passes to the immediate object of the epistle, and exhorts his readers, as they had received Christ, to walk in him, and not to permit themselves either to be seduced from the simplicity of the faith by a show of human wisdom, or to be entangled in a yoke of bondage to ceremonial observances from which Christ had set them free. In Christ they were complete; in him they possessed all the treasures of wisdom and knowledge; risen with him to a new and heavenly life, they were dead, as well to the rudiments of a lower stage of religious knowledge, as to the sins of their former unconverted state, ch. ii. 4-6.

In the latter half of the epistle the apostle enforces the practical duties flowing from these truths. Having put on the new man they were to mortify the fleshly nature; cultivate the fruits of the Spirit, especially humility and love; and by mutual submission and instruction promote the spiritual well-being of the whole body, ch. iii. 12-14. This general exhortation to holiness of life then branches out into particulars, embracing the relative duties of husband and wife, children and parents, masters and servants, ch. iii. 18-4: 22-41. The writer directs their prayers that the Word of God might, in their hearts, have free course; and sets them to Paul himself, the bearer of the epistle, for further information respecting himself. The salutations of those who were with him at Rome, and an injunction to transmit the epistle to the church of Laodicea, and in turn to preserve one with which had been written to that church, conclude the epistle, to which the apostle, with his own hand, attaches his signature.

This epistle has not been so much commented on as some others of St. Paul. For the general sense and connection, however (Expos. Epil. of Col., Geneva, 1650) and Calvin may be consulted; for critical purposes, Olshausen, Ehrle (Bengel, 1839) Alford; also the recent comments of Elliot and Fairbairn.

\textit{CONCOURSE.} 

\textit{St. Advocate.}

\textit{COMMANDMENT.} 

\textit{St. Deaconess.}

\textit{COMMON} has not (unfortunately in Scripture) the sense of \textit{nucleus}, as in the word of St. Peter, "I have not eaten anything common or unclean." As x. 11, 12; Rom. xiv. 15. This is easily explained. The sanctified was what was set apart to God, taken out of the category of common things, and impressed in some respect with a sacred character; so that what is still retained common was in the eye of the law virtually unclean. (In respect to the ordinary use of the word, in the expression "having all things common," see \textit{Almsgiving}.)

\textit{CONCUPISCENCE (cutting away)}, a contemptuous term used by St. Paul in Phil. iii. 2, to denote the zeal for circumcision. He changes the term for the purpose of indicating more pointedly their real character; instead of saying "beare of the circumcision," παράδοξος, namely the party who pressed the necessity of still observing that ordinance, he says, "beare of the concurrence," καταρασμός: as much as to say, they no longer observe the old and venerable name; what they stickle for is a mere concurrence, a flesh-cutting. And then he goes on to state the reason, "for ye are the circumcision"—the reality has now passed over into us, who believe in Christ and are renewed in the spirit of our minds.

\textit{CONCOURSE} (Heb. ἡγεῖσθαι, Gr. παραμένει or παρακείμενοι). Lat. \textit{pelleter.—}all manifestly but different variations of the same word was the name given to a sort of second or inferior wife—one who shared the bed of the man, and had a recognized position in the household, though still occupying the place to some extent of a servant, and subject to the proper spouse, if there was one in the house. Among the Romans it was only at a con-
CONCUBINE

In the East concubinage had manifestly come centuries before into general practice. It meets us in Ge. xvii. 21, in a notice respecting the family of Bethuel, the father of Rebekah, who, in addition to eight children by his wife Milcah, had also a concubine, Reumah, who bore him four children besides. Indeed, it had substantially appeared before in the household of Abraham himself, for when he consented to take Hagar to his bed, although it was as Sarah's bondmaid that she was so received, yet the relation meant to be established was undoubtedly much of the same sort; the children to be born of Hagar were to be reckoned, in some sort, as Sarah's, and to take rank as proper members of the family. This intention was afterwards modified by the interference but the son of Hagar was still by no means reckoned illegitimate, and it was from incidental circumstances, rather than from the nature of the case, that Ishmael did not meet with an aftertoward corresponding treatment.

In the next generation of the chosen family we find no mention of a state of concubinage; Isaac seems to have had no partner of his bed but Rebekah, and no children but her twin sons Esau and Jacob. But in the next generation again the evil reappears in an augmented form; and not only does Esau multiply his wives at pleasure, but Ishmael allows himself to be led by comparatively trivial and unworthy considerations to take first two wives, and then two concubines. Nor was the practice ever wholly discontinued among the covenant people; it was brought to some extent under law, and placed substantially on the footing of a marriage relationship, Ex. xxii. 15; xxiv. 6, so that the man who entered into it was not allowed summarily, and without any reason assigned or reason sufficiently apparent, to put away even a beshamed or captive, whom he had thus received to his bed and board, but was bound to give her a legal writing. And this state of things existed till the coming of Christ, when a higher tone of teaching and a stricter practice were introduced. But the consideration of it more properly belongs to the subject of divorce, or to the more general subject of marriage.

(See Marriage.)

The chief difficulty connected with the matter of concubinage which equally applies, however, to the marriage of more wives than one who bears the apparent laxity of permitting it at any period among the covenant people, and the apparent inconsistency in the divine administration of permitting it at one period and prohibiting it at another. It seems as if either the principles of the divine government were not so unchangeable as they are commonly represented, or the persons commissioned to reveal them had not been equally inspired at one time as compared with another. This, however, were a hasty conclusion; for the question really resolves itself into the larger one, which concerns the progression of the divine plan, and the consequent toleration of defects and imperfections in the earlier, which must cease to appear in the later, stages. In the natural administration of God there is such a difference in the inevitable conditions of childhood and youth as compared with those of mature life, and in the entire condition of mankind on earth as compared with that of the angelic world or of the redeemed in glory.

And as the church of the old covenant stood greatly below that of the new in point of knowledge and grace, it was, in like manner, inevitable that there should have been in various respects a defective practice, marks of moral inferiority in private and social life, such as should have no existence now, since the relatively perfect has come. Such precisely was the case in respect to the point now under consideration. The original appointment of God in regard to the family constitution, that it should be based upon the union of one man and one woman, and that these two by reason of their union should be regarded as one flesh, made it clear to all what was the mind of God, and what, for those aiming at perfection, was the standard to which they ought to have conformed. But the corruptions consequent upon the fall, which grew and widened as the history of the world proceeded, so marred the original constitution in respect to the marriage relationship, that the required standard fell practically into abeyance, and the whole that seemed most to divine wisdom, at the setting up of the old Testament economy by Moses, was to impose certain checks and restraints of a legal kind in the way of its executive violation. It was ordained that no one who had taken a woman to wife, even though it was a wife of inferior standing, a sort of concubine, should put her away without a writing of divorce, which necessarily required time, and consideration, and the employment of the most part of a week, and witnesses in an imperfect check, no doubt, but till a check in the way of arbitrary procedure, and as a general or civil regulation which it really was, possibly carrying the restraint as far as could safely be done. The very enactment of such a regulation, as our Lord argued against the Pharisees, Matt. xv. 5, was a witness against the hardness of their hearts, and it was an utter abase of its design to regard it as a licence to be indulged in, instead of a restraint to be borne. It set limits within which the civil authorities might tolerate the existing imperfections, but it left unpruned the original appointment, and, properly viewed, should have but served to recall men's attention to it.

So difficult was it to turn the tide of degeneracy in this respect which had set in upon the world, and so hard even for the highest authority to prevail in purging the moral atmosphere of society, that the practice of concubinage yielded only in the lowest and most gradual manner even to our Lord's explicit declaration. Long after the establishment of Christianity the state recognized concubinage, as concubinage from marriage, though not in existence with it; and even so late as the year 400 the first ecclesiastical council of Toledo allowed concubinage to persons living in concubinage, while it excluded polygamists. For centuries concubinage was quite common both among clergy and laity. It was first formally abolished among the clergy, but only with general effect about the period of the Reformation; afterwards, also, it was denied to the laity; and the civil law gradually conformed itself to the ecclesiastical.
CONVOCATION, a calling together, or an assembling of a sacred character: and hence has the epithet holy usually attached to it. It denotes such meetings for sacred purposes as took place at the stated festivals, and on Sabbaths. Ex. vii. 19; Le. xxvi 2. Nu. x. 3; Cony

CONY. A small quadruped common in the rocky parts of Palestine and surrounding countries, having no affinity with the rabbit of Europe, but belonging to a different order. Strange to say, its nearest affinity is with the large rhinoceros: and though the assertion may startle some who behold a little creature, not unlike a guinea-pig in form and size, yet if they were to compare the skeleton of the so-called cony with that of the large pachyderm, they would find exceedingly little diversity between the two, except in dimensions. It is the Hyaena syriaca of zoologists.

Various local names have been applied to the cony. The LXX. translate the word by γαγρίον, a gnawing-hog.” According to Bruce it is called in Abyssinia ῥακόκα, in Syria the term is Guma lábal, which the French zoologists have metamorphosed into Duma; to the modern Arabs it is familiarly known as the ρέκα. It is said to inhabit in numbers the precipices which border that terrible fissure which affords an exit for the Kidron, as well as other inaccessible rocks. Its feet are not suited for bowing the toes being round and soft, protected by broad hoof-like nails; but it resorts to caverns or deep cliffs in the rocks. Here the little animal dwells in society, a score or more being frequently seen sitting at the mouth of their caves, backing in the sun, or coming out to enjoy the freshness of the evening air.

Larder thus notices this little animal:—“Two of our guides set out upon an excursion, their guns on their shoulders, saying they would go and hunt the omber, an animal commonly met with in this part of the mountain. In the course of a few hours they returned, bringing something wrapped up in their cloaks. We saw by the merriment displayed on their countenances, that they had not been unlucky. They immediately produced four little animals, which they had found in their hair, being the whole of the family—the father and mother, and two young ones a fortnight old. These creatures, which are very lively in their movements, endeavoured to bite when they were caught. Their hair is a brown-yellow, which becomes pale and long as the animals grow old. In appearance, on account of the great vivacity of the eyes, the head being close to the shoulders, and the buttocks being drawn in, and without a tail, they resemble the guinea-pig. Their legs are all of the same height, but the form of their feet is peculiar: instead of nails or claws they have three toes in front and four behind, and they walk like rabbits on the whole length of the foot. The Arabs call it ṣomeh, and know no other name for it. It is common in this part of the country, and lives upon the scanty herbage with which the rain in the neighbourhood of springs supplies it.” (Larder, p. 111. T.R.H.)

COOS, or CO2, a small but fertile island in the Egyptian Sea, off the south-west point of Asia Minor, which was once touched by the apostle Paul on his way from Greece to Damascus. As ex. It does not appear that he rested at it, or perhaps did more than pass by it; so that nothing depends on its state for the illustration of apostolic history. It is about twenty-five miles long by ten broad.

COPPER occurs only once in our translation of the Scriptures, though if it were the proper rendering there, one can scarcely avoid the conclusion that it should have appeared also in other passages. It is at Ex. viii. 27, where, among the vessels reported to have been brought back from Babylon, we find mention made of “two vessels of fine copper, precious as gold.” The word is that usually rendered brass, θυρσος; and undoubtedly indicates a metal hard, well tempered, and capable of taking a very fine polish, so as, on that account, to possess a high value. This could not be said simply of copper, especially at Babylon, where it is known to have existed in considerable abundance, and to have been in comparatively common use. Either brass, therefore, which is a compound of copper and tin, or some other alloy, in which copper formed a principal part, must have been meant. If in this passage brass should rather have been used than copper, there are others in which the reverse holds: it should have been copper and not brass. Thus, in De. viii. 2, it is said respecting Canaan, “Out of whose hills thou mayest dig brass,” and again in Job xviii. 2, “Brass is molten out of the stone” certainly not brass in either case, which, being an alloy, is never found in a native state; but probably enough copper, as this was one of the mineral products of the Holy Land. And the allusion in the last of the two passages to the process by which it was obtained, clearly implies that the smelting of copper from the ore was known at the period when the book of Job was composed. It should be understood, then, that when reference is made to the ore, or to the metal in its original state, not brass, but copper is the word that should be employed. “In most other instances,” as stated by Mr. Napper (Ancient Works and Artificers in Metal, p. 38, “the word brass should be translated bronze, an alloy well known in the earliest times; and as copper is the principal metal in this alloy, it follows that a reference to bronze necessitates a previous metallurgical operation for copper.” The same writer also states, that “many of the ancient copper alloyers had to stand working by the hammer; and their working was such, either for toughness or hardness, that we cannot at the present day make anything like it; which is surely strong presumptive evidence that the copper was as well as
the tin they used for these alloys must have been pure, and that they had means for effecting this effectual purification.

It confirms the view now given of the early knowledge of copper, and of the process necessary to bring it to practical use, that at the discovery of America the natives were found in plentiful possession of articles made of this mineral. "Columbus, when at Cape Honduras, was visited by a trading canoes of Indians. Amongst the various articles of merchandise were small hatchets made of copper, to Hew wood, small bells, and plates, and crutches for making copper. When the Spanish first entered the province of Typan, they found the Indians in possession of abundance of copper axes. The ancient Peruvians used copper for precisely the same purpose with the Mexicans; their copper axes differ very little in shape from ours. The knowledge of alloying copper was possessed by both the Mexicans and Peruvians, whereby they were enabled to make instruments of copper of sufficient hardness to answer the purposes for which steel is now deemed essential. The metal used as an alloy for copper was tin; and the various Peruvian articles subjected to analysis are found to contain from three to six per cent of that metal" (Clayton's Journal, ii. p. 55).

It is ascertained that the Egyptians at an early period were well acquainted with working in bronze; and it is most likely that what are called brazen vessels in the books of Moses were really of bronze; this rather than simple copper, because bronze is less subject to tarnish, and takes on a finer polish; and rather bronze than brass, because zinc, which forms a component element in brass, does not, as far as yet discovered, appear to have been known to the ancients.

CORAL (κοράλλω), (corall). In Job xxviii. 18, this word occurs as the name of some proverbially precious thing, being enumerated with pearls, gems of various kinds, and gold, as not worthy to be compared with wisdom. The only other example of the word is Ezek. xxviii. 16, where Syria is represented as occupying in the markets of Tyre with corall, among other things.

The etymology of the word is obscure. The LXX. seem to have been quite ignorant of what it meant; for in the latter passage they transliterate it as the name of a place, while in the former they strangely render it by "meteors" or "the heavenly bodies." The local dialects give us little light on the matter.

The various peoples enumerated by Ezekiel as trading in the markets of Tyre, may have been either the buyers or the sellers of the articles enumerated. In the instance in question, "purple" is one of the articles in which Syria is described as trading. But purple was one of the staple productions of Tyre, and Syria would scarcely have brought purple to sell at Tyre, but would doubtless be there as a purchaser. Moreover, her trade is expressly said to have been in "the veins of Tyre's making." Hence probably corall was an article manufactured by the Tyrians, and sold by them to the Syrians. The Greek writers, Homer especially, frequently allude to the Sidonians, and their near neighbours and companions of the Tyrians, as the manufacturers of all kinds of bijouterie and jewellery.

The received and traditional rendering of corall by coral is probably correct. From time immemorial there has been a great demand for this article in the East, wrought as at this day into various ornaments and jewels; and from the same remote antiquity has the supply of the raw material been drawn from the coast of North Africa, the chief seat of the fishery being to the present time the immediate vicinity and bay of Tunis, where once sat Cartage, the openly daughter of royal Tyre. The red coral would therefore certainly be one of the articles which Tyre would receive in the rough state from her colony Cartage, and which her skilled artists would work up for the adornment of the Syrian ladies. It is doubtless the coral of the Hebrews.

The red coral is the stony skeleton of a compound zoophyte; allied to the serpulae of our coasts. It forms a much-branched shrub, of which the beautiful scarlet-stone forms the solid axis, which is covert during life by a thin bark, out of which protrude here and there upon the surface minute polyps with eight tentacles. It grows only in the Meditarranean, and principally, as already observed, on the African coast, from Tunis to Oran. It is found attached to the rocks at considerable depths, as from 20 to 120 fathoms.

The demand for it has given rise to a fishery of some importance, about 200 boats being employed in it on the coast of Algiers, of which 150 fish in the neighbourhood of Bona and Cala, obtaining 36,000 kilogrammes (about 720 cwt.) of coral, which, selling at the rate of 60 francs per kilogramme, produces a return of 220,000 sterling.

The mode by which it is obtained is the same which has always prevailed, and is rude and wasteful. A great cross of wood laden with stones, and carrying at the end of each arm a sort of net formed of cords partly untwisted, is hoisted from a boat, and dragged over the bottom. The branches of the corals are entangled in this apparatus, and as the boat moves on any turn off; at intervals it is pulled up and the produce secured. Of course a great deal must be broken off which is not deemed, but yet it is a profitable employment. A boat manned by nine or ten hands has been known to bring in 50 or 100 kilogrammes in a day, yielding 120 or 250 sterling; but such success is rare. The fishery is prosecuted from the 1st of April to the end of September, during which time there is on the average about 100 days in which the fisherman can work.

CORBAN, the Hebrew term for a gift or offering, in the general sense to God. The corresponding term in Greek is δοξα; but in a discourse of our Lord, in which he reproved the false teaching of the Scribes, the original word corban is preserved by the evangelist
Greece, Among the Eetians, and afterwards, in the Peloponnesus, the name of Corinto was especially used, which has been so strongly insisted upon by the writers of the present age. The Eetians, and in particular the Peloponnesians, were celebrated for the size of their corn, of white pepper, of a greyish-yellow colour, and finely ribbed. We need not suppose that the maize was coloured like a coriander, but its parti-

**Coriander** - *Coriandrum sativum*.

Mark, though he gives, at the same time, its interpre-

tation. Moses had commanded children to honour their parents, and had said that if any one cursed father or mother he should die the death, "but ye say," adds our Lord, "if a man shall say to his father or mother, Coriander, that is to say, a gift, by whatsoever

There may be omitted, however, and what follows taken as the concluding portion of the deliverance of the scriptures —this: "if a man shall say to his father or mother, Coriander, that is to say, a gift, by whatsoever

Plainly, our Lord meant to say, that the honour which a child owed to his parents bound him to give of his substance to those parents whatever they might actually need, and that when such needful portion was withdrawn from so befitting a purpose by being destined as a gift to God, this was only, under the pretext of honouring God, doing disservice to his most explicit injunctions —hence blessing God by dishonouring his earthly representatives. Such would be the case if the proceeding referred to were adopted in respect to a single article which the parents of a youth might actually require, and which by an unseasonable consecration to the altar be withheld from them. But, of course, the iniquity complained of would be much greater if a youth were allowed to pronounce that word of devotion to religious uses upon all he had, and after doing so were allowed to retain the whole for his own use, though prohibited from giving it to others, even to his own parents —if such were the practice in question, as Lightfoot has endeavoured to show from rabbinical authorities, the case as against the Jewish teachers becomes greatly aggravated. But it may be doubted how far this extreme is involved in the charge of our Lord.

**Coriander.** Ex. xvi. 31, the mauna is com-

**Corinth.** One of the most celebrated cities of

**History.** —From the names which certain places in the city retained, and especially from the oriental charac-

ter of the worship of Aphares and Venus, to whom the whole of the Aeroeortians, or citizens of Corinth, was dedicated, it has been argued, and with great probability, that the district was first colonized by Phoeni-

cians, who, we know, possessed other settlements in Greece. The oriental settlers appear to have been suc-

ceeded by a mixed population of Eetians and Ionians, the former, however, being the dominant race, as is proved by the traditions which represent the earliest rulers of Corinth as belonging to it. Among these the mythological heroes Sisyphus—whose reputed cunning no doubt typified the mercurial spirit of the community over which he reigned, and Bellerophon—whose exploits rivalled those of Hercules, occupy a conspicuous place. The latter was worshipped with divine honours at Corinth. A still earlier legend connects the name of the city with Corinthus, a descendant of Eetes, the father of Medea, who is said to have abandoned the sovereignty of Corinth for that of Colchis. On the
death of Corinthus, the last male representative of Aetes, the inhabitants of the city invited Medea to assume the sceptre; the renowned sorceress accordingly arrived with her husband Jason, but after a short sojourn returned to Colchis, bearing the throne to Sisyphus. In the historical age the Dorians, under the conduct of Aetes, appear as the first conquerors of the isthmus. Occupying a hill called Solygeia, near the Saronic Gulf, they waged war upon the Eolian population, and finally reduced it to subjection. It was impossible, however, in a maritime state like Corinth, to maintain in their strictness the Doric institutions, which were founded upon landed tenure; and accordingly, while the sovereigns were of Doric descent, the citizens, both of the competing and the conquered race, participated in equal rights of citizenship. The dynasty of Aetes lasted for twelve generations (from B.C. 1074 to 577); it was succeeded by an oligarchy of the Bœotian family, so named from Beechis, one of the royal line; and this, in its turn, gave place to the tyranny of Cypselus and his son Periander, who together reigned from B.C. 557 to 533. It was during this period, especially the latter part of it, that Corinth attained that commercial influence which made her one of the first cities of Greece. Admirably situated for the operations either of trade or of naval warfare, she succeeded in contested the dominion of the Euxine Sea with the Eginetans, and exercised an undisputed supremacy over the western waters of the Gulf of Corinth. She was the first of Greek states that constructed a fleet of triremes, or ships of war. It was westwards, however, that the tide of Corinthian colonization tended; and such powerful colonies as Corcyra, Syracusia, Locri, Cumæa, &c., attacked the vigour of the parent country. After the death of Periander, the son of Periander, who reigned only for three years, Corinth, coming under the influence of Sparta, reverted to an oligarchical form of government, and became one of the most influential members of the Peloponnesian confederacy. Friendly at first to Athens, the Corinthians became jealous of the rapid strides of this power after the Persian war; a sentiment which passed into open hostility on the accession of Megara to the Athenian alliance, and the assistance furnished by Athens to the Corinthians in their quarrel with the mother city. This latter event was the immediate cause of the Peloponnesian war. Throughout this war the Corinthians were the bitterest opponents of the Athenians; and as the close of it, when the battle of Leuctra annulled the naval power of Athens, their animosity was shown by a proposal that the city should be razed to the ground. Jealous in turn of the supremacy which Sparta had now attained, they turned their arms against their former allies; and in conjunction with the Athenians, Boeotians and Arcavians, waged a war with Lacedæmon, called the Corinthian war, which, after various turns of fortune, ended with the peace of Antalcidas, B.C. 357. In the subsequent war between Sparta and Thebes, Corinth again appears as an ally of the former; but exhausted by the struggle, she concluded a separate peace with Thebes. From this period to the battle of Chaeronea, Corinth remained inactive; she then, like the other states of Greece, became subject to the Macedonians, who maintained a garrison in the fortress of the Aeroparthenon. Rome succeeded Macedonia in the government of Greece; and by her new conquerors Corinth was attached to the Achaean league. She readily joined in the Achaean revolt; and after the defeat of the allied forces by the Romans under Mammianus, this general inflicted all the miseries of conquest upon the devoted city. The temples and buildings were levelled to the ground; the males were put to the sword, and the women sold as slaves; and the paintings, and other works of art, in which from its wealth Corinth abounded, were carried off to Rome. After this terrible blow, Corinth remained for a century in ruins. At length, under the auspices of Julius Cæsar, who sent thither a colony of his veterans and freedmen, a new city sprang up on the site of the old; and from the advantages of its position, speedily became a prosperous place. At St. Paul's visit, about 100 years afterwards, it was the residence of a proconsul, and the political capital of Greece. An unbroken series of disasters marks its subsequent history. In common with the rest of the Roman empire, it suffered from the ravages of the Goths; fell under the power of the Venetians, who retained it till the overthrow of the western empire; and from thence pressed into the hands of the Turks, with whom it remained until Greece became a separate kingdom. The modern town Gothe, which occupies the site of Corinth, is an insignificant place, with a population of about 2000, it is supported chiefly by a small export trade in dried fruit and honey.
and Megara, to the Ocean river on the south, its length may have been about 13 miles; its breadth varied considerably with the formation of the coast; from the river Nemos, which divided Corinthia from Sicyon, to the confines of Epiaurus, it was about 22 miles, while the isthmus measured only 3½ miles across. The soil was generally deficient in fertility. Neither the mountain spurs, which covered a great part of the district, nor the sandy plain of the isthmus, were fitted for agricul-

ture. One portion only, the plain lying on the coast between Corinth and Sicyon, repaid the labours of the husbandman; and this was so valuable, that "what lies between Sicyon and Corinth" became a proverbial expression for great wealth. The most conspicuous object in the vicinity of Corinth was the Aereocorinthus, a lofty mountain rising 2000 feet above the level of the sea, compared with which the Acropolis of Athens sinks into insignificance. This gigantic fortress was justly considered the key of Greece, and its possession marked the supremacy, for the time being, of the successive conquerors of that country. On the north side of it, on a table-land of rock, about 200 feet above the level of the sea, stood the city, 1½ miles distant from the port-town of Lechaion, on the Corinthian Gulf, with which it was connected by long walls resembling those which joined Athens to the Piraeus. The corresponding part on the Saronic Gulf, now Bay of Kechryae, was called Chenchare, Χεντηρα, i.e., Χεντηρα; it was distant from Corinth about 8 miles, and was the terminus of the trade with the East; the modern name Kechryae still marks the spot. The city was in size inferior only to Athens: the whole circuit of the walls, including those of the city and Aereocorinthus, the two long walls to Lechaion, and the fortifications of the latter place, was about 120 stadia, or 13 miles. Of the population we have no trustworthy accounts: it is supposed to have amounted to 100,000, of whom about 80,000 inhabited the city, the remainder being scattered over the country. In the time of Pausanias, who has left a description of Corinth as of Athens, the city contained many splendid edifices and works of art, part being relics of the ancient city, and part the work of the Roman colonists. Of Greek Corinth, all that remains is a cluster of seven Doric columns, on the western side of the modern town, which belonged to a temple, and which, in diameter, are the largest of that order of architecture now existing in Greece. A mass of brickwork, probably one of the baths erected by Hadrian, and an amphitheatre excavated from the rock on the eastern side of the town, mark the subsequent occupation of the Romans. Compared with Athens, Corinth offers but a scanty field to antiquarian research.

Religious, Manufactures, &c. The religion of Corinth was, like that of the rest of Greece, polytheistic, or rather it consisted in the worship of defiled heroes, and of the powers of nature personified. But besides what was common to it with the national mythology, it possessed peculiar features of its own, which evidently were derived from an eastern source. The patron goddess of the city was Aphaidite or Venus, to whom was erected a magnificent temple on the Aereocorinthus, where 10,000 female slaves were maintained for the service of strangers. In no other Greek city did the worship of this kind, which recalls us of the worship of Myliss at Babylon, as described by Herodotus (v. 70, 102), known to have existed. The illegitimate public of the Phallic worship, the disgusting symbol of the fertility of nature, is another proof of the licentious character of the national religion. As might have been expected, this licentious element produced a corresponding effect upon the manners of the people, who were notorious, even in Greece, for dissipation and profanity. The wealth which poured into the city, and the crowds of merchants who flocked thither, made it the favourite abode of courtesans, among whom two of the name of Lais, remarkable for their beauty and their avarice, have been handed down to posterity. From St. Paul's epistles it may be gathered that these luxurious and sensual tendencies survived the conquest by the Romans, and perpetuated themselves in the new city founded by Caesar. A large portion, however, of the national treasure was diverted into worthless channels. It contributed to adorn the city with numerous splendid temples; and it was from Corinth that the most ornate of all the orders of Greek architecture took its origin and its name. The art of painting is said to have been here invented; and at the period of the Roman conquest, it abounded with masterpieces in this branch of art. For one picture of Bacchus, by Aristides of Thebes, afterwards transported to Rome, Attalus, king of Pergamus, offered in vain a sum equivalent to 60,000 of our money.

In statuary, especially of bronze, the expression "Corinthian brass," which was applied to the finest specimens of that art, attests the excellence of the Corinthian workmanship. Vases of terra-cotta, famous throughout Greece, and eagerly purchased at enormous prices by the Romans, formed an important branch of trade. In literature the Corinthians were less successful. At one period indeed, during the reign of Periander, poetry was cultivated; and the name of Arion especially, the friend of Periander, though not a native of Corinth, is associated with the invention of the dithyramb. But the masses found no congenial home in this empire of trade. Among the illustrious writers of Greece no Corinthian name is found; nor does that of any great statesman or orator grace the annals of the national history. Corinth was content to be the eye of Greece.
in a commercial point of view; resigning that tribe, as regards literature and philosophy, to her political rival and invader for Athens. In the neighbourhood of the city were celebrated every third year the Isthmian games, so called from the scene of their celebration, one of the most important contests, the foot-race, furnished St. Paul with striking illustrations of the Christian life, of which, in his first epistle to the Corinthians, he takes care to avail himself, 1 Cor.xx.21-22.

Introduction of the Gospel to Corinth. - Significant, however, as the place which Corinth as compared with Athens holds in the estimation of the classical student, it occupies a far more important position than the latter city in the early history of the Church. A flourishing Christian community was there founded by the great apostle of the Gentiles, to which two of his most important epistles were addressed. The following is a brief account of this event. It was on his second missionary journey, Acts xvii., that Paul, leaving Athens, where the gospel had had but scanty success, turned his steps towards Corinth. The reasons which determined his course thither are not difficult to conceive. Corinth was then the metropolis of the province of Achaea, and the principal seat of government and trade. Its ports were crowded with vessels, its streets swarmed with a mixed population of Jews, Greeks, and Roman attendants upon the proconsul. The constant communication which went on between it and the most flourishing regions both of the East and the West, including Rome itself, would insure the extensive propagation of the gospel. Moreover, as was their custom in mercantile cities, Jews had been congregated in great numbers; and in every place which St. Paul visited, it was to its Jewry after the flesh that he first addressed himself. At this particular period too, the decree of the emperor Claudius banishing Jews from Rome, had increased the number of Hebrew residents in Corinth. Impelled no doubt by these considerations, the apostle here took up his abode. He found in the city two Jews, Aquila and his wife Priscilla, natives of Pontus, on the shores of the Euxine Sea, who, in consequence of the decree of Claudius, had repaired thither; and discovering that they were of the same trade which he himself had been taught in his vocation, the manufacture of woolen tents, he associated himself with them. Their conversion appears to have speedily followed; and they became valuable fellow-labourers with the apostle in his arduous labours. These labours commenced immediately: every Sabbath in the synagogue, in which as a doctor of the law he had a right to teach, Paul reasoned out of the Scriptures, persuading both native Jews and proselyte that Jesus was the Christ. A fresh impulse was communicated to his zeal, by the arrival of his beloved friends Tineobus and Sila with joyful tidings of the prosperous condition of the church of Themistokles. So energetic an assault upon the stronghold of Jewish bigotry and unbelief could not be made without exciting the hostility of that perverse people; they organized a formidable resistance; they blasphemed the holy name which Paul preached; and at length the apostle, with a symbolical action expressive of final rejection (\"he shook his mantle, and said unto them, Your blood be upon your own heads,\") Acts xvii.5, turned from them to the Gentiles. The house of Justus, a converted proselyte, contiguous to the synagogue, furnished a convenient place of resort for those who were desirous of instruction. Encouraged by a vision, in which the Lord declared that he had much people in the city, Paul continued his labours, which resulted in the conversion of many of the Corinthians; among whom Stephanus with his household, Acts xix.21; and the hospitable Gaius, Acts xx.1, deserve particular mention; and what was of still greater importance, of Crispus, the ruler of the synagogue. These persons the apostle, desisting from his former practice, baptized himself, Acts xix.2b. A year and a half had thus been spent, when, a new proscriber, Gallio, the brother of Annia Scaena, the philosopher, arrived at Corinth, to assume the reign of government. The unbelieving Jews, exasperated by the progress of the gospel, and especially by the deception of Crispus, lost no time in accusing Paul before Gallio of violating the law of Moses. Fortunately for the infant church, the new governor was a man of sense and humanity. Refusing to hear the apostle's defence, he drove the Jews from before the judgment seat; alleging that, if their complaint had any bearing to the criminal law of Rome, he would have listened to it, but that he would not intermeddle in their private religious disputes. To add to their discouragement, the Greeks, encouraged by the imperial favor and apostacy of the proconsul, proceeded to personal violence, and beat Stephaneus, the chief ruler of the synagogue, before the very judgment-seat, Gallio looking on with indifference. A decisive triumph was thus gained by the Christians; and Paul continued his labours unabated, until circumstances called him to leave this missionary field and proceed to Aia Minor. During the apostle's absence from Corinth, Aquila, an Alexandrian Jew and former disciple of John the Baptist, who had been led by means of Aquila and Priscilla to the knowledge of Christ, repaired thither; and being both eloquent and learned, successfully took up the work which Paul had left it, and watered the seed of divine grace which the apostle had planted, Acts xviii.11. The subsequent condition of the Corinthian church, and the number of St. Paul's visits to it, will be best considered under the article on the Epistles to the Corinthians. This church afterwards fell into obscurity, though one of its bishops, Dionysius, who lived towards the close of the second century, is said to have exercised some influence over the surrounding Christian communities.

[On the history and topography of Corinth, Smith's Dict. s.v., Aquila, Justinian Gough, iii. s.v. 13; and Luke's House, iii. c. 26, may be consulted with advantage. On the founding of the Corinthian church, the inspired narrative in Acts xviii.3, illustrated by St. Paul's two epistles, is our sole and our sufficient authority.]

CORINTHIANS, EPISTLES TO THE. Two of the principal epistles of the great apostle of the Gentiles: as expositions of doctrine, second in importance only to the epistle to the Romans, and the most instructive of all the inspired compositions of their class, from the insight which they furnish into the personal character of St. Paul himself, and the constitution, parties, and heresies, of the apostolic church.

Jurisdiction and Intimacy. On the former of these points no doubt, in ancient or modern times, has ever been entertained. These epistles are so strongly impressed with the spirit and peculiarities of St. Paul, both in their matter and in their style, and the historical notices which they contain so faithfully correspond with the narrative of the Acts of the Apostles, that to question their genuineness would be to question
the existence of the apostle himself. Every German criticism, which has left few of the books of the canon unassailed, here acknowledges the irresistible force of the evidence, and acquiesces in the general belief of Christendom. The external testimony is as satisfactory as the internal. Our limits will only permit us to cite a few of the earliest writers who allude to the authorship of our epistles. Clement of Rome, towards the close of the first century, writing to the Corinthians, urges them to ‘take the epistle of Paul for authority’. (1 Cor. xi. 1) ‘...in the commencement of the gospel, did he write to you?’ Truly under the influence of the Spirit he gave you injunctions respecting himself, and Cephas, and Apollos, on account of your having been, even then, addicted to party spirit.”

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"The body" otherwise. never apostle "Paul, subject (1), supposition appearance we (55x493)

xv. 27; Co. x. 121.

"The apostle..." (55x450) Thenceforward the testimony, in our..." (55x398) Thenceforward the epistle..." (55x352) Clement of Alexandria, A.D. 189.

"The blessed Paul has released us from this inquiry in his first epistle to the Corinthians, in which he writes..." (55x353) Clement of Alexandria, A.D. 189.

"Brethren, be not children in understanding: but in a mathe be ye children, but in understanding be perfect..." (55x251) Tertullian, A.D. 200.

"Paul, in the first epistle to the Corinthians, notices persons who denied, or doubted, the resurrection of the body..." (55x10) Tertullian, A.D. 200.

"It is manifest that, according to the apostle, this corruptible must put on incorruption, in order that the dead..." (55x10) Tertullian, A.D. 200.

"The apostle also..." (55x10) Tertullian, A.D. 200.

"The apostle..." (55x10) Tertullian, A.D. 200.
Corinthians

Assuming the fact of this unrecorded visit, we can have the less hesitation in taking in the natural sense the words on which the question of the number of the Corinthian epistles mainly turns. "I wrote unto you," says St. Paul in I Cor. x. 8, "in the" or "my""epistle not to company with fornicators." As far as the form of the expression is concerned, the words may be well understood of the epistle which the apostle was then writing; we have a similar usage in Ro. xvi. 22. Col. iv. 16, 1 Th. v. 27, and 2 Th. iii. 11. But the great, the almost insuperable, difficulty remains, that in our present first epistle we have no such letter as is warranted by the usual reference of commentators to the excommunication of the iniquitous person, as by implication involving such a command, is hardly satisfactory. The excommunication in question was a solemn act of St. Paul himself, and of a peculiar nature, sect. c. i. 5, apparently occasioned by the neglect of the church to comply with a previous admonition to the same effect, and which appears to have been interpreted too strictly; to have been supposed, that is, to include forlorners as well as delinquent brethren. St. Paul, alluding to this present epistle, and the fact of it having been written, in a lost epistle, corrects the misunderstanding, and explains that it was intended to apply only to the latter class of persons, sect. c. v. 11. There seems then reason to suppose that at least on epistle to this church has not been preserved; nor is there any difficulty in admitting this, if we remember that not every composition of an inspired man must necessarily have been composed under the influence of inspiration, and therefore intended to be a part of the canon. The prophets, for example, must have written many writings which were never admitted into the canon of the Old Testament; of Solomon's varied compositions, I Ki. vi. 26, only a few were by the ancient church deemed worthy of that honour. In like manner the apostles may have initiated many letters which, like their oral teaching, have not been handed down. Is it credible, that during his active and protracted ministry, St. Paul wrote no more than his fourteen canonical epistles? Certain letters may have perished, because not written under the influence of inspiration; the inspired compositions of both of the Old and New Testament forming but a small portion, a divinely superintended selection of the productions of their several authors; a circumstance which has not been always borne in mind by critics, e.g. Bishop Middleton, who, discussing the question before us, writes:—"Besides the extreme improbability that a canonical book should have been lost, . . . . no instance has been produced in which an ancient writer has cist of the pretended first epistle, or even alluded to its existence." (On the Greek Acts, sect. c. x. 41.) But an apostolic epistle is not necessarily a canonical book; and the absence of reference, on the part of early authors, to the lost epistle, is sufficiently accounted for by the fact of its not having formed part of the canon. The order of events, then, may be arranged as follows: During his sojourn at Ephesus, St. Paul, receiving unfavourable tidings of the state of the Corinthian church, especially of its laxity of discipline, addressed an epistle to it on this subject, to which the Corinthians replied, sect. c. x. 1. His written admonitions proving of little avail, he paid them a short visit, as it should seem with no better result. On his return to Ephesus, and not long before his departure from that city, he wrote a second epistle, our present first, in which he enters at length upon the points, both in practice and in doctrine, which needed correction. Soon afterwards he left Ephesus and proceeded to Macedonia, having first sent Timothy, Ac. xx. 2, and then Titus, Ac. xviii. 23, to Corinth, to report upon the state of things there, and especially upon the effect which the epistle had produced. On Titus's rejoicing him in Macedonia with more favourable accounts, our second epistle was written, and was followed, shortly afterwards, by the apostle himself. This much may be regarded as borne out by our existing sources of information; whether much more detailed is not the opinion of commentators. Evidently, composed by Bick, that Titus carried with him an epistle which has also been lost, so that in all four epistles were addressed to the Corinthians. Bick's conjecture was founded on certain expressions in our second epistle, which seemed to him applicable to anything contained in the present first, particularly such passages as 2 Co. ii. 3, 4, and vii. 12; whence he concluded that an intermediate epistle must have been sent from Macedonia, coupled in terms of strong censure. His hypothesis, however, seems to rest on insufficient grounds; and by recent writers, Neander among the rest, it has been rejected.

Place and Time of Writing. On these points little need be added to the observations already made. "I will tarry at Ephesus until Pentecost," writes, points out both the place and the time of writing; the subscription in our English Bibles "from Philip" being manifestly erroneous. Since St. Paul left Ephesus about Pentecost A.D. 57, this epistle must have been written in the early part of that year. The bearers of it were probably St. John and Timothy, Ac. xvi. 10, 17, delegates from the Corinthian church to Ephesus. The notices contained in the second epistle are not so definite. Paul had recently left Asia, sect. c. vi. 1, for Macedonia, taking Titus in his way, where he had expected to meet Titus, on the return of the latter from Corinth, sect. c. ii. 13. Disappointed in this, he passed over into Macedonia, where Titus joined him, and where this epistle was written, sect. c. xii. 2, at what particular place is uncertain. Since after the sending of it he visited Greece and abode there three months, Am. xvi. 5, then it is hand to Easter A.D. 57. If Philip, on his return to Jerusalem, it must have been written towards the latter end of A.D. 57. The bearers of it were Titus and two brethren, whose names are not mentioned, but one of whom was probably Luke, sect. c. vii. 15.

State of the Corinthian Church at the time. The rich and luxurious metropolis of Athens was not in itself a favourable field for the progress of Christianity in its native simplicity. The visible success indeed of the apostle's labours was, as compared with that achieved in other places, very great; but many of the converts were but imperfectly established in the faith and practice of the gospel. On the one hand, the habit of philosophical speculation, so congenial to the Halicarnese mind, arrayed itself against that submission of the intellect which revolution presupposes and demands, or still more perniciously attempted to spiritualize the facts of the gospel so as to deprive them of objective reality; on the other, the laxity of Corinthian morals could with difficulty be taught to abandon practices which were wholly inconsistent with the elevated standard of the new religion. As long as Paul was present in person, his apostolic authority sufficed to check these corrupt tendencies; but his departure was the signal for their
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overt manifestation. To these dangers, naturally arising from the character and associations of the converts, must be added the influence of rival teachers, whose doctrines were more or less antagonistic to those which Paul had delivered. That judaizing section of the apostolic church which followed in the wake of the great apostle wherever he went, marking him out for its especial enemy, appears to have despatched to Corinth, as it did to Galatia, some of its emissaries, carrying with them false reports fabricated from the sayings of other teachers. The result was, for the purpose of forming an adverse party. As elsewhere, so in Corinth, it was part of their plan to contract the influence and disarray the authority of Paul, by throwing doubts upon the validity of his apostolic mission, and drawing injurious comparisons between him and those of the twelve who had seen the Lord in the flesh. As one extreme usually produces its opposite, it is not to be wondered at that they who had outwardly embraced the teaching of the apostle should have been led to identify his doctrine with his person; and forgetting that he was but the instrument of a higher power, to which, and not to man, the spiritual increase was to be referred, to inscribe his name on their banners as the leader of a party. Moreover, the chief fellow-worker with Paul in this church had been, unconsciously no doubt, the occasion of a division of sentiment. It had been the apostle's care to deliver his message with the utmost simplicity of speech, but he should foster the notion, so likely to prevail in a Greek city, that Christianity was but a new philosophical system, to be recommended by the graces of oratory, or a show of superior intellectual subtlety: he "came not with excellence of speech or of wisdom," that their "faith" might "not stand in the wisdom of men but in the power of God." His successor, however, the eloquent Apollos, proceeded to erect upon the foundation thus laid a structure more in unison with the intellectual habits of the Alexandrian school, in which he had been nurtured. These could, indeed, have been no essential difference between his doctrine and that of Paul, for he is everywhere spoken of as a faithful minister of Christ; but to the Corinthian taste his mode of expounding the Old Testament, and his greater facility in the use of the Greek language, may have proved more attractive than the simple energy of the apostle, and gathered to him a body of peculiar admirers.

In this manner, no doubt, it is that the origin of three of the parties mentioned in 1 Cor. i, 12 is to be accounted for. Some declared themselves to be for Paul, others for Apollos, while the judaizing party chose the name of Peter, the apostle of the circumcision, as their watchword; a circumstance which proves that they had by no means the same influence at Corinth as at Galatia, for otherwise they would probably have named themselves after James, whom the strictest section of the Jewish Christians regarded as their head. It does not, in fact, appear that at Corinth they ventured to assert the continued obligation of the law of Moses, even to the extent of submitting to circumcision, as they did in other places: the temper of those with whom they had to deal rendered caution in their proceedings necessary.

What is meant by the fourth party alluded to by St. Paul, that which professed to be of Christ, is more difficult of determination. At first sight we might be led to suppose that it consisted of those who, influenced by feelings of enmity towards Paul, insisted upon the fact that he had not, like the other apostles, seen our Lord in the flesh, and attempted on this ground to assign to him a position of inferiority: they had received the gospel from eye-witnesses and ear-witnesses of the Word of life; the adherents of Paul from one who, as he himself confesses, was born out of due time. And this hypothesis might seem to be confirmed by the only two passages in which any explanation appears of the ambiguous expression in question, viz. 2 Cor. v, 16 and 7, in the former of which Paul declares that to the known Christ after the flesh centers, under the gospel, no propugnativa; and in the latter claims a closeness of connection with Christ not inferior to that of which this party boasted. It favours, however, under the objection, a great if not a fatal one, that thus there would be no real distinction between the party of Peter and the party of Christ; since the former took precisely the same ground in their opposition to Paul, viz. that of instituting injurious comparisons between him and the rest of the apostle. Paul not only shows that the language of the epistle seems naturally to imply that "they of Christ" constituted a distinct party. If it be urged, as it is with great neatness by Baur, that just as the followers of Apollos are spoken of as distinct from those of Paul, and yet we cannot suppose that any essential difference existed between them; so the party of Christ may be classed under that of Peter, as a subdivision, possessing the common quality of Judaistic tendencies, but distinguished by a peculiar animosity against Paul as an individual; and thus there were but two really distinct parties, that of Paul and that of Peter, either with its subordinate modification—it may be replied that in this case we should expect to find the name of some apostle, or human leader, corresponding to that of Apollos, and not the name of Christ, as the symbol of this peculiar section. If this objection be thought an insuperable one, the only remaining theory which possesses any show of reason is that of Noldeke and Obdam: that, not Judaistic but rationalistic tendencies formed the characteristic of this portion of the Corinthian church; that, in opposition to the legal and scrupulous spirit of the former, it was distinguished by the opposite extreme of laxity and philosophical indifferency. In point of fact, the polemical portion of the first epistle (the second contains no dogmatical or ethical discussion) is directed almost entirely against, not legal tendencies such as those which form the subject of the epistles to the Galatians and Colossians, but such an abuse of Christian liberty as might be expected to exhibit itself in the heathen centre of Greek civilization. In the first four chapters the apostle argues against an undue estimation of human wisdom, with a manifest reference to the Greek philosophy; the case of the incestuous person which follows, indicates a laxity of morals which is not likely to have been of Jewish origin: under the aspect of the possible inexactitude of things in themselves abstractedly lawful, the questions respecting pleading before heathen tribunals, marriage, and the partaking of flesh offered to idols, are treated: in the tenth chapter the examples from the history of the Israelites seem intended as warnings against a licentious perversion of the grace of God. If, now, we suppose that, among the manifold varieties of opinion that prevailed in this church, there were some who renounced all connection with the apostles, who, though but human instruments, were nevertheless the appointed instruments of establishing
Christianity in the world; and on the ground of some traditional sayings of our Lord, or even without such a basis, professed to frame for themselves a philosophic Christianity, which both in doctrine and practice should affect a higher manner of freedom—arrogating to themselves, as distinguished from their brethren in the faith, the exclusive title of Christians; we have, perhaps, as near an approximation to the truth as the confused difficulties which surround the subject will permit. The evils arising from the prevalence of party spirit did not terminate with the division thereby introduced into the church. Each section receding as far as possible from the antagonist one, serious extremes of error were the necessary result. Ecclesiastical discipline became so relaxed, from the difficulty no doubt of enforcing it under present circumstances, that delinquents of the worst description were tolerated in the communion of the church, 1co. 11. The precepts of Christian charity were on all sides forgotten. Among spiritual gifts, which at Corinth manifested themselves in unusual abundance, these were chiefly valued, not which ministered to the general edification, but which most tended to exalt the individual, 1co. 12. Differences among Christians, instead of being, as was the usual practice, a joint lament, were brought before the courts of judicature, to the scandal of the Christian name, 1co. 8. On the subject of marriage, extreme opinions were held. Christianity, in opposition to a false asceticism, promulgates marriage honourable in all, and sees in it an emblem of the union between Christ and his church, 1co. 7, 14, 21. Yet, equally opposed to the Jewish sentiment which attached disgrace to an unmarried life, it contemplates cases in which the latter may be chosen, not only without danger, but as a special means of advancing the kingdom of God, 1co. 7, 25, 31. At Corinth there seems to have been, on the one hand, a disposition, probably on the part of the followers of Paul, who was himself unmarried, to exalt celibacy, as in itself a meritorious state; and, on the other, an attempt, proceeding no doubt from the party of Peter, to make marriage obligatory on all, and so to abridge the legitimate liberty of Christians in this respect, 1co. 7, 15, 16. Here too, as at Rome, 1co. 7, 24, disputes had arisen respecting the lawfulness of eating meat which had been sacrificed to idols. To the Jewish Christians, by whom, under the law, the feasts of the peace-offerings had been regarded as symbolic of communion with Jehovah, this practice appeared little less than idolatry; while even Gentile converts, of scrupulous conscience, might entertain doubts on the subject. However groundsless in themselves such scruples might be for true it was that idols were “nothing in the world,” and meat offered to them could contract no real pollution; it was the duty of those who possessed clearer light to respect them, and to abstain from what might suggest the conscience of the weaker brethren. This, however, they were far from doing. They boasted of their knowledge; they insisted upon their abstract right to act as they pleased in things indifferent. Some proceeded so far as to partake of the banquets celebrated in the most temples of the heathen deities. The consequence was, not only that scrupulous condescension were offended, but that some were tempted, against their convictions, to follow the example set them, and to commit what they confessed to be sin, 1co. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31. In the celebration of divine worship places had crept in. Contrary to the Greek custom, the women appeared in the assembly unveiled, 1co. 11, 15, and even ventured to speak in public, ch. 14. But especially in the most familiar and distinctive ordinance of Christianity did the leading defect of this church exhibit itself; and the sacrament of the Lord’s supper, intended to be both a means and a symbol of the fellowship of believers with each other and with their Lord, became an occasion of discussion and injudicious separation. At the supper or love-feast in which, in the apostolic age, the ordinance was used to conclude, the worshippers usually partook, without distinction, of the viands provided; but at Corinth a custom prevailed of each contributor to the banquet consuming his own portion apart; which necessarily brought out into strong relief the distinction between rich and poor, destroyed the notion of equality in the presence of Christ the common Lord, and even gave rise to disgraceful excess, 1co. 11, 18, 21.

Serious doctrinal errors complete the melancholy picture which this apostolic community presented. If there is any text which peculiarly belongs to the gospel, it is that of the resurrection of the body, which Christ was the first authoritatively to announce, Jn. 2, 25, and of which he himself was the meritorious exponent he has given a visible pledge. This fundamental doctrine was called in question by certain of the Corinthian church; and if the party of Christ has been rightly described as consisting of speculative religionists, who moulded the truths of revelation to suit their taste, we can hardly be mistaken in supposing that from them this heretical tendency proceeded. After the fashion of the false-spiritualism which pervaded the Gnostic heresies of the next age, and the seeds of which were sown with the gospel itself, they probably interpreted the apostolic teaching on the point in question to signify a more spiritual resurrection of the soul, to take place in this life: thus not only robbing the doctrine of its true value and significance, but, by implication, denying the fact of Christ’s resurrection, and with it undermining the whole structure of redemption; for, as the apostle remarks, “If Christ be not raised, your faith is vain, ye are yet in your sins,” 1co. 15, 18.

Such was the state of affairs in the Corinthian church; a very short time after the apostle’s presence had been withdrawn from it. So soon, and with such diligence, did the enemy sow tares among the wheat. The picture, though painful, is instructive; not only as furnishing the natural history of kindled errors in our own time, but as teaching us how fond the notion is, sometimes entertained, of the immaculate purity of the early church, and how from the first, according to St. Paul’s own predictions, Act. 28, 29, 30, 31, 32, and which found an entrance into each visible Christian community. Contents of the Epistle. The first epistle may, as Olshausen remarks, be divided into four parts. In the first, extending from the commencement to the end of ch. ix., Paul discourse generally on the divided state of the church. He traces their party spirit to its true source, an undue estimation of the wisdom of this world, whereas Christ alone is the wisdom as well as the power of God, ch. i. For himself, he had determined to know and to preach nothing save Christ and him crucified; and this with all plainness of speech. Such topics, however, and such a mode of delivering them, only the spiritual man could appreciate; it was from their deficiency of spiritual apprehension that the
CORINTHIANS

The apostle Paul addresses the Corinthians in this epistle, where he answers various questions and deals with the issues of their church. He speaks about the proper use of spiritual gifts, the nature of Christ's second coming, and the importance of living a pure and holy life. Paul also addresses some personal matters, such as the status of widows and the dietary practices of the believers.

The epistle is divided into several parts, each focusing on different aspects of Christian life and doctrine. Paul emphasizes the importance of unity and harmony among the believers and the need for them to live according to the principles of their faith. He also provides guidance on how to deal with divisions and conflicts within the church.

The following excerpt from the epistle highlights some of the key themes:

"And none of them rush flying upon their prey," though he allows that the gannets do. But he has mistaken the habit of the true coromants, for these, like the gannets and other pelagic birds, frequently drop from a height upon their fishy prey, as may readily be observed in both of our native species.

The greater coromant (Phalaenornis crococephalus) frequents rocky coasts, where it delights to sit on lofty projecting points watching the fish below: these it occasionally plunges upon, catching its slippery prey and holding it with great ease by means of the sharp hooked beak. More frequently, however, it shoots along in a line nearly close to the surface of the water, or sitting on the waves, dives after the prey. It is trained to fish for man's use in China.
CORN. The Hebrews, like ourselves, had a generic word for all kinds of grain, including the cereals and their allies. *alepint is nearly equivalent to our English "corn," and would comprehend millet, rice, barley, &c., as well as wheat, all of which will be found noticed in their proper places. Besides these, it is by no means improbable that the Hebrews were acquainted with what we call Indian corn, or as it is sometimes called, Turkish corn, the Zorn may of Limnians.

In 1817, Parmentier (Savoir Dénommant Mais, Naturel, tome v, xix, founding on the silence of Varro, Columella, Pliny, and the other agricultural and botanical writers of classical antiquity, concluded that maize was unknown till the discoveries of America; and in 1831, Meyer asserted that "nothing in botanical geography is more certain than the New World derivation of maize" (opposed by Batsiray in Origin's best affin. Sat.). But since then, in his magnificent monograph "Mais, nat. enMov. in May, 1832, M. Fontanes, the director of the Royal Garden of Agriculture at Turin, has shown that it is figured in a Chinese botanical work as old as the middle of the sixteenth century—a time when the discoveries of Columbus could scarcely have penetrated to the celestial empire; and what is more conclusive, in 1819, M. Riffard discovered under the head of a mummy at Thebes, not only grains but leaves of Indian corn. Nor is it at all impossible that the ear of Homer and Theophrastus may include the plant in question. The wide diffusion of this corn through the Indian archipelago, and on the Indian continent itself, is in favour of the hypothesis which claims it as a native of the Old World, and if it was known to the Egyptians, nothing could be more natural than its early introduction into Palestine.

In his amusing and characteristic treatise on "Colbeck's Corn," remarking on the offering of "green ears of corn," i.e., "hearty, the author says, "What a curious meat-offering, to perch green grains of wheat by the fire! Oh, no: this meat-offering was to consist of ears of green corn [maize]; that is, to say, corn in the milky state, and no wonder that it was chosen for an offering, for the most delicious thing it is that ever delighted the palate of human being. The general way of cooking these green ears, as the Americans call them, is to boil them, and to eat them as bread along with meat, or sometimes with butter. The context would add additional conviction, if any were wanted; for the 55th verse says, 'then shall put oil upon it, and lay frankincense thereon.' Now we, when we have roasted our ears of corn before the fire, put *butter* and salt therein. If we were absolutely secure in assuming that the custom of the Bible may occasionally denote this plant, it would give additional expressiveness to the numerous passages which speak of "eating green ears," i.e., "cutting off the top of the ears of corn," and such presents as "full ears of corn in the house thereof," i.e., xxvii. 11; Job xiv. 21; Ma. xii. 1; Zek. iv. 2. There is also force in what Colbeck says regarding the "seven ears of corn coming up on one stalk" in Pharaoh's dream, xxviii. 32. "The wheat root will send up sometimes, if it have room, from twenty to fifty stalks, but never more than one ear upon one stalk. Seven ears is a great number for one corn plant to have; but (and the fact is truly curious) the New York Evening Post, of the 26th of August last, records as a wonder a corn stalk on the farm of a Mr. Heckerson, in Bedford county, having seven full ears upon it. And it happens singularly enough, that one single corn plant in my field has on one stalk seven ears of corn." [n. n.]

CORNELIUS, a Roman centurion, or commander of a hundred, in what was called the Italic land, Alex. i. The band (orig., *manipulis*) consisted of two centuries, and formed the third part of a cohort, or this again the tenth part of a legion. This particular band bearing the epithet of Italic probably arose from its consisting chiefly of soldiers levied in Italy, although such names as "the Coldstream Guards," "the Sutherland Highlanders," &c., familiarly applied to regiments in our own country, and continued when they no longer indicate the quarter whence the individual men have been derived, shows that the term Italic cannot of itself be regarded as a certain proof that the band at that particular time was composed of men who strictly belonged to Italy. Still this circum-stance, coupled with his own undoubtedly Roman name, Cornelius, may justly be held conclusive as to himself. The Cornelius was one of the most distinguished families of Rome; and it is by no means improbable that the person before us may have been of the noble patrician stock, especially as the emperor Julian classes him among the few persons of distinction that in early times embraced Christianity. He may have been, however, of inferior rank; as in later times many plebeians are mentioned bearing the name of Corneli, and Syria alone, who belonged to that gens, liberated no
fewer than 10,000 slaves, and gave them his family name. Hence the Cornelius, who has acquired so honourable a place in New Testament history was evidently a person of free, open, ingenuous mind, and, even before his formal admission into the Christian church, well advanced in the knowledge and fear of the true God. At the first mention of his name he is described as a devout person, and one who feared, not the delities, but the God, the one God, and that too with all his household, Acts 10. Unquestioned as we are with the earlier history of Cornelius, we can say nothing, except by conjecture, in regard to the means or opportunities by which he may have been led so far into the reception of the truth. It is probable enough that his position at Caesarea, and his occasional residence in other parts of Syria, perhaps of Palestine itself, may have brought him into contact with some of the more intelligent Jews, who, though adhering with blind prejudice to what they should now have abandoned, still stood immeasurably above the best instructed heathen as to the clearness of their views and the strength of their convictions in divine things. It may be perfectly conceivable that he may also have formed some acquaintance with one or more persons, if not actually converts to the Christian faith, yet favourably inclined toward it, and not unwilling to turn his mind in that direction. This even seems to be not doubtfully implied in the commencement of St. Peter's address to him; since it is there said, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ, that word ye know, which was published amongst all Judæa, beginning from Galilee after the baptism which John preached," Acts 10:38. A certain acquaintance with the facts of gospel history, on the part of Cornelius and his household, is here assumed by the apostle; he sets out on the supposition that what now was needed was merely such an authoritative declaration of the truth as might warrant the implicit faith of those who heard, and qualify them for entering into the membership of the church. The same thing appears further to be implied in Cornelius being so expressly designated a man of prayer and charity, and in both respects of such a character and disposition, that they had been going up for a memorial before God. When all these things are put together, it seems impossible to doubt that this man and his family had even before the visit of the apostle Peter attained to the knowledge of God, were honestly acting according to their light and privileges, and in the sincerity of their heart were desirous of obtaining more information, or arriving at more assured convictions than they yet possessed of the truths respecting Christ's person and work among men. They were already in God's sight accepted, and it was only necessary that their recognized position among men should be in accordance with their state before him, and should have added to it the spiritual endowments connected with a place in the Christian church.

Such plainly appears to have been the case of Cornelius at the time immediately preceding Peter's visit; and it is needless to embarrass one's self with the question, whether he belonged to what were subsequently called proselytes of the gate, or to that called proselytes of righteousness. It is quite uncertain when such epistles began to be applied, and, however settled, it can throw no light upon the case of Cornelius. He was still undoubtedly a Gentile so far as circumcision was concerned, and was hence represented by the apostle as a man of another race or nation, and in Jewish estimation unclean. The whole point and moral of Peter's mission to him turned upon that, as the first element in the case, and upon God's accepting him to salvation notwithstanding as the second. It was precisely here that the apostles and the infant church needed a clear light and an explicit warrant. They knew perfectly that the salvation of Christ was for Gentiles as well as Jews, and that the gospel they had to preach had every creature of mankind for its object. The commission they received from Christ before his departure left them in no doubt respecting this, Matt. xvi. 19; Acts xiii. 17; and they themselves at the outset gave expression to the universality of the call and the world-wide comprehensiveness of its aim, Acts xii. 25. But the question that still waited for practical solution was, Were those who might embrace the call from other nations to be received without circumcision? Could they find an entrance into the church of Christ without passing through the gate of Judaism? The disciples as a whole—whatever may have been the convictions of individual members—were still of opinion that the old gate must stand, as at least they had no authority for dispensing with it. Therefore, that the barrier might be removed, and the door of faith freely opened to the Gentiles, the case of Cornelius, with the special revelation given to Peter beforehand and the transactions that shortly after ensued, arose at the fitting time, and led all who were willing to be instructed to the proper result. By the vision granted to Peter, he was indiscriminately in the great fundamental principle, that what God had cleansed he should not call common or unclean; and then by the messengers from Cornelius, sent in obedience to another vision from above, he was guided with unerring certainty to its application. He presently learned that this pious, though uncircumcised, soldier was already a man accepted of God, virtually in a sanctified condition; and on proclaiming to him and his household the gospel of Christ's salvation, he saw the Spirit descending on them, and giving manifestation of his presence by the same miraculous signs which had at first appeared in the apostles themselves. Clearly, enough, therefore, God had sanctified those believing heathen, and could Peter, could any man in the Christian church, venture to call them unclean? The question was conclusively solved, and to reject from the membership of the Christian church an uncircumcised believer in Christ was henceforth in effect, as Peter put it before the gainsayers, to withstand God, Acts xiv. 15.

**CORNER STONE.** is an epithet prospectively applied by the prophet Isaiah to the Messiah in ch. xlviii. 18. "Isaiah I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation." The reference is obviously to the foundation of the building, and when the corner-stone is particularly specified, it can only be because this occupied the most important place in the foundation of the building—that which held together the outer walls, and on which the whole structure might be said more especially to rest. In Ps. cxlviii. 22, which in all probability is a later composition, it is called the head or chief stone of the corner; and in Eph. ii. 20; 1 Cor. iii. 8, 16, the epithet is applied specifically to Christ; he is called the chief corner-stone. The ideas suggested by it in respect to
Christ are his fundamental importence, as prophet, priest, and king to the church, the massive strength of this foundation. and its admirable fitness for at once sustaining and binding together in blessed fellowship the whole brotherhood of faith.

CORNET, a loud sounding instrument, a sort of horn-trumpet, used commonly for warlike purposes. (No. TRUMPET.)

COSTUME. So PRESS.

COUNCIL. So SANCTUARY.

COVENANT. Heb. עַבְדִּי, is applied to various transactions between God and man. Divine commonly make two main covenants, and under these range all others of a more specific or partial kind that occur in Scripture; viz. the covenant of works, and the covenant of grace. The first made with Adam, settling the terms of the original constitution of things, and fixing the alternative that should ensue on its violation; the other entered into between the Father and the Son, for the redemption of as many out of the fallen race as should attain to life eternal. (see Witness in the Covenant, Religion's Body of Truth, A.D. 1851, page 539, on the Movies of Modern society.) It is proper to note, however, that such a division is better fitted for bringing out doctrinally the great features of the plan of God, and the specific bearing of individual parts of the divine administration in regard to it, than throwing light on the distinctive uses of the term covenant in Scripture. The constitution under which Adam was placed, however it may have possessed the essential characteristics of a covenant, is never designated by that name in the Word of God, not even in He. vi. 7; for if we should there read with some commentators, both in former and present times, "They, like Adam, have transgressed the covenant," it still comes short of an explicit application of the term covenant to the Abrahamic constitution. The covenant which the prophet refers to as having been transgressed, was undoubtedly that which had been made with Israel at Sinai; and the allusion to Adam (supposing it to exist) could not, in strictness, be carried further than to indicate, that as he had transgressed against one divine ordination, so had they against another. But it seems a more natural view of the passage to take it as given in our English Bible, "They, like men, have transgressed the covenant:" they have acted the common part of humanity; notwithstanding all that has been done for them, in spite of the special grace and privileges conferred upon them, they have acted no better than men generally, like them failing in steadfastness, and turning aside into the path of transgression.

The Hebrew term for covenant, ברית, is commonly derived from the root יִבְּרָה (brah), to cut, to break, then to ratify; and it is supposed that the name was so derived from the practice of ratifying such agreements by a religious act, the contracting parties uniting together in the presentation of an animal sacrifice, and passing between the parts of the victim. This explanation seems to have the contenance of Je. xxxiv. 18, where the Lord charges the people with having failed to perform "the words of the covenant which they made before him, when they cut the calf in twelve, and passed between the parts thereof." Hebrews same contenance also from Ge. xvii. 1, 2, where the "smoking furnace and burning lamp," symbols of the Lord's presence, are represented as passing between the pieces of the sacrifice, as Abraham himself had evidently done before, and, "in that same day," it is added, "the Lord made a covenant with Abram." It may be doubted, however, whether this solemn act of passing between parts of the sacrifice was not confined to strictly divine covenants, while in covenants generally sacrifying and cutting together may have been all that was customary. Such apparently was the case when Jacob and Laban entered into covenant, Ge. xxix. 13. But whatever the particular form, there is reason to believe that the solemn killing and cutting usual at the ratification of important contracts was what originated the peculiar expression of the covenant; and this, once established appears to have defined itself generally, as among the Greeks appears in the θιναι ἠμεταλλαξαν, ἱπποτηρίων, and the Latin, frater frater, frater in frater. The first transaction we meet with in Scripture which is expressly designated a covenant is that entered into with Noah after the flood. The Lord then established his covenant with Noah, and for the obvious and permanent sign of it he set his bow in the cloud. (Gen. vii. 11.) And the next is the one already referred to in Ge. xxv. when he first entered into covenant with Abraham. On these occasions, however, there was not strictly a mutual compact, but an ordination on the part of God, according to which special arrangements in providence were to be made for those interested in the covenant, and might be looked for with the same confidence that men look to each other for the fulfilling of a contract. In the Noahic covenant there was simply the ratification of God's purpose to preserve the world against any future deluge, and to continue the race of men and the other races of the animal creation throughout all succeeding ages. In like manner in the first draught, as we may call it, of the Abrahamic covenant, the whole that was announced was God's settled purpose to convey to Abraham and his seed the inheritance of the land of Canaan, Ge. xv. 1-5. We can thus easily understand how the Septuagint should have rendered the Heb. term ברית, on these occasions and generally wherever it afterwards occurs, by the word διαθήκη, disposition or will, rather than by τραπεζη, compact or mutual agreement. This last term would naturally appear to carry too much the aspect of an engagement in which the contracting persons stood somewhat on a footing, and naturally bound them selves by obligations, to convey a suitable impression of those transactions in which nothing directly or prominently appeared but the bountifulness of God in purposing, and his faithfulness in accomplishing what he purposed. It was thought better to take the other term, which, while it failed to express the contracting element in a covenant, brought more forcibly out than any other could have done, what really was most prominent in the earlier covenants of God with men—his own gracious disposal of his affairs for their good. As the divine plan proceeded, the contracting element was brought more distinctly forward in respect to man. Even in the covenant with Abraham, when it was established in its more mature form, Ge. xvii., while a still fuller exhibition than formerly was made of the rich grace that was to be the heritage of Abraham and his seed, there was at the same time an express stipulation that the members of the covenant should be all circumcised—which again implied that they should be holy—otherwise, they had no reason to
look for the blessings promised in the covenant. The covenant of law ratified at Mount Sinai, and granted on that earlier covenant of promise, reversed, in the respect now under consideration, the relation of things: it gave special prominence to the obligations laid upon the people, and threw more into the background the purposes of mercy and loving-kindness entertained toward them on the part of God. It ran throughout in this strain; since God has proved himself to be such a benefactor toward you, you must in return act in a corresponding manner toward him, and if you fail to do so, every privilege is forfeited, every promise in the earlier covenant is ready to be withdrawn. These are the two covenants to which attention is specially drawn in the Scriptures of the Old Testament. But there was also the covenant made with the house of David, ii. 6, vii., which formed the basis and occasion of many representations contained in the later prophetic Scriptures. It was in reality, however, but another and more specific form of the covenant with Abraham, and held for its main object to mark with greater exactness through which the grand purpose of blessing promised in the Abrahamic covenant was to find its accomplishment. The seed royal thereof was to be in the house of David, and in connection with it, especially in connection with one who was to be pre-eminent the child of promise in that house—all good, first, to Israel, and then to the other families of the earth, was to have its destined realization. Ps. ii. xxii.; v. ix. 6, 7, 8e. This later covenant, therefore, if viewed in respect to its higher interests, coincides with the Abrahamic covenant: it points to the same ultimate issue, requires also the same medium for bringing them to pass, and differs only in more specifically indicating the particular channel and mode through which the result was to be attained.

It is evident from what has been said, that the whole of these covenants found their accomplishment in Christ—though in different respects, and according to their distinctive ends and objects. The covenant of Noah was confirmed in him, because he placed on a sure and permanent foundation that kingdom of righteousness which was the only effectual safeguard against future condemnation and wrath; so also the covenant with Abraham, because he has made good the perfect righteousness, by virtue of which a well-spring of life and blessing was opened for every race and generation of men; and so again, the covenant with David, because he is that horn of salvation raised up in David's house, who is to reign for ever over God's heritage, and who will reign till all his and their enemies are made his footstool. Finally, even the covenant of law may be said to have found its confirmation in Christ; for its high demands of righteousness were satisfied to the full by his obedience unto death, and the principles enshrined in its symbolical ritual were once for all established, though the external forms enshrining them, as being by their very nature of a provisional kind, were made to vanish away.

In New Testament scripture we read only of two covenants—the new and the old, the former brought in and established by the work of Christ, and the latter in consequence ceasing to exist. The relation between these covenants, and the necessity of the one giving way when the other was formally introduced, is the point that is argued at length in the epistle to the Hebrews, especially in ch. vii.—x. By the old in this case is meant the covenant of law, with all its outward institutions and corporeal services, ratified at Sinai as old, simply because in the order of time its full and formal ratification had taken place before the other was properly brought into formal operation. In general this old had existed from the first; and partial exhibitions had been given of it all along the world's history. It was involved in the promise of recovery given at the fall; for this contained in its bosom the whole work and issues of redemption. It was still, therefore, more distinctly indicated in the covenants made, first with Abraham and then with David; as is formally proved in several places by the inspired writers of the New Testament, Acts v. 29; vi. 28, 29. So that if one looks to the heart and substance of the matter, the covenant sealed by the blood of Christ, and with its glorious inheritance of blessings made sure in him to all the seed of believers, might justly be called the old covenant, in comparison of which the covenant of Sinai was of recent origin as well as of temporary duration. But in popular and common use of language this is employed to the more obvious respect of things; and as the covenant of law had run its course, and for many generations had held a prominent place in the minds of the people before the covenant of promise attained to its completeness, and received its proper establishment in Christ, so it naturally became known as the new, while that which it anticipated, and at the same time fulfilled, was designated the old.

This covenant of grace, whether in its more provisional forms, or now who brought to its complete and perfected state in Christ, mainly exhibits what God would do, or has done, for men, and as such may admit of being contrasted with the transaction at Sinai as a covenant in the stricter sense. There is such a contrast in Isa. iii. 15—18, where the revelation of law is called emphatically the covenant, while the exhibition of God's purpose of grace to Abraham, and confirmed in Christ, is represented as the word of promise, or simply the promise. And in a passage, Heb. ix. 15—17, which has given rise to a great deal of controversy, this new covenant, or covenant of promise, is presented in the light of a testament, or disposition of goods on the part of Christ the testator. This undoubtedly is the natural import of the language, and we are persuaded, is also its real meaning. The explanation is to be sought in the particular aspect under which in that part of the epistle the sacred writer contemplates the covenant. It is that which, as already noticed, led the ancient Greek interpreters to explain the term 

Covenant of creation, disposition or testament, rather than service, compact, as the synonym for the Heb. beitah; viz. the prominent exhibition given in it to the grace and loving-kindness of God. It appeared more as God's revealed mode of disposing of his affairs for the good of his people, than a mutual engagement between him and them. The contracting element consequently retires into the background, and the beneficent alone becomes prominent. Hence, there is a real point of contact between the divine covenant and a human testament—an aspect common to them both, which is seized upon in affording an incidental illustration to the line of argument pursued in the epistle. A testator, who dispenses his goods by a regular will, must himself lose possession of them by death before the disposition takes effect; and Christ, as mediator of the new covenant, in reality its proper author, was substantially in the
same position as regarded the bestowal of its blessings. These blessings were all his; so far as he was personally concerned he had them from the first in inexhaustible fulness; but only by faith in a screw-quillng possession of them, could he bestow on others a title to the inheritance of them; by death he must lose all, that they who lay under the ban of death might come in to inherit all. And thus the ideas of covenant and testament coalesce in the work of Christ; he is at once mediator and testator—by the same act establishing for ever what God pledged himself in covenant to provide, and transmitting to the members of his elect family the everlasting inheritance of life and blessing.

The passage just referred to in Hebrews is the only one in which the idea of testament is connected with מָשָׁה (mashah), and the only one where it should have been so translated. In all other passages where testament now stands, the term עָתָן (atah) should be substituted; and what we now call the Scriptures of the Old and New Testaments had been more fully designated the Scriptures of the Old and New Covenants. The Vulgate by its use of testament in this place gave an unhapp)^ direction to the versions of modern Europe. In particular the words used by our Lord at the institution of the supper, should have been rendered, “This cup is the new covenant in my blood,” as this would far more readily, and without any danger of confusing the idea in people’s minds, have made manifest the reference intended to the better covenant, founded on better promises, which was to be confirmed by the blood of Christ. The employment of the term would also serve to keep in view what, doubtless, is designed not to be forgotten, the mutual engagement which still subsists, even in this higher covenant, between the Lord and his people. Comparatively speaking the contracting element may be said to have fallen into abeyance, but not absolutely; it is still there; and while the Lord engages to sustain a certain part toward his people, they, in return, stand engaged to sustain a corresponding part toward him. This does not warrant us to say that the fulfilling of their part in the covenant forms the end of it, in which they are not to expect the fulfilment of his. The proper representation rather is, that the performance of God’s part in bestowing the benefits of the covenant on those who really enter into it, carries along with it, as a necessary consequence, their reception of the gifts conferred, and their use of them into all righteous and beneficent ends. Where this latter is not done, it is a clear sign that the other has never actually been experienced; so that for any to imagine they are partakers of the covenant, while they are still leaving unfulfilled the holy ends at which it aims, is but to deceive themselves with a notion of blessing, without the corresponding reality.

COVENANT or OATH is a proverbial expression occasionally used in Scripture for a fixed and settled arrangement. Such being the great preservative in natural things, the antidote to corruption and decay, it is coupled with covenant to denote the perpetuity of what is promised. Thus the heave-offerings were said to be given to the family of Aaron by a covenant of salt, so will it be and the kingdom over Israel is, in like manner, said by Abijah to have been given to David and his sons forever, by a covenant of salt, 2Ch. 15:15—i.e. in other words, by a perpetual dedication.

CRACKNELS, a kind of cakes, baked hard, and somewhat resembling the harder sorts of biscuit among us, Acts 11:13.

CRANE (בִּרְנָא, B. xxviii. 11; y. s. Je viii. 7). A migratory bird with a sibilant voice, is indicated by these words; our crane answers well enough to the former requisite, but not to the latter, for its voice is a loud sibilant clangour. The LXX., however, render the word in each case by γαλαγω, swallow, which is more obviously migratory than the former, because much more familiarly known, and because its migrations are performed in large hosts, which assemble in the sight of man before they take their departure. Its voice, too, is a soft sibilant chattering, well expressed by the sound of the word νήσι, 

All the species of swallow and swift, five in number, that are known in England, are common in Egypt and Palestine. As another word seems to designate the swift (or swallow), we may probably understand either the chimney-swallow (Hirundo rustica), or the house-martin (H. alchata) or possibly both may be included in an inclusive appellation. The former is probably partially migratory and partially permanent in Palestine. It is wholly migratory in A-in Minor, being seen only from April to October. In Abyssinia Bruce found it in winter. In Egypt it has been seen going south in autumn, while Napior, in his Reminiscences of Syria, records finding it near Esdrælon in December and January. Jehovah contrasts the instinctive knowledge and punctuality of these and other migrating birds with the stupidity and carelessness of his covenant people.

CREATION. A profound interest has ever attached to the subject expressed by this term, the human mind wherever raised to a true consciousness of itself being led by a kind of necessity to inquire into the nature and origin of the things around it. No ancient religion was complete without its cosmogony—a strong attestation to the fundamental character of the principle, however perverted in heathenism, which refers all things to God, and no philosophy could avoid speculating on the same grand and mysterious theme, rarely leaving however to satisfactory conclusions. The sacred books of the Hebrews, the most ancient literature extant, have also a cosmogony; but while all the other speculations of antiquity on this subject are now unheeded or forgotten, except as matters of curiosity, this possesses a vitality which has survived the greatest revolutions in human thoughts and feelings, and a power which no amount of resistance has succeeded in overcoming. In former times it was attempted, but unsuccessfully, to correlate this cosmogony to the level of those of heathenism, with which it has little in common; but more recently it has been subjected to another and severer ordeal by being confronted with the accumulated facts of modern science, basid with investigating the origin and history of the earth. The result to the Bible is, as might be expected, variously viewed, according to the qualifications and opportunities for judging, and even the prejudices of individuals; some without much scruple abandon the Hebrew narrative as an obsolete relic of the past, bearing, as they allege, the marks of immature knowledge or limited research, a product of the Egyptian learning of Moses or some equally questionable source. Others on the contrary
have their faith in it as a divine testimony greatly confirmed; while a third and perhaps larger party have, from a supposed conflict of statements, various doubts awakened within them, and they are beset with difficulties which they are unable to solve. They cannot close their eyes to the irresistible evidence of science, which seems to conflict with some of the commonly understood statements of Scripture as to the age of the earth and its primeval condition, or stop their ears to the testimony of credible witnesses, who may be more conversant with scientific matters than themselves; and yet they are unwilling to discredit that time-honored record on which, as regards all other and far higher interests, they can implicitly rely.

It is this aspect of matters which has at present given an unprecedented interest to all that bears on the relation of reason and revelation in those points in particular where they come more immediately into contact, and renders more than ever necessary a calm review of the chief questions in dispute. But as it is to the doubting and perplexed, who still, however, retain a firm belief in the authority and inspiration of Genesis, that the following remarks are principally submitted, all questions as to the source whence Moses derived his cosmogony, or the mode in which it was communicated to him, may be dismissed as irrelevant; and so also the attempts, either prompted by hostility to the Bible or proceeding from ignorance of its character, to resolve its opening statements into myths or poetry, as incompatible with what is requisite to be, and as they are understood, in the subsequent inspired writings— a historical narration of the acts of the Almighty Creator, when he called the universe and the earth into being.

Having thus greatly narrowed the very extended field of inquiry, we proceed to examine some of the more important particulars in which the narrative of the creation in Genesis comes into contact, or as many allege into collision, with the authenticated facts of geology, physiology, and the kindred sciences. For greater distinctness an arrangement is adopted, which if not the most logical, yet admits of the greatest comprehension, beginning with some preliminary observations serviceable to the main discussion.

1. Source of Information—Reason and Revelation.—Any knowledge man may possess of the nature of creation, and the manner in which the universe or the earth was brought into its present condition and made the abode of life, must be derived solely from the communications of the Creator himself; for no human eye witnessed the operations, and no man's theory or speculation could ever attain to any certainty on the subject. The Creator has been pleased to make such communications: He has written the earth's history in indelible characters on its own rocky bosom; and although the writing had been long unsealed, it has at length attracted the notice of learned and inquiring minds, but this is not the only record of creation; there is another book in which it has also a place assigned to it by God. No inquirer after truth will do right if he neglect either the testimony of Scripture or the teaching of science; but it is of no less importance that he bear in mind the diversity of their ends, if he would arrive at the whole truth and avoid what must otherwise appear contradictions. The object of the Bible is not to teach science: its aim is moral and religious; but while it must of necessity impart such information as fully apprises man of the character of the Creator, and his own relation to him and to the creatures, it is obvious that it will be conveyed in a language immediately intelligible, and not in a form fitted only to bewildered minds unversed in the language of science. But though different in their ends, science and revelation cannot be hostile in their relation, seeing that if the one is a discovery of God through his works, the other is the discovery of God in his word. There may be, and no doubt are, misinterpretations of the language of the one as well as of the other, giving rise to apparent contradictions, not chargeable entirely, however, to the side of the biblical expositor; for there have been as many false theories in science as there have been faulty expositions of Scripture. But even as it is, the harmony is greater than the discord; and scripture exposition has certainly been benefited by the Bible being brought for a time into a supposed antagonism with science. A reference need only be made to the great Copernican controversy which agitated men's minds in the seventeenth century, which though now only provoking a smile at the obtuseness and obstinacy of theologians, was at the time no special indication of mental weakness or bigotry, but only afforded a proof that an adjustment cannot be immediately effected between a newly-discovered truth and all previous conceptions, yet in time such an adjustment was effected without any violence to the language of Scripture, may, rather with some advantage, in such a case, as part of its language was henceforth better understood.

It is also to be noted, that it is as little prejudicial to the character of Scripture as an inspired production, that its interpretation varies or advances with the amount of knowledge which, no doubt with other and higher requisites, the expositor at any time brings to bear upon it, as it is to the great phenomena of nature that they were long the subject of wild hypotheses, and are now only coming to be better understood—the only legitimate conclusion being that in neither case do there exist infallible interpreters. In these circumstances there need be no hesitation in admitting that there are contradictions on the subject of creation, not between the two records themselves, which cannot be, as having God for their common author, but between man's interpretations of them; but, at the same time, a most emphatic protest ought to be raised against the application of the epithet "irreconcilable" to such contradictions, as being a term unwarranted by experience, and but little consonant with the modesty of true philosophy. A man must have fully mastered all sciences, and be at the same time an infallible interpreter of God's Word, before he can venture on the use of such terms—qualifications somewhat surpassing even the attainments of those "completely informed persons of the present day," in whose minds, according to the testimony of Baden Powell, "the literal interpretation of the judicial cosmogony has died a natural death." (Unit of Words, p. 154.)

11. The Nature of Creation as deducible from Revelation and Science.—Taking "creation" in its highest sense of the origination of the material universe, it is admitted by the highest authorities (see Herzl, Poln. Lex., see Na., and, p. 291, to be a subject beyond the range of science; and even in its secondary meaning of the orderly arrangement of matter into the forms which it now presents, it comes only partially within its range. Geology can trace back the earth's history to a certain point, but beyond that it cannot penetrate; the first
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pages if ever written have been obliterated; and so the story record maintains a complete silence as to the world's birth. Nor is the evidence afforded by astronomy in any degree more explicit. No doubt there are not wanting theories, which as matters of probability may be entitled to more or less consideration; but it ought to be distinctly remembered that these are simply theories, and not authenticated facts.

Creation in the strictest sense can be known only from revelation. It is the Bible alone that can tell of the origin of the universe and of its great efficient Cause. "Through faith we understand that the worlds were framed by the word of God," etc.; and the testimony wherein faith relies is the declaration, "In the beginning God created the heavens and the earth," etc. But although science can furnish no reliable information regarding that beginning, there are other beginnings of which it clearly testifies. It does teach that all the orders of life now in existence, and many older but now extinct, had a beginning; and the same also as regards the still more ancient sidereal motions which have gone on so long and so regularly. That the universe is not eternal is a truth fully established. So numerous and indubitable are the indications of beginnings of order and life, that this is now a demonstrated fact, no longer dependent on the subtleties of metaphysics, but on evidence patent to common sense and understanding. The "infinite series" of the atheists of former times can have no place in modern science; all organic existence, recent or extinct, vegetable or animal, have had their beginning; there was a time when they were not. The geologist can indicate that time, if not by years, at least by periods, and show what its relations were to the periods that went before and that came after; and as it is equally a recognized truth on both sides of the controversy, that as something now exists, something must have existed forever, and as it must now be not less surely recognized that something was not the race of man, nor yet any other of the many races of man's professors or contemporaries, the question, What then was that something? comes with a point and directness which it did not possess at any former time" (Mилъ, Testament of the Beings, p. 122, 194).

But while evolution must be the primary and in part the only source of information as to creation and the origin of things, it is important to keep in view what Scripture really does say upon the subject, and what it passes over in silence. Its several statements on the first of these points will come under consideration in a subsequent section; but in the meantime it will be necessary to determine how the act ascribed to the divine Being in the opening sentence of the Bible, "In the beginning God created the heavens and the earth," granted that in itself the term does not absolutely deny or affirm the presence of pre-existing matter, and that this can be inferred only from the context or the subject treated of, the question comes to be, What can be the meaning of the term here? The expression, "In the beginning," evidently refers to the beginning of created existence, in contradistinction to the eternal being of the Creator, and is thus an absolute beginning. This then is a passage by itself and distinct from all others, and must be interpreted in accordance with the pure, absolute monotheism of the Hebrews, inculcated in no passage of Scripture more plainly than in the first sentence of Genesis. This is the distinguishing characteristic of the biblical creation, as opposed to all heathen cosmogonies and philosophical speculations, that it represents the pure and simple idea of a creation from nothing, without material matter and without demiurgic co-operation.

But with the exception of a-creating creation from the first act to the closing operation absolutely to God, and giving intimation of the order of the divine operations, particularly as regards the creation of man, Scripture maintains a remarkable reserve, not anticipating science or cramming human inquiry. As to the mode of the Creator's working in particular, there is an absolute silence; the record showing only that the several productions were pure efforts of the divine will, to which no resistance was offered. With this we must be satis-
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III. The Place of Creation in the Bible.—Those who would resolve the Mosaic narrative of creation into poetry and fables, or would otherwise set aside its statements, because a part merely of "a record of older and imperfect dispensations," adapted to the ideas and capacities of a peculiar people and a grossly ignorant age," cannot have deeply, if at all, reflected on the fundamental place which the doctrines here taught hold in the Bible, or on the character for truth and consistency which must belong to the imperfect equally with the perfect dispensation, if the God of truth be the author of both. This narrative, however, occupies no such isolated and unimportant place as many would assign to it; and its very position in the front of the Bible precisely indicates the relation of the doctrine therein taught to all revealed truth; for in every sense of the term, creation is the first revelation of God.

Here, however, it is of more importance to notice the relation of the first two chapters of Genesis to one another, because they are not unfrequently represented as containing two distinct and partly contradictory narratives of creation.

The first chapter, with the first three verses of the second, forms the narrative of creation properly so called—a continuous and entire scheme of creation in all its extent, and from the period when God summenced the universe down to the time when, having introduced man upon the earth, he ceased from the work of creation, pronouncing it to be all very good, and solemnized and sanctified the sabbath day, the rest of the Creator when his great work was done. The first narrative of the creation which has ever been admired for the sublimity of its style, and the felicity of its arrangement, is in one point of view complete in itself; but in respect to the purpose which seemed to be placed in the sacred Scriptures, it is defective. Its, indeed, intimates distinctly the high place occupied by man in the creation, but more explicit information was needed in order fully to explain his character and condition, and the particular constitution under which it pleased the Author of his being to place him; and hence the supplementary narrative which follows. The first then is a narrative of creation in all its parts; the second is a filling up or expansion of one of those parts, but so closely related to the first, that the reader, from the intimations therein contained, is led to anticipate such particulars, while on the other hand they are obviously required by the history which follows.

Any apparent contradictions between the first and the supplementary narrative are due entirely to the diversity of their aims, and consequently of their arrangement. In the first the order of time is strictly adhered to; but in the second this is subordinated to a grouping together of facts and statements, all of which are more or less related to man's creation and the provision, physical, moral, and social, made in his behalf.

It is necessary then to advert to the relation of the first two chapters of Genesis, inasmuch as the supplementary statements of the second are frequently too much overlooked in discussions of this kind, a circumstance which operates unfavourably on any judgment that may be formed of the character of the biblical creation, because it is thereby presented more in a physical or scientific relation, giving rise perhaps to the assumption that such information was unnecessary, than in the deep moral and religious aspect which the special account of man's location on the earth confers upon it. The second narrative will also be found serviceable in the exposition of various terms and statements of the first, particularly in showing that Scripture itself requires that the days of creation be taken in a wider sense than that usually assumed.

IV. The Time of Creation.—Not more clearly are the summers and winters which have passed over the head of man indicated by the altered features and the narrowed countenance, than is the hoar antiquity of the earth by the traces which time has imprinted upon it, but here the measure is not by seasons or even centuries, but by unknown and incalculable periods. Little more is needed in this place than simply to state the proposition—its evidences are so numerous, as well in the department of astronomy as of geology, and so familiar to all who have given any attention to the subject, and at the same time so irresistible, that it may be regarded as a first principle of science. The astronomer calculates from the known velocity of light that some of the stars reflected in his space-piercing spectacles, must have occupied their places in the heavens untold ages ere the light by which they are now revealed could have reached the earth. The geologist again, carrying his researches down to the bowels of the earth, sees creations superimposed upon creations in their now rocky squallers in a slow succeeding series; and each of which must, in their origin, progress, and decay, have occupied periods of which he will not attempt the calculation, but which nevertheless he does not hesitate to denote by millions and similar expressions indicative of a duration well fitted to overwhelm the mind, but for the refuge afforded by the consideration that there was still an eternity beyond the first creating act of the everlasting God.

The time when creation began and during which it continued being thus seen on indisputable evidence to be so inconceivably remote and immense, the conclusion is immediately felt to clash rudely with what we have been accustomed to regard as the teaching of Scripture on the subject of creation, when the earth was conceived of as not six days older than its first human inhabitant. No wonder then that men's minds were agitated on this subject, and that the well-stated position to the claims of our philosophy which called upon them summarily to abandon their cherished traditional belief, happily a better understanding at length prevails, and even this question of time has not the formidable aspect it once possessed. With regard indeed to the date of creation, the controversy may be said to
be almost settled by the admission that Scripture gives no intimation whatever upon the subject. Neither in Genesis nor in any other passage is any determined period specified as that of the first creating act; the expression, "in the beginning," with which the volume of inspiration opens, leaving it altogether indefinite. It intimates only that the Creator, at some point in the slow of past duration, called into being things which previously had no existence. It expressly teaches, however, that the world is not eternal, that it had a commencement, but lives no limit to its age. So far is Scripture from limiting the past duration of the earth, that on the contrary there are many intimations of its high antiquity. "Of old hast thou laid the foundation of the earth," Ps. cxlv. The Lord possessed me in the beginning of his way, before his works of old," Rev. xiv. 11. And in particular Ps. cxlvii, entitled "A prayer of Moses the man of God," seems to assign an antiquity to creation exceeded only by the eternity of the Creator. "Before the mountains were brought forth, ever since thou hast formed the earth and the world, even from everlasting to everlasting, art thou God," ver. 6, where there seems also a distinction between the age of the mountains, or of the earth generally, and that of the world. It is the time occupied, however, in the process of creation, as indicated by science, that presents the greatest apparent contradiction to the biblical testimony. But it is of importance to premise the fact to be afterwards more fully considered that while geology demonstrates that creation must have been protracted through immense and immeasurable eras, it yet as unequivocally shows that its closing act, the introduction of man upon the earth, was at a comparatively recent period. This of itself goes far to harmonize the two testinies. There are other points of accordance to be afterwards stated, but this is perhaps the most valuable. The difficulty nevertheless remains, that the narrative of Genesis assigns six days to the work, while a passage in the deodog is even more express—"In six days the Lord made heaven and earth, the sea, and all that in them is," Ex. xx. 11.

To obviate this difficulty, various schemes of reconciliation have been proposed. The theory which for a time obtained most currency was that which limited the Mosaic narrative. In this account, the introduction of the present orders of plants and animals, with man at their head, a process which occupied six natural days; thus taking no account of the ancient creations or the vast periods which they disclose, and for which room was found prior to that cataclysmic state described in ver. 2, and after the period marked as the beginning. The idea was thus the total, or according to another modification of the theory, the partial wreck of the previous creation disclosed by geology, but of which Scripture takes no cognizance.

But of this scheme of reconciliation it is enough to remark that while in all its modifications, more particularly the latest, it offers considerable violence to the tenor of the original narrative, breaking up its continuity, and in various other respects putting a forced construction on some of its expressions, and still more to the language of the deodog; it is also open at variance with the testimony of the rocks. Geology shows unequivocally that between the system of organized beings to which man belongs, and the ages immediately preceding, there is no such break as that supposed. "It is a great fact, now fully established in the course of geological discovery, that between the plants which in the present time cover the earth, and the animals which inhabit it, and the animals and plants of the later extinct creations, there occurred no break or blank, but that, on the contrary, many of the existing organisms were contemporary during the morning of their being with many of the extinct ones during the evening of theirs. We know further that not a few of the shells which now live on our coast, and several of even the wild animals which continue to survive amid our tracts of hill and forest, were in existence many ages ere the human age began" (Miller, Theory of the Rocks, p. 121). Indeed, the whole evidence of geology is against this scheme (see the article Geology). In these circumstances it is unadvisedly abandoned by all who have given careful attention to the subject, for some other more adequate to the necessities of the case; and that we take to be the assumption that the days of creation are not simple, natural days, but that they symbolically represent indeterminate periods.

It is not a little favourable to this view to find that it was in some degree entertained long before the difficulties of geology were felt, and its exigencies and demands on time could possibly bias the judgment of the biblical expositor. As early as the time of the fathers this view extensively prevailed; as may be seen in the writings of Basil the Great, Gregory of Nyssa, Augustine, Ambrose, and others. Augustine's words are: "Qui dies exquisi-endi sit, ant pertullifit-nis ant etiam impossibile est cogitare, quanto magis dievo," (De civi, vii., 5, while Ambrose considers the way in which the first, or rather the one day, as he remarks, is spoken of, as "propter et praeconatus sermonis Nicolet, 1. 39. These matters, whether well or ill founded, must certainly have originated in considerations connected with the narrative itself, and they are at least not open to the objections which, with some show of reason, may be brought against the modern expositor, of having his excesses influenced by extraneous forces objections however invalid in themselves yet exciting prejudices, and which it is well to have removed in this satisfactory way.

The scriptural evidences for warranting the extension of the days of creation are not confined to any number of ordinary or natural days, and for taking them in a figurative or symbolical sense, may be stated thus:

1. The term "day" is frequently used figuratively, perhaps in all languages, and symbolically in the Bible, to denote a much longer measure of time. Examples of its figurative use in the Mosaic writings are: "The Lord shall cover him all the day long, be with him, and, "As thy days so shall the strength be," ver. 25. Other instances of this usage are the expressions, "the day of Jehovah," 1 Kings xix. 21, the appointed time for the manifestation of his power; and, "the day of salvation," 2 Cor. ii. 10. Of course the mention of evening and morning falls in quite naturally with this interpretation, and is nowhere opposed to it, as sometimes erroneously deemed. For an example of this figurative application of the terms see Ge. xix. 27. Examples of the symbolical use of the word "day," by which it is made the representative of a higher period, are also frequent in the prophetic writings, particularly those of Daniel: on the principle no doubt that for the time being, divine Wisdom saw it meet not to determine
more distinctly the periods thus indicated—a principle applicable it might be shown to the revelation of past time no less than future, especially in such a case as the present.

But without determining whether the days are to be understood in a figurative or symbolic sense, for either supposition sufficiently answers the requirements of the case, it may be remarked that in the narrative of the creation itself, and within the compass of a single verse, the word \textit{day} is used in two senses: the period during which light prevails, and the periods of creation whatever the case may be; while it is further to be observed that not until the adjustment of the celestial luminaries on the fourth, did they exist measures of time, and accordingly there was nothing to indicate the duration of the first three days in the ordinary acceptation of the term. Of the duration of those earlier days at least nothing is or could be determined; the only thing noticed is the order of succession, as each day followed the other, but separately by an interval, denoting probably an intention of creating creatures and during which it may be supposed they occurred the gradual extinctions of the first created forms. Indeed it is enough to remark that these were God's days, measured only by him with whom "a thousand years are but as yesterday when it is past, and as a watch in the night," \textit{Is.} xx. 3.

2. But not only does it appear from the general usage of Scripture, and from considerations connected with this narrative itself, that the days of creation need not necessarily be limited to days of twenty-four hours, there are other considerations proving that they must be taken in an extended sense. The first that deserves notice is the work assigned to the third day, consisting of two distinct acts: gathering together the waters, so as to lay bare a portion of the earth's surface; and then clothing this dry land with vegetation. Excluding entirely for the present all ideas of second causes, through which it may be conceived were produced the inequalities on the earth's surface to which the relative distribution of land and water is due, and supposing it the result altogether of a miraculous agency, there must, on the supposition that it was a sudden act, or one limited to twelve or even many times twenty-four hours, be such an accumulation of miracles involving such a suspension of all the previous laws of nature as is utterly perplexing to the mind. There must have been the application of forces not only sufficient to elevate the great mountain masses, and then suddenly to restore the equilibrium of the immense body of water so violently put in motion, there must also have been a supernatural process to dry the sea for the reception of vegetable life. These results may be conceivable as the effects of Omnipotence, but the processes are not easily reconciled with the analogy of the divine working as indicated in Scripture, nor even with the spirit of this very narrative, which although it does not specify, yet certainly does not exclude the application of second causes, as appears from the inspired commentary of the writer of Psalm cxxi., where distinct reference is made to the convulsions and much havoc through which a separation was effected between the land and water.

The difficulty now stated is not of recent origin, nor owing to any conflict between geology and the biblical creation: it was felt by the older expositors; and even by the rabbinical writers, who in order to enlarge the time of those stupendous operations, referred, by some forced philological rule, their commencement to the second day (see Gesenius, 	extit{Crit. Sacrit}, but without any advantage really resulting from such an infinitesimal addition of time.

Another circumstance of the same character as to its demands on time, is the exercise assigned to Adam of bestowing names upon the animal creation, and which must have been begun and finished on the sixth day, or more strictly in the interval which elapsed between his own creation, which had been preceded on the same day by that of the animals, and the creation of Eve, which was also comprised in the work of the sixth day. This is even a stronger case than the preceding, inasmuch as it cannot be disposed of by a reference to the miraculous. God can effect his works instantaneously, but man requires time for his exercises and operations; so that whatever may be assumed as to the capacities and intellectual apprehensions of fallen man, of the exercise to which he was here called, however limited may have been its extent as regard the number of species to be reviewed and named, or whatever may have been its intended purpose, it is difficult to conceive how it could be completed within the space of a few hours, which is all that can be assumed if the sixth day on which all those events occurred was simply a natural day.

If there are thus in the narrative circumstances demanding an extension of the days beyond the usual acceptation, there is nothing to indicate them in any way peculiar, and the full force of which could be seen only when in due time their meaning came to be thus apprehended: besides the peculiarity already adverted to, of days before the existence of that arrangement by which days are now alone constituted, there are special characteristics attached to the first and seventh days, the initial and concluding terms of the series. The day which witnessed the beginning of creation is designated by the cardinal \textit{one}, and not by the ordinal \textit{first}. "It was evening, it was morning, one day." This peculiarity, so unusual in the language of number, arrested the attention of Josephus (\textit{Ant.} i. 13), Philo (the \textit{Opit. Mundi}, sect. 9), and several of the Christian fathers, and has been variously explained. It will be found however, from a careful examination of the use of this Hebrew numeral, that the only admissible conclusion is, that it must be here taken in its usual sense of designating by way of pre-eminence something \textit{more or remarkable}, see \textit{Ex.} xi. 6; \textit{Cir.} ii. 3; \textit{Is.} viii. 3, and intended to indicate that the evening and the morning spoken of belonged not to an ordinary, but to a peculiar day; in fact, to a period of indefinite duration. This conclusion is not a little strengthened by the recurrence of the same remarkable expression "one day" in one other passage of Scripture, and in a connection which leaves no doubt that it is the designation of a period—the millennium, as some suppose, \textit{Zec.} xiv. 7. "There shall be one day it is known to Jehovah when it shall not be day and night; for at the evening time there shall be light." The day has announced is altogether peculiar: the only one of its kind which shall dawn upon humanity: its peculiarity will consist in the absence of the usual alternations of day and night, of course in a moral sense. Now if prophecy which scans the far distant future has a day peculiarly its own, is there anything incredible in the supposition that creation may have also its peculiar
day, seeing that its days nearly all terminated long ere man existed or his history began, and must accordingly in this instance, no less than in the other, be a day "known to Jehovah," and by implication to him alone. History unpretendingly is not to be interpreted as prophecy, for the language and symbolism in the two cases are distinct, but God's own record of his creating processes differs from all other history, and in its character it may differ so also in its chronology. This distinction efficaciously disperses an inconsistency sometimes charged upon the Scripture interpreter of dropping this peculiar use of the word day at the close of the narrative of creation, and not carrying it forward into his exposition of the subsequent history, which it ought to be seen was written upon different principles, as the events it records occurred under widely different conditions. But still more noticeable is the manner in which the seventh day is described in the history of the creation. If anywhere in Scripture there is intimation that the days of creation exceeded in duration man's brief days, there is certainly such in the passage which describes the sabbling rest of the Creator when his great work was finished, v. 2. From the references elsewhere in Scripture to this rest as the great end of the creation and the consummation of the creature's happiness in and with God—"Reposis Dei requiesci signum erat"—(as Augustine (De civ. vi. 7) remarks) long age, sufficient light is thrown upon its nature and consequent duration to prevent us conceiving it as congeant with man's present short and troubled Sabbath. The letter is but a faint and inadequate type of the rest that remaneth for the people of God, if. 10. vi. and into which the Creator himself entered when he ceased from adding to the material creation, in order to carry on the moral and spiritual government of the world, a proper subject being found in man, created in God's own image, and the restoration of whom from the ruins of the fall, is in reality "a new creation," 2 Cor. v. 17, raising man to a higher platform of life than that on which the first or material creation placed him.

It fully records with this view to find that with respect to the seventh day the法律法规fully in the other cases: "It was evening, it was morning," is here wanting. It could not be employed, because God's sabbath extends over the whole present order of things, and has not yet come to a close. God rested from the work of creation: and neither reason nor revelation gives any hint that that work has ever been resumed.

Now, if such be God's sabbathday, the seventh, or close of the creating week, analogy, and every principle of sound interpretation, require that the week itself, and the days of which it was composed, be thus indefinitely extended, and regarded as God's week and working days, and in no sense commensurate with those of man. Man's days are only a derivation and symbol of those of Christ's, working upon the earth, of which he himself said, "I must work the works of him that sent me, while it is day; the night cometh when no man can work." There is no weight whatever in the objection that this view makes void the law of the sabbath, for "it is not the absolute length of the days of creation, but their number and order that constitutes the essential character of the narrative in its relation to the institution of the sabbath." In the two cases the proportion is alike, but in the one it is, as was suitable to the subject of the law, upon a very minute scale. While it was chiefly man, as is plain from the sabbatical institution, irrespective of other considerations, that these consecutive but long prospective operations regarded, it is not less an evidence of wisdom and goodness, that when they were revealed so as to constitute a foundation for the sabbath, God chose for denoting them that division of time which most readily presents itself to the human apprehension, instead of perplexing the mind with the actual notation of ages upon ages which a more advanced state of knowledge would discover and also more fully comprehend. (Second ed., Miller's Footnotes of the Creators, &c. 1815, p. 350.)

V. The God of Creation. The elevation of science touching the order in which the course of creation proceeded are in remarkable harmony with the statements of Scripture.

1. The first point worthy of notice is that the Mosaic narrative intimates that "the heavens and the earth," which is the common Hebrew designation of the material universe, was contemporaneous or, they are not merely the object of a common cause, but are in fact of one and the same act. Other passages of Scripture observe the same connection, and the same relation of time, sects. cts. Indeed, it is one of the great objects of Scripture to teach the close relationship between all the parts of creation as the productions of the same divine Mind. All the orbs of space, whether seen by the eye or disclosed only by the telescope, were created simultaneously, with our own planet. The work assigned to the fourth day in no way conflicts with this statement, as will be shown below. The relation thus declared by revelation is fully corroborated by the testimony of science, which distinctly shows that such is the connection of the parts, that if not created at the same time they must at least have had contemporaneously impressed upon them their present form and motions.

2. The next stage in which the work of creation is presented exhibits the "earth" for it is with it only that the narrative has chiefly to do as "without form and void," entirely desolate and waste of inhabited, shrouded in the primal darkness, and wrapped up in a universal ocean. There was no life, vegetable or animal; even the first conditions of life were wanting. Light was the next product of creative Omnipotence; and to this succeeded the atmospheric arrangement, the formation of the "firmament," or rather, according to the Hebrew—the former term involving a fiction of the Greek philosophy—the σύρωμα, the canopy of sky overhead and which supports the clouds or "the waters above the heavens." (See PERMMENT.) Here, however, must be noticed the distinction made in Hebrew between light in itself, and the bodies into which it is collected or from which it is emitted; the terms being distinct; thus intimating, when viewed in connection with the notice of the creation of light on the first day, and its concentration into the heavenly orbs not until the fourth, the fact, only recently recognized by science, that there is no necessary connection between light and those luminaries. This is, if known to the scientists, should certainly silence that shallow criticism and philosophy which finds a notable instance of ignorance of the laws of nature displayed by this narrative when it
makes vegetation to precede the sun. The planetary bodies created and ended with motion round their own centres, and in an orbital path, were no doubt, like the earth itself, undergoing preparation for their appointed services, although of this the narrative takes no notice, save only that on the fourth day the light, perhaps previously diffused through space, was collected into those central orbs, around which their dependent systems led from the first revolved, although now in a new relation.

In all these particulars, the testimony of science is exceedingly distinct, and in complete harmony with the statements of Scripture. It tells that light is not merely the first condition of life, but also of inorganic form. In the process of crystallization its power is particularly marked, and in all the molecular arrangements of the mineral masses which so largely constitute the framework of the earth its rocks and mountains. Indeed, it may be said, the absence of this universal agent would restore again the old chaotic state of things. How strikingly harmonious with the deductions of science, to find that in the Bible the first place is assigned to its creation! The same may be said also with respect to the atmospheric arrangements which succeeded the creation of light. Without the existence of the atmosphere, so wisely tempered for the support of life, and so adapted for its other important offices in the economy of nature, there could be no life even in the lowest form, and no enjoyment: no sound even could issue from the wide wastes of earth, and no light could be diffused over its surface. Therefore was it created next in order to light: and therefore its place so precise and appropriate in the Mosaic narrative of the creation.

3. But the course of creation proceeds. The arrangement of the earth's surface was the next thing effected. The universal ocean was on the third day brought within limits, and the dry land made to emerge from its previous watery covering. How this was effected Scripture does not say; but here it is that the domain of science first properly begins. At this stage of the creating processes commenced the action of those mighty and long-continued forces, the evidences of which are seen everywhere in the dissected crust of the earth, and which caused the dry land to appear: first probably in the form of rocky islets gradually raising their heads above the surrounding water, growing in extent, and becoming more and more connected, until what was at first groups of rocky points attained the character of continents. There may not be sufficient evidence to connect the primary formation of the geologist with the first dry land, for at these great depths of creation the light is still very obscure; but according to the Scripture narrative, no sooner is the dry land snatched from the deep than it is clothed with vegetation—the first and lowest form of life. The work of the fourth day was that arrangement of the heavenly bodies which constituted them luminaries—not their creation or motions—for that was the work of the beginning, or at least of the first day.

This was followed by the creative mandate of the fifth day, which replenished the waters with its various forms of animal life, and the air also with its winged tenants; but as the priority of vegetable life and its separation from the animal creation by the intervention of a whole day or period are points on which geology, it may be thought, pronounces a contrary judgment, some further remarks must be made upon the subject.

Till very recently geologists were unable to find traces of a primary vegetable formation of so old a date as the animal remains of a low type of life certainly, which occurred extensively in the lower strata. Now, however, the further progress of the science furnishes evidence of vegetable life as early as any animal existence. "So far as yet known plants and animals appear together" (Miller, Testimony of the Rocks, p. 173). Without attaching any weight to the position thus hatterly assigned to the plant, or to the probability to which it gives rise, that further discovery may detect a vegetable creation long prior to animal life, it will be enough if the absence of vegetable remains from the lower strata can be shown not to be inconsistent with the existence of a flora on the earth; and if, on the other hand, it can from independent testimony be shown that the place of the plant in the creation must have been such as is announced in Genesis. As to the first of these points, let it be observed that as the stratified rocks were formed at the bottom of the ocean, and often at great depths, terrestrial plants can be expected to occur only rarely; while the rarity of marine plants is accounted for by the fact that they are mostlyنت, or confined to rocky shores; while further, the cellular structure of the earlier plants was very unfavorable to their preservation, the contrary being the case with the early forms of animal life. As to the other point, this general consideration need only be urged, that vegetation is the ultimate support of animal life, and therefore must have preceded it. (See Professor Dana, Science and the Bible, Biblioth. Soc. Jan. 1840, p. 16.)

4. But if, on the question now considered, science refuses to pronounce a judgment, her utterances are full and explicit regarding the succession of the subsequent creating acts. Animal life began in the waters. The work of the fifth day perfected that of the second, which consisted in the partial adjustment of the waters by the superimposed atmosphere; and as these two elements were, through the intervening arrangements, prepared for the reception of life, they are duly peopled with their respective tenants—the waters with "the moving creature that hath life"—"the rapidly multiplying or swarming creatures, as they are characteristically termed in the Hebrew, and the air with the "winged creatures," or birds.

It was not until the next day of creation, however, that the dry land was peopled with animals properly its own—the mammiferous quadrupeds: a far higher form of life than anything that preceded. This day too witnessed the introduction of man—a being differing entirely from all the preceding creations, and divinely constituted their sovereign.

As regards the particulars now stated, the order of Genesis is strictly the order of geology; here there is no uncertain or discordant note. There is not only a harmony in the general testimony that the successive changes through which the earth has passed have been improvements in its condition and capabilities as a habitable world, but also in the specific evidence as to the order in which its various inhabitants have been introduced. According to the testimony of science, no less than of Scripture, the fish preceded the reptile and the bird, and these again preceded the mammiferous quadruped, while it again preceded man (Miller, Footprints of the Creator, p. 270). The two records in fact here run
parallel; there is no conflict, not even an apparent contradiction. Excluding the question of time there is no appearance of contradiction from the first announcement of the Creator's work down to the close, when everything was found to be very good; and if this question can be settled in a way which shall accord with the facts of science, and without violence to the language of revelation, the accordance will be such as must satisfy every mind that the information communicated in the first chapter of Genesis is not the result of man's reasonings or imaginings, but must have come directly from God. Still more marked is the harmony of the two records with respect to man's creation. His place in the course as well as in the economy of nature, the only point which remains to be considered.

VI. Man's Place in Creation. The manner in which the account of man's creation is introduced, and the space which it occupies in the record, bespeak for him at once a place peculiar and apart from all preceding creatures. The distinguishing dignity bestowed on man by his creation in the image of God, with his consequent relation to the Creator and Ruler of the world, ranks him in a high position, but as these more properly belong to another department, it is only in its physical aspect that the subject falls to be considered here.

1. Man the End of Creation. As reason and revelation unite in testifying that creative energy upon the earth proceeded on the principle of progress, so also they unite in the affirmation that it was consummated in man. This progression is seen to have been divinely predetermined, and man's place in it is the termination of a process which had been going on since the dawn of creation. (Whitby, op. cit., p. 221.) The very first organization being as it were a prophecy of the last. In remarkable accordance with this analogy presented in nature is the language of the poet: "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works: and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect: and in thy book all are written, which in continuance were wrought, when as yet there was none of them." Man is the perfection and summary of all preceding organization. Beyond this, according to the divine predetermination, creation cannot reach; no succeeding dynasty on the earth can supersede the human race.

2. Man's Creation Limited to a Single Pair. Where, or in what numbers the various species preceding the creation of man, whether vegetable or animal, were introduced, Scripture affirms nothing. If in these cases science can show that there were various centres of creation, the fact may be readily accepted as one to which revelation offers not the slightest opposition. It is quite different, however, with the theories which would deny a common origin to the human race, for upon this point the language of Scripture is explicit. The account of man's creation in Genesis, with the derivation of the whole human race, however widely diversified, from one ancestral pair, is a truth repeatedly reaffirmed in the Old and New Testaments, and indeed constitutes one of the highest principles of Christianity, being, if not the very foundation, yet an essential element of the doctrine of the atonement, (see Matt. xvi. 18; Acts xvi. 31; Rom. i. 15, 16.) No doubt numerous appearances in natural history are strongly opposed to the doctrine of the origin of the human species, and several distinguished writers have boldly challenged its correctness. But with every disposition on the part of some of the opponents to strain to the utmost every fact and phenomenon in natural and civil history which in any way favour their own conclusions, the falsity of the doctrine has never been established. The common origin of mankind has been questioned, but not disproved. And until such is the case, no valid objection can lie against the biblical statement on the subject. Indeed, it may be added that the probabilities against such a conclusion are increasing with the advance of science, and that the difficulties which at one time threatened to be insuperable are being gradually lessened, and the problem is thus so far simplified that the unity of mankind can now scarcely be maintained to involve an improbability. In this, as in other respects, the conclusion is evidently tending to the establishment of the principle, that "common ideas underlie the whole system of the universe, declaring a unity of nature parallel with the unity of the Infinite Author." (See Paley, thoughts on "species," which were ed. 1850, p. 25.) It may indeed be difficult to show how the many and marked differences which characterize different families of mankind could have arisen, and how they have become so intensely fixed as they prove to be; yet it will be more difficult to explain the close affinities, physical, intellectual, and moral, which link together all the tribes of mankind, if a common origin be denied to them. "In the case of man," asks R. F. Powell, "they have occurred as transitional varieties, how comes it that they have become so unutterably permanent? And if these changes have all occurred within the lapse of a few thousand years of the received chronology, it cannot with any reason be denied that similar changes might occur among inferior animals, and become as permanent: And if so, changes to an infinitely greater extent might occur in indefinite lapses of time. If these changes take place by the gradual operation of natural causes, it would be preposterous to deny the possibility of equal or greater changes by equally natural causes, in other species in small or greater periods of time. The advocates of the fixity of species would argue that the single spot on a butterfly's wing, which constitutes a species, never has changed, and never can change without a miracle; and yet the vast differences between a European and a Negro or Australian are mere modifications of one parent stock by natural causes in the lapse of a few thousand years!"

This reasoning is not so triumphant as its author seems obviously to entertain. It reduces the controversy entirely to a question of natural history; takes no account whatever of moral considerations, or the disparity between man and all the lower animals, giving rise in the one case to causes different, not only in degree but in kind, from those which could possibly operate in the other. It is admitted by naturalists (Cuvier, rails of Man, and of p. 299, that the diversity of races has greatly contributed to the dispersion of man over the earth, and designed, as Scripture testifies he was, for this universal diffusion, Gen. x. 2, he was also, no doubt, fitted for inhabiting all climates and countries, a wide and diversified range of existence. So that thus, even physically viewed, man differs from all other creatures; the nearest approach to him in this respect being his
constant and faithful attendant, the dog, which is as noted for its varieties as man himself. The question is, however, of too wide a compass to be adequately discussed here.

But admitting that natural causes, however long they may have operated, cannot adequately explain the present appearances, there is no alternative, if we exclude the development theory that men grew up in more or less favoured circumstances from the next lower animals, but in such a way that the one animal becomes the seed of another, direct divine interpositions. The opponents of specific unity refer the diversities to distinct acts of creation. But is this necessary? or is it philosophical to call in the aid of a greater cause, when it cannot be proved that a less may not suffice? If recourse must be had to supernatural causes, which we are far indeed from denying, it is more reasonable to conclude that the Creator originally implanted certain predispositions to be manifested in the progress of the race, or that he introduced at a subsequent period changes to facilitate the dispersion of the nations, than that by distinct acts of creation he constituted the varieties. A very strong presumption in favour of this supposition is the gradual transition through which the several varieties of the human race are shaded off from one another, preventing the naturalist from arriving at any definite conclusions regarding their number. Looking at the extreme types only, it may occasion considerable doubt whether any of these could originate from one another. Further observation, however, shows that between these extremes, whether of line or anatomical structure, there are motes where the transitions proceed by insensible gradations. This leads to the conclusion either that the races of man must be indefinitely multiplied or that they were originally one. "There is, I conceive," says Dr. Pickering, "no middle ground between the admission of eleven distinct species in the human family and the reduction to one" (Races of Man, p. 329).

3. Man Introduced Into a World Already the Scene of Death. No intimation of geology is supported by better evidence than that which declares that death had been in active operation on the earth long before the creation of man; that whole creations had lived and died; that then as now, birth, growth, and dissolution succeeded one another in a continued round; and that, as at present, one part of creation warred with and preyed upon another. In the whole past record of life on the earth there is no indication of a time when death’s ravages were unknown, whether operating by natural decay, or by violent convulsions and catastrophes of nature. Physiology, moreover, pronounces this to be a universal and necessary law of organized life, and a wise and benevolent provision in such a world as ours.

These conclusions have greatly disturbed the minds of many who fancy they find in them a discrepancy with the sacred record, which connects death with the apostasy of man. Such, however, have really no ground for alarm, for there is no discrepancy whatever between science and Scripture on this subject. The Bible certainly and most distinctly teaches that the death which man experiences came upon him because of his transgression, Gen. 3:12, 1 Cor. 15:21; but nowhere does it give the least intimation that the death of the inferior animals is connected with that event, its language being, in every instance where it refers to death, limited entirely to man. As regards its power over the inferior creatures Scripture gives no express testimony, yet its existence may be considered as tacitly assumed in the history of creation.

But although, as already remarked, death is in the present state of being a necessary law of all organized life, whether it be viewed in connection with the law of assimilation, the process by which plants and animals separate their appropriate food from all other particles of matter on which depends their growth and also their decay, or with the law of the propagation of the race, this furnishes no argument against the immortality which, on the testimony of Scripture, would have been bestowed on man had he obeyed the law of his Creator. How this could have been, it would be presumptions to denominate; and yet, to the believer, it need not occasion any serious difficulty. There might have been some provision in man’s original constitution fitted to counteract all tendency to decay; while doubtless there would have been some divine interposition by which from time to time the successive generations would have been renewed without tasting death to other scenes of existence. Something confirmatory of or analogous to this has been already presented in the history of mankind in the translations of Eloch and Elighah, and examples on a far larger scale are predicted for the future at the conclusion of the present dispensation. (Gen. ix. 26.)

4. Man’s Creation a recent Event. — Geology shows that man’s creation is not only the last term of the creative series, but also that it is a very recent event, as compared with the great periods which preceded and the creations to which they gave birth. Among all the facts of geology there appears to be none better established than this. To adduce only the testimony of Lyell—"I need not dwell on the proofs of the low antiquity of our species, for it is not controverted by any experienced geologist; indeed, the real difficulty consists in tracing back the signs of man’s existence on the earth to that comparatively modern period when species, now his contemporaries, began greatly to predominate. If there be a difference of opinion respecting the occurrence in certain deposits of the remains of man and his works, it is always in reference to strata confessedly of the most modern order; and it is never pretended that our race co-existed with assemblages of animals and plants, of which all, or even a large proportion of the species, are extinct" (Principles of Geology, 5th ed., p. 177, 178).

This might have sufficed regarding the point, but for the attempt to get rid of this testimony because of its negative character. Thus Baden Powell—"The prevalent belief in the very recent origin of man, geologically speaking, depends wholly on negative evidence. And there seems no reason, from any good analogy, why human remains might not be found in deposits corresponding to periods immensely more remote than commonly supposed, when the earth was in all respects equally well suited for human habitation. And if such remains were to occur, it is equally accordant with all analogy to expect that they might be those of an extinct and lower species. The only real distinction in the history of creation which marks a supposed ‘human epoch,’ is not the first introduction of the animal into in however high a state of organization, but the endowment of that animal with the gift of a moral and spiritual nature. It is a perfectly conceivable idea that a lower species of the human race might have existed destitute of this endowment." (Unity of Worlds, p. 351, 352.)
CRETE, now Candia, a large island in the Egean section of the Mediterranean, off the Peloponnesus. The length of the island is given by Pliny at 270 Roman miles, but this is much too large; it is only about 158 miles English. It is comparatively narrow in breadth, varying from 8 to 28 English miles. It is broadest in the middle. The island is very mountains, having a continuous mass of high land stretching along the entire length, intersected by many steep and fertile valleys. Near the middle the mountain peaks rise to the height of 764 feet, several of which belong to the famous Mount Ida. The greater part of these mountains are clothed with forests of olive, chestnut, walnut, and pine trees, oaks and cypress. They contain a number of remarkable caverns and grottoes, including the famous Labyrinth of antiquity, an extensive and intricate natural cavern, entered at the foot of Mount Ida. It was in Crete that the scene was laid of many fabrications in Grecian mythology; in particular, it was looked to be the birthplace, as well as to possess the tomb, of the "father of gods and men," and in connection with King Minos gave rise to whole series of legends respecting the upper and nether worlds. In civil matters Crete was like a world by itself: it stood aloof from the states of Greece in their great wars and conflicts; but being itself divided into several independent states, each with their little capital and senate, these often carried on war with one another. When assailed from without, however, the common patriotism pulled the people together, and all united in defence of their mother country. This expression itself ἔθνος, mother-country, was a Cretan word. In the course of time it fell with all the other states and islands in that part of the world under the sway of Rome, and together with Greece formed a Roman province. This took place upwards of half a century before the Christian era; and from the time of Augustus, it was a senatorial province, governed by a procurator. The Cretans had a name in ancient times for being good sailors, for which their insular situation furnished them with peculiar advantages; also for their skill in archery, and expertise in ambushing. Hence they were frequently engaged as light-armed troops in the employ of other states. Their moral character, however, does not appear to have ever stood high, and the testimony of a native Cretean, as quoted by the apostle Paul, places them very low in the scale of intelligence and probity: "The Cretans are always liars, evil beasts, idle brutes, slow bellies." That is, lying, gawdelling, lazy ceremonizers. This was written in the sixth century before Christ by Epimenides, a native of Gnosus near Knossus in Crete; but the first part of the quotation, ἐὰν ἔρειν ἐξ ὀρείου, being also found in Calimachus the Cyrenian, the entire passage was sometimes attributed by mistake to him. The first part of the description, indeed, was so frequently applied to the Cretans, that Kôpýrē, to speak the Cretean, was regarded as a sort of synonym by ἐξ ὀρείου, to speak the liar. The classics abound with allusions to this characteristic; as Ovid, when wishing to gain credit for what he asserts, says that even Crete, though noted for its lying pyanacis sit mundacis, could not deny it (Ex. An. 1. 28), or again, when referring to Crete witnesses, he throws in the sarcastic remark, that Cretans do not always lie (ἐν ὁμιλίας), and Lucan deems it enough to stamp the untrustworthiness of Egypt, to say that she is as mendacious as Crete (1.581-593). Plato distinguishes be-
CRISPUS

between Laobocianus and Cretan, by describing the one as cultivating brevity of speech, προσοχή λαμά, and the other, not so much multiplicity of words, as multiplicity of thoughts, παντοφαίνει μελώς ἵππολευος (Eur. in p. 250), a facility in stating the thought to the occasion. Heathen authors have dwelt less upon the other tendencies of the Cretans referred to by the apostle, and we may hence naturally infer that they did not form quite so marked and general a characteristic. That they prevailed to a very considerable extent, there can be no doubt; as the apostle himself had good opportunities for judging. It is clear that he personally laboured for a time on the island, as he speaks of having left Titus there, not to commence a new work, but to carry forward what the apostle had begun, and complete the organization of the Christian churches, 2 Tim. 1:3. He did not despair of the gospel even on so corrupt a soil; but charged it the more earnestly on believers, that the very prevalence of corruption should have the effect of making them the more watchful of their behaviour and exemplary in their conduct.

Mention is made of Crete in the narrative of St. Paul's voyage and shipwreck. Contrary winds preventing the voyagers from continuing their direct course on the north side of the island, they sailed southward, rounding Cape Salmana, the eastern promontory of Crete, and took shelter in the Fair Havens, near Cape Matala. Afterwards, in endeavouring to make for Phoenice (now Port Latros), a more secure and commodious harbour farther west, they were driven off the coast by a violent storm, and passing under the small island of Chania were carried to Malta. (See Smith's Voyage and Shipwreck of St. Paul.)

CRISPUS, a ruler in the Jewish synagogue at Corinth, and one of those who were converted to the faith of Christ by the ministry of Paul, Acts viii. 13-17. As he and his household had been baptized by the apostle, we may suppose they were among the earlier converts.

CROSS. CRUCIFY. The Greek word for cross, ἁρπαξ, properly signified a stake, an upright pole, or piece of paling, on which anything might be hung, or which might be used in impaling a piece of ground. But a modification was introduced as the dominion and usage of Rome extended themselves through Greek-speaking countries. Even amongst the Romans the crex (from which our cross is derived) appears to have been originally an upright pole, and this always remained the more prominent part. But from the time that it began to be used as an instrument of punishment, a transverse piece of wood was commonly added; not, however, always even then. For it would seem that there were more kinds of death than one by the cross; this being sometimes accomplished by transfixing the criminal with a pole, which was run through his back and spine, and came out at his mouth about per medium hominem, qui per os emergat, stipiteum, Seneca, Ep. xvi. In another place (Consol. ad Marcianum, xvi), Seneca mentions three different forms: "I see," says he, "three crosses, not indeed of one sort, but fashioned in different ways; one sort suspending by the head perpendicular toward the earth, others transfixing them through their secret parts, others extending their arms on a paltabulum." There can be no doubt, however, that the latter sort was the more common, and that about the period of the gospel age crucifixion was usually accomplished by suspending the criminal on a cross piece of wood.

But this does not of itself determine the precise form of the cross; for crosses of three different shapes were known to have been in use. One, and that probably the most ancient, was in the form of the letter T, which as commonly written consisted simply of a perpendicular line with another laid across the top, making two right angles, T. In the earlier Christian writers this letter is often referred to as a symbol of the cross, and, on account of such a resemblance, Lucian, in his usual style, prefers a charge against the letter (Dial. soc. xii). The letter X represents another sort, which has received the name of St. Andrew, from a tradition that on a cross of this description the apostle of that
name suffered martyrdom. But the commonest form, it is understood, was that in which the upright piece of wood was crossed by another, so that the top, but not precisely of it, the upright pole running above the other, thus + — and so making four, not merely two right angles. It was on a cross of this form, according to the general voice of tradition, that our Lord suffered; but there is nothing in the narratives of the evangelists which determines this to have been the form employed, rather than either of the other two. It is, however, the one most commonly met with in the paintings and sculptures that have survived from the earlier ages.

Punishment by the cross was confined to slaves or to malefactors on the worst class of crimes, and even then only rarely, when those on whom it was imposed were criminals of the most heinous character. Before being actually condemned our Lord had been scourged, but was not stripped and scourged thereon, and on this account, probably, it was omitted afterwards. The criminal was appointed to carry his cross to the place of execution over the last road; which was also exacted, as a matter of course, at the hands of Christ, though another was safe scourged to show the banditry with him, to see us. When the place of doom was reached, the criminal was stripped nearly naked and bound or nailed to the cross, which was then hoisted and set up, so as to cause the feet of the victim to be three or four feet from the earth. If the nailing was the most painful mode in the first instance, the other was more so in the second; for the sufferer was left to die of sheer exhaustion, and when simply bound with thongs it might take days to accomplish the process; for usually a strong pin projected out of the central stem, on which the body of the sufferer rested. Incorrections are on record of persons surviving on crosses for nine days. But in our Lord's case there were circumstances altogether peculiar, which must have greatly tended to shorten the period of suffering. Ignoring of these, Pilate indicated his surprise that the death of Jesus should have occurred so soon, Mar. xix. 16. And as there were peculiar circumstances tending to produce an unusually speedy death, so there were reasons for effecting the removal of the body with the least possible delay. Had the Romans been left to themselves they might have allowed the body to lie hanging on the cross for days; but the Jewish law required before sunset was imaginary, 1. xvi. 22, and the near approach of the Jewish Sabbath—a Sabbath also of peculiar solemnity rendered it especially needful, in our Lord's case, that no time should be lost in having the body committed to its proper resting-place. It may be added, that crucifixion as a capital punishment was abolished by Constantine, in consequence of the sacred associations which the cross had now gathered around it.

The singular importance attaching to the death of Christ, according to the doctrine of salvation imputed to the gospel, could not but communicate somewhat of its own character to the instrument on which it was undergone. From being in itself the most vile and repulsive of objects, the cross has become in the minds of believers the symbol of all that is holy and precious. As Christ crucified is the wisdom of God and the power of God unto salvation, it was but natural that those who experienced the power of this salvation should glory in this, as the instrumental occasion by which such unspeakable good had been procured. But this is a feeling that obviously needs to be kept within definite bounds, and jealously guarded, lest it should grow into a species of idolatry, and supplant the very object it was intended to honour. Apart from Christ himself, the cross remains what it naturally was, a base and contemptible thing, and utterly incapable, if viewed otherwise than as the symbol of what he accomplished on it, of imparting either life or blessing. The early Christians contemplated it merely as such a symbol; and hence it was usually associated in their minds with hopeful and joyous, not with gloomy and ascetic feelings. So, it is justly remarked by Maitland, in his interesting work on the catacombs, "When the cross was employed as an emblem, as it very often was, it wore a cheerful aspect. Pilate may set a seal upon the sepulchre, and the soldiers may repeat their idle tale; but the church knows better; and, thinking rather of Christ's resurrection than of his death, she crowns the cross with flowers." On the early tombstones of the Christians, therefore, the cross was the emblem of victory and hope, and they often had the word "victoric" written underneath or alongside of it. It was only after the meridian and ascetic spirit of monasticism had made way in the church that the cross became associated with a gloomy, self-tormenting palsy; and only when superstition took the place of true, spiritual devotion, that the figure of the cross came to be used and borne about as a sacred charm. This last abuse began much earlier than the other, for it appears to have prevailed extensively in the fourth, and to have been but uncommon in the latter part of the third century. Even then people signed the cross in token of safety, and laid stress on figure of it as a preservative against both spiritual and natural evil. This superstitious feeling was at once expressed and stimulated by the discovery of what was held to be the true sepulchre of Christ, and of the real cross on which he suffered. The emperor Helena, mother of Constantine, about the year A.D. 326, and when she was on the verge of eighty years old, made a pilgrimage to the holy places, and was rewarded, among other things, by this notable discovery. A Jew, who doubtless understood from the taste and tendencies of the noble visitor what was likely to bring the most grateful response, furnished the information which led to the desired result; only, as three crosses were found at the spot, it was for a time difficult to ascertain with certainty which might be the Saviour's. But on the suggestion of Macarius, Bishop of Jerusalem, they were tested by their power of working miracles; and as one only was reported to possess this quality, it was accordingly declared to be the genuine cross of Christ. This, however, was but the beginning of wonders; for, as is well known, bits of this real cross soon began to be distributed throughout Christendom, and the traffic grew till it was calculated that the whole might have sufficed to build a ship of war, while the original remained unaltered. It is one of the most striking evidences on record of the melancholy proneness of the human mind to idolatry and superstition, and shows how close and vigilant a watch should be set on the workings of pious sentiment, from the moment it begins to decline into a wrong direction. The subject, however, in this aspect of it, belongs to church history rather than to that of biblical literature.

Figuratively, cross is used in Scripture, in a general way, for what is painful and mortifying to the flesh.
Our Lord himself speaks it when he says, "If any man will come after me, let him deny himself, and take up his cross, and follow me," Mat. xvi. 24. And the cross, by way of eminence, that namely of Christ, is taken as an emblem of the doctrine or religion with which it is so closely connected, Rom. vi. The enemies of the cross of Christ, are such as in their heart and behaviour are opposed to the spirit and design for which he suffered on the accursed tree.

CROWN. The common Hebrew word for this is utbh (אֵתֹבֵו); it is derived from the root which signifies to surround, then to encircle in a distinguishing or honorary manner, especially with chaplets, diadems, or such like things upon the head; so that the utbh in the enigmatic sense of crown was just the capital encirclement and ornament of the person—in kings, the peculiar badge of royalty; in priests, of sacred-dotal dignity (though in Scripture another term is commonly used for this—ZEB, מֵרְכַּבֶת): in combatants, of victory.

In ancient times such crowns, though called by a common name, would naturally differ according to the manner of the time and the condition of the personage who wore them. Even for kings, we have no reason to think they bore anything like a commonly recognized or stereotyped form. Indeed, a comparison of the distinctive head-dresses of the Egyptian and Assyrian kings with the more simple, though probably more costly diadems of the Roman emperors, is sufficient proof that there was great variety of form. Some of them, it will be observed, especially those of the Assyrian monarchs, approach very nearly in shape to the priestly tiara, and were in fact nothing else than an elevated, elaborately wrought, and perhaps gaudy turban. That they were usually made of costly materials, and were for dignity and ornament rather than for use, appears from the allusions to them found in ancient writers. Even the comparatively petty king of the Ammonites had a crown which contained a talent of gold and precious stones, which David took with the city Rabbah, and placed upon his own head, 2 Sam. xii. 30. Reference is made in Ps. xcvii. 3 to a crown of pure gold as the proper badge of a king, whose state corresponded to his position; so that in David's time gold must be understood to have formed the chief material for the manufacture of royal crowns: but nothing is indicated respecting the form.

It was a Grecian custom to crown with a wreath of leaves, or a chaplet of flowers, those who came off victoriously in the public games. We read of nothing corresponding to this in the Old Testament; but reference is made to the custom by St. Paul as one perfectly familiar to his Corinthian readers (near whose city some of these games were celebrated), and he draws the distinction between such and the Christian prize, by designating the one corruptible, and the other incorruptible, 1 Cor. x. 25. In reference also, partly to this worldly custom, and partly to the usage of kings, the final inheritance of the saints is represented as a crown, to which they are at once born as heirs of glory, and to which they must fight their way as spiritual combatants—a crown of righteousness, 2 Cor. x. 3, because it is attained to only as the final issue of a life of righteousness; a crown of life, Rev. ii. 10, or a crown of glory, Rev. iv. 4, because a perennial life of blessedness and glory shall be the portion of those who receive it. But another and less creditable custom of the ancient heathen in respect to the use of temporary crowns is referred to, at least once, in Old Testament scripture—the custom, namely, of encircling with a coronal of leaves and flowers the heads of those who were engaged in the ninth and revolting of public festivals. Thus the prophet Isaiah satirizes the drunksards of Ephraim, as having on them a crown of pride, a glorious beauty of a fading flower, ch. xxviii. 1. And in the apocryphal book of Wisdom the reference is still more distinct—"Let us fill ourselves with costly wine and ornaments, and let no flowers of the spring pass by us; let us crown ourselves with rosebuds before they are uttered," ch. vi. 7. Occasionally allusions are made to crowns in a quite general way, as to what is peculiarly honourable and glorious; as when a virtuous wife is called "a crown to her husband," Pr. iii. 17, when the wise are said to get riches, and old men grandchildren, for a crown, Pr. xvi. 24; xvi. 9, or when faithful ministers of the gospel have their converts reckoned to them for a crown of joy, 1 Th. ii. 19. In such cases the crown is simply regarded as the sign or emblem of the state.

CRYSTAL. There is no further peculiarity in the reference made to crystal in Scripture, than that in the original Hebrew two terms are so rendered, "gubish" (බ්‍යෙ), and "beveh" (බ්‍යෙළ්). These both properly signify ice, the one from the conglomeration that comes it, the other from the smoothness that appears on its surface. It was an ancient opinion, that crystal was simply ice in a harder state of conglomeration than usual: and hence, not merely the Hebrew gubish, but the Greek σπαράγλας, from which our crystal comes, signified equally clear ice and rock-crystal, the two being regarded as but one
CUBIT. See Weights and Measures.

CUCKOO (skeek, skookook). The name of some bird, mentioned only in the lists of unclean fowl in Lev. xi. and Deut. xiv. It is impossible to say with certainty what species or even genus is intended. The LXX. translate the word by μηπρός, the gull, and various conjectural identifications have been proposed. When nothing certain can be advanced, the rendering of the English version is not at all improbable, and is quite as good as any other. The cuckoo (Cuculus canorus) is a bird of considerable size, unfit for food, because habitually feeding on reptiles and large insects, common in Palestine, and sure to attract popular notice from its peculiar and well-known call.

The very word skookook, especially if it was pronounced skookook, was a good imitation of the disyllabic voice of this bird; and not improbably was so intended, just as our word cuckoo, variously repeated in all European languages, and golkoob, which the bird is supposed by the Arabs to utter. The latter indeed call it terd golkoob, or Jacob's bird, on this account.

The cuckoo is spread over the whole of Asia and Africa as well as Europe, migrating northward in spring, and southward in autumn. It is said to pass the winter in Palestine. Mr. Strickland saw it at Suryam, and Messrs. Nelson & Ross sent specimens to the Zoological Society from Europe. Buckingham, travelling across the mountains between Damascus and Sidon in April, heard the familiar call, loud, distinct, and clear, though the ground was covered with deep snow. It is probable that the cuckoo does not breed in Palestine.

CUCUMBER. The Talmudists derive the Hebrew plural נְכָרִים, from the obsolete root נָכַר, "to be feared, hard, heavy, difficult," owing to the hardness and indigestibility of this tempting but dangerous fruit (Gen. 43:11). This was one of the Egyptian dainties which the Israelites missed in the wilderness, Num. xii. 15; and according to Hasselquist, no country can vie with Egypt for cucumbers. Not only does it yield in abundance the common species, Cucumis sativus, but a variety to which it gives the epithet "Egyptian melon, or queen of the cucumbers" — the Cucumis Chartus of Linnæus. "This grows in the fertile earth round Cairo, after the inundation of the Nile, and not in any other place in Egypt, nor does it grow in any other soil. This fruit is a little watery, the flesh is almost of the same substance as the melon; it tastes somewhat sweet and cool. The Greeks and Egyptians cut it as the most pleasant fruit they find, and that from which they have least to apprehend. It is the most excellent fruit of this tribe of any yet known. The princes in Egypt may wish they could get it into their gardens, for it is certainly worth a place on their tables" (Travel, 201). It is likely, however, that it was the more common sort with which the Hebrew boshen was chiefly acquainted; and this is so plentiful, that at the present day the cucumber-leaf is a proverbial expression for anything of frequent occurrence, as in the saying "It is written upon the cucumber-leaf, 'He who watches at night, sleeps during the day,'" i.e. it is written where the meanest people may read it (Barnes's Arabic Proverbs, No. 861).

But plentiful as cucumbers were — often growing by the roadside, or where the neighbourhood of a fountain supplied the means of irrigation — they were still private property, and were not intended for the use of every promiscuous passenger. Accordingly, it was not unusual to set some one to watch them, and, is i.e., the bawdy daughter of Zion is compared to a "lodge in a garden of cucumbers" — alluding either to the slight shelter which screened the watchman from the sun, or the little stage or platform where he maintained
his post of observation, at once commanding an extended view and secure from breezes of pray. [p. 346.]

CUMIN (Cuminum, Cuminum cuminum), is the Cuminum cyminum of Linneus. Like the anise, the coriander, the dill, and the caraway (Coriandrum), it is an umbelliferous plant, with seeds aromatic, pungent, and carminative. A native of Upper Egypt and Ethiopia, it is still extensively cultivated in Sicily and Malta. It would appear to have been a favourite herb among the Hebrews, and as late as last century it retained a place of some importance in pharmacy. (See J. C. Fairman Dissertatio Medica de Cuminum, Argentorati, 1725.) Its flavour is less agreeable than the seeds of the caraway, to which it has almost entirely given place in this country; but it is still used by veterinary surgeons, and according to a letter of Mr. Field in the Times, when the oil of cumin is rubbed on the hand, and held to the nostrils of a vicious horse, it exerts such an influence over the animal that the performer is enabled to proceed with his other manipulations till he gains entire mastery over him. When the cumin is ripe, its seeds are easily detached from the stalk, as is the case with the coriander, the fennel, the caraway, and plants of the same order. A threshing-dodge, or wooden rollers, might be needed to separate from the ear the grains of wheat or barley; but for dill and cumin a rod was thrashing instrument sufficient. To this Isaiah alludes, ch. xxxiv. 27, in that parable where, from the processes of the ha-shelman, he so beautifully illustrates the variety and congruity of the divine dispensations. The Pharisees are upbraided for that morbid scrupulosity which, whilst living in the neglect of the weightiest duties, paid "title of mint, and anise, and cumin," Mat. xxiii. 23; and it is a curious coincidence, that amongst the Greeks, a hard and pettifogging punctiliousness should have been nick-named "cumin-splitting." In his Wipra, Aristophanes calls a miserable haggler and herder by one of those epithets which he so delights in, square puroippo epameino-cherop, a cross-eyed-paring cumin-carrying skin-flint. [p. 347.]

CUP. The earliest mention of cups on record is in the dream of Pharaoh's butler, Gen. xi. 11. Subsequently the word is of frequent recurrence in the Bible, both in its proper sense as a material cup used for drinking at meals or in religious festivals and ceremonies, and in its figurative sense, in which its applications are most varied and significant. In Ge. xvi. 5, its use in divination is likewise intimated, showing the great antiquity of this practice among oriental peoples.

Among the Egyptians the forms of cups and vessels were very varied, the paintings upon the tombs representing many of most elegant design, though others are equally deficient in the properties of form and proportion. The forms used during the fourth and other early dynasties (1700 B.C.) continued to be common to a late date. (Egyptians of Time of Pharaohs, loc. cit. p. 48.) There are not any representations of cups like the head of an animal (Nechoes, and its Pharaohs, 3d edit, pp. 235, 236). Many of the Egyptian vases, cups, and bowls were of gold (Herod. ii. 53) and silver. (Gen. xvi. 11; comp. 1 Sam. vii. 26.) Some being richly studded with precious stones, inlaid with vitriolic substances in brilliant colours, and even enamelled. Pliny states, that "the Egyptians paint their silver cups, representing Amnisus upon them, the metal being painted not engraved," apparently referring to enamel in contrast to the ordinary inlaid work (Wilkinson). The cup of Thothmes III. (in the Harriet) is of gold highly ornamented; it measures about 7 inches in diameter, and has fish and other devices chased upon the bottom, and round the sides a border of hieroglyphics in relief punched upon it from within. Bronze vessels have been frequently found in the tombs, and a bronze table was discovered at Thebes, on which were about twenty of different forms. Both, bowls and cups were likewise made of hard stone, such as granite, perphyry, basalt, and alabaster, so called from Alabaster, a town in Upper Egypt, near quarries which produced this material. Those vases, in which costly scented ointments were exported from Egypt, were all made at this town, whereas the vase was called an alabaster, a word erroneously translated in the authorized version of the New Testament, Matt. xxii. 7, an "alabaster box," instead of an "alabaster vase." The characteristic form of these vases, which differently in being more or less elongated, is that they are broad at the base, gradually tapering to the neck, and usually with little projections at the sides. Example A (No. 189) is the most common form: it is in the collection of the Duke of Northumberland, and is still half filled with ointment.
The small pieces shown over the tops of the vases are their stoppers, made also of alabaster. Vases of this material and of the same shapes are common in the tombs of Greece and Etruria: one was discovered at

Halicarnassus inscribed with the name of Naxos in hieroglyphics and in cuneiform characters (see Biot, in Mit. All the specimens extant were unquestionably made in Egypt, no other sources of alabaster having been known until recent times, when the material was discovered in Arragon, in Spain, and hence called arragonite. The cups used for offerings to the gods were of very simple shape, as were many of the drinking-cups, some of which, however, were adorned with flowers and other devices. Numerous cups and bowls were of earthenware, and of vitrified pottery, the latter being often ornamented with various patterns, some having fish and lotus blossoms on the converse bottom, and some in the form of the lotus itself (Swissmen).

Besides vases and cups of the previous metals, hard stones, and pottery, the Egyptians had other varieties in glass and porcellan. Glass was one of the earliest manufactures known in Egypt. A glass bead has been found bearing the name of a Pharaoh of the eighteenth dynasty, proving it to be more than 3,200 years old, and glass bottles are represented on paintings of far more ancient date (Swissmen). Some cups, small bowls, and bottles were formed of a colored composition which has been called glass porcellan, but it was esteemed a recommendation that the colour should pass directly through the fused substance, and this peculiarity was sometimes imitated, either to deceive the purchaser or to supply a cheaper commodity.

Among the Assyrians the cups and vases were even more varied in form and elegant in design than among the Egyptians, and is evinced by the numerous examples in the British Museum, and by the representations on the sculptures. The materials employed were the same as the previous metals, copper, bronze, glass, and pottery, both glazed and unglazed. In one sculpture at Khorsabad (note, p. xxviii) is a representation of a large vase, that evidently from its dimensions contained "royal wine in abundance," Ex. iv. 17, into which the attendant emperors are dipping drinking-cups. These cups terminate in the head of a lion, and it is to be inferred, from the construction of the handle with a hinde-like articulation to the bowl (No. 110, fig. 2), that they are of metal, and probably gold. Other 6-stal cups are more like bowls in form and filled (No. 114, fig. 2) kiss and green fastening in (Gard), R.M.I. In other scenes from Nineveh, the king is drinking on his return from the chase (B Mac), and is pouring out a libation (116). One series represents him drinking in the presence of the gods of Assyria, reminding us of the metaphor in Ps. xvi, and xxii, and one chamber was

apparently specially devoted to representations in regular alternation of the king with a cup and the king with two arrows, and attended by divinities (see Divination). Many cups of the form of those seen in the hand of the king were found by Layard in the ruins of Nineveh, and are now exhibited in glass cases in the middle of the Assyrian gallery in the British Museum. They are made of bronze, are of exquisite workmanship, and are embossed in separate compartments with numerous figures, representing men and animals. One of the most frequently repeated figures is that of a common in Egyptian sculptures, bearing reference to time, or cycles, or periods. Other cups are embossed with the Assyrian winged animals; some have nodules of silver, and others again have small garnets set into the bronze at certain interlacing of the ornament. They are all of beaten work, No. vii, No. xv. ii, No. xiii, No. v, in which the ancients had attained great skill and perfection, and appear to be of the nature of these "vessels of fine copper" spoken of by Ezra, eeh. vii. 22, as "precious as gold." There can hardly be a doubt from the character of the decoration, that these are cups for dividing a practice common to Syria and Egypt as early as the time of the patriarch Joseph. The question, "Is not this in which my lord drinketh, and whereby he drinketh," Ex. xi. 5, would lose half its force if the custom had been unknown to the sons of Jacob. Mr. Layard has also deposited in the British Museum several drinking-cups of like form covered with Hebrew characters. They are of much more recent date, having

belonged to Jews who lived in the cities of Mesopotamia, where the same superstitions exist even to the present day. Drinking-cups, both of brass and silver, and of precisely the same shape, are still in common use all over the East. They are generally decorated with some Arabic sentence bearing a mystic sense. In Persia there is a tradition that there is a cup called "Jami Jawsh-kh," the cup of Jawsh-kh, an ancient king of that country, in which could be seen the whole world and all the things which were doing in it. The same tradition asserts that this cup, filled with the elixir of immortality, was discovered in digging the foundations of Persopolis. The Persian poets ascribe to this cup the prosperity of their ancient monarchs (Nauch and Isi, in Pal., 24 ed., p. 388, 389). [The Assyrian drinking cups referred to above are called Bowls in the British Museum, and figures of some of them are given under the article Bowl.] —Ed.
CURSE.

CUSH. 1. The eldest son of Ham. He was father of six sons, the most noted of whom was Nimrod (Gen. 10:6-10).

2. A Benjamite at the court of Saul, whose enumeration of David gave occasion to the inducing of Ps. xvi., wherein the psalmist protests his innocence of these charges. As no such individual, however, is mentioned in the historical notices of that period, many expositors conclude that the name Cush, which in its heathen form Cushri, Sa xiii. 27, signifies modest or black man, is a symbolical designation of the dark nations of the enemy, whom the Jewish writers, with the exception of Aben- Ezra, take to be Saul himself. So also several modern expositors, as Vatutti, Turroux, Glass (Heb. Sac. iii. 9), Burk (Introduction to the Pentateuch, i. p. 30), and Hengstenberg. It is thought, moreover, that there is a play on the name Kish, the father of Saul. These suppositions have, however, little to support them. What chiefly opposes the application to Saul is the fact, as Rosenmuller remarks, that Cush appears in the character of a conqueror more than of a persecutor. Pfeiffer (Deut. Vocab. op. cit. p. 250) takes it to be Shem. 2 sa xii. 4. Aben Ezra and Drusius, with more probability, suppose that it must have been the proper name of a person otherwise unknown.

CUSH, a country frequently mentioned in the Old Testament, but apparently with such latitude of meaning as makes its determination a question of considerable difficulty in biblical geography. It derived its name most probably from Cush, the son of Ham. Most versions, ancient and modern, including the English, which retains the Hebrew name only in Ps. xi. 11, render it Ethiopia; itself a term of varied significations in ancient writers, who, following its Greek etymology αἰθιοπία, applied it to all sun-burned, dark-complexioned races, especially those above Egypt, Hecatotrim (iii. 94; vi. 59) extending it to Asiatic nations. So much, however, is settled, that Cush in various passages can be no other than the country in Africa south of Egypt, Ethiopia, corresponding to the modern regions of Nubia and Northern Abyssinia; for the view of Bochart, who held that in every instance it was some country in Arabia that was meant is now universally abandoned. That Cush adjoined Egypt appears from Ezek. xxxix. 10, where Egypt's desolation is announced as extending "from the tower of Syene unto the border of Cush" (E. V.), or rather "from Migdol to Syene and (or even) to the border of Cush" (Hansen, Hacket; Migdol being the most northern point of Egypt, and Syene the most southern point of importance (Wilkinson, Anc Egyptians, i. p. 471). This is further confirmed by the various passages where Cush and Egypt occur together, as Is. xx. 25-6, &c. viii. 22-31, and these where mention is made of the connection and confederacy subsisting between their inhabitants, Eccl. xx. 25, &c. iv. 7, &c. xxix. 19; &c. 10. Cushites came out of Egypt with Shishak against Jerusalem, 24, xxii. 21, and Cush also occurs in connection with Egypt and the Sabaeans, 23:22 (translation, xxx. xii. 1), different from the inhabitants of 2529 (albaima), a people of Arabia, so frequently mentioned in Scripture. The Sela here referred to was quite a distinct country, probably Meros in Upper Egypt; it was inhabited by a descendant of Cush, xil. 7. In Is. xii. 28 the black colour of the Cushites is so noticed that it must have evidently differed greatly from that of the Jews, a remark not at all applicable to an Arabian people, while very suitable to negroes.

But if it was unquestionably an extreme view of Bochart, who found Cush only in Arabia, the view advanced by Shultess, Gesenius, Hansen, and others, who admit only an African Cush, is less so, and it is only by offering violence to various passages of Scripture that it can be maintained. That several [p. 560]bedes should be called by the same name is explicable from the frequent migrations of the early nations, who would give their own names successively to the various regions into which they removed. That Mesopotamia was the original seat of a portion at least of the Cushites is plain from the statement relative to Nimrod, whose empire embraced portions both of Babylonia and Assyria, Is. xiv. 1; and that either there or in Arabia there was another Cush appears from several passages, which can be explained only by such an assumption. The arguments in favour of an Arabian Cush are briefly these—1. It is mentioned in connection with Melchizedek, a country on the coast of the Red Sea; "I saw the tents of Cushan in affliction; the garments of the land of Midian did tremble." Gen. iii. 7. It is almost universally allowed that Cushan is but another form of Cush; for there is no foundation whatever for connecting it is sometimes done (it is so eccentric in its connexion) with Cushan-Rishathaim, king of Mesopotamia, xiv. 11. 2. Delitzsch (Der Prophet Habakkuk, Leip. 1851, p. 130), who admits only the African Cush, holds that its mention along with Melchizedek is intended to show how places so far removed from each other were equally affected by the theophany; but this is exceedingly strained, and at variance with the parallelism of the passage. 2. The wife of Moses is called a "Cushitess" in Nu. xi. 1. If this be Zipporah, the daughter of the priest of Midian, there is thus inordinate evidence of the connection between Cush and Midian. This can be set aside only by supposing that the reference is to a second marriage of Moses, and this again is maintained on the ground that the objections of Aaron and Miriam against their brother were utterly incongruous if applied to a marriage which had subsisted for more than forty years. But admitting that it is a second marriage which is thus referred to, the case is not materially altered, for still Cush must be sought near the place of Israel's encampment, as it cannot be supposed that Moses would go to Ethiopia to fetch a wife. 3. But perhaps a stranger argument is the mention of Aramaans as contiguous to the Cushites. Thus: "Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and of the
Arabians who are near the Red Sea, at Jeddah, at the head or side of the Cushites;” (2 Ch. xxiv, which can hardly apply, as Delitzsch maintains, to countries separated by the Arabian Gulf.

Other arguments adduced by Michaelis (see Persian Gam. Geogr. Bibl. p. 170) in favour of the Arabian Cush are not decisive, and the passages on which he relies apply with greater probability to the African Cush. Thus, in Numbers xxi. as the Egyptians are found at Cush; that is, in the eastern coast of the latter, washed by the Indian Ocean and the Red Sea, is much intended, and contained some good harbours, but then neither of the countries was noted for its rivers, unless we suppose the reference is to the Nile and its branches. Some authors, however, not satisfied with this, suppose another Cush in the region of Susiana, bounded on the south by the Persian Gulf and on the west and south-west by the Tigris. It is still called Cush, and is indeed a country abounding in rivers. The same place is thought to be mentioned in 2 Ki. xvi. 21 as Cuthah, and this again is supposed to be the Cushite form of Cush, by the substitution of the Hebrew letter "ch" for skin, as in the name Ahmar for Ahadeh. In support of this view it is further maintained that otherwise the notice of Cush, in the geography of Eden, is utterly inexplicable. Still the evidence is too weak to warrant the supposition, for the geographical notices of Eden are themselves so intricate as to forbid their application to any hypothesis regarding other disputed localities.

[0x1] CUTHAH, a province in the Assyrian empire, from which Shalmaneser transported colonists to occupy the land in Samaria left vacant by the exiled Israelites, (2 Ki. xxiii. 20). The precise region so designated is altogether unknown. But from the admixture of this people among the new Samaritan population, the term Cushite was applied by the rabbinical Jews, in the Chabbe and Talmud, to the Samaritans generally, and words peculiar to the Samaritans are called Cushite.

CUTTINGS IN THE FLESH. Among the charges brought against the Samaritans was one, and so important that it is recorded three times, forbidding them to make cuttings in their flesh for the dead. “Ye shall not make any cuttings in your flesh for the dead, nor print any mark upon you: I am the Lord.” (Lev. xix. 28.) Again, in respect particularly of the priests: “They shall not make baldness upon their head, neither shall they shave the corner of their beard, nor make any cuttings in their flesh.” (Lev. xxi. 15.) And more fully: “Ye are the children of the Lord your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.” (Lev. xvi. 30.)

Then is added a reason of the prohibition. “For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee from all the nations that are upon the earth.”

Among ancient nations it was customary to give expression to grief, especially for the dead, in the most passionate form: rending the garments, plucking out the hair of the head and beard, and even lacerating the person with ordinary accompaniments. This was the case not only with the passionate and eventful orientals; but also among the nations of the north and the west, as the Scythians (Thucyd. ii. 70), and also the Greeks and Romans (Pontus and Rome). This custom prevails in the East to the present day; Mrs. Postans, in her Recollections of the East (London, 1837, p. 327), remarks: “In all mourning ceremonies in the East, that are conducted with any pomp, it is customary to hire persons to disfigure themselves and make loud lamentation. At the Mahometan ceremonies of the Moharram not only do bands of women in green dresses follow the head of Hossein and Hassan, beating their breasts and tearing their hair, but fakirs and mad enthusiasts dance around it, cutting themselves with knives, and running skewers through their tongues. Some Moslem servants in our employment at Mandalay, to whom we had given leave to attend Moharram, returned so much wounded as to be incapable of service for some time, so fiercely had they made cuttings in their flesh for the dead.”

Indeed, notwithstanding the express charge to the contrary, this practice prevailed extensively among the Jews themselves during the decline of the monarchy, as appears from the prophecies of Jeremiah. In announcing the impending calamities, the prophet, chap. vii. describes their extent and severity by declaring that in the universal sorrow, the usual tokens of individual grief should be forgotten: “Both the great and the small shall die
in the hand: they shall not be buried, neither shall men lament for them, nor cut themselves, nor make themselves livid for them." This lamentation of the person was also a sign of great sorrow in general. In De. xii. 5 mention is made of eighty pilgrims going up to Jerusalem after the sack of the city by the Chaldeans; and in such a plight as indicated deep mourning for the destruction of the place whether they had been wont to go up to worship, "having their beards shaven, and their clothes rent, and having cut their mouths." In ch. xivii. 5 Philistia is represented as a female who has torn her hair and cut her flesh in token of grief for some awful catastrophe: "so also ch. xlvii. 27, with regard to the lamentation which would result from the desolation of Moseh—the cutting of the flesh being accompanied, as appears from Is. xvi. 2, by baldness of the head and cutting off the beard.

Tracing these practices to the idea of thereby propitiating the names of the deceased, and connecting them with similar rites in the worship of Moloch and Baal, 16: see ch. 21, some writers upon this subject regard the prohibition of the Hebrew law to be the removal of all occasion and appearance of idolatrous worship. This connection is however exceedingly doubtful, as the"as Clerc well remarks, "alia unum ratio est funeris, alia sacrifici (comm in Is. xvi. 2). The practice so far as regards religion undoubtedly originated in false apprehensions of the character of the deity, and was an attempt to propitiate his favour; while as an indication of sorrow for the dead, it may have sprung only from the obscurity which attended a future state, while the prohibition may have been intended as an admonition to the bond of his relation to God, as one not limited to the present life, or one which could be interrupted by death, and of the superior knowledge which he enjoyed in respect to a future state over the heathen, and so calling for the avoidance of a practice which ill agreed with such convictions (see Whitl, Hexapla on Leviticus, Locat. 163, p. 479). Even Spencer admits as much (see his paper Ed. ii. 22, 23). He lends some confirmation to this view that the Roman laws of the Twelve Tables contained injunctions as to moderating grief at funerals, and in particular forbade laceration of the flesh for the dead (Cass.Orig. i. 265). The prohibition supposed to be connected with the strong hopes which the Romans cherished of a future though natural life. The Hebrew law may thus correspond to the apostolic admonition: "I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have not hope." 1 Th. iv. 13: and if so, it has an important bearing on the question how far the doctrine of a future state and a resurrection is revealed in the Pentateuch. (See further, MacDonald's intro. to the Pentateuch, p. 115, 114 Edin. 1840.)

CYPRIALS. So MUSICAL INSTRUMENTS.

CYPRESS (Σωρός, Λευκόδε, a well-known tree. One of the most beautiful passages in the Apocrypha is the description of Simon the high-priest, Eccles. i. 24-31; see also xxv. 15—

"He was as the morning-star in the midst of a cloud, and as the moon at the full, as the flower of roses in the spring of the year; as lilies by the rivers of waters; as the branches of the fig-tree in the time of summer: As a fair olive tree budding forth fruit; And as a cypress-tree which growth up to the clouds.

When he put on the robe of honour, And was clothed with the perfection of glory; When he went up to the holy altar, He made the garments of holiness honourable."

The conceptions of the above passage is not improbably the 4222 of Ex. v. 8; 18: Jer. xix. 17; 37; Exe. xxi. 5; xxv. 18, and other passages, translated "cypress." It is abundantly native on Lebanon, and was prized by the ancients next to the cedar.

The Cypresas simoniiri, well described by Le Clerc as "a flame-shaped, tapering, cone-like tree, with upright branches growing close to the trunk, and resembling in general appearance the Lombardy poplar," is one of the most striking and imposing members of the great coniferous order. With its dark evergreen foliage, and with its strict spiry growth, all pointing towards heaven, it seems as if designed on purpose for the cloisters, and at once a moamer and a monument. Accordingly, throughout Syria and Turkey, where it attains a height of 60 feet, its tall form may be constantly recognized standing sentinel over the tombs: "that tree still taller when other grief is told. The only constant monument of the dead." For similar purposes it is now familiar amongst ourselves: although its sad supremacy is likely soon to be divided with the new species lately discovered in China, and which combines the solemnity of the cypress with the tender grace of the weeping willow—the Chion tei, of which Mr. Fortune gives a graphic description, and a figure, in his Wanderings in China (vol. ii. p. 42). The fine-grained, fragrant wood, with its beautiful red colour, was highly prized from the earliest period, and was justly famed for its durability. The Egyptians made of it cases for their mummies, and the Roman pottists are still, we believe, consigned to cypress coffins; and, as a proof of its comparative indestructibility, it is said that when the cypress doors of St. Peter's at Rome, which had lasted from the days of Constantine, were eleven centuries afterwards removed by Pope Eugene IV., in order to be replaced with gates of brass, they were still perfectly sound. From the similarity of the name, it has been very generally supposed that the "gopherwood" from which Noah's ark was constructed was cypress, and we are not aware of any topographical consideration which should render this opinion improbable; whilst the durability of the timber..."
is in favour of the supposition, when we remember the length of time that the ark was in building.  [2, n.]

CYPRUS, a large island in the Mediterranean, off the coast of Phoenicia and Cilicia, lying south-west and north-east. The island is of very irregular shape, and toward the north-east stretches out into a long narrow peninsula. Its extreme length is about 143 English miles, and for two-thirds of the length it is about 40 broad. The mountain range of Olympus occupies the main body of the island, and in some of the higher points reaches to the height of 7000 feet. The scenery in many parts is bold and rugged; there are abrupt eminences and lofty woodlands, but those often interchanging with fertile fields and deep picturesque valleys. The mountains contain copper, gold, and silver, and a considerable variety of the precious stones. Accordingly the Phoenicians, the great miners and traders of remote antiquity, soon found out its value, and to a considerable extent colonized it. Its earlier inhabitants were of Phoenician origin; but the Greeks in process of time established cities in it, and ultimately became its chief and ruling population. The principal

cities were Salamis, Citium (now Larnaca), and Paphos (now Pafos), all near the sea-coast; but there were many others of some note. In its political relations the island passed through much the same fortunes that befell the part of Asia to which it is subject. Under Amasis it was in submission to Egypt; but from the time of Cambyses it became a portion of the Persian empire. It once and again revoluted against the Persian yoke, but was each time reduced to subjection. With the fall of the Persian power it passed over to the sway of Alexander, and furnished him with 120 ships for the siege of Tyre. After various other changes of dominion it was taken possession of by Rome, in a manner far from creditable to the imperial city; and before the Christian era, was turned into a senatorial province governed by proconsuls, with the title of pretexts. When the empire was divided, Cyprus was attached to the Byzantine or eastern section. The crusaders conquered it in 1191 under Richard I., and held possession of it for about three centuries. But in 1193 the republic of Venice acquired it, and it remained under their sway till 1571, when it was finally subjugated to the Turkish yoke by Selim II.

Cyprus was one of the earliest fields of missionary enterprise out of Palestine. This partly arose from the scattering abroad that took place on the death of St. Paul, A.D. 67, and still more from Cyprus having been the birthplace of Barnabas, who naturally desired to carry to his native region the tidings of that salvation which he had himself received. The general population of the island must have presented anything but a hopeful field for the speedy triumph of the cross, as they were not only sunk like other heathen in abominable idolatry, but were more peculiarly devoted to a species of worship which everywhere told most disastrously upon the manners of the people. This was the worship of Venus, or rather the Syrian Astarte; for the worship partook essentially of the oriental character, and wanted much of the grace and refinement which the Greeks threw around even their corrupt superstitions. The Venus-worship of Cyprus was carefully licentious, and had respect mainly to the generative powers of nature. Sexual indulgence, therefore, flourished under the patronage of religion, and of necessity pressed like a nightmare upon all the higher feelings and aspirations of the soul. Still, however, Barnabas did not despair: he hoped against hope, the more so as there appears to have been a number of Jews in the island, who stood free at least from the grosser forms of pollution around them. He accordingly sailed straight for Cyprus, when he and Paul were sent forth by the church at Antioch, A.D. 41. The particulars of their
mission in regard to Cyprus are not given, except in
regard to the personage of the island, Sergius Paulus,
who sought an interview with them at Paphos, where
he was residing. This circumstance alone implied con-
siderable success; as it is no way probable that a man
in the station and with the propensities of Sergius
would have paid any heed to such ambassadors of
the cross, unless their mission had already caused some
stir. In dealing with him their chief obstruction arose
from the middle and perverse attempts of a disloyal
Jew, Pariseus, one of that class, at this time un-
usually numerous, who, for purposes of gain gave them
selves to the cultivation of magical arts, by which
they played upon the credulity and fears of the
heathen. This man so resisted the work of the Lord as
to draw down upon him the solemn rebuke of Paul,
also through his word a judicial visitation of blind-
ness; which so impressed the mind of the governor,
that he became obedient to the faith. The island was
subsequently visited by Barnabas, in company with
John Mark, after the painful separation between him
and Paul, Acts xvii. and the gospel, we may reasonably
suppose, from that time began to take root, and spread
through Cyprus the blessings of salvation. The great
majority of the people are still professes Christians,
but with all the ignorance, credulity, and superstition
that usually distinguish the members of the Greek
church.

CYRENE, on CYRENE. G. Keparn, modern name, was the chief city of a district in the north of
Africa, called Cyreniaci, also the Lybian Pentarchia,
from its comprising five principal towns. The
district lay between Egypt and Carthage, having the
former on the east and the latter on the west. Libya
was the African name of the territory in which Cyrene
was situated; and on the African side it stood nearly
right over against the Greek Peloponnesus, with
Crete lying between. Cyrene was in ancient times the
most important Greek possession in Africa. It was
founded by Greek colonists, who were Dorians, under
the direction of Battius, about 659 years before the
Christian era. The site was well chosen, being in one
of the most attractive and fertile districts of North Africa.
Even still, says a recent explorer, "the hills in
the neighbourhood abound with beautiful scenes. Some
of them exceed in richness of vegetation, and equal in
grandeur, anything that is to be found in the Apen-
nines." (Hamilton's Travels in North Africa, p. 28.) It
would seem that the old Hellenic colonists cultivated
friendly relations with the native Libyans, and to a
much greater extent than usual became intermingled
with them by marriage-relationships (trust, a twos.
The constitution of the state was framed somewhat,
after the model of Sparta, and took the shape of a
limited monarchy; for several generations the supreme
power remained in the hands of the family of Battius.
But ultimately the entire district became an appanage
of Egypt, and along with this passed into the hands of
Rome considerably before the Christian era (v. c. 75).

Cyrene, when in the height of its prosperity, carried
on an extensive commerce with Greece and Egypt;
and it has even left its marks on the history of Hellenic
literature. Aristippus, a native of the place, was the
founder of a philosophic sect; and Callimachus, the poet,
and Cornesecus, the founder of the new academy at
Athens, were both by birth Cyrenians. Such incidental
facts indicate great literary as well as commercial ac-
tivity; and we need not therefore be surprised to find,
either that numbers of Jews were located there, or that
they belonged to the more active and enterprising portion of
their countrymen. Accordingly, Strabo expressly
mentions Jews as forming a considerable part of the
population (see v. xi. 22), and, for so distant a settle-
ment, they occupy a rather prominent place in New
Testament scripture. The Simonian who bore our Lord's
cross was of Cyrene, Luke xxiii. 26. They had a synagoge
of their own at Jerusalem, Acts xxvii. 20, some of the
members of which took an active part against Stephen
and others, however, embraced the doctrine which
Stephen had taught, and on being dispersed by the persecution
which arose at his death, they went back to their native
region publishing the gospel of the kingdom, Acts vii. 58.
Lucius also, a native of Cyrene, is mentioned in Ac.
viii. 4, as one of the prophets and teachers in the
church at Antioch. We need not wonder, therefore,
that the country at an early period was brought under
Christian influence, and Cyrene was doubtless one of the
main centres from which the light of the gospel diffused itself so early, and with such wonderful success,
throughout Libya and the neighbouring regions of
North Africa.

Extensive ruins have been found on the site anciently
occupied by Cyrene, and they have recently been made
the subject of more careful research. Some account was
given of them by Delia Cella, who visited the ruins in
1821-22; by Captain Beechy, in 1829; and still more
recently by Hamilton, in the work already referred
to. Various of the remains, chiefly statues of Cretan
model, and somewhat mythological, have been deposited
in the British Museum. The most striking remains,
however, are the tombs, which are hewn out of the
solid rock, and have thus survived the destruction
which has overtaken the city. Tombs of this descrip-
tion were not in accordance with Greek usage, and
they are justly regarded as an indication of the in-
fluence possessed in Cyrene of the native population
of the district, and bespeak a certain affinity between the
cast of thought prevalent there, and that which con-
structed the magnificent tombs and pyramids of Egypt.

CYRENIUS G. Keparnae: It is properly a Latin
name, and should be written Quirinius or Quirinus.
The only person referred to in Scripture of this name is
the one mentioned in Lu. ii. 2, in connection with the
taxing or enrolling which brought Joseph and
Mary to Bethlehem at the time of Christ's birth. The
statement has given rise to much dispute, and to
various modes of solution, with the view of meeting the
historical difficulties with which it is connected. There
can be no doubt that the Cyrenius referred to—whose
full and proper name was Publius Sulpitius Quirinius—
was procurator or governor of Syria subsequent to
the birth of Christ, and who about ten years after the
real, or six years after the calamity, began to take up
a census of the whole population with a view to taxing.
This event is referred to in Ac. v. 37, and at various
places in Josephus, as one that led to very considerable
disturbances among the people. So far as it, therefore,
is concerned, there is no room for any difference of
opinion. But is that the event to which St. Luke
points in the statement before us? So, many in present
as well as former times, have maintained. The evan-
gelist, they imagine, confounded the time of the Saviour's birth
with that of the census of Cyrenius; or, as is now more
commonly alleged, he confounded some special mission
introduced to Cyrenius involving some enrolment of the population, with the work of the regular census which he took up some years afterwards, when he had actually become president of Syria. There may have been, it is thought, an order issued for certain statistical returns some years previous to the census, and Cyrenius may have been sent into Syria to execute the work in that part of the empire. In which case the minutes of Luke would simply have consisted in saying that the enrolment was made while Cyrenius presided over Syria, he having been at the time only a special commissioner, acting under the regular presidents or governors (so Meyer). Or, on the ground of this special though subsidiary agency, he may have been regarded as ruler or saperd pres. of Syria (so Beza, Trench, Lichten, Cremer, Robinson, &c.). Another view, advocated by many distinguished writers, proceeds on the ground of the enrolment itself being here put for the comparative: “This enrolling was made before Cyrenius was governor of Syria.” (Lardner, Eichard &c.) And a still further modification of meaning in connection with the enrolment has been adopted by Dвин, Wetzstein, Mack, Hofmann, and others, according to which it is taken adverbially, thus: “This enrolling was first made before Cyrenius was governor of Syria.” The decree for it had been issued before, and certain steps in connection with it had been taken, but the actual execution, at least towards the taxing, only took effect when Cyrenius became president of Syria.

Of these different modes of understanding the passage of the evangelist, none is quite natural, and some are plainly inconsistent with the historical accuracy, not to say inspiration, of the writer. In so plain and simple a narrative, it is against probability to suppose that a superfluous should have been put for a comparative in the way indicated by one class of interpreters that the evangelist should have said “first of his presidings,” instead of “before that he presided,” and the examples brought in support of the latter are regarded as strongly parallel. Nor, if the mission of Cyrenius at the time referred to had been of the special and subordinate kind understood by another class, could be with propriety have been represented as at the time preceding over Syria; for it is one thing to speak of a person being a ruler in a country, and as such having some special work to do in it, and another to say that such a thing was done while he had the presidency or government of it. This naturally implies that he was at the time its presiding and governing head; which Cyrenius could not have been in respect to Syria, if he had simply been commissioned to take up some statistical returns concerning its population. It is possible, however, according to the last form of opinion indicated above, that an enrolment with a view to taxing, or a general census of some sort, may have been ordered at the time of Christ’s birth, and, after having proceeded a certain length, may have been somehow arrested in Judea, and only at last carried out when the good will of the people had entered into the hands of Cyrenius. This is perfectly conceivable, and the view suggested by it is no further liable to objection, than that it requires somewhat too much to be supplied to make the statement properly intelligible. If the decree for the enrolment was actually issued at the birth of Christ, and had the effect of bringing Joseph and Mary to Bethlehem, it would have been a rather brief and enigmatical mode of announcing the future progress and result of the matter to say, that the enrolment was first made when Cyrenius was governor of Syria—if so be that his government only commenced after a lapse of ten years from the birth of Jesus.

While therefore we might say of this mode of representing the matter, that grammatically it is not unanswerable for nominal adjectives, such as minor, in the historical narrative are often used adverbially, qualifying the verb that follows rather than the noun to which it is joined, and that the historical circumstantial might also have been in substantial accordance with the view it takes; yet it is not altogether satisfactory. And if one is to go by what may be called the fair and natural impression which the words are fitted to convey, we shall be disposed to infer that at the time of our Lord’s birth there was a decree of enrolment actually carried into effect in Judea; that at the time Cyrenius was the highest and most direct representative of the Roman power in Syria; and that the enrolment in question was a first one, as well as a last, the latter being drawn from something of a similar description that subsequently took place. The question then is, whether any historical support can be found for these positions, and especially for the position that Cyrenius had to do with the government of Syria about the actual period of our Lord’s birth, as well as afterwards, at an interval of about ten years. Now, this latter point, on which so much hangs for the minute accuracy of St. Luke’s account have received a very remarkable elucidation, and evidence apparently conclusive has been adduced to show that Cyrenius was twice in command of the province of Syria; and on the first occasion much about the period indicated by the evangelist. In a work on Roman antiquities by A. W. Zumpt (Commentations Epigraphicae ad Antiquitats Romanae Pertinentes), there is a chapter on the presidents of Syria from Cesar Augustus to Titus Ver-susian, and in the course of his historical investigations the author necessarily comes across the statement of St. Luke regarding Cyrenius, which he properly regards as entitled to consideration in a simply historical respect; the more so, as there are confirmatory statements of a similar kind in some of the fathers (Keis. in loc. i. 55.4: Iren. Hist. iii. 27.6: Tert. Adv. Mart. iii. 6.4). In these places reference is made to the fact of a general census being taken at the time of Christ’s birth, and also to Cyrenius as being governor of Syria at the time. Zumpt therefore concludes that there is prior from ground for holding such to have been the case, and proceeds to consider, whether there be any notices in Roman history relating to the period which are capable of throwing light upon the subject. The first, and the leading passage he refers to is one in Tacitus Annal. i. 59, noticing the death of Cyrenius in A. D. 21, in which it is stated of this Cyrenius, that he was a man of comparatively humble origin, born at Luniuviu; that in the army he had proved himself to be a person fit for conducting affairs that called for stringent and active measures; that under Augustus he had obtained the consulship; that by and by, for having reduced the forces of the Homalades throughout Cyrenia, he had obtained another consulship, and had been appointed proconsul to Cilicia (grandson of Augustus), on the latter obtaining the government of Armenia, in whose company, while at Rhodes, and before actually entering on the administration of Armenia, he had paid court to Tiberius, who was at
the time sojourning there. By comparing this with various other statements in Tacitus and contemporary notices from other quarters, it is found that the Homonadenses here referred to as having been subdued by Cyrenius, and on account of whose subjugation he obtained triumphal badges, were the rough and free-booting highlanders in the uplands of Cilicia; and both from the force necessary to overcome them, and from the honours awarded to him in consequence, it is plain that Cyrenius must have had a legion at his command, and in connection with that a province.

What, then, constituted the province? Cyrenius by himself was far too small to form a province worthy of being assigned to a man of consular rank, with a legion under him; there must have been coupled with it some neighbouring region, which, from its extent of territory and relative situation, admitted of being conveniently associated with Cilicia, for the purpose of being placed under one jurisdiction. And it so happens that Syria, the region on the east of Cilicia, is the only one that can be thought of. For Proconsular Asia was too remote from the Homonadenses, and was besides in a subjection, at that time, under the emperor, and made a senatorial province; nor, for the same reasons, could it be Bithynia and Pontus. Galatia, adjoining the Cilician territory; but the governor of it had no legion assigned him, and it is also known to have been usually assigned to one of the rank merely of praetor. It is stated by Dio (iii. 10), that Augustus in the twenty-seventh year of his reign surrendered to the senate all the thoroughly reduced and quiet provinces, the only districts he reserved to himself in connection with Asia Minor were Cilicia and Cyrene. But in A.D. 22 Cyrene was also granted to the senate (Plin. i. 28). So that Syria, along with Cilicia, would be convenient to coupled with Cilicia, to make out a sufficient province for a man of consular rank, and having command of a legion.

There are other collateral notices which confirm the result thus obtained from the passage of Tacitus. For it appears, that both some years before the birth of Christ and some years after, Syria and Cilicia belonged to one province. Aulus Piso was governor of Syria in B.C. 17, and when obliged to levy troops against Germ-ania, he called in an order for soldiers to the Cilician regiments (Var. ii. 10), which there is no probability they would have complied with, unless he had had a right to demand what he sought. Besides, Piso himself was afterwards accused by Titubius of seeking to possess the province of which he had the command; and the evidence of this was, that he was reported to have seized the fortress of Cyzicus, a fortress in Cilicia (vi. 40). Vitellius also, when president of Syria, about 39, sent troops to subdue the Cilicians, who were a people of Cilicia (Ann. ii. 19). So that there is ample evidence of Cilicia having been coupled with Syria, about the period of the Christian era, under one provincial administration.

Supposing then, as we are plainly warranted to hold, that Cyrenius was one of those who had the presidency of the two regions conjoined into a single province, what precisely was the period of his holding it, as indicated by Tacitus in the passage noticed above? It must have been at some time before the year A.D. 21, for it was the probability of his province to that of Armenia, obtained by Caius, which specially fitted him for doing the part of the young prince. In this capacity he visited Egypt with Caius, and some other places, but did not accompany him to Armenia; for before Caius went thither, M. Lollius was already appointed, and Cyrenius it would seem had gone therefore at the request of the emperor to be married to Lepida, a lady of high rank, who had been destined for Lucius Caesar, the brother of Caius. But Lucius died in A.D. 2; and connecting this period with the time during which the marriage must have taken place close upon the death of Lucius Caesar, it is evident that marriage must have taken place close upon the death of Lucius Caesar, and that, if anything, before the year A.D. 1, that Caius Caesar, after being made consul, set out for Armenia, accompanied by Lollius as rector; and consequently in that year also it must have been, or perhaps the latter part of the year before it, that Cyrenius quitted his post in the East, and was succeeded by Lollius. Several notices mention Lollius in his capacity as rector to Caius, and the part he took with him in Armenia (Ann. iii. 52: volumes v. p. 591: but there is no evidence that Cyrenius was with him after he actually entered on his office. Before the close of the year A.D. 1, therefore, Cyrenius had held the governorship of Syria and again quitted it—he had subordinated the Homonadenses in the Cilician part of the province, a work so difficult and meritorious that he obtained triumphal badges on account of it—he had afterwards for a time held, along with his province, the office of rector to Caius Caesar on his way to Armenia; and for all this it is impossible to assign a period of less than about four years. He must have entered on his presidency about four years before the Christian era, and that is precisely the term by which the real birth of Christ seems most probably to differ from the vulgar era. Hence the conclusion is, that Cyrenius actually did hold the presidency of Syria about the time of Christ's birth; and as Luke was himself a native as is supposed of Antioch, the chief town of Syria, it was quite natural that he should by some brief notice indicate the governor of the province at that important crisis. The proof of all this may be seen at length in the work of Zumpt above referred to, or more briefly in Edkins's Homonadenses Mon. p. 160, sqq.

It has been usual for those who look simply to the accounts of Josephus, to ascribe the presidency of Syria at the birth of Christ either to Saturninus or Varus, according as they have placed the period of his birth earlier or later. Josephus certainly speaks of Varus as being governor at the period of Herod's death (Ant. xvii. 53), which in all probability took place shortly after the birth of Christ. And there can be no doubt that Saturninus immediately preceded Varus. The succession, however, as fixed by Zumpt from other sources, stands thus (the dates are those of the common era):—

C. Saturninus Saturninus obtained the province in B.C. 9; P. Quincettius Varus, B.C. 6; P. Sulpius Quirinius, B.C. 4; M. Lollius, B.C. 3; C. Marcus Censorinus, A.D. 2; L. Volusius Saturninus, A.D. 4; P. Sul. Quirinius (the second time), A.D. 6, &c. It is quite possible that after Cyrenius entered on his province, and in the western parts of it, among the ravines and fastnesses of Cilicia, was subduing the Homonadenses, Varus may have continued for some time in the government of the eastern parts; and hence as the person still exercising in fact the powers of government in those parts, Josephus may be guilty of no historical inaccuracy in the mention...
Cyrus

he makes of Varus after the death of Herod. Engaged as Cyrenius was elsewhere, either Varus or some other person must for a time have had the command of the troops in the district bordering on Judea.

In regard to the ἀναγγέλησις, or registering itself, which is associated by the evangelists with the government of Cyrenius over Syria, in the absence of definite information, it is impossible to arrive at certainty. It is spoken of in language that seems to denote a strict universality as far as regards the Roman empire: the decree went forth from Caesar Augustus, that all the world—ὡς ἀπὸ τοῦ αὐτοῦ αὐτοκράτορος—should be enrolled or registered. Expressions of this sort are, no doubt, sometimes used of a definite locality more immediately in the eye of the writer; but as the subject of discourse is a decree of the Roman emperor, it seems scarcely competent to understand the sphere it was to embrace, when so described, as less extensive than the dominions over which his authority prevailed. The decree therefore was for the Roman world, and for Judea and the country around, merely as a part of that great whole. But possibly enough the decree may not have been issued at once and the same time for all: though a general order, it may have been, and most probably was, appointed to be carried into effect piecemeal. The evangelists indicate only two things regarding it: its general character, and the mode and time in which it was brought into operation in Palestine. In no in this date he say that Cyrenius had any charge of it there; but simply that the time when it was carried into effect was that in which he held the presidency of Syria. The decree, it is not improbable, was connected with some general survey of the empire. During the reign of Augustus, a geometrical survey of the empire appears to have been taken; for it is incidentally referred to by several writers on rural affairs in particular by Frontinus (De aquis), who speaks of the measurements made of all boundaries and boundaries in the time of Augustus, and even mentions the names of the dimensions over which his authority prevailed. It is impossible to say how far in such a life as that of Cyrus even these were to be depended upon; the probability is, that they were far from presenting an unvarnished tale. Besides, the history itself of Cyrenius has been lost, and nearly all we know of that part of it which relates to the times of Cyrus is contained in the extracts preserved from it by Phoebus. In various things, however, he differs widely from Herodotus: and so again does Xenophon, whose Cyropaedia in cannot be regarded as anything, and indeed scarcely professes to be anything, but a historical romance. There must unquestionably have been something very peculiar and extraordinary in the life and career of Cyrus to have given rise to this fabulous tendency; and one can easily conceive that when once fairly begun the tendency would grow, and that as it grew, and the account was taken, it would accumulate, as the foundations of the Persian empire became more extensively diffused. The further from his age, the more difficult would the task of discrimination become. Elements of truth there may have been in the other accounts, which are altogether omitted in Herodotus; but upon the whole, his account is now generally supposed to approach the nearest to the truth of any that have come down to modern times.

The exact date of the birth of Cyrus is not known: but the accession of his grandfather Astyages to the Median throne is ascribed to B.C. 594. Mandane, the daughter of Astyages and mother of Cyrus, was given in marriage to Persian of the name of Cambyses. So far the accounts of Herodotus and Xenophon agree; but they differ entirely in regard to the relation of Cyrus to Astyages. According to Herodotus, the old king was resolved to destroy the life of the infant as soon as it was born, on account of an unpromising dream he had prior to the birth; and with this view he got Mandane beside him, during the period of her pregnancy, and committed the child, at the moment of its birth, to his favourite Harpagus, to have it secretly dispatched. Harpagus gave it to a she-bear of Astyages, whose wife happening at the time to give birth to a still-born child, the latter was exposed, and the infant Cyrus substituted in its room. The child grew and became distinguished for king-like qualities, which
betrayed his origin; and Astyages, incensed at the deed that had been practised upon him by Harpagus, took the cruel revenge of inviting him to a banquet at which the flesh of his own son was served up to him in a dish. Harpagus, however, in turn took his revenge; for, when Cyrus had reached manhood, he was invited by Harpagus to dine at the overthrow of Astyages, whose tyranny had made him odious to his people, and a party among the Medes was at the same time organized to support the pretensions of the young Persian. The plan succeeded. Cyrus at the head of the Persians revolted against Astyages, and in the contest that ensued victory declared on their side: Astyages was routed, and with him the Median dynasty terminated. What followed was strictly the Persian dominion, though from the connection of Cyrus through his mother with the Median race, and from the Medes readily accepting him as king, the empire he founded is usually styled that of the Medo-Persian. Xenophon represents Cyrus as occupying quite another position toward Astyages. He was brought up at the court of his grandfather, was treated with the greatest kindness and respect, served in the Median army, and became, when his father was deposed at the age of the general and deputv of his uncle, conducted the war against the Babylonians and took the city. The fabulous nature of this account, however, appears from another, and more strictly historical part of Xenophon's writings; for, in his Anabasis iii. 17, 12, he refers to the transference of empire from the Medes to the Persians, and represents it as the result of a civil war. The account of Herodotus, therefore, must be viewed as the more correct; although it is perfectly possible, that either Astyages himself, or one of his sons, may have been for a time associated with Cyrus in the empire, with the view of reconciling the Medes to the change. Cyrus, there is every reason to believe, became, when a comparative youth, and by force of arms, the real head of the kingdom; but—as even Herodotus reports him to have treated Astyages with kindness after the conquest—policy may have dictated the association of Astyages with him in the empire, or possibly Caxaraces, the son of Astyages, mentioned in the erroneous account of Xenophon, may have been the real deputy of the Medes, and Astyages, at the time of Cyrus's accession to power, can only be spoken of metaphorically: recent investigations connected with the Assyrian and Chalcean remains have as yet thrown no fresh light on them; and the uncertainty which has hitherto rested on the matter is likely still to prevail. That Cyrus became king of Persia, or supreme head of the Medo-Persian empire, admits of no doubt; that he also, as leader of the Medo-Persian forces, successfully copecl with the Chalcean power, and made himself master of Babylon itself, by diverting the course of the river, and entering by its then deserted channel into the heart of the city, while the people were engaged in a festive celebration, is likewise sufficiently authenticated. These are the two main facts in the history of Cyrus, which are pre-supposed regarding him in Scripture, and to which very explicit reference was made in Isaiah, even before they actually occurred. (His earlier victories over Croesus and the Lydians are not alluded to.) The point which in this connection chiefly causes difficulty, is the statement in Da. v. 31, which affirms that "Durin the Median took the kingdom (viz. of Babylon), being about three-score and two years old;" and in ch. vi, which speaks of Darius as the king, after the Median conquest, and represents Daniel as prospering under him, and afterwards under Cyrus; or the Persians. The most common mode of explaining this part of the sacred history has been by adopting the account of Xenophon in preference to that of Herodotus, and supposing that Daniel's Darius the Mede was the Cyaxars of Xenophon, the uncle of Cyrus. An ancient opinion, however, identified him with Astyages; an opinion espoused by Synesius, and apparently favoured by Da. ix. 1, where Darius is called the son of Ahasuerus or Ahashueresh. This is but another form of the name Cyaxars (as appears alone from Tobit xiv. 124), and Astyages was the son of Cayaxarcs. In that case, Astyages may be regarded, not as the proper name of the old king, but as a name of honour, which, indeed, there is some reason for supposing at any rate; since it bears some resemblance to the Hebrew, "the biting snake," which was long borne as a title by the old Scythic kings of the country (mackinnon's herodotus, i. p. 474 note) The personal name of the last Median king, whom Cyrus succeeded, may still have been Durin. The chief objection to this explanation is a chronological one. To the fall of Babylon is fixed by the most careful inquirers to the year B.c. 538; and if the person designated Durin the Mede was the same with Astyages, and then only in his 624 year, he must have been born in the year B.C. 608, which is only about seven years before the date usually assigned for the accession of Astyages to the throne, and is also at variance with a fact stated by Herodotus, that he was married in his father's lifetime (B.C. 70). But the dates and transactions of the Median history are not very certainly known; and it is possible that if we had the means of more thoroughly and minutely understanding them, the apparent inconsistency now adverted to might disappear. We must either suppose this, or conclude with Mr. Rawlinson that "there are scarcely sufficient grounds for determining whether Durin Medus of Daniel is identical with any monarch known to us in profane history, or is a personage of whose existence there remains no other record." (Herodotus, i. p. 44.) The explanation given in Smith's Dictionary of Greek and Roman Biography and Mythology is founded on the tradition of Darius the Mede with Astyages. After stating that the Scripture notices do not really accord with the representations of Xenophon, and that his account is entitled to no credit, the writer proceeds to state "that a much more probable explanation is, that Darius was a noble Median, who held the sovereignty as the viceroy of Cyrus, until the latter found it convenient to fix his court at Babylon: and there are some indications, on which a conjecture might be founded, that this viceroy was Astyages. It is quite natural that the year that the viceroy in which Cyrus began to reign in person at Babylon should be reckoned as it is by the Hebrew writers, the first year of his reign over the whole empire. This view is confirmed by the fact, that in the prophecies of the destruction of Babylon, it is Cyrus, and not any Median king, that is spoken of." (But see under Darius.) The procedure of Cyrus in reference to the Jews, after he took charge of affairs at Babylon, is highly honourable to him, and in itself not unnatural. From the position of Daniel he could not remain long unacquainted with the case of the Jews, and, we can scarcely doubt, also would be informed of the things noted in their Scriptures which he had been instruc
mental in fulfilling. Such information must alone have rendered him favourably disposed toward them, and the comparatively pure form of monothelism, under which he had been reared in Persia, must have still further disposed him to look with favour on those who stood aloof from the idolatries of Babylon—the rather so, if, as there is reason to believe, the reformation effected by Zoroaster in the popular creed, and the recall of the Persian people by him to a proper worship, was coincident with the reign of Cyrus. The divine unity being already received by him as a fundamental principle, and the sun, or fire generally, being regarded only as a symbol of God, he might with perfect propriety say, as he is represented to have said in the decree he issued respecting the Jews, "The Lord God of heaven hath given me all the kingdoms of the earth," xvi. 12. But that he opened his mind to the instructions of Daniel and his fellow worshippers of God's people, and from these received his most special light, there can be little doubt. And hence, both from his readiness in listening to divine counsel, and the important part he acted in accomplishing the divine will, he is called by anticipation in Is. xlv. 1, "the Lord's anointed," for though without the external form, he had the reality of a divine mission, qualifying him for important service in connection with the kingdom of God. It is on this account, and not simply because he was a king, that such language is used concerning him.

After the conquest of Babylon, Cyrus, according to Herodotus, engaged in a war with the Massagetae, a people beyond the Araxes, and there lost his life. Gossin represents him as falling in battle with a nation called Derbies, who were assisted by the Indians. According to Xenophon he died quietly on his bed, and after the manner of a sage, holding serious discourse with those about him. The probability is that he fell in battle, as nothing but truth could have given currency to a report of that description, after so splendid a career. His tomb was at Pasargada, the palace near Persopolis, built on the spot where he defeated the Medes. A description is given of the tomb in Arrian (vi. 20), it was a neat quadrangular edifice, with a low door, leading into a little chamber, in which lay a golden sarcophagus, containing the body of Cyrus. The tomb bore this inscription, "O man, I am Cyrus who gave the empire to the Persians, and was lord of all Asia; therefore grudge me not my sepulchre." It is generally supposed to have perished, but Sir R. K. Porter has sought to identify it with an extant building (vol. i. p. 265).

DABERATH, written also DARETH, in the Sept. as Darath and Azurath, a town on the borders of Issachar and Zebulun, Josh xi. 27, vs. 19, v. 22. It was one of the cities assigned to the Leviites, and is understood to be the same with the Dabiria of Eusebius and Jerome, which they connect with Mount Tabor in the region of Decapolis. Robinson supposes the name to be still preserved in Dibarik, "a small and unimportant village, lying on the side of a ledge of rocks just at the base of Tabor" (vol. i. p. 160). The ruins of a Christian church are still visible.

DAGON, a god of the Philistines, with an important temple dedicated to him at Gaza, and another likewise at Ashdod or Azoth, Deut. xxvii. 25, 18: 19. x. 19. The same name occurs in the Sept. as Zorath. It was a name among the Assyrians, worshiped under the name of Oannes (Greeks in Curtius, Fragments, p. 22, 23, 39, 31; Assyrian sculptures in the British Museum; Rota's great work, p. xxvii.). The passage in Sennacherib (1189, p. 19), which derives Dagon from Dagon, p. 27, "corn, because this deity was the discoverer of corn and husbandry," has given rise to much discussion among the learned (Beckert, Herod. 14; Röper, Meth. ad spec. gen. 226); but as the same authority also affirms that after Dagon had found out bread, corn, and the plough, he was called Zeus Aratrus, it would follow that the Dagon to whom the temples were dedicated was a distinct deity from the Dagon or Zeus Aratrus, the god of agriculture. The derivation from do (<der>, der, and <gol or gui>, idol Dagon) is on the other hand much more conclusive and accordant with the principles of formation, and with the root דג (doph), which signifies "to multiply, to be increased"—for nothing can be more prolific than a fish, hence a symbolic form compounded of the human intelligence—man, and of the property of the inhabitant of the sea—a fish, would be a most significant idol for a commercial and maritime people like the Phenicians. It seems plain indeed,
from the description given in Scripture itself, 1 Sam. v. 4, that the form of Dagon was of this sort—human only in the upper part, and in the lower deficient, and so peculiar as to present what was properly distinctive of the idol. The words strictly rendered stand thus: "When they arose early on the morrow morning, behold Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off on the threshold, only Dagon was left on him"—that is, which properly made him the idol he was, and which gave him the characteristic fish-like appearance. The Assyrian sculptures also place before our eyes an actual representation of the Dagon of the Philistines, which exactly corresponds with the description in question, and likewise a representation of the Dagon of the Assyrians, according in all particulars with the account of Berosus. The sculpture from Khorsabad (Botta, xxii. sq.), represents the building of a port or making of a road from the coast up to some important maritime city, situated upon an extremely steep and rocky eminence, and large pieces of timber for the work are being brought by numerous ships and boats. The prow of the vessels terminates in the head of a horse, the emblem of the Phœnicians and the Carthaginians, and the stern in the tail of a fish. That the wood is brought some distance by sea is intimated by its having to pass two considerable places, one built on a projecting piece of land, a rocky promontory or perhaps island, which may represent male Tyr, whose king in the time of Solomon supplied all the cedar and fir for building the house of the Lord, 1 K. v. 6, 7; Est. iii. 7; and the second fort, built on the coast, possibly Sidon.

Among a great variety of marine animals, including the shell-fish of the Tyrian dye, the Assyrian combination of man, bull, and eagle, is seen walking with stately gait, and the dignity of the Philistines, Dagon, half man half fish, is likewise accompanying the expedition and encouraging the men. A bull with eagle's wings, but not the head of a man, is seen sporting in the waves. In none of the castellated buildings are any signs of hostility, and we are further assured of the pacific character of the operations by the presence of the divinity of the coast, and of the Assyrian symbolic figures, uniting in conterminancy and aiding some project, probably of defence, executed by the natives of the coast. (For a further account of this subject, see Mr. S. Sharpe in Niniveh and its Palaces, 3d ed. p. 150.) The sculpture found at Niniveh, and now in the British Museum, represents the figure of a divinity wearing a short fringed tunic, hanging turban, robe, bracelets, amulets, and two daggers. In his left hand he carries a richly decorated bag, and his right hand is raised in the act of presenting a phial. His beard is elaborately curled, and on his head is an egg-shaped cap, with three horns and the ears of a bull; covering the back of this cap is the head of a fish, while the body of the fish falls over his shoulders and continues down his back; the whole figure in short as described by Berosus. In the first year there appeared from that part of the Euxine Sea which borders upon Babylonia, an animal destitute of endowed with, try) reason, by name Onins, whose whole body (according to the account of Apollodorus) was that of a fish; that under the fish's head he had another head, with feet also below, similar to those of a man, subjoined to the fish's tail. His voice too, and language, was articulate and human; and a representation of him is preserved even to this day. In Miss Fanny Corben's admirable papers on "The Rechams," she has some ingeniously calculated to prove that the Chaldaean Onins, the Philistine Dagon, and the Misseminon Onins are identical (see The Rechams, and their Connection with Egyptian History, John Stuart's Literature, vol. iii. No. 5, not serial).

The temple of Dagon at Gaza was pulled down by Sannum, Jos. xvi. 23. When the Israelites were defeated at Elvenezer, the Philistines took the ark of God and deposited it in the temple of Dagon at Ashdod, 1 Sam. iv. 11, 12. After the death of Saul at Gilboa, the Philistines cut off his head and fastened it up in the temple of Dagon, 1 Sam. xxiv. 4-7; 1 Chron. x. 14, 15. The temple of Dagon at Ashdod was burned by Jonathan, the brother of Judas Maccabees, about B.C. 148, 3 Macc. x. 81. There was a city in Judah called Beth-dagon, Jos. xiv. 14, and another on the frontiers of Asher, Jos. xix. 27.

[See further on Dagon, Atargatis-Derceto in Dict. Sac. ii., Lucian, De Dow Sigz; Montfaucon's Asaphique Explication, iv. 45; Soden, De Dow Syrii., ii. 17; Guilmot, Flex. 1xvii. and plates.]

It is not unimportant to notice—as confirmatory of the view just given of Dagon worship—that deities of the same description were worshipped along the Syrian coast; in particular Derceto, the female deity of Ashkelon, of which Diodorus testifies, that she had the face of a woman, but the rest of the body was in the form of a fish αμμωνις φαλακρον, which Basset has translated as "the sea unconverted to fish," in which the fish-women Derceto and Atargatis must have derived. The latter, which assumes so many forms, Atargatis, Astarte, Adarigata, Astartis, Artaxis. Astarta, is as to its derivation compounded of addir (sea), great, glorious, and dog, fish, and consequently designates the great, the divine fish. The other name, Derceto (Derceto) is only an abbreviated form, and has arisen from the dropping of the preformative syllable; for there still always remains the root-syllable dog, dog, and, most, the essential one in the designation of the fish-deity (symbolik, n. de 15). The worship of deities under this unnatural and fantastic form probably had its first rise (as is also indicated by the learned writer just quoted) in the traditions respect-
ing the prevalence of the waters in primal times, terminating in those of the general deluge; in consequence of which the marine powers of nature seemed to issue in, and give birth to, the dry land and its productions, with man at their head. So that a fish form, culminating in a male or female head, might, according to the crude and idiolatrous notions of the ancient Syrians, be a suitable representation of the deity to which they owed their place and being on the Syrian coast.—Ed.

DALMANUTHA; what in Mar. v. 10 are called "the parts of Dalmanutha," appear in Mat. xv. 39 under the name of the "coasts of Magdala." Dalmanutha was probably a village on the western shore of the Lake of Gennesareth, either the same with Magdala, or in the same neighbourhood. But no certain information has reached us regarding either.

DALMATIA, anciently a part of Illyricum, but mentioned separately in 2 Ti. iv. 19 as the region for which Titus had left Paul, while the latter was at Rome. It lay on the eastern coast of the Adriatic Sea, and stretched towards Macedonia.

DAMARIS, the name of an Athenian female, who, along with Dionysus the Areopagite, is honourably mentioned as having listened to the preaching of St. Paul, and formed part of the infant church which he founded at Athens. Nothing further is known of her.

DAMASCUS [Heb. דָּמָשְׁכָּס, modern name داماسك], certainly one of the most ancient cities of the world, the capital formerly of the kingdom of Syria, and still the seat of a patriarch, as well as an important mart of commerce. It is situated at the foot of the most south-esternly range of Anti-Libanus, which in that region varies from 600 to 800 feet, but near Damascus rises to 1500 feet above the extensive plain with which Damascus is connected, while the plain itself is about 2200 feet above the level of the sea. An hundred more may be added for the site of the city, making fully 2300; whence it has the advantage of a temperate climate and cooling breezes. It lies in the direction of north-east from the Sea of Tiberias, from which it is distant about 26 hours or three ordinary days' journey, and as many more are required to complete the distance to Jerusalem.

The site of Damascus combines so many advantages in respect to beauty and fertility, as well as geographical position, that a city could scarcely ever have been wanting to it. It forms a convenient halting-place and entrepot between the northern and southern regions of that part of Asia; and a more desirable locality for the purpose cannot well be conceived. The scenery in the level plain, its horizon bare, its lines of surrounding hills bare, all bare far away on the road to Palmyra and Bagdad. In the midst of this vast plain lies at your feet the vast lake or island of deep verdure, walnuts and apricots waving above, corn and grass below; and in the midst of this mass of foliage rises, striking out its white arms of streets hither and thither, and its white minarets above the trees which embosom them, the city of Damascus.

The river Barada here spoken of is understood to be...
have been the Abana of the ancient Syrians, called also Chrysorheas by the Greeks. Its course, after leaving the mountain range out of which it rises, is along the north wall of Damascus, thence proceeding eastwards through the plain, till it empties itself by one branch into the lake of Kildijeh, and by another into a lake a little farther north, esh-Shukrijeh. On passing the city, however, as many as nine or ten branches are derived from it for supply to the houses and gardens, as also to feed flocks in different directions through the plain. But notwithstanding such drawbacks, it retains a considerable volume of water, and preserves the appearance of a fine clear stream. The Pharaoh, anciently spoken of as also a river of Damascus, 216 c. 12, could scarcely be any other than the Abaj, which rises in Mount Hermon, and flows through the more southerly parts of the plain in which Damascus is situated, till it reaches the lake Hijijeh. It could therefore only be called a river of Damascus, because Damascus being identified with the kingdom of which it was the capital, or at least with the extensive plain in which it formed the chief point of interest. The distance of Damascus from the two lakes into which the Barada falls is about 20 miles, or 6 hours; to the other lake the distance is a little more. In regard to the city itself, there is nothing new at least, whatever there may have been in remoter times, which is fitted to awaken much admiration in the minds of European travelers, except the copious supply of water, and the pleasant gardens, orchards and baths, which it is thereby enabled to possess. This, however, has its accompanying evils and disadvantages: for the number of reservoirs and fountains scattered throughout the courts, and often even introduced into the parlours of houses, favours the production of mosquitoes in the later part of summer and autumn, renders the lower apartments in houses damp, also cold in winter, and is the source of a good deal of ague and rheumatism. It has led too, to the very general practice, especially among the females, though not confined to them, of walking upon high cloths or platforms. Of the streets there are only a few that produce a favourable impression; the greater part are narrow, crooked, and dirty. The principal street is also one of the straightest, and is regarded by the Christian population as the street which Josephus says the Christian Jews walked in. It is that in which Paul took up his abode shortly after his conversion. It runs right through the city nearly in the direction of from east to west, and is about a mile in length. That it is not by any means what it once was seems certain. Comparing the past with the present, Mr. Porter says, "In the Roman age, and up to the time of the Mahometan conquest, a noble street extended in a straight line from this gate (the east, Bois-Shorjeh) westward through the city. It was divided by Corinthian colonnades into three avenues, opposite and corresponding to the three portals. I have at various times traced the remains of these colonnades over about one-third of their whole length. Wherever excavations are made in the line, bases of columns are found, and fragments of shafts lying prostrate under accumulated rubbish. The street was like those still seen in Palmyra and Jerash; but unfortunately the devastations of war, and the vandalism of Arab and Turkish rulers, have destroyed almost every remnant of its former grandeur" (Tract., p. 177). This street is chiefly remarkable now for the busy scene it usually presents of persons coming and going in the interests of trade and commerce. The houses in this street, as well as others, are commonly built with a framework of timber, filled in with the clayey soil of the plain, the better sort having a false stores of stone at the bottom. Externally they have a shabby appearance, but those of the wealthier inhabitants are highly decorated inside, and are of course richly provided behind with fountains and shrubs.

Among the more noticeable public buildings, though none are very remarkable, is the eastern gate already mentioned, which exhibits some remains of Roman architecture—the castle, which is situated in the north-west quarter of the city, and in its foundations dates from the Roman period, a large and imposing structure, viewed from without, but little more than a shell—and above all the great Mosque of the Ommandjes, which is understood to have been originally a heathen temple, and afterwards the church of St. John the Baptist. It occupies a quadrangle of 169 yards by 180; is of various styles of architecture; is divided into nave and aisles by Corinthian pillars, has a floor of tessellated marble, and three minarets. There are many smaller mosques throughout the city, upwards of eighty it is said, the domes and minarets of which are among the chief architectural ornaments of the city. The bazaars are of great variety and extent; a particular quarter of the city is assigned to them, and they are separated according to their respective wares and trades. They usually take the form of covered arcades, with a row of narrow shops on each side. The commerce connected with Damascus consists to a considerable extent in goods brought from the East, especially from Baghdad, and from European countries through Beirut. But the manufacture of the place are also of some variety and importance. Its once famous sword-blades, indeed, exist no more; and the fabrics named damasks from the city, though still made there, have lost their ancient renown, and are surpassed by those of European production. About 4000 hours, however, are said to be employed for stuffs of mixed silk and cotton; for cotton alone about 400. Gold and silver thread is manufactured pretty largely, horse and camel gear, perfumes and delicate oils, soap, &c.

The population of Damascus, with its suburbs, is estimated at 120,000. Of these nearly 120,000 are Moslems, with whom there are about 4000 Greeks from 5000 to 6000 Jews. The Christians are subdivided into the various sects of Greeks, Greek-Catholics, Syriac-Catholics, Maronites, &c., the two first divisions, however, constituting by much the greater number. The Christian and Jewish populations have each a quarter of the city assigned to them—both in the eastern part, but the former more to the north, the latter to the south.

History.—The notices that occur in Scripture of Damascus reach back to the time of Abraham; the steward of his house, whom at one time he expected to become his heir, was Eliezer of Damascus, Ge xiv. 21; and as another place, Hobah, had its locality indicated from its relation to Damascus, the latter must even then have been a city of some note, Ge xiv. 15. Its origin, however, is lost in antiquity, and that it was built by Uz, the son of Aram, and great-grandson of Noah, according to Jewish tradition, cannot be received with any confidence. How it flourished, or through what changes it passed during the generations that followed the time of Abraham, we know not. After the lapse of well-nigh a thousand years, it appears as an important
in the manifold vicissitudes which passed over the province of Western Asia, till it fell in, A.D. 1516, into the hands of Sultan Solim I; from which time it has remained under the sway of Turkey—head of a large pashalic, and the most populous and flourishing city which belongs to Asiatic Turkey. Many cities in the East have surpassed it in the extent of their population and the splendour of their edifices; but in tenacity of existence, and the power of maintaining a certain measure of prosperity under all circumstances, and through the most varied vicissitudes of fortune, Damascus may be said to stand unrivalled in the world's history.

The best works on Damascus are Addison'sReceipts ofElFarn, Porter'sTwoYears inDamascus; and his account inMurray'sManualforTravelers andPilgrims, Remarks andNotes ofTravellers.
stood second in number, having no fewer than 62,700 adult males, Nu. 1:29. These had increased to 61,100 at the close of the sojourn in the wilderness, Nu. xxvi. 13. It does not appear, however, that the tribe was otherwise distinguished, or ranked quite in proportion to its numbers; for nothing remarkable is noticed in the history respecting its general influence, and though it was placed at the head of the northern division of the host in the march through the wilderness, Nu. iii. 25, yet when actually settled there a comparatively small territory was assigned it: nor did its people, even within that territory, succeed in dispossessing the original occupants of some of the better positions. The portion assigned them lay on the coast, having parts of Judah and Benjamin on the east, Ephraim on the north, and Simeon on the south. But being in the immediate neighborhood of the hardy and well-equipped Philistines— for the district lay partly within the Philistine territory—the available land proved somewhat too narrow for the Danites, and they were pushed back into the more mountainous region, where they encroached on the boundaries of Judah, Jos. xv. 33; xvi. 1-31. It is said in Jos. xiv. 17, according to the received translation, “And the coast of the children of Dan went out too little for them.” In the original there is nothing corresponding to the too little; but by an old interpretation the going out from them, which is in the original, was understood to mean, drawn away from them, so as to leave them too little for a possession. This however is a somewhat arbitrary mode of interpretation; and the more correct rendering is, “And the border of the children of Dan went from them,” that is, away to a distance from their proper settlement, or beyond the district at first allotted them. And the text immediately proceeds to tell how; for it is added, “And the children went up to fight against Laish (Laish), and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Laish Dan, after the name of Dan their father.” This is a brief notice of what is related at length in Ju. xviii., with attendant circumstances not very creditable to the religious and moral character of the tribe. The Laish or Laish referred to stood on the most westerly of the sources of the Jordan, about four miles from Panas on the way to Tyre, and the settlement formed there by the Danites constituted the extreme northern possession of the Israelites; so that “from Dan to Beersheba” became a proverbial expression to indicate the entire distance from north to south.

The most notable personage connected with the tribe of Dan was the Nazarite Samson, who, being raised up and miraculously endowed by God for the deliverance of his people, gave an additional and specific confirmation to the word spoken by the dying patriarch. Furnishing in the person of Samson one of the judges of Israel, it was true also of Dan, in this more restricted and peculiar sense, that he judged his people; but not even then was he remarkable for the higher attributes of character. Samson’s mode of warfare, and we may probably infer the procedure of the tribe generally, strikingly corresponded with the description given in the remaining portion of Jacob’s words, “Dan shall be a serpent by the way, an adder in the path, that biteth the horse’s heels, so that his rider shall fall backward.” By a misapprehension of the proper import of these words, and a misapplication of them to events not lying within their scope, some of the Christian fathers found in them a prediction of the future Antichrist. What they really contain is a characteristic delineation of Dan as a warlike tribe, indicating it as one that should be distinguished less for bold, decided, and magnanimous action, than for sly and effective ambush-work; watching its opportunity to strike a blow when the objects of its hostility were not looking for it, and making severe reprisals when the victory might have seemed to be won. Such was peculiarly the characteristic of Samson’s victorious energy; and the procedure of the tribe in regard to the conquest of Laish was much of the same description. Possibly its proximity to the powerful and warlike Philistines may have fostered this tendency in the tribe, and led them to adopt the policy it naturally gave rise to, as the wise, sometimes the only practicable one, in their circumstances.

2. Dan was also the name of a city, situated in the extreme north of the Promised Land, as Beersheba at the farthest south. In later times it acquired a bad notoriety from having been selected by Jeroboam as one of the two centres of his idolatrous worship; he set up the calves he made, the one in Dan and the other in Bethel, 1 Ki. xii. 29. The latter place, one can easily see, was well chosen as a rival to Jerusalem, and might catch many who were on their way thither. But Dan was so much on the more outskirts of the Israelitish territory, that a place mere within the district afterwards known by the name of Galilee would evidently, in point of situation, have been more suited for Jeroboam’s purpose; and we naturally imagine that some collateral reason must have weighed with him in fixing upon so remote a position. This we readily find in the preparation that had been made to his hand in that new settlement of the Danites; for at the very first they set up there, and continued ever afterwards to maintain a species of idolatry. On their way to the place they stole the image of Micah, and carried with them his priest, Jonathan; and the sons of this man, it is said, continued to be priests in Dan, and to minister in connection with a corrupt worship, till the day of the captivity of the land, Ju. xviii. 24. All therefore that Jeroboam had to do, was to substitute one graven image for another, and to adapt the sacred buildings associated with it to a greater throng of worshippers—which the Danites were more likely to hail with satisfaction than to resist as an innovation. It is probably on this account more particularly— that is, from the low moral tone of the tribe of Dan generally, and the shame it had in the corruption of the worship of God in ancient times, that in the sealing vision of the Apocalypse, 2. vii, in which by means of numbers derived from the Israelitish tribes—12 x 12 x 1000—a representation was to be given of an ideally perfect and complete church, since one of the tribes required to be omitted, that of Dan, was the one actually fixed on. The city that bore the name of the tribe, and some of the most prominent events of its history, were so identified with the work of apostacy and corruption, that it seemed meet to exclude this name from a scene which so distinctly pointed to the election according to grace.

The city became early involved in the judgments and calamities which befell the northern parts of Palestine, 1 Ki. v. 29, and is never mentioned after the close of the Old Testament record; nor has any certain trace been found of it in modern times. As according to an ancient opinion, which however is obsolete of any solid founda-
tion, the second syllable in the name of the river Jordan was derived from this town. (So JORDAN.)

DANCE. The term used for this in the Hebrew Scriptures (תָּנָךְ—nancal) is derived from a root which signifies to move or leap in a circle, to twist or turn round, and most naturally indicated that kind of ring or churn dancing, which appears to have come very early into practice on joyous occasions, and in eastern countries still retains its place. That the Heb. signifies to dance after this manner, in such passages as 1

xxii. 21; 25; 1 Sa. viii. 5; 2 Sa. vi. 16, admits of no reasonable doubt. But some prefer taking the word (nancal) in the sense of a musical instrument—a probably a kind of pipe; and the Arabic version sometimes renders it by a word that imports a sort of drum. But the ancient translation of the Septuagint gives the sense of dance (αἰκός), and the highest modern authorities, such as Gesenius and Fürst, take the same view. In all the passages where our English Bibles speak of persons giving vent to their joyous feelings in dances, they have the support both of the most ancient interpreters and of the most competent scholarship of the present day.

The earliest notice we have of the dance in Scripture presents it as an accompaniment to sacred song, and this among the Hebrews appears to have been always its chief employment. The lyrical productions which sought to express the more lively and melting moods of the soul, were bound, especially on occasions of profound and general interest, to be insufficient in themselves to represent the strong exaltation and rapid movements that were expected within; the flow of words must be aided by appropriate sounds and actions by music and dance. So it was on the exciting occasion of the deliverance of Israel from the Red Sea, when the triumphal ode which celebrated the deliverance was sung with music and dancing: Miriam taking the lead, and followed by others of the Israelitish women, Ex xvi. 25. In like manner, at the lamentable slaughter of the Philistines which was inaugurated by David's personal victory over Goliath of Gath, the women are told came out of all the cities of Israel, singing and dancing, answering one another and saying, Saul hath slain his thousands and David his ten thousands, 1 Sa. xviii. 6. David himself at a later period danced before the ark of the Lord, when it was carried into Jerusalem—danced and played on instruments of music with such warmth and energy as to incur the reproach of Michal, for acting, as she thought, in a manner unbecoming his royal dignity, 2 Sa. vi. 16. The usual practice, it would appear, in Israel was to allow the dancing on joyous occasions to be performed by hands or chorus of women; they are very commonly named as the only parties that engaged in it; and this, no doubt, would tend to aggravate in Michal's eyes the apparent indecorum of David on the occasion referred to; he would seem to be doing in the excess of his religious joy what it was hardly proper for a man, to say nothing of a king, to perform. The kind of dance that was usual on such occasions (indicated as already noticed by the etymology of the name) may be gathered from what is still common among the Arabsians. The dance of the Arabs resembles in some respects that of the Albanians, and those who perform it are scarcely less extravagant in their gestures, or less extravagant in their excitement, than those wild mountaineers. They form a circle, holding one another by the hand, and moving slowly round at first, so through a shuffling step with their feet, twisting their bodies into various attitudes. As the music quickens their movements are more active; they stamp with their feet, yell their war cry, and jump as they hurry round the musicians. The dances of the women are not without grace, "As Hannah's Nieces and Female, p. 193. On strictly religious or serious occasions, there would of course be some modification of this energetic action, and on all occasions where females alone were the performers, What still prevails in the East is probably not materially different from what was usual in the time of David or even of Miriam. "The great lady still leads the dance, and is followed by a troop of young girls, who imitate her steps; and if she sings make up the chorus. The times are extremely gay and lively, yet with something in them wonderfully soft. The steps are varied according to the pleasure of her that leads the dance, but always in exact time" (Lady M. Wortley Montague's Letters).

Unless the case of Jephthah's daughter be regarded as an exception, when she went out to meet him on his return from victory with timbrels and dances, 1 Sa. vii. 13, there is no mention among the ancient Israelites of dancing but in connection with sacred songs and religious solemnities. It may have been practised at other times; most probably indeed was it by the more fashionable and worldly part of the people; but more or less exists of it. And as the jealous manners of the East admit of little comparatively of free intercommunication between the sexes, so the practice of what is called promiscuous dancing—dancing performed conjointly by men and women—appears to have been nearly, if not altogether unknown. It was regarded as peculiarly a female mode of expressing joy or affording entertainment; and on those occasions when both sexes did take part in the performance, they seem to have occupied separate places. Such we learn from Jewish authorities was the case in that feast which was more than any other celebrated with demonstrations of joy—the feast of
the greater victory. By connecting Nebuchadnezzar's coming against Jerusalem, therefore, with the third year of Jehoiakim, we must suppose that the period of its 

curban servitude is given (compare Jonah i. 3, where

the same expression is used of a 

setting out), while in reality the capture of Jerusalem, and the deportation of a portion of its inhabitants to Babylon, was a year later. Two other deportations followed after this; one in the reign of Jeconiah, after an interval of eight years, and the final one on the destruction of Jerusalem, ten years later still, in the time of Zedekiah.

According to the common chronology it was in the year 606 or 607 that Daniel and his companions were transported to Babylon. His own age at the period is not given; but there can be little doubt that he was in comparative boyhood, having been selected, along with some other of the Israelitish captives, for their comic appearance, good parts, and liberal education, that they might be instructed in Chaldean learning, and become qualified for standing before the king and serving him in matters of state. It is not expressly said that Daniel himself was of the seed royal of Judah; but as the captives of this first period would seem to have been chiefly of the nature of hostages, and as particular mention is made of the princes and the king's seed among them, there can be little doubt that Daniel belonged, if not to a family of princes rank, at least to one of some consideration and influence in Judah. In common with his three companions, who were selected for a three-years' training, Daniel received a new name, that of Belteshazzar, which meant private or favorite of Bel; as if he was now given over and conscripted to the god of Babylonia. So doubtless he would have been if he had followed the course which the king of Babylon had destined for him; but another spirit moved in the breast of the Jewish captive, and rendered the Daniel, not the Belteshazzar, the proper index to his public career. It was the spirit of the Jewish theocracy, awakened into fresh life in his bosom and that of his noble companions, by what might have served in less thoughtful and elevated minds to extinguish it. He did not disdain by reason of it to submit to the training appointed for him, and to apply himself to the study of the heathen lore, in which the king desired his proficiency. This he well understood might be serviceable to him, as increasing the materials of his skill and cultivation; and in such departments of knowledge and art he had before him the eminent examples of Moses and Joseph. But in the matter of food—as the law of God had given definite prescriptions respecting what might and might not be partaken of—prescriptions that were sure in some respects to be violated in the preparation of every heathen, especially every royal, banquet—Daniel made conscience of abiding by the divine requirement, and refused to go beyond the simple but lawful fare of a vegetable diet. The remonstrances of the overseer could not shake him from his purpose; and approving himself, as he did, superior to the heathen youths of his standing in wisdom and learning, the experiment which he requested leave to make in respect to his food was granted to him. The result proved entirely satisfactory; he was found to have gained rather than lost in personal appearance by his adherence to the dictates of conscience, which, in the circumstances, could not be regarded otherwise than as an indication of the favour of Heaven.

Having stood so well the trial of the three years'
course of preparation, Daniel was received among the learned men—the magi—attached to the court of Nebuchadnezzar. And apparently not long after—for the matter is assigned to the second year of Nebuchadnezzar's reign, but, that is, after he came to the full possession of the kingdom, which was not according to the usual compounding till about two years after the subjugation of Babylonia—at that early period of his connection with the fraternity of Chaldean sages, an event occurred which at once fitted Daniel to the highest place among the trusty friends and advisers of the king of Babylon. The thing of itself originated in caprice and folly, but it was overruled by God to exhibit in the most convincing manner the insight which Daniel was privileged to gain into the divine secrets. Nebuchadnezzar had been visited by a dream which troubled him, and having meanwhile lost hold of the dream itself, he demanded from the class to which Daniel belonged, both the recovery of the dream and its interpretation; not only demanded this, but enforced his demand by the threat of instant death, if they failed to satisfy his desire. They did fail, however, and all their efforts to satisfy Nebuchadnezzar were of no avail, until a dream was given, and its dream and its interpretation revealed to him from above. The effect of this singular interposition in behalf of Daniel and his companions was, that through them Nebuchadnezzar came to some knowledge of the true God whom they worshipped, while Daniel was at once raised to one of the highest places of trust in the kingdom, and his companions also shared in his elevation.

A considerable period elapsed, during which no incident in Daniel's personal history is recorded, but which, in respect to his companions, was distinguished by the remarkable circumstance of their deliverance from the fiery furnace. In this second and still more wonderful interposition of Heaven in behalf of the Hebrew captives must have greatly added to the impression already produced of the living power and presence of Jehovah; and the more so, as the iron wall of Nebuchadnezzar himself, no less than the honours of his gods, had been prostrated before the superior glory that man found himself called upon to worship, and as if the close of the transaction the Babylonian monarch had become an intelligent and reverent believer in the most high God. But though some sacred influence may have remained upon his spirit, the sequel too clearly proved that he was not properly warned either from his idols or from his own overweening pride. For another—and the only other—occasion in connection with this monarch, which was rendered subservient to the establishment of Daniel's character and position, was one also which betrayed the still unsmitten spirit of Nebuchadnezzar. It was the dream he had—probably at no great distance from the close of his reign—respecting a lofty and unbranching tree, giving shelter for a time to all the beasts and fowls of heaven, but by and by cut down by a decree from the upper sanctuary, and left with nothing but the stump in the earth, till seven times had passed over it. This dream, after a fresh failure on the part of the wise men of Babylon, Daniel interpreted of the present position of Nebuchadnezzar himself, and the judgment that was impending over him for his heaven-defying pride. It was a trying thing for Daniel to be the bearer of such an interpretation; and we cannot but admire the mingled fidelity and tenderness which appeared in his mode of communicating it. This could not but soften the mind of Nebuchadnezzar the time; and the view disclosed respecting the approaching future was so remarkably verified in providence, that it led to the issuing of a general proclamation by Nebuchadnezzar, which at once extolled Daniel as superior to all men in spiritual wisdom, and magnified the name of God as above possessing the kingdom, the power, and the glory among men.

It would appear that after the time of Nebuchadnezzar Daniel's merits had fallen into neglect; for in the next emergency with which his name is associated—that of Belshazzar's feast—with the disastrous tragedy in which it closed—he was brought to remembrance by the queen, as now a comparatively unknown Jewish captive, but one who had acquired celebrity in the days of Nebuchadnezzar, for the supernatural wisdom and discernment which were found in him, and had been raised to the highest place among the wise men of the time. The Belshazzar here mentioned is called the son of Nebuchadnezzar; but as this word is often used for any near descendant, as well as for the immediate offspring of a person, it has generally been supposed that the Belshazzar of Daniel was the grandson of Nebuchadnezzar, and corresponds with the Nabonid of Berosus. (See Nebuchadnezzar.)

The materials are still too defective for enabling us to pronounce with certainty on the names of those who succeeded each other in the old Babylonian dynasty, and their relations to each other. But there can be no doubt that the evening king, at the time when the city was taken by the Medo-Persian army, was distinguished for luxury, wisdom, rather than for valour, power, and that the city was even surprised by its captors when dissolved in revelry and mirth. The story in Daniel contains this account; and surpasses the intelligence, that the scene of the royal banquet was suddenly disturbed by the appearance of a hand writing certain words upon the wall, which being alone was found able to read and interpret. The meaning he drew from the hand-writing imparted the immediate overthrow of the Babylonian empire by the Medes and Persians; and in announcing the fearful import of the vision, he took occasion to connect the impending doom with the sins that led to it, and declared the insult which was that very evening given to the God of heaven, by the profane use of the vessels of his sanctuary to purposes of festive entertainment, to be the filling up of the measure of Babylon's iniquity. So that, putting all together through this Daniel—this God-judging man, first the mystic king of Babylon, then its lordly magnificence and pride, and now finally its very existence as an independent empire, was judged and brought to naught, that the word and kingdom of God might stand.

The change of dynasty in Chaldea however did not relieve Daniel from the molestation of adversaries, or secure for him the undisturbed possession of the honour and influence he had won. The very distinction he had acquired, and which appears to have been fully accorded to him by the Medo-Persian conqueror, for the king thought to set him over the whole realm proved a source of danger, as it provoked the envy of the heathen governors over whom he was exalted. They therefore concerted a plan for his overthrow, by getting it enacted that no one for a
period of thirty days should ask a petition of any one except of the king. On the ground of this foolish and arbitrary statute Daniel was accused of high treason, because he continued as before in prayer to God, and was determined to be cast into the den of lions. The king found his mistake, when he perceived the advantage that was taken of his enactment; but to maintain invalid the fixed character of the Medo-Persian legislation, which was pressed by the adversaries of Daniel, he allowed the judgment to proceed—hoping that deliverance might somehow come to Daniel from a higher source. Nor was he disappointed. The faithful servant of Jehovah was miraculously preserved from the mouths of the lions; he came up again unscathed; while those who had sought his destruction, when the judgment they exerted against him was vested out to themselves, fell a prey to the ferocity of the lions the moment they were cast into the den. Thus, under the new dynasty, as under the old, this chosen representative of the cause of Heaven continued to judge the heathen, and to present a living exhibition of the invincible might and glory of Jehovah.

The only other action in which we find him engaged, was one that exhibited not merely his strong theocratic spirit, but along with that his fervent and humble piety, which now enabled him to prevail directly with God, as formerly he had prevailed with men. It was near the close of his long and honoured life, when finding that the period had drawn nigh for the accomplishment of God's purpose to recover the dispersions of his people, and be favourable again to his land, he poured out his heart before God in confession, supplication, and thanksgiving; and, in answer, obtained the remarkable prophecy of the seventy weeks, which were to terminate in the events of Messiah's work and kingdom, ch. x. This is represented as having happened in the first year of Darius, about the year b.c. 536, which, on the supposition that Daniel was only fourteen years old when he went into exile, would make him now in his eighty-fifth year. He still lived a few years after that; for the vision commencing with ch. x. is referred to the third year of Cyrus; so that he must have reached the verge of ninety before his course on earth was brought to a close. (For the references made in certain parts to NERCHAINEZAR, Cyrus, and Darius, see the articles at these words.)

The other events that fill up the recorded life of Daniel consist of the series of apocalyptic visions he received. The first of these is assigned to the first year of Belshazzar's reign, ch. vi.—the vision of the four successive kingdoms, represented by so many wild beasts, followed by a fifth under the image of one like a Son of man; the second, which represented, under the images of a ram and a he-goat, the fortunes of the Medo-Persian and Grecian monarchies, with the bearing of the latter on the affairs of the covenant-people, is placed in the third year of Belshazzar's reign, ch. vii.; and the third—omitting the vision of the seventy weeks already noticed, ch. x.—is connected with the third year of Cyrus, and goes into many detailed representations concerning the operations of the earthly kingdoms with which Israel after the restoration was to be brought into contact, pointing at the close to the final issues of the divine administration, and the consummation of all things, ch. xii. Specific reference will be made to these visions in what follows; and it is unnecessary to characterize them further at present.

As regards the personal history of Daniel, it is only necessary to add, that while he lived to see the proclamation issued for the return of his countrymen to their native land, and had his heart intently set on its accomplishment, he did not take advantage of the opportunity given to exchange his heathen abode for a home on Israelitic ground. His extreme age would doubtless form a sufficient reason for his remaining where he was—compelled, it may be, with the consideration that during the short remainder of his earthly life he might be of more service to the infant colony at the seat of worldly power, than if he should go to take part with them in the struggles of their new position, for which also his advanced age well-nigh disqualified him. It is probable that he died in Susa, where he received his latest visions; and that this was the general tradition among the Jews in the East appears from the monument which was erected to him there, and which Benjamin of Tudela reports to have seen, in the latter part of the twelfth century, standing in front of one of the Jewish synagogues. But other reports fix on Babylon as the place of his death and burial.

II. It was not to be supposed that a history of deeds and revelations which presents so many of the peculiar and the marvellous, as that now surveyed, should escape the attacks of modern rationalistic criticism, as well as of the infidelity which is opposed to everything supernatural and divine. A great many minor objections have been brought into the field—more, however, for the purpose of affording a cover to opinions which are somewhat unwilling to rest their disbelief on simply ineluctable grounds; but there can be no reasonable doubt that the head and front of the objections taken at the history and the writings of Daniel lie in the extent to which they exhibit the supernatural element, first in action, and then in prophecy. Now, this ground of exception should vanish, with these at least who are believers in revelation, if it can be shown that the affairs of God's kingdom were at the time in such a position as to call for peculiar interpolations from above, and that those exhibited in the book of Daniel are precisely the kind which the circumstances of the period and the analogy of the divine dealings might warrant us to expect. This, we think, is what can easily be made appear.

The era of the Babylonish exile, coupled as it was with the present downfall of the throne of David, and the scattering of the Lord's people by a heathen power, was obviously a very singular one in the history of the divine dispensations, and if not met by extraordinary manifestations of the power and faithfulness of God, must have proved most disastrous to the interests of truth and righteousness. Something corresponding to it appeared at an earlier period—though in a comparatively nascent form—when the children of the covenant, as represented by the person and family of Jacob, were ready to sink under an accumulation of evils—the most hopeful scion of the family being sold as a captive into a foreign land, where he was for a time treated with cruel injustice, and by and by the family itself involved in the struggles of a severe and long-continued famine. It seemed for a season as if, instead of being destined to benefit the world by the overflow of blessing secured in covenant to them, they were to be overthrown by the troubles and calamities which were pressing in upon them from the world. But God could not allow matters to proceed thus; he must vin-
Daniel and Nebuchadnezzar, the representatives of the world of the sceptre of the earth, were delivered over to the world of the sceptre of heaven, which, it is plain to this last that the preference is due. For after having for a series of ages identified himself with the covenant-people in Canaan, and set up amongst them a throne and kingdom to which he had solemnly promised the heritage of the world, the Lord now, on account of their inscrutable obstinacy in transgression, cast their glory in the dust, and gave them as a helpless prey into the hands of the gigantic worldly power which, in the person of Nebuchadnezzar, seemed to spurn all limits to its dominion. If there had really been no limit to the exercise of power in the religion of the covenant people and their spiritualized kingdom, they had been broken and scattered under the sceptre of a heathen monarch; then the power of the world had proved mightier than the truth and faithfulness of God. This could not possibly be the case; nor could it even appear for any length of time to be so, without the most unhappy results both in respect to the representatives of the worldly power and to the faithful remnant of the covenant people. How were such results to be prevented? No otherwise than we can conceive than by fresh interpositions of divine power, exerted in behalf and through the instrumentality of that faithful remnant, such as might compel the king of Babylon and his minions to see that in them few and politically impotent though they were—there shone a might and a skill, before whose conquerors must own themselves vanquished. The war between God and the world would thus be carried into the enemy’s camp, and the weak things of God made to confound what is strongest in man; or, in other words, the higher elements of power which belonged to God’s people would be made to shine and overpower the weaker, which are all that the world in the very midst of its glory can bring into play.

Now, the wonders exhibited in the history of Daniel, and recorded in his book, are precisely of the kind that were needed in the circumstances, in order to produce the effect here supposed. This has been well stated by Keil: “The miracles are wrought for Daniel’s sake and his companions; they tend to Daniel’s glory. The reason of this is to be sought in the position which Daniel was called to occupy; since at a time when God could not manifest his glory in his people as a body, he had, on the one hand, to represent that people in his own person before the king of Babylon, who deemed himself almighty; and, on the other hand, to represent before the heathen, and at the supreme court of the world’s heathen monarchy, the theocracy which externally had fallen a prey to the power of the Chaldeans, as well as to strive by his presence for the preservation of those personal and spiritual interests to their own land. It was necessary not only that there should be miracles, but that the miracles should assume a powerful and imposing character, in order to make a due impression on the powerful representatives of heathenism; and that they served this purpose is shown by the termination of the exile, and especially by the election of Cyrus, which does not limit itself to a bare permission for the Jews to return to their own country, but expressly accredits honour to the God of Israel, as the God of heaven, and commands the building of his temple.”

(Kleinworten in das Alte Testament, p. 190.)

Considered in this point of view the question respecting the supernatural events and revelations recorded in the book of Daniel resolves itself into another whether the cause of the old covenant really was the cause of God, and as such was to be preserved from falling under the power of the world. If it was to be saved from the general wreck which overtook the existing relations and interests of the period, nothing could have accomplished the purpose but some such singular interpositions as are here reported to have taken place in its behalf; and that it did survive when all around perished—may, sprung into fresh energy of life and action from what seemed the very grave of its existence, can no otherwise be accounted for than by the fact of such interpositions; the extraordinary result is the outstanding merit of its character, the transcendency of its claims employed to bring it about. For even if we could suppose that the writings of the other prophets, in particular those of Isaiah, might have contributed, on being made known to Cyrus, to bring about the result, there must still have been found some one like Daniel, who possessed the requisite consideration and influence to communicate that knowledge, and induce the conqueror of Babylon to act upon it. This, in the circumstances, could be no easy matter. And if extraordinary providence may have been required to produce the individual needed for the occasion, they were certainly not less required to sustain the faith and reanimate the hearts of the scattered members of the covenant, so as to keep them from total apostasy, and dispose them when the time came to undertake the re-establishment of their polity. It is impossible to conceive how this should have taken place, without the clearest signs going before of the special interposition of God in behalf of the affairs of the covenant, and the palpable ascendancy of his cause above the powers of heathenism.

And that Daniel was the person through whom the transcendent worth and living agency the miraculous intercession of Heaven displayed itself, not only the testimony of his own book, but the references made to him by the prophet Ezekiel, afford convincing evidence. In two places he refers to Daniel—first, at ch. xiv. 14-20, as along with Noah and Job an illustrious example of piety and worth in the midst of surrounding declension, though without being able to deliver others by it; and at ch. xxviii. 3, as the beam of light, which Tyrus in his extraneous self-delusion thought it possible to surpass. The earliest of these notices occurs in prophecies delivered probably about fourteen years after Daniel’s removal to Babylon—ten after his interpretation of Nebuchadnezzar’s dream, which laid the foundation of all his greatness; and the other nine or ten years later still, when his excellence and fame must have been known far and wide. There is no ground, therefore, for regarding the allusions in Ezekiel otherwise than as a strictly historical kind; and they could only have been made to supply the character and fame of Daniel’s character and fame having been fully established.
But Daniel as there represented was a type, as well as an emblem and a chosen vessel of divine communications. He was, in the true sense, a representative man; his personal history hinged the course which his predictions indicated as destined for the church of God; it produced a rise from the lowest depression, and through a long, arduous, often-renewed conflict with the powers of evil in the world, to the highest plane of authority, to the mastery of the world itself. The exhibition of this chequered, but ultimately triumphant course, forms the great burden of the peculiar revelations that came through him; and they were given forth—not as in the prophets strictly so called, with a directly authoritative aim, and with respect to the immediate wants of the church—but as from his own political position, standing on the world's watch-tower, where he was conversant with its higher movements, and from whence, with an eye illuminated by the Spirit of God, he could see over throughout future time the manifold evolutions of its successive monarchies, till they were finally displaced by the kingdom of God. There was thus a perfect congruity between his calling as a man and his revelations as a seer. His sphere of life brought him into contact with the affairs of states; and the Spirit gave him an insight into such affairs, both as regards the world and the church, for the ages to come. His book, therefore, in its distinctive character and its grand scope, may be designated the Apocalypse of the Old Testament, the Revelation of St. John is that of the New.

The prospective circumstances of the Lord's people now peculiarly called for such an apocalyptic insight into the future. The exile formed a new era in their condition, and was the commencement of a state essentially different from what had previously existed. They were never to be altogether gathered again from their dispersions among the nations; and henceforward the kingdom of God was to assume a more diffuse character. As a consequence of this new phase of things, prophecy as an abiding gift and ordinance in the sacred community was presently to cease. Even with the remnant who found their way back to Judea, and maintained a political organization till the times of reformation, there was to be no aid from the living voice of prophecy, except at the very outset, and in the long dark period of comparative helplessness and adversity was to intervene. During which, with curtailed privileges and a defective political organization, the people of God should have to maintain a struggle with heavy trials and discouragements, sometimes even with the most fierce and determined assaults on their very existence as the covenant-people of Jehovah. The seventy years of exile (so it was revealed to Daniel) were to be succeeded by seventy prophetic weeks, weeks of years, before the great hope of the nation was to be realized, and as well previous to that event, as in connection with it, troubles and desolations were appointed. If there was any period, as Calvin has said, when God might seem to have been asleep in the heavens, it was during the period that elapsed between the close of the Babylonish exile and the advent of Christ. And it could not but prove the more trying to the Lord's people, as the writings of the prophets abounded with so many glowing representations of the glorious future that awaited them. There was therefore a peculiar need, ere the period actually commenced, for those apocalyptic visions, which opened up the vista of the future in a way that had not been done before—which at once announced the happy and triumphant issue, and portrayed the dangers and conflicts through which it had to be reached. Even the particularity of the delineations, which have respect to the nearer future, ch. vii. xii., and which from the earliest times have been an occasion of offence, finds its explanation in the great want of the period—the want of a clear light to guide believers in the midst of the gloom that enveloped them; and in so far as it differs from other prophecies of a like kind—such as 1 Ki. xiii. 2; Is. viii. 7; xiii. 14, &c.—differs only in degree, and much also as the character of the respective periods themselves differed.

One may still further note the congruity, not merely of the revelations as a whole to the circumstances and prospects of the covenant people, but also of the form and manner of their communication to the respective positions of the parties interested. It was Daniel done, indeed, through whom all the revelations came, but the first apocalyptic outline was given to Nebuchadnezzar, the representative of the world's monarchies, though he had to wait on a higher wisdom for skill to decipher its import. And hence, as given to one who was conversant with the political aspect of things, that vision contemplates the several kingdoms in their external nature and relationships, ch. xi., while the next vision, ch. xii., which stretches over the same field, and exhibits substantially the same general outline, penetrates into the interior of the objects contemplated, and reveals their hidden character. For such a vision Daniel's spiritual discernment supplied the proper receptivity, and therefore it was reserved for him; and even to him was only communicated after he had been in a measure specially prepared for it by the earlier and less profound communication. It was not only that the rise, operations, and downfall of the Old Testament antichrist were fitly disclosed, ch. xii. 2-7, since they concerned the internal, even more than they did the external, affairs of God's kingdom.

And to assure the hearts of the true children of the covenant still further—to satisfy them that, however severe and terrible the conflict should be while it lasted, it was only to be a temporary cloud darkening their spiritual horizon—some more detailed visions were afterwards given to the apostle Peter. And a final phase of this dark period of comparative helplessness and adversity was to intervene, during which, with curtailed privileges and a defective political organization, the people of God should have to maintain a struggle with heavy trials and discouragements, sometimes even with the most fierce and determined assaults on their very existence as the covenant-people of Jehovah. The seventy years of exile (so it was revealed to Daniel) were to be succeeded by seventy prophetic weeks, weeks of years, before the great hope of the nation was to be realized, and as well previous to that event, as in connection with it, troubles and desolations were appointed. If there was any period, as Calvin has said, when God might seem to have been asleep in the heavens, it was during the period that elapsed between the close of the Babylonish exile and the advent of Christ. And it could not but prove the more trying to the Lord's people, as the writings of the prophets abounded with so many glowing representations of the glorious future that awaited them. There was therefore a peculiar need, ere the period actually commenced, for those apocalyptic visions, which opened up the vista of the future in a way that had not been done before—which at once announced the happy and triumphant issue, and portrayed the dangers and conflicts through which it had to be reached. Even the particularity of the delineations, which have respect to the nearer future, ch. vii. xii., and which from the earliest times have been an occasion of offence, finds its explanation in the great want of the period—the want of a clear light to guide believers in the midst of the gloom that enveloped them; and in so far as it differs from other prophecies of a like kind—such as 1 Ki. xiii. 2; Is. viii. 7; xiii. 14, &c.—differs only in degree, and much also as the character of the respective periods themselves differed.

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with the individual names. And, on the other side, there fail to be added to what has been already advanced in support of the genuineness and canonical value of the book, the following important considerations:—

1. Its place in the Jewish canon. That it existed there from the period of the composition of the Old Testament canon, admits of no reasonable doubt. The only ground for difference of opinion is as to the reason of its having been assigned by the Jewish authorities to another than the prophetic portion of Old Testament scripture; they have placed it in the Hexagraphe, between Esther and Nehemiah. So far, however, from militating against the full authority of the book, or interfering, as was once supposed, some sort of slight upon Daniel, it rather points, as Havernick has justly stated, in the contrary direction (Commentary, p. 26, for it implies that the position must have been assigned to the prophet deliberately. Were the book an interpolated one, it would doubtless have been smuggled into the collection of the prophets."

2. The reference made to the book in the time of the Maccabees, as already extant and familiarly known to the covenant-people, is also important. (See especially 2 Macc. 1:3; 8:9, 26, comp. 1 Esd. 5:27.)

3. So, too, and still more, its recollection by our Lord and his apostles, and that not only as forming part of the Jewish scriptures, which were collectively stamped as the oracles of God, but as containing explicit predictions of things yet to come. Our Lord, in Matt. xxiv. 25, pointed emphatically to the "abomination of desolation spoken of by Daniel the prophet," words which at once designate him as a divinely-inspired man, and as the bearer of an announcement which, at the time referred to, was going to find its verification. Christ's familiar appropriation also of the title "Son of Man," is based on the prophecy in Da. vii., and the expressions in Matt. xxi. 32, xxv. 31, evidently point to the same prophetic work.

In St. Paul's writings, 1 Th. ii. 2 is founded upon Da. vii. 22, and 2 Th. ii. 3, 4 on Da. vii. 26, xi. 36; while, in the Apocalypse of St. John, there is a pervading use of the language and the symbols of our prophet. Allusions are still further made to portions of the book in Lu. i. 10 and He. xi. 33. Indeed, there are few books of the Old Testament that have exercised so marked and decided an influence over the New, or have there received an acknowledgment so explicit and full.

1. The language, partly Hebrew and partly Chaldee or Aramaic, and both precisely those of the period to which the book belongs, is a strong confirmation of its genuine and truthful character. It is somewhat difficult to assign a satisfactory reason for the alternating manner in which the two dialects are employed: first Hebrew to ch. ii. 4, then Aramaic to the end of ch. vii., and again Hebrew to the close of the book.

We cannot say that the historical portions were given in Aramaic as the vernacular, and the more strictly prophetic in the more sacred dialect, for the second and the seventh chapters are both in the fullest sense prophetic. Nor will it altogether do to say with Anthis (ch. ii. 5, b), that the Aramaic was used in ch. ii.-vii., because in these portions the development of the worldly powers is represented from a world-histori-
DARiUS is the Greek form of what in Hebrew reads Dārīwah, דאריוו; and this again is now understood to be a Hebraistic modification of the Persic Dārīwah, which has been found in a Persian inscription. Dārī, in modern Persian, means lord, and this, either with the formative termination ob, or with an abbreviation of lazeh, king, made the name Dārīwah, which the Hebrews pronounced Dāravwah, and the Greeks Dārion or Darus. Adhering to the Greek form of the name, which is most familiar to modern ears, Darius appears in Scripture as the name of three kings.

1. Darius. The first person of this name, is the one mentioned in Da. v. 31; vi. 1; x. 3, where he is called "Darius the Median," "son of Ahasuerus-Ahashverosh, of the seed of the Medes," and is represented as having taken the kingdom of Babylonia, or being "made king over the realm of the Chaldees." This it has often been averred, is contrary to fact; as, Cyrus was the conqueror of Babylonia, and the first Darius who reigned over the Medo-Persian empire was Darius Hy-tapes, who succeeded Cambyses, the son of Cyrus. It is true that the Greek historians so represent the matter. According to Herodotus and Ctesias, the line of Median kings ceased with Astyages, and the empire was transferred to the Persian Cyrus; so also Ptolemy Sic., Strabo, Polyaenus. Xenophon, however, ascribes to Astyages a son, whom he calls Gyaxares; a name which has been shown by Seligcr to be identical with Ahasverosh, the Greek Xerxes. And as those Medo-Persian names were all of the nature of titles, it is supposed by the authors referred to, and many others, that the Darius of Daniel was the Gyaxares of Xenophon. This view is confirmed by the testimony of Josephus, who calls Darius the son of Astyages, but adds that he was known to the Greeks by another name, 

And under the word Darius, a gold coin. Suidas has the explanation that it was "so named, not from Darius the father of Xerxes, but from another and more ancient king," which again is confirmed by the fact of this coin being mentioned in the books of Chronicles, Ezra, and Nehemiah. The chief difficulty in this explanation arises from the different parts assigned to the son of Astyages in Xerxes and Daniel respectively; in the former, Xerxes has nothing to do personally with the conquest and government of Babylonia, while in Daniel Darius is represented as both getting possession of Babylonia and living for some time in it. On this account the supposition has lately been made (contrary to Ancient History and Mythology) that the Darius of Daniel was probably the first governor of Babylonia under Cyrus, and that he is viewed as the actual sovereign till Cyrus himself found it practicable to take charge of the kingdom. But this view seems to create as many difficulties as it solves, and cannot be regarded as satisfactory. In particular, it leaves unexplained these passages, both in Scripture and in profane authors, which ascribe the overthrow of the Chaldean power to the Medes in combination with the Persians, and indeed sometimes to the former even more prominently than the latter. (Da. xii. 4; Ezr. vi. 2; Ne. vi. 2; Jos. Ant. x. 5, 6). I have passed over Alexander, quoted from Sacy, and referred to by Herodotus in his remarks upon this subject. And if Darius had been merely a viceroy, appointed by Cyrus for a time, we cannot understand why his reign should have been spoken of as an independent thing, and lasting till that of Cyrus the Persian. In short, there seems as yet no satisfactory unravelling of this part of ancient history; and as matters stand, we must simply hold that there is evidence to believe in the existence of a Median monarch at the time of the capture of Babylonia called Darius in Daniel, but one who seems to have occupied little more than a nominal place, and that the real power was in the hands of Cyrus.

2. Darius. The second person spoken of in Scripture under the name of Darius, Ezra. i. 3; ii. 1; i. 2; x. 1, there can be no mistake in the well-known Darius Hy-tapes of history, who succeeded the temperate Cyrus in B.C. 521. He carried into execution the decree of Cyrus regarding the rebuilding of the temple at Jerusalem, and the re-establishment of the Jews in their ancient territory.

3. Darius. He is named, N. x. 22, as the king up to whose time the succession of the priests was registered. The probability is that this was the Darius Notus of the Greeks, who ascended the throne B.C. 423—i.e. within a few years after Nehemiah's time—but some understand it be Darius Cambyses. (See JERUSALEM.)

DARKNESS, in the physical sense, is on three occasions very specially noted in Scripture. The first is at the period of the creation, when darkness, it is said, "was on the face of the deep," the dispelling of which, by the introduction of light, was the commencement of that generative process by which order, and life, and beauty were brought out of the primeval chaos. (See CREATION.) The second relates to the period of Israel's deliverance from the land of Egypt—a visitation of peculiar darkness, "darkness that might be felt," being one of the plagues that were found necessary to break the iron will of Pharaoh, and induce him to let the people go. (See PLACES OF EGYPT.) The third occasion was the awful moment of our Lord's crucifixion, during which St. Matthew relates that "from the sixth hour there was darkness over all the land unto the ninth hour." It is rightly rendered "over all the land," for though some, chiefly ancient writers, have insisted on adhering to the more general import of the original Da. xxvii. 45, "over all the earth," and have sought out certain verses which seem to favour their opinion, there can be little doubt that the other view is the correct one. It was only in the land of Judaea, where the tragedy of the crucifixion was proceeding, and where alone any sense of its enormity, or even any knowledge of its existence, might be found, that the exhibition of a prevailing darkness could carry an intelligible significance. The world at large had not as yet come into contact with the person and the claims of Jesus; and beyond the theatre of his earthly ministry the darkness attending his crucifixion would have been as little in place as the miraculous attestations that heralded his birth, or the earthquake that opened the graves of many at his resurrection. It is, therefore, a mistaken zeal which prompted the inquiry after a universal darkness in connection with the death of Christ. But how that local darkness, which overspread the land of Judaea, was produced, is a point on which no information has been given, and on which it
is needless to speculate. The fact of its having been at the time of full moon, and when consequently the moon could not come between the earth and the sun, puts the supposition of an eclipse out of the question. It is enough to say that, as the divine purpose required at the time a supernatural darkness in attestation of the appalling nature of the judgment which was in progress, so by some means or another, a peculiar obscuration of the sun's rays was effected sufficient to strike an awe into the minds of thoughtful observers.

As a symbol of spiritual truths and ideas, darkness has a somewhat varied application in Scripture, founded on the different properties and effects of the natural phenomenon. With reference to the obscurity in which darkness wraps the objects of nature to one's view, it is often used as an emblem of spiritual blindness, of total or comparative ignorance of the glories of kingdom, as when it is said, "darkness covers the earth, and gross darkness the people," Rev. 4:7; "the darkness is past, and the true light shineth," John 1:5. With respect, again, to the gloom in which things are enveloped when covered with darkness, this naturally becomes significant of sorrow and distress; hence, "the day of darkness" is an expression for the season of sore trouble and calamity, Isa. 20:4, 5; Jer. 27:2, 3; and "outer darkness" is the term used by our Lord to indicate the blank despair and unavailing melancholy of hell, Matt. 25:41. Still again, as darkness affords a convenient pretext and covering for the performance of deeds which shun the light of day, so "the works of darkness" is employed to designate the most flagrant exhibitions of wickedness, evil, and evil. Finally, from the awe which intense darkness produces upon the mind, the sense of profound and solemn mystery which it awakens respecting the scenes and operations around, the Terrestrial City of God, in its more mysterious and awe-inspiring manifestations; so God is represented as dwelling in the thick darkness, and having clouds and darkness round about him, Isa. 44:13. In the same spirit, while, in respect to the purity of his character and the overflowing riches of his goodness, he is also said to be light, and to have in him no darkness at all. (Dav.)

DATES. No. PALM-TREE.

DATHAN (belonging to a fountain), one of the chieftains in the tribe of Reuben, who took part with Korah in his rebellion against the authority of Moses and Aaron. (See Korah.)

DAUGHTER is used in Scripture, like sons, with some latitude. Even when referring to natural relationships it is not confined to those of the first degree, does not simply indicate the immediate female offspring of any one, but includes also the more distant relatives and descendants, such as daughter-in-law, niece, and sometimes even sister, Gen. 42:16; xxvi. 17. More generally still it is used of the female branch of a line, or the female portion of a community, as in the expressions, "the daughters of Meals," "the daughters of the Philistines," "the daughters of Aaron," Num. xxvi. 1; xxvii. 30; xxviii. 15. Then, as cities were very commonly personified as women, they naturally had the designation given to them of daughters of the country to which they belonged—as the daughter of Zion, the daughter of Jerusalem, or, as some prefer putting it, the daughter-Zion, the daughter-Jerusalem, taking the particular city as in opposition with the term daughter, which indicates its relation to the country, see Hengstenberg on Ps. 54:14. If, according to the other method, we take Zion, Jerusalem, as the mother that has the daughter, then by daughter must be understood the people who inhabit the city—its living progeny. It seems upon the whole better, and more in accordance with the oriental style of thought, to regard the city itself as the daughter; the offspring of the country as the seed of art and active occupation, much as the branches of a tree are also called its daughters, because springing from it and sustained by it; for example in Gen. xlix. 22, "a fruitful bough, whose daughters branched run over the wall." And finally, as a person may be regarded in some sense as the product of the time or period that has passed over his head, so the daughter or the son of so many years is a Hebrewistic mode of indicating the stage to which such an age has attained; thus Sarah is designated in the original "a daughter of ninety years," Gen. xvii. 17.

DAVID (bowed), one of the most renowned names in sacred history, and one that has perhaps more interesting and enduring associations connected with it than any other in Old Testament times. David was indeed, as David Lang has remarked, "one of the greatest men in the world," although Bayle himself, in his article on the life of David, certainly did what he could to diminish the greatness, by presenting in as odious a light as possible the sins and infirmities that marred the perfection of David's character.

Early life. David was the son of Jesse of Bethlehem, the youngest of eight sons, 1 Sam. viii. 11. The precise period of his birth cannot be ascertained; but supposing him to have been fifteen or sixteen years old at the time Samuel was sent to anoint him king which cannot be far from the mark, his birth may be assigned to B.C. 1054 or 1055. Of his boyhood nothing whatever is recorded, but as his father was the lineal descendant of Boaz, the grandson of that "righteous man of wealth," we may reasonably infer that the family was in good circumstances, and that the earlier years of David were spent in ease and comfort. It makes nothing against this that on the first occasion of his appearing on the stage of sacred history, he had to be brought from tending his father's flocks; for according to the simple manners of those times, the sons of even wealthy families took part in such employments: Boaz himself shared in the labours of the harvest-field. In that particular line of employment also, to which, whether from personal inclination or from respect to parental authority, David gave the early flower of his life, we cannot but perceive an important means of training and preparation for his future career. He thus became acquainted with the solitudes of nature: knew what it was to make his home in gloomy caverns and desert wilds; and while, in the ordinary tenor of life, finding ample opportunity for silent thought and heavenward musings, he was not without scope for active energy and stirring adventure, in climbing, as he must oft have done, the rocky heights or deep ravines with which the pastoral districts in the south of Judah abound, and in defending his flocks from the assaults of the beasts of prey that occasionally issued from the wilderness. David himself at a later period mentions two encounters of this description, in one of which a bear, and in another a lion, fell under his hand, 1 Sam. xxvi. 15. In a further respect, too, there was a fitness in the scenery and the oc-
The purpose of God to reject Saul and his family from the throne of the kingdom, brought David at once from the depths of obscurity to a prominent place in Israel's history. We only know of him as Jesse's son, when we hear of his distinction by divine appointment, and solemn consecration to the highest office in the commonwealth. Saul had been chosen because the desire of all Israel was toward him; but the divine sovereignty manifested itself so peculiarly in the case of David, that no one suspected—not even the prophet—employed on the occasion, nor the members of Jesse's family—that the election was to fall on him. One after another of Jesse's sons was made to pass before Samuel, but with no other result than of giving him to understand that still the object of the Lord's choice was not there; and it was not till the prophet had asked whether there were not a son still remaining, that the real object of search came into view. This was David, who at the time was in the fields tending his father's sheep, but could be lost for and appearing, the divine voice whispered in the ear of Samuel, This is he; “and Samuel took the horn of oil and anointed him in the midst of his brethren.” 1 Sa. vii. 12. It was emphatically the Lord's doing; no man, if left to his own imaginings, would have thought of choosing this youthful shepherd to the high but hazardous position of becoming the rival and successor of the house of Saul. Yet there was something in his appearance, it would seem, which young and inexperienced as he was, gave promise that the choice might one day find its full vindication; for he was of winning aspect and poorly to look upon. Nature had already in the youth given assurance of a man; but greatly more than nature even in her highest gifts and endowments was needed for the lofty undertaking devolved on the son of Jesse. Chosen to do the part of a man after God's own heart, and to found a kingdom in which God's mind and will were to be carried out, in opposition to the rebellious strivings and headstrong violence of man, he must be in an especial manner a vessel of grace; and so, what was symbolized by the anointing presented itself; and “the Spirit of the Lord came upon David from that day forward.” Spiritual endowments were conferred upon him corresponding to the high place and calling he had received.

There can be no doubt that the specific object of the anointing was to set apart David as the future possession of the throne; and that Samuel was perfectly cognizant of its full import; for the word that came to him was, that he should go to the house of Jesse in order to anoint one of his sons to be king; and precisely on this ground Samuel at first expressed his unwillingness to execute the commission, lest Saul should hear of it, and kill him, 1 Sa. xiv. 12. It does not appear, however, that the prophet gave any distinct explanation of the matter to the family of Jesse. The transaction appears rather to have been done as a kind of mystery; and it seems probable from the narrative, that while the family of Jesse witnessed the anointing of its youngest member, they were left to gather from the result what was its ultimate aim. The whole, possibly, they could gather from it in the meantime, was that David was set apart for some special service to God, and was to be furnished for his mission with appropriate gifts. How much more David himself knew we cannot tell; the prophet may have communicated to him privately a further disclosure of the divine purpose, which we cannot doubt David himself would be anxious to obtain. But whether he got this at the time or not, he must have perceived, from the very nature of his position, that it was only gradually the purpose of God concerning him could reach its destined aim; and that the high sphere he was called to occupy must be won by high service previously rendered. We are nearly in these accounts, with some (Samm. court. 14, p. 77), to bring into suspicion the historical verity of the outward anointing, as if it were but a symbolical representation, under the guise of history, of David's internal call to the destiny that was before him. In a case like David's the internal call must have had an external occasion on which to ground itself; and as the end to be reached was not merely a position of honour or influence in God's kingdom, but a divine office, to which consecration by oil through the hands of a competent party had also been given, it is not improbable that thus, in a God's providence, could have satisfied and sustained the mind of David in the desperate struggle that lay before him. Besides, incidental notices which occur in later parts of the history show that others, even in the opposite interest, had become e-guizant of David's appointment to the kingdom, as if some decisive act on the part of God concerning it had come to their knowledge. Saul himself, in one of his melting moods, declared his belief that David should surely be king, and that the kingdom of Israel should be established in his hand; and Jonathan had virtually confessed as much some time before, 1 Sa. xx. 12; xxiv. 20. At the close of the struggle, when the tribes of Israel came to Hebron to acknowledge David as king, and have him publicly consecrated, they came with the testimony that the Lord had called him to feed his people, and be the captain over Israel, 2 Sa. v. 2. Abner also, somewhat earlier, puts it even more strongly; for he speaks of the Lord having sworn to David concerning the kingdom—apparently pointing to some notable and overt procedure regarding it, 2 Sa. v. 3. In short, comparing one part of the history with another, we cannot dispense with the historical reality of David's consecration by Samuel; this was the fundamental ground at once of his own hopes and aspirations, and of the general recognition of his claim; and the fresh anointing that took place at Hebron can only be regarded as the national response to what had been long previously and as in a mystery transacted at Bethlehem.

"From his anointing to the beginning of his reign."
The new calling and endowments of David presently began to discover themselves—but at first only within the comparatively humble sphere of private life. Higher things, however, than the tending of the flocks
now at times engaged his attention; for when mentioned, as he next is, in connection with Saul's spiritual malady, we find him commanded by one of the royal attendants as one whom he knew to be "cumming in playing, and a mighty valiant man, and a man of war, and prudent in discourse:" he added also, "comely in person, and the Lord is with him." This does not necessarily imply that David had already taken part in warlike expeditions, and distinguished himself on the field of battle, for which up to the period in question he could have had little or no opportunity. But it indicates that God, who had called David to a higher sphere of life, had also prompted his mind to the employments and pursuits which were to fit him for reaching and filling it aright. His poetical spirit and fine taste, which were afterwards to be turned to such noble account, had been seeking improvement, and next exercised, by the use of the harp; already, perhaps, welding sweet music to immortal verse. And as in those comparatively rude and disjointed times exigences and expedients required an indispensable condition skill and bravery in war, he also applied his energies in this direction, and became expert above his fellows in the handling of military weapons, and remarkable for the heroic bearing which bespeaks the capacity for their suitable employment. Then, doubtless, as he was under God's special training, opportunities of a certain kind were from time to time afforded him, both for the display of his gifts, and for his acquiring the confidence in them which it was essential to possess. On such a kind, particularly, was the occurrence respecting the lion and the bear, to which reference has already been made, and the report of which could not fail to spread to some distance. But we may be sure there were others also of a like kind, calculated to deepen the impression, though no special notice is taken of them in the brief narrative of his early life. And it was perfectly natural, that when an occasion was presented at the court of Saul for the use of some of his peculiar gifts, there should have been one at hand who in the providence of God was able to testify to their existence and bring them to notice. The occasion, we are told, led to David's introduction to the presence of Saul, and his employment for a time around his person. When Saul heard of David's skill as a harper, he sent a request to Jesse that he would cause David to repair to him; and Jesse, not only complied with the request, but himself also went, carrying some presents for the royal household. The object, too, contemplated by the proposal, we are informed, was gained; David's music quelled the tumult and gloomy workings of Saul's bosom, so that he loved David greatly," and he asked and obtained permission from Jesse to let the young stranger continue with him. It is even said he made David his armour-bearer. But this must have lasted for but a short season; and it is even difficult to account for what follows, on the supposition of David having stood for any period of time in the presence of Saul, and been much about him as an armour-bearer. For when David, in the next scene described, stepped forth and accepted the challenge of the Philistine, there was an apparent ignorance respecting him on the part of Saul and those about him, which it is not quite easy to understand. Various efforts have been made to get rid of the seeming anomaly—some by transposing portions of the text, others by altogether omitting portions, on the ground of their being later interpolations, &c., but without producing any satisfactory result.

The more probable view of the matter is, that the difficulty arises from the brief and somewhat fragmentary character of this part of the sacred memoir. The account of the affair with Goliath, contained in ch. xvii., has all the appearance of a separate and independent piece at first; probably written for the purpose of being handed about, as an autographic and full narrative of a most memorable transaction, and inserted by the historian just as it stood. Hence, in this portion of the narrative a fresh statement of David's family relationship is given, ver 14, as if nothing had been said about them before. Yet even here a pre-existing connection is implied between David and Saul, in the passing intimation that "David went and returned from Saul to feed his father's sheep at Bethlehem." The original connection had been speedily broken up, probably by the report of warlike preparations on the part of the Philistines summoning the king to active duty; and David had been too much occupied during the brief sojourn at Saul's court with his artistic employment as harper, to become widely known in any other line. For his nomination to be one of Saul's armour-bearers imports little as to any peculiar intimacy with Saul. Job, we learn, had no fewer than eighteen armour-bearers, _in nubilo_; and it is likely Saul had a still greater number. The name was probably given to David at first very much as a kind of court-distinction; without involving anything like the necessity of personal attendance in warlike operations, such as those which were required to meet the Philistines. David therefore returned to Bethlehem, and resumed his original occupation, in order to allow his older brethren to join the army of Israel. He might the rather do so, as he must have perceived that it could not be in the capacity of a common soldier he was to find the road to eminence opened for him. But yet, after what had already happened, there could scarcely fail to be some kindlings of desire and hope in his bosom, perhaps some moving impulses of the Spirit, instinctively drawing him toward the field of conflict, as soon as the camps of Israel and the Philistines had come to be pitched in hostile array against each other. When so drawn thither, the fitting occasion presented itself in the proof and insane defiance that was hurled by Goliath of Gath against the host of Israel. He saw with shame the hearts of his countrymen quailing before the heathen champion; and felt constrained by the Spirit of God to accept the challenge, and wipe off the reproach. Already the zeal of the Lord's house consumed him; and in spite of fears suggested by the timidity, and taunts thrown out even by his own brethren, he went forth to grapple in mortal conflict with him who defied the armies of the living God. There was no faltering in his step; his heart was strong with heroic confidence for the occasion; but it was confidence in the might and faithfulness of God, rather than in the skill and prowess of his own arm, and a confidence that could throw itself back for support on earlier experiences of the divine interposition. Nor was it now misplaced; the giant adversary fell under the God-empowered shepherd of Bethlehem; and catching the spirit of this youthful hero, the heathen abashed forces of Israel rose as one man, and put the embattled host of the Philistines to rout.

The impression produced by this action was immense; not merely the thing done, but the spirit and manner of doing it, rose far above the sphere of ordinary life.
It was as if a higher being had suddenly alighted upon the scene, and made a new era to emerge in the affairs of Israel. No wonder that men's minds were astounded, and that even such as were not entire strangers to David began to ask who he was. It is in this way we would account for the interrogation of Saul, "Whose son is this stripping?" It does not necessarily imply that he was totally unacquainted with David; possibly enough he recognized in him the stripping harper, who had been for some time in his own employment; but now the youth had sprung into such higher being so noble a heroism breathed in his words and behaviour, that the little Saul had known of him seemed by no means adequate to account for what now appeared; and he could not but think that the youth who could speak and act thus must have had some peculiar training. It was quite natural in the circumstances, and another peculiarity in the narrative—one which has often been the occasion of difficulty, or of formal objection, that, namely, of David's being said to have taken the head of Goliath to Jerusalem—may find its explanation in the original design of the narrative, already adverted to. For if it was intended to present a sort of model and complete view of David's history in reference to this important transaction, which, in a sense, laid the foundation of his future greatness, the ultimate destination of the head of Goliath might fitly enough have been noticed at the close of the narrative, although it was not till a considerable time afterwards that the circumstance actually occurred. At the same time there is nothing in the known relations of the period to have prevented its being done immediately; for the scene of conflict was at no great distance from Jerusalem; and though the fortress of Zion was not taken till David became acknowledged king, the city of Jerusalem was from an early time occupied in part by the Israelites, i. e. xii. 7.

The greatness of David's success in this remarkable conflict proved the occasion of unexpected trouble: for the ascription of higher praise to him than to Saul in the songs with which the women greeted the conquerors—"Saul hath slain his thousands, and David his ten thousands"—roused the mortal jealousy of Saul, and prompted the question respecting David, "What can this meaning of Saul, and such praise be about his kingdom? He would probably never have crossed his mind, but for the solemn announcement made to him some time before by Samuel, that the Lord had rejected him from being king, and had given the kingdom to a neighbour of his that was better than he, 1 saul. xxvii. Thence it became impossible to shut his eyes to the probable result that seemed hovering in prospect, and thinking of David as the neighbour destined to occupy his throne. He eyed him, therefore, from that day forward. Yet the secret conviction that the hand of God was in the matter—the excellence also which shone forth in David, his winning manners, and prudent behaviour, which were equal to his prowess in war, rendered it advisable for Saul in the meantime to suppress his feelings, and proceed by stratagem rather than by open violence. But he could not control himself; and in the part he actually played, stratagem and violence, deceit and cruelty, alternated with each other. Even in the first deliberate attempt against the life of David there was something apparently of both; for the evil spirit, it is said, came upon Saul, and he prophesied (i.e. assumed somewhat of the frenzied air and excited manner of a prophet), and availed himself of this extraordinary state and humour of the moment to strike at David with his javelin. David, however, was upon his guard, and the blow missed its aim, 1 saul. xxvii. It would appear that something of a like kind was tried a second time, for it is stated that David avoided out of Saul's presence twice; so that a feeling of awe seemed to spring up in the mind of Saul respecting David, as toward one under the special protection of Heaven, and visibly partaking of the divine blessing. He would therefore resort to other and more covert methods: give him command of a troop of soldiers, that he might be exposed to the perils of war; send him on an expedition against the Philistines, in the hope of having him slain by their hands; even wed him to his daughter, on condition of his producing an hundred foreskins of the Philistines, hoping that he should lose his life in the attempt to make it good. But all in vain as regarded the great object of Saul's ambition: David prospered whithersoever he went, rose higher and higher in the general esteem, and was not only married to Michal, Saul's daughter, but greatly loved by her, and by Jonathan his brother. These members of the royal family did what they could to appease the brooding jealousy and disire of their father. David's intervals still tried the charmed influence of his harp; and Jonathan put not his honour merely, but his very life in jeopardy, that he might secure for David upright and honourable treatment at the hands of his father—but with no beneficial result. The repugnant spirit of Saul became more and more settled in its antipathy to the purpose of God regarding the son of Jesse: and it became at last evident that nothing remained for David but flight. Even this he effected with difficulty, and only under cover of a stratagem practised by his wife, by means of an image representing him in the bed, and by feigning him to be sick.

Then began one of the most marvellous series of trials and persecutions, of wondrous malice and resolute prosecution of evil, on the one side, and, on the other, of noble endurance, elastic energy of spirit, fertility of resources, and wonderful escapes, coupled with manifold reversions of good, to be found in the records of history. In threading his perilous way through this dark and stormy course of his career, it is impossible to say that David always kept the right course, and that he never resorted to improper means to secure his safety or advance his interest. There can be no doubt that his faith sometimes failed, and that a mistake occurred and virtual falsehood occasionally took the place of open and manifest reliance on better resources. Of such a kind, in particular, were his false pretences to Ahimelech at Nob, that he was in urgent haste upon the king's business, which incidentally led to a most disastrous result, 1 saul. xxvii; his repairing for protection to the king of Gath, and feigning himself mad to escape the danger in which he found himself involved, ch. xxii; his subsequent return to the same quarter, after many narrow escapes from the hand of Saul, and carrying with him now a well-disciplined force, with which he professed to be doing service to his country, while in reality he was taking the advantages his situation afforded to fight against the enemies of his country, ch. xxiv. These were undoubtedly marked and obvious failures in the history of David, and should mar the perfection of his character, from the consequences of which he needed once and again to be rescued by the special interposition of God. But it
should be remembered, on the other side, that the circumstances in which David was placed were of a singularly harassing and vexatious description. He was, in the most emphatic sense, a persecuted man; for his troubles came upon him, not from any native harboring in his bosom, or wickedness found in his hand, but on account of his pre-eminent value and worth, and these as the signs of a calling from Heaven, which he distrust not if he would. The adversary, too, with whom he had to struggle, whatever he might originally have been, was now in a most relentless and savage humour; a man who sought to strengthen himself by his wickedness, Ps. xlii. 7, and so resolutely bent on the destruction of the cause of David, that no deceit, treachery, or vindictive violence was deemed unsuitable to his purpose. Experience shows how rarely even mature Christian men can, in similar circumstances, and for any length of time, preserve their equanimity, and refrain from meeting one form of evil by resorting to another. But how much more must it have been so in the case of a solitary individual like David! and he a more stippling at the commencement of the troubles, little more than turned of twenty, and moreover, he lived under a far less clear and perfect dispensation than the Christian! Even with such odds against him, he did for a time bear the provocations and assaults aimed at him with a fortitude and a meekness of wisdom but rarely exemplified. And if afterwards, when hunted like an outlaw from place to place, and, amid the general terror and suspicion that prevailed, scarcely knowing whom to trust, or whither to betake himself, he should sometimes have stumbled in his course, this ought rather to move pity than excite our reproachment or draw forth our censure. David himself was by no means insensible of his failings. He ever, indeed, asserted his innocence in respect to the charges brought against him by Saul; and protested, that so far from seeking after mischief, he had often returned evil with good, and was suffering for his very righteousness, Ps. xix. xxiv.; Ps. vii. xxi. in n. But this was perfectly compatible with a sense of shortcoming or sin in other parts of his procedure. How readily, for example, did he take blame to himself on hearing of the results that incidentally grew out of the deceit he had practised at Nob—the slaughter of the priests—excluding in bitterness of soul to Abiahaar, "I have occasioned the death of all the persons of thy father’s house!" Ps. xxi. 22. So again, in the affair with Nabal, his consciousness of error betrays itself in the benediction he pronounced on Abigail for arresting him in his rash purpose to shed blood: "Blessed be the Lord God of Israel, which sent thee this day to meet me; and blessed be thy advice, and blessed be thou, which hast kept me this day from shedding blood, and from avenging myself with mine own hand," ch. xxxii. 25, and still again, in Ps. xxxiv., composed on the occasion of his escape from the miserable plight in which he found himself at the court of Achish, though he does not expressly confess to the error of his course, he yet virtually does so, by ascribing his deliverance entirely to the loving-kindness of God, in no respect to his own crooked policy—nay, solemnly warns all who would look for mercy and blessing from Heaven, to keep their tongue from evil and their lips from speaking guile. The truth now burst fully on his view, that while present safety, or at least ultimate deliverance, was sure to all God’s people, it was only to be obtained through humble reliance on God’s name, and steadfast adherence to the way of his commandments, but his was a very indulging of this, and many more spiritual songs, during the period of these Sauline persecutions songs so remarkable for the healthfulness of their tone, so fervent in their breathings after God, so fraught with the dewy freshness of a youthful piety—is itself a conclusive proof of the habitual uprightness of David’s course—a palpable evidence that they could be only occasional aberrations into which he fell, while still in its settled frame his soul continued right with God.

From his excommunication to his great backsliding. The third stage of David’s career commences with the fall of his great adversary, which opened the way to his possession of the throne. The change was instantaneous in one respect, though only gradual in another. The defeat of Israel on Gennesaret, which proved fatal to Saul and Jonathan, relieved David of all fear of further persecution; the strength of the rival interest was gone; and the two parties had virtually changed places. On David’s part, however, there was need for all the discretion and practical sagacity of which he had hitherto shown himself to be so abundantly possessed. For his connection hitherto with the Philistine territory could not fail to have involved him in a certain degree of suspicion, which the adherents of the house of Saul would gladly take advantage of to his prejudice; and the very misfortunes which had led him that house itself would not unnaturally create in the bosoms of many a reced in its favour. Moved partly perhaps by this chivalrous feeling, Abner, the captain of Saul’s host, had resolved to stand by the cause of his late master, and gave to Ishbosheth the benefit of his military talents and experience. It was evidently proper, therefore, that David should leave no room to doubt how he felt in such a crisis of his country’s affairs as had now arisen, and show where his sympathies really lay. Hence, at the very outset, the summary judgment he caused to be inflicted on the selfish and coward Amalekite, who by his own confession had given the finishing stroke to Saul’s life, and then hurried off to David with his crown as an offering, which he had a right to present, and which David could not but thankfully accept of; and by this friendly greeting he sent to the men of Jabesh-Gilead, who had jeopardized their lives to give to the bodies of Saul and Jonathan an honourable burial. And, more than all, the song he inspired in their mournful fate—so touching in its allusions, so free and full in its chorus of tender and patriotic feeling, that no one who heard it could doubt the generous affection that glowed in his bosom, or fail to perceive how truly his heart beat for the honour and well-being of his country. As the knowledge of such things spread, the impression in David’s favour must have grown, and the minds of the people have been turned toward him, as the only man fitten to rally the scattered forces and repair the shattered condition of Israel.

It need not therefore surprise us to learn, that the men of Judah presently came and anointed David as their king, 1 Sa. iv. 1. He had previously, in obedience to the divine direction, left Ziklag and taken up his abode at Hebron. But even before this, and also before the catastrophe at Gibeon, the way was preparing for David’s ascendency, and many accessions were made to his party. In 1 Ch. xii. we have a long list of persons, many of them designated mighty men of war, who
DAVID went over to David from the different tribes of Israel—not only from Judah, but also from God, Manasseh, and not a few even of Saul's "brethren of Benjamin"—so that, as it is said, "there came to David to help him day by day, until there was a great host, like the host of God." It would seem that the signs of Saul's perdition had become so palpable, and the yoke of his arbitrary and jealous administration so oppressive, that the result was anticipated by a considerable number of the more clear-sighted and valiant men, who turned away from Saul as the destroyer, and began to look to David as the preserver of the country. So that by the time David left Ziklag for Hebron he had, one might say, the state and equipment of a king; and the large spoil which he had been enabled to distribute among the cities in the south of Judah, after his defeat of the Amalekites, at once enforced the strength of his host and the liberality of his heart toward his brethren of his own tribe.

David was still only thirty years of age, 2 Sam. vii. 1—a comparatively youth, though already old in a varied and hard-earned experience. It was now simply a question of one of his subjects to the possession of the entire kingdom; for it soon became manifest that Ishbosheth was altogether unfit to guide at such a crisis the reins of government. There were, however, a good many skirmishes between his forces under Abner, and those of David under Joab; in one of which Asahel, the brother of Joab, fell a sacrifice to his own rashness by the hand of Abner. A quarrel by and by ensued between Abner and Ishbosheth, on a ground far from creditable to the former; and Abner immediately entered into negotiations with David. What were the terms of their agreement we are not told, excepting that David made the restoration to him of Micheal, Saul's daughter, an indispensable preliminary. The reasons for this doubtless were, that Micheal, in the first instance, was his lawful wife, and had been unrighteously taken from him and given to another man of the name of Phaltiel; that it would have been unbecoming in him, a manifest violation of order and decorum, to have set on the throne of Israel, while his proper wife remained in the possession of one of his subjects; and that the resumption in this respect of his own, was fitted to tell with a conciliatory effect on the adherents of Saul's house. To place Phaltiel's attachment to Michael in opposition to such grounds, and represent David's conduct in the matter as selfish and hard, is to subordinate the claims of reason and principle to mere natural feeling.

This part of the conditions was speedily fulfilled by Abner, Phaltiel weeping, it is said, at the separation of Michael from him, but offering no resistance. The further connection of David with Abner was violently interrupted by Joab, seeking to be revenged for the death of his brother Asahel, and not improbably also actuated by some feeling of jealousy in regard to the place likely to be occupied by Abner, under the guise of a friendly interview with Abner took occasion to slay him. David was affected with deep sorrow at this calamity, which both in itself, and from the manner in which it was perpetrated, was fitted to tell most unfavorably on his interests. He therefore publicly bewailed what had happened, celebrated the memory of Abner as that of a prince in Israel, and strongly reproached the conduct of Joab, though he durst not proceed further against him. There was no necessity for any such restraint in regard to the perpetrators of another crime— the two men who laid violent hands on Ishbosheth, and brought his head to David; those he ordered to be instantly put to death. But now the path was clear for the reunion of all the tribes under the sway of David; by the providence of God, and by his own inherent fitness for the work, he stood in a manner alone; and so the whole commonwealth of Israel came by their representatives to Hebron and anointed him their king, 2 Sam. v. 1-30. This was the third and final anointing David received. The precise date of it is not given, but it must have been near the close of the seven years during which David is said to have reigned at Hebron; since it was clear he could not for any length of time have continued the seat of his government there after being made the head of the whole nation. Accordingly, the first thing we hear of his movements after his elevation to the full sovereignty, respects the conquest of the stronghold of Zion, which till then had been held by the Jebusites, and the selection of Jerusalem as the capital of his kingdom. The situation had many natural advantages for such a purpose. It was so carefully fortified by David, that it became a place of great strength. The prosperity of David however, in one direction, naturally gave rise to opposition and as more in another. It was to be expected that the Philistines in particular, with whom David had been so closely connected, would resent his elevation to the throne, and would endeavour to establish over him the ascendancy they had hitherto acquired over the house of Saul. Accordingly, they came up in full array against him once, and even a second time; but in each case were completely defeated, 2 Sam. v. 17-25. At a later period the Philistines appeared again among the assailants of David, but not, it would seem, by themselves; they acted in concert with the other surrounding nations—the Moabites, Ammonites, Syrians, and Edomites—who together involved David in a series of arduous struggles, and sometimes in great apparent danger; but with the help of God he proved triumphant over all, 2 Sam. vii. 16; comp. Ps. cxix. 7-10. So that the kingdom received through his instrumentality both in firm consolidation and a wonderful enlargement. Israel was united at home into one compact body, and it held a political sway over the tribes that lay around them from Egypt to the Euphrates. But David knew his mission too well to suppose that a political ascendency, or a national resurrection, was all he had to accomplish. The religious, not less than the political, state of his people called for a reformation. There were disorders of old standing, such especially as had come in about the time of Eli's death, and which must have been aggravated by the ungodliness that characterized the party and later proceedings of Saul. David therefore addressed himself in earnest to the task of bringing the public service of God into a proper organization, and infusing new life into its institutions. This lay fully within the scope of his calling, as the earthly head of the theocracy; for as such it belonged to him to rule in the name of God, and take order to have all that pertained to the divine will and glory efficiently carried out. And as the tabernacle was still in a similar condition, the ark of the covenant having never been restored since it was captured by the Philistines and deposited at Kirjath-jearim, his first object was to have this brought back and set in its proper place. That place now, he was given to understand, was Jerusalem—where was to be the
centre of the kingdom in a religious as well as a civil respect; and the covering under which it was to be put was a tent specially provided for it, doubtless after the pattern of the old one, and so provided, we may naturally suppose, by divine direction. The probability is, that the original tent was by this time in a decayed and shattered condition—unit for being transferred to a city like Jerusalem, and set down there in the midst of new and ornate buildings. It was therefore left at Gilboa, 1 Sam. ii. 11, while a new one formed after its likeness was pitched in Jerusalem: whether also were carried the brazen altar, together probably with the rest of the more important utensils. A day was then set apart for bringing up the ark to its appointed place in this tabernacle; but from want of due preparation, and a certain degree of indifference shown by Uzziah in having hold of the ark, the judgment of the Lord broke forth, and awe-struck by the visitation of Heaven upon Uzziah, it was left for a time in the house of Osiroth, which was much at hand. But only for a time, the voluntary going up of the ark into Jerusalem was again resumed, and accomplished also amid great demonstrations of joy and gladness.

In these David himself took so active a part, that he was reproached by Michah for behaving in an unmikin-like manner. His hilarity, however, was the result of religious feeling, the exuberance of spiritual joy, which it was more his glory to exhibit on such an occasion, than would have been cold and stilted demeanour, such as Michah descripted. It is to that occasion also, as regre'ttedly belated, we owe one of the finest of David's sacred lyrics—Psalm xxxiv., equally remarkable for the depth of its spiritual meaning and for the hallowed fire that glows in its moving strains. But this was only one of many compositions of a like nature, which David through the Spirit prepared for raising the hearts and animating the devotions of the covenant people. They now reap'd in this respect also the fruit of David's byzame troubles. For, as has been justly said, "it was the cross which first brought David's poetic gift into full development.

His first psalms were composed during the time of the persecutions from Saul, and the old saying, "where would have been David's psalms, if he had not been persecuted? has its foundation in truth." (Hengstenberg on the Psalms, App. sect. 2.)

Besides the psalmonic poetry which David produced in such abundance for the service of the sanctuary, he also paid much attention to the cultivation of sacred music, in which he was himself so great a master.

Certain Levitical families were set specially apart for the purpose of conducting the music of the temple, with their heads and leaders Asaph, Heman, and Jotham, 1 Chron. xxv.

No fewer than 10,000 out of the 30,000 Levites existing in David's time were employed in this department of service; some, however, being stationed at Gilboa beside the old tent, while the rest served at the new one in Jerusalem. Ultimately, of course, the temple absorbed the whole. For the purpose of securing an orderly and efficient administration in other parts of the sacred ritual, the priests also were divided into families, forming twenty-four courses, which continued to apostolic times, 1 Chron. xxiv. Some of the arrangements were, we may suppose, introduced gradually, and certain alterations would naturally be made after the erection of the temple. But to David belongs the honour of initiating this higher and more perfect celebration of the Old Testament worship, and of accompanying it with such spiritual songs as gave living expression to its great truths and principles.

David's zeal for the house of God did not even rest with these strivings for a more lively and befitting performance of the tabernacle service: he sought to have the very fashion of it changed, by raising the tabernacle itself into a magnificent temple. He thought it unseemly that the ark of God should continue within certain walls, whilst himself dwelled in the house of cedar, 2 Sam. vii. 2, and do all that is in his heart, said Nathan the prophet, when he first heard the proposal; but he afterwards received a special revelation from God, instructing him to express the divine approval of David's purpose, but reserving the execution of it to the peaceful times of David's successor; and in consideration of David's faithfulness and zeal, assuring him of a perpetuity of his kingdom, yea, indicating in no doubtful terms, that from his bones, and as the ultimate inheritor of his throne, should come the glorious Sauvoir and Head of the Messianic humanity, Messiah.

This great promise forms the basis of all the Messianic psalms, in which its import is more distinctly unde\ld, such as Ps. ii. xvi. xvii. xv. xx. It forms the climax of David's heritage of glory, as the period when it came was that also of the culmination of his spiritual life: he had now done his noblest works for God, and in return he received the highest tokens of the divine satisfaction. Would that he had but known how to stand where he had attained, and to drink with meekness of wisdom the cup of bliss which was made to run over!

But the result proved otherwise: David could not abide in this fulness of honour. There had been a root of bitterness in his domestic condition tolerated in him as in others from the imperfection of the times, but by no means accordant with the scriptural idea of a holy life—and from its very nature apt to grow and become a snare to the soul. We refer to his polygamy, wife after wife having been added to his household as he rose to consideration and influence in the world; beside Michah, first taken from him and again restored, Abinadab and Abishai, whom he unsuccessfully married in the wilderness, then at Hebron the daughter of Talmah king of Geshur, Abital, Ethah.

And now, in the midst of his prosperity, as if these could not suffice to minister to his fleshly desire, and having espied in a moment of weakness the beautiful wife of Uriah, he took her to his bed, while her husband was fighting at a distance in the service of the king. A most mournful deflection of itself in such a man! but fearfully aggravated by the series of iniquities that followed in its train: the base attempts, first by meancing, then by intoxicating drink, to hoodwink Uriah in regard to the dishonour that had been done to him—and, when these failed, the still baser device practised through Joab of sending him to a post of danger, and treating him so as to insure his falling by the hands of the enemy. One soul trembles, on reading the history, at the amazing depth it discloses of deceitfulness and depravity in the human heart—even in a heart that has passed through so peculiar a training and risen high in the divine life. So blind and senseless in spiritual things had David become, that nothing but the message of God by Nathan, with the piercing application—"Thou art the man," availed to raise him from his false security, and bring him to a sense of the enormity of his procedure. But when once properly aroused all
his better feelings revived, and if the guilt of true believers seldom reaches a height like his, as rarely perhaps do they attain to his measure in depth and pungency of regret and remorse. The evidence of this survives, not merely in the historical record of his tears, and supplications, and fasting, as xi. 16, seq., but also, and still more, in these penitential psalms in which he has depicted "the soul's deepest hell of agony," and provided for all time forms of devotion for those who are wrestling with the fears of guilt and condemnation. Indeed, viewed in respect to his peculiar calling as the sweet Psalmist of Israel, David could not have served either his own or future generations of the people of God as he has done, unless he had grappled with convictions of guilt in their more appalling forms, and felt all God's waves and billows passing over him. For though—to use the language of another—"we neither excuse his acts of wickedness, nor impugn them to the temptation of God, who cannot be tempted of evil, neither tempteth any man, yea by his less the church hath gained: out of the evil of his ways much good hath been made to arise: and if he had not passed through every valley of humiliation, and stumbled upon the dark mountains, we should not have a language for the souls of the penitent, or an expression for the dark troubles which compass the soul that fiareth to be deserted by its God" (tracing, Preface to Homile on the Psalms).

Even that does not comprise the whole of the church's gain. As new views were now disclosed to David's soul of the unspeakable depth and bitterness of sin, so he was prepared for rebelling in his own behalf, and in a measure presenting to others, a new and deeper revelation of the future King that was to spring from his bones, and to bring the kingdom to its destined completeness. He already knew that the right to reign over the house of God was to be linked in perpetual union with his line; that blessing in the higher sense was not to be attainable among men, except as the fruit of the covenant made with him. But alas! how deeply must he now have felt that he was himself incapable of imparting that blessing! Outward triumphs he had been enabled to accomplish for the theocracy; his administrative gifts had secured for it a more compact or penitential life, and by his spiritual songs and energetic agencies he had most materialistically contributed to pour fresh life into its institutions and services. But what were all these in comparison with the good that was still needed to reach the destined result? In the great controversy that sin raises between man and God, David found himself like one sinking amid deep waters; his boles melted as wax before the fire; and from these depths of distress the cry arose in his bosom for one who should be able to grapple effectually with the mighty evil, and bring deliverance from its power. It was, we have reason to believe, when thus exercised, that the eye of David began to be opened by the Spirit on the prospect of a sin-bearing and suffering Messiah. It was no longer one who should merely conquer and rule, that could satisfy his desire—one that should subdue the nations under him and dash their rebel chiefs in pieces like a potter's vessel; but one who should be a priest upon the throne, yea, and a priest on his way to it making reconciliation for iniquity, and by the agencies of a mysterious but triumphant wrestling unto death, slaying the evil in its very root, Ps. xxi. 14. Such was the longing that now arose, the hope that now formed itself in David's bosom; and if it dawned upon him through the troubled gloom of painful experience—if even with much crying and tears he attained to some kind of assurance of this mystery of godliness, it was surely a blessed compensation to his sorrow, and a wonderful exhibition of divine grace, thus to connect the evil with the good, and make the deep agitations and earnest strivings occasioned by sin point the way so distinctly to the coming light and peace of the world. No common subject and vessel of grace must he have been, whose history in its darker aspects could have been made instinct with such life and hope to the church of God.

The sense of penitentiary, Abolam's recol.—The important spiritual ends to which David's great backsliding was overruled by God, did not prevent its being the occasion of heavy and in some sense irreparable evils in David's condition. And it is from this sad event that another, and in some respects the most trying and afflictive stage of his history, is to be dated. The prophet Nathan gave clear intimation to him, at the outset, that while God pardoned his sin—to the extent, that is, of not subjecting him to the legal penalty of death which was due to him should be in the coming events of providence palpable visitations of the divine displeasure on account of it, and that his iniquity should come back upon him in troubles and calamities that should overwhelm him with confusion. It was the glory of David in his better conditions to be a type of the kingdom over which he was placed; the men of his own generation and of future times were to see imaged in him the inseparable connection that existed in God's ordinance between the humble, spiritual, God-bearing disposition which it required, and the rich inheritance of blessing and honour which it promised. And when now, after having been so remarkably owned by God, and peculiarly identified with his cause, he turned from his duty of service by flagrantly violating some of the plainest commandments of Heaven, not only he, but all future successors of the throne, must see in God's subsequent dealings toward him, how infallibly a departure from righteousness involved a curtailment of blessing, and how in proportion as sin might be committed the chastisements which such sinfulness certainly be applied. Because he had given great occasion to the enemies of the Lord to blaspheme, both the child born of Bathsheba must die, and other calamities, worse even than family bereavement, must be looked for.

It is not necessary to trace very particularly the successive stages in this latter and somewhat melancholy part of David's career: more especially as most of them will be found noticed in connection with the names of individuals who shared at different points in the transactions. But there came first, with mournful resemblance to the father's sin, the unnatural love of Amnon to his sister Tamar, ending in the violation of her chastity; then the murder of Amnon by Absalom, followed by Absalom's flight to Geshur. By and by came, after his recall from exile, the revolt of Absalom himself, who carried his disrespect to his father, and his own personal ambition, to its utmost height, by conspiring at once against David's life and for the possession of the throne. So skillfully had the plot been laid, and so grossly shaken were the foundations of David's authority at the time, that he was obliged to seek refuge in flight: having the sadness of his condition embittered by the twofold sting, that it was
his own son who sought his life, and his own sin that was finding its retribution in the unnatural crime. It was undoubtedly this latter thought that made him at first so distasteful of his resources, and throughout the conflict that ensued rendered him subject to a weakness and vacillation, of which we find comparatively few traces in the earlier and brighter parts of his history. The remembrance of his grievous backsliding, as the real cause of the troubles that had come upon him, was as a bond between his soul and the comething of God; so that, with all his efforts to regain confidence and assured hope, fears and misgivings constantly returned upon him, and he was doubtful how long the cloud might be allowed to continue, or how far the rook might proceed. He did, however, by degrees attain to some measure of repose, by throwing himself back on the covenant faithfulness of God, and reflecting that however he might have stumbled in his course, still with him was the truth and righteousness of God, while those that were against him plainly made vanity and his refuge a show. Nor was his confidence misplaced. The Lord again interposed in his behalf, and gave to his armies success in the day of battle; although to him the joy of victory was more thancounterbalanced by the anguish he experienced from the death of Absalom. (2 Sam. xix. 30. xx. 6.) He afterwards recovered himself; and when the rebellion was entirely crushed, he wrote that stirring and sublime song which is given in 2 Sam. xx. 11., and which with certain alterations forms Psalm xviii., celebrating the Lord’s goodness in delivering him from all his enemies. The first part refers more especially to the troubles of his early life, and the second to those of the latter.

The procedure of David, partly during the period of this great rebellion, and partly after its termination, toward the family of Saul, has often been made the subject of severe remark. It is admitted that the king had shown great kindness to Mephibosheth, the son of Jonathan; but he is charged with ultimately treating him in an unkind manner, following Ziba in retaining half the inheritance that belonged to Mephibosheth, after having improperly obtained possession of it by carrying a slanders report of his master, 2 Sam. xix. 20, 21. In this charge it is assumed that Mephibosheth’s account of the matter was altogether correct, and that the king had no ground whatever of complaint against him. But we are by no means sure of that; and indeed the natural impression of the narrative evidently points in another direction. The whole speech of Mephibosheth,” says Eisenholy, “betrays a bad conscience, and his guilt, which could not bear a close investigation, is but too manifest.” (p. 290). Had Ziba acted the utterly false and selfish part that is here represented, it is extremely improbable that David would have allowed him to be so great a gainor by his treachery; the probability rather is, that neither the servant nor the master had acted precisely as they should have done, and that such a division as that proposed by David was the readiest and most expeditious way of bringing the matter to a conclusion. It was a display of clemency to deal with it as David actually did. Another, and still heavier charge has been brought against David, in regard to the slaughter of seven sons of Saul to appease the anger of the Gibeonites on account of the nearly total extermination of them by Saul and his bloody house, in flagrant violation of the oath made with their masters. The bearing of this transaction on the relation of the Gibeonites to Israel and the moral government of Jehovah, will be considered in its proper place. (See GIBEONITE.) But in respect to David, “it has been suspected (so the accusers ran) that the whole was contrived by the revenge of the priesthood for the barbarous massacre perpetrated by Saul on the priestly city of Nob; and that David the more readily acquiesced, since it was decriable for the peace of his successors that the house of Saul should be exterminated. Both suspicions are too probable to be easily set aside.” (W. Oman.) We should rather say quite easily, were there nothing of an unbecoming and envious spirit bent on blackening the characters of those who have played a distinguished part in sacred history, and who facts fail for the purpose, drawing on imagination. There is not the shadow of evidence that David had a sinister end in view in the part he took in the transaction. He merely interposed to remove the family of Jonathan from any share in the inheritance; and afterward, to show that Nor was his confidence misplaced. The Lord again interposed in his behalf, and gave to his armies success in the day of battle; although to him the joy of victory was more than counterbalanced by the anguish he experienced from the death of Absalom. (2 Sam. xix. 30. xx. 6.) He afterwards recovered himself; and when the rebellion was entirely crushed, he wrote that stirring and sublime song which is given in 2 Sam. xx. 11., and which with certain alterations forms Psalm xviii., celebrating the Lord’s goodness in delivering him from all his enemies. The first part refers more especially to the troubles of his early life, and the second to those of the latter.

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stood up against Israel, and provoked David to number Israel." The purpose, in its sinful character and tendency, was really of Satan, since God tempted no man to evil; but Satan could only act a subordinate and instrumental part; and that the evil took this precise form rather than any other, was not of Satan, but of God; the ends of the divine government required that it should take this particular direction. So that the action might indifferently be ascribed to Satan or to God, according to the point of view from which it was contemplated. But that the object aimed at in the numbering of the people had anything to do, as some have imagined, with the establishment of a military despotism, or with a scheme of foreign conquest, is an entirely groundless hypothesis, and in palpable contrariety with what is said of the people's participation in the guilt, as well as with the advanced age of the king. There was, no doubt, a large military force in David's reign—which, however, seems rather to have been a sort of militia, than a standing army; for it is said they served by monthly courses, 24,000 each month, 1 ch. xxiv. And with such an extent of conquered territory, and so many tributary nations to keep in check, a smaller force could scarcely have sufficed for the peace and safety of the kingdom.

To return to the act of numbering; it is somewhat singular that Joab should have possessed a spirit of discernment superior to his master's, and should have sought to divert David from his purpose. The captains of the army generally are represented as having been against it, 2 sa. xxx. 4, which renders it probable that the opposition proceeded from politic, rather than religious, considerations. They possibly thought that so formal a mustering of the forces of the kingdom would give rise to the idea, that a military conscription was going to be called for in some new form; or it might seem fitted in their view to awaken a spirit of jealousy toward the officers of the host who were charged with the investigation. But whatever might be the grounds on which they endeavored to withstand the proposal, the resistance was in vain. David would take no refusal; but no sooner was the work done, than he saw reason to repent of his folly. For, presently after the enumeration of the people was rendered by Joab, the king's heart smote him with convictions of guilt, and the prophet Gad brought him the choice of three fearful calamities—seven years' famine, three months' pursuit before his enemies, or three days' pestilence in the land. Whichever of these forms it might assume, the judgment, it is easy to see, was fitted adapted to the sin it was intended to chastise; for none of them could happen without laying in the dust the feeling of fancied security, and producing a salutary conviction of feebleness and danger. Pestilence was the calamity actually sent, as David had intreated to be left in the Lord's hands, rather than allowed to fall into those of man. And when no fewer than 70,000 had perished under the judgment, and the plague was beginning to break forth also in Jerusalem, David besought the Lord to accept of his life as an offering, that others less guilty might be spared: "Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? Let thine hand, I pray thee, be against me, and against my father's house." This cry of humble, self-sacrificing love, was heard in the sanctuary above. At the threshold floor of Araunah the Jebusite, the destroying angel was arrested in his course; and for a memorial of the transaction, David erected an altar, and offered burnt-sacrifices to the Lord, which were consumed by fire from heaven, 1 ch. xxi. 26. He even bought the ground for the site of the future temple, and said, "This is the house of the Lord, and this is the altar of the burnt-offering for Israel," 1 ch. xxii. 1. For the Lord had there not only pardoned the sin of David and his people, but had given the more peculiar token of his presence to accept the person and worship of his people. David therefore recognized this as the sign of a divine selection of the place for the future sanctuary; and in anticipation of the erection of the temple on the spot, he composed Ps. xxx., which at once commemorates his own sin, and the Lord's dealings of judgment and mercy. He had vainly conceived that he had made his mountain to stand strong (so he explains the matter in this psalm); but in a moment he was brought down as to the depths of hell, and only by the goodness of God had his sorrow again turned into joy. All is of God—let Israel henceforth worship on the spot which bears such emphatic testimony to this great truth, and, by acting of it, in a particular manner, to commemorate the place of his people.

After this few events occurred in David's history of a public nature. The subject that seems chiefly to have engrossed his attention was the prospective erection of the temple—for which, though restrained from building it, he made large and costly preparations. The quantity of gold and silver, of precious and useful materials of all sorts, which he had amassed for the purpose, was quite enormous; but it is not possible to give with any accuracy its value in modern computation. The spirit, too, in which he gave all, as only a faithful return to the Lord of a portion of what had been received from him, was truly admirable; and so also was the warm and earnest manner in which he pressed the more wealthy of the people to imitate his example, 1 ch. xxii. Never was a finer exemplification given of the means and influence of high place consecrated to the service of God; nor, when given, has it ever met with a more general and hearty response. David's soul was refreshed with what he witnessed, and breathed out a fervent prayer that the Lord would keep it for ever in the imagination of the thoughts of the heart of his people; that they, as well as Solomon his son, might keep God's statutes, and build the house for which so large provision had been made. On the same occasion Solomon was anointed king, to remove all doubt as to the succession, and to succeed to all further attempts like that shortly before made by Adonijah to disturb the peace of the kingdom. (See ADONIJAH.) To Solomon also David delivered the pattern, which he had drawn of the future house, and of its furniture, which the Lord, he said, made him to understand in writing by his hand upon him, ch. xxvii. 19; so that the primary and fundamental part in the whole matter was performed by David; Solomon's part was merely to carry into execution the counsel and plan of his father.

The faith and holiness of David were probably never more true and steadfast in their exercise than in this closing period of his history. His bodily frame had sunk into what might almost be called premature languor and inaction (for he was little more than seventy when he died), so that his attendants deemed it proper to resort to the peculiar and somewhat questionable device of providing a young woman (Abishag) to couch beside him, for the purpose of infusing a portion of her own warmth into his system. The tried, energetic,
and laborious life he had led might naturally bring on this extreme bodily languor. But the powers of his mind seemed still to retain much of their vigour, and when roused into action, as they were at intervals in making his final disposition and arrangements, they shone forth with their wonted lustre, and were directed to the noblest ends. His great object evidently was, when drawing near the termination of his course, to leave upon the mind of Solomon and those about him a deep impression of the truth of God, and of the infinite variety and richness of its eternal principles of rectitude carried out in the administration of the kingdom. His addresses to Solomon alone upon this point, and in what are called his last words—that is, his last regular composition—he gave clear and solemn expression to it, made it emphatically his dying testimony. When exactly rendered, they run thus: "The Spirit of the Lord spake by me, and his word was on my tongue. The God of Israel said, The Rock of Israel spake to me, the ruler over man, righteous ruler, the fear of God! as of old the word were identified with the others. And as the light of the sun shineth, a morning without clouds—from the bright shinning, from the rain there is grace out of the earth. For is not my house thus with God? for an everlasting covenant has he made with me, well ordered in all things and sincere. For it [or he] is all my salvation and all my delight; for does he not make it grow? And wickedness is like them—they shall all be driven away; for no one will take them into his hand; and if any one touch them, he is filled with iron, and the staff of a serpent; and they shall be utterly consumed with fire where they dwell." 

The sentences want the flow of earlier times; the several utterances follow each other somewhat abruptly; but all the more, perhaps, they give vivid expression to the thought which held possession of David's soul, and which he would transmit to his late posterity—that the rule in God's kingdom must be wholly set for the interests of righteousness; and that for the very purpose of securing this was God's covenant established with his house for ever. In its full sense the word could only find its realization in His Son, who was to be at once the disposer of David and the Son of the Highest. But for that very reason as the kingdom in its provisional state was to foreshadow and prepare for the higher one in prospect, the lofty ideal of righteous government thus indicated with his dying breath by the psalmist, should have been constantly kept in view by every one of his successors on the throne, and as far as possible realized. In the spirit of prophecy David foresaw the ideal should one day become the actual—God's faithfulness to his covenant would secure it; and all true members of the covenant were called by his latest breath to strive towards its accomplishment.

Among David's last words and charges certain things occur, which have been thought by some to be at variance with those higher sentiments and aims. In particular, exception has been taken to the charge given to Solomon to bring Shimei to account for the shameful part he had acted in the day of David's calamity, and to mete to Joab the retribution that was due for the innocent blood he had shed, in treacheryously slaying Abner and Amasa. To ascribe this, however, to a vindictive spirit, and regard it as indicative of a want of honourable feeling, would be to place it in opposition to the whole tenor of David's life, which was distinguished for nothing more than its forgiving, generous, and disinterested spirit. And it is against all probability to suppose that the immediate prospect of death, which is wont to soften even wild and vengeful dispositions, should have stimulated David's habitual mildness into ferocity. The explanation is to be sought in a quite different view of the matter. "Beyond all reasonable doubt, it was regard to high public duty that moved David to hand over Joash to capital punishment, and commit Shimei to the vigilance of his successor. The conscience of the monarch was twined. As the highest magistrate of the kingdom, he felt that he had not vindicated the authority of God's laws in the case of Joash. Joash was an unqualified murderer. Shimei had been in him the spirit of a rebel and a traitor. If David had been under the influence of a personal feeling, he would have despatched both of them long before. His personal feeling was all the other way. The thought of their punishment was horrible to him; he could not bear to speak of it; but the sense of public duty was too strong to overcome always." 

David's death is recorded in the thirty-first and thirty-second chapters of First Chronicles. It is there said, "David was an indifferent murderer, Shimei had in him the spirit of a rebel and a traitor. If David had been under the influence of a personal feeling, he would have despatched both of them long before. His personal feeling was all the other way. The thought of their punishment was horrible to him; he could not bear to speak of it; but the sense of public duty was too strong to overcome always." David died in a good old age full of days, riches, and honour; in many respects the most remarkable man who appeared in ancient times as a ruler over men, eclipsed only by that more than mortal King, who wields the destinies of God's everlasting kingdom. Not truly did he serve his generation according to the will of God; nor, all generations that have since arisen have had reason to call him blessed. And while a justly remarked by another (Eichhorn, worldy monarchs so commonly aim at the oppression of their people, or have the nature of their dominion marked only by external displays of power, and a glory that quickly vanishes out of sight, it was the distinguished honour of David, along with his ennobling properties, and by means of them, to give a permanent elevation to the entire state and prospects of his people, to set them free, to advance them far beyond their natural way, and plant among them the seeds of future life and fruitfulness. By what he was, and what he did, he became the root of all the higher developments and expectations that afterwards disclosed themselves in the kingdom of God.

The works of Eichhorn, Geschicht der Volksethik, vol. ii., of Eichhorn, Das Volk Israel, vol. i., in three portions of them which relate to the life of David, may be consulted with profit; although in what respects the historical correctness of some parts of the text, and some of the more peculiar points in the history, they are far from being safe guides. The treatise of Delitzsch, and Blum, on the life of David, are still deserving of being consulted; and a sensible, judicious, well-timed volume on the subject, by the Rev. W. G. Blaikie, David, King of Israel, 1856, will be found useful. Many of the leading features of David's character and history are also admirably touched on in Hengstenberg's and Delitzsch's Works on the Psalms. And for some of the differences in respect to numbers (for example, the three years of Saul's reign in 1 Chris. xxiii. 12, and now in 2 Sam. xxiv. 12, and other minute points in the account of Chronicles, as compared with that of the books of Samuel, see at Chronicles where he had lived, or at JERUSALEM. DAVID, CITY OF. See JERUSALEM.

DAY, one of the commonest divisions of time, and the earliest on record, being that so frequently introduced into the history of the creation, etc. As there used, it
mark an entire revolution of time, as of natural day and night; not day as distinguished from night, but day and night together: "The evening and the morning were the first day." And it is remarkable that the evening takes precedence of the morning, as if the reckoning had been made from sunset to sunset, not from sunrise to sunrise. Such, in process of time, undoubtedly, came to be the Jewish mode of reckoning. "From even unto even shall ye celebrate your sabbath," was the order prescribed in the law, Ex. xxviii. 32; and so in regard to the paschal feast, which was appointed to commence on the fifteenth day of the month, or immediately after sunset on the fourteenth, Ex. xxix. 11. The same rule obtained in regard to other days. Nor was it by any means confined to the Jews; the Phoenicians, Nubians, and other nations of the East, are said to have followed the same custom, if it was not indeed the custom generally followed in remote antiquity. The ancient Germans, says Tacitus, "compute not the number of days, but of nights; the night appears to draw on the day," ch. ii. And Cæsar says, in like manner, of the Gauls, "They measure time, not by the number of days, but of nights; and accordingly, observe their birthdays, and the beginnings of months and years, so as to make the day follow the night." (Hist. Gal. vi. 19.) Of this a material still existing in the "seven-night," or "fortnight," to express the period of seven and fourteen days respectively.

In the earlier periods of Old Testament history no further divisions of the natural day appear than those of morning, noon-day, and evening, Gen. i. 5, xiii. 16. The night, in like manner, appears under a threefold division of first, middle, and morning watches, Ex. ii. 19, vii. 19; Ex. xiv. 21. The mention of hours first occurs in the time of the Babylonish captivity, Isa. iii. 6; v. 5. It would appear that the Babylonians were among the first to adopt the division of twelve equal parts for the day, as Herodotus testifies that the Greeks derived this custom from the Babylonians (ii. 100). The Hebrews also adopted it; and in New Testament scripture we often read of the third, the sixth, the ninth hours of the day, which were the marked divisions of the twelve. The night was divided into the same number of parts. But from the variations in sunrise and sunset, this division, which had these natural phenomena for its two terminations, could never attain to exactness, and was therefore limited to nations that had reached a high degree of civilization. Such nations accordingly fell upon the plan of adopting midnight as the fixed point, from which the whole diurnal revolution might be reckoned, divided into twelve, or twenty-four hours. And this division is now followed by all European nations, and in a great part of the civilized world. In many countries of the East, however, the old mode of reckoning from sunrise to sunset still continues.

With the exception of one passage, John xix. 39, which expressly mentions the twelve hours of the day, we never meet with New Testament scripture with the mention of any particular hours, excepting the third, the sixth, and the ninth, which correspond respectively to our ninth, twelfth, and third. The ninth and third were regular hours of worship at the temple, Acts i. 13; iii. 1, the times for the morning and the evening sacrifice. Other terms of a less definite kind are occasionally used as notes of time—such as cock-crowing, late, early, midnight; but these have much the same import in all languages, and need no particular explanation.

The Sabbath was the only day among the Hebrews which had a distinct name, the rest being designated simply as first, second, and so on. In later times the sixth-day, from its immediate relation to the Sabbath, was sometimes denominated the precesid, or preparation. (See under Preparation.)

Day is often used by the sacred writers in a general sense, for a definite period of time—an era or season, when something remarkable has taken place, or is destined to do so, Gen. ii. 4; Is. xv. 5; Joel ii. 28. And it accorded with Hebrew usage to designate by the term day or night what probably formed only a part of these thus by three days and three nights might be understood only a portion of three, Matt. xxv. 36; xxvii. 51, comp. Ex. xiv. 25. As it is also by day that the mere active portion of man's life is spent, so day is used to express the whole term of life considered as a season of active labour, John xiv. 4.

DEACON, DEACONESS, the English form of the Greek diaconos, which is used sometimes more generally of any one performing ministerial service, of whatever sort, and sometimes more specially of one filling the office of the deaconate in a Christian church. In the more general sense the term is applied to persons engaged in discharging the higher, as well as the lower kinds of service—to the apostles, and even to our Lord himself. In Acts xvii. 19 Christ is called "a minister (literally a deacon) of the circumcision." And once and again the apostle Paul designates himself and his fellow-labourers in the gospel the Lord's deacons, Eph. iii. 7; Col. iii. 14; Col. i. 2. But from an early period the word was appropriated as the distinctive appellation of a class of officers in the church—a class that has come into existence nearly from the commencement in all the more considerable churches, and probably also in many of inferior dimensions. When Paul wrote to the church at Philippi, he addressed his epistle "to the bishops and deacons," as the recognized and official representatives of the body. In his epistle to the Romans he incidentally mentions the name of a deaconess of the church at Cenchrea, Rom. xvi. 1, implying that there were in that part of Greece even females who exercised a diaconate: and if these, certainly also males. And in writing Timothy as to the manner in which he should execute the special commission given him in respect to the churches at Ephesus, he not only points to the existence of deacons, but describes at some length the qualifications and behaviour by which they ought to be distinguished, 1 Tim. iii. 8, seq.

The earliest notice that exists in regard to the appointment of deacons is that of which an account is given in Acts vi. The circumstance that gave rise to their appointment determines also the nature of their office. While the church at Jerusalem was in the freshness of its youthful age, and abounding in charitable ministrations, certain of the Greeks, or converted Hellenists, complained that their widows were comparatively overlooked. It was a natural consequence of the rapid growth of the society, and of the apostles, who were its official heads, having more to do than they could properly undertake. On the presentation of this complaint, therefore, they began to see the necessity of a subdivision of office, with a corresponding distribution of work. The higher function belonged specially to them of ministering the Word of God, and founding by spiritual labours the church of Christ in the earth. To this they must devote themselves: and
they could not leave it, as they said, "to serve (diasconic) tables." They therefore exhorted the people to look out for their own number seven men who might be set over this business—"of honest report, and full of the Holy Ghost." The advice was followed, and seven accordingly were chosen, whom the apostles ordained to the office of ministering or diaconizing in what lay below the province of those who had to attend to the ministry of the word and prayer. Their special business obviously was to look after the distribution of the alms of the church, and to see that none, especially of such as were not natives of Jerusalem, were neglected.

It has been argued by some, in particular by Archbishop Whaley (A.D. 1657), and Bishop Hinde (history of the first century), that as these seven were appointed for the purpose of superintending the ministration to Grecian widows, there must have been an earlier designation of persons to the diaconate, who had a general charge of the distributions, especially as the apostles treated it as a thing which did not properly belong to them; and that these new chosen were only added to the existing number, to prevent any further complaints of partiality. But this view is not acquiesced in by those who have most carefully investigated the apostolic age; nor does it seem borne out by the recorded circumstances. The church at Jerusalem only gradually acquired a complete and regular organization. For a time the constant presence of the apostles, and the all-pervading humanly feeling among the members of the community, would appear to render unnecessary official service of a subordinate kind. As they had their roots to a large extent in common, so the distribution would take place in a great degree also in common, the apostles allowing it to proceed, rather than actively interfering with it. But when the want of a more complete organization was found to have led to an irregular and partial action, the counsel of wisdom manifestly was to have a class of officers to look specially after the matter; and it was the foreign converts who in such a case were most apt to be overlooked, so the persons actually appointed were probably, for the most part, of that class. There is no reason, however, for supposing that they all were. Phillip, in particular, seems to have been a native of Cilicia, and so, it is possible, were some of the others, though their names were Grecian. But as it was chiefly those from a distance who, as we have said, were likely to be neglected, so prudence would readily dictate the selection of deacons in much greater proportion from the foreign than from the native membership.

The title of deacons is not actually applied to the persons thus appointed; although in being appointed, as it is said, "functiones superavit, to serve or minister at tables," they are virtually so called. All ancient ecclesiastical writers regard the occasion of their appointment as that of the institution of the order of deacons. Not, however, of that as it came by and by to exist, constituting a lower order of clergy. Chrysostom and others expressly distinguish in this respect between the original diaconate and the ecclesiastical diaconate of subsequent times; and so do all the more recent and unbiased church historians (Neander, Giesler, Rother) besides commentators, Bammert, Alford, Hackett, Alexander. The institution, as recorded in the Acts, appears to have contemplated nothing further than the remedying of a present disorder, and by a fixed arrange-

ment providing against a recurrence of the evil. It had consequently to be simply with the proper management of the alms of the church and the oversight of the poor. And so, in the office set up in the other churches, and recognized by the apostle Paul, not a word is dropped of any higher work, having been assigned those deacons than what belonged to the primitive seven; it is with the present, or material interests of the congregation that they are associated, not with superintending and ruling in spiritual matters. At the same time, one can easily understand how closely, at certain points, the one department of duty would press upon the other, and how readily the respective limits of each might, to some extent, be crossed. Having charge of the alms and offerings of the church, the deacons would naturally come to take the management of the agape or love-feasts, also of what was required for the administration of the Lord's supper; and it was but a step farther, which in many cases could not fail to be soon taken, to distribute through their hands the elements of the supper to the members of the church, and, in connection therewith, to exercise some supervision over the members themselves. Hence, in the account given by Justin Martyr (A.D. 165) (I, 67) of the celebration of the eucharist, the deacons are represented as distributing to those present the bread and wine, and also conveying portions to the absent (ibid. sect. 65, 6). In the larger communities the work of the deaconship might thus by degrees encroach upon the province of the eldership, and include in its operations a certain amount of spiritual superintendence and pastoral agency; while, on the other hand, in the smaller communities, where there was no need for the same subdivision of labour, the presbyterate might themselves undertake what deacons were instituted to discharge.

Viewed in respect to the constitution of the church, the institution of the deaconship exhibits a development; yet one that was the result of circumstances, and afforded a pattern of what might lawfully and properly be adopted by Christian communities, rather than a direction, to which they must in all circumstances be conformed. The original occasion, and the fact of the institution of deacons, showed (as remarked by Bammert) that the apostolic office was not an adequate organization for the needs of the church. The weaknesses of human nature beginning, as they sooner, to discover themselves among the members of the community, called for the institution of a subordinate office, to work to the hand of those who filled the higher; and in yielding to this call the apostles gave the weight of their authority and example, not merely to the institution of this particular office, but also to a wise accommodation to circumstances in the direction and management of the affairs of the church. The high qualifications they set forth for those whom they deemed eligible to the office of deacon, disclosed to all future times the place due to the more spiritual elements of character in constituting a title to official appointments within the church; and the mode of appointment, recognizing alike the privilege of the ordinary numbers to choose, and their own authority to sanction the choice and ordain to the office, afforded at the outset a happy exemplification of the manner in which the rights of all should be respected. In process of time, and no doubt arising from an impulse felt necessary to remedy a present disorder, and by a fixed arrange-

ment providing against a recurrence of the evil.
in all probability, of taking the regular charge of the community, after the apostles began to be much required elsewhere, Acts xii. And of the seven who were first chosen to fill the office of deacon, two at least (Stephen and Philip) perished so largely of the egregious outpouring of grace then conferred on the church, that they entered with great success on the work of evangelists. This, however, must be carefully distinguished from what properly belongs to them as deacons, as distinct from the special endowments and impulses of the Spirit.

The mention of Phoebe as a deaconess in the church at Cenchreae, Acts xvi., implies, as already noticed, the existence of a female deaconship in apostolic times. It would be rash to infer, however, from such a casual mention, that appointments of this sort were general in the church; and from no recognition of the office being found in the pastoral epistles, and no historical record anywhere of its origin, we may justly conclude that nothing essential depended on it, and that it was to be regarded only as of occasional or temporary moment. (Some have thought that the prescripions regarding widows in 1 Tim. v. 9, have reference to deaconesses; but this is not by any means certain.) In the cities of Greece and Asia Minor, where women lived very much apart, and could rarely be had access to except by members of their own sex, deaconesses might be for a time almost essential to the well-being and progress of the church. But in Rome, and the West, greater liberty was enjoyed by the female portion of society in their intercourse with the world, and the service of deaconesses would be less urgently required. That they did very commonly exist in the larger churches, during the earlier centuries, the records of ecclesiastical history leave no room to doubt, though no general rule seems to have been adopted regarding them; and in process of time the institution of nunneries turned into a distinct and artificial channel nearly all that was available of separate female service.

DEAD SEA.

DEATH may be defined the *termination of life*; an event of different and unequal import, according to the nature and value of the life which it terminates and destroys. To this issue, life of every kind below the sun—vegetable, animal, human— is alike subject. In so far as it is connected with organization, this to our habits of thought appears, not indeed a necessary, but yet a natural consequence of the conditions of its existence. The material structures which are the seat and instruments of life, of volatile elements, and of fragile structure, seem not made to wear and last for aye; and in fact are constituted under a twofold law—the one determining their growth and development to an appointed maximum or maturity of life; the other, when this has been reached, inducing a process of decay, which, in the time appointed, issues in exhaustion of the vital functions, and decomposition and disappearance of the vital form.

Beyond question, it had been possible for God, if such had been his pleasure, to have made all creatures under a law of life. Scripture assures us, that man at least was at first placed conditionally under this law. There is, however, decisive evidence that, from the beginning, all other terrestrial life was constituted under the law of death. Besides the indications already referred to, of a limited and transient existence to plants and animals generally, the reproductive and assimilating organs and powers common to all living creatures, and the destructive organs, instincts, and habits of birds and beasts of prey, unmistakably contemplate, as they provide for, a system or constitution of things in which death should reign. It was long and generally held, indeed, that this law in the natural economy was suspended upon the introduction of sin. But this idea, which Scripture does nowhere assert or sanction, is hard to be reconciled with the conclusion which physiology and anatomy have deduced from the deadly and digestive organs and powers of the animal frame, with the same certainty that any final cause is inferred from any of the works of God. And it must be regarded as conclusively refuted by the discoveries of geology, which demonstrate the prevalence of death in ages long anterior to the creation of man or, so far as is known, the existence of sin. The earth's states are now found to be full of the appropriate and emblematical remains of extinct life. Entire creations appear to have been destroyed in so many successive great catastrophes; and it is made evident by the state in which many of these fossils are found, that then, as now, life was sustained by death. Nor can it well be doubted that this state of things obtained even in the days of man's primordial innocence. If we try, we shall find ourselves baffled in the attempt to conceive how, even then, death could be strange or unknown. Most now, the revolving year has been marked by the opening and the fall of the earth's foliage—the ripening, and consumption, and decay of the earth's fruits! Could our first parents drink of the rivers of paradise, or tread its verdant surface, or keep and dress its trees and plants, without—in every drought, at every step, by every stroke—quenching or cutting down myriads of animalcular or insect, as well as vegetable life! Although the flesh of animals was not yet given to man for food, it is supposable that the laws of animal life itself were all the while in abeyance—its instincts restrained, its powers unused, its appropriate pleasure withheld or denied! We know that, from the day of man's creation, he had given to him the idea of death. It was set before him as the just desert and consequence of disobedience. And whence should he have derived his conception of the import of the threatened evil, so readily as from death's visible dominion over the bowls of the heaven and the beasts of the field? It may be thought that this fact, if it were so, must have shaded and suffused the light and bliss of paradise. Yet with distinct knowledge and just confidence in the divine wisdom and goodness, why might it not as well consist with the happiness of unfallen man, as shall the greater death which sin has introduced, and will perpetuate in the moral universe, with the perfect blessedness of God's unfallen and redeemed family in the paradise above?

As incident to creatures of mere instinct or animal nature, there can be nothing judicial or of the nature of punishment in their condemnation to death. Whether it may have been ordained by anticipation, or in keeping with the moral and legal relation of man, as to exist in a state of sin, and under a dispensation of judgment, we are not warranted to pronounce. It is, however, beyond question that, from this cause, and for man's sake, a curse has been brought upon the ground, and the whole creation groaneth and travails in pain together until now. Still man himself is by this means the greatest sufferer; and so far as it affects the other
DEATH

creatures, it can be only a physical evil, equally without moral cause or penal effect, of which by their nature they are distinct and private. How this appointment is to be reconciled with the benevolence of the Creator is a hard question, which no light yet given to man enables him fully to resolve. So far, however, it may relieve the mystery, that, as a general rule, the enjoyments of the inferior creatures greatly exceed their sufferings—that death is but little, if at all, the object of their fear, or much even a cause of pain to them. Dr. Livingstone's experience, when seized by a lion, strikingly confirms this. "The shock," he says, "produced a stupor similar to that which seems to be felt by a mouse after the first stroke of the cat. It caused a sort of dreaminess in which there was no sense of pain nor feeling of terror, though quite conscious of all that was happening. It was what patients partially under the influence of chloroform describe, who see all the operation, but feel not the knife. This peculiar state is probably produced in all animals killed by the carnivore, and if so, is a merciful provision by our benevolent Creator for lessening the pain of death." (Transact.)

That the same animal enjoyment prolonged in death is hourly enjoyed by the higher creatures, and success, which both perpetuates life and preserves it in the vigour of its powers and the freshness of its joys, is certain; and also, as bearing upon the physical and moral condition of man, to whose behalf, as chief in this lower world, all arrangements and dispositions affecting the lower forms of life were subordinated that their subjection to death had been enlarged immensely the extent of his physical resources, and multiplied manifold the means of his moral development and discipline.

But man himself is involved in the common doom. It is appointed unto all men once to die. This appointment is felt by us of nearer concern, and is shrouded in deeper mystery. Whatever theory be held with regard to the constitution of our nature, all are agreed as to its high pre-eminence above all other forms of terrestrial life. "God made man in his own image, after his own likeness, and set him over the works of his hands." It surely is not the imagination of a vain conceit, but rather the suggestion of a due reverence of divine wisdom, which would anticipate exemption from death as the leading characteristic privilege of a creation which he has crowned with glory and honour. He guards and defends man's life by the severest sanctions of his law against the hand of violence; and can it be thought that, but for some special cause, his own hand would ever have been stretched out against it to destroy it? The reigning fact, man's death, seems to confute these reasonings, and almost irresistibly forces upon us the conclusion, that death is a physical necessity, or a universal law, extending to all material organizations, however otherwise psychologically distinguished or divinely allied. And this opinion has generally obtained among men of pantheistic and materialistic views in philosophy, and of Pelagian and Socinian views in theology. But surely it is impossible, consistently with God's omnipotence, to allege the necessity or the power of this law, as existing in despite of his pleasure and purpose, to constitute our nature under a law of life. It is more than probable that the other orders of creatures who dwell in life immortal in the heavenly places are not always and without their consent, but in the form of organized existence. We are assured that the bodies of the risen saints shall be clothed with incorruption and immortality. We know that, even as now constituted, the life of these frail bodies in antediluvian ages was prolonged to the verge of a millennium. And why should it be thought impossible for God, if so it had pleased him, to endue them with the powers, or provide for them the means, of repairing the wear and waste of life, so as to preserve their powers and susceptibilities in unabated vigour and freshness, "even to the length of days for ever and ever"?

This, Scripture informs us, was in the beginning providentially ordained. The threatening of death against the breach of the covenant, is rightly understood to imply the promise of deathless and incorruptible life, so long as the covenant should stand. And the tree of life in the midst of the garden, if not by its physical virtue the means of life's perpetual and perfect renovation, was certainly the sacramental pledge of God's purpose to preserve it inviolate while man was steadfast in the covenant. And now that death reigns over all, the appointment is referred neither to physical necessity nor to arbitrary will, nor, as some have urged, to its subordination to a partially beneficent economy in nature, by which the aggregate of sentient happiness in creation is increased; but to a judicial decree announced from the beginning by God, as judge, against man as a transgressor of his law.

Thus runs the tenor of the covenant or constitution under which life—man's life—was originally given and held, "Thou shalt not eat of the tree of the knowledge of good and evil, for in the day thou eatest thereof thou shalt surely die." And in terms equally explicit, to the transgression of the law is the entrance and reign of death over man assailed. "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." And it is observed that this declare the cause of death as it reigns over all men only. It affirms nothing respecting the cause of death as it reigns over other orders of creatures, in the present or in preceding stages of the world's existence. Whether, in any way, they may have been constituted under a law of death by anticipation, and as in keeping with a state of things in which death should reign over men, we do not venture to pronounce. That, indirectly and as a consequence of their relation to man as a sinner against God, their sufferings have been increased, and their lives shortened, it is impossible to doubt or deny. But if, in this view, sin be the occasion of their death, it cannot be the cause of it. They are incapable of sin, and cannot die judicially for sin. The contrary opinion which long and generally prevailed, that the creature were immortal until man sinned, has as little to justify it in Scripture as in science. Death, it is there said, is the law of their being. And the true doctrine of the Scripture is, not that they die because man has sinned, but that man, because he has sinned, has forfeited his original and high distinction, and has become "like the beasts that perish." It is unnecessary here to multiply Scripture proofs of this awful and humbling truth. Every one is familiar with the frequent and equivalent testimonies, that death is "the fruit," "the wages," the "end," and consummation of sin. And the circumstances which attend and induce it impressively connect it with sin as its cause. How, if not through guilty forfeiture, should the life of man have been abbreviated by its term, so much more than that of many of the inferior creatures, and
in so many instances still further shortened by disease and by calamity! To how great extent is it consumed by the fire of evil passion—suffocated by the stroke of vengeful violence—taken away by the arm of judicial authority!—in all these cases sin visibly working death. And while embittered and baulked by manifold pain and sorrow, how irresistibly does conscience within disquiet and alarm us, by the conviction of guilt and the apprehension of imminence of judgment.

But now, what is death?—or what does it import as an appointed doom? To answer this question rightly we require to ascertain the true constitution of our nature. Obviously death must be very different in the view of the materialist, who regards man as only a higher species of animal, whose mental and moral distinctions are the mere result of a higher physical organization; and in the judgment of those who consider man as the possessor of a soul distinct from the body, the subject and seat of a higher nature. If the body be the whole of man, death is the end of his conscious existence. If he consist of body and spirit, this event may prove but his birthday into another and more important state of being. Now, this point, which till the present hour has proved too hard for man himself to demonstrate, Scripture decides conclusively for all who will receive its testimony. Man is both body and spirit; the first placing him in communication with this outward world, the second alloying him to God and his spiritual creation. The record of his primeval state exhibits the reality and effect of this complex being. While his earthly paradise yielded its riches and pleasures to every sense and sensibility of his animal nature, his higher life found its appropriate and prominent occupation and delight in the service and communion of the "Father of his spirit."

These views, as they magnify the life which God gave us, must be felt to complicate the nature and effects of death. How then does it affect us? Does it reach the whole man, body and spirit? If so, how are they severally and together affected by it? And in what order, and by what process, does it consummate its work?

1. Death extends to the entire man and to every part of his nature. Against him self the threatening was directed, "In the day thou eatest thereof thou shalt die." Beyond doubt the outward man perishes, and surely the inner man, the subject of that sin of which the body is but the instrument, cannot have escaped the force of the dread sentence. God's Word assures us that the soul that sinneth shall die. Nay, it speaks of men as already dead, who yet live in the body—dead therefore spiritually. On the other hand, it speaks of men now alive through grace, who shall never die, while yet the graves are ready for them. Men who walk after the course of the world, and live in pleasure, are pronounced "dead in sin"—dead while they live.

And while sootheth his brother has "passed from death unto life," he that hathth his brother "abideth in death." These scriptures, while they distinguish between bodily and spiritual death, represent both as included in the sentence, and threatened and executed against the sinner.

2. To what effect then does death exert its power upon the body and the spirit severally and together?

It is not unimportant to observe, that this is not extinction of existence, or annihilation either of the one or the other. For a time the body retains its form, and its substance, however changed, is never lost; much more may it be presumed shall the spirit survive. Not indeed that spirit more than body is immortal independently of God's will. But that seeing he preserves our inferior part, he will much more preserve the higher and more kindred product of his creative power. The effects of death upon the body itself are matter of common observation. Immediately it makes it powerless to sensation as the cold of the valley, quickly turning its comeliness into corruption and finally reduces its form and structure into shapeless dust. The effect of bodily death on the spirit of the man where nature is thus divided, it may be more difficult to estimate. This may depend in part on the value of the earthly portion he has lost, and partly on the future portion on which he has entered; but it cannot be indifferent either to the child of sorrow, or to the subject of grace, more than to the heir of this world, when it has stripped of his whole inheritance of good. While we look on the desolate and impious corpse, and say "It is all over with him now," the disembodied spirit must still find itself the subject of a maimed and imperfect nature. For the effect of death upon the spirit is necessarily different from the effect of it upon the body. Consciousness belongs to its nature, and must endure while it has being. Its proper life lies in the harmony and subjection of its powers and dispositions to the nature and will of God; its death in contrariety and enmity to Him. This involves the disruption of a holy delightful relation to the Father of spirits—and by inevitable consequence, a deprivation of those fruits of his love and favour on which life and blissfulness depend. "Your sins have separated between you and God." This is emphatically the bitterness of death. As it affects the body, it terminates all happy connection with the external world; as it affects the spirit, it excludes from all joy in God. Though now, while its effects are incomplete, it is neither altogether unfeared nor unfelt, yet the engrossments of earthly life meanwhile lessen our sense and apprehension of the magnitude of the evil. Not till the body is cut off from its earthly portion, and the spirit cast out from its portion in God, shall its awful import be fully known.

3. It may tend further to clear this subject, to notice briefly the order and process through which the work of death is consummated. Though incurred instantaneously on the act of transgression, its effects follow by successive stages, and at several and more or less distant intervals. As caused by sin, the spiritual man, as the proper subject and source of the evil, first feels its power. Its very touch intercepts all happy intercourse with a holy God. This was felt and seen on the day that Adam sinned. His fear and flight at the voice of the Lord God in the garden was the unmistakable symptom of a soul already dead in sin, which could not, dared not, live with God; while his expulsion in displeasure from the symbols of God's presence, marked no less clearly that God had ceased to live with him. Thus was executed to the letter the word which God had spoken, "In the day thou eatest thou shalt surely die." But the work of death thus begun does not stop here. The disruption of the creature's relation to God, it may well be conceived, must introduce disorder into all the relations and interests of its being; nor unless with a view to some ulterior design of signal judgment or of more signal mercy, might its full development and
DEBORAH

consummation being long-delayed. But in suberviency to this end does man live on, in the body for a season, though, as to God, "he is dead while he liveth." Yet it is but for a little time. Whatever be the result of this day of forbearance, the work of death goes on—the body is dead because of sin. There is no discharge from this decree, and no exception to it. The body returns to the dust whence it was taken. This is another crisis which awaits every individual man in his own time. As distinguished from spiritual, it is called temporal death, as condemning exclusion from the things of earth and time, to the loss of all happy interest in God. There remains but one further stage ere it reach its complete and final issue, both in the individual and the race. When the design of the divine administration in our world are finished, the bodies of all who sleep in dust shall be re-organized. There shall be a resurrection of the just and of the unjust. While the just, by faith through grace, shall be raised to life incorruptible and glorious, the unjust, impotent and unbelieving, shall awake to the resurrection of damnation. The whole man shall go away from the glory and joy of God's presence into everlasting punishment. This is the second death.

This is the Work of God. With this sets forth the terror and duration of the death which entered and reigns over man through sin, we receive the glad tidings of life—eternal life, given back to sinners through grace. Christ, the Lord from heaven, having borne and exalted in his own body on the tree, the curse of the first covenant incurred by the sin of Adam, is constituted to his church and people the Redeemer from death and the Author of eternal life. It is an anxious question how may these tidings consist with the continued reign of death over the bodies of men, alike over man of Christian faith and character, as surely, as shortly, as painfully, as humbly, as over the unbeliever and the ungodly? Shall we hold that while it retains indissolubly the same repulsive and appalling aspect to all, its nature to the Christian is nevertheless changed from a foe to a friend, and as some speak, a favour—a benefit the fruit of God's fatherly love. This it will be equally hard to reconcile with Scripture testimony or human feeling. It is indeed said, that to the Christian "to die is gain," but granted this is not necessarily what it is, but of what it does. It is ever spoken of as the fruit and desert of sin, and as an enemy—"the last enemy." In Christians as in others, "the body is dead because of sin." But if so, where is the efficacy, or what the proof of the efficacy, of the Redeemer's death? If still his people die for sin, has not Christ died in vain? and is not the hope of his people vain? God forbid! Had it been the declared intent or the promised effect of the interposition of Christ, to arrest the sentence against sin, or to prevent its full execution upon the sinner, this universal mortality might have been alleged as a practical evidence of the entire failure of his design. But Scripture and experience concur to show us, that the purpose of Christ's interposition was not to prevent or arrest the work of death in progress, but to undo and reverse the completed ruin. It is to be observed, that notwithstanding the redemption by Christ, every child of Adam, in soul and body alike, inherits this sad entail. The heirs of the Christian salvation, like others, are born in spiritual death and abide in it, many of them often for a lesser or longer period of their time in the flesh. The redemption of the cross does not cut off nor remove from them the entail from the broken covenant, until in a day of grace they believe and live anew by his quickening Spirit. On the same principle we may presume it to reverse its dominion over the body as over the spirit. Thus first, under the power and in vindication of the first and broken covenant, sin reigns unto death over the whole man, and next "grace reigns through righteousness unto eternal life by Jesus Christ our Lord." This completed triumph however is reached, like death's conquests, by successive stages, and at several and distant epochs. First, in the day of regeneration, on the return of God's Spirit, when life begins anew, where death first began its work, in the soul. From thenceforward, though still bound to a body of death and sin, the man quickened and made alive from the death of sin. Again, in the day of dissolution, when the body returns to its dust, it is set free from the encumbrance of mortal flesh, and in the spirit reaches the blessed state of just men made perfect. And finally, in the day of the resurrection of all the dead, when Christ shall come the second time, to reap the matured trophies of his first advent, "death shall be swallowed up in victory." The bodies of his saints raised incorruptible, and re-united to their spirits, to live in the immortality of angels and life. DEBORAH [step], hence applied by Solomon as the distinctive name of the most holy place in the temple, (i K. ii. 15, 19, vi. x.). the name of a town in the tribe of Judah, a few miles to the west of Hebron. This was a later name, for before the conquest of Canaan it had been called Kirjath-sipher, which means book-city, Jos. xiv. 15, 16., and also Kirjath-sanna, Jos. xiv. 15, which, according to Becher, signifies city of law or instruction. These were probably but different forms of substantially one designation; and Deborah, in the sense of oracle or authoritative utterance, does not very materially differ in meaning. Some would make it still nearer, taking Deborah in the sense of things written, arranged in a row; but this seems unnatural (Deut. xxv. 15). The place is never mentioned in the history of subsequent times; but it must have been a town of considerable importance and strength at the time of the conquest; as its siege and capture by Joshua is particularly described, Josh. x. 6, 8, and having been taken by the Canaanites, Caleb promised his daughter Achsah to the person who should succeed in again subduing it. The prize was gained by Othniel, the nephew of Caleb, ch. xv. 14. We may suppose, from the name, that in former times it had been a seat of learning of some sort; and possibly this might form one reason for afterwards making it a priestly city, ch. xxiv. 15. Another town of the same name is mentioned in connection with the inheritance of God, Jos. xii. 28.

DEBORAH [step]. 1. Rebekah's nurse; of whom explicit mention is made only in connection with her death. She died after Jacob's return to the land of Canaan, and was buried under an oak near Bethel, Gen. xxxv. 8.

2. DEBORAH. By much the most distinguished person, who bore this name, was one of the public characters raised up during the period of the judges in seasons of trouble and emergency. The tribe she belonged to is not distinctly mentioned, though it is usually, and with the greatest appearance of probability, supposed to be Ephraim. She is called a prophetess, and is said to have
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enactments in the legislation of Moses may justly be regarded as a proof of its comparatively mild spirit, and still higher proof was to be found in the many wise provisions it contained for securing a well-conditioned people, and checking the evils that lead to the accumulation of debt. And no less is true of Deuteronomy and the Mosaic economy.  

**DECALOGUE** (Δεκαλόγιον) the term commonly applied by the Greek fathers to designate the ten commandments, or ten words, as it always is in the original (Sept. ἴδιον Βοιαγατ), and now commonly employed in theological language for the same purpose. It does not actually occur in Scripture; but as it is the most fitting collective designation of the ten commandments, we shall present under it the explanations that seem needful to be given respecting the form and substance of this remarkable piece of divine legislation.

1. **Due importance of the first demand made.** The giving of it marks an era in the history of God's dispensations. Of the whole law this was both the first portion to be communicated, and the basis of all that followed. Various things attested this superiority. It was spoken directly by the Lord himself, not communicated, like other parts of the old economy, through the ministration of Moses—and spoken amid the most impressive signs of his glories, presence, and majesty. Not only were the ten commandments thus spoken by God, but the further mark of relative importance was put upon them of being written on tables of stone—written by the very finger of God. They were thus elevated to a place above all the statutes and ordinances that were made known through the mediator of the old covenant; and the place then given them they were also destined to hold in the future, for the rocky tablets on which they were engraven undoubtedly imaged an absolutely valid and important. It was an emblem of relative perpetuity. The very number of words, or utterances, in which they were comprised, led, I think, to the same thing; for in the significance that in ancient times was ascribed to certain numbers, ten was universally regarded as the symbol of completeness (Spence & Lee, vol. i. p. 515). And in accordance with all this, as also in further confirmation of it, the position in the tabernacle assigned to the tables which contained the decalogue, bespeak their singular importance: they were placed at the centre of the whole religion and polity of Israel—in the ark of the covenant, that stood between the cherubim in the most holy place, under the throne of God. They were emphatically "the tables of the covenant;" the law which was embodied in them was itself termed "the covenant," (Deut. iv. 13; ix. 20; xx. 21; xxiv. 15); and simply from being the depository of them the ark bore the name of the "ark of the covenant." In the revelation of law, therefore, the decalogue stands comparatively alone; it has a place and character peculiarly its own, and while it had a close and pervading relation to other parts of the Mosaic economy—had a close relation also to the prior covenant of promise, which it distinctly recognizes, and embodied in its very form (for all which see Law), there must have belonged to it a depth and fulness of meaning, such as no other piece of legislation possessed, and entitling it to the pre-eminent distinction it occupied. This on examination will be found to be the case; but there is a preliminary point that requires first to be briefly noticed.

2. **There has been given to the decalogue a double record, first in Ex. xx. 2-17, again in De. v. 6-21;** and there are certain differences between the two forms, which have been taken advantage of by rationalistic interpreters, sometimes for the purpose of disparaging the historical correctness of either form, and sometimes as a conclusive argument against the doctrine of plenary inspiration. The differences are of three kinds: (1) Simply verbal, consisting in the insertion or omission of the Hebrew letters, which is significant; in Exodus it is only omitted where it is found in Deuteronomy, namely, between various words and 

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Note: The text is a portion of a larger work discussing the historical and theological significance of the Decalogue, or the Ten Commandments, in the context of religious and legal history. It examines the unique place of the decalogue in the history of God's dispensations, its direct communication by God to Moses, and its special importance in the tabernacle and the ark of the covenant. The text also explores differences between the two recorded versions of the commandments, highlighting both verbal and conceptual distinctions, and reflects on the implications for the understanding of plenary inspiration and the historical accuracy of the biblical text.
it is precisely what would be natural in a rehearsal, though not in the original announcements, and came from combining with the legislative something of the narrative style. Such being plainly the character of this latter edition, its other and more noticeable deviations—the occasional amplifications admitted into it, the substitution of _divine for court_, with respect to a neighbour's wife, in the tenth command; and of the delivery of Israel from Egypt, for the divine order of procedure at the creation, in the fourth—fall to be regarded as slightly varied and explanatory statements, which it is perfectly competent for the authorized meditator of the covenant to introduce, and which, in nature and design, do not materially differ from the alterations sometimes made by inspired writers of the New Testament on the passages they quote from the Oldtesta._Homan Manual, p. 331, seq._ They are not without use in an exegetical respect; and in the present case have also a distinct historical value, from the important evidence they yield in favour of the Mosaic authorship of Deuteronomy; since it is inconceivable that any later author, fictitiously personating Moses, would have ventured on making such alterations on what had been so expressly ascribed to Moses to God himself, and which seemed to bear on it such peculiar marks of sacredness and inviolability. (_Homan's Introduction to the Pentateuch, sect. 25._)

It follows from these remarks, that any view formed of the decaugue as a whole, or of any of its parts, which rests upon the differences in the later as compared with the earlier form, and gives the preference to the latter, must be rejected; it inverts the proper order and relation of things. Of such a nature is the view that is sometimes propounded respecting the fourth commandment, where the reason urged in Deuteronomy for its faithful observance by the Israelites—their deliverence from the land of Egypt—is made to supersede the more general ground on which the institution is based in Exodus; and the subleitical ordinance is consequently exhibited as a distinctively Jewish sublimity. Even were this to be taken as the only reason assigned, the argument founded on it would not be valid; for the fifth commandment also is enforced by a strictly Israelitish promise, while no one is foolish enough to maintain, that the matter of the command is thereby contracted into a merely Israelitish obligation. In all ages of the church special reasons, arising out of present acts of mercy or of judgment, may be, and often have been, employed to enforce general and permanently binding duties. In the case now more immediately in hand, the special could never be intended to interfere with the earlier and more general; it could only have been thrown in as an incidentall and subsidiary consideration; both, because the deliverance of Israel from Egypt could not, like the argument from creation in Exodus, be deduced as an adequate reason for formally grounding an institution like the Sabbath, and also because the account in Deuteronomy professes to be no more than a rehearsal of what had elsewhere obtained its primal record. It is not there, therefore, but in Exodus, that we are to look for the more fundamental representation. God's delivering Israel from Egypt would well induce them to practice the mercy involved in the Sabbath as an existing institution; but the procedure of God in creating the world in six days and resting on the seventh, was what originated the subleitical order, and fixed it in the very constitution of things.

Another and equally groundless application has been made of the prece-dence given in Deuteronomy to the wife of one's neighbour, as if, by placing this before his house (which stands first in Exodus), a kind of separate place were secured for her, and to covert the wife were a different thing in principle from coveting house and possession; thus the prohibition to covet falls into two commands. So, for example, Kurtz, in _History of the Old Covenant_, distinguishes these points, because he presents what may justly be regarded as a conclusive argument against it: "The command. _Thou shalt not covet thy neighbour's house_, is said, however manifest may be the objects of covetous desire, is still essentially one. This is raised to undoubted certainty by the circumstance, that in Exodus the house, while in Deuteronomy the wife, is named first. If there were indeed two commands, the ninth according to Exodus would be. "Thou shalt not covet thy neighbour's house, but according to Deuteronomy, "Thou shalt not covet thy neighbour's wife." This, however, would be an absurd and inexplicable contradiction, whereas, if all the objects of covetous desire were brought into one command, the transposition would be quite trivial and insignificant, in no respect more noticeable than the other differences which appear in the free reproduction of the commandments in Deuteronomy" (ii. sect. 47, 3). Kurtz, admits the truth of this—if the relation of the account in Deuteronomy to that of Exodus were as we have supposed; but refusing to concede this, and concerning that the position of the wife in Deuteronomy may be the original one, that the form in Exodus may have arisen from a corruption in the text—that the twofold introduction of _thou shalt not covet_, applied to wife and goods respectively, renders it in fact a double precept as if the second command might not for a like reason be split into two—and that by so splitting it we must readily get a division of the whole commandments into the sacred three and seven—three for the first, and seven for the second; on these grounds, which are entirely hypothetical and fanciful, Kurtz adheres to the Roman view, which finds two precepts of the law in the command against coveting. The alleged grounds cannot weigh much with those who take the records of Scripture as they stand, and in their treatment of these acecent themselves to look at things in their broad and natural aspect, instead of straining after minute and refined considerations.

3. Discarding, then, such disturbing notions regarding the matter of the ten commandments, and holding these to have been pronounced and engraved on the tables as recorded in Ex. xx., we have to note the distinctive peculiarities and excellencies that characterize them as a revelation of God's will, or a comprehensive summary of man's duty. There are certain points concerning them on which a diversity of opinion exists, and particularly as to the distribution of the commandments into two tables: but there are great and important features about which little or no room for controversy may exist. (1) One of the most prominent of these is the intensely and predominantly moral tone of the revelation. It speaks throughout, not of formal distinctions or external services, but of fundamental principles, holy feelings, essential relationships, and the pure, reverent, upright, or merciful behaviour, by which they should be honoured and maintained. Even the comparative externality of the fourth command appears but as a provision for securing a moral aim—
participation for each individual in the sacred rest and blessing of God, and reasonable reposes for his dependants and cattle. At such a time—in an age when religion was everywhere running out into shows and ceremonies—under an economy also which itself partook so largely of the outward and symbolical—it surely was a remarkable, as well as ennobling peculiarity, that this central revelation of truth and duty should have stood so much aloof from the circumstantial, and brought men's hearts so directly into contact with the realities of things. (2.) A second, and equally conspicuous point, is the relative place given to the things which concern men's obligations toward God, and those which concern their obligations toward their fellowmen. If it may be matter of dispute how many of the specific ten belong to the one class, and how many to the other, it is certain—palpable to every eye—that the claims of God are first, and gradually merge into the claims that lie upon one member of the human family to another. To be right with God—it was thus virtually proclaimed—is the first, the grand thing; yet, and that which, when properly attained, is the best security for keeping right with one's fellowmen. Religion, as consisting in the knowledge and love of God, is the root of social worth; and fidelity to the higher relationship is the ground and animating principle of obedience in the lower. Hence also it is in connection with these commandments which more or less directly affect our relation to God, that reasons are assigned for the observance of them; in the first the reason even takes precedence of the command; while in those that explicitly relate to our neighbour there is the naked utterance of the precept: as it, when the former was complied with, the latter could require no separate enforcement. Josephus already drew attention to this as one of the characteristic excellences of the constitution set up by the hand of Moses, who did not say but "He make religion a part of virtue, but saw and ordained other virtues to be parts of religion," and it is in the decalogue that this distinctive feature has its most palpable and striking embodiment. (3.) Another remarkable feature in this moral code is the admirable order and arrangement of its several parts. It does not merely present a summary of human obligation toward God and man, but presents it in such a form as itself bequeaths the impress of a divine hand. Thus in regard to the objects contemplated in the different precepts, they begin at the most vital point, and gradually recede to what less closely and directly touches the person or interest of the individual: God in his being, in his worship, in his name, in his day, in his earthly representatives; then one's neighbour—in his life, in his nearest possession this second-self, as it were, in his common property, in his general standing and position call that may be affected by false testimony regarding him, in his place in one's social will and affection. Then, in regard to the subjects of the obligations imposed, everything belonging to them as rational beings is in each department of duty laid upon their consciences, heart, speech, and behaviour; yet in different order, as might best suit the different relations. The moment one's relation to the true God—the spiritual, the all-seeing, the omnipresent—comes into view, it is of necessity the heart that is primarily concerned: he must have the proper place in its regard and homage, otherwise moulding in a manner is granted; the work of obedience is never so much as begun. Here, therefore, the decalogue takes its commencement, in the demand of God to be acknowledged as alone entitled to the homage of his creatures; no other must be set up before him—no even in the imaginations of the heart, for he is also there, may there specially and peculiarly. That the heart is more immediately in view, is still more evident from the prohibition given in the next command against graven images: implying, if he was properly eyed at all, it may be in the mind the inner man in the spiritual regard that was proper to a spiritual being, of whom no visible representation was admissible. Then, as here we have the consecration of the heart to God, so in what follows there is a like consecration demanded of the speech (the third), and the conduct (the fourth, and to some extent also the fifth).

If now we turn to the other class of relations, while the heart of love is equally necessary to yield a full and proper satisfaction to their claims, it is not so indispensable as regards the own acts of duty, or the personal interest of one's neighbours. He may be the object not of hostile or injurious, but of dutiful and beneficent treatment, though the heart is not toward him as it should be; and here, accordingly, the order is of the inverse kind (deed in the sixth, seventh, and eighth, speech the ninth, and the heart the tenth). But if we regard the fifth as occupying a kind of intermediate position between the divine and the human, parents being somewhat in the room of God, and yet the objects of only a human affection—then the honour enjoined toward them may be said to include all the three: heart, speech, and behaviour are alike involved in it. But as regards the precepts more distinctly and obviously relating to one's neighbour, the order is as exhibited above: from the behaviour to the speech, then from the speech to the heart. Thus, "the end corresponds with the beginning: the heart is distinguished as the alpha and the omega, as that from which everything proceeds, and to which everything tends" (Acts xxvii. 25). And with the spirituality of the law so clearly stamped on the very form of the decalogue, a law, too, as that proceeding from a spiritual and holy God, must necessarily have partaken of his own character: it seems almost inexplicable how divines can be found today sometimes still speaking of it as demanding only an external and civil obedience.

1. One further peculiarity concerning it deserves to be noted namely, its predominantly negative aspect. That it was not simply the prohibition of overt acts of evil which the decalogue aimed at, but that every "thou shalt not" implied a counter "thou shalt," is manifest from the heart being, as has been stated, so distinctly required, and also from some of the commands taking the positive form (the fourth and fifth). At the same time it cannot be without a meaning that they were made to run so much in the prohibitory style. It doubtless arises from the depravity of the human heart, which needs on every hand to be restrained and checked in its tendencies to sin. The more immediate reason of the law being given was, because of the abounding of transgressions in it; and the prohibitory form into which its commands were chiefly thrown, testifies that the bent of men's spirits is toward the evil and not toward the good. So that the decalogue, in its very form, is a standing testimony against the sinfulness of man, as well as for the holiness of God.
The Decalogue is seen to be a matter of comparatively little moment when the decalogue itself is rightly understood. Stress is undoubtedly laid upon the number ten, as that in which the whole were comprised; and the fact is also one and again stated, that they were written upon two tables. But it is nowhere indicated how many of the commandments were written upon one table and how many upon another. For anything said in scripture itself, the two may have been chosen simply because, from the size of the ark in which they were to be deposited, one might not have been sufficient for the purpose, and more than two would have been unnecessary.

In New Testament scripture we find the import of the ten comprised under two fundamental precepts, called respectively the first and the second commandments: the one requiring the supreme love of God, and the other the love of one's neighbour as one's self. But though the ground of this division exists in the very nature of the moral law, and the precise words embodying it are found in different places of the Pentateuch, so that it could not be unknown to the ancient Israelites, it is not said, either in Old or New Testament scripture, how many of the ten precepts of the law are embraced in the first and great commandment of love, and how many in the second. Nothing therefore depends, for any scriptural principle connected with the subject, on the precise division adopted: and if the several precepts were but slightly dealt with, fully exhibited, no concern need be felt about their formal classification. In reality, however, there have been considerable diversities of opinion in the matter, and not merely certain schools of interpretation, but entire communities have shown a disposition to take up here a distinctive ground regarding it. There can be no doubt as to what was the earliest, and what also must ever be regarded as the simplest view. Both Philo and Josephus expressly state, and in doing so doubtless indicate the prevailing belief of their time, that the decalogue fell into two halves, in correspondence with the two tables, and that five were written upon the one table and five upon the other.

In his treatise on the decalogue Philo calls the fifth commandment (Honor thy father and thy mother, etc.) the concluding one of the first table, and also represents it as having had its place on the confines of the two tables, because of the parental relationship appearing to partake partly of the divine and partly of the human. Josephus is equally explicit both as to the division into the two halves, and also as to the first five terminating with the command to honour father and mother (Ex. xx. 12, v. 13). "The first commandment," he says, "teaches us that there is but one God, and that we ought to worship him only; the second commandments not to make the image of any living creature, to worship it; the third, that we must not swear by God in a false matter; the fourth, that we must keep the seventh day by resting from all sorts of work; the fifth, that we must honour our parents; the sixth, that we must abstain from murder; the seventh, that we must not commit adultery; the eighth, that we must not be guilty of theft; the ninth, that we must not bear false witness; the tenth, that we must not admit the desire of that which is another's."

This arrangement, so far as regards the ten constituent parts of the decalogue, has also the suffrage of many of the most intelligent and learned of the fathers. Origen, in his eighth homily on Genesis, not only adopts it, but reasons for it, in preference to another mode which was beginning to find advocates, and which would throw the first and second command into one; he rejected this because he could not in that case get the number ten complete; either, therefore, not knowing of the attempt to accomplish this by dividing the prohibition against lust into two, or not deeming it deserving of notice. Jerome (in Ep. vi. 2), follows the same order: also the author of the commentary on Ephesians in Ambrose's works: Gregory Nazianzen, in his poem on the decalogue: and it became the prevalent one in the Greek church, as in later times among the churches of the Reformation, excepting the Lutheran.

Augustine adopted a different mode of enumeration, which has received the sanction of Reformed, and is also adhered to by most Lutheran divines. According to it the first and second commands, in the explanation just given, are thrown into one, on the ground that they both relate to the worship of God: and the prohibition against coveting is split into two, from its being said to be one thing to covet a man's wife, and another to covet his house or possessions. But obviously the chief reason was to find in the first part of the decalogue, the more distinctly religious part, a reference to the Trinity. After referring to the other views, Augustine said, it appeared to him more convenient to divide the whole into three and seven, "insuch as those who diligently look into the matter, the precepts which relate to God seem to insinuate the Trinity" (patent in Ex. 13). But this respect to the Trinity in a moral code would be out of place; and though both three and seven were occasionally employed as sacred numbers in scripture, yet one can see no adequate reason for such a division in the decalogue, which from the very nature and form of its contents points to a perfectly simple two-fold division. Besides, the command to acknowledge but one God did not of itself exclude the possibility of worshipping him by images: the one has respect to the object of worship, the other to its manner—two distinct things; while coveting is essentially one, whatever its precise object. To make the coveting of a man's wife different in kind from coveting his house or field, would be to take it out of the category of coveting, and place it in that of sensual indulgence (the seventh). This arrangement, therefore, is greatly inferior in naturalness and logical order to the one previously mentioned: and practically it has proved an unhappy one; as it has served in Roman Catholic countries to throw quite into the back-ground the prohibition against idol-worship.

A mode of enumeration current among the Jews, and indeed adopted in the Talmud, so far coincides with the Augustinian view, that it combines the first and second commands into one; but differs in other respects. The first command, according to it, is the declaration, "I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage—unto which, however, is no command, as Origen long ago remarked, but is simply the revelation of the Being who proclaims the commands, and, as such, lays the ground of all the obligations imposed, more especially of that imposed in the first command immediately following—to take him, and him alone, for God.

There still is a difference of opinion among the Reformed, who agree with Philo, Josephus, Origen, &c., as to the mode of making up the ten commands, in
DECAPOLIS, the Greek συν έποια, the ten cities, thrown into one word, and applied as a proper name to a region or district lying to the north and north-east of the Sea of Galilee. It is occasionally mentioned in the gospels as a district, from which people came to wait on our Lord's ministry, or which he himself visited, but without any specific account of the territory it embraced, or the cities whence it derived its name. Matt. xxiii. Mark xvi. That it belonged to the part of Syria mentioned above is evident from the last passage referred to, where it is said that Jesus, "departing from the coast of Tyre and Sidon, came to the Sea of Galilee, through the midst of the cities of Decapolis." It is sometimes spoken of as belonging to Galilee, but only one of the cities included in the ten lay within the boundaries of that province, Syria-Palestina. The List of Places is the following: Damascus, Philadelphia (the Rablath of De. iii. 11), Raphana, Scythopolis (the Bethshan of Isa. xxx. 10), Gadara in Perea, Marc., Hippos, Dyes, Pella, Gennes (Gadara), and Canatha. Flavius admits that there was some diversity in regard to the cities actually assigned to the district (in quo non nomen sydrense, bat. ii. 10; and Josephus certainly must have understood the matter otherwise, as he designates Scythopolis the greatest city in the Decapolis ως εξ αυτω, which he could not have done if, according to his reckoning, Damascus had belonged to it). Flavius seems to have regarded it as a section of Perea, since he describes it as that part of Perea which lies about Hippos, Pella, and Gadara (ουσιας). The probability is that the provinces to some extent differed at one period as compared with another. They seem to have been associated together, not in a civil, but in a commercial league, with the view of promoting the interests of the Greek population resident in them; and it may have been found expedient at times to drop a particular city from the number, and assume another in its place. The diversity that appears in the ancient enumerations would thus be quite naturally explained.

DEDAN occurs as the name of two different individuals mentioned in Scripture—the earliest, a son of Raamah, and grandson of Cush, Gen. x. 7; and the other, one of the sons of Jokshan, and grandson of Abram by Keturah, Gen. xx. 2. Nothing is said of the particular localities respectively occupied by the families or posterity of these two persons; only, as Jokshan, the father of the Abrahamic Dedan, was sent away by Abram, along with the other sons of Keturah, "unto the east country," it may be presumed, that it the family grew into a distinct tribe, it would be found somewhere in that direction. Such, in reality, was the case. In the burden of Arabia, as depicted by Isaiah, ch. xxv. 1, special mention is made of the trading companies of Dedanim; from which we may infer that they formed one of the many Arabian tribes, and that they were much given to the caravan or inland trade of the East. In like manner the prophet Jeremiah associates them with the Edomites, and represents the captivity which was ready to fall the seed of Esau, as fraught with danger to the inhabitants of Dedan; they are admonished to take special precautions, lest it might involve them also in ruin. ch. xxv. And in ch. xxvii he connects Dedan with Teman and Buz, two other Arabian tribes. The allusions in Ezekiel are entirely similar, both as to the region they occupied, ch. xxvi, and the manners they followed; for they appear among the tribes who minister to the extensive merchandize of Tyre, along with these of Sheba and Tarshish, ch. xxviii. 22, xxix. 11. These are all the notices to be found in Scripture respecting the Dedanites; and there can be little doubt that they are to be understood of the people who sprung from Jokshan, the son of Abramah by Keturah; since they were found in the quarter to which the father of that Dedan migrated, and appear also in a certain affinity with tribes which belonged to the same original stock.

Of the other Dedan we know absolutely nothing but his parentage; and it is quite arbitrary to suppose anything given. The genealogies given of the two Dedans were but different traditions of the origin and descent of the one tribe. It has been supposed, chiefly from a place Dedan being known to have stood near the Persian Gulf, that the descendants of the Canaanite Dedan had probably settled there, and given their name to the place. But this is quite doubtful, and it is mere in accordance with the actual truth to say that no certain information exists upon the subject.

DEDICATION, FEAST OF. A special service of consecration, either in setting apart anything that was to be devoted to a sacred use, or in cleansing a sacred thing from some pollution, that had rendered it unfit for its proper destination, was called a dedication. Thus, the tabernacle was dedicated when, with certain rites of purification, it was actually set apart for divine service, Ex. xxviii. and in like manner the temple, when by solemn invocation and sacrificial offerings it was opened by Solomon and the ministering priests, 1 Kings. v. 4. But what among the later Jews was called emphatically the dedication, and in commemoration of which a state observance or feast was kept up, was the fresh consecration of the temple after it had been profaned by the foul abominations of Antiochus Epiphanes, as recorded in 1 Macc. iv. 32-59. The event it commemorated took place in 168 B.C. That this dedication is our subject is further indicated in the history of our Lord's earthly ministry. Speaking of his discourses with the Jews on a certain occasion, St. John states "it was at Jerusalem the feast of the dedication; and it was winter," John x. 22. The feast fell in the ninth month of the Jewish year, which nearly coincided with our December, on the 15th of the month. Josephus expressly notices the observance of this feast in honour of the Macedonian dedication as practised in his day; and there is no reason to doubt that it was the feast referred to by the evangelist. The celebration of it, however, was not confined to Jerusalem, but
DEEP. See Abyss.

DEER. See FALLOW-DEER.

DEGREES. PSALMS OF, much the same as "pilgrimage-songs;" but see under Psalms.

DELIILAH [the drooping or languishing one], a Philistine woman, who resided in the valley of Sorek, and gained the affections of Samson. It is not said that he took her to wife, but merely that he loved her, and had frequent and familiar intercourse with her. The impression left upon the mind by the narrative of this portion of Samson's life is that she was a person of base character, and that his connection with her was of an improper kind. Indeed, this seems evident alone from the account which the lords of the Philistines sought to make of her influence over Samson. When it became known how he frequented her house, they endeavoured by bribes to obtain through her the secret of her lover's marvellous strength—which it is scarcely conceivable they should have desired, if she had been known to be of good reputation, and had stood to him in the relation of a proper spouse. But they found in Delilah the fit instrument for their purpose. She loved their bribes greatly better than the honour, or even than the life, of Samson, and by dint of cajolery and perseverance she wrested from him the fatal secret, by disclosing which he soon found he had delivered up his strength into the hands of his enemies, and instead of their terror, had rendered himself their sport and tool. She is therefore to be regarded as an example, not of a deceitful and treacherous wife, or even of a lover, in the ordinary sense, proving false to her plighted faith, but rather of a wily and profligate seducer, in whom no confidence should have been placed, and who seeks to captivate only that she may lure and destroy. (See under Samson.)

DELUGE. The word used in the English Bible for the great catastrophe which destroyed the old world is *flood;* but as this term is applied also to other and comparatively common events, the word *deluge* has now come to be regarded as the more appropriate and fitting designation of the great event under consideration. Accordingly, with this word we shall connect the discussion of the general deluge—so far as such a discussion is admissible in a work like the present.

There are many references in Scripture to the subject, as one of the more important and prominent facts in the world's history, fraught with lessons of instruction for all times; but the historical account of the event is comprised in Genesis, chapters 6-9. In this account attention is first very pointedly drawn to the cause of the catastrophe, while it was still only an event in prospect; it was because "the wickedness of man was great in the earth," insomuch that it even required the Lord that he should smite man on the earth. And the Lord said, I will destroy man whom I have created from the face of the earth." And again, when announcing to Noah both the purpose of destruction, and the preparation to be made against it, "God said, The end of all flesh is come before me; for the earth is filled with violence through them; and behold I will destroy them with the earth. Make thee an ark of gopher-wood." So that the coming deluge was announced in the strongest terms as a judgment on the incorrigible wickedness of the whole human race under the benignant constitution of the antediluvian world had reached a height altogether subversive of the great end of God in the creation of mankind, and of the real well-being of the world itself. Then, in regard to the extent of the calamity, it is said, "Behold I do bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life, from under heaven; and everything that is in the earth shall die. But with thee will I establish my covenant... And every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee." Fowls after their kind are specified, cattle, and even every creeping thing of the earth—a male and female of each; and in the case of clean creatures, those employed for purposes of worship, the two were afterwards increased to seven. And when the final order was given to take them into the ark, it was said, "I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth." Beside these tokens of ruin from above, like the opening of heaven's windows, it is afterwards stated that the fountains of the great deep were broken up, that in consequence the waters prevailed exceedingly upon the earth, "covering all the high hills that were under the whole heaven" to the depth of fifteen cubits and upward; that all flesh died upon the earth of man, beast, fowl, and creeping thing; Noah only remained alive, and those that were with him in the ark. At the end of 150 days, we are further told, the waters abated; in the seventh month, on the seventeenth day, they had so far decreased as to admit of the ark resting on Mount Ararat; then, after waiting for a while, Noah sent forth a raven, which did not return, but went and from til the waters were dried up from off the earth, that is, it found, though with difficulty, the means of subsistence away from the ark. A dove afterwards sent forth speedily returned, indicating that the earth was not yet ripe for her gentler nature. A second trial with the dove issued in her return with a fresh olive-leaf in her mouth, bespeaking the existence both of dry land and of returning vegetation. A subsequent trial with the dove, after an additional interval, when she no longer returned, convinced Noah that the ground had become well-nigh ready for man and beast, so that ere long the entire inmates of the ark left their temporary abode, to occupy the renovated earth. The whole period they were in the ark was a year and ten days—from the 17th day of the 6th month of Noah's 600th year, to the 27th day of the 6th month of the following year.
Such briefly is the Mosaic account of the deluge; and the difficulties to which it gives rise have respect mainly to two points—the apparent universality ascribed to it and the equally apparent inadequacy of the means indicated, whether for effecting a universal deluge, or for preserving during an entire twelvemonth a complete representation, after the manner described, of the entire animate creation upon earth. The first question then which naturally calls for consideration, is whether the account is really to be understood of an absolute universality, or of a simply relative one? Undoubtedly, if read from the present advanced stage of the world's history, it would be impossible to understand the language otherwise than of an absolute universality; for now, that every region of the world is known, and known to be more or less occupied by man and beast, it must have been in the strictest sense a world embracing catastrophes, which could be described as enveloping in a watery shroud every hill under the whole heaven, and destroying every living thing that moved on the face of the earth. But here it must be remembered, the sacred narrative dates from the comparative infancy of the world, when but a limited portion of it was peopled or known; and it is always one of the most natural and rational things for a writer respecting the interpretation of such early records, that one is apt to overlook the change of circumstances, and contemplate what is written from a modern point of view. Hence the embarrassments so often felt, and the misjudgments sometimes actually pronounced, respecting those parts of Scripture which speak of the movements of the heavenly bodies in language suited to the apparent, but at variance, as has now been ascertained, with the actual phenomena. In such cases it is forgotten that the Bible was not intended to teach the trivialest of physical science, or point the way to discoveries in the merely natural sphere. Of things in these departments of knowledge it uses the language of common life. And so, whatever in the scriptural account of the deluge touches on geographical limits or matters strictly physical, ought to be taken with the qualifications inseparable from the bounded horizon of men's views and relations at the time. It population had not yet spread far from the original centre of the human family, nor covered more than a few regions of the earth, as there is good reason to believe was the case in the AYTHNIA WORLD, what would be an absolute universality, so far as the human race was concerned, might in other respects be nothing more than a relative universality—if the transactions are simply viewed and recorded in their bearing on the condition and interests of mankind.

Now, that they were so considered is evident from the whole tone and purport of the narrative. It is the sacred aspect of the matter which the sacred historian keeps prominently in view; he presents it in no other aspect than as God's judgment on the doomed and repentant race of transgressors, who had filled the earth with corruption and violence. And just as in the first transgression, so here the living creatures of the earth are represented as suffering in the catastrophe, simply from their connection with the rational beings to whom they stood in a relation of subordination. It was consequently the earth as the field of human occupancy—the earth in so far as it had become the theatre of the moral agency, and the witness of their crimes—which was in the eye of the sacred writer. And whether the catastrophe of which he wrote actually reached farther or not, the circumstances of the case did not absolutely require that it should do so; the demands of scriptural interpretation would be met if it embraced all within the sphere which man had yet made his own; for on that alone was the mind of the sacred penman concentrated.

In continuation of this as a perfectly warrantable view of the matter, we can appeal to other passages of Scripture, in which expressions, equally universal in their literal import, must still, from the very nature of things, have been meant only of a limited universality—embracing the whole, but still no more than the whole, of the totality lying within the aim and scope of the writer. Thus in the Pentateuch itself, speaking of the great inundation in the days of Joseph, it is said, “the earth was in all lands,” and “all countries came into Egypt to buy corn.” (Gen. xvi. 2.) So again in regard to Israel, when on the eve of entering the land of Canaan, “This day will I begin to put the dread of thee, and the fear of thee, upon the nations that are under the whole heaven, who shall report of thee, and shall tremble.” (Deut. ii. 28.) “The fame of David,” it is said in later history, “went forth into all lands; and of David’s son, all the earth sought to Solomon to hear his wisdom.” (1 Kings i. 50.) Returning to New Testament scripture, we find the apostle Paul intimating to the Romans, that “their faith was spoken of throughout the whole world,” and informing the Colossians, that “the gospel which they heard was preached to every creature which is under heaven.” (Rom. x. 14; Col. i. 23.) Such modes of expression indeed are common in all writings which are addressed to the popular understanding; and they create no difficulty so long as people place themselves in the position of the writer, and think of the field of universal precept as his mind at the time.

Nothing more is necessary in respect to the account of the deluge, to render its terms compatible with a limited universality, coextensive with the bounds of the human family, yet possibly reaching to no great distance beyond.

Accordingly, there were not wanting theological writers, who, long before any geological fact, or well ascertained fact of any sort in physical science, had appeared to take men's faith in a strictly universal deluge, actually put the interpretation now suggested as consistent upon the narrative of the deluge. Thus Iseus, who flourished in the middle of the seventeenth century, says in his Synopsis on Gen. vii. 19: “It is not to be supposed that the entire globe of the earth was covered with water. Where was the need of overwhelming those regions in which there were no human beings? It would be highly unreasonable to suppose that mankind had so increased before the deluge, as to have penetrated to all the corners of the earth. It is indeed not probable that they had extended beyond the limits of Syria and Mesopotamia. It would be absurd to affirm that the effects of the punishment inflicted upon men alone applied to places in which there were no men.” Wherein he concludes, that “if not so much as the hundredth part of the globe was overspread with water, still the deluge would be universal, because the extinction took effect upon all the part of the world which was inhabited.” In like manner Stilligren, a writer of the same period, in his Origines Novae, (b. ii. c. 11) states that “he cannot see any urgent necessity from the Scripture to assert that the flood did spread
over all the surface of the earth. The flood was universal as to mankind; but from this follows no necessity at all of asserting the universality of it as to the globe of the earth, unless it be sufficiently proved that the whole earth was peopled before the flood, which I despair of ever seeing proved." Indeed, this view dates much further back than the comparatively recent time when these authors lived; for while Bishop Patrick himself took the other and commoner view, we find him thus noting in his commentary on Gen. vii. 19: "There were those anciently, viz. in the earlier ages, and they have their successors now, who imagined the flood was not universal—אֲדֹمָה אֲבָל רָאוּ אֶת רְאוֹז אֶתְרוֹס חֲרִים—but only there where men themselves tell us, as the author of the Questions of Orthodoxy tells us, (Quest. 54). It is certain, therefore, that this is not a question between scientific naturalists on the one side, and men of simple faith in Scripture on the other. Apart from the cultivation or the discoveries of science, we have two classes of interpreters of Scripture, one of which finds no reason to believe in more than a restricted universality, while the other press the language to its farthest possible extent—take it, not as descriptive of God's judgment upon the earth, in so far merely as it was occupied by men, but with reference to the globe of the earth, and an event in its natural history. Which of the two modes of interpretation is to be followed? Surely, in such a case, if science has any clear and determinate light to throw upon the subject, it has a right to be heard; and it would be equally foolish to reject its testimony here, as in the parallel line of physical astronomy.

Now, in making our appeal to science, there is no need for venturing upon hypothetical ground, or travelling into regions which can yield at most but a problematical or doubtful testimony. Such, for example, is the difficulty of accounting, on scientific principles, for such a mass of water as might have been sufficient for enveloping the entire globe to the depth specified in the sacred narrative. If the relative proportions of sea and dry land were precisely as they are now—if the mountains all stood at the same elevation—and if no other resources than such as are now known to naturalists were accessible for giving the requisite direction to the waters of the earth, and furnishing them in the proper abundance—then the conclusion might be safely enough drawn that the deluge could not be absolutely universal. But it is impossible to say for certain what differences in these respects may have existed at the period of the deluge, as compared with more recent times; and such changes are known to have taken place within the periods of scientific research, as will at least leave room for the supposition, that possibly there may have been natural causes adequate to account for the submergence of all that was then dry land. The same substantially may be said in regard to the skill and resources requisite to construct a vessel capable of bearing any considerable burden, to fit it as a suitable habitation for multitudes of living creatures, and keep them all alive and afloat upon the waters for months together. Here, again, our information is too limited to admit of very definite results being arrived at, being too little acquainted with the position of matters in the antediluvian world, and the supernatural aid that may have been communicated to Noah for the occasion.

But in regard more particularly to this second point—the capacity of the ark for the preservation and support of animal life—it is one upon which our present knowledge enables us to speak with entire confidence, and in decisive rejection of the idea of a strictly universal deluge. We know from the description of the sacred historian pretty nearly what were the dimensions of the ark, and we also now know near enough for all practical purposes the number of distinct species of animals, fowls, and creeping things upon the earth; and by no conceivable possibility could the ark be made to receive the whole of these by tens and scores, after the manner specified in the text, and provide food for all sufficient to last a thousand years. The measurements of the ark are given in cubits, which as anciently employed were of somewhat variable length, though in the earliest times it is most likely the natural cubit that was commonly in use—the distance from the elbow to the point of the middle finger—and which usually amounts to about eighteen inches. But allowing that the larger measure of twenty-one inches should be understood—as is contended for by Raleigh, Shuckford, Hales, Kitto, &c.—we shall have for the length of the ark 547 feet, by 91 feet in breadth. It was made of three stories, so that the area yielding, and even the width which must be allowed to give the entire capacity of the structure, but it still does not quite amount to 150,000 square feet; and, as Hugh Miller remarks by way of comparison, must have fallen short by about 28,000 square feet of a single gallery (the northern of the Crystal Palace of 1851). Could such a space contain, even for a month, to say nothing of a year, pairs of every distinct species of the animate creation! By the writers above referred to, and many others, laborious calculations are entered into to show that the areas of the ark meet the demands of the problem in its utmost extent; but such calculations always proceed upon an immensely inadequate estimate of the numbers of extant species of living creatures. It is astonishing how these have grown upon our hands, as naturalists have pursued their investigations into different regions of the world. Raleigh thought it enough to "seek room for eighty-nine distinct species of beasts, or, lest any should be omitted, for one hundred." Those had to be multiplied by two, and allowance made for the purposes of the clean and unclean animals, so that there might be 280 in all; and all these 280 beasts might be kept in one story or room of the ark, in their several cubits; their meat in a second; the birds and their provision in a third, with a space to spare for Noah and his family, and all their necessities. Such was the easy mode of stowage for the living creaturehood of the earth, and its necessary food, which presented itself to Sir Walter Raleigh. But the progress of science has made it infinitely harder work for his successors in this line of calculations. Balfour by his more extensive researches in natural history reckoned double the number of quadrupeds that Raleigh thought it necessary to make allowance for; and so far was even he beneath the reality, that instead of 280, there are known to exist upon the earth 1,658 species of animals. Such is the number given, for example, in Johnston's Physical Atlas of 1856; and later editions will probably add somewhat to these already ascertained. But supposing these to be the whole, they could not yield less, when taken by tens and by hundreds, than the animals—so far greatly have the species of ox, deer, sheep, and goat increased the clean animals which were to be pre-
served by severals, that upwards of 1000 individuals of that class alone would need to be reckoned. And then to the list have to be added somewhere about 6000 species of birds, not far from 100 reptiles which can not live under earth, and of insects some hundreds of thousands. When such myriads of living creatures as these came into our reckoning, it is clear, at a day, that no single structure could contain accommodation for them all, with means of support for an entire year—not though it were many times the size of Noah's ark. Nor is it simply, we must remember, the lodging-room and sustenance required for so many creatures, that has in such a case to be thought of, but the personal attendance in the ark necessary to minister to all their daily supplies of food, and keep everything in proper order. In this respect we have but the services of eight persons to take into account, and what these could avail even for a tithe of the number specified above, it is impossible to conceive.

There are other considerations of a scientific kind which come in aid of the conclusion we are obliged to arrive at. One of these is, the geographical distribution of animals in accord with the native temperaments and habits of each. In proportion as new regions of the world have been brought open to our view, they have brought us acquainted with fresh species of creatures not found elsewhere; these are to all appearance indigenous and peculiar to their respective localities, and many of them are incapable of living for any length of time in a climate materially different from that which nature has assigned them. They could not, without violence to their respective constitutions, have been kept alive in one region; nor could they, if anyhow brought and kept together, by any conceivable expedients be transported to indiscriminatory localities. Indeed it appears that throughout the whole history of animated beings, the different regions of the earth have had, to a considerable extent, their peculiar forms of organized existence. The koalas and armadillos of South America had their gigantic predecessors in the enormous megatherium and mylodon, and the strong-gilled glyptodon; the kangaroos and wombats of Australia had their extinct predecessors in a kangaroo nearly twice the size of the largest living species, and in length as large as a rhinoceros; and the ornithic inhabitants of New Zealand had their predecessors in monstrous birds, such as the dinornis, the astrapia, and the palapetrix—wingless creatures like the ostrich, that stood from six to twelve feet in height. In these several regions two generations of species of the genera peculiar to them have existed—the recent generation, by whose descendants they are still inhabited, and the extinct generation, whose remains we find blocked up in their sols and caves. But how are such facts reconcilable with the hypothesis of a universal deluge? (Miller's "On the Ark," p. 221.)

Other considerations point to the same result: the natural impossibility, for example, of obtaining or laying up flesh for the support of carnivorous animals and birds; the certain destruction that must have ensued to a very large proportion of the seeds and plants of the earth, if they had been so long under water; and to fresh-water fish, if in all regions of the globe the sea had totally and for months together overspread the dry land; but it is needless here to go farther into detail. The facts already mentioned render the notion of a universal deluge, in the literal sense, at variance with the light of reason; and of the two competing interpretations, we are, in a manner, compelled to decide in favour of that which does not place the sacred narrative in antagonism to the results of modern science. What precise area of the earth's surface might be covered by the waters of the deluge, or by what particular agencies these waters might have been let loose for their work of destruction, it may be impossible to determine with any certainty: since attempts in that direction must be in a great degree conjectural, and can never yield more than a partial degree of satisfaction. Let it be enough to adhere to the general facts—which we believe to be all that are necessarily involved in the scriptural narrative—that some where about two thousand years before the Christian era the inhabited portion of the world was totally submersed in water—that the whole existing race of mankind perished in the catastrophe, with the exception of Noah and his family, who were preserved in an immense vessel that he had been instructed beforehand to prepare—and that along with them were also preserved specimens of the living creatures belonging to the region, sufficient to propagate the several species in the new world, and minister to the wants of those who by God's mercy escaped the general destruction. Thus understood, there is not impossibly involved in the history of the deluge to render it justly liable to suspicion, but there is much also to commend it to our reasonable belief.

1. It is not apparent by any known phenomenon in the physical history or condition of the world, but, analogically at least, derives from some of them a measure of confirmation. Had it been capable of proof that the crust of the earth exhibits no appearance of having ever been subject to the operation of violent agencies, or the overflowing of mighty waters, there might have been some ground for questioning the scriptural account of the deluge. But the reverse is known to be the case. There are unembattled indications of both kinds of action—appearances in the earth's strata which can only be accounted for by the most powerful forces from beneath having wrought upwards with disturbing violence—alluvial deposits near the surface which betoken the action of great floods sweeping over the land—in some of these also the remains of animals belonging to the existing or nearly allied species. Such things, if not immediately connected with the Noachian deluge, at least bear evidence to the same kind of agencies which served instrumentally to bring it about, and of results not unlike to those in which it issued.

From one time certainly it was thought that the physical history of the world was capable of yielding a more direct and specific testimony to the scriptural account of the deluge. It was supposed by not a few cultivators of natural science that the organic remains which are found in the rocks of later formation were those of animals and plants that belonged to the antediluvian world, and had been entombed in the bowels of the earth by the catastrophe which terminated that pristine order of things. In Dr. Hales' Chronology, for instance, all such appearances, and along with them the dispositions of the earth into islands and continents, lofty mountains, rugged precipices, and deep ravines, are all thrown together as clear proofs of the universality of the deluge, and even of its general progress from north to south (vol. i. p. 235, sqq.) This phase of
opinion, however, could only prevail in the infancy of geological science, or rather before geology had attained to the condition of a science, and when a few isolated appearances were hastily assumed as the basis of some precarious theory. As soon as the appearances came to be subjected to close investigation, it was perceived that those organic remains represented very different periods, and periods not only distinctly marked as earlier and later, but also as so remote in point of time that the most recent of them must be held to have been antecedent to the creation of man and the existing constitution of the world. The opinion referred to, therefore, has now to be numbered among the things that were.

The same fate has subsequently befallen another idea, which had more to commend it in the actual appearances of things, and for a time received the suffrages of men of science. It is that which ascribed the formation of diluvial or drift deposits in many parts of the earth to the Noachian deluge. This diluvium, lying near the surface of the earth, and composed of various materials—sand, pebbles, fragments of rocks, organic remains—and often laid as if it had been drifted into its present position by the action of a mass of waters flowing in a particular direction, was at first not unnaturally connected with the deluge. The Reliquia Diluviana of Dr. Buckland, published in 1825, had for one of its specific objects the establishment of this conclusion: and Professor Sedgwick gave his support to the same view of the subject. But again more careful investigations proved the idea to be destitute of any just foundation. So Professor Sedgwick admitted in a speech before the Geological Society so far back as 1831. He held it then to be "exclusively established, that the vast masses of diluvial gravel scattered almost over the surface of the earth do not belong to any violent and transitory period. It was, indeed, a most unwarranted conclusion, when we assumed the contemporaneity of all the superficial gravels on the earth. We saw the clearest traces of alluvial action, and we had in our sacred histories the record of a general deluge. On this double testimony it was that we gave a unity to a vast succession of phenomena, not one of which we perfectly comprehended, and under the name diluvium classed them all together," Dr. Buckland, in his Bridgegate Treatise, made substantially the same acknowledgment, and admitted that the phenomena in question appeared to have proceeded from "geological revolutions produced by violent eruptions of water, rather than the comparatively tranquil inundation described in the inspired narrative." In short, it appears beyond any reasonable doubt, from the component elements of those drift accumulations, and other characteristic marks, that they point to a period much anterior to the deluge of Noah, and indicate an agency greatly more violent and protracted than it is represented to have been. The crust and surface of the earth exhibit no clearly ascertainable and indelible traces of the Noachian deluge: nor, in truth, should such ever have been looked for. This was culminated maintained, even when the current of scientific belief ran strong in the contrary direction, by a man who was equally distinguished for his philosophic mind and his simple faith in divine truth—Dr. John Fleming. In Janma's Philosophical Journal, 1826, he wrote thus: "From the simple narrative of Moses, it appears that the ark had not drifted far from the spot where it was first lifted up, and that it grounded at no great distance from the same spot; that the waters rose upon the earth by degrees; that the flood exhibited no violent impetuosity, displacing neither the soil, nor the vegetable tribes which it supported, nor rendering the ground unfit for the cultivation of the vine. With this conviction in my mind," he adds, "I am not prepared to witness in the face of any amount of the catastrophe: must check my respect for the authority of revelation heightened, when I see on the present surface no memorials of the event."

At the same time, if the remains existing on the earth's surface afford no direct or specific proof of the deluge, they still bear a collateral, and by no means unimportant testimony to its credibility. For though, as Buckland has stated in his Bridgegate Treatise, "we have not yet found (nor perhaps are likely to find) the certain traces of any great diluvian catastrophe, which we can affirm to be within the human period, we can at least show that paroxysms of internal energy, accompanied by the elevation of mountain chains, and followed by mighty waters desolating whole regions of the earth, were a part of the mechanism of nature. Now, what has happened again and again, from the most ancient up to the most modern periods in the natural history of the earth, may have happened once during the four thousand years that man has been living on its surface. So that all anterior improbability is taken away from the fact of a deluge such as that of Noah." This is the fair and legitimate use to make of the evidences that appear in the earth's strata and surface of previous cataclysms and diluvial catastrophes. They conclusively establish the occurrence of facts that belong to the same order as the Noachian deluge, and are perfectly valid against such shallow reasoning as that of Voltairine, who, to get rid at any cost of the Bible account of a deluge, denied the existence of anything of a like nature in the past—could even take refuge in the wild imagination that the soil of the earth might possibly possess fossils. Such an unreasoning extreme of infidelity was well replied to by Guizot, long before Buckland directed his mind to the subject. Speaking of Voltairine in his Antithèse de la géographie, he says, "When I now learned, that to weaken the tradition of a deluge, he had denied all petrified shells, and only admitted them as bones nature, he entirely lost my confidence; for my own eyes had on the Baschberg plainly enough shown me, that I stood on the bottom of an old dried up sea, among the vase of its ancient inhabitants. These mountains had certainly been covered with waves—whether before or during the deluge did not concern me; it was enough, that the valley of the Rhine had been a monstrous lake—a bay extending beyond the reach of eyesight out of this I was not to be talked." Nor is the analogous argument altogether confounded to these convulsive movements anterior to the human period: there have been also, in the times posterior to it, partial changes, oscillations as to natural level in portions of the earth's surface, with corresponding alterations between sea and land, of a kind probably not unlike to what happened at the deluge, though greatly inferior in compass and degree. On the coast of Chili the effect of two earthquakes in 1822 and 1835 was such, that over an area of 100,000 square miles the coast has been raised in one part two feet above high-water mark, and in another to the same extent
depressed. In the Bay of Baiae, near Naples, there exist the ruins of an ancient temple, that of Jupiter Serapis, with several columns standing nearly erect.

For a time these must have been submerged in the sea by the subsidence of the land, as appears from certain holes pierced in them by a class of perforating lizards, which live only in the sea; while again, by a subsequent, and as must be supposed, very gradual elevation of the ground, they have been raised and now stand above the sea-level. Who can tell how far causes of a like nature may have operated in the region which we have reason to believe was the more peculiar scene of the deluge, and contributed to its accomplishment? The depression to a certain depth of the tracts occupied by the human family below the Caspian, or any other adjacent sea, would have all the appearance, and the effect also, of opening up the fountains of the great deep. And if, within or near that particular region, there are "vast plains, white with salt, and charged with sea shells, showing that the Caspian Sea was at no distant period greatly more extensive than it is now" (testimony of the Rock, p. 230), it cannot be deemed improbable, that when a great work of judgment had to be executed, and a lesson of moral discipline administered to all coming ages, the chief means of executing it might have been found in bringing into play such elements and operations as are known to have been at work in other times and places. So that, if no tangible, conclusive evidence of the Noahian deluge can be appealed to in the physical history of the earth, there is not only nothing to discount it, but not a little in various respects to commend it to our belief.

II. Passing from the physical to the political or the national history of the world, we find nothing to militate against the scriptural account of the deluge, nothing at least that can stand the test of an impartial and search examination. The world contains no authentic records, or extant monuments, that carry any testimony of the existence of human agency and civilization so period to remote for such a catastrophe as that of the Noahian deluge. The more important nations of antiquity did undoubtedly lay claim to a continued existence, which, had it been real, would have been incompatible with such a general wreck of human life and interests as is represented to have then occurred. But all pretensions of this nature have given way before the advancing light of careful research and scientific knowledge. The old Indian, Chinese, Egyptian, and other suchlike claims to an incredible antiquity are now universally assigned to the region of fable; and the astronomical tables derived from the East, which were so artfully framed as to deceive such men as Bally and Playfair, have been found to possess no higher authority than cunning forgeries. (see Sare's Bampton Lectures.) Even later and less suspicious looking proofs of national longevity, which have been perjured by opponents of the Bible, have on closer examination been found false in regard to the point under consideration. It is not long since that the zodiacs found inscribed on the temples of Esna and Dendera, in Upper Egypt, had a kind of fabulous age ascribed to them, reaching to thousands of years, not only before the deluge, but before the creation of man, according to the Old Testament chronology. The deciphering however of the Greek portions of the inscriptions, and the partial interpretation of the hieroglyphs, have dispelled these golden dreams of a hoar antiquity. It has been ascertained that the temple at Dendera was consecrated to the Roman emperor Tiberius. "The temple of Esna, whose construction was placed as far back as 3000 years before the Christian era, has a column, whose inscription gives it the date of the tenth year of the emperor Antoninus. There is still more decisive proof, that these zodiacs have no reference either to the precession of the equinoxes, or a change of the seasons. A mummy cloth brought from Egypt has a very legible Greek inscription respecting a young man who died in the nineteenth year of the reign of Trajan. The cloth has also a zodiac painted on it, marked in a similar manner to that of Dendera, and therefore was, in all probability, a mere astrological composition respecting the individual whose body was wrapped up in it. The zodiacs in the temples are probably astrological formulas respecting the dedication of the building, or the nativity of the emperor in whose reign it was constructed." (see Sanio, King's Classics, p. 297.)

It is true that some of the more zealous of those who have given themselves to Egyptian-logical studies still presume themselves to have it in their power to establish with the remains of Egyptian architecture, the surviving witnesses of times greatly more remote than the era of the deluge. But it is also true that the data on which their conclusions rest are, to a large extent, conjectural; that the view is not concurred in by Wilkinson, and many of the more learned and judicious investigators of the subject, whose mind was substantially expressed in the words of the great chronologist Ibbetson: "The history of ancient Egypt is a labyrinth, of which chronology has lost the thread." Indeed, the view may be said to carry its own refutation along with it, as it would assert for Egypt a high position of art and civilization, when all the world besides was either unpeopled, or sunk in abysmal barbarism.

III. But while there are no historical evidences in the political history of the world against the Mosaic account of the deluge, whether written or oral, there are the simplest traditional testimonies in its favour. These are, from the remoteness of the event, the only kind of direct collateral evidence that the case properly admits of. It was one of Hume's objections against the historical verity of the Pentateuch in general, that it was not corroborated by any concurring testimony. But how could it? There is no written testimony extant, apart from what is found in the Bible (which contains the prismatic records of the human race), that comes within centuries of the time to which even the latest accounts in the Pentateuch refer. There is here, therefore, no room for concomitant testimonies, though, in respect to such an event as the deluge, at once possessing a world wide interest, and fitted to leave most memorable impressions on the minds of men, there was abundant room for testimonies of a traditional nature. And these accordingly we have; and have in such fulness and variety that there is scarcely a nation or tribe of historical significance in any part of the world which has not tradition to account of a general deluge, in which the whole human race perished, excepting a more remnant saved in a vessel, or by some other means of escape available only to themselves. Sir William Jones, in his Asiatic Researches, with reference to the event in this general aspect of it, calls it "a fact, which is admitted as true by every nation whose literature we have access, and particularly by the ancient Hindoos, who have alluded an entire Pur-
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am to the detail of that event, which they relate, as usual, in symbols and allegories. "It is no longer probable only," he again says, "but absolutely certain, that the whole race of mankind proceeded from Iran (the district of Asia to which Ararat belongs), as from a centre, whence they migrated at first in three great colonies; and that these three branches grew from a common stock, which had been miraculously preserved in general confusion and destruction of this globe." To the like effect Mitford, in his History of Greece: "The tradition of all nations, and appearances in every country, bear witness scarcely less explicit than the writings of Moses to that general flood, which nearly destroyed the whole human race; and those ablest Greek authors, who have attempted to trace the history of mankind to its source, all refer to such an event for the beginning of the present system of things on earth." To these may be added the later testimony of a French writer, one rather of the infidel than the believing school, M. Bonnac, whose words have been quoted by Hitchcock: "I shall be vexed to be thought stupid enough to deny that an inundation or catastrophe has taken place in the world, or rather in the region inhabited by the antediluvians. To me this seems to be as truly a fact in history as the reign of Caesar at Rome."

It was only what might be expected, in regard to an event which took place before the human family separated into distinct nationalities, that the traditions preserved of it would maintain more or less of a general agreement, but that they would also be tinged to some extent with the peculiar and distinctive features of different places and regions. This is precisely what has happened, although perhaps there is more reason to wonder at the marked agreements with the Mosaic narrative, than at the various national diversities. The traditions of the ancient Asiatic nations are in this case the most important, because they were the earliest to be put on record, and were also the accredited accounts of the descendants of those who stood nearest to the catastrophe. They have been so often given, that it is needless to do more than briefly mention them. The Chaldaean tradition, reported by Berosus, and found in Josephus (Ant. i. 10), asserts the fact of a general deluge, and the preservation of only a few persons in an ark, which rested on the mountains of Armenia. The Assyrian, preserved by Eusebius in the words of Ahylenus (Enarr. Prop, c. 1.10), is somewhat more specific, as it designates a single man, named Ni-thorus (otherwise called Xisuthrus), who being divinely forewarned, sailed in a vessel into Armenia, and presently all things became involved in a fearful inundation: by and by he sent out from his vessel several birds in succession, which from the prevalence of the waters constantly returned back stained with mud, till after the third trial they returned no more; and then he was himself taken to the celestial region, while the vessel and its contents rested in Armenia. Polyhistor, as quoted by Cyril (Adv. Jul. iii. 6), adds to the account that Nisthurus had in his vessel birds, reptiles, and beasts of burden. The Indian account, as given by Sir William Jones (Asiatic Researches, ii. 16), represents the sun-born monarch Satyavata, as immediately before the deluge addressed by the God Vishnu, in the form of a fish, in the following terms: "In seven days all creatures that have offended me shall be destroyed by a deluge; but thou shalt be preserved in a capacious vessel miraculously formed. Take therefore all kinds of medicinal herbs and succulent grains for food, and, together with the seven holy men, your respective wives, and pairs of all animals, enter the ark without fear." He did so, and was thereby saved, along with his company, from the general destruction, in a large vessel that came floating toward him on the rising waters. The traditions of Egypt upon the subject have not come down to us in any detailed form, but are referred by Josephus (Ant. ii. 11), and Plato also, in his Timaeus, to have some notice of them. The Greek traditions respecting the deluge of Dioneion differ somewhat in different writers, but the current belief was, no doubt, given with substantial correctness by Ovid. A later form appears in the treatise De Dea Syrinx, ascribed to Lucian. According to it the antediluvians were a wicked brood, men of violence, regardless of oaths and of the rights of hospitality, without mercy one toward another; on which account they were doomed to destruction. "For this purpose in many ages the gods, that there was a mighty eruption of water from the earth, accompanied with heavy showers from above, so that the rivers swelled and the sea overflowed, till the whole earth was covered with a flood, and all flesh drowned. Dioneion alone was preserved, to people the world. This mercy was shown him on account of his justice and piety. His preservation was effected thus: he put all his family, both his sons and their wives, into a vast ark which he had provided, and he then went into it himself. At the same time animals of every species—beasts, horses, lions, serpents—whoever lived upon the face of the earth, followed him by pairs—all which he received into the ark, and experienced no evil from them."

This account, which has been frequently produced among the heathen traditions of the deluge, and still also by Miller (Testimony of the Rocks, p. 292), betrays, we may say, its own prehistoric origin. It is far too close an imitation of the scriptural account, and in particular too ethical in its tone, to be a really heathen account. It belongs to that sub-apostolic age, which witnessed in so many ways a remoulding of the heathen with the Christian elements, and must, in its existing form, be regarded as a fabrication. The work from which it is taken is no longer reckoned among the genuine productions of Lucian; but even if it were, as Lucian was acquainted with the sacred books, the real character of the narrative would not be thereby altered. It should cease therefore to be mentioned in this connection. Nor should any use be made (as is still done both by Kittë and Miller) of the Aprodacan meal, which exhibits the name of Noe inscribed on a floating chest, within which a man and woman appear seated, and to which a bird on the wing is seen bearing a branch. This likewise betrays its origin; it belongs to later times, and is too clear a specimen of what was then very common in Phrygia and its neighbourhood—an indiscriminate use of heathen and biblical sources, and a consequent mixing up of the opinions proper to each, as if there were no material difference between them. It is but another form of what gave birth to the later Sybiline oracles, and the Gnostic philosophy of the first centuries. Tradition has its spurious productions as well as history; and in a case like the present, where the legitimate evidence is so full, there is the less need for calling in the aid of what is unable to stand the test of a rigid examination.

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Deluge, traces of the same event have been found where they might least have been expected, among the tribes and races of the New World, and even among the islands in the Pacific Ocean. The traditions here also vary, though the substance remains in all much the same. The Indians of the North American lakes tell of their forerunners, with their family, and pairs of the living creatures, being preserved on a raft, which he had been warned to build, while all others were drowned. Those on Terra Firma, in the opposite direction, believe that when the deluge came, one man with his wife and children escaped in a canoe. The Mexicans had traditions and also pictorial representations of the event, in which one man and his wife escaped in the hollow trunk of a leaf-producing tree, while the water-goddess (Mactatepo) appeared pouring torrents of water upon them, and overwhealing others as they were going down.

Een Nepalese poet has scattered savage tribes in the Ganges, Humboldt found the tradition of a deluge common to them all—the Tamuames, the Maypures, the Indians of the Rio Vaccaro—but each giving their own distinctive colour to the story. The traditions, he says, "are like the tales of a vast shipwreck," and as such "are highly interesting in the philosophical study of our own species.... In the great continents, as in the smallest islands of the Pacific, it is always on the loftiest and nearest mountain that the remains of the human race have been saved; and this event appears the more recent in proportion as the nations are uncivilized, and as the knowledge they have of their own existence has no very remote date." This, we have no doubt, presents the true rationale of the subject, as to the diversity that appears in the accounts. The diversity, whether among the traditions of the Old or those of the New World, did not arise from an actual difference in the events, but from the one great event, of which they all spoke, assuming such distinctive shapes and forms as were given to it by the respective position and circumstences of each.

On the whole, therefore, there is as much confirmatory evidence of this great event as could well be expected. In vindication of the Mosaic narrative we are entitled to say, Here is a fact which in some form has impressed itself on the historical or traditional reminiscences of all nations; which is also not without analogical corroboration from physical appearances in the world's condition; and whether we can solve the incidental difficulties connected with it or not, we should shut our eyes to the strongest evidence if we were to bring into doubt the reality of the event. However little the scriptural narrative of it may enable us to answer all queries, or even to silence all objections that may be raised on the subject, yet it presents what, as far as it goes, is by much the most rational and satisfactory account of the matter, and—what is of special moment—the only one that renders an adequate reason for such a fearful catastrophe befalling the habitable world. For here, as generally in the historical accounts of Old Testament scripture, the moral element, by having the chief prominence assigned to it, distinguishes what is written from the traditional accounts of heathen antiquity. In these accounts the physical alone is brought distinctly into view; our attention is drawn merely to the singular natural phenomena, and to the remarkable incidents of danger or deliverance connected with them. But in the simple narrative of Moses, all takes its rise in the moral—on man's part, in the invertebrate corruption which had raged among the antediluvian race, and defied all remedial efforts of an ordinary kind—and on God's part, in the righteousness which could no longer allow the audacity of sin to proceed, but must substitute for abused mercy the severe inflictions of judgment. It is this which Scripture makes prominent, leaving other points in comparative obscurity: and the same prominence must be given to it still, if the sacred narrative shall be either rightly understood or properly used.

DEMAS, a professéd disciple and a friend of St. Paul—twice mentioned in his later epistles, as welling, along with others, salutations to brethren at a distance, Col. ii. 11; Phil. iv. 21—but in his last epistle presented under the mournful aspect of one who, through love of a present world, had broken the apostle's heart. It might be but a temporary falling from his steadfastness; but no later notice of his career has survived to correct the unfa- vorable impression which this naturally produces. Indeed, the tradition of subsequent times classes him among the apostates from the faith (2 Thess. iii. 12); but this probably arose from a too rigid interpretation of the words of the apostle.

DEMETRIUS, a Greek term, denoting a colony of Demeter, or Ceres, of frequent use among the Greeks, but in New Testament scripture occurring only twice. 1. The first person of the testimonial narrative in Ephesus, whose chief employment was the making of silver shrines for Diana; most probably silver models of the temple, or of its innermost chamber, with the image there deposited of the great goddess. The prospect of losing this trade by the conversions that were going on to the faith of the gospel, through the instrumentality of Paul, gave rise to a mighty commotion, which was headed by Demetrius, and which for a time placed the apostle in jeopardy, Acts xix. 23 (v. xix. 25).—2. The other Demetrius was a disciple mentioned in the epistle of John, as long well reported of by all men, and by the truth itself—that is, possessing a character so purely and transparently Christian, that it might be said to carry its own testimony along with it. 1 John 2. His place of residence is not stated; but if not at Ephesus, it must have been at some place in that part of Asia Minor.

DEMONEs. These are spoken of in all Scripture, from the Pentateuch to the Apocalypse; and under this or some equivalent name, they hold the most prominent place in the mythology of all heathen nations, both ancient and modern. "The gods of the heathen," says the psalmist, "are demons," Psa. xci. 7, 8. The heathens themselves give the same name to their religious beliefs and their sacrificial rites. The demon o baoivns is the object of their worship, bauivns, bauivns; the object of their worship itself, and bauivns, the worshipper. Thus, Favorinus, a philosopher of Adrian's time, who at different periods of his life resided in Rome and Greece, and the Lesser Asia, describes the religion of those nations indifferently as ev oivh aev oivh oivh, the fear of God or of demons. Xenophon, intending to commend the piety of Agasias, king of Sparta, says oivh oivh oivh oivh aev, he was ever a worshipper of demons. Festus, governor of Judea, as having no other idea of religion in Gentile or
Jow, pronounces the nationalism of the Jews against Paul a question of their own demon-worship, πηλπίτα τῶν ἐν θρονώσιν. So also, the men of Athens, on hearing Paul preach Jesus and the resurrection, concluded that he was a setter forth of strange or foreign demons; and Paul in his turn, certainly without intention to compliment their piety, as Dr. Campbell seems to suppose, yet as certainly without thinking of saying what they could repel as false or recess as offensive, states it as his observation of them that they were δαιμονιάζοντες, not, as in the English Bible, "too superstitious"—as though it is opposed both to the etymological and the historical import—but addicted more than others to demon-worship. On this point it is only further necessary to add, that Scripture ascribes the same thing to the Israelites, in their frequent apostasies from Jehovah their God. "They sacrificed to demons and not to God, to gods whom they knew not; to new gods, that came newly up; when their fathers feared not," De. xxvii. 2; Le. xxi. 27; Ex. xvii. 2.

But now who or what were these demons whom the world worshipped? The question is not without difficulty, since, according to the spiritual and unseen world, they are not immediately objects of our knowledge, and the speculations of curious and inquiring, and the impostures of wicked and designing men, practising on the credulity of the ignorant or the imagination of the fearful, have had much to do in creating and upholding every theory or system of demonology which has prevailed. They are therefore in the main, as Scripture styles them, "a work of errors," and exhibit a mass of beliefs or opinions alike contradictory and absurd, and which it is at least as it is possible to attempt to distinguish or harmonize. Being, as we have seen, objects of worship, demons must have been believed to be, in some sense or after some sort, δεινοί. Indeed with the Greek, τό δεινόν, the divine, and τό δαιμονιω, the demonist or demonian, were synonymous terms; and of πάν, the gods, and of δαιμονίος, the demons suggested the same being. With the philosophers the name of demon (as from δαιμονίον, knowing), is used as the generic name of intelligent or spiritual beings. Thus Plato styles the maker of the world, τὸ δαιμονικὸν θεόν, the god of the gods (Timæus, Cratylus, 301), while in the same dialogue, Socrates is made to say, "every wise man that is a good man, is a demon, and rightly called a demon, whether he be alive or dead." But these men, as is also intimated in the same place, did not in this speak their own sentiments, but rather sought to accommodate their language to the belief or feelings of the vulgar; these, it may be presumed, were greatly less elevated and refined. For the most part demons were believed to hold an intermediate place between celestial gods and men, and to act as mediators, negotiating those affairs which it was deemed beneath the majesty of the greater gods to transact immediately with mortals. This is in substance the philosophy of the later Platonists, Apuleius and Plotinus, on this subject. The first of these authors, as quoted by Augustine, who treats of demons, with great learning, in his City of God, has thus described them: "In kind they are animal, in disposition passionate, in mind rational, in body aereal, in duration eternal, having the first three in common with us, the fourth peculiar to themselves, and the fifth common to them with the gods" (Augustine, Civ. Dei, liii. cap. xvi.) This, too, may be regarded as the popular creed, rather than his own, and according to it, demons are not distinguished from deceased and disembodied men. Indeed, immortality seems to have been regarded as the only distinction between gods and men. "What are men?" it is asked in a dialogue of Lucian. The answer is, "mortal gods." So πάντασαι. And again, "What are gods?" "immortal men," θεοί πάντασαι ἀθανάτοι. On these and similar grounds, it has been contended in modern times, that demons, in the idea of the heathen, were only "human ghosts," and also, were believed to be good and beneficent in their nature and agency (Sikes' Inquiry; and Farmer on Demons). It might not be worth while to advert to their views, but for the use to which they have applied them, of discrediting the Scripture doctrine of demons. Like other errors, they are true in part. Many who were worshipped as demons had been men—princes, heroes, or sages, who were deified or regarded as demons after death. The learned Joseph Mede, in treating of the identity of the saint-worship of Rome with the demon-worship of Rome pagan, shows that "the gods of the world men are after death." But he adds, that some were of higher degree, which had no beginning, nor were ever imprisoned in mortal bodies (works, p. 61). It is more likely, that instead of constituting by themselves a peculiar or distinct order, they should be supposed, on their delusion, to have been assumed into the fellowship of a higher, viz. a divine order of beings already existing. And this Farmer himself admits was, to a large extent, the view of heathen philosophers and of Christian fathers. That all demons were good and worthy men who in their deified state used their power only for good to their human kindred on earth, is not less contrary to all evidence. As the ideal representations of certain attributes and powers, of which men saw or felt the manifestation and effect, while the subjects or causes of them were invisible or unknown, how could they be otherwise conceived of than both as good and evil? Sikes says that Hesiod pronounces all the demons of the golden age to be good. But he is forced to say also, that πάντα οἱ υἱοὶ θεῶν, a certain evil demon, is as old as Homer. Indeed, Divinity itself, τὸ ἀριστερόν, is represented by Herodotus and Aristotle as ἀριστερόν τοῖς ἀγαθοῖς, virtuous and virtuous of the happiness of men (Her. 1:132); Apuleius (in Avis Cir. Dit) represents demons as subject to human views, and " eoos toutonum, haters of men; and Porphyry, a virulent enemy of Christianity, says that many of them are wicked and mischievous in the highest degree. "They commonly dwell and roam in places nearest the earth, in order to satisfy their lusts; there is no crime of which they are not capable; they do their utmost to keep us from the knowledge of the gods, and induce us to serve themselves: they assume the form of the great gods to seduce men; they make it their business to inflame their lusts, and set up themselves as great gods." And it may be asked here, how, if regarded only as good, and dispensers of good, can it be accounted for, that over ancient and modern heathen men have ever sought the aid of the real or pretended exorcist to rid them of the presence of their alleged benefactors? It is true, certainly, that from the mass of incoherent contradictions which are spoken about demons by the heathen, one may prove almost anything to have had a place in their beliefs. The philosophers, it may be allowed, had no faith in demoniacal existence; what they spoke or wrote of them was in concession to popular prejudice; and others believed anything or every-
thing which fraud might invent, or fear might fancy. But, it is no logical consequence from this, as some have insisted, that demons are merely imaginary existences, and that nothing is true or known to be true, of them. The argument might with equal reason be alleged, to sanction the conclusion that there is no God, for all worthy ideas of his personality and attributes were overlaid and lost amid the dreams of pantheism, the follies of polytheism, and the negations of atheism. This were certainly too summary a process by which to reach so grave a result. We may for these reasons most warrantably conclude that any reliable information on these subjects, and indeed on every other relating to the world of spirits, has been lost, and in absence of revelation, could not be recovered. But, it might be maintained with some show of reason, that beliefs and practices which have spread so wide, and survived so long, had some beginning in truth— in some molder of primitive revelation, around which human deception, practising on human weakness, had gathered those superstitions accretions under which the truth had been buried. Some traces of this Scripture truth, strangely confounded and perverted, may be discovered among these superstitions beliefs. Gage (from the canon) refers to the origin of the supposed mediatory functions of demons to the constitution of the Son, as mediator between God and man; and though the common idea of their original, as the souls of men deceased, be different from that of the demons of Scripture, they closely resemble him in the ideas entertained of their subtle and curious nature, and their wicked and malignant influence.

For authoritative information on all that relates to their nature and origin, their sphere and agency, we must, in disregard alike of the ancient heathen and the modern rationalist, depend on the Word of God. And while that interpretation is frequently affirmed, we find their divinity in any proper sense denied, and the worship of them condemned and disallowed. They are spoken of as distinct from man and from God, as spiritual beings, so created originally, but now fallen from their first estate, banished in revolt against God, and using their power, under his control, both to corrupt and to deceive, to oppress and to destroy men. That there is our belief to whom this description applies, the authors before referred to, acknowledge, or at least have not deemed it prudent to deny. But they refuse to admit that demons are of the same order, or have any existence save in the superstitions imaginings of men. "There is," says Lardner, "but one devil;" and Dr. Campbell, who shows strong rationalistic leanings on this subject, says nothing can be clearer from Scripture, than that, though demons are immemorable, there is but one devil in the universe (gospel, 250). Now, every student of the Greek Testament knows, that as often as the name devils (plural) is applied in our version to spiritual beings, the original is not δαμαίον, but δαιμονία, not strictly devil, but demons. So far it is not possible to vindicate our version, but neither is it easy to justify the inference which is so dogmatically made from the original. Confessedly, the old serpent, the devil, and Satan are synonymous, Rev. xxi. 2, at least they variously describe the same being: as Satan, he is the adversary—as devil, he is the wondrous accuser—as the old serpent, he is the subtle tempter, the ſias, then under the names of Satan and Beelzebub he is called the prince of devils, Matt. xii. 24; Mark, xvi. 21, a title which our Lord concedes to him. And if this do not absolutely decide that, while the name of devil is peculiar to him, he shares the common nature of demons—seeing he is styled also the prince and god of this world and the ens of it—still it must be admitted to afford a strong presumption that it is so. There are angels, partners of his fall: there are demons, vessels of his kingdom. It may be these are distinct. Is it not more probable that they are the same in nature with one another, and also the same with their prince? 

(1.) Our view is confirmed by the general testimony of Scripture, both respecting the devil and demons. If distinguished by these names respectively, they are on the other hand identified in general nature by the common name of spirits or spiritual beings. Thus the devil, the prince and god of this world, is called "the spirit which worketh in the children of disobedience," Eph. ii. 2. And demons and spirits are frequently used as convertible terms in many places of the New Testament scriptures, Acts x. 19; Acts x. 28; Acts xii. 23. That in these cases the term is applied personally, does not admit of doubt. The powers, properties, and actions of living personal agents are there ascribed to demons, not less than to the devil, and utterly baffles the theory which regards them as mere creations of the human mind. Thus it is said of demons, that "they believe and tremble," Acts xiv. 17. It is curious to see how Sykes disposes of this scripture: "It was, I suppose, from this text that the fathers said those things concerning devils which occur so frequently in their writings. Now admitting that the devil and his angels (devils then are his angels) did evil, the most that will follow is that here δασταίν is applied to evil spirits, and it will be granted that they have reason to tremble. But does it follow that, because in one of the places, δασταίν signifies devils, that evil spirits do, or are allowed to possess men and torment them with diseases?" The question for the present is, not whether they torment men, but simply what their nature is; and it is enough for us to accept the admission that δασταίν does here signify devils or evil spirits. This it is the scope of Dr. Sykes' inquiry to disprove. And indeed, he has no sooner made the fatal admission, than, faint to retract it, he says, "It may after all be interpreted of departed human spirits," which he hastes to show are, like bees, nothing in the world, but, for the occasion, must be thought after all to be capable, in the apostle's account, both of faith and fear.

(2.) Besides having in common a spiritual nature, the devil and demons have a common character. The devil is by influence—"the evil one," the imposition of wickeder, "a liar and a murderer from the beginning." Demons, again, are evil spirits, malignant spirits, lying spirits, spirits of wickedness (παραπαντικός de της ἀνοχής), Epp. vii. 12, and some are said to be "more wicked spirits" than others, Matt. xii. 24; as if there was exhibited among them every form and degree of evil.

(3.) They are league together in the prosecution of the same evil cause. The devil is Satan, the adversary of God and man; he deceiveth the whole world," he goeth about seeking whom he may destroy." Demons are called "spirits of error," "seducing spirits," 1 Ti. iv. 1, which oppress and torment men, Matt. xvi. 23, and moreover in every way seek their hurt and ruin, Rev. xi. 16; xii. 9. If it be objected that their alleged influence is not sensibly perceived, the argument holds equally against the agency of the one devil, as
against that of the many demons; may, equally against the preacher and working of the Spirit of God in us. For, as Tertullian says, "neither is discovered in the act of working, which is invisible, but only in the effects of their work;" and if any will object, with Sikes, that their alleged activity in going up and down the earth in prosecution of their evil work, is contradictory to the statement that the angels which kept not their first estate are reserved in chains to the judgment of the great day, it may be answered that before this argument can have force, one would require to know what is the length of their chains.

(4.) Finally, both are spoken of as involved in the same dreadful scene; for the devil and his angels the everlasting fire is prepared. So, demons are said to tremble, as, in apprehension of coming wrath, they deprecate being sent into the abyss, the abode of darkness; and their ejection by the word of Christ and his apostles is hailed as a conquest over Satan and a forerunner of his fall. Dr. Campbell says that the utmost that can be deduced from all these things is, "that demons are malignant as under the devil, enduring perpetual torment, as the good cause, and perhaps of the number of these called his angels and made to serve as instruments." But he adds, "this is no evidence that they are the same." If not absolute proof of their generic identity, it is certainly decisive evidence of that near and strong affinity which may perhaps still leave room for some difference or inequality of original rank between them. Perhaps the words of Jesus, spoken with reference to the spirit or demon which his disciples could not cast out, i.e. in 7:18; Matt. 15:22; Luke 11:19, "their father," or race "cannot come forth by prayer," i.e., may countenance the idea that there are diverse kinds of them, as other scriptures, Rev. viii. 27; Eph. xi. 12, see, seem to intimate that among angelic natures there are gradations in order and influence. But at all events, seeing both have real personal and spiritual being, both are wicked and impure and lying spirits, both co-operating in the same work, as the tempters, and seducers, and tormentors of mankind, and both destined to fall before the power and suffer the vengeance of Christ, who came to destroy the devil and his works— their identity seems to be determined, in so far at least as their power and agency bear on the method of God's moral government, and its subjects are liable to be affected by them.

We may, however, briefly refer, in conclusion, to the words of the apostle before quoted, that the gods of the heathen are demons. In what sense is this to be understood, and how in its proper sense does it bear on the point now under consideration? Let it be admitted, as Farmer and others contend, that demons are to be considered as the spirits of the dead, how then can it be said, but with limited and partial truth, that these were the gods of the heathen? They shared their worship, but did by no means monopolize it; they worshipped also the sun, and moon, and stars, and almost every object in nature, animate and inanimate. And with whatever defective ideas of the divine nature and attributes, it must be admitted that in worshiping the work of their own hands, they professed through them to honor the one true God. This was the professed object of Jesraem's institution, as seen in 2 Chr. xii. 15.

And yet, notwithstanding, it is said that these priests were ordained, and this worship prepared for devils or demons. The worshippers intended it for the worship of God. God himself adjudged it to be for the service of demons. How should this be? If demons, like idols, be nothing, as some hold, they could not worship them in fact; it sometimes worshipped under the imagination that they were departed human spirits, they did not in these cases worship them even in fancy; and it only remains that they served them in effect, under the influence and in the service of that arch-deceiver and his deceitful allies, who turns all false worship, whether to the dead or to the living, to his own wicked and malignant ends of deception and destruction.

The doctrine of demons claims the submission of our faith in homage to the authority of Scripture. Its relations on the subject are confessedly scanty and obscure, and much variety of opinion may obtain respecting their precise meaning and amount. But to set down all that is said of demons, as many do, for "old wives' fables, a fragment of Gentile superstition, which Scripture, in imitation of the heathen sages, have preserved and perpetuated to our concession to their neglect, is certainly to impugn the authority of Scripture. After all, what difficulties attach to this subject which should urge upon us this issue? It may easily be shown that all that is taught concerning them is in harmony with rational theology. Why should we doubt the existence of other orders of intelligent and moral beings besides man? It were surely a narrow mind that would claim for him a monopoly of the rational creation. But if other such orders exist, can we, in the face of our own character and condition, hold it incredible, that among them, some should be fallen and depraved, and miserable as we are? We are naturally fain to think of these evils as limited and local, but in truth the great mystery lies less in their extent, than in their existence, at all, in the universe of God. That, possessing this evil nature, they should act in accordance with it, and use their powers as they have opportunity to spread the infection of their uncleanness and wickedness, is just what is seen in "evil men, and seducers, who wax worse and worse, deceiving, and being deceived." It may be thought that, as belonging to another sphere of being, they have no access to us, and can have no influence upon us. But, may it not be, that the moral as well as the natural universe throughout is connected by common laws and common interests? Are not angels sent forth from God's presence to minister on earth to the heirs of salvation: is not the Spirit which God gives his people seen and known by his life-giving and blessed fruits in them, and are not, in like manner, the devil and his demon agency discovered in the strong delusions and grievous oppressions which, as we have seen, men have suffered, and do suffer, from their power? [Ref.]

DEMONIACS is the name given to men subject to the power of demons or evil spirits. These are spoken of as entering into, dwelling in, and possessing men: taking, seizing, using their bodily organs and their mental powers at their will, and subjecting them to almost every kind or form of bodily and mental malady which flesh is heir to. Thus, of the cases we read of in the gospels, one has a demon and is blind, his blindness being an effect of the demon's power; and so, another is dumb, another both deaf and dumb, another is bowed down or drawn together, and can in no way lift up herself, another is epileptic, and so on, showing their power over the senses and the whole body. Again we read of others who were frenzied, Matt. v. 15;
of others who were hypochondriacs, Mar. vi. 22; and of
some who were famous or indubitable, Mar. x. 15; show-
ing further that mind as well as body, and in many
instances mind and body both, were subject to this
demoniacal tyranny. And again, we read of other cases
in which they seem to have confused the malignant and
unkind passions of their victims, as in the man who
abode among the tombs, the man in the synagogue
at Capernaum, Mar. 1:24; and Mary Magdalene, out
of whom went seven demons. But however this be, the
cases before referred to, sufficiently evince that they
had power to subjugate the sensory and imaginative,
and reason of men, and to be, if not directly their
tempters and corrupters, their grievous tormentors and
oppressors.

Which subject has been generally received as the sub-
stance of the Scripture testimony respecting the de-
moniacs, who are so prominent in the gospel history.
But in these latter days some profess to have dis-
covered that it is altogether a mistake; and hold,
though without prejudice, as they profess, either to the
reality of the evil which the demonized are said to have
evaded, or to the marvellous power which they are said
to have experienced, that the agency of demons in their
sufferings is a groundless and superstition belief. Mele
appears to have led the way in this direction (Westp. 29).
He was followed by Larner and Pike and Farmer,
men of the School School. As Larner dogmatically pro-
nounces that "there is but one devil," so Farmer
pronounces with equal confidence that "there never
was a demoniac among men," meaning by this term,
what is generally understood by it, one who was really
possessed and acted on by a demon. But the confidence
of this assertion is by no means borne out by equal
strength of evidence. The subject is confidently ob-
scure and difficult. Demons cannot be perceived by
sense; their influence, whatever it be in effect, is not
distinguishable in its exercise from the operation of natural
causes. And it will be admitted that the information
which Scripture has given us respecting their nature and
agency is not so full as to enable us to explain the
difficulties, or remove the objections, psychological and
moral, which it is so easy to find or make in connec-
tion with this, as with most other subjects. This how-
ever does not warrant the summary and scornful repu-
dication of a series of recorded facts, of which, as most
men have understood the Scripture, it not only fully
details the phenomena, but constantly assumes and ex-
pressly assigns and declares the cause.

The explanation now proposed to be given of the
case of demoniacs is, that "they are none other than
such as we call madmen and lunatics. Madmen
not ri morbi or of simple dotage, but by influence of
malediction or malitia, from which they imagine, speak,
and do things that are most absurd, and contrary to all
reason, sense, and use of men; the difference between
these beings, that a malediction is attended with fear,
shame, silence, retirement, and the like symptoms;
malitia with rage, envy, and all manner of actions suit-
able." (See Mele's Works, p. 24; Sykes Inquiry, p. 28; and Far-
mer's Essay, sect. 4.) These forms and kinds of natural
disease, they allege, cover and account for all the facts
and phenomena which in the demonized, so called,
have been generally ascribed to the agency of de-
mons; this being, as Mele expresses it, "a mistake
caused by the disguise of another name and notion
than we conceive them by; they having been called
demoniacs, as others have been called lunatics, though
demons had no more influence upon the one, than the
moon had upon the other.

Let us examine whether this theory is borne out by
Scripture. The proof text which Mele lays as the ground
and pillar of this theory is Mar. x. 24, which records the
blasphemous words of the Jews, respecting Jesus, "He
hath a devil, and is mad." "The latter word being"
(as he holds) "an explication of the former." Try this
interpretation upon Mar. iii. 22, where the same imputa-
tion is cast upon him, by substituting the one of
these equivalent expressions for the other, and see how
it will stand: "He hath Beelzebub, and by the prince
of the demons casteth he out demons." Did the Jews
here mean to repeat that he was mad, and to ascribe
his miracles to his madness? do they not, in both
instances, expressly refer the madness and the miraculous
working, as effects, to the distinct cause of demoniacal
agency?

In the first notice of demoniacs which occurs in
the gospel history, they are named as a distinct class of
suffering men: "They brought to him all sick people
that were taken with divers diseases and torments, and
those which were possessed with demonism (demoniacal
or diabolical), and those that were lunatics, and those that had
the palsy, and he healed them," Mat. x. 34. Here the de-
monized and the lunatic, whom the rationalistic theory
will identify, are expressly distinguished. We find a
case, already referred to, in which the demonized is
also said to have been lunatic, Mat. xvii. 15; and another,
in which he is said to have been maniac; and it is pro-
bable that such cases were frequent. But the right
inference from this is, not that all lunatics or maniacs
were demonized, or that they only were demonized who
were subject to madness in some form; but that this
was one only of many forms in which demons used their
power over men. So far from being restricted to mad-
ness, as Mele and others assert, it is evident that the
effects ascribed to demon influence include almost every form of
disease, bodily and mental. Thus, of those who were possessed, some were blind, deaf, dumb,
boiled down, a.l., without being, so far as is known,
mentally disordered. Blindness and deafness could
be no effect of madness or melancholy. Dumbness, or
moody sullen silence at least, might possibly proceed
from this cause, but in the case recorded it is expressly
ascribed to organic obstruction, Mar. viii. 37. And for
sight that appears, the daughter of Abraham in the
synagogue, though the subject of an afflicted body, was
the possessor of a sound mind, and we may hope of a
devout heart.

But while, in these outward respects, demoniacs
are assimilated to other sufferers, they are uniformly spoken
of as specifically distinct. Thus, it is said of our Lord's
miracles, that he cured many of their infirmities and
plagues, and of evil spirits, Luke vi. 23; vii. 2. So likewise,
in his commission to the twelve disciples, it is said he
gave them power and authority over all demons, and
to cast all manner of disease, and all manner of
spiritual and mental actions, under all manner of
disease, Luke x. 19; Mat. x. 8; and so, in his commission
to the seventy, comp. Luke x. with ver. 17-22, and again,
after his resurrection, in his promise concerning his apostles,
Mat. xvi. 17, and, in their discharge of their commission,
they are said to have exercised their two-fold gift over
these various forms of evil, Mat. xvi. 12.

The precise nature and amount of the distinction
thus marked between demoniacs and other sufferers
we may not be able altogether to ascertain, but some particular admission of being specified. The first and most obvious distinction is in the producing cause. We are now entitled to say that the passage which Mode adduces to disprove the agency of demons in these maladies is, so far as Jewish opinion goes, an express confirmation of it. "He hath a demon" that is the agent: "he is mad"—this is the effect though but one effect of many of the demon's presence and working: and this active cause is not once but constantly distinguished from the malady under which the demoniac suffers. Demons, as shown before see preceding article, are identified with evil spirits. (Compare Mat. xii. 22, 28; Luke xvi. 18, 26, 39; John xiv. 32, 37; Mark xvi. 21, 28, 20; Rev. xiv. 12-17; Rev. xv. 10, 12.) They are not therefore to be confounded with dead men, as with their ghosts: an idea which Sykes and Farmer persistently connect with everything that is said concerning them: for whatever might be the thoughts or sayings of the heathen about demons, or of Jews, like Josephus or Justin Martyr, whose views were assimilated to those of the heathen, this notion has no countenance from Scripture, and is not known to have prevailed among the Jewish people. Demons are those spoken of as personal, conscious, powerful, responsible agents, who perceive and understand, who hate and rage, who speak and act, and tremble. Our Lord always deals with them as such. Not only does he rebuke them, as he is said to rebuke the fever, or the winds and waves—which might be supposed to be in figure; but, what cannot be thus accounted for, he interrogates them as distinct from the possessed, and they reply to him through the organs of their victims;—he commands or restrains them also, as he sees occasion, and they obey him. "What is thy name?" he asks; and the unclean spirit answers, "My name is Legion, for we are many: and he, casting out all the demons, besought him," &c. There hath fallen prostrate at his feet a deaf and dumb child, and Jesus rebukes the spirit, saying, "Thou deaf and dumb spirit. I charge thee come out of him, and enter no more into him." Again, meeting from the tombs the wretched maniac whom no man could tame, Jesus, distinguishing between the man and the author or cause of his terrible malady, commands him, "Come out of the man, thou unclean spirit." In all this, and much more to the same effect, our Lord does surely distinguish this one species of man's maladies from the rest, and ascribes the difference to the agency of intelligent and moral existences.

This is further confirmed by the effects which often accompanied their presence in the possessed. The first is the knowledge the demoniacs had of Jesus. We do not pry into the processes by which demons seized upon and appropriated the sensory of their victims. We have learned nothing from the philosophizing of others on this subject, and do not profess to be able to throw any light upon it ourselves. But whatever mystery be in the process, it cannot be questioned that in some way these demoniacs were in possession of knowledge not accessible to man. They knew Jesus to be the Christ, Mat. x. 34. Thus, the demoniac in the synagogue exclaimed of Jesus, "I know thee who thou art, the holy One of God;" and the Gadarene demoniac in like manner cried, "What have I to do with thee, Jesus, thou Son of the most high God?" It may be said indeed that Christ's name was spread abroad, and that his works had already made him known. But his nature as the Son of God was not yet dreamed of;—his character as the holy One of God was not acknowledged. His office as the Christ was but guessed at. Much of this was spoken early in our Lord's ministry, Mat. xii. 22-24. At a much later period the people at large were still in profoundest ignorance and error concerning him. "Whom do men say that I am?" he asked his disciples long afterwards, and the answer was, "John the Baptist, but some say Elias, and others one of the prophets, Mat. xvi. 14-16. Even those who besought him for his mercy, choked after him, as "the Son of David," Mat. xvi. 13, x. 6, 15. Obviously then the demoniacs had some avenue to knowledge respecting his person as the Son of God, and of his office as the Christ, which others had not. It were preposterous to ascribe this to madness, which if it surprisingly revive and recall forgotten knowledge, certainly can impart none. Indeed, Scripture refers to it the indwelling demon, who may be reasonably presumed to have derived it from Satan their prince, who, in his encounter with Jesus in the wilderness, had discovered him to be the Son of God.

Another specialty to be noticed, which manifests the supernatural cause of this malady, is the invariable dislike and dread which the possessed had of our Lord. It was true of the demoniacs, as of the demons, that they did "believe and tremble." They do not appear ever to have come to Jesus of their own accord, but, with one exception, to have been brought to him by others. In that exceptional case, as in all the others, their antipathy and terror seem to have been extreme. "What have I to do with thee, thou Son of the most high God? I adjure thee by God that thou torment me not," "Let us alone, what have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy One of God," This intemperate sympathy with their oppressors, and their no less intemperate antipathy to and avoidance of their Deliverer, is something more and something worse than madness. It be-speaks the fascination of a fiendish power reposed to its utmost against its destroyer. It is indeed argued that as all this was expressed by the organs of men, it is arbitrary to ascribe it to any other agency. But men under mere natural influences could hardly be the subjects of these dispositions, and could not possibly been possessed of this supernatural knowledge. That the demoniacs so felt and spoke, is accounted for by the peculiarity of their condition, as subject to their oppressors, and subdued into sympathy with them in their views and designs.

Further, we find that Jesus has represented the casting out of demons as a necessary part of his own work. Very emphatically he sends this message to Herod, "I must cast out demons and do cures to-day and to-morrow," Luke xii. 32. He argues from his performance of this work to the truth of his mission, and the advent of God's reign: "If I by the finger of God cast out demons, then the kingdom of God is come unto you," Mat. xii. 28. And over their ejection by his disciples in his name, he rejoiced in spirit, as the beginning and earnest of the downfall of Satan's power, saying, "I beheld Satan as lightning fall from heaven." 1

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1 This identification of satanic and demoniacal interests is confirmed by Peter's description of our Lord's works, as "healing them that were oppressed with the devil," Acts x. 48.
How then shall all this be accounted for, if demoniacs were madmen of whatever sort? It has been said that Jesus takes no side in this question; that without participating the people's belief, he accommodated his language to it; and that as the error did not affect the end of his mission, he was not called upon to involve himself in disputes with them by opposing himself to their prejudices. But how dishonouring were all this to our Lord! as if, like the ancients, he practised the doctrine of reserve, or, like the moderates, allowed himself to use words in a non-natural sense, in order "to avoid disputes." But it is untrue in every particular. Can he be said to have taken no side, who so solemnly declared that he cast out demons by the finger and by the Spirit of God? Or can he be said to have withheld or disguised the truth, to humour the people or avoid offence, whose teaching throughout was in contradiction of the false opinions and in repose of the evil habits of men; and who, on this subject in particular, had only to repudiate the views held by the people, in order to silence their blasphemous and remove their offences. How, for example, when accused of having a demon and again, of casting out demons by the prince of demons—how could he have so factually submitted his language, if he had disseminated his opinions? His language, as by declaring openly and in terms that there was no demon in the case at all, that neither did demons, so called, suffer from their malice, nor were demons cast out by his power? It is worthy of remark further on this head, that our Lord held this language respecting the evidence and agency of demons, not to the people only, but also, from first to last, to his disciples. On sending them on his service, he gave them power and authority over all demons; and they on their return, as sharing the common belief, reported that even the devils were subject to them through his name. Now, it was given to them to know the mysteries of the kingdom; why they should have been kept and left in it, there could be no reason, even if others had been for a time kept in ignorance and error on this matter. For though it is sometimes protested that "this did not affect his mission, seeing it was no more his business to correct men's mistakes in psychology and medicine, than in astronomy," yet these men, when it suits them, hold a very different language. These beliefs, which our Lord is here allowed to have counterbalanced, or at least not to have repudiated, Farmer denominates as "in many respects of greatest prejudice to Christianity, and affecting the foundation on which the gospel is built" (Essay, chap. iii. 29, sect. 1; a statement which we of course do not admit, but which, as liable to be made, it is all the more incredible that our Lord should not have expressly condemned the errors that have leaped it to.

Farmer chooses to refer this language to our Lord's cure of the possessed in general, saying that "all the discourse was spoken of by the Jews as opposed by an evil spirit, or not opposed by demons of such there is no mention." (p. 43). But why should the apostle, in speaking to Gentiles (Acts x. 18), be supposed to have agreed according to Jewish opinions, which Farmer regards as blasphemy?—for such he pronounces the opinion that the devil has the power of disease. Is it not every more likely that the apostle intended to connect the oppression upon men, ascribed to the Jewish spirit, with that malignant and tyrannical dynasty, σατανασίας εκ τῆς ἑβαγείας, of which Scripture everywhere represents the devil as the prince and head(1 John x. 10, 20; Mark iv. 11, 15).

Various objections are made against the doctrine of demoniacal possession—some on particular, others on general grounds. Thus, (1) the case of the Gadarene, for example, is said in its details to be strange and incredible. It is acknowledged that there are difficulties, both psychological and moral. But they are obviously referrible to the imperfect knowledge we have of the relations between the spiritual and material systems; and besides, they apply in great part equally to the transaction, whether as caused by demons or by mere physical agency. This holds at least of the destruction of the swine, and of our Lord's permission given, or rather, as it must have been, if demons were not concerned, his own active agency put forth to effect it. Also, their depreciation of his command to go out into the deep, or the alab. or τὰς ἄλλας ἀγγέλους, has no conceivable reference to the theory of natural insanity, while it is in agreement with the threatened doom of demons, Matt. x. 28, with which it may be supposed they were acquainted, and if so, might well fear and depurate.

(2) An objection of a more special form is alleged against the possible truth of demoniac power over men, as underlining the evidence of miracles in general, and of all miraculous cures in particular. If demons can inflict disease, it is the interpolation of a power subservient to the system of nature; how can miracles indicate the immediate hand of God? But the answer is not difficult. They do not mark the immediate hand of God—they mark a supernatural power, but what or whence this power is, it requires something more to determine. In all these cases there was not only a contrast in the work of demons and the work of Christ the one malignant, the other beneficent; but there was, moreover, a contest and a triumph, exhibiting the power of demons as subject, and the power of Christ as supreme. The few instances in which miracles were baleful, as in the blinding of the father and the blinding of Elymas, were accompanied with circumstances which readily distinguish them in the consciences of men as the righteous infliction of divine judgment.

(3) It is stated, as a serious difficulty, that the phenomena and facts ascribed in Scripture to demoniacal possession, should have been confounded to the Jewish people, and also to the time of our Lord's sojourn among men; and still more, that notwithstanding all this, the Jews do not seem to have looked upon it as anything strange, nor has it been taken notice of in the history of other people. On these grounds, Mode (Works, i, 29) and Sykes (Preface to Inquiry) openly repudiate the "story of the gospel" as it has been generally understood. In reply we say that this must stand on its own evidence, nor may its express and positive testimony be affected by negations like these. Besides, it is far from certain that any part of these allegations are well founded. If it be meant that heathen nations had not the same theory of demons as the gospel history reveals, this is admitted. But if it is said that they had no belief, and among them was no mention of demoniac influence, it is so far from true, that Menander states it as the common belief that "A demon bestrides every man" άναγερωπότατον, in the Greeks, the ἀρχέον and ἄρχον among the Latins, alleud so many kinds of demoniacs. That Scripture is silent on the subject previous to our Lord's time, can
only be affirmed by men who persist in putting meanings on words and statements different from their obvious import. We read there of "lying spirits" in prophecies, 2 Th. xiii. 21, of "seducing spirits" in kings, 2 Ch. xxxii. 21; of "the unclean spirit in the land," or among the people, Ze. xxi. 2; and of evil spirits, producing the like physical and moral delusion in their victims, which is seen in the gospel demoniacs, Jn. xxi. 23; 18. xxi. 14-26. No doubt there are attempted to be explained away. In the case of Saul, for example, it is held sufficient to exclude anything supernatural, that an evil spirit "signifies an evil temperament or disposition, and does not necessarily mean anything else here. Admitting this, and that if the case had stood alone, we might have so received it, does not the antithesis between the Spirit of the Lord departing from Saul, and the evil spirit entering into him, mark a succession of agencies rather than of dispositions? At any rate, seeing the producing power bears the same name, and its agency produces the like effects in him as in the New Testament demoniacs, is not the conclusion at least entitled to the cases are specifically the same? This is enough to show that demoniac possession existed before our Lord's time. His words distinctly imply that it should continue after him also. When he promises to give power to his disciples to cast out demons, Mk. xvi., as himself had done, it is certain there should be demons in men, against whom this power should be employed. Accordingly, in the execution of their mission, as we read, Ac. xi. 15-16, xix. 12, his apostles met with men possessed by evil spirits, and cast them out in the name of Jesus. The history of the first ages of the church is full of the memorials of abounding demoniacs, which, though blended with a world of delusion and imposture, it is not easy wholly to discredit, in face of the express and solemn testimony of the Christian fathers generally.

In our own time the evil and the remedy are alike ignored. To a great extent, the being and agency of the "one devil," "the spirit who now worketh in the children of disobedience," is disregarded and forgotten. Also may not the disregard of the one as well as of the other proceed from the same cause—the prevlance of the spirit of unbelief, which leads us to look for a natural cause of all spiritual phenomena, whether good or evil? There are undeniably many phases of human character and experience, which suggest the question whether they be not an effect of demoniac influence—a suggestion which it is much easier to deny or dilute than to confront. At all events, Scripture affirms that this power shall be at work in the last days, reproducing the like effects in men, Rev. xiv. 11; xx. 3.

It is certain, then, that the power of demons was not restricted to our Lord's time, and to the Lord's people. It is not altogether certain that it was even more prevalent then and there, than in other times and places. That more attention should have been drawn to it, may be accounted for in another way. So long as the evil was hopelessly beyond remedy, little would be said of it, more than of any other endemic visitation. But when the remedy was found—not only alleged but proved in the experience of many, and in the sight of all—it became naturally the wonder of the time. In our Lord's day exorcists swarmed, both among Jews and Gentiles, who practised their art by mystical incantations and with doubtful efficacy. But when He with authority commanded the unclean spirits and they obeyed, what wonder men should exclaim, "What a word is this!" and that the evil itself should acquire, though not a greater prevalence, yet a greater prominence in the public eye. Or if the fact were otherwise, and the victims of the spiritual tyranny, besides being more conspicuous, were also more numerous and more oppressed than before or since, why need this be deemed either improbable or unworthy? Other forms of affliction have had their day and place as well as this. If the fact were, as seems likely, that about these times men were more addicted than ordinary to sorcery and divination, Ac. xix. 19, might not this, according to the rules of divine judgment, have provoked this special visitation? Or, can it be thought unnatural, that with the knowledge that their time was short, the evil spirits should then, so far as permitted, have thus put forth their malice and activity to the uttermost? Or, as regarded our Lord and the ends of his mission, what was so fitted to confirm his claims, and to illustrate his work in the eye of a sense-bound people, as the opportunity thus afforded for the manifestation of his power over the enemy? The demoniacs recovered by his word to a sound body and a right mind, were more convincing trophies of his power, and more palpable representatives of his work, than were his own disciples, in whom the effect of his influence was chiefly inward and spiritual. Hence, as we have seen, he once and again refers to his casting out of demons, not simply as one of his other miracles, as the proof of his divine mission in general, but as special evidence of his work and errand, as manifested to destroy the works of the devil, and to establish his own kingdom of grace. We may therefore treat with contempt Farmer's sarcasm on this subject, that this view turns the era of our Lord's advent into one of more grievous oppression to men. If the oppression were greater, it had its judicial cause in the sins of men, while our Lord's immediate agency was all directed to restrain and lessen it; and the rest, if ought remain, is to be explained on the same principles which determine the unequal or varying distribution of all other evils. But the reasons of this dispensation lie to a great extent beyond our reach, and we presume not to pronounce with confidence in regard to them. Some, as Trench, would connect them with the punishment or rebuke of sin, and this may be admitted of it in the general, as of every other form of human suffering. But we are not warranted to ascribe these more than other afflictions to any special sin or sinfulness in the individual sufferers, Lu. xiii. 1-5. The case of the hunchest, whom the spirit had taken "from a child," seems to forbid us to put this construction upon them. We may not doubt, however, that like all God's ways of dealing with men, it was meant to serve the great ends of moral discipline. Although it might appear, like insanity, so to overbear the reason, and conscience, and will, as to suspend responsibility, it can be readily understood to have formed the most important exercise of the principles and dispositions of all with whom those " vexed with the devil " were related in social and family bonds, as in the beautiful and blessed example of the woman of Canaan and her daughter. And in some whatever way, or to whatever effect, all affliction, including insanity itself, subserves the great moral purpose of human life, the same end might be equally
accomplished by the worst and most violent assaults of the demon's power.

DENARIUS, ten asses, rendered in the English Bible, though rather unhappily, a penny. Taking into account the difference in the value of money in the gospel age as compared with present times, a shilling would have been the nearer equivalent—although in reality its metallic worth from about the time of Augustus was only sevenpence halfpenny. Before that time it had been worth a penny more. But as it was the full day's wage for a labouring man, Matt. xix. 2, and a soldier got even somewhat less, it must ordinarily have commanded a larger supply of the necessaries of life, not only than our penny, but even than our shilling. Some have supposed that the re-bułcation in the weight and value of the denarius above noticed did not take place till the time of Nero; but this seems doubtful.


From the allusion in Matt. xxvi. 19 it is plain that the coin then bore the image and superscription of the emperor; in earlier times the symbols of the republic were impressed on it. (See Penny.)

DEPUTY is the term used in the English Bible for personal Gr. ἀριθμός, the highest local governor in those provinces which were in the hands of the Roman senate, Acts vii. 4, &c. It is once used in the plural, Acts xvi. 25, in the speech of the town-clerk of Ephesus: "There are deputies, let them impart one another the errors by which it is not to be understood, with some advocates, or persons to conduct the causes, but procurers to deliver judgment. Not that there were more than one in that part of Asia; but the work generally of such is referred to, or perhaps the assessors in judgment are included.

DERBE, a city of Lycaonia, in Asia Minor, and manifestly not far from Lystra, with which it is sometimes associated, Acts vii. 4, &c. Paul and Barnabas found protection there when driven from Pisidia, and it was the town of Cains, one of the Christian delegates to Jerusalem, Acts xvi. 1. But the exact site is unknown. Commonly it is placed south of Lystra; but this it could scarcely be, if, as Strabo states, it was almost within Cappadocia (viii. 500). Three different sites have been suggested by modern travellers; one of them on the lake ἴλος, which Wieseler adopts. But there is as yet no certainty. (See Lystra.)

DESERT is scarcely distinguished in ordinary language from wilderness, although the latter may be regarded as the stronger term, importing either a more extensive or a more intense form of the drought and desolation involved in the idea. In the English Bible, however, the terms are used indiscriminately, and sometimes the one, sometimes the other, is given as the rendering of wadyir (סִינָר), which is the word most commonly employed in the original. The word is derived from a root that signifies to lead to pasture (ἄδημος), and hence the primary meaning of wadyir is pasture-land, a tract fit for the feeding of flocks. This in the East is very commonly an extensive plain or steppe, which, during the drought and heat of summer, becomes utterly parched and bare; so that the transition from pasture-land to desert was, in such regions, quite easy and natural. That the word comprehends both the meanings now mentioned—the former as well as the latter—may be perceived even by an English reader from such passages as Ps. lxx. 13, "They drop upon the pastures of the wilderness," (wildir); and Joel ii. 22, "The pastures of the wilderness do spring." In other passages the desert is spoken of as rejoicing, and again as being dried up, Isaiah xxv. 10. But in many, and indeed the greater number of passages, the idea of sterility is the prominent one, especially where what is emphatically the desert or wilderness, the great wilderness, is spoken of, Deut. iv. 20; Ps. lx. 13, &c. And the term is used in comparisons with exclusive reference to this import: as in Job, vi. 31, "Have I been a wilderness to Israel?" Hos. ii. 3, "Make her as a wilderness, and set her like a dry land.

Another term in the original, wadyir (סִינָר), is also rendered by desert or wilderness. This term primarily meant ἄδημος, but not plain in the sense of pasture, rather that of hollow or level ground, and specially the level into which the valley of the Jordan runs near Jericho, an immense plain extending all the way to the Red Sea. This was the wadyir, of which the word is very often specifically used (Ps. i. 11, Job xii. 11), hence also "sea of the wadyir or desert," Jer. iv. 26, viz. the Dead Sea, Acts i. But the word also signifies desert generally, as in Ps. xxxii. 3, Jer. x. 12, &c.; for the same reason as in the former case, because plains in such countries as Arabia and Palæstine are sure to become for a considerable part of the year arid heaths, and also because what went more particularly by the name of the wadyir was of a singularly bare and sterile character.

DEUTERONOMY, THE BOOK OF. 1. Name and Contents.—The fifth and concluding book of the Pentateuch is in Hebrew named from the words with which it opens: צִיוֹן צִיוֹן (Zion haddorim), "these are the words," but by the LXX. ἀκαρπίαν, "the second," or rather, "the repeated law," to which corresponds the rabbinical name שָׁמַיִם (Mishnah), or more fully שָׁמַיִם וְנַעֲצִית (Michael Huttendorf), "repetition," or "repetition of the law." The book consists principally of a series of discourses addressed by Moses to Israel, when they had reached the confines of the Promised Land, Deut. i.—iii.

Amid various divisions that might be taken of the discourses, we present the following:

1. Four parting addresses of Moses to the assembled Israelites in the plains of Moab, ch. xxxiv. vii.—

(1.) An address, wherein he recapitulates the history of the wanderings through the wilderness, as an encouragement for obedience to the law, and a warning against apostasy, ch. i. ch. i.

To this is added a notice of the three cities of refuge which Moses had set apart on the east side of Jordan, and of Israel's possessions there, ch. iv. 40.

2.) A second address, wherein he notices the giving of the law, and adds many earnest and paternal cautions to obedience, ch. v.—viii.
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(3.) In the third discourse he introduces various modifications and more specific directions with respect to several previous ordinances and encomiums, and some altogether new, ch. xxiii.-xxx.

(4.) In the last he lays down the advantages as well as the duty of observing the law, by presenting to the people the blessing and the curse, preparatory to their renewing the covenant with Jehovah, ch. xxxiv.-xxxv.

2. Then follows a notice of the committal of the book of the law to the keeping of the priests, with the lawyer's charge to them, and his song, ch. xxiii.-xxviii, xix., to which are added.

3. Three appendices: (1.) Announcement to Moses of his approaching death, ch. xxiii. 48-52; (2.) his blessing on the tribes of Israel, ch. xxiv.; and (3.) an account of his death, ch. xxviii.

Deuteronomy is thus seen to be a recapitulation both of the history and the laws of the middle books of the Pentateuch, in the form of paternal exhortations, rather than with legislative authority, urging a willing and unresisted obedience to all the precepts and commandments of Jehovah, and a faithful adherence to his covenant. A circumstance which must have greatly added to the solemnity of the occasion was the full consciousness of the speaker, that his own death must precede the enterprise to which, in the first instance, he encouraged his hearers, viz. their taking possession of the land, ch. iii. 24-27. He, in fact, contemplated his own departure as an event near at hand, ch. xxxi. 2, an anticipation which the close of the narrative shows to have been steadily realized. The admonitions now addressed to Israel took generally a twofold direction: First, a warning against idolatry, ch. xi. 14-18; xvii. 7-13; and secondly, against a spirit of self-righteousness, ch. xix. 21-22; dispositions to which, as their subsequent history but too plainly shows, the Israelites as a people were most prone. This twofold character of his parting exhortations accordingly furnishes a clear proof how intimately the lawyer was acquainted with the peculiar predispositions of his people, ch. xxvii. 20-29, and an indication of the prophetic spirit with which he spoke.

II. Its Relation to the preceding Books.—The connection between Deuteronomy and the other books of the Pentateuch is very apparent. The contents, historical and legislative, of the three books which immediately precede it are recognized throughout, and in fact constitute its great theme. Yet there are important variations and additions, from which rationalists and others take occasion to deny the identity of its authorship with that of the other books, even when they agree that these could not have been the productions of Moses. The additions and variations found in Deuteronomy, so far, however, from constituting contradictions in respect of the earlier books, or in any way yielding support to the conclusions of the "document" criticism, admit of satisfactory explanation from the special and distinct aim of the author, as apparent from the work itself, and from the altered position of Israel at the time of its composition at the close of their wilderness life.

Variations, of which there are numerous instances, in respect to the order and the fulness of historical matters, can be accounted for from the hortatory style, and the object of the writer when recording his discourses. The circumstances were such as called only for a general reference to some transactions, the character and relations of which might be safely assumed as already well known to the parties addressed and so admitted of the clashing together of incidents having a common character, without much regard to strict chronological order. Thus the rebellions of Israel against Jehovah at Taberah, Massah, and Kibroth-hattaavah, are mentioned in connection with the idolatry at Sinai, ch. ix. 22-28, but without in the least warranting the conclusion that the author considered these events as nearly contemporaneous, or as following in the order in which they are here enumerated. But even in instances of this kind the departures from the chronological order is often more apparent than real. It is objected, for example, that the command to remove the encomium precedes the appointment of the captains, ch. i. 13. De Wette says verses 6-8 are put too early; and this appointment of captains, it is also alleged, the writer of Deuteronomy contended, ver 16, with the institution of the seventy elders, Nu. xi. But the order for the removal of the camp and its fulfilment are clearly distinguished; and not less so are the appointments of the captains and the judges, both of which took place prior to the departure from Sinai, Ex. xiii. Sometimes, indeed, variations of this kind serve to throw light on particulars incidentally touched on in the more specific accounts of the preceding books. Thus the command, De. ii. 24, 27, not to disturb the Amorites, but to pass by their border, so far from contradicting the notice that "the border of the children of Ammon was strong," Nu. xiii. 24, rather explains this peculiar reference. The separation of the Levites to their sacred offices at first sight would seem to be transferred to a time subsequent to the death of Aaron, ch. xi. 11; but a closer investigation at once removes such a misapprehension. The expression "at that time" refers to the time when Moses deposited the tables of the law in the ark, ver. 5. The reference to the time of the aube at Sinai pervades the whole section, and is only departed from parenthetically as regards Aaron's death.

The additions of an historical nature consist partly in the greater prominence which the writer gives to matters which in the earlier books were omitted as self-evident, and partly in the appending of particulars, which, while necessary for the purpose of the writer, exhibit the most minute acquaintance with the Mosaic times and history (Kel, Einleitung, p. 111). Additions of the first kind are the command to break up from Horæb, De. i. 4, 7, comp. Nu. xi. 11; the notice "Ye abide in Kadesh many days," ch. i. 46; the repetition of Israel, ch. i. 45, of which no mention is made in Nu. xiv.; Moses' intercession for Aaron, ch. ix. 28, of which there is no notice in Ex. xxxii.-xxxvii. Additions of the second kind are: the command not to distress the Moabites or war with them, ch. ii. 3, 19; not to meddle with the Edomites, but when passing through their territories to purchase bread and water, ch. ii. 14; the historical notices of the aboriginal inhabitants of Mount Seir, and of the countries at the Mosaic period in possession of the Moabites and Ammonites, ch. ii. 10-12, 25-27; notice of the sixty fortified cities in Bashan, ch. iii. 4, 6; the different names of Horem, ch. iii. 5; more specific details of the attack of the Amalekites, ch. xxv. 17, 18, than in the narrative in Ex. xiii. 18.

The more important variations and additions belong, however, to the legislative sections. Some particulars of this character are entirely new—as the appointment of the three trans-Jordanic cities of refuge, ch. iv. 43-44, directions concerning which had been given in Nu. xxxv. 11, while the command to set apart three cities
on the other side is only repeated, De xxv.8. So also the law as to the appointed place of public worship, whither all sacrifices, offerings, and tithes must be brought, ch xxv.2, with the repeal of the law which required that animals destined for food should be slaughtered nowhere but at the sanctuary, Ex xxvi.33; laws with respect to the tithes appointed for sacrificial seasons, Ex xii.11; xv.2; xxv, false prophets, enticers of the people to idolatry, and such as might be so enticed, ch xiii; on royal functions, ch xiii.11, the functions and authority of the prophetic order, ch xviii.13,46, on war and military service, ch xxi, on the mode of expiating murder, the perpetrator of which was unknown; on female divinities, the right of a first-born son; the punishment of disobedient and obstinate sons, and the hanging or exposure of the bodies of criminals after execution, ch xxvi; on uncleanness and the rap in of a virgin, ch xxvii.2; on divorce, ch xxix.1,4; various minor laws, ch xxx.3-4, xxvi.18; the form of thanksgiving to be used on presenting the first-fruits and tithes, ch xxvii. While in general the laws of the preceding books are only partially repeated and pressed anew, there are some, as for instance that regarding Hebrew slaves, Ex xv.1-2; comp with Ex xx.24, which are extended. For certain cases of war, the authority of Moses is given over ten commandments in Deut. v.6-21, as compared with Ex xx.1-17, see under Deuteronomy.

None of these variations and additions, whether historical or legislative, is, however, of a kind to warrant the assertions of De Wette and Delitzsch, that "the Mosaic history seems to be more remote from the author of this book than it would be from one who wrote down an historical narrative," and that "the laws are new, not only in respect to the time in which they are alleged to have been given, but in respect to their more modern character." On the contrary, the particulars just referred to afford the clearest evidence of personal acquaintance with all the facts of the Mosaic history, and of an authority to make such additions to and modifications in the Mosaic laws as the altered circumstances required. The references which De Wette detects in these laws to later times and institutions originate either in his misinterpretation of the passage, as when he discovers, in ch xiii, xvi.1-7 and xix.23-29, the parallels to the Mosaic code, in his dogmatic preconceptions with respect to the canon of prophecy, on which ground he objects too, ch xiv.14-20; xviii.9-22.

2. The legislation of Deuteronomy as related to that of the earlier books requires some additional consideration. As the historical notices of this book presuppose the transactions detailed at length in the preceding history, so also its legal institutions give evidence of prior enactments. The Israelites are here introduced as already in the possession of laws and ordinances of a civil and religious character. That God through Moses had given them special commandments at Sinai in regard to the various matters of duty, ch i.16, is the fundamental idea of the whole of these Mosaic discourses. But it is of importance to notice the particular aspect in which the law is here presented. As remarked by Havermick, "instead of the letter with its legal obligation adverse to all development, which finds in itself the ground of its higher necessity, reflection upon the law here prevails, and even the letter is in this way brought home more to the heart as it were to the conscience, or as in Deut. x.19. To love God is in particular represented as the end and fulfillment of the law, ch vi.15; x.12. This, as an element recognized even in the deadene itself, where it is made the true ground of obedience, Ex xx.10, assumes in Deuteronomy its right place. In other particulars also there is a marked prominence given to the spirit of the law as contrasted with the mere letter—a circumstance which has caused this book to be quoted more largely by the prophets than any other portion of the Pentateuch. The prophetic discourses of Jeremiah and Ezechiel in particular are formed very much upon the model of the addresses and exhortations of Moses to Israel in the plains of Moab. So great indeed is the resemblance between Deuteronomy and the writings of Jeremiah, that it has furnished grounds to the impugners of its genuineness to ascribe its composition to that prophet. Further, as shown under the preceding head, various laws contained in the former books are partly repeated and enlarged anew, partly modified, rephrased, or enlarged, and even repealed along with, the view of suitting them to the changes in Israel's circumstances, and the new aspect of affairs arising from the approaching settlement of the people in their new homes, and the creation of a migratory life with its encumbrances. Compare for instance De. xv.17, with Ex. xxi, 7, and De. xii. with De. xvii. These modifications entirely accord with the spirit and object of the law; but while they are a very strong proof of the credulity of the whole history of the Pentateuch, and particularly of the truthfulness of the wilderness sojourn, they are such as required the authority of the lawgiver himself; for there is a strict prohibition in the book itself against adding to or taking away from the law, ch iv.21. No subsequent writer of Scripture assumes the authority of making such modifications in the law as is done by the writer of Deuteronomy. Still this is not a new legislation, or even a continuation of the preceding; it is the Sinaitic legislation enforced anew, and where necessary adapted to the changes which had emerged at the close of the forty years' wandering."

III. Its Prophetic Announcements. The prophetic character of Deuteronomy is distinctly marked. Moses was fully conscious of his own prophetic standing; for he designates himself as a prophet, and the representative of the great Prophet that should in due time be raised up to comfort his people. All the prophetic endowments of the speaker are apparent throughout his discourses, which show much fuller references to the future than any other portion of the Pentateuch. The intimations regarding Israel's future, with which the book of Leviticus closed, are here more largely developed, comp De xxviii with Le xxvii. In both these passages expression is given to the twofold aspect of Israel's future, which presented itself to the eye of the seer, and the precise character of which was, as they were distinctly warned, dependent on their relation to the law. The description of the curse, the consequence of disobedience, is much more copious in De. xxviii.15-69 than in the closing address on the Sinaitic legislation — a circumstance probably owing to the discoveries made in the interval of Israel's proneness to apostasy. However this may be, it is evident to the seer that all these threatenings and admonitions shall prove insufficient for securing obedience, and that the result will be a dispersion of his people among the nations of the earth, ver 23, 37, and at a subsequent period, after a restoration from dispersion and exile, their subjection..."
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to a close and severe siege within their gates by a nation brought "from far, from the end of the earth," ver. 10-12, followed again by their being "plucked from off the land" given them for a possession, and their dispersion among all people, ver. 36, 61. Yet in the midst of all these threatened calamities, the continued existence of Israel is not only assumed, but is thus prophetically secured; and in the preservation of the people is involved the possibility of the removal of the curse itself, by a new constitution opposed to the character of the law, or in some way satisfying its requirements; for though the curses of the law on the disobedient cannot cease of themselves, but remain "for ever," ver. 16, yet they may be removed by some countervailing power. The concluding intimation of this solemn exhortation, "And the Lord shall bring thee into Egypt again with ships, by the way wherethrough I spake unto thee, Thou shalt see it no more again," ver. 16, is of similar import with the sentence passed upon man after the fall, commanding him to return to the dust out of which he was taken, Gen. ii. 15. This return to Egypt was an intimation of the cessation and destruction of the development and the history of Israel as a nation, which commenced with their redemption from Egypt, see De. xviii. 18, and has no reference whatever to any literal return to that land (see Baumgarten, Theolog. Comm. ii. 322).

These predictions by the lawgiver of the future of his nation, so remarkably verified, as all must admit, in their history, are continued in ch. xxx. and xxxii., accompanied with the assurance that when in their state of dispersion they return to the Lord, He "will return to his captivity" (ס筼 ע"ש ש Codable, as Hengstenberg (Authent. i. 201-206) renders it, and will gather them, ch. xxx. 1-5, perfecting their salvation by changing their disposition, ver. 6, 10. There is here plainly expressed what was hitherto only a matter of inference from the fact of the purposed preservation of this people. The prophet further discoursed in the blessings awaiting Israel the accomplishment of a purpose of old, shadowed forth in the partition of the countries of the earth among the sons of Adam—an arrangement which had a special reference to the Israelitish people, De. xxxii. 8. Finally, the conclusion of Moses' prophetic song may be regarded as a summary of the whole law and prophecy: " Rejoice, O ye nations with his people; for he (Jehovah) will avenge the blood of his servants, and will render vengeance to his adversaries, and will be meriful to his land and his people," xxxii. 11. This, which was in a manner, the dying testimony of the lawgiver, is abridged by St. Paul, Rom. xiv. 19, as a proof of the participation of the Gentiles in the blessings of the covenant-people, and an interest in all that affects their prosperity. Such a testimony, while corresponding with the promises made to the patriarchs, and with what had been proclaimed respecting the purposes of the theocracy, Ex. xxii. 6, evinced the unity of spirit which characterizes the Pentateuch, and is the more important, as concluding the Mosaic legislation, and proving that, in the estimate of the lawgiver himself, it had not that exclusive character which a mere external acquaintance with it is sometimes ready to assume.

But while Deuteronomy thus distinctly points to the future, it supplies proofs of the fulfilment of earlier prophecies. Thus, for instance, in the notice of the "terebinth of Moreh," ch. xi. 29, to which Moses points as the termination of Israel's journeyings, there is a remarkable, because tacit, reference to Ge. xii. 6, from a comparison with which it appears that at length Israel will be conducted to the very place where Abraham first set himself down in Canaan; thus intimating also that the time of wandering and banishment foretold to the patriarch, Ge. xv. 13-16, as appointed for his posterity, was now exhausted.

IV. Its Genuineness and Credibility—Deuteronomy furnishes less room than any other book of the Bible for the application of that criticism which, under the name of the "document" or "fragment hypothesis" (see Genesis), would reduce the Mosaic writings to a congeries of the works of different authors and ages. Even the most sceptical of these critics allow that, with the exception of some unimportant interpolations, as they term them—according to De Wette, ch. iv. 41-43, x. 6-9, xxxii. 1—Deuteronomy is the production of one author; while not a few, as Delitzsch, Davidson, and others, who strenuously dispute the Mosaic origin of the other books of the Pentateuch, admit that Moses may have written this book. Indeed, so plainly and repeatedly does the work itself set forth its Mosaic authorship, ch. i. 17; xxxii. 5; xxxii. 19, that, with the exception of course of the section which records the lawgiver's death, or as Hengstenberg supposes, all after ch. xxxii. 23, which, although part of it was written by Moses, as the song, ch. xxxiii., and probably the blessing on the tribes, xxxii., seems to have been appended by the continuator—that it must so received, or its testimony both on this and all other matters rejected altogether, for in such a case as this the question of the authenticity of the work is completely involved in that of its genuineness. These direct testimonies respecting the author are fully borne out by the character of the composition, which manifests throughout, as Moses Stuart remarks, after Eichhorn and Herder, "the earnest outpourings and admissions of a heart which felt the deepest interest in the welfare of the Jewish nation, and which realized that it must soon bid farewell to them" (O. T. Canon, p. 16, Lect. 119). The modifications of the earlier laws could, as already remarked, have proceeded only from the hand of Moses himself, and in these again are indisputable proofs of the authenticity of the work, but particularly in the fact that it was committed to the keeping of the priests as a sacred deposit of the nation, with an injunction that it should be publicly read at their solemn convocations, ch. xxxii. 9-12.

Even some of the contradictions and anachronisms which the opponents of the genuineness allege with respect to this book, furnish, when carefully examined, important testimony in favour of its Mosaic authorship, as also and more especially of its historical credibility. It has been already shown how some additions to, and variations from, the accounts of the preceding books—which, by De Wette and others, are designated contradictions—serve to supplement, and so to clear up, statements presenting some obscurity in the earlier books. The same is also found to be the case in various other instances. Thus, with respect to the mission of the spies, which proved such a source of temptation to Israel, manifesting indeed in its conception the greatest distrust in their divine leader, it appears from ch. i. 22 that the proposal originated with the people themselves, while in Nu. xiii. 2 the thing, as may at first appear very strange, is stated to have been
commanded by Jehovah. There is, however, not only no contradiction between the two statements; but, on the contrary, the one obviates a difficulty which, from the very nature of the proposal, is presented by the other. The proposition proceeded from the people; in their minds they brought upon themselves this temptation; but without Jehovah's consent Moses would not have acceded to it. This was given, and moreover Jehovah specified what persons should be sent, Nu. xiii. 1-3, but of this Deuteronomy makes no mention.

Further, the promise to the Israelites of the land of Sihon, Deu. ii. 32, is represented as being at variance with Nu. xxvi. 21, which states that Moses required a passable passage through his territories. But as Hengstenberg observes, "the notion of a contradiction is founded on the assumption that the enquirer could have no other object than to bring Jehovah to grant the request, Deu. ii. 30, whereas it was intended to afford him an opportunity of manifesting that hostile determination, which was to effect his ruin." Again, as regards the circumstance that throughout Deuteronomy, except only in ch. xxviii. 2, where Sinner occurs, the place of the giving of the law is called Horb, whereas in the three preceding books Sinai is the usual designation, Horb being used only in Ex. iii. 1; iv. 28; xviii. 6; xviii. 5; xxiii. 6; it is to be observed that Horb was the general name of the narrow range of that district, as appears from Ex. xviii. 6, according to which a Rephidim was situated in Horb, while Sinai, on the other hand, was the name of the particular peak from which the law was given (Robinson, Biblical Researches, 25 et seq. p. 295, 300). The latter name accordingly would appear most prominent in connection with the giving of the law, and while the Israelites continued in the neighbourhood of that scene, disappearing however in the general and well-known name Horb when they receded from the locality; and when especially, in the border districts, the name Sinai is contracted with that "in the land of Moab," Deu. i. 29, xxx. 36. This view is further confirmed by the fact that previously to the Israelites' arrival at Sinai, Ex. xix. 2, Horb only is used—indeed, thus viewed, these peculiarities are examples of those undesigned coincidences which so largely distinguish the sacred narratives, and afford some of the most inimitable tokens of their truthfulness. Further, the apparent contradiction between Nu. xxxii. 39 and verse 29 is explained by a reference to De. iii. 12, 13, and Jos. xix. 29-31. And finally, with respect to the number of cities assigned to a province of Bashan in De. iii. 4, comp. Ex. xiii. 13, this is a statement which modern seeptries receive with incredulity, a recent explorer remarks: "Though the country is waste, and almost deserted, its cities with their walls and gates, crumbling but not fallen, still remain, the living monuments of its former greatness, and the irresistible proofs of the immutable accuracy and truthfulness of God's Word" (J. L. Peter, Journ. Sac. 1st. July, 1864, p. 210). Leaving, however, the alleged contradictions, which a practitioner would certainly not have allowed to escape him, and referring to the article PENTATEUCH for a fuller examination of the genuineness and authenticity as well as of this as of the other books of that great work, it may be well, before concluding this section, to indicate briefly some of the views as to the author and age of Deuteronomy held by those critics who deny that it is the production of Moses. A simple statement of facts will at once show how contradictory these views are, and how arbitrary must be the grounds from which such conclusions are deduced.

Thus, according to Stohelin, the author of Deuteronomy is the Jehovah-writer of the other books of the Pentateuch—a view at one time espoused in by Bleek, who afterwards, however, adopted so far the theory of De Wette, that he held with that critic that he was a distinct person, though they still differed as to the date of the composition— Bleek (Handb. p. 223, 224) assigning it to the interval between Hezekiah and Josiah, while De Wette placed it in the reign of the latter, having abandoned his earlier opinion, which brought it down to the period of the exile. Ewald, again, holds that Deuteronomy to be the work of a Jew living in Egypt during the latter half of the reign of Manasseh (Roscher, p. 173) a view which, so far as regards the date, is followed by Rich mond, on grounds which Bleek considers altogether untenable. Others, as Von Eichard, Gesenius, and Hartmann, would, as already remarked, assign the authorship to the prophet Jeremiah.

Not less contradictory and mutually subservient are the views as to the sources to which these critics would assign certain portions of the work. Thus, to take only one instance, the blessing of Moses (ch. xxiii.), which Perch regards as proceeding from the Elohist, the oldest writer of the Pentateuch (Roscher, p. 239) a view in which he is followed by De Wette, is held by Bleek to have originated in the time of Uzziah, though he formerly considered it as the composition of Moses himself. It is the same also with respect to other passages; but this must suffice; nor is it necessary to examine the arguments (some of which have been already adduced) adduced in support of these conflicting and even fluctuating conclusions, all of which are diametrically opposed to the entire character and bearing of the work itself, and to its testimony regarding its origin, author, and nature. Here we are driven direct and explicit than in any of the other portions of the Mosaic writings.

V. Its Chronology. The period of time comprised in Deuteronomy is not stated in the book itself. It can however be approximately determined from ch. i. 3, 4, comp. with Jos. iv. 19; v. 19. According to the first of these passages, Moses began the discourses which constitute Deuteronomy on the first day of the seventh month of the fourth year of the wanderings. According to Jos. v. 18 the Israelites under Joshua encamped in Gilgal, and kept the passover on the fourteenth day of the first month of the following year, having four days previously, or on the tenth, crossed the Jordan, Jos. vi. 15. Before this three days had been occupied in preparations, and in waiting for the return of the spies, ch. i. 11; ii. 22: a circumstance which brings the encampment at Shittim, ch. ii. 1, to the seventh day of the same month. Now, as the Israelites mourned for Moses thirty days in the plains of Moab, de. xxxi. 3, this would assign his death to the seventh day of the twelfth month (Carmen, Introduction, vol. i. p. 111, Laps. 1572).

[Bleek Dissertation] In addition to works on Deuteronomy comprised in exposition of the whole Pentateuch, the following are separate treatises on this book or parts thereof: Luther, Deuteronomii Mis. et Elia provvisi ex ministrantibus, Witteb. 1721; Calvin, Sacrae scripturae Deuteronomii, ad partem de Ministerii et sacris in Deutero- nomio, translated by A. Golding, Lond. 1651; Lortius (Sac. Soc.), Commentarius in Deuterom. Leid. 1651; Masius, Annotationes in Deut. cap. xxii, xxiii, et xxiv, Parisii, 1631; Alting, J., Commentarioe pleniori
DEVL. This is the proper English equivalent for the Greek ἅβασαλσ, when applied to the great adversary of God and man; indeed, it is that word itself in an English form; but neither is the Greek term always so applied, nor is the English term altogether appropriated to it; it is employed as the rendering of other expressions in the original, which are not quite equivalent with the archetypal term. Its primary meaning the Greek word signifies κακούργητος or ἄφθοος accuser; and so it is sometime used in New Testament scripture of persons who are given to evil-speaking or slanderous discourse. Thus, in 1 Tim. iii. 11, it is enjoined respecting the wives of demons that they "be grave, not slanderers, chafers, and to the like effect in Tit. ii. 3; 2 Tim. iii. 3. The transference of this epithet to one who, in the world of spirits, is the chief adversary of all good, so as to designate him emphatically the devil, arose quite naturally from the part he bore to that malignant spirit toward the people of God as their accuser, always suspecting evil against them, and often distinctly charging it, John v. 7, 12; Zec. iii. 1, 2; Rev. xii. 9, 10. On this account the Hebrew epithet Satan, the adversary, had been applied to him, as a proper name, and this the Greek translators rendered by ἅβασαλσ, devil. It is derived, like most epithets which become proper names, from a prominent characteristic; and, if respect be had to its appellative import, it requires to be supplemented by others in order to bring out the full idea of Satan's character and relation to the people of God. For he is their tempter as well as their accuser, and bears also the name of Apollyon, the destroyer. But as Satan, or devil, expresses generally the antagonistic, malicious, and thoroughly perverse nature of this evil spirit, it has become his usual and received designation. In New Testament scripture it appears often as a designation of other personalities than the one arch-spirit of evil now referred to; for we read of persons being possessed of evil by one instance even of a legion of devils being in one unhappy victim, Matt. xii. 27; Mark vi. 28. But in such cases the word used in the original is different: it is διαβολή, which, among the Greeks, was a word of indifferent meaning; that is, it denoted higher spiritual existences generally, good as well as bad, though, by the sacred writers, it is used only of the bad—the subordinates of the great spirit of evil, and his active coadjutors in the work of mischief. (See under Demons and Demonsiacs.) In one passage, child or son of the devil is applied to a human being as a strong expression, indicating the extent to which he had surrendered himself to the power of evil, and the tortuous courses to which he had consequently betaken, Acts xi. 18. And in still another passage the term itself, ἅβασαλσ, devil, is applied by our Lord to the traitor, "Have not I chosen you twelve, and one of you a devil?" Some among others Dr. Campbell have objected to the expression here "a devil," on the ground more especially that, as the term in its application to the arch-enemy, always denotes one individual, it is not acceptable to scriptural usage to say a devil, there being strictly but one to whom the designation applies as a proper name, and so they would regard the word, when applied to Judas, as an epithet, translating thus—one of you is an accuser, or malicious informer. But this gives a taut and inadequate sense, and it also overlooks the peculiar usage of this evangelist. It is the tendency of John, more than of the other evangelists, to see the invisible imaged in the visible, in particular to connect human actors and instruments with potencies of a supernatural kind. In his gospel Christ himself is spoken of as being in the Father, and the Father in him; believers also are in Christ, and Christ in them. So, on the other side, the unbelieving Jews are of their father, the devil; they do his works; and when Judas was on the eve of consummating the great deed of apostasy, Satan is represented as entering into him, ch. xix. 2. Therefore, to apply to Judas the distinctive name of the great apostate and adversary, and to say "he is a devil," was only to give a somewhat more distinct and pointed expression to the close relationship, the virtual identity between the seen and the unseen actor in the drama. The one was in the little company of Christ's disciples what the other is in the rational creation of God. And if Scripture can say of such an one, He is a god—though there be but one who properly bears the name—why may it not, in certain circumstances, say of another, He is a devil? The figurative element that is in such a mode of expression can mislead no unfaithful reader of the Bible. These, however, are but occasional free applications of a term which, in the ordinary language of Scripture, denotes a being who, in some sense, stands alone, having many indeed associated with him in evil, but none equal to him in rank or power. Hence we read of "the devil and his angels," Matt. xxv. 41, standing in a sort of rivalry and antagonism to "God and the angels," so that, as God presides over the spirits of light, there is a world of darkness, the powers of which are presided over by the devil, as "the prince of the darkness of this world." From the influence he exerts over mankind, and the interest he has acquired in things here below, he is styled "the god of this world," "the prince of the power of the air," "the ruler of the darkness of this world," &c., and from the part he acted at the beginning, "the old serpent." The existence of such a being and of such an instance of evil in the universe of an infinitely good and powerful God, is undoubtedly a profound mystery, and raises questions of various kinds, which the human intellect is altogether incompetent to solve. That it is a doctrine of Scripture no one can deny, except by a method of interpretation which might be applied to explain away the most specific revelations of divine truth. And if, on account of the difficulties in which the subject is involved to our finite comprehension, we begin to suspend our belief regarding it, where shall we stop? Shall we not, on the same ground, withhold our belief from what is written of the nature of God himself, of the incarnation and work of his Son, of both the origin and the extinction of evil in his kingdom? Such things are all inwrept in mystery to our view, though intelligible and plain enough as regards their relation to us, and their bearing at once on our present condition and our coming destinies. How the devil should have become what he now is—how he should be allowed to prosecute his aims to the extent he does, and with the means of success which seem to be accorded to him—or what can be the prompting impulse to such uncewarded activity in evil, in a mind capable of so much intelligence, and consciences of so much misery—and matters too high for us to understand. With its usual reserve in respect to things that belong rather to
the region of speculation than of practice. Scripture furnishes us with no definite insight into them, and by its very silence inculcates upon all in respect to them the humility and wisdom of the human. But there are points of practical moment which it does teach, and which it is well for all sound believers rightly to apprehend and believe.

The first of these has respect to the derivation of this antagonistic spirit of evil, which, according to Scripture, led its commencement in time, and arose from a culpable perversion of the good. The doctrine of Scripture here differs essentially from the Maimonic principle of an independent self-existing spirit of evil—a principle which, from comparatively early times, insinuated itself into the philosophy of the East. God alone is represented in the Bible as possessed of absolute existence; he is the one I AM, and all besides that belongs to the universe of being is the offspring of his hand, it is of the things that have been created and made by him. But as he is not more absolutely existent than purely and essentially good, whatever proceeded from his hands necessarily partook, in its original state, of his own blessed nature; in its proper place, and for the ends of its creation, it was good. Such, beyond all question, is the teaching of Scripture; and consequently the devil and his associates were not originally what they now are; they have become such by the wilful abuse and deception of what their Creator conformed on them. The precise occasion and mode of this departure into evil, as already noticed, is nowhere indicated in Scripture; and the fact itself is implied rather than distinctly asserted in those parts of Scripture which compose the Old Testament. We infer it from the character there ascribed to God, as in himself altogether good, and from the relation which Satan always appears to occupy toward him as that of a limited and dependent creature, who therefore must have derived his being from God, but could not by possibility derive the malice and guile by which it is now punctured; this he could only have of himself. What we can thus infer, however, from Old Testament scripture, is explicitly taught in the New. There Satan and his angels are declared to be fallen spirits, suffering under the just condignation of God, and reserved to a yet further execution of judgment. The everlasting fire, in which the wicked generally are to have their final doom, is that which has been primarily prepared for the devil and his angels—prepared for them as the leaders of apostasy; and they are hence described as "the angels that kept not their first estate, but left their own habitation" or, as it is again said, "the angels who sinned," and who in consequence were "cast down to hell, and delivered into chains of darkness, to be reserved unto judgment," Mat. xxv. 41, 42. This sinning should have come about we are not told, for there is no foundation for the opinion of some that it only took shape in the temptation presented to our first parents. On the contrary, the part acted by the head of the rebel host on that occasion, since he proved himself even then to be a liar and a murderer, Is. xiv. 12-15, is proof, at the same time, that the angelic fall must have been prior to the human. Yet the priority, in all probability, was not great, if the creation of angels belongs to the same era with that of man. We cannot say for certain that it was, nor on the relative period of their transgression have we any clear analogy to guide us; only, from all we are able to

know of the original condition of angelic beings, and what was likely to be the effect of that upon their spirits, we can more easily conceive of their having fallen under the power of sin near the commencement of their career, than after they had long lived in the fellowship and enjoyment of God.

Another point, on which the information of Scripture bears unequivocal testimony, is the limited and subordinate nature of the devil's agency. As he has no independent existence, so he has no sovereign dominion; his sphere of operations is on every hand bounded, in subordination to the purposes of the divine government; he can work only where God permits him, and in no way can he be made subservient to the accomplishment of the purposes of Heaven. Hence, in the paradoxical representation of the book of Job, ch. 1, the limits are prescribed within which the adversary is allowed to work a definite course is marked out to him. Hence, also, the things done through his instrumentality are ascribed to God, as in the numbering of Israel by David, which, originating in a spirit of proud self-reliance, was directly prompted by Satan, and yet had its ordination of God, 2 Sam. xxiv. 1. And thus, in the case of Paul's thorn in the flesh, which was at once God's check upon his vanity, and the messenger of Satan to buffet him, 2 Cor. xii. 7. Whatever temptations, therefore, believers may on this account be exposed to, they can be subject to no violence; a restraint is laid upon the movements of the adversary, and if they resist him he must flee from them.

In respect again to the mode of that pernicious agency which is carried on by the devil and his angels, it falls in, like that of angelic agency generally, with the operation of second causes. It is only by giving a higher potency to these, not by any direct or separate action, that the power of the wicked one makes itself felt. That potency may sometimes, as in the possessions of the gospels, assume the appearance of something like miraculous power, yet it is always within the line of the moral and physical laws which are established in the world. It can somehow intensify the evil which the natural operation of these might be fitted to effect, but it has no power to bring into play anything absolutely new. Even that moral hardening, or blind insensibility in the way to destruction, which comes from Satan's entering as it is said into men, or gaining a sort of personal mastery over them, always appears as the result of a previous course of wickedness, and shows itself in but a more thorough abandonment to the lusts of the flesh and the mind. Examples of this are to be found in Saul under the Old Testament, and under the New in Judas, Ananias and Sapphira, and the subjects of Antichrist. In its worst forms, therefore, it is always to be regarded as the punishment of antecedent guilt and perversity; and it in no respect interferes with the responsibility, or lessens the guilt, of those who yield to it.

Finally, little as we know otherwise respecting the nature and condition of the devil and his angels, we can yet, with perfect confidence, predicate of them utter depravity and intense misery. Their character and aims are in direct opposition to those of God; as the kingdom of the one rises, then so, to destroy the works of the devil was the very purpose for which the Son of God was manifested, 1 John iii. 8. Whatever tends, therefore, to injure and destroy; falsehood, deceit, guile, malice, hatred of the
good, restless and insatiate striving after dominion—these are the elements of satanic thought and influence. Missing often, by the very fulness and complexity of evil they embody, the ends they aim at, because necessarily involving an incompetency to enter into the views and feelings of those who love and follow what is good. In the case of such they ever misconceive the forces they have to contend against, and hence appear often acting a part of maddest folly, or blindly subserving the interests they seek to overthrow. As the result of such depraved aims and such heedless working, devils are necessarily miserable. "Turn house," to use the words of Tertullian: "from the universal centre of life, without being able to find it in themselves,—by the feeling of inward void ever driven to the outward world, and yet in irreplaceable hostility to it and themselves—eternally slumbering and never escaping the presence of God—always endeavouring to destroy, and always compelled to promote his purposes—instead of joy in the beatific vision of the divine glory, having a never-satisfied longing for an end they never reach,—instead of hope, the unceasing oscillation between fear and despair—instead of love, an impotent hatred of God, their fellows, and themselves.—can the fearful condemnation of the last judgment, the thrusting down into the bottomless pit of destruction, be xx. xx. to add anything to the anguish of such a condition, excepting that they shall there see the kingdom of God for ever delivered from their assaults, their vain presumption that they can destroy or impede it scattered to the winds, leaving to them only the ever-growing despair of an inward rage, which cannot spend itself on anything without, and is therefore for ever undeceived as to its impotence!"

The subject, even within such limits as are cognizable by our minds, has much in it that is dark and mournful. But there is much also of the same in the condition and history of wicked men. The blindness and perversity that is seen to grow upon them, even amid circumstances fitted to operate beneficially upon their minds, the moral impotence and incapacity that ultimately settles upon them in regard to the pure and good, the present evil and misery they are permitted to bring upon others, and the destiny of irrecoverable ruin to which they are themselves manifestly hastening, are, one and all, subjects deeply mysterious and incomprehensibly sad. The difference between them, and those which concern the devil and his angels, is one only of degree, not of kind; and what we see and know of the one may serve as a stepping-stone to help our believing conceptions respecting the other. The unbelief which staggers at the higher line of revelations will never stop without also infringing seriously upon the lower; and it will invariably be found that the deniers of satanic existence and agency but partially receive what is written of the depths of human depravity and the woes of human perturbation.

DEW. The allusions of Scripture to this natural production are of considerable frequency and variety; but referring, as they do, to what is generally known and understood, they hardly require the aid of explanatory remark. When God says of the goodness he had in store for his repenting people, "I will be as the dew unto Israel," Is. vi. 3, or when Job said of the days of his years, "The dew hay all day on my branch. Job xxxi. 23, every one perceives that it is the refreshing and fructifying power of dew which is the ground of the comparison. "The dew of his youth," which is said to rest on the Messiah in Ps. ex. 3, is evidently, in other words, the freshness, as of youthful energy, or of life's buoyant and hopeful morn. In other passages respect is had to the gentle and benign manner in which it diffuses itself, the more perceptible and the more grateful that it comes to allay the heats and repair the waste of a parching day, as when Moses represents his speech "decelling like the dew," De. xxxiii. 2, and the Lord himself is compared, on account of his gracious manifestations, to "a cloud of dew in the heat of harvest," Is. xix. 1; so also the benign influence of brotherly love is likened to "the dew of Hermon, [the dew] that descends upon the mountains of Zion," Is. xxxiii. 2. In still other passages reference is made to its chilling effect on the bosky frame when exposed after a hot day to its invigorating power—"My head is filled with dew, and my cheeks with the drops of the night," cf. vii. 1; "they shall wet thee with the dew of heaven," vii. 1. Viewed simply in respect to its natural effects on the herbage of the ground, the falls of dew, especially in early summer, and again in autumn, when they chiefly prevail, were of great service in such a country as Palestine, where periodical seasons of rain are succeeded by a hot sun and continuous drought. Hence to have the heavens stayed from dew, Is. xxi. 1, and the dew must have been a serious calamity; and for a mountain to be cut off from supplies of this species of moisture, as David poetically bestowed in regard to Gibeah, 2Sa. i. 23, was virtually to be consigned to barrenness and sterility.

DIADEM, as used in Scripture, can scarcely be said to have the distinctive meaning which has been assigned to it as the more peculiar badge of absolute power or imperial dignity. It occurs early in four passages, and as the rendering of words which might equally have been translated "mitre, diadem, tiara, or turban (יָדוֹד תֵּאָרָם)." Derived from the root which signifies to roll together or around, it was applied by way of eminence to the ornate drapery or wrappings about the head customary in the East, in particular to the costly turbans of fashionable women, in iii. 2, the turbaned cap of the high-priest, and the costly head-dress of soyphrines. Speaking of the insignia of royalty, which by a divine judgment were to be taken from the representative of David's house, Ezekiel says, "Remove the diadem, take off the crown," Eze. xxi. 26—not the diadem, therefore, in the more peculiar oriental sense, since it is coupled with crown; and the two are not likely to have been worn together. Isaiah speaks of converted Israel being as a diadem of royalty—an ornate head-band, such as might befit kings—in the land of the Lord, ch. xvi. 3. In a similar poetical style Job speaks of his judgment having been to him "as a robe and a diadem"—like costly attire for the body and the head. And again in Is. xlviii. 5, Jehovah is represented, on account of the peculiar manifestations of favour and blessing he was going to bestow on his people, as serving to them for "a crown of glory, and a diadem of beauty"—throwing around them, as it were, the rich and costly attire of a king. These are all the passages in which the expression is to be met with in the English Bible, and in the last the word in the original is different. (תֵּאָרָם), nor is it elsewhere used of distinctively royal apparel. So far as the testimony of Scripture is concerned, it must remain doubtful whether the kings of
Jewish or Israel were wont to exchange the diadem with the crown as emblematic of royalty, or whether the terms referred to were not employed somewhat generally of the highly adored and often richly gemmed head-dresses, which were worn by persons in positions of honour, and more especially by kings and priests.

It is proper to add, however, that the diadem, strictly so called, rather than the crown, was the more peculiar badge of absolute sovereigns in eastern countries. It usually consisted of a band or fillet, about two inches broad, tied behind, made of silk, and inlaid with gold and gems of the rarer kinds. The earlier emperors of Rome did not venture to wear it, on account of its offensiveness to the Roman people; their principal distinction was the imperial or military robe of purple; but Diocletian, in whose hands the imitation of eastern manners became more decided, assumed also the diadem. "It was no more," says Gibbon, "than a broad white fillet set with pearls, which encircled the emperor's head." But other things corresponded; for "the sumptuous robes of Diocletian and his successors were of silk and gold, and even their shoes were studded with the most precious gems."

DIAL. This word occurs only once in our English Bibles, and it is matter of some doubt whether even that once is not too much. It is in the account given of the miraculous sign which was granted to Hezekiah regarding his recovery from an apparently hopeless disease, when the sun's shadow, it is said, went "ten degrees backward, by which it had gone down in the dial of Ahaz," 2 Ki. vii. 13. The word here rendered dial, is the same that is translated degrees in the earlier part of the verse; and its usual meaning is beyond doubt degree or step. But what precisely were the degrees or steps of Ahaz, it is impossible with any exactness to determine. That they must have been somehow adapted for marking, by the incidence of a shadow, the progression of the sun's daily course, is evident from the connection; but not less evident, that as the shadow might be made to exhibit either a progress or a regress of ten degrees, the instrument could not have been constructed after the fashion of an ordinary dial for indicating the twelve hours of the day. The more ancient authorities—the Septuagint and Syriac translators, also Josephus (Ant. xiii. 11)—understood it of certain steps of a stair connected with the palace of Ahaz, which it is easy to conceive, might be so constructed as, by means of the shadow of an obelisk or some other object, to represent the successive divisions of the day in hours, half hours, and perhaps still smaller portions. It is possible, however, that there may have been an instrument or structure with a proper dial-plate, to which the name degrees was applied; and it is again supposed, by some, that an obelisk-like pillar might have served the purpose, set up in an open elevated place, with encircling steps on which the shadow fell (אנהב). Various other conjectures have been made in regard to the form, but they are attended with no certainty. Nor has anything been discovered among the monuments of Egypt or Assyria to guide to more definite conclusions; no dials of any sort have been found. It is known, however, that the Babylonians had a sun-dial so early as the year 4000 B.C., which is called the hemicycle, and ascribed to the astronomer Berosus. It was of a very simple construction, consisting of a concave hemisphere, shaped like the vault of heaven, divided into twelve parts, on which, by means of a globe in the centre, the sun's daily progress was marked under so many divisions or hours. Herodotus informs us that the "pole (κτόλω), and the sun-dial (θρασμος), and the division of the day into twelve parts, were learned from the Babylonians by the Greeks" (v. 100); and by the pole is there supposed to be meant the concave dial, which has just been referred to. So that as inventions of this description appear to have originated with the Babylonians, and are known to have existed at a period not very remote from the time of Ahaz, it is quite conceivable that this king, who was only too fond of borrowing in other things from his heathen neighbours to the north, and keeping up a connection with them, E.vi. vii. 74, may have derived from that quarter some instrument, for which the Hebrews had no other name than the general one of degrees or steps, from its marking the successive stages of the sun's diurnal course.

In regard to the sign performed upon the instrument in question, there can be no doubt it was in the strict sense of the term miraculous; only by being so could it have served the purpose for which it was given. But as the representation is made in popular language, and according to the apparent phenomena, we have no reason to suppose that there was any change in the real motion of the heavenly bodies; the shadow was made to move backwards ten degrees, as if the sun itself had so far retrograded; but the effect was no doubt produced by some divine operation of a merely local nature; since the effect could not otherwise have been confined to a particular instrument or structure belonging to the palace in Jerusalem.

DIAMOND, sometimes diamond, Hebrew שיב (shabir), Ar. sci; Ez. xxi. 17; Deu. xvii. 12, the hardest and the most precious of all gems. In the English Bible it occurs also at Ex. xxxvii. 15, among the precious stones composing the sacred breastplate of the high priest; but the word is there different in the original (phaladion), and by the Septuagint and Josephus is regarded as the onyx. It is not at all likely that there should have been two terms quite disconnected and unlike to express one gem; and if, as is generally agreed, shabir was the
name for diamond, then this gem could not have had a place in the sacred breastplate. It was probably not known to the Israelites at the period of the exodüs, or if known, they may not have been acquainted with the art of polishing it, which was difficult of accomplishment on account of its extreme hardness. In these passages, cited above, which do not mention of the diamond, it is simply reformation of hardness that is made account of: the prophet Ezekiel speaks of making his forehead like a diamond (or adamant), to confront the opposition he had to meet with; and Israel, as represented by the other two prophets, hardened their hearts in sin, so as to become inexpressible like the diamond. Pline describes the gem as of such indestructible hardness, that it was proof against all heat, obliquity inmoralibilities, and useful in various natural operations. Modern art has somewhat modified this representation; for while it remains the hardest of minerals, so far from being superior to any power of heat, there is a process by which a heat can be raised so intense as totally to consume it. When subjected to such a process it turns out to be a composition of pure carbon. Its peculiar worth arises from its hardness and transparency; and when found in great perfection and considerable bulk, it rises to almost fabulous value. A single diamond has been sold for £50,000, and others of much higher worth are known to exist—in particular one set in the sword of the Emperor of Russia, weighing 779 carats, and another, immensely greater still, belonging to the King of Portugal, weighing as much as 1880 carats. But, as already noticed, the hardness of the mineral is noticed in Scripture.

DIANA. See Ephesus.

DIBLATIM [two sides], the name of the father of one of the women Honan was instructed in vision to take to wife, 1 Chr. 3. (See Hosea.)

DIBON, a town on the northern bank of the Arnon, originally belonging to Moab, Jos. xiii. 17. It was rebuilt by the tribe of Gad, and hence was called Dibon-Gad, Nu. xxxii. 31; xxxiii. 43. In later times it reverted to the Moabites, and is mentioned among the Moabish cities against which the divine judgments are pronounced: Isaiah calls it Dimon, Is. xv. 9; Je. xxxii. 18, 22. A place named Dibon has been discovered by modern travellers in the same region, and is supposed to be the representative of the ancient city. The ruins are of some extent. There was another Dibon in the tribe of Judah, Nu. xi. 25; but nothing is known of it.

DIDRACHMA. two drachmaa, or a half shekel, the customary contribution to the tabernacle or temple; but see under TITHES.

DIDYMUS (δίδυμοι), a surname of the apostle Thomas, and meaning twin. If translated, as it might have been, the designation would be "Thomas the twin."

DEMON. See DEBON.

DINAH ( Judges or acquit ted), the daughter of Jacob by Leah. Her history is a kind of brief tragedy. When her father's test was pitched in the neighborhood of Shechem, shortly after his return from Mesopotamia, she went out, as it is said, to see the daughters of the land, &c. xxii. 1, that is, mingled with them in free and familiar intercourse. Considering the dissoluteness of manners which prevailed at the time, this was a wrong course for her to pursue, and wrong also for her parents to allow. The consequence was, that she fell a victim to the seductive arts of the place, and was delivered by Shechem the son of Hamor. It is said, however, that he sincerely loved her, and some time after his misconduct made proposals of marriage to her father. This, it would appear, was not done till the son of Jacob had been brought from the east, where they were at the time pasturing their flocks, and were consulting with their father how the dishonour was to be met. They were all full of grief and indignation, because "fully had been wrought in Israel," yet on the proposal of marriage being formally made on the part of Shechem by his father, they agreed to it—but only on condition that the Shechemites should circumcise themselves and become one people with the family of Jacob. The Hivite party submitted to this condition—so sensible were they of the wrong that had been done, and so afraid of the consequences to which it might lead. But there was a want of mutual sincerity in the matter: worldly policy prevailed both in the proposal of marriage on the one side, and the acceding to it on the other. "Jacob's sons we are told answered deceitfully"—that is, probably, the two of them who took the leading part in the negotiations—Simon and Levi, two of Dinah's full brothers. And when the men of the place were labouring under the disability caused by the act of circumcision, these brethren in deceit and cruelty took an unnecessarily advantage of their position, and cut them all off with the edge of the sword. Jacob had no sympathy with his sons in this foul deed, and both at the time, and on his death-bed, expressed his strong disapprobation of it. But undoubtedly considerable blame must be attributed to Jacob for the state into which he had allowed his family at the time to fall; it was evidently a period of remissness and backsliding: and he seems himself to have neglected to pay to God the vow he had originally made at Bethel. Hence, immediately after the mournful transactions connected with Dinah's fall, the Lord appeared to him, and directed him to go to Bethel and renew his covenant-engagement with God. He took this as an admonition, and called upon his family to put away from them the strange gods they had brought in amongst them, and to purify themselves, 46 xxxv. 3. The evil thus proved the occasion of a revival of earnestness and a temporary purifying in the family.

DINNER, at least what was commonly called such among the orientals and the ancients generally, was an early meal, and corresponded nearly to our breakfast or lunch. It was usually taken about eleven. The Greek word for it (ἀπρασία) comes from a root that signifies early, and by its very etymology denoted the early meal. Their chief meal was the dinner or supper, which was taken late in the day, when the ordinary labours being over, families and neighbours could leisurely assemble to partake of a friendly meal. Sometimes, however, the word is employed of a large and formal entertainment: as at Mat. xxii. 4, where in a parabolical representation the kingdom of God is likened to the marriage-dinner of a king's son; and, in another passage, t. xiv. 12, the alternative of dinner or supper is put in respect to a feast. This usage may be regarded as somewhat exceptional; and, having respect to the common manners of the East, it is with the dinner that a feast is most fitly associated, and under which the customs connected with formal entertainments may be best treated. (See Supper.)

DIONYSIUS, designated the Areopagite, that is, member of the supreme court of the Areopagus, is
DIOTREPHES, a name of heathen origin, meaning "Jew-hater," but occurring in the third epistle of St. John, as the name of a person in one of the churches of Asia Minor, who professed Christianity, but was of an ambitious spirit, and even set himself up against apostolic authority. "He loveth to have preeminence, and receiveth us not," with the apostle: "and not content there with, neither doth he himself receive the converts, but casteth them out of the church."

DISCERNING OF SPIRITS is mentioned in 1 Co. xii. 19 as one of the supernatural gifts which were conferred by the Holy Spirit in apostolic times. It seems to have been a sort of spiritual intuition, enabling its possessors, as with the eye of Heaven, to read the character of those who professed to have divine revelations, and determine whether they were of God or not.

DISPERSIONS. S. captivity. DIVINATION, DIVINER. In the ordinary acceptance of the term, divination differs from prophecy, in that the one is a human device, while the other is a divine gift; the one an unwarranted fancying into the future by means of magical arts, superstitious incantations, or natural signs, arbitrarily interpreted; the other a partially disclosed insight into the future, by the supernatural aid of Him who sees the end from the beginning. Among the heathen, who were destitute of the true knowledge of God, and had no authorized interpreters of his will, the distinction was drawn was necessarily unknown; divination and prophecy differed only as the particular from the general; and the diviner, though in a somewhat inferior line, and with less of certainty in his prognostications, was also a prophet. Hence the work of Cioe, which treats generally of men's insight into the future, and the real or pretended means of obtaining it, is entitled De Divinatione. He only so far distinguishes as to divide between those who sought to get this insight into the future by artful methods, such as omen and auguries, and those who were thought to obtain prophecies of the future in a more natural way, through a certain exaltation of mind, or by means of presaging dreams. But in Scripture language the diviners were false prophets, and divination was allied to witchcraft and idolatry, as seen in 10:14, 16; Zec. vii. 20, 25, xxi. 9, 28. The word most commonly used for divination, הָבִ֖ו (habōn), and the corresponding verb הָבִ֣ו (habōnā, to consult, to appease the gods), are used of false prophets and soothsayers, as in the passages just referred to; of necromancers, who professed to invoke the dead, 18:18; of heathen augurs and enchanters, 18:18; 2 Ki. xiii. 19, Zec. x. 2; of making prognostications by means of arrows, inspection of entrails, etc., Zec. xii. 6. Another word (ארקָּה, arakkāh) is occasionally used, though only in two or three passages, De xiv. 15; 2 Ki. xx. 25; 22 xiii. 21, xv. 1; and always with reference merely to auguries, or to the arts and incantations by which they were usually taken. But beside these more general terms, various others of a specific kind are used, having reference to particular modes of divination, such as charmers, enchanters, witches, wizards, etc. We shall briefly glance at the different kinds, taking them in historical order.

1. The earliest mention of the practice of divination was that of the cup. To magnify the value of Joseph's silver cup, and aggravate the guilt of parceling it, Joseph's steward was ordered to say to the sons of...
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Jacob, "is not this it in which my lord drinketh, and whereby he dieth?" (Gen. xvi.) The charge, we know, was a feigned one, made for the purpose of trying what was in the hearts of the men toward Benjamin, and the special aggravation in the charge, as to the cup being applied to purposes of divination, we may reasonably suppose was of the same character. The high religious position maintained by Joseph in the most critical periods of his career, renders it every way improbable he should in a matter of this sort have identified himself with the corruptions of heathenism. But the allusion made in his name (though under a feigned pretext) to divination by the cup, as an existing and well-known practice, shows how early it must have got a footing in Egypt. Nothing is indicated there, however, or in any other part of Scripture, as to the mode in which the cup was used for the purpose in question. It is reported that the cup—the cup as used for sacred purposes—was a symbol of the Nile, which was called "the cup of Egypt," and by the varying aspects of its contents, it was thought to mirror the forms of all things (Havernick, Introd. to Pent. on Gen. xvi. 1, and authorities there cited). But the discovery of cups or bowls among the Babylonian ruins with supposed magical inscriptions in them (see under Bowls), has led to the supposition that this possibly may have been the mode also in Egypt of divining by them. It is certain that cups or bowls are frequently used still in various parts of the East in cases of dangers, maladies, which having charms written inside by magicians, and water afterwards put into them, this water is expected to work as a cure (Layard's Nineveh and Babylon, p. 311). Such a practice, however, differs somewhat from the art of divination. But as to the act of divining by cups in ancient Egypt, there can be no doubt. It is mentioned by labilités in his book on Egyptian mysteries (p. n. sect. 15). And that the superstitious descended to comparatively modern times, appears from a circumstance recorded in Norden's travels published in 1570. When he and his party were at Derri, on the confines between Egypt and Nubia, and in circumstances of great danger, they sent a threatening message to a malicious and powerful Arab. He replied, "I know what sort of people you are. I have consulted my cup, and have found by it that you are the people of whom one of our prophets has said, that Franks should come in disguise, and spy out the land; that they would afterwards bring a great number of their countrymen, conquer the land, and exterminate all" (Lamarck's observations, vol. iv. p. 246).

Adam Clarke, in his note on the passage, supposes that the Arab referred to the famous divining cup of Jezneshed, celebrated in eastern romances as a mirror that represented the whole world, and all that was passing in it. Whether he may have done so or not, the evidence his speech affords of the ancient custom of cup-divination is equally manifest.

2. Under the names of sorcerers, wizards, witches, classes of persons are mentioned in the Pentateuch, who, from the import of their names, may be presumed to have dealt in divinations; but their profession only, not the particular methods of carrying it on, is indicated. The sorcerers in Ex. vii. 11 should perhaps rather have been designated sorcières, as the word is, indeed, rendered in De. xviii. 10— McKashep (םכשְּפָה). one who uses incantations, whether with the design of creating a delusion respecting the present, or begetting false expectations of the future. It is the same word, only with a female termination, which is translated witch in Ex. xxviii. 18, denoting a character so offensive to sound religion and morality, that none professing it were to be suffered to live. The wizards in Le. xix. 31; xx. 6; De. xviii. 11, &c.— yaddeiwn (יָדוּדָיִם), from the root to know, hence the knowing ones by way of unience, the wise beyond others—were those who professed to see into the coming issues of providence, and to have the power, probably by certain forms of incantation, to reveal the secrets of Heaven. But for anything that either this or the other names import, the parties spoken of might resort in turn to any of the modes by which diviners sought to obtain credit for their supernatural insight.

3. The name last noticed is very commonly coupled with another, which does point to a specific mode of trying to elicit the secrets of Providence—having or consulting with familiar spirits—both (לְהָדַע), as such persons are called in Le. xix. 31. But this seems to be an elliptical expression for those who had an ob'; and the characters in question are more fully described in Le. xx. 27, as those who, "whether man or woman, had ob' in them"—i.e., a spirit of pythom or divination. The witch of Endor belonged to this class; she is called a "mistress of ob'" (so the word literally is in 1 Sa. xxviii. 7); and Saul asked her to divine to him by the ob'—in the Eng. Bible, "by the familiar spirit." It seems to have been but another mode of designating a necromancer, one who professed to have familiar converse with the souls of the dead, and to derive thence information not accessible to others respecting the designs of Providence and the issues of life. The responses that were given to the questions which such necromancers undertook to answer, were pronounced as from the bloodless and ghastly frame of an apparition, and hence were usually uttered in a shrill, squeakish voice. This is alluded to by Isaiah, when, speaking of Jerusalem in her coming state of prostration and ruin, he represents her speech as like "the voice of an ob' out of the earth" (Ex. xxii. 6) — the voice of one more dead than alive, peeping or chirping. The necromantic art naturally grew, in the hands of designing and fraudulent men, out of the superstitious notions prevalent among the heathen respecting the spirits or names of the departed. These were supposed to enter on a semi-divine state after death, and in that state to keep up an occasional connection with certain places and persons on earth, especially the spots where their ashes reposed, and the persons who paid them peculiar honour and regard. It was only what might be expected, that crafty persons would work upon this superstitious belief, and turn it to purposes of fraud and imposture. How readily both the belief, and the delusive practices associated with it, obtained a footing among the covenant-people, the many prohibitions given respecting them in the Pentateuch sufficiently manifest; and the references to them, in the later historical books and the prophetical writings, show that they still held their ground, though solemnly denounced and forbidden, to the very close of the Old Testament canon. But they were far from ceasing then, or with the ancient economy itself; for the rise of saint and relic worship in the Christian church laid the foundation of a fresh development of the necromantic art, which in process of time furnished materials for some of the darkest and most discreditab old chapters in modern history.
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4. Apparently another and distinct class of diviners is indicated by a word, which, in the English Bible, is usually rendered diviners or soothsayers, Isa. vi. 17; 1 Ki. xi. 20; 2 Ch. xxxii. 6; Jer. xxv. 12, alphabeters or soothsayers. The word is maqomim (מְקוֹמִים), and is of uncertain etymology—possibly connecting it with maqom (מַקֹּם), an eye, others withḏâha (דַּחַה), a cloud, and some again withḏàwîn (דַּוִּין), to cover. Hence, a considerable variety of meanings has been attached to it, though all are agreed that it denotes persons addicted to some sort of divination. The connection alone puts this beyond a doubt. In the Pentateuch, the Vulgate had rendered the word obserbantia, and in the three prophetic passages, by taking auguries or divinations. Our translators substantially followed it in the latter, but adopted in the historical passages the explanation of some of the rabbins—observing, or observation of times. It was applied to such as said, Today it is auspicious to set out, tomarrow to make preparation; thus observing times and appointing seasons. No doubt soothsaying has often, in ancient as well as modern times, taken this direction; but whether it is indicated in the form of expression now under consideration must remain altogether doubtful. And if possible still more doubtful is the reference which some perceive in it to the evil eye. This would ally it to spells and fascinations; and the remark of Gezerim, in his Thor, seems to be well grounded, that the word relates to divining and soothsaying rather than to these. It may have had respect to observations taken from the appearances and motions of the clouds, but just as probably (as Gezerim supposes) to the occult and magic arts by which soothsayers often pretended to divine the approaching future.

5. Balaamite, or divining by means of arrows, is expressly mentioned as a mode of divination, in use at least among the Chaldeans. The king of Babylon, says Ezekiel, ch. xix. 2, "stood at the parting, at the head of the two ways, to use divination; he skewes the arrows," &c. The action is represented as preceding at the moment; the king with his war-equipment is on his way southward, and when he reaches the point where the roads diverge, the one toward Roblah of Ammon, the other toward Jerusalem, he pauses for a little, to inquire by augury in which of the two directions fortune was awaiting him. Three several forms of divination are brought into play, and of these the first is by means of some action with arrows; no further described here but with respect to the shaking of them, which seems to have formed a prominent part of the ceremony. Jerome, in his comment on the passage, says of it, that what the king did was "to put a certain number of arrows into a quiver, each having a particular name inscribed on it, and then mixed them together, that he might see whose arrow should come out, and which city he should first attack. And this (he adds) the Greeks call balamantia or balamantinysis, the account is probably correct, and, at all events, no researches of later times have added anything to it. Pictures have been found on the Assyrian tablets, which are supposed to represent the king in a divining chamber, with arrows as well as other instruments of divination in his presence; but this is by no means certain (Bononiis Nuweh, p. 209-210). Some authorities, however, speak of sacred arrows being kept at Mecca, and used by the Arabs for similar purposes, though contrary to the spirit and precepts of the Koran, (see Preface by Sir I.) 6. In addition to the arrows, the king of Babylon is described by the prophet Ezekiel, in the passages referred to above, as also consulting or inquiring at the temenoth—in other words, and not generally idols, as in the English Bible. For these, see under Terephim. It is enough to say at present, that they appear to have been a kind of household idols used for helping to divination, and for direction in perplexities; and, far from being confined to heathen worshippers, traces of them are found among the covenant people, both in earlier and later times, (2 Ki. xx. 19, xxii. 20, xxv. 9, Jer. xix. 3-5.)

7. Forming prognostications from the inspection of entrails, and in particular of the livers of newly slain animals, may also be noticed, although there is no evidence of its having been practised among the Jews. The only instance that occurs of it in Scripture is found in the passage of Ezekiel already referred to, where the king of Babylon completes his series of auguries by inspecting the liver. No more in this case than in the employment of the arrows, is any indication given as to the mode adopted for reading out of the liver the signs of coming good or evil. But we know from other sources, that it was by applying certain rules to the colour and appearances presented by the liver; and according to the data furnished by these, favourable or adverse results were anticipated.

In addition to the preceding special forms of divination, there were others of a more general kind, which is it enough to mention; consulting oracles, not unknown among the Israelites in the more corrupt periods of their history, 2 Ki. xxi. 2, seeking to false prophets or dreamers of marvellous dreams; listening to the prognostications of star-gazers or astrologers. In later times this last class had a great name, and were frequently resorted to, not only in their native seat in Chaldea, but in many other countries also, over which they spread themselves in quest of gain. The superstitions at Rome are represented by Juvenal as hunting generally after fortune-tellers, but preferring Chaldean astrologers to all other professors of the art; "Chaldei sed major critica licet; quidquid divinit astrologi, credunt a fante relatum Homeri."

Our Casts will be placed in the Chaldeans; whatever an astrologer utters, they will believe to proceed from the oracle of Ammon. And, notwithstanding the strong and frequent denunciation in the law and the prophets of all sorts of divination, there can be no doubt, that in the times prior and subsequent to the gospel era, the baser part of the Jewish people were grievously addicted to the arts of soothsaying and magic. Evidence of this are wanting in New Testament scripture, Acts xiv. 13; and the sarcastic allusions of Juvenal furnish additional and striking illustrations (iii. 53, iv. 54, &c.) It could only be, however, the more depraved and reprobate portion of the Jews who gave themselves to such arts; the men of enlightened minds and good consciences must have stood entirely aloof from them, and even decried them as of demonical character and origin. A good example of the anti-divining spirit of this better portion is given, out of Hebræans, by Josephus, in the case of a man who put to shame the pretensions of a soothsayer, by shooting with his arrow the bird, on which the soothsayer was beginning to announce his auguries respecting the good or ill fortune of the journey which the Jew and his party were pursuing. "How,
and the sagacious Jew, "could that poor wretched creature pretend to foresee so our fortune, that knew nothing of its own? If it could have foretold good or evil to come, it would not have come to this place, but would have been afraid lest Mosambian the Jew would shoot at it and kill it" (comp. Ap. i. 27). We cannot wonder at the stringent laws enacted in Scripture against divination, and its repudiation in every form. In its very nature it implies distrust in the providence of God, and a desire to obtain knowledge untied to one's circumstances in life—knowledge, which might partly enable some to get undue advantages over others, and partly divert the movements of Providence out of their proper channels. Such knowledge is wisely withheld; it cannot be obtained by legitimate means; and, as a necessary consequence, the attempt to import it must always proceed on false grounds; it is a pretension based on hypocrisy and deceit. However, therefore, is but another word for deceivers; and dupe of fraud and imposture must be all who listen to their divinations. Hence the art so readily allied itself to idolatry; rejected by the true religion, it became a fitting accompaniment and handmaid of the false; and has ever shown the same tendency to hang on the progress of a corrupt Christianity, that it did to associate itself with the corruptions of Judaism.

DIVORCE. By this is understood a legal separation between man and wife, by means of a formal process of some sort, on the one side or the other. The subject is very briefly treated in Scripture—being there regarded as an abnormal thing, a deviation from rectitude, which should have no place among those who know God; but the treatment being somewhat diverse in the New as compared with the Old Testament scriptures, has given rise to some difference of opinion among commentators, and even to charges of inconsistency in respect to the pure morality of the Bible. Down to the period of the Mosaic legislation there is no authoritative prescription on the married relation beyond that connected with its original institution, in which there was the distinct recognition of one man and one woman, as constituting the parties proper to be united together, and then the concomitant of the great principle, that by the union they became, out of two persons, one flesh, one complex humanity; so that, in order to its establishment, a man should need to leave father and mother, and cleave to his wife (c. i. 22). As the sacred history proceeds it notes occasional deviations from this divinely established order, and obviously with the view of marking them as improper deviations, which could not fail to bring along with them, as a just rebuke from Heaven, various social and domestic evils, (Gen. xvii. 21, xxxii. 13, xxxvi. 5-2, xxxix. 21, xxxii; &c.) but it was simply in the way of adding (nay the part of the husband) fresh matrimonial connections to the primary and proper one, not by repudiating such as already existed. It was impossible, however, long to keep the one form of evil apart from the other; the matrimonial bond was necessarily weakened by polygamy, which, in proportion as it prevailed, obscured the fundamental principle of marriage constituting two of different sexes into one flesh, and gave to the female member the aspect, not of the other half, or converse side of the male, but of his property, which he might multiply at his pleasure or convenience, or again diminish. In such a state of things the relation of the wife naturally sunk very much to the position of a concubine, and according to the facility practised in forming the connection a like facility in dissolving it was sure to creep in. Hence, in the only part of the Mosaic legislation which distinctly refers to the subject of divorce, it is plainly enough implied that the practice was already a prevailing one, such as might confidently be expected to arise among the covenant people; and could only be restrained within certain limits, but could not be totally prevented. The lawyer might do something to check an extreme license or arbitrary freakishness in the matter: he could not venture on altogether cancelling the supposed right. The prescription is as follows: "When a man hath taken a wife, and married her, and it come to pass, that she find no favour in his eyes, because he hath found some unkindness in her literally, a matter of uncleanness; then let him write her a bill of divorcement literally, a scroll of cutting off or separation, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house: or if the latter husband die, which took her to be his wife, her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the Lord, and shall not cause the hand to sin, which the Lord thy God giveth thee for an inheritance." (De. xxiv. 1-4.) This piece of ancient legislation, which probably was found definite enough at the time, has proved somewhat ambiguous, as regards the proper grounds of divorce, from the different meanings that have come to be attached to the phrase "found some uncleanness in her"—strictly, matter of nakedness or shame. In later times, it is well known, two very different interpretations among the Jews prevailed regarding it—a more stringent one maintained by the school of Shammai, and one of great laxity patronized by the school of Hillel. The former held the uncleanness meant in the law to be that simply of adultery; and many, not formally belonging to the school of Shammai, allowed this in regard to the first wife, but not in regard to those which a man might take over and above. Indeed, the views of such were founded less upon the passage in Deuteronomy, than upon what is said in Mal. ii. 15 respecting the wife of one's youth, by which they understood the first wife. But the school of Hillel allowed the slightest occasions of offence to come within the scope of the law of divorce. They even said, "If the wife cook her husband's food badly by over-salting or over-seasoning it, she is to be put away." Yea, "If by any stroke from the hand of God she become dumb or softish." (Rabbi Jeshua and Simeon at Mat. v. 32.) Both schools, apparently, went to an extreme in opposite directions respecting the real import of the expression of Moses. That more than unfaithfulness to the marriage vow must have been comprehended in the matter of nakedness or shame, which a man might find in his wife, is evident from what our Lord said concerning it, when, being interrogated by the Pharisees upon the subject, he admitted that a certain liberty of divorce was granted by Moses on account of the hardness of the people's hearts. This liberty was therefore, extending beyond occasions of actual unfaithfulness, because this was sanctioned by our Lord himself as a legitimate ground
of divorce, Mat. xix. 9, 10. It is necessary, therefore, to understand by the phrase in question something beside actual adultery—something perhaps tending in that direction, something fitted to raise not unreasonable jealousy or disgust in the mind of the husband, and does not the prospect of true conjugal affection and harmony between him and his wife. Still, a good deal was left to the discretion, and it might be the foolish caprice, of the husband; and so far from justifying it, on abstract principles of restraint, our Lord rather admitted its imperfection, and threw upon the defective moral condition of the people the blame of a legislation so unsatisfactory in itself, and so evidently liable to abuse. But was not this to bend the nail to the merely conventional? Was it not to make the prescriptions of God's will dependent, in a measure, on the state and inclinations of men? Can we justly say, that he, who conceded such an accommodation to the will of man, was guided by the inspiration of Heaven?

In reply to such questions, it should, in the first instance, be borne in mind what precisely was the issue at question. It was not, as the Pharisees put it to our Lord, whether they had by the law of Moses a right or liberty to give at pleasure a bill of divorce, and put away their wives; for, as a tolerance, rather than a right. Moses did not command, he merely suffered them as Jesus said to put away their wives; and commanded, if they did so, that they should give a regularly executed deed of separation: he interposed this obstacle against the impunity of temper, or the lawlessness of caprices feeling in the matter only he carried it no further; for all besides he threw the responsibility on the parties immediately concerned. It is clear, however, that the enforced writing of a bill of divorce was of the nature of an obstacle interposed. It obliged the man to go somewhat which he feared about the business; to bring his procedure into the court of reason, if not of conscience; to make others cognizant of his intentions, and of the grounds on which he was proceeding; and to take his fellow-men to witness in respect to the course he had deemed it proper to adopt. So far as it went, this was plainly a judicial restraint in the right direction, and could scarcely fail to work upon thoughtful minds an impression of the solemnity of the marriage relationship, and a conviction that only grave faults should be enough to interfere with its claims. That the matter was not carried further arose from the provisionary nature of the old dispensation, and the lower level, as to spiritual attainments, on which its members stood, as compared with gospel times. A greater degree of stringency in the legal code might have led to an aggravation of the evil, especially to harsher treatment of the female sex—to lesser behaviour with them as unmarried, or when married, to the infliction of more frequent acts of violence to get rid of them. So that the limited restriction imposed by the law, and the consequent defective moral rule it tolerated, virtually resolves itself into the larger question, which respects the imperfect nature generally of the old economy. Being confessedly of such a nature, the discipline sanctioned and enforced by law necessarily corresponded in character. Both were marred with imperfections when brought into comparison with the higher order of things introduced by the gospel; as this again, doubtless, bears in many respects imperfections in form, and faults in administration, which shall have no place in the future kingdom of glory. But that no one in former times might think himself entitled to take advantage of what appeared legally imperfect in the prescriptions laid down respecting the marriage relationship, the proper ideal was set up before all in the record of its original institution. They saw there, if they had but a mind to look for it, what God from the first designed and aimed at by the institution; and were distinctly taught to regard everything at variance with the life union of a married pair, as a declension from the right path, a violation of the happy order and constitution appointed by God. Thus, properly considered, the difference between the old and the new here is substantially that which it is in other things— a difference in degree only, not in kind. Both pointed attention to one and the same standard of matrimonial unity, as the bound that should be maintained; that sovereignty on the part of the wife upon her burden consists in pressing a closer practical conformity to the standard, and, as a matter of course, divorcing all grounds of divorce but such as involve an actual violation of the marriage-vow.

The Roman church has sought to carry the matter a stage farther on the side of Christianity. Converting the marriage-ceremony, as celebrated between baptized parties, into a sacrament of the church, it stumps the union then formed as indissoluble, even after the ground of divorce is atoned for by special dispensation through the proper ecclesiastical authorities. This is an apparent rigour, which is well known to have led, in practice, to the greatest laxity, and to a disgraceful prostitution of the authority of the church in the interest of the rich and powerful. As regards scriptural grounds, it rests chiefly on the dignity attributed to Christian marriage as being an emblem of the union—the perpetual union—between Christ and his church, Eph. v. 22, and on the omission of any exception, even of the most plausible, as a valid ground for the dissolution of the union, in the report given of our Lord's words in Matt. v. 31-32; where it is simply stated, in explanation of the original design of marriage as instituted at the beginning, that the parties are no more to be put one flesh, than one flesh, nor to be put one flesh by man, since they have been joined by God, and that whosoever putteth away his wife and marrieth another committeth adultery against her. In such passages, however, there is nothing to justify the views of the Romanists. The passages make no distinction between marriage as celebrated between parties within, and parties without, the pale of the Christian church; it is uniformly treated in Scripture as an ordinance of a natural kind, instituted not only before the existence of the Christian church, but before the introduction either of sin or of grace into the world; and what it is declared to be for the Christian is expressly based on what it was for the primæval man. The union it establishes should indeed be held indissoluble for life by the contracting parties—on God's part it is meant to be so; but as facts are stronger than words, practical nothingness of all moral force, as the absolute connection of either with a third party must be taken from a virtual dissolution of the marriage-bond—a matter of fact separation from the proper spouse by becoming one flesh with another. So the matter is distinctly explained by the apostle, 1 Cor. xiii. 3, 4; and once and again our Lord, in delivering his mind upon the subject, expressly allows adultery in either of the parties to be a valid ground of divorce, Matt. xv. 2, 19. To understand by this divorce separation merely from bed and board, is entirely arbitrary; a separation of that sort was quite
unknown alike to Jewish law and practice. The omission of the exception in question in Matt. x. 5–12, as also in Luke xvi. 18, is to be explained from the obviously abbreviated form of the statements there made, coupled with the consideration, that from the very nature of the marriage union it might be understood of itself, that an adulterous connection was a virtual reading of it as usual. The spouse who voluntarily becomes one flesh with a third party cannot, in any proper sense, remain one flesh with the party espoused in the conjugal bond; and in reason as well as law, it must be competent for the one who has been denounced and injured by the sinful act to take whatever steps may be needed for the formal dissolution of the union. Completum, yet not necessary; for the execution of a divorce in the circumstances supposed is conceded by our Lord as a right, but by no means enjoined as a duty. In many cases the right may, and perhaps ought to, be waived.

DODANIM are mentioned as the descendants of the fourth son of Javan, Genesis ii. 5. Their future settlement is not yet been definitely ascertained. As the letters g and v were frequently interchanged, traces of the name have been supposed by some to be found in the river Rhodanus; by some again in Rhodes; and some also have thought of Dodona in Epirus. There is no certainty; but the probability is that the tribe took a western direction, and formed part of the stock out of which the Greek races sprung.

DOO [belonging to love or friendship]. 1. A man of Bethlehem, father of one of David’s thirty captains.
2. Another, called Dodo the Aholite, father of Eleazar, the son of Caleb and mighty men of David, 1 Chronicles xiii. 21.
3. A man of Issachar, and grandfather of Tola the judge, Judges i. 7.

DOG (ζυγων), an Edomite herdsman of Saul, who has acquired a bad notoriety from the part he acted in respect to Ahimelech and the priests of Nob. When David in his hasty escape from Saul presented himself there, and obtained from Ahimelech, under false pretences, the showbread and Goliath’s sword, Dog was present and “detained,” it is said, “before the Lord,” 1 Samuel xi. 11. The expression is peculiar, and it is matter of doubt what sort of detention it might be that kept such a man there. The word properly means shut up or kindeled, but as there could be nothing like forcible restraint or imprisonment at such a place as the tabernacle, the expression must be understood in the milder sense of detained, on account of some vow or religious service he had to perform. Having seen, while thus detained, the reception which David met with from Ahimelech, he was able, and apparently as willing as able, to minister to the morbid jealousy of Saul, by giving information of the circumstances. When Saul, acting upon this specific information, charged Ahimelech and the priests of Nob with being accomplices in David’s rebellion, and ordered their summary execution, while the members of his body-guard with a feeling of sacred awe shrank from putting the horrible decree in force, Dog with hearty good-will supplied their lack of service. At Saul’s order, “he turned and fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod.” That he was known to be quite capable of such truculent service to his master, is evident from the exclamation of David, when he heard of what had taken place, “O know it,” said he, “that day, when Dog the Edomite was there.” The stress laid each time that his name is mentioned on his being an Edomite, shows that he was regarded as still retaining the Edomite spirit of envious and bitter spite, even though he outwardly conformed to the customs and service of Israel. There is no reason, however, for supposing that he took generally an active part in the persecution against David, or held more than a subordinate place in the reign of Saul. And Psalm li., which was composed by David in reference to the occasion of Dog’s informing Saul of what happened at Nob, must be understood as speaking of Saul rather than Dog, under the mighty hero who devised mischief, loved lies, and strengthened himself in his wickedness. Saul was the real prophet of the evil, and it is of him especially the psalmist thinks when thus writing. Although he doubtless regarded Dog as the fitting accomplice of such a man, it still was Saul’s spirit and Saul’s cause which were chiefly characterized and denounced.

DOG (ζυγων, kbd). Frequent allusions to the dog occur in the sacred Scriptures, from which we gather that, though it was domesticated in very early times, and employed, as now, in the care of flocks, Job xxx. 1, and as the guardian of the house, Isaiah x. 32, it was generally held in little estimation, its meanness, clamour, voracity, and blood-thirstiness, being the points of its character most prominently noticed, so that “dog” became a term of contempt, involving an intensity of abhorrence which an European who has not travelled can scarcely apprehend, but which he finds still attached to it with undiminished force in the East.

The condition of things in which the dog was the humble friend and servant of man, recognized by Job when he speaks of the dogs of his flock, existed in Egypt at a period coeval with or anterior to the exodus. We still see depicted on the monuments numerous graphic representations of dogs of various breeds, several of which can with ease be identified with those of present times. Some of these are hounds similar to our harrier or fox-hound, evidently of cultivated breed and high blood; and these are repeatedly depicted as engaged in the chase, sometimes pursuing the herds of antelopes and other game, sometimes led in leash, as the hunter carries home his quarry. Greyhounds were also used in coursing, of form much purer and more resembling our own than those which are now used for the chase in Arabia Petraea. Besides these there are several races of curs, and one curiously like our turnspit, with very short legs.

The Israelites, however, appear to have carried little of this kindly association of the dog with man into Canaan. The allusion to “the price of a dog,” Deuteronomy xii,
in the law—Solomon's preference of a living dog to a dead lion, Ex xii. 4 (this, however, may mean, not that the living dog is more valuable to man, but that he is better in himself and for himself—there is more power in him, or he is better off)— and the prophet Isaiah's comparison of the vile rulers of Israel to dumb and greedy dogs, Is ii. 21, are few and remote examples of appreciation of this animal's value. The esteem in which it was held appears to have been much the same as that which attaches to it in the same country to this day. The Moslems do use dogs in hunting, and the express words of Mahomet permit them to eat without scruple the prey which the hounds have killed, provided that they had not devoured any portion of it (see Ex xxii. 29). The words of the Lord to the Syrophoenician woman, and her answer, Mar. xx. 25, certainly imply a domestication and domestication of dogs; but simple toleration of their presence is all that can be gathered. They lived on what they could get. Among the Moors of North Africa a similar position of the dog is occasionally seen. They "grant him, indeed, a corner of their tent, but this is all; they never carry him, never throw him anything to eat." (Tomain's Barbs, i. 220).

For the most part, however, the dog is ownless in the East. Inhabiting every town in vast numbers, they constitute a separate and independent community, tolerating man and tolerated by him to a certain extent, but ever ready to assert their prescriptive rights, and to defend them in concert; living in the streets, they quarter the towns among themselves, and maintain with jealous pertinacity the rights of residence. A dog intruding into a street to which he does not belong, except for the purpose of joining his fellows against a common enemy, would be instantly attacked and driven back by the united force of the dogs whose region he had invaded.

As these street dogs have no masters, they are compelled to prove itself for its sustenance, feeding on carrion, and even on the dead bodies from the burying-places. Byron's vivid and horrid picture of the dogs at the siege of Corinth is drawn from the life:

"He saw the bare dogs, nor their teeth, nor his hands, nor his arms of slain—we knew them not to pieces and scattered about the streets, being denied burial. I was miserable, and almost driven to despair, at seeing and chasing the street-dogs, twice lost by the carelessness of my servants, bringing into the courtyard the heads and arms of slaughtered men, and which I could not prevent but by the destruction of the dogs themselves." (Travels, p. 20.)

During the night, which is the season of their activity, the dogs howl around the towns and in the streets in the most dismal manner. This hideous noise is generally heard with aversion, but in the East this feeling amounts to positive horror, for, common as it is, it is popularly believed to be ominous of death. In

**Paracelsus** it is written: "Our rubbishes of blessed memory have said, that when the dogs do howl then cometh the angel of death into the city; and I have seen it written by one of the disciples of Rabb Judah the just, that upon a time a dog did howl, and clapped his tail between his legs, and went aside for fear of the angel of death; but somehow coming and kicking the dog to the place from which he had fled, the dog presently died." What part the kicking may have played in the dog's death, the writer does not seem to have inferred. The prevalence of the animal habit, and the revulsion with which it is held, bring to remembrance David's words when the assassins of Saul watched his house to kill him—"They return at evening: they make a noise like a dog, and go round about the city, let them wander up and down for meat, and growl if they be not satisfied." Ps. lx, 13, 14.

[303] Eastmen Street or Baraaq Deyr—Lambah's Syria.

In Ps. xxiii, in which "the Spirit of Christ which was in" David, "testified beforehand the sufferings of Christ and the glory that should follow," allusions to the ferocity of the dog occur. For dogs have composed me; deliver my darling from the power of the dog, ver 15. A passage in Demon will illustrate this—"It was eleven at night when I came on shore, and I was half a league from my quarters. I was obliged to go through a city taken only that morning by storm, and in which I did not know a street. No reward could induce a man to quit his boat and accompany me. I undertook the journey alone, and went over the burying ground in spite of the mutter, as I was best acquainted with this road. At the first habitations of the living I was attacked by whole troops of furious dogs, who made their attacks from the doors, from the streets, and the roads; and the barking resounded from house to house, from one family to another. I soon, however, observed that the war declared against me was not grounded on any condition, for as soon as I had quitted the territory of the attackers they were driven away by the others, who received me on their frontiers. The darkness was only lightened by the stars, and by the constant glimmer of the nights in this climate. Not to lose this advantage, to avoid the barking of the dogs, and to take a road which I knew I could not lead me astray, I left the streets, and resolved to go along the beach; but walls and limeyards, which extended to the road, blocked up the way. After having waded through the water to escape from the dogs, and climbed over the walls where the sea was too deep, exhausted by anxiety and fatigue, and quite wet, I reached one of our sentinels about midnight, in the conviction that the dog is the most dreadful among the Egyptian plagues" (Travels in Egypt, 28).
DOVE

Although, by the Mosaic law, no greater degree of uncleanness was ascribed to the dog than to any other animal whose flesh might not be eaten, since it was not expressed by name at all, yet conventionally it seems, conjointly with the swine of which the same may be predicated, to have concentrated in itself the sense of abomination among the Jews. The caudal, the horse, and the ass were ceremonially unclean in the very same degree, yet no revulsion of feeling accompanied the presence of these animals. So it is with the Moslems still. The touch of the caudal and of the horse involves no defilement, but so hateful is the contact of the hyena that the animals have become perfectly aware that it would in no wise be tolerated. "They know that they are not to come in contact with the clothes of persons in the street, and the careful attention with which they avoid doing this, even in the most crowded streets, is truly admirable. Through this mutual avoidance the dolfing contact occurs too rarely to occasion much annoyance to the inhabitants from the abounding presence in their streets of animals which they consider unclean." (Kitto's Phys. Hist. facts. note.)

DOOR. See Entrance.

DOOR-KEEPER is once mentioned in our English Bibles as an humble officer connected with the house of God: "I would rather be a door-keeper in the house of my God, than dwell in tents of wickedness," Psa. xxxvi. 10. Mr. Roberts, in his Oriental Illustrations of Scripture, in proof that this could not be the correct meaning of the original, drew attention to the fact that in ancient temples the door-keepers usually were persons of great honour and dignity, and that the office could not convey the idea of that humble and lowly attitude which the psalmist seemed to have in view. The correct translation is certainly somewhat different; it is, "I would rather be at the threshold of my God," rather take the attitude of a Lazarus at the door of the rich man—in other words, occupy the meanest place in the divine kingdom, than have a dwelling in the tents of wickedness; so that the post or office of door-keeper, in the modern sense, does not strictly come into consideration here.

DOR (Dorathedon), an ancient town on the Mediterranean, one of the royal cities of the ancient Canaanites, Josh. xi. 2, and a part of the heritage assigned to Manasseh, Josh. xiii. 3. It was situated, according to Jerome, about nine miles to the north of Cesarea, on the road to Tyre. Josephus refers to it under the name Dora (Ant. v. 13). A place still exists about the same spot bearing the name Tortuna, which is supposed to be the modern representative of the ancient town. It is a poor village, containing about four or five hundred inhabitants.

DORCAS. See Tabitha.

DOTHAN [dot'ath'an]. Greek Θεπεία, the name of a region not very exactly defined, but lying somewhere on the north of Samaria, not far from Shechem, and in the line of the caravan-track from Northern Syria to Egypt. It was there that the sons of Jacob were depasturing their flocks when Joseph was sent to visit them; and the well-pit, into which he was put before they sold him to the Ishmaelites, was probably one of those from which the district derived its name, Ge. xxxvii. 17. It was there also, at a much later time, that the Syrians were smitten with blindness at the word of Elias. 2 Ki. vi. 12.

DOVE (τενετζα, πιερτζη). Two species of Columbia find a conspicuous place in the Levitical law—the turtle-dove (τενετζα), and the pigeon. Both of these were appointed to be offered in the burnt-offering, Le. i. 11, the trespass-offering, ver. 7, and the sin-offering, ch. vi. 6, 8. These (or a choice of them) were the alternative permitted to these worshippers who were so poor as to be unable to present a more costly sacrifice; and it is one proof of the humiliation of our adorable Lord, that his incarnation was in circumstances of poverty so great that his mother, unable to affaid a lamb at her purification, was compelled to avail herself of this substitute. To meet the constant occurrence of similar cases, the flexible righteousness of the scriptures—flexible in everything in which the honour of God and not their own was concerned—had permitted the sellers of doves to hold their market in the temple: a provocation which edified the holy indignation of the Lord Jesus, and his consuming zeal for his Father's house. Isa. ii. 17.

The dove is the divine symbol of peace. When the waves of the flood had thoroughly done their work of judgment upon sin, the dove with an olive-leaf plucked off was the announcement of a cleansed world and a new dispensation, Ge. vi. 11, and when the waters of Jordan had flowed over Israel confessing sin, and over Jesus, the Holy Ghost descending upon him in bodily shape like a dove, and abiding upon him, Isa. xl. 22, was the sign of God's satisfaction in the work of his beloved Son, who was come to be our peace, putting away sin by the sacrifice of himself.

It is observable that, like as the lamb, which represents the Lord Jesus, is endowed with what may be termed several qualities, harmlessness, holiness, and meekness, which fit it to be a symbol of him who was "meek and lowly," "holy, harmless, undefiled, and separate from sinners," so the Holy Spirit, who is the Spirit of grace and the comforter, is represented by a bird of remarkable gentleness, tenderness, purity, and love. The dove is the frequent and favourite emblem of the bride in the Song of Songs, and the praise: "Thou hast done eyes," will be appreciated by every one who has marked the gentle expression, the soft, full, liquid beauty of the eye of the dove. The voice of the dove has a tender, mournful cadence—which heard in solitude and sadness, cannot fail to be heard with sympathy—as if it were the expression of real sorrow. "We mourn sore doves," is Isa. xi. 11; Es. vii. 16; Na. ii. 7.

There is no doubt that the particular species so often mentioned under the title of dove or pigeon is the one which is known to us by the same appellation, the rock-dove (Columba livia). It is recognized both in its wild and domesticated state. The bride, in the Song of Songs, ch. ii. ii, is addressed as, "My dove, that art in the coverts of the rock;" and the prophet Jeremiah exhorts the dwellers in Moab to "dwell in the rock, like the dove that made her nest in the sides of the hole's mouth," ch. xlix. 22. These are the habits of the wild dove, which is found nesting in the cliffs and caves of the inaccessible seaward precipices that guard our islands. In the rocks and promontories of the west of England and Wales, of the Hebrides, of the Orkneys and Shetlands, this pretty dove is numerous, breeding in the crevices of the rocks and in the sides of the caverns the mouths of which are open to the sea. In the east of the Mediterranean, wherever the coast is rocky, the rock-dove abounds, and mani-
feats the same habitat; as also in the isles of Greece, the cliffs of the Tyrian coast, the bold headland of Carmel, and the abrupt precipices, hollowed in a thousand caves, that stretch on either side of Joppa.

But from immemorial and pre-historical antiquity

the dove has been maintained by the orientals in the dome-stituated condition, and has been used for the conveyance of letters, the sender taking advantage of the known habit of the bird to fly in a direct line to its home from incredible distances, and with great rapidity. It is on record that a carrier pigeon will carry a letter from Babylon to Aleppo, an ordinary thirty days' journey, in forty-eight hours. In Europe it has been known to accomplish a flight of several miles in little more than two hours. "The carrier-birds are represented in Egyptian bas-reliefs, where priests are shown letting them fly on a message."

The prophet Isaiah alludes to the numbers and rapid flight of these birds to their nests, in describing the final restoration of Israel after their long exile: "Who are these that fly as a cloud, and as the doves to their windows?" ch. lx. v. Morier illustrates this comparison from what he observed in Persia. "In the environs of the city, to the westward, near the Zeinerved, are many pigeon-houses, erected at a distance from habitations, for the sole purpose of collecting pigeons' dung for manure. They are long round towers, rather broader at the bottom than the top, and crowned by conical spindles, through which the pigeons descend. Their interior resembles a honey-comb, pierced with a thousand holes, each of which forms a snug retreat for a nest. More care appears to have been bestowed upon their outside than upon that of the generality of the dwelling-houses, for they are pointed and ornamented. The extraordinary flights of pigeons which I have seen alight upon one of these buildings afford, perhaps, a good illustration of that passage in Is. lx. 8. Their great numbers, and the compactness of their mass, literally look like a cloud at a distance, and obscure the sun in their passage" (Second Journey through Persia, 141.)

Dove's Dung, occurring in 2 Ki. vi. 2, has caused some trouble to commentators. The intensity of the famine during the siege of Samaria by Benhadad is thus described—"Behold, they besieged it until an ass's head was sold for fourscore pieces of silver, and the fourth part of a cubit of dove's dung for five pieces of silver." Two or three interpretations are given of the phrase. Some have supposed that the actual excrement of the bird was eaten, or that it was used for fuel, or that salt was extracted from it. The latter two suppositions are irrelevant to the famine; the first is simply absurd. Others, receiving, with the rabbinical writers, the same sense of the word, explain it by the value set upon this substance as manure. Thus, Porter and Morier both assures as it is used in Persia. According to the latter, "the dung of pigeons is the dearest manure that the Persians use; and as they apply it almost entirely for the rearing of melons, it is probably on that account that the melons of Isphahan are so much finer than those of other cities. The revenue of a pigeon-house is about a hundred thousand per annum" (Second Journey, 141.) Porter says "two hundred thousand" (Travels, i. 12.)

Now, though the orientals consume an enormous quantity of these fruits, the doves' dung in the text could hardly have been used thus. The want of food was imminent, and we cannot conceive either of doves being still kept in the city to yield manure (for surely if they were there, they would have been themselves eaten, or of people cooly setting to work to cultivate melons, as if they had plenty of time before them.

Another supposition has been that the crew of the pigeon, filled with incriminated partly digested grain or pulse, is intended. This is plausible: for the birds might easily have flown over the investing army, and fed daily in the country beyond, returning to their homes in the besieged city. But the same objection lies against this supposition. Whatever tame pigeons had been in the city, must have been killed long before the famine reached its utmost extremity; nor would any fortunate possessor of such birds have allowed them to fly at liberty through a starving garrison. Moreover, as the quantity mentioned was an English pint (the cab being about half a gallon), a number of doves must have been killed to furnish this amount of half-digested food, which would imply plenty rather than scarcity. Whence came the doves? This interpretation, therefore, is manifestly untenable.

It has, however, been shown from certain ancient authorities, that there was some inferior kind of grain or pulse, called, perhaps in contempt, or perhaps from some fancied resemblance in form or colour, "dove's dung." Bochart identifies this with the seeds of the chick-vetch, great quantities of which are dried, parched, and stored in magazines at Cairo and Damascus, for use on long journeys. If this is correct, we may well understand how secret stores of this poor grain may have been
turns to advantage in the famine. Linnaeus, and Sprungd following him, have identified the Orthoptera umbilatuma, or common star-of-Bethlehem, as the doves' dung of Scripture. The latter says—"Among the Hebrews there was a plant called doves' dung on account of the colour of the flowers—white mixed with greenish, a mixture which is observed in the dung of many herbivorous birds. For this is the Orthoptera umbilatuma which occurs throughout the East, and has catesful bulbs, though they are sought for only by the poor" (Helv. i. 92). If it be objected that the be-sieged could not get out into the fields to search for these roots, we might remind the objector that in many oriental cities there is a large portion of the land not built upon, sometimes amounting to one fourth, or even one-third of the entire area inclosed, but forming fields and gardens. In these spots, in the angles of the walls and under the houses, a supply of such roots might still afford the uncommon search of a starving people.

The name of the prophet Jonah is identical with that of the dove.

DOWRY, in its general acceptance, is the money which is settled, or given, in connection with a marriage contract, on behalf of one of the parties. According to the customs of modern civilized communities the dowry is settled upon the female, and is given or promised by her father, or contracting spouse. But in Old Testament scripture, and in the usage generally of the East, the dowry is what the husband pays to the father in order to obtain his daughter for wife—a sort of purchase-money, which he gives in lieu of her. Thus Jacob gave his seven years' service as dowry for his wife; Shechem offered to give to the family of Jacob "never so much dowry and gift," if he might be permitted to retain Dinah as his wife; and David, in like manner, instead of dowry, was allowed to win his title to Saul's daughter by an hundred foreskins of the Philistines. See also Ho. iii. 2, where the common practice in this respect is taken for granted, as the basis of the prophetic representation. The practice undoubtedly in-dicated an imperfect civilization, and never can exist where woman occupies the place she does in European society.

DRAGON (ἱππόν, tannob, ἱππον, tannimus, tannin, tannin; ἱππος). These words seem always to have reference to some animal of serpentine character and large size, an object of mystic terror, inhabiting desolate places, and having also aquatic habits. Perhaps no known species of animal could be named to which all the characters attributed to the scriptural ἱππος belong.

The word in its various forms was probably used with a certain measure of vagueness, especially when the creature alluded to is presented to us as an element in a general description, or as a symbol of some other being, human or spiritual.

In the former of these categories may be included all such passages as those in which Babylon, Is. xiii., Edom, Is. xxxiv. 13, Jerusalem, Isa. iv., Habor, Jer. xxxii. 35, &c., are described as "a habitation of dragons," and such employ the word as a simile of desolation, as Job xxx. 29; Ps. xiv. 6; Mi. i. 8, &c. In the latter sense we find it as the symbol of Pharaoh, Ex. xvii. 3; xxvii. 2; Ps. lxxxix. 13, Is. ii. 19, and apparently of Satan, as the master-spirit of Rome, in Is. xxvii. 1; Re. xii. et seq. passion, and in his own personality in Re. xx. 2.

It is in these images that we shall find whatever of zoological incongruity attaches to the appellation dragon. In some of the passages wherein the word is used to represent the Egyptian despot, a huge monster, with feet and scales, inhabiting the Nile, is depicted, which can leave us no doubt that the crocodile is intended. In those in which Satan is represented, the word used is interchangeable with serpent; and a form decidedly ophiom, though with mystical adjuncts, is presented to the mind. It is therefore the serpents—some of which are fatally venomous ("the poison of dragons," Ps. cxix. 13)—for ruined and desolate places will account for the employment of the image in the first-named sense. The ruins of ancient cities swarm with venomous snakes to such a degree that it is necessary to use the utmost caution in exploring them.

Sometimes an actual creature is intended by the word, as when the rod of Moses and those of the magi-cians were changed into serpents (tanninim). As these must have been of no more than a few feet in length, they may afford us some light by which to judge of the more indefinite use of the word. Perhaps it has been too hastily assumed that great constricting serpents, as the pythons, are always intended. The tannin of ruined cities are in general of comparatively small size: the pythons do not, so far as we are aware, frequent such situations, nor are any species now found in Western Asia or North Africa. Abundant evidence, however, exists, that great constricting serpents were familiar to the ancients. Figures of such, of enormous size, are depicted on the Egyptian monuments. The picture so elegantly drawn by Theocritus (idyl xxvii.) of the serpents which were strangled by the infant Hercules, and the well-known story of Laocoon, undoubtedly refer to reptiles of this nature. Moreover, in sober narrative, Aristotle tells (vii. 29) of serpents of monstrous size on the coast of Libya, and relates that certain voyagers were pursued by some of them so large that their weight overset one of the galleys. And the Roman historians (Val. Max. ii. 3, etc.) have perpetuated, not without admiration, the memory of a serpent skin by Regulus near Carthage, the skin of which, preserved at Rome till the Muslim war, measured, on the authority of the writers themselves who declare that they had seen it, 120 feet. Perhaps the length was exaggerated, and the skin was doubtless much stretched; but after making every allowance, we cannot refuse assent to the fact that a serpent of enormous size had been so exhibited. Modern Niclius mentions a serpent which was captured, not without loss of human life, in Egypt, and which was taken to Alexandria; it measured 39 cubits, or about 45 feet in length. And Suetonius says that one was exhibited in front of the Capitol at Rome which was 50 cubits, or 75 feet in length (in Oct. xii). Colonel Hamilton Smith refers (Cyclop. Fab. i. 12. art. Dragon) to the skeleton of a serpent above 100 feet in length, found recently in India, but gives no other particulars, which, considering the great interest of the subject, is remarkable.

The word ἱππός (tannin) is occasionally rendered chaos in the English Bible, as in Ge. i. 21 and Job vii. 12. On one occasion, i.e. iv. 3, our translators have given sea-monsters in the text, and put sea-calfes, as an optional rendering, in the margin. As in this last passage the animals are said to "draw out the breast and give suck to their young ones," the usual signification of
serpent, or crocodile, or any other reptile, is perfectly inapplicable, since none of these suckle their young. The rendering "whale" may probably be the correct one here, either signifying some of the large cetaceae which occasionally penetrate both the Mediterranean and Red Sea, or that species of dugong (Halichoerus), one of the aquatic pachydermata, called cow-whales, which inhabits the latter Gulf. Several of the passages in which the word hath received its more ordinary rendering, have more or less obvious allusion to the sea as the habitat of the monster in question; and when Jehovah, personating Jerusalem, says of the king of Babylon, "He hath swallowed me up like a dragon,... he hath cast me out," there may be a reference to the swallowing and resurrection of Jonah by the "great fish." The snuffing up of the wind, Is. xvi. 6, and the wailing of dragons, Mat. xiii. 27, are inapplicable as referring to any of the animals we have mentioned.

DREAMS. Considered simply as natural phenomena, dreams have much the same character ascribed to them in Scripture as they are wont to bear in common life. They are the result of the inattention of their momentary occupants, coming and going without any control of the will or reason, and as in wild and freakish humour confounding together the true and the false, the real and the fictitious, they are the natural antithesis of what is solid and lasting; the fit emblems of a fleeting, unstable, fleeting existence. Hence the wicked are spoken of as flying away like a dream, Jer. iv. 4, disappearing after a short season like an unsubstantial fabric; or, as it is again, they are as a dream when a man wake, no sooner searched for than gone, Isa. xvii. 20. To have multitudes of dreams is represented as having also to do with vanity, Eccl. v. 17; and to score one with dreams is all one with conjuring up and attempting to frighten one with imaginary fears and menaced dangers, Job iii. 6.

One can easily understand, however, that the state of mind which gives rise to the phenomena of dreaming night with peculiar facility be rendered sub-relevant to the purpose of divine communications. For, it has this in common with states of rapt thought or spiritual elevation, that through the perfect repose of the bodily senses direct intercourse with the external world is suspended; the soul is withdrawn within itself, and is susceptible only of the influences which affect the inner organs of thought and emotional feeling. Such influences may come in all ordinary cases of dreaming, for they do come from the play of nervous excitation, stirring into exercise the memory, the fancy, and the affections; and so to a large extent they take the hue of the natural temper and the experience of everyday life. But they may also come from a higher source—from the Father of spirits, seeking to convey impressions of his mind and will to men. Then, the two points in which dreams differ most characteristically from one's waking thoughts—its ideal character, and their independence of the will of him that is conscious of them—are points of assimilation between the subject of dreams and the recipient of a divine communication; both alike may be said to be borne out of themselves, and to have thoughts presented to their minds, or visions spread before their mental eye, which they have not themselves hidden into existence, and are incapable of controlling. There is thus a certain natural affinity between the state and operations of the soul in dreaming, and its state and operations when acted on by the impulse of a higher power, so as to be made to hear the words and see the vision of the Almighty. Hence, we may account for the readiness which has ever appeared among men to ascribe their dreams to God, whenever these have been of a more remarkable character than usual, and have left a deep impression upon their minds. It has seemed to them, in such cases, as if they had been in the hands of a supernatural agency, bringing them into immediate contact with things lying beyond the reach of human discernment, and most commonly causing events of weight or woe to enter their shadow before. In ancient times the traces of this belief were both of early origin and widely diffused. That a dream also is of Jesus, appears in Homer as an accredited maxim (νατύ νυμφίνι καὶ ἁλός δοσὶ σέαν, ἡμίονον καὶ σέαν)." Hence "En minimat e mnemum, cum qua Di nostri loquuntur" (v. 60). See Westcott on Mat. x. 29.

But what the ignorant and superstitious in heathendom only imagined, was often found to be a reality where the knowledge of God prevailed. Among the Egyptians, the diviners, in which "in which from ancient times God made known his mind to men, dreams had a recognized place, and played frequently an important part. It is a remarkable fact, however, that they were not confined to prophets strictly so called, but were occasionally given to persons who came only into incidental contact with the covenant people; and sometimes so given, that not so much the dream itself, as the capacity of interpreting the dream, was what bespoke the intervention of Heaven, and the possession of a supernatural insight. On this account, the Bible distinguishes between heaven-born dreams and prophetic visions, and even between one kind of dreams and another, calling some "true" dreams only, and other "prophetic" dreams. So Maimonides in his Mish. Nevi. p. i. iv. 29, "When it is said in holy Writ that God came to such a man in a dream of the night, that cannot be called a prophecy, nor such a man a prophet; for the meaning is no more than this, that some admonition or instruction was given by God to such a man, and that it was in a dream." Of this sort were reckoned the dreams given to Abimelech, Laban, Pharaoh, Nebuchadnezzar, which we are either of a simply admonitory nature, or required the aid of a strictly inspired man to turn them to account, and render them predictions of the approaching future. How early, and how commonly also, in regard to such dreams the belief had established itself, that they were of divine origin and of prophetic import, appears both from the recent regard paid to them, when they were distinctly understood, as in the cases of Abimelech and Laban, Gen. xx. 13; xxx. 24, and from the ancient practice, carried on apparently by a professional class, of interpreting dreams. When Pharaoh awoke from the dream respecting the fat and the lean kine, the plump and the thin ears of corn, and was pressed with anxiety about its meaning, he sent for the magicians and wise men of Egypt, as if he had a right to expect from them a solution of the mystery that would relieve him of his trouble, Gen. iv. The same thing, indeed, had substantially come out previously in the case of the chief butler and the chief baker of Pharaoh, who, after having had their respective dreams, bewailed their condition, that they were where they could have no access to an interpreter of dreams, Gen. i. So that even at that
early period the interpretation of dreams must have existed in Egypt as a kind of recognized profession; and in later times the ancients (as they were called), interpreters of dreams, formed a sort of regular guild among the learned of Egypt, or certain of these cultivated the art as a distinct department of their mystic lore (Warburton's 'Lectures on Moses,' b. 1, s. 6). And that it was not otherwise at Babylon is evident from the imperative demand made by Nebuchadnezzar of the wise men of his court to interpret his dreams, and even communicate to him the nature of his dreams, Neb. xii. 4, 5. How vain the art was in such hands, and how utterly ineffective it proved in real emergencies, the Lord took occasion to show by means of the transactions which occurred in the histories of Joseph and Daniel. But that dreams of the higher class—dreams of a strictly prophetic character, and given to prophetic men—were among the regular modes of divine revelation in ancient times, appears alone from what may be regarded as the fundamental passage regarding prophetic agency in Israel, Ex. xii. 4. In that passage the Lord intimated, that he would raise up prophets, through whom he would make divine communications and actions of his will, and that when he did so he would "make himself known to them in a vision, and speak to them in a dream." Here also the Jewish doctors were wont to distinguish, and to assert for the mode of revelation by vision a higher place than belonged to the dream. But there seems no proper ground for the distinction, more especially for saying, that the one (vision) usually seized the prophet while he was awake, but that he was susceptible of the other only when asleep. In reality they seem to have been generally combined together—as in the case of Jacob on the plains of Bethel, when in a sleep that was emboldened, if any other was, with prophetic elevation, he at once saw the vision and in a dream heard the words of God. The dream, it is to be understood, as well as the vision, in all cases of real intercourse with Heaven, had marked peculiarities, which stamped it upon the prophet's own mind as the effect of a strictly divine agency. And the Jewish writers seem to have judged rightly in supposing, that while the imaginative faculty was set forth as a stage, on which certain appearances and images were represented to the understandings of the prophets, as they are in ordinary dreams, yet in divine dreams the understanding was always kept awake, and strongly acted on by God in the midst of those apparitions, that it might discern the intelligible mysteries in them (Smith's 'Cyclopedia of Prophecy,' c. 2). In this undeniably was implied an ecstatic elevation of spirit—the being, as it is sometimes called, in a trance—and a remarkable distinctness in the objects presented to the internal eye and ear of the prophet, such as other men had not, nor the prophet himself in his ordinary state. Yet it was an imperfect mode of revelation, and was accompanied with a measure of darkness in regard to the substance of the divine communications, which was wanting in the highest mode of revelation. In this respect it is expressly distinguished from that given to Moses in the Old Testament, with whom God spake not by dream or vision, but face to face, Ex. xiii. 7. And in New Testament times (with one exception in the case of Peter, Ac. x., one in Paul's, 2 Co. xii. 1, and again in the Apocalyptic communications of John) the mode of revelation by dream or vision was superseded by the open and direct announcements of our Lord and his apostolic delegates. When it was spoken by God of these things, then through the copious outpouring of God's Spirit, even "young men should see visions, and old men should dream visions," it is to be understood as uttered from the Old Testament point of view, when such were the distinctive modes of the Spirit's more peculiar working among men: and hence it is applied by the apostle Peter to the manifestations of spiritual agency on the day of Pentecost, when there were indeed marvellous displays of the Spirit's power, such as amply realized the prophetic anticipation, and not the less, relative to the more, that they were without the ancient accompaniments of vision or dream. The men of God now became directly conversant with divine realities, and in their waking state could both receive and give forth their impressions of them. It only remains to notice, that during the periods when revelation by dream or vision was the ordinary mode of conveying special communications to men, there were not wanting counterfeit appearances of this description, especially in the meaner classes of society, arising to possess, the character of the true. Such especially was the case amid the troubles and excitaments that prevailed toward the close of the theocracy in its regal form. "I have heard," says Jeremiah, ch. xiii. 25, "what the prophets said that prophesy lies in my name, I have dreamed, I have dreamed"—implying, in the very form of their announcement, what was the usual mode of receiving prophetic revelations, but betraying at the same time the hypocritical or deluded spirit under which they laboured. To the like effect also he speaks in other passages—Jer. xxii. 16; xxiii. 2; also Ez. xiii. 2, 7, where false visions, rather than false dreams, are ascribed to them. These lying pretences doubtless began in hypocrisy, but maintained, as they were, in the face of so much danger, and with such strange persistence, it would seem that the persons making claim to them had become to a large extent the victims of their own delusions.

DRESS. The notices we have of the clothing of the covenant-people, whether in Old or New Testament times, are chiefly on incidental kind, and could not of themselves suffice for anything like a minute or even definite description of them. But in Palestine, and in eastern countries generally, the dress of the people, like their common usages, continues from age to age with little change: foreign immigrants or invaders, such as the Turks, have brought along with them a certain amount of foreign costume; but the people who may be regarded as the more proper representatives of the region appear to have preserved, with no material deviation, the kinds and modes of apparel which were in use thousands of years ago. In giving a brief outline of the information that is accessible upon the subject, we shall treat first of the kinds of garments worn, and then of the materials and arts employed in the fabrication of them.

I. In regard to the garments themselves, those worn on the person were formerly, as they still are, of a loose and flowing description. Hence, they did not admit of that sharp and easily recognized distinction between male and female attire, which prevails in the civilized countries of the West. There still were, however, characteristic differences, which the law, for obvious reasons of propriety and decorum, ordered to be main-
DRESS

The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment: for all that do so are abomination unto the LORD, saith the Lord (Ex. xxiii. 24). The difference appears chiefly in the use of veils by the women, and the covering generally of the head, together with articles of ornament, which were reckoned proper for the one sex, but not for the other. (1) There was, first of all, and common to both sexes, the covering by way of eminence, the under-garment, which protected the body from utter nudity. It was named in Heb. kutoneth, from an obsolete root to cover, and in Greek παραπλευρία. The rendering of κοφτή, which is that commonly adopted for both the Hebrew and the Greek terms in the English Scriptures, is fitted to suggest a wrong idea of its nature; for it was not a closely fitted garment, though closer than what was worn above it, reaching to the knees or under, and with sleeves to the elbow, sometimes even to the wrists. It came nearer, therefore, to an ordinary shirt or nightgown than any other garment we are accustomed to wear. And when our Lord, on first sending out his disciples, told them not to take two tunics with them, Mat. x. 10, it came much to the same thing as saying, in plain English, that they should take but one shirt with them. This article of dress was most probably very similar to one worn in Egypt at the present day, and shown in the illustration.

reaching to near the ankles, but without sleeves. It was worn by women, also by the priests, Ex. xxiii. 24, and by persons in the higher ranks of life, 1 Sam. xiv. 7; xvii. 4. It is commonly rendered παραπλευρία or κοφτή in the English version. The veil appears to be indicated in the engraving No. 297, from an Assyrian bas-relief in the British Museum, from Kouyunjik, showing Sennacherib before the town of Lachish; the figures are intended for Jewish captives, the men wearing the sleeveless meil, the women having a veil, probably the mitpahath, over the former article of dress.

In the second illustration (No. 298) from same bas-relief, there are other Jewish captives wearing very short garments, perhaps intended to represent the kutenath, but confined round the waist by a broad girdle with a fringed end; or else it is to show the kutenath and drawers worn under it. The turban-like head-dresses of these figures are very remarkable; and
similarly dressed men occur in another bas-relief, where several files of men are empleted in dragging a colossal sculpture, a man-headed bull, belts destined sites, and these doubtless are meant for Jewish captives working under their Assyrian oppressors. (3) Then there was the *mantle,* properly so called, frequently termed cloth in our version, the *chitone* of the Greeks, and the *salīma* or, as it more commonly is, *shalah,* of the Hebrews. This was simply a piece of square cloth

a sort of large blanket or plaid, which is now, and probably was also in former times, thrown around the shoulders, or to leave the right arm free — the one end of the garment being put a little over the left shoulder, whence it is taken behind under the right arm, and after being drawn across the chest, is thrown again over the left side, and hung down behind. The figures in woodcut No. 289, representing two Syrians and an Egyptian gentleman, show the article and the mode of wearing it. The modern Bedouins (No. 210) use instead of this a sort of square cloth, with an opening in front, and slits in the sides to let out the arms; but it may be doubted if this form of the garment was in use among the covenant people. For we read of their

sometimes drawing their cloak or mantle over their heads, which agrees better with the other form. 2 Sa. xx. 18. And so also does the circumstance that the poor are known to have used it as a blanket by night. Hence the merciful prescription in Ex. xxiii. 25, "If thou at all take thy neighbour’s raiment to pledge, thou shalt deliver it unto him by that sun goeth down: for that is his covering only; it is his raiment for his skin; wherein shall he sleep?" It is apparently the same sort of garment which is occasionally called *milāṣatha* (משלת), which Ruth, for example, had about her when she lay down on the barn-floor of Boaz, and which was so spacious and firm of texture that it could contain six measures of barley, [210a] Thun. Though called a veil in our version, it was manifestly a sort of blanket or sheet, which during the day had been laid over the head and shoulders, and at night was probably thrown as a covering around the person. This large veil is well illustrated by one worn by Egyptian women at the present day, called the *meilāb,* as the annexed figure shows (No. 211); and the similarity of this to the veil indicated in the Assyrian sculpture already referred to is very striking — although it is necessary to make some allowance for the archaic style of the sculpture. It does not seem to have been properly a different garment, but the same in a more expanded and imposing form, which was called *milāṣath,* literally, wide or expanded — the name given to Elijah’s mantle, 1 K. xix. 13, 15; 2 K. ii. 11, and to the Babylonish garment which attracted the covetousness of Achan, Jos. vii. 21. That the name could be applied to two pieces of raiment so different in point of quality, shows that it had reference to the form and use of the article, not to the kind of cloth from which it was prepared; and the derivation of the word clearly points to the amplitude of the article as its distinguishing characteristic. (4) The loose and cumbersome nature of these garments, especially of the longer tunic or *milād,* naturally led to the use of another article — the girdle or belt around the waist, necessary for the purpose of drawing the garments close to the person, and tucking them up when one was going about any active employment. To put on one’s girdle, or gird one’s self up, was simply to prepare for action, as to undo it was to give way to repose. It was also, however, used as a convenient
part of the dress for placing the daggers in, and such things as the purse, scep, handkerchief, or other small appendages. The sword was more commonly suspended from a belt passing over the right shoulder, and the weapon hung on the left side in a nearly horizontal position, as in the figure from an Assyrian bas-relief in the British Museum (No. 212). The incident described in 2 Sa. xxv, 8, could thus easily have occurred, from the sword having somehow been put out of its slightly pendant position.

The were the principal and ordinary parts of the dress worn upon the person by the Israelites; certain things besides, such as drawers and an ephod, which were appointed to be worn by the priests, appear to have been confined to them, though it is possible short drawers reaching to the middle of the thigh may have been commonly worn in ancient times, as they are now. Various figurative modes of expression were derived from these articles of dress by the sacred writers, but from none so much as from the girdle. With reference to its use in fitting the body for active service, we have, in 1 Pe. i. 13, the allusion to "gird up the loins of our mind." Its adhesive property, not only itself clinging to the person, but bringing the other garments also into closer contact with it, supplies the prophet Jeremiah with an image of the binding attachment of the converted Israel to God: "As the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel," etc. And not very different is the mode of it by Isaiah, when, pointing to the coming Messiah, he said, "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins," etc. meaning that these qualifications should have that kind of controlling and binding influence over all his purposes and actions which the girdle has in respect to the bodily attire. The completeness of the covering afforded by the midr or outer garment is referred to by the same prophet, when he speaks of the Lord clothing himself with zeal as with a cloak, etc. in it, having his being, as it were, all enwrapped in this fiery element. In another aspect of the same thing, it is taken as a symbol of the covering or protections which transgressors seek to obtain from the charge of sin, such as, "having no cloak for their sin," or "using liberty for a cloak of maliciousness," Is. xxi. 19, etc. But as the midr formed the most conspicuous part of the attire, and in persons of quality was doubtless made of fine material and variously ornamented, so it is sometimes employed as the peculiar emblem of what is graceful and becoming in appearance; as when Job speaks of his judgment being like a robe in midr and a diadem, and the Messiah himself is prophetically represented as being covered with a robe of righteousness, Is. xi. 11, etc. In later times it would appear that significance was attached to the amplitude of this outer garment, since the scribes are charged by our Lord with loving to walk in long robes, 6 xix. 13, manifestly for the purpose of presenting before men a majestic and imposing appearance. It was this part of the dress also which, in times of grief and mourning, was rent at the bottom; whence the reading of the garments was regarded as a common symbol of mourning, Jer. viii. 21.

In addition to the more essential and common dresses already mentioned, a great many articles are known to have been used of an ornamental kind, chiefly by women of gay and luxurious manners. The full and most elaborate specification of these on record is that given by the prophet Isaiah in ch. iii. 17-25, when speaking of the outward raiment that was going to be belted them, and the decoration and scarlet that were soon to take the place of all their finery. There is some doubt about the precise meaning of some of the words employed in the description, and little comparatively can now be known of the exact shape and form of several of the things mentioned; but we shall give the description itself, accompanied with the explanations that are now commonly adopted respecting them. "In that day the Lord will take away the bravery of their tinkling ornaments about their feet; and the eardrums, and the violet, and the ornaments; and the crescents for the head; the chains (ear-rings, pendants, and the bracelets for the arm or neck), and
are very fine. The "round tires like the moon," probably similar to an article of head-dress of the modern Egyptians, the "dromedaries," or moon represented by No. 211, and made of thin plates of gold. The head-bands exhibited (No. 215), are all, excepting one, from Egyptian paintings, and probably indicate jewelled dresses for the head; and it is the head-band of the queen of Sardanapalus III., from a bas-relief found at Kouyunjik. In the group of necklaces (No. 216), is a necklace of Egyptian, and are fine examples of goldsmiths' work; the necklace of Sardanapalus III., from the bas-relief just referred to, and appears there hanging to the couch, on which the monarch sits, while feasting with his queen. The necklaces at are also from the Assyrian sculptures. But these under are Egyptian, and are fine examples of goldsmiths' work;

presents the necklace of Sardanapalus III., from the bas-relief just referred to, and appears there hanging to the couch, on which the monarch sits, while feasting with his queen. The necklaces at are also from the Assyrian sculptures. But these under are Egyptian, and are fine examples of goldsmiths' work; they belong to an early period, and are now in the British Museum. The beads are of gold, and the pendants are richly enamelled.

The common attire for the foot was sandals, not shoes in the ordinary sense of the term; but as this was connected with customs and allusions peculiar to itself, we reserve it for separate consideration under SANDALS. Many of the other articles also, incidentally noticed, such as rings, nose-jewels, anklets, veils, fringes or girdles, will be found treated separately under their own names.

II. In regard now to the preparation of the different articles of clothing, with the mode and materials employed in their manufacture, it is clear from various allusions in Scripture that the matter was very much in the hands of females. This was inevitable from the Israelites being chiefly an agricultural and pastoral people, on which account arts and manufactures of a public description were scarcely known, and their place, so far as domestic fabrics were concerned, was chiefly supplied by the skill and industry of the women. The spinning of the yarn was one of their principal employments, so that the prudent housewife is celebrated for taking hold of the distaff, and laying her hands to the spindle, Ex. xxii. 19. The weaving, too, in all probability was chiefly conducted by females, as in early times it was among the Greeks, and still is among the Arabs, with whom, to use the words of Birkhard, "the loom is placed before the kitchen or women's apartment, and worked by the mother and her daughters." The woollen No. 217, representing two female weavers at work, is taken from the Egyptian monuments, The garments being of a kind that required little skill in shaping, they would naturally be fashioned and sewed by the female domestics of each dwelling. For workmanship of the higher kinds, such as was required for the more ornamental dresses and articles of embroidery, regularly trained and skilled craftsmen must have been required—to which class belonged, at the period of the exodus, Bezaleel and Aholiab, and others with them, of whom it is said that the Lord "had filled them with wisdom of heart, to work all manner of work of the engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, and in scarlet, and in fine linen, and of the weaver," Ex. xxxv. 35. It is probable that after the children of Israel were settled in Canaan the greater part of the articles which they got of this sort and more ornate description, were purchased from the travelling merchants, who carried on the inland trade between Palestine and the rich manufacturing or importing districts of Egypt, Babylon, Tyre, and Sidon.

The Babylonish garment found by Achan at the plunder of Jericho is a proof how early this trade had extended itself through the region afterwards occupied by the Israelites. (See Embroidery.)

As to the making of the garments, there are only two specifications given in Scripture, leaving it to be inferred that in other respects the people might conform to the customs prevalent around them. One of these was that they were not to wear a garment of divers sorts, of woollen and linen together, Deut. xxii. This instruction comes in along with some others, forbidding similar unnatural combinations—sowing a vineyard with diverse seeds, ploughing with an ox and an ass together. The object aimed at was undoubtedly of a moral kind, because deficiency is mentioned as the consequence of using such intermixture; and the direction must therefore proceed on the same principle as that on which the regulations about food were based—the principle of making the outward and ordinary transactions of life serve as the reflex of what they were called to be and do in the things of God. The Jehovah whom Israel was pledged in covenant to serve was the God of nature as well as of holiness; he had appointed certain distinctions in the one, and these he would have to be observed, not only on their own account, but also because they were fitted to remind his people of like distinctions in the other, which it was their special calling as his people to preserve. And so, the wearing of garments free from the mixing of diverse
kinds, perpetually admonished them that their God was the God of order. It is, order even in the lower concerns of the material world, and how much more in the all-important interests of truth and righteousness. Here, above all, they must keep to the eternal landmarks which he has fixed. Of course the prohibition, like all others of a like kind, ceased with the introduction of a stated thing, to teach men to discover modes of instruction and discipline. The other permission had respect to the putting of fringes of blue upon the four wings or corners of their mantles. Nu. vii. 12. The particular part of the ramment on which these blue fringes were to be fixed is not stated; but as they were intended to catch the eye of the wearer, they must have been put upon the mitz or the simlah, the outer tunic or the mantle, naturally, indeed, upon the latter, which was also the only one that had four distinct corners. And the object of this, like the former peculiarities, was entirely moral; it was to serve the purpose of a sacred memorial, that when they looked upon the sky blue on their garments they might lift their souls heavenwards. "And remember all the commandments of the Lord and do them, and might not seek after their own heart and their own eyes." It may seem to us a very artificial mode of conveying such an admonition; but it would appear quite otherwise to the covenant people, who were taught by the whole character of their institutions to see the spiritual and heavenly in all those earthly relations they tilled, and the external service supplied at their hand. — See Fussler.

There can be no doubt that a large proportion of the garments anciently worn by the descendants of Abraham were of woollen material, as still is the case with the mass of the people in and around Palestine. The familiar allusion of our Lord in his parable respecting the old garment and the new patch, the one not only agreeing with the other, and certain also to make the worst worse, is alone a proof of this. For he speaks of a garment generally; and yet, what he says strictly holds only of woollen garments, the old dingies, and such things, the new mottled, and rarely, when exposed to the atmosphere, to contract and tear the flacker portions next it. Cotton and linen however were also in use, if, as is now generally supposed, what was called mesh or fop, and is always rendered linen in our version, comprised cotton as well. In this article great skill was displayed from very early times in regard to the fineness of the fabric and the workmanship; and in this respect alone abundance of scope would be afforded for those who sought to distinguish themselves by the expense and prosperity of their attire. The richness and variety of the colours employed, to which reference is often made in Scripture, afforded other opportunities for gaiety and expense.

Hence, in our Lord's graphic portraiture of the rich and luxurious worldling, we find both these marks of superiority in dress distinctly indicated—"clothed in purple and fine linen," Lu. xvi. 19; and the coat of many colours which Jacob gave to his son Joseph shows how early the taste in this direction had begun to manifest itself. Along with the fineness of the quality, and the richness of the colours employed, there was also from early times a disposition to indulge in varieties of scales of apparel, as appears alone from the five changes of ramment which Joseph gave to his brother Benjamin, Ge. xlv. 22. In after times indications frequently discovery themselves of the same tendency, Is. x. 29; xlv. 6; Ze. xii. 3; and the richer families seem to have prided themselves on having a store of fine dresses for any occasion that might arise, Is. xvi. 2, xlv. 10, xlv. 22.

It is quite uncertain how far the ancient heathen were acquainted with silk as an article of dress, or, if they were, when it was introduced. The word is occasionally used in our English Bibles, but the corresponding word in the original is not always the same, nor is it certain whether the terms were applied to what is strictly called silk, or to a soft and fine texture of linen or cotton stuff. — See Silk.

DRIK, STRONG. See HEBREW, WINE.

DROMEDARY. See CAMEL.

BRUSILLA, the youngest daughter of that Herod who is mentioned in Acts xii. She was celebrated for her beauty, but was of loose character, having been married to the king of Lusus (Azazus), and afterwards abandoned him in order to live with the procurator Felix. Ac. xxiv. 19. She bore a son to this worthless paramour, who was named Agrippa, and both mother and son perished in an eruption of Mount Vesuvius, which took place in the days of Titus Cesar (Jos. Act. xvii. 5.)

Duke, a title applied in Ge. xxviii. to the heads or leaders of the different families of the Edomites. The word in the original שַׂעַר, sāhār, from the root to lead or guide, exactly corresponds to our duke in its primary import, which is from the Latin dux, leader, and this again from dōnus, lord. This primary import, however, has been very much lost sight of, in consequence of the application of the term to the highest class of our nobility; and it had been better if the simple rendered at leader or prince had been adopted for the heads of the Edomite families.

DULCIMER. See MUSICAL INSTRUMENTS.

DUMAH [Doomah]. 1. The name of Edom's sixth son, Ge. xvi. 31; and probably on this account the name above a district, with its inhabitants, in the commarion of Syria and Arabia. The Arabs still call a place in that region by the name of Dommel-al-Dheib, i.e., the rocky Dumah. As an inhabited district it is the subject of a very enthusiastic prophecy in Isaiah, xliii. 11, and is there viewed in connection with Sich. —2. There was another Dumah, a town belonging to the tribe of Judah, Is. xxvi. 22; but of which nothing is known except that it is placed by Eusebius at the distance of 17 miles from Beuthopolis, in Phœnicia.

Dura, a Babylonian plain, in which Nebuchadnezzar set up his golden image, and assembled people from the greatest distances to worship it to. In certain traces have been found of its precise locality, but it is with probability supposed to have been either the plain in which Babylon itself stood, or some other at no great distance from it.

Dust is often used figuratively in Scripture as an image of what is low, mean, and impure. Hence Abishai call himself but "dust and ashes," 2 Sa. xx. 3, and the preceding custom in the East from the earliest times has been, in seasons of grief and distress, to sit down in the dust, and even to cover the person with it. Many allusions to this custom appear in Scripture. (So sūār 'mawrānā.) Throwing dust on one has also in all ages been a mode of showing indignation and contempt; thus Shimei, among other acts of outrageous behaviour, cast dust at David, and the Jews, when enraged at Paul, threw dust in the air. — 2 Sa. xvi. 13; Acts
Dust, a merely natural phenomenon, often plays a part in the East to which the inhabitants of colder and mosaic climates are comparative strangers. It was one of the threatenings uttered by Moses in respect to the contemplated apostasy and rebelliousness of the people.

"The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, till thou be destroyed," De. xxxii. 21.

The deserts which lie partly within the territory of Judea and partly in its vicinity, contain an accumulation of dust or fine sand, which, when agitated and raised by the wind, sometimes assume the aspect of a cloud, and is fraught with annoyance and danger. In seasons of drought it is capable of spreading sterility and desolation to a degree that could scarcely be imagined; and in its more violent forms it involves those who come within its sweep in an atmosphere of suffocation. The crusaders occasionally suffered considerable from this cause, as is reported by their ancient historian Yirmi'ah, quoted by Harmer (Observations, iv. 191). "Journeying, they were thrown into great perturbation by the air's being thickened with dust, as well as by the heat of the season. It is rather, however, beyond the confines of Palestine, and in the more strictly desert regions, that this evil reaches its most formidable height. Travellers in these regions have frequently given accounts of them, of which the following from Buckingham may be taken as a specimen. The morning, he says, had been fine, but the "light airs from the south soon increased into a gale; the sun became obscure; and as every hour brought us into a lower sand, it flew around us in such whirlwinds with the suffocating heat that blew, that it was impossible to proceed. We halted therefore for an hour, and took shelter under the lee of our boats, who were themselves so terrified as to need fastening by the knees, and uttered in their wailings but a melancholy symphony. I knew," he continues, "whether it was the novelty of the situation that gave it additional horrors, or whether the habit of maligning evil to which we are unconscionably, had increased its effect, but certain it is, that fifty gales of wind at once appear to me more easy to be encountered than one amongst the sands. It is impossible to imagine desolation more complete; we could see neither sun, earth, nor sky; the plain in ten paces' distance was absolutely imperceptible; our hearts, as well as our souls, were so centered as to render breathing very difficult; they hid their faces in the ground, and we could only unmask our own for a moment to behold this chaos of mid-day darkness, and wait impatiently for its abatement." Such scenes, however, as we have said, belong rather to other regions of the East than to Palestine; it is too variagated by hill and dale, and too limited in extent, even in the portion that may be called desert, to admit of dust-storms of so severe and protracted a kind.

EAGLE (αρετσ, nester, Chald. אֵשֶׁר, nesher, Aram. אֶשֶּר). The magnificent birds of prey included under this generic title are spread over the whole world. Several species occur in Palestine and the surrounding regions, as the imperial eagle (Aquila imperialis), the golden eagle (A. chrysaetos), the spotted eagle (A. nipalensis), and probably the white-tailed eagle (H. albicilla). Perhaps the term, as is often the case, may be understood generically, without any minute discrimination of species; and certainly in one passage where the "nesher" is mentioned, a vulture, and not an eagle, is intended.

"Make thee full, ... enlarge thy baldness as the nesher," Mi. i. 16. No true eagle is bold, whereas this is a conspicuous characteristic of all the Vulturidae, and specially of the griffon-vulture (Vaulta fulvus), which has much of the aspect and habits of the eagle.

Both the imperial and golden eagles are sufficiently common in Western Asia; and as these are both noble birds, of commanding size and power, with habits almost quite identical, we shall take for granted that both of these species are included in the "nesher."

Many points in the history and economy of the eagle are used allusively in holy Scripture. It was forbidden as food, in common with other carnivorous fowls, Is. xi. 8; De. xiv, 12. A fine description, embracing in few words the leading characters of the tribe, occurs in Joel's appeal to Job, ch. xxviii. 23: "Both the eagle mounted up at thy command, and made her nest on high! She decketh and abideth on the rock, upon the crag of the rock, and the strong place. From hence she sendeth the prey, and her eyes behold afar off. Her young ones also suck up blood, and where the slain are, there is she."

The overbearing power and fierce rapacity of this bird make it a fit emblem of those scourges of mankind called "great" conquerors; and hence the eagle has been the favourite standard of nations in all ages; witness Russia, Prussia, Austria, France, and the United States in our own time. In that wondrously minute prophecy, wherein Moses depicts the history of Israel through thousands of years, xxiii., the Roman invasion and siege are alluded to under their national emblem in "nation from the end of the earth, as the eagle flithest." The Chaldean armies are repeatedly compared to the eagle for their swiftness and rapacious cruelty, Jere. ii. 15; xxiv. 9, 10; xliv. 22; Isa. i. 18; Ho. i. 10; Hab. ii. 1. and the kings of Babylon and of Egypt are both, in the same parable, likened to "great eagles, with great wings, long-winged, full of feathers." Kier. xiv. 37.

The rock-dwelling habits of the Eleonites are finely compared to those of the eagle, which "maketh her nest on high," Jer. xiv. 18; 66. 4; and they are reminded
that the impenetrable and inaccessible heights to which they resort will be no defence against Jehovah, though they set their nest among the stars.

The words used by the Lord Jesus, “Whosoever the carcass is, there will the eagles be gathered together,” Matt. xii. 40, have been by some commentators referred to the vulture, on the assumed ground that the eagle never feeds on carrion, but confines itself to that prey which it has killed by its own prowess. This, however, is a mistake: no such chivalrous feeling exists in either eagle or lion, both will feed indiscriminately on a body bound dead. Any of our readers may see in the Zoological gardens that the habit imputed to at least not invariable. Apquila histrionica, or India, was shot by Col. Sykes at the carcass of a tiger, and J. capite, of South Africa, is “frequently one of the first birds that approaches a dead animal.”

Some miraculous power has been attributed to this bird of becoming young again. Modern-like when old, founded on such passages as these: “The youth is renewed like the eagle’s,” Ps. cvii. 19.; “They that wait upon the Lord shall renew their strength,” Is. lviii. 18. But these cannot be understood otherwise than as poetical allusions, founded doubtless on the great longevity of this bird, and its power, in common with other birds, of moulding its plumage periodically. An eagle that died at Vienna had been kept in captivity upwards of a hundred years. The eagle has a vast power of wing, the whole structure being adapted for strong and rapid flight. It soars to an immense height in the air, remains on the wing with unwearied energy, and swoops on its prey like the falling of a thunderbolt.

In most countries the eagle’s singleness of sight has become proverbial. “Her eyes behold afar off.” Mr. Yarrell observes that “the power of vision in birds is very extraordinary, and in none it is more conspicuous than in the eagle.” “Their destination, elevating themselves, as they do, into the highest regions, and the power required of perceiving objects at very different distances, as well as the rapidity of their flight, seem to render such a provision necessary.” It has been stated that probably, in the whole range of anatomical structure, no more perfect or more conclusive proofs of design could be adduced, than are to be found in the numerous and beautiful modifications in the form of various parts of the eyes of different animals, destined to exercise vision in media of various degrees of transparency as well as density.” The eyes of birds are much larger in proportion than those of quadrupeds, and exhibit also other peculiarities, one of which a kind of loop of bony plates appears to be intended to compress in various degrees the lens of the eye, and thus adapt it for sight at various distances; the proportions of the lens itself are made auxiliary to the same requirements.

But the most interesting allusion to the eagle in the holy Writ are those in which Jehovah sets forth his paternal care and tenderness over Israel. “I have you on eagles’ wings, and brought you yourself,” Ex xxi. 4. “As an eagle stretch up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him,” Deut. xxxii. 12. Of the fact that the raptorial birds do thus support their young in their first essays at flight, the writer of this article takes the liberty of quoting some evidence from one of his own works on natural history. The bird alluded to is the red-tailed hawk, which is very closely allied to the eagles. “I have never met with the nest of this hawk, but a young friend, very conversant with natural history [and who was at all likely to have ever heard of these texts, or of the popular notions on the subject], informs me that he knew of one near the top of an immense cotton-tree. At length he witnessed the emergence of two young ones, and their first essay at flight. He guarded me, diligently saw the parent bird, after the first young one had flown a little way, and was beginning to flutter downward he saw the mother, for the mother surely it was, fly beneath it, and present her back and wings for its support. He cannot say that the young actually rested on or even touched the parent; perhaps its confidence returned on seeing support so near, so that it managed to reach a dry tree, when the other little one, invited by the parent, tried its infant wings in like manner.” (Birds of Indiana, p. 14.

EARNEST, like the preceding, while derived from an Anglo-Saxon word, earnest, or earnest, to earnest, to earnest, to earnest, stands in close affinity with a word of Hebrew origin, עיון. Gr. ἀβέβαιος; Lat. ambigii, contr. ambigue; Fr. ambigu; Eng. unclear or uncertain. The expression, to give or pay earnest, seems to be merely to give or pay as a pledge or proof of being in earnest of seriously intending to fulfill or perform the bargain or promise; to put down a gage or payment beforehand.” (Richardson.) It is used thus by the apostle Paul of the gift of the Holy Spirit to believers. In 2 Cor. i. 22.; in v. 5. he employs the
expression, "the earnest of the Spirit," and more fully in Ep. i. 14, the sealing with the Spirit is designated "the earnest of our inheritance." The expression indicates that the indwelling grace and working of the Spirit is a fulfillment in part of the promise, which contains the assurance to believers of an eternal heritage of all life and blessing. It is the beginning of that which is to be perfected in glory, and so brings with it the assurance that all shall in due time be made good.

**EARRING.** This word is somewhat too precise for the corresponding term in the Hebrew, possibly "ear-rings." Derived from a root which signifies to pierce or bore, it denotes properly a pendent ring, such as orientals have been wont to wear alike from the nose and the ears by means of a hole bored through the parts, and sometimes also suspended from the forehead, so as to fall down upon the face. The servant of Abraham presented Rebekah with an article of this sort; he is said, in our English Bible, to have put "an ear-ring upon her face." Se v. 11, which must obviously have been either a nose jewel or a ring to be hung from her forehead, otherwise it could with no propriety have been represented as put upon her face. That rings were quite commonly worn, however, in those early times, as earrings in the stricter sense, is evident from what is recorded of the family of Jacob, who are said, among other articles more or less connected with idolatry, to have given him "the ear-rings which were in their ears," se xxx. 9. At a later period in the early portion of the wilderness-journey, they are again connected with the ears of the wearers, Ex. xxix. 2. Occasionally another term is employed 아감, earlis, which appears to have indicated the same kind of articles, only with a more distinct reference to the circular form.

**[228] Modern Egyptian Nosi rings half the real size.** From London Museum.

1 No. 1, 2, 3, are Egyptian ear-rings, of gold, bronze, iron, &c., from actual specimens in the British Museum. No. 3, is an Egyptian ear-ring, from Wilkinson. Nos. 6, 8, 7, Assyrian ear-rings, from the Nineveh sculptures in the British Museum.

in which they were usually cast. It was the very general custom among ancient oriental nations for such ornaments to be worn by men as well as women, and the Egyptian and Assyrian monuments furnish not a few examples of this description. But there is nothing in the notices of Old or New Testament scripture to indicate that such a practice prevailed among the Hebrews. Indeed, the passage in Deut. vii. 22, which so expressly connects the wearing of golden ear-rings on the part of men with the manners of the Philistines, seems not doubtfully to imply that the practice was at least unusual, if it existed at all among the male portion of the covenant-people. Rings are, however, never distinctly associated with any lustful females, and these, however, they are sometimes associated in a manner which bespeaks them to have been occasionally used, not for ornament merely, but for purposes of superstition and idolatry. (See note AMPLED)

**EARTH.** This is the common equivalent in the English Bible to the Heb. כנה, and to the Greek γη, and as these words signify ground, as well as earth—a specific territory of the globe, as well as its entire compass— it is necessary to look at the connection, to see whether the word is to be taken in the more restricted or the larger sense. Generally speaking, our translators have observed the distinction; but they have not been quite uniform in their renderings, and in a few passages they have used earth, where undoubtedly land had been the fitting term. Thus in Deut. v. 17, referring to the drought in the time of Elias, it is said, "it rained not on the earth by the space of three years and six months," while in Isa. iv. 25, with reference to the same event, we read, "the heaven was shut up three years and six months, when great famine was throughout all the land." As the drought in question came specifically as a judgment upon the land of Israel, the more general term should have been avoided. Our translators have fallen into the same inconsistency in rendering two passages respecting God's crucifixion, in which the original almost exactly accords. In Mat. xxvii. 45, we read, "and there was darkness over all the earth until the ninth hour," but in Luke xxiii. 44, and there was darkness over all the earth until the ninth hour." It should undoubtedly have been the same in both cases; and as there is no historical ground for supposing that the darkness was more than local, it had been better if in each case "all the land" had been the rendering adopted. Indeed, in old English, earth seems to have been occasionally interchanged with land, as an equivalent; thus Lady Capulet is made to say of her daughter Juliet, "She is the hopeful lady of my earth" (Roman and Juliet, act V. scene 3). And lele de terre is the old French term for laire. In such expressions, however, as "all the earth came," or "all the earth heard," even though nothing more than a limited universality could be intended, it is best to retain the expression in its most general form; for in such popular forms of speech every one instinctively supplies the necessary limitation. (Adam, Creation.)

**EARTHQUAKE.** A tremendous motion or shaking of the earth, caused by volcanic agency, or the violent action of subterraneous heat and vapours. Whether such convulsions can be precisely identified with volcanic agency or not, it is certain that they have occurred most frequently in those regions of the earth where that agency either still is, or in former times has been, in most
Earthquake

active operation. That Palestine has been subject both to volcanic agency, and to the occasional occurrence of earthquakes, admits of no doubt. "The volcanic phenomena of Palestine," says Stanley (p. 120), "open a question of which the data are, in a scientific point of view, too imperfect to be discussed; but there is enough in the history and literature of the people to show, that there was an agency of this kind at work. The valley of the Jordan, both in its desolation and vegetation, was once a volcanic region, and traces of crevices rambled even into the interior of Judea; the startling appearances, if not of the volcano, at least of the earthquake." He goes on to state, that the writings of the psalmists and prophets abound with indications of the feelings produced by such phenomena; such as the following: "He looketh on the earth, and it trembleth; "He toucheth the mountains, and they smoke;" the mountains quake at him, and the hills melt, as the earth is burned at his presence;" the earth shall melt like wax, before him, and the places wherein the reptiles are found, and the birds of the sky; the army of Heaven is destroyed before his presence;" and a recent German traveller, Roscher, quoted in Smith's Dictionary of the Bible, goes on to say under "Palestine," thus writes: "It is in the northern part of this country alone, that volcanic formations are found in considerable quantities. Nevertheless, much of the land in which volcanic rocks are not found, bears evident marks of frequent volcanic action, such as hot springs, the crater-like depressions such as the basin of Tiberias, and that of the Dead Sea, with its basaltic rocks, the frequent and visible disturbances of the strata of the normal rocks, the numerous crevices, and especially the frequent and violent earthquakes. The line of earthquakes in Syria includes Hobein, Jerusalem, Nablus, Tiberias, Safed, Baalbek, Aleppo, from thence takes a direction from south-west to north-east, follows the direction of the central chain of Syria, runs parallel to that of the valley of the Jordan, and has its termination northwards in the volcanic country on the slope of Taurus, and southwards in the mountain-land of Arabia Petraea."

Many similar testimonies are given by Dr. Kitto in his Physical History of Palestine (ch. iv), where also may be seen a detailed account of the earthquakes that are known to have visited Palestine, ancient and since the Christian era. The more remarkable are the following: one mentioned by Josephus (Ant. xvi. 7, Wars. 111), which occurred in B.C. 31, and which is said to have shaken the whole land of Judea, destroying many thousands of persons; another, described by William of Tyre, in A.D. 1179, which caused several cities on the coast in ruins, but does not appear to have penetrated far into Palestine; another, in 1579, mentioned by Volney, which is said to have caused great damage, and destroyed in Baalbek alone 20,000 persons; another, in 1822, which spread much devastation around the lake of Galilee, and which was ascertained by two missionaries (Mr. Callan and Mr. Thompson) to have been felt in a line of 500 miles in length by 50 in breadth, but which spent its violence about half way between Beirut and Jerusalem, where whole villages were turned into heaps of rubbish; and still another in 1877, in which no fewer than thirty-six towns and villages suffered partial or complete destruction, and in Safed alone, which seems to have been the centre of the calamity, upwards of 3000 persons are reported to have perished. There can be no doubt therefore, from known facts in the physical history of Palestine, that it has been repeatedly subject to the phenomena of earthquakes; and it is only what might have been expected, that there should be, here and there occasional references in the language of Scripture to the same, that description, distinct notices of their actual occurrence at certain periods in the history of the past. In reality, however, there are not many notices of this sort. Only one stands prominently out in Old Testament history— the earthquake, as it is called by way of eminence by the prophet Amos, ch. 1. He announces his vision as having been granted to him"two years before the earthquake," implying this to have been a most memorable visitation, a kind of epoch in history. The same also appears from the allusion made to the latter prophet Zechariah, who seeks to impress the minds of improvident sinners with the dread of coming vengeance by telling them, that "they should like as they fled from before the earthquake in the days of Uzziah, king of Judah," ch. xvi. 8. It is rather singular that no notice should have been taken of it in the history of Uzziah's reign. Josephus has endeavoured to supply the deficiency, but in a manner which forbids our regarding what he says in his accuracy, He says that the earthquake "shook the ground, so that a rent was made in the temple, and the rays of the sun shone through it, which, falling upon the king's face, struck him with the prophetic" (Ant. xiv. 9). The account in 2 Ch. xxxvi. 19, of the prophecy of Uzziah, ascribes it to the direct interposition of Heaven, as a divine judgment on his presumption for persisting in his purpose to perform a strictly priestly act—the offering of incense. It is incredible, that if this intimation had been instrumentally connected with the earthquake, the history should have been entirely silent upon the subject. Of the extent of that earthquake, therefore, which took place in the latter part of Uzziah's reign, of the precise localities affected by it, or of the destructions it may have produced of anything, in short, but the general alarm and consternation occasioned by it, we know absolutely nothing. Not uncommonly the appearances that presented themselves to Elijah at Horeb, when first a great and strong wind rent the mountain, and brake in pieces the rocks before the Lord, then an earthquake, then a fire, and finally a still small voice, 1 Ki. xii. 30, are clasped among the phenomena of ordinary earthquakes; but the natural impression produced by the narrative rather favours the idea that the whole scene was of a special and supernatural description. In New Testament scripture mention is made of two earthquakes—one in connection with the last stage of our Lord's earthly history, and another with the imprisonment of Paul and Silas at Philippi. The former of these is by St. Matthew first connected with the death of Christ, and then again with the resurrection; according to him there was what he calls a sepulchre, or shaking, in both cases, Matt. xxviii. 1-6; xxviii. 2. But it may well be doubted whether, in either case, it was an earthquake in the
ordinary sense that it means; it would rather seem to be some special and supernatural operation of God, in attestation of the marvellous work that was in progress, producing a tremulous motion in the immediate locality, and in connection therewith a sensible consensation in the minds of the immediate actors. If it had been an earthquake in the ordinary sense, we can scarcely suppose it would have been unnoticed by the other evangelists. And this view is confirmed by its being in the second case connected with the angel's descent: "There was a great shaking, or earthquake, for the angel of the Lord descended," comp. xvi. 15. So that it seems out of place with some to regard the supernatural obseruation of the sun at the time of the crucifixion as caused by the commotion of the earthquake (Kings Greek, at Earthquake). And both that particular earthquake, and the one that occurred at Philippi, are probably to be regarded as somewhat exceptional phenomena, wrought for a specific purpose, and consequently very limited as to their sphere of action. In short, it does not appear from any notices of Scripture that the phenomena of earthquakes, in the ordinary sense of the term, played more than a very occasional and subordinate part in the events of nature, and tremulous quakes and tremor laboris generally are called by the name of tremors seismicae. In the following pages, it will be shown that the ordinary wind gives rise to certain other effects, which are connected with the natural phenomena of earthquakes, and that the term "earthquake" is incorrectly employed as applied only to the latter. EAST, as the designation of a certain quarter or region of the earth, is used somewhat loosely in Scripture. It denoted not only the countries which lay directly east of Palestine, but those also which stretched toward the north and east—Armenia, Assyria, Babylonia, Parthia, as well as the territories of Moab, Ammon, and Arabia Deserta. When Jacob reached Mesopotamia, he is said to have come "into the land of the children of the east," Gen. 31:17, although it lay very nearly due north from Palestine. The magi, or wise men from the east, who came to hail the infant Saviour, were in all probability from Chaldea; and if not Chaldeans, we can scarcely think of any other countries than Persia and Parthia, for in those regions the magi formed the learned and priestly castes. Babel, who belonged to Mesopotamia, says that he had been brought "out of Aram, out of the mountains of the east," xxi. 17. Again, the Midianites and Amalekites, whose land lay directly to the east of Palestine, are called "the children of the east," Is. 31:8; xvi. 9. It was the name of the country, or, rather, of ancient Israel, that they were replenished from the east—meaning, that they were much given to the astrological and magical arts, which might be said to have their seat among the Chaldeans; and hence, it is added, partly by way of explanation, that they were "sorcerers like the Philistines," xvi. 6. In the varied use and application of the term, therefore, it is necessary to consider the connection in which it stands, in order to obtain any distinct idea of the region more particularly indicated by it.

EAST. The name properly of a Christian festival, but used sometimes in the authorized version, though improperly, to designate the Jewish passover. Ac xii. 4. The word should be, "intending after the Passover," not "after Easter:" for it is the Jewish observance alone that was in question.

EAST SEA is an epithet used in two passages, Joel ii. 29; Ezek. xvi. 15, of the Dead Sea, because it lay on the eastern side of the holy Land. The Mediterranean Sea, because lying in the opposite direction, was on a like account called the West Sea, or the sea on the west border, Nu. xi. 21; 2 Ki. vi. 25.

EAST WIND is in Scripture frequently referred to as a wind of considerable strength, and also of peculiar dryness, parching, and blighting nature. In Pharaoh's dream the thin ears of corn are represented as being blazed by an east wind, as, in a later age, Jonah's gourd was withered and himself scorched by "a vehement east wind," xi. 6; xiv. 4; and often in the prophets, when a blighting desolation is spoken of, it is associated with the east wind, either as the instrumental cause, or as a lively image of the evil, Ez. xx. 12; xix. 12; xvi. 13; Is. xlviii. 9.

This arose from the fact, that in Egypt, Palestine, and the lands of the Bible generally, the east wind, or a wind with more or less in it of an eastern direction, blows over larning deserts, and consequently is destitute of the moisture which is necessary to promote vegetation. In Egypt it is rather a south-east than an east wind, which is commonly found most injurious to health and fruitfulness; but this also is familiarly called an east wind, and it often increases to great violence. Clearton, a German writer, quoted by Hengstenberg in his Egypt and the Land of Moses, thus sums up the accounts of modern travellers on the subject: "In their course the east winds sometimes spring up towards the southeast, increasing to a whirlwind. The heat then seems insupportable, although the thermometer does not always rise very high. As long as the south-east wind continues, doors and windows are closed, but the fine dust penetrates everywhere; everything dries up; wooden vessels warp and crack. The thermometer rises suddenly from 16°-20° up to 39°-40°, and even 58° of Beaugourd. This wind works destruction upon everything. The grass withers, so that it entirely perishes if this wind blows long." It is stated by another traveller, Wendel, quoted by the same authority, and with special reference to the strong east wind employed on the occasion of the passage of the Israelites through the Red Sea, which took place shortly after Easter: "From Easter to Pentecost is the most stormy part of the year, for the wind commonly blows during this time from the Red Sea, from the east." There is nothing, therefore, in the scriptural allusions to this wind, which is not fully borne out by the reports of modern travellers; alike by sea and by land it is now, as it has ever been, an unwelcome visitant, and carries along with it many disagreeable effects.

EBAL AND GERIZIM, the names of two hills which, from the peculiar distinction conferred on them, as the scenes respectively from which the blessing and the curse were to be pronounced on Israel, have acquired a kind of singular interest. Moses declared before his death that he had set before Israel a blessing and a curse—a blessing, if they obeyed God's commandments—a curse, if they disobeyed; and he charged them to put the blessing after they got possession of Canaan, upon Mount Gerizim, and the curse upon Mount Ebal: "Are they not," he added, "on the other side Jordan, by the way where the sun goeth down, in the land of the Canaanites, which dwell in the champaign over against Gilgal, beside the plains of Moreh?" De. xi. 29. This description of the locality of the two mounts is certainly somewhat indefinite; and different views have been, and still are, taken of the precise hills indicated by them; but the weight of the testimony of a uniform tradition, that they are the two hills which form the opposite sides of the valley wherein by the ancient Shechem or Shechem, supplanted by the modern Nablous. Many descriptions have been given of the two elevations,
slyly differing in the views presented of their respective natures, but chiefly, it would appear, from the descriptions being given from different points of view. Robinson, who surveyed them a little to the west, from the village of Nablous itself, says of them: "Mounts Gerizim and Eldad rise in steep, rocky precipices, immediately from the valley on each side, apparently some 800 feet in height. The sides of both these mountains as here seen unusually, from Nablous, were, to our eyes, equally naked and sterile, although some travellers have chosen to describe Gerizim as fertile, and confine the sterility to Eldad. The only exception in favour of the former, as far as we could perceive, is a small ravine coming down opposite to the west end of the town, which indeed is full of fountains and trees; in other respects, both mountains, as here seen, are desolate,

except that a few olive-trees are scattered upon them." (Researches, iii. p. 50.) A late traveller (Mr. Dickson, in his Notes of a Clerical Excursion spent chiefly in the Holy Land, p. 201,) so far differs from this view, that he says, on approaching the mountains from the east, where above the specific heights are found, to which the names of Eldad and Gerizim were given, "the contrast between them is obvious and strong. Eldad is much steeper, more destitute of soil, and altogether more rocky and barren than Gerizim, whose sides are more sloping, and clothed with a much richer and more abundant vegetation." He therefore thinks that the two mounts were considerately chosen: one as the scene of blessing, and the other as that of cursing, since there is something in the very aspect of Gerizim that tends to suggest the idea of blessing, and of cursing in that of Eldad. The same, indeed, substantially had been said long ago by Mambrell: "Though neither of the mountains has much to boast of as to their pleasantness, yet, as one passes between them, Gerizim seems to discover a somewhat more verdant, fruitful aspect than Eldad.

Admitting this, however, something further must evidently be taken into account, in order to explain why these two mountains should have been chosen for such a purpose; why, of all the mountains in Canaan, these should have been selected as the scene of so remarkable and solemn a transaction. If we can so far distinguish between the two, as to be able to say, that the one, from its more sterile and rugged aspect, was the fitter for being associated with the curse, and the other, as the milder and more genial in appearance, for having the blessing pronounced on it; we still need some additional reason to account for these mountains being so definitely fixed on as the scenes respectively of blessing and cursing, while many others in Palestine might (so far as natural appearance is concerned) have equally served the purpose. The region of Shechem, in which the mountains stood, had this advantage above most others, that they were very nearly in the centre of the land. But besides that, it was hallowed by some of the most sacred recollections connected with the history of their patriarchal fathers. "The place of Shechem, as it is called in the plains of Moreh," was the first spot in the land of Canaan at which Abraham rested, and where, after receiving a fresh revelation from heaven, "he built an altar unto the Lord, who appeared unto him," Gen. xi. 7. It was before Shechem, also, which was no longer designated a place, but a city, that Jacob, on his return from Mesopotamia, took up his abode, and "bought a parcel of a field, where he had spread his tent, at the land of the children of Hamor, the father of Shechem," Gen. xxxvii. 6. There, too, did he erect his first altar to God, and "called it El-Elohe-Israel." It is possible, as Stanley suggests, that there may have been other associations of a sacred nature connected with this locality; and in particular, that it, and not Jerusalem, may have been "the scene of Abraham's encounter with Melchizedek, and the sacrifice of Isaac" (Syria and Palestine, p. 276.) But whether this may have been the case or not, we have enough in those other scriptural transactions which are expressly identified with this region, to account for the selection of its two most prominent mountain-peaks, whence to read forth, in the hearing of assembled Israel, the blessing and the curse, as recorded by the pen of Moses. When assembled there, the people stood, not only in the centre of the whole land, but on ground that had been hallowed in former times by solemn communications between heaven and earth, and where in spirit they were again brought into contact with their godly ancestors; and no spot could be conceived better fitted for their hearing with solemnized minds the words...
which were intended on the one side to encourage their obedience, and on the other to warn them of the fearful consequences of unfaithfulness to their covenant obligations. (See Sin (Aramaic).)

Of the two mountains, Gerizim is not only the more pleasant and fertile in its aspect, but also rises to a higher elevation, though the difference in height is not very great. The remains still exist of the road by which the people used to ascend to the temple which the Samaritans built on the top of it, in rivalry of the temple at Jerusalem. There are also the remains of an ancient fortress, which stood on the table-land of the summit; but nothing particular is known concerning it.

**EDED (above, second).** The father of Gad, who headed the concord of the Shommechim against Abimelech, Judg. xx. He has appeared to have been a descendant of the original inhabitants of the land, and hence did not belong to any of the tribes of Israel. (See Gad.)

**EBED-MELECH (King's door or servant),** an Ethiopian eunuch, in the employment of Zedekiah king of Judah. We know of him simply in relation to the story of some action which he showed toward the prophet Jeremia, and whose life he even saved from destruction. His righteousness was recompensed to him again; for he obtained a special promise of protection and safety, amid the destruction which was to be brought upon Jerusalem by the king of Babylon. Je xxviii. 7; xxxi. xxxix.

**EBEN-EZEL (stone of its parts),** a memorial stone mentioned in 1 Sa. xx. 17; or possibly a stone of direction indicating two diverse routes.

**EBEN-EZER (stone of help),** a memorial stone set up by Samuel between Mizpeh and Shen, in commemoration of a signal deliverance obtained from the oppression of the Philistines. The precise locality is not known, nor even the sites of the two places between which it was erected. On setting it up Samuel used the explanatory words, "Hitherto hath the Lord helped us," 1 Sa. vi. 12.

**EBEL, the great-grandson of Sam, and one of the ancestors of Abraham. (See Hebrews.)

**EBONY (ebony),** is only once mentioned in the Bible: "The men of Dedan were thy merchants; they brought thee for a present horns of ivory and ebony," Ez. xxvii. 15; nor can there be any contrast more complete than white ivory and black ebony, although the one is derived from the animal kingdom and the other from the vegetable. Indeed, with its great density and stony hardness, it is not surprising that some of the earlier writers doubted whether it were a vegetable production at all; and Pausanias states that he had it on good authority that in its origin it is entirely subterranean! "I have been told by a man of Cyprus, wonderfully well informed regarding medicinal plants, that ebony yields neither leaves nor fruit, nor indeed has it any stem above ground. It is merely a root buried in the soil, which the Ethiopians dig out, some of whom are very skilful in detecting its localities." To this dark-derivation Southey alludes in his description of Shethad's palace:

> "The Ethip. keen of scent,\footnote{227} Detects the ebony,\footnote{227} That deep incas'd, and lasting high,\footnote{227} A cedars tree, and bower of all fruit, With darkness feeds its boughs of raven grain."

We need not say that Pausanias was misinformed.

True ebony, the wood with which the ancients were acquainted, is obtained from one or other of the woods of Diocresia, most of which—for example, D. elephantum, D. microcarpus, D. Regelii—are natives of the East Indies: so that Virgil is still substantially correct:

> "Divis arboretus patriae solea. India nigrum\footnote{227} Femd elmius,"—Geog. ii. 115.

One of the noblest species is the D. reticulata of Ceylon.

> "The densely black portion occupies the centre of the tree; and in order to reach it, the whiter wood that surrounds it is carefully cut away." But, even when thus reduced, logs two feet in diameter, and in length from ten to fifteen feet, are conveyed to the coast (Sir J. E. Tennent's Ceylon, vol. i. 317, n. 289). With the fact that the dark portion is the interior of the trunk, the Arabs were so far acquainted, that Sir J. E. Tennent quotes a passage from Alhazmi, in which ebony is called "the black narrow of a tree, divided of its outer integuments." The wood of the D. virginsum, a lofty tree frequent in the southern states of America, is white.

Mahogany and many other competitors have gone far to displace ebony from the pre-eminence which it enjoyed in the cabinet work of the ancients. Not only was it imported to Tyre by "the men of Dedan," as mentioned by Ezekiel, but Pliny records how it was carried in Pompey's triumphal procession as one of the spoils of victory in the war with Mithridates. In his description of the abode of Somanus, Ovid appropriately specifies the ebony couch:

> "At media torcuit, ebeno subminus in atta,\footnote{227} Plerumque, univix, poelo velutinae texta.\footnote{227} Quo cubat ipso apio memoriae lenguere soluit,"—Met. xi. 619.

If not exactly "chaos thromos," it is by no means unusual to find in ancient houses of our own land ebony chairs, ebony bedsteads, and ebony cabinets, elaborately carved and inlaid. [J. T.]

**ECCLESIASTES** (ethos, LXX. Ἡγάθιασται; Vulg. Ecclesiastes, qui ab Hebrews Cohelath appellatur; Targum. The words of the prophecy which Koheloth, i.e. Solomon, son of David, king in Jerusalem, prophesied; Syriac. The book of Koheloth, i.e. Solomon, son of David, king of Israel.)

In treating of this unique portion of the Old Testament scriptures, we shall arrange our remarks under the following heads:

I. Title.
II. Age and Authorship.
III. Subject-matter.
IV. Form and Arrangement.
V. Canonical Authority.

1. Title.—The Hebrew title is translated with sufficient accuracy in our English version, "The words of the Preacher, the son of David, king of (or rather, in) Jerusalem." The only difficulty arises from the use of the Heb word Koheloth, freely rendered The Preacher, which is found only in this book, though the root (kahah) from which it comes is met with frequently, and has a definite and well-ascertained signification. It is as a noun that this root appears in its simplest form, the verbal root not being in use in what is called by Heb. grammarians the kal conjugation. From this noun kahah, assembly, cohah, is derived the verb kahalah (kahālat), to assemble; and the participle kahal, assembling; just as from ἐκποιεω word, are derived the verb ἐκποιεομαι, to do away with, etc., and the participle ἐκποιησθαι, in perfect, to be done away with, etc.
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speak, and the participle קֹכֶל, speaking. The form קֹכֶל, however, is not in use in the masculine gender, and its feminine, קֹכֶלְתִּה, appears only in this book, where it is never used as a proper name. Still its signification is not doubtful. It denotes one who convokes, and, as a fitting correlative, addresses, an assembly; and the feminine form, under which the noun appears, may be explained in one or other of two ways—either by supposing איסון to be understood קֹכֶלְתִּה מֵאֵי קֹכֶלְתִּה, or by appealing to the common usage of designating an individual occupying a post of honour, by a name descriptive of the functions he discharges or the dignity he enjoys. Of this usage we have several examples in the Semitic languages. Thus, in Arabic, "ךֹכֶל, which is properly a feminine abstract noun, denoting service, is employed emphatically as the title of the successor of Mohammed. And in Hebrew we have examples of the same usage in the word קֹכֶלְתִּה, genitive, and קֹכֶלְתִּה מֵאֵי קֹכֶלְתִּה, in Ezr. ii. 55, and also קֹכֶלְתִּה מֵאֵי קֹכֶלְתִּה, in Ezr. ii. 57, and Ne. vii. 59, are names of individuals, and therefore quite parallel to קֹכֶלְתִּה, also employed to designate an individual. This latter explanation appears to be the preferable one; especially on comparing such passages as Ez. viii. 9, where it is said that Koheleth was wise, and taught the people knowledge, a form of expression which would scarcely have been employed, were קֹכֶלְתִּה only another name for wisdom itself.

Who then is the individual designated by the name Koheloth in this passage, and throughout the book? It is agreed on all sides that Solomon is meant. This is evident, not only from ch. i. 1-12, where we are informed that Koheloth was the son of David, king over Israel, in Jerusalem, but from the whole account which he gives of himself, and of his pursuits and experiences, comp. ch. i. 15, i. 24, i. 31, 34; i. 56; ii. 24: 3; x. 22, 23. It is possible that in the name Koheloth, by which Solomon is here designated, there is a reference to the occasion on which he assembled (קֹכֶלְתִּה מֵאֵי קֹכֶלְתִּה) the whole congregation (קֹכֶלְתִּה) of Israel for the dedication of the temple, 1 Ki. viii. 1-10, 25; or, it may be, to the daily assembling of his servants, and of strangers from distant parts, around his throne, to listen to the wisdom which flowed from his lips, 1 Ki. x. 5, 6-21.

III. Age and Authorship.—But though it is certain that this book contains what professes to be a record of the experience and reflections of King Solomon, it is by no means so certain that Solomon himself was the author of the book. Indeed, Hebrew scholars, of every variety of theological opinion, are now almost at one in assigning to it a place among the very latest books of Scripture. This critical conclusion rests on various grounds; but the principal ground is the language and style of composition, which is distinguished in a very marked manner from that of Proverbs, or any of the books of Scripture which belong to the age of Solomon. This is a point, indeed, on which we should be very careful not to come to a hasty conclusion. The occurrence of Chaldee words and forms in any Hebrew document is by no means a certain and invariable indication of lateness of composition. We must be careful to distinguish archaisms and words and forms peculiar to the poetic style, from Chaldeeaisms of the later period. Moreover, the Hebrew writings which have been transmitted to us being so few in number, it is of course much more difficult decisively to determine the period to which any of these writings belong by the peculiar form of language in which it presents itself. It has, however, been laid there have been preserved to us a larger number of documents of different ages to assist us in forming our decision. Still, from the materials within our reach, scanty though they are, we may draw a conclusion as to the age of the book of Ecclesiastes, perhaps not altogether certain, nevertheless bearing with it a high degree of probability. For it needs but a cursory survey of the book to convince us that in language and style it does not only differ widely from the writings of the age of Solomon, but bears a very marked resemblance to the latest books of the Old Testament. It is impossible to import to any one ignorant of the Hebrew language a complete view of the evidence on which the statement just made is based; still, as the statement is one which comes into collision with common opinion and traditional belief, and has never received from our theologians the attention which it deserves, it may not be improper, without going into too minute detail, to specify some particulars of the evidence. 1. One class of words employed by the writer of Ecclesiastes we find rarely employed in the earlier books of Scripture, frequently in the later, i.e. in those written during or after the Babylonish captivity. Thus, קֹכֶל, he ruled, as in Ez. vi. 2, is found elsewhere only in Nehemiah and Esther. The derived noun קֹכֶלְתִּה (קֹכֶלְתִּהוּת, rule) appears once in the earlier Scriptures, Ez. vi. 6. Under this head may also be mentioned קֹכֶלְתִּה (קֹכֶלְתִּה), kingdom, in ch. xi. 1, rare in the earlier Scriptures, but found above forty times in Esther and Daniel; and קֹכֶלְתִּה (קֹכֶלְתִּה, province, ch. vi. 7, which appears also in Esther, Daniel, Ezra, Nehemiah, Lamentations, Ezekiel, and likewise in 1 Ki. xx. 18, 19, where "princes of the provinces" are mentioned among the officers of king Ahab; but in none of the earlier Scriptures. 2. A second class includes those words which are never found in any Hebrew writing of earlier date than the Babylonish captivity, but are found in the later books: as קֹכֶל (quipsa), set time, ch. i. 1 (קֹכֶלְתִּה קֹכֶלְתִּה), which we meet with in Hebrew only in No. ii. 5, and Ez. xxvii. 31; but in the biblical Chaldee and in the Targumus frequently; קֹכֶל (קֹכֶלְתִּה קֹכֶלְתִּה), (E.V.), which appears in Hebrew only in Ez. i. 20; but in Chaldee frequently. (If this word be, as is commonly supposed, of Persian origin, its appearance only in the later Jewish writings is at once accounted for, Rudder's Additions to Gesenius' Thesaurus.) קֹכֶל, ch. i. 29; a derivation of קֹכֶל, to know, found only in 2 Ch. and Daniel, and also in Chaldee; and the particles קֹכֶל, ch. vi. 4, and קֹכֶל, then, ch. ii. 9, found in no earlier Hebrew book than Esther. From the foregoing enumeration it appears that the book of E-
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ecclesiastes resembles the book of Esther in some of the most distinctive peculiarities of its language. 3. A third class embraces those words which are not found even in the Hebrew writings of the latest period, but only in the Chaldee of Daniel and Ezra, or in the Targums, as מְגָיו (megâyô, probity), which is used nine times in Ecclesiastes, never in any other scriptural writing, but frequently in the Targums, under the slightly modified form (muqathîhô, already, longago), which recurs eight times in this book; מִשָּׁא (mishâ, charitably, rekoning, ch. i, ii, iii, x, xii, found also in Chaldee, Ex. v, 33, 

It is well, however, that the book may be understood, and made practically useful, even though the questions of its age and authorship are not determined to the satisfaction of all. There is no ground for the assertion that "the book is unintelligible except on the historical supposition that the people of God were in a very miserable condition at the time of its composition" (Hengst. p. 45, Clark's Tract). Still less for the statement that "there runs through the entire book the conviction that a terrible catastrophe was shortly to befall the Persian empire" (ibid. p. 18). We must confess to a feeling of profound astonishment at the confidence with which such statements as the last are made by some of the German writers. But this introduces another branch of our subject.

III. Theor. The theme of the book is stated at the commencement, "Vanity of vanities, with Koheleth, all is vanity; what profit hath a man of all his labour which he taketh under the sun?" and again, towards the close, ch. xi. 5, "Vanity of vanities, all is vanity. The utterance of a spirit, we are ready, at first glance, to exclaim, sunk in the abyss of despair. Yet looking into the treatise more narrowly, we find that we have misapprehended its true character—that a principal aim of its author is evidently to inculcate contentment and a quiet enjoyment of the blessings which God has bestowed—that throughout the whole are scattered precepts and exhortations which are by no means in harmony with the dark meaning we have attached to the opening words, ch. vii. 14, ix. 10, xi. 4, &c.—and that the conclusion in which the author gives us the results

However, strictly speaking, it is not the fact that

the writer assumes the name of Solomon. The name Solomon is not found in any part of the treatise. Instead of it, the designation Koheleth is uniformly employed. And this change of name has been supposed to contain an intimation that it is not the actual historical Solomon who speaks; for, on the common hypothesis that the book was written by Solomon, and contains the penitent confessions of his old age, there does not appear to be any good reason, but rather the contrary, for the record of such confessions being given to the world under an assumed name. It is an idealized Solomon who speaks. Or, as some have chosen to represent it, it is the spirit of Solomon, which now, freed from the chains of the flesh, and recalling all he had seen and felt in "the days of his vanity," ch. vii. 15, now come to an end, pours forth, for the instruction of mankind, the lessons of wisdom, gathered from the review of a life of such manifold and diverse experiences.

Possibly, the results of criticism admit of being reconciled with the testimony of tradition on the ground of a middle hypothesis: viz., that, though the treatise is the production of a later writer, the text with which it begins and ends, "Vanity of vanities, all is vanity," was a real saying of king Solomon, handed down by tradition. This view is suggested by the form of expression "vanity of vanities, said Koheleth," in which the writer seems to appeal to a well-known saying of Koheleth, on which he may have found his discourse. No writer of Scripture ever speaks thus in his own name.

It is well, however, that the book may be understood, and made practically useful, even though the questions of its age and authorship are not determined to the satisfaction of all. There is no ground for the assertion that "the book is unintelligible except on the historical supposition that the people of God were in a very miserable condition at the time of its composition" (Hengst. p. 45, Clark's Tract), still less for the statement that "there runs through the entire book the conviction that a terrible catastrophe was shortly to befall the Persian empire" (ibid. p. 18). We must confess to a feeling of profound astonishment at the confidence with which such statements as the last are made by some of the German writers. But this introduces another branch of our subject.

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1. The very name, which is strictly an impersonal one, shows that the person to whom it is applied, becouse of the region of poetry, not to that of reality.—Hengst. (Clark's Tract). p. 44.

2. At the same time it is scarcely possible that ch. iv. 1-3 could have been written in the reign of Solomon, still less by Solomon himself.
of his inquiries is in perfect consistency with the hopeful teaching of the other Scriptures, ch. xii. 11. Taking a superficial survey of the work, we are not surprised that some difficulty should have been felt even in early times in admitting it to be of canonical authority, seeing that some of the leading statements it contains appear to be at variance with one another, and with the other recognized Scriptures. But these difficulties in a great measure disappear on a closer examination.

**Vanity of vanities! i.e. utter emptiness and vanity. xxxix. 22. John xiv. 6.** It is evident that the author has in his mind limitations, to which, in the intensity of his feeling, he cannot give expression. He is assuredly not thinking of God, or of God's work, when he excludes all is vanity. We must therefore endeavour to ascertain the range of observation which lay under his eye when he gave utterance to that despairing cry. And this we are enabled to do by an attentive study of the words which immediately follow, ch. 3, every one of which serves to carefully weighted. **What profit, what real and permanent advantage, to man? xxxix. 27.** This word "man," not "god," is found no fewer than forty-seven times in this short treatise; and the frequency with which it is the subject of care that most accurately represents the aspect in which man is viewed by the writer, denoting, as it does, man, as man, in his frailty and mortality, chaps. xii to xiv.

It is not of man recondite, of God's people of Israel, that the author writes. This special relation is kept out of view, and the general relation of man to God is that which is prominent throughout. Hence there is no mention of Israel; the name indeed occurs once, ch. 11, but altogether in a worldly and not in a spiritual sense.

**Corresponding to the view of man on which the treatise is based, is the view of God which it presents.** It is well known that in Scripture the Divine Being is spoken of under various names, according to the aspect of his nature and character which is at the time present to the mind of the writer. Of these, the two most frequently in use are Jehovah and Jehovah, the former, the more general, and large in its import, and denoting God as God, in the fulness of his infinite and adorable perfections; the latter, the more special and definite, and presenting the exalting God in intimate union with his redeemed people. The former name, accordingly, denoting God as God, corresponds to the, which denotes man as man, and is the only name of God which appears in this treatise. The name Jehovah, so frequent in the prophetical writings, is not met with once here. And this constant use of the correlatives God and Man, and careful avoidance of the names Jehovah and Israel, throws much light upon the nature of the treatise, and determines the point of view from which the great questions which form the subject of inquiry are regarded.

**In all his labour, or in return for all his labour, xxxvi. 27.** Here we meet with another characteristic term, which, with its cognates, recurs no fewer than thirty-six times, and the exact meaning of which it is therefore necessary to ascertain and carry along with us. It properly signifies fatiguing toil, which no one would voluntarily submit to without the prospect of some resulting advantage. In ch. iv. 6 it is opposed to rest, and in ch. iv. 8 it is followed and explained by the words "beaying the soul of god." It is important to remark that throughout the treatise the "fatiguing toll" of man is contrasted with the work of God (xxxvi. 21). The mind of the writer is entirely directed to the contemplation of these two works. The one, the work of God, he attempts to trace in its manifoldness and onward progress; but he finds his powers quite unequal to the task. "No man can find out the work that God maketh from the beginning to the end," ch. iii. 11. Yet what he does discover of it serves to awaken awe and admiration. He describes it as irresistible, no power being able to stop or retard its onward progress, ch. vii. 11; as altogether excellent, ch. iii. 11; complete and everlasting, "nothing can be put to it, nor anything taken from it," ch. vii. 11. With this most perfect work of God he contrasts the work of man. The one goes silently and irresistibly on with out any effort on the part of the great Worker. The other is a toilsome and fatiguing work, putting forth upon it all his strength; yet with that result Does his labour issue in the acquisition of any real and permanent good? So far from this, he finds to his bitter disappointment that he has wearied himself in vain, and, as he sinks exhausted, he is compelled to cry out, "Vanity of vanities! all is vanity."

Now, by attending to this contrast, which is constantly present to the mind of the writer, between the "work of man" and the "work of God," very great light is thrown upon the design and scope of the entire treatise. We discover at once what is the main, to which the stamp of vanity and emptiness is affixed. **It includes every work of man which he undertakes as man, and which does not harmonize and fit in with the irresistible work of God. Man's work necessarily issues in vanity and disappointment in all cases in which it is not subordinated to, and made to form part of, God's work. When man's work comes into collision with God's work, it is inevitably dashed to pieces. And it is because man, partly from ignorance and partly from subjection to the sinful tendencies of his nature, does not usually work along with but against, though not always consciously against, God, that his most anxious toil issues in the attainment of no permanent good. But what then? Does the sacred writer stop here? By no means. There is a positive as well as a negative element in his teaching. His view of the contrasted works of God and man not only discloses the source of man's failures and disappointments, but likewise suggests the course which man must take in order that failure may as far as possible be avoided and success attained. He must renounce the independency to which he aspires, and be content to subordinate his own work to God's work. He must become a toil fatiguing toll, or that is the necessary condition of the attainment of permanent good. "Fear God and keep his commandments;" all labour, disjoined from the fear of God, is utter vanity, and however successful it may for a time appear, will be seen to be vanity in the end: "for God will bring every work into judgment, with every secret thing, whether it be good or evil." In the fear of God which the sacred writer thus inculcates, there is an active and a passive element. The work of God is partly known, partly unknown. Hence the duty of the God-fearing man is twofold: active concurrence in God's work so far as known and understood; patient acquiescence and cheerful contentment.
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under all God’s arrangements, even the darkest and most mysterious. The value of the latter of these two elements is most largely insisted on throughout the treatise, and constitutes one of its most marked characteristics, ch. ii. 24; iii. 12, 13, 21; v. 17 (Lk.); vii. 13; ix. 7. The language employed by the sacred writer in these passages has been often misplaced, and was in very early times the occasion of doubt being expressed as to the canonical authority of the book.1 That a man can eat and drink and enjoy good in his labour, this is surely strange language, it has been said, for a sacred writer to make use of in conveying his idea of happiness, and certainly it sounds not unlike the language of the sensualist who says, “Let us eat and drink, for to morrow we die.” But two things may be very like and yet be essentially different, even opposite in their nature. The same language, spoken by two different persons, may have two different meanings. An advice may be very excellent when addressed to one class of persons, which it would be most imprudent, nay, highly culpable to address to another class: according to the proverb, “what is one man’s meat is another man’s poison.” With regard to the language just quoted, there can be no doubt that “to eat and to drink,” or as it is given in ch. ix. 7, “to eat bread and to drink wine,” means “to feast.” Compare Ex. xxxii. 5, 6, “The people sat down to eat and to drink.” Isa. xxx. 16, 1 Ki. i. 25, do xvi. 1. It is opposed to fasting, Jer. iv. 10; Ezek. vii. 8. It is conjoined with שׁגוי, φαγεῖν, to describe the happy state of the people of Israel under the government of Solomon: “Judah and Israel were many as the sand which is by the sea in multitude, eating and drinking, and making merry,” 1 Ki. iv. 30. Moreover, as feasting frequently formed part of the religious services of the Israelites, as of other ancient nations, we find the expression “eating and drinking” employed to describe not worldly joy merely, but also joy in God: “Go your way, eat the fat and drink the sweet, for to day is holy unto the Lord, neither be ye sorry, for the joy of the Lord is your strength,” Neh. viii. 10-12. It is also most important to notice that the same phrase, “to eat and to drink,” is employed in passages as the name of a magnificent person: there is implied a sumptuous and fit仪表, a translation to that of “eating and drinking.”1 Did not thy father eat and drink, and do judgment and justice, that he was well pleasing to him (לִלְעֹלָה)? But thine eyes and heart are not but for thy concupiscence (בְּעַרְסָה), and to shed innocent blood,” Jer. xii. 10.

From these passages it is clear that there is an “eating and drinking” which is quite consistent with piety, and which a sacred writer may commend without forgetting his sacred character. It is the feast of innocence which is commended: for the attentive reader will observe that in all the passages above quoted in which happiness is associated with eating and drinking, labour also is introduced as a necessary element. Still less is it the feast of impiety and sensuality; for it is associated throughout with well-doing and the fear of God, Labour and the fear of God are pre-supposed. It is the feast of quiet contentment, of sober enjoyment, the opposite at once of a life of indolence, and of a life of covetousness and grasping ambition: it is a life such as that which St. Paul commends when he says, “Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God.” And the peace of God which passes all understanding, shall keep your hearts and minds through Christ Jesus,” Phil. iv. 6, 7, Comp. Mat. vi. 24-34.

That this passion element of the fear of God should so predominate throughout the book, seems to mark it out as the production of one of those dark periods in the history of the church, when patient submission under persecution, and contentment amid privations, were the duties most necessary to be inculcated and practised.

There is yet one other expression in ch. i. 3, which must not be overlooked, as it is one which will help us still further in coming to a right decision as to the true character and design of the whole treatise. I refer to the words, “under the sun,” which recur no fewer than thirty times, chiefly in the earlier chapters. In ch. i. 13, we also find “under the heavens.” The meaning of both expressions is the same, viz. in the band of the living. “Under the sun,” is quite equivalent to “among those who see the sun,” ch. viii. ii. vi. xi. 2, i.e. among the living, ch. i. 3, 17. Compare De. xxv. 13, and other passages, in which we meet with the phrase, “to destroy from under heaven,” i.e. from among the living. In these words “under the sun,” the phrase is therefore implied a reference to the condition of man after life’s close, when he has ceased to see the sun and has gone into darkness. The question with which this treatise commences, thus bears a close resemblance to that of our Lord: “What shall it profit a man, if he gain the whole world and lose his own soul?” Compare also the parable of the rich man and Lazarus.

There can be no doubt that the thought of death is that which presses most heavily upon the mind of the writer of this book. It is death which more than anything else stamps “vanity” upon all sublunary things, “one generation goeth and another cometh,” ch. i. 4. Through the fear of death man is all his lifetime subject to bondage. It is a thunder-cloud which throws its dark shadow over the whole of his earthly existence. Man lives but to die, and, which is worse, over death he has no control, ch. viii. 8. He is the creature of an irresistible and inflexible law; in this not differing from the brute, ch. iii. 10, nay, not differing from the material world in which he dwells, ch. i. 7. It seems to lie with man just as with the rising and setting sun, the winds, the streams: constant flow, ceaseless motion, yet ever returning to the same point again: “all things continue as they were since the beginning of creation.” Millions of toiling, scheming, restless men, live and die and are forgotten, followed by others who live, labour, die, and are forgotten, just as those who have gone before. Despite all this unceasing labour there is nothing new, ch. i. 10; the old is ever reproduced; so that human affairs seem to revolve in an endless round, and man, with all his high thoughts of himself, is but the creature of an all-governing law, which he is powerless to resist. Now, in all this there is, as we have already seen, an implied contrast between the labour of man and the work of God (מִמַּהְלֵי תוֹלְדֹתָו). Despite all man’s labour, there is nothing new: it is the prerogative of God to create a new thing. And all hope for man lies in the promise of God that he will put forth this reserved
power. "Remember ye not the former things, neither consider the things of old; behold, I will do a new thing," is xiii. 14, 15. He has promised to make with man a new covenant, 

Is. xxi. 2; to put within him a new heart, 

Eze. xvi. 59; vi. 31; even to create new heavens and a new earth, so glorious that the former shall not be remembered nor come to mind, Is. lvii. 17. There is no doubt that it is some such radical change in man and man's condition as is described in these passages, that the Preacher has in view when he says, "There is nothing new under the sun." And thus we are again led to that which is the conclusion of the whole matter, "Fear God; remember God thy Creator," ch. xiii. 14. He alone can give thee a new heart, a new life, delivering thee from the bondage of sin and from the dread of death.

So again, where it is said, "there is an endomembrace of former generations," ch. i. 11 (נֵּסֶת, memorial), there is also an implied contrast. For, however it may be with man, with God the righteous is had in continual remembrance (הָאָדָמָה עַד הָאָדָמָה). By one of the prophets, He is described as causing to be written before him a book of remembrance (יִתְנָהָת עַד הָאָדָמָה) for them that fear the Lord, and that think upon his name, Mal. iii. 16. And thus, the conclusion again returns, "Fear God, and keep his commandments;" though with man there has not been a memorial, that shall have a memorial with God; for "he shall bring into judgment every work, with every secret thing, whether it be good or bad." It is, however, an exaggeration of the truth to affirm, as some have done, that the main design of the treatise is to establish the doctrines of the soul's immortality and of a future judgment. In this, as in the other Old Testament books, we find the doctrine of immortality still in the germ. In ch. iii. 21, indeed, it is either expressly affirmed or implied that there is a difference between the destiny of the spirit of man and the spirit of the brute. In ch. vii. 2, it is said that the "spirit of man returns to God who gave it." This of course points back to Gen. ii. 7, where we are taught that God formed man out of the dust of the ground, and breathed into his nostrils the breath of life (וְיַעֲדוּ חֵפָר בְּשָׁלוֹז), and he became a נְפָשׁ. The Preacher teaches us that at death God takes back to himself the spirit which he gave, but this he says of all men alike, and it is evident he has as yet no joy in anticipating this return to God, for he immediately adds, "Vanity of vanities, all is vanity," ch. xiv. 1. We hear from him no such utterance as that of Paul — "to depart and be with Christ is far better." For as yet life and immortality have not been brought to light. The silent gloom of death has not yet been broken by the voice of the Son of God; compare ch. ix. 5, 19.

It is only in its germ that immortality is here revealed. Its germ is faith and the fear of God. This is the scriptural order; the fear of God first, then eternal life. It is an error to reverse this order, and make the revelation of eternal life the foundation of the fear of God. The Old Testament saints, therefore, amid all their darkness, had firmly in their grasp that which is the root of immortality — faith, union with God. In this how different from the heathen poets and philosophers! The latter talk far more about the future life of the soul than the former; yet they know nothing of the true immortality, because they have not its foundation — the knowledge of God, union with God. Comp. Matt. xiii. 31, 32.

The fear of God is therefore to be regarded as the positive element in the teaching of Ecclesiastes, rather than the doctrine of immortality. Yet the latter, though not so prominent as some would represent it, is by no means kept altogether out of view. For the fear of God rests on great part upon the conviction that God is righteous, and that God's righteousness must sooner or later be manifested; and from such a conviction the doctrine of a future retribution cannot be long dissociated, ch. vii. 17, xiii. 11.

IV. Form and Arrangement. Ecclesiastes stands alone among the Hebrew writings. The books to which it bears the closest relationship are Proverbs and Job; but in form it is distinguished in a very marked manner from both of these, as well as from the other scriptural books. It contains not a few proverbs, but it is not a collection of proverbs. It is a continuous exposition, having one theme from beginning to end. In this, moreover, a book of argument, appealing not to authority but to reason and experience. It contains no "Thus saith the Lord." Like the writings of the prophets: the author takes lower ground, he makes no claim to prophetic power; he reasons with men on their own level, and builds his argument on what lies under the observation of every one. The book is also remarkable for the copious induction of particulars by which the general theme is established. It is the production of a philosophic observer and reasoner, rather than of one endowed with prophetic intuition and enthusiasm, ch. i. 3, 4. And the whole course of observation and reasoning by which the author is led to the conviction in which his mind ultimately rests, is laid bare before us. He makes his readers his confidants; he does not conceal the difficulties he had felt and the doubts that had risen in his mind; he even sometimes takes up what might be considered a controversial position, giving utterance to thoughts which some might have thought it more prudent to suppress, in order to show us how he found his way out of darkness into the light of faith. In some of these particulars Ecclesiastes bears a striking resemblance to Job, as well as in its general theme; yet in style of composition scarcely any two books can be more dissimilar, the one being as plain and homely (though not less forcible on that account) as the other is singularly elevated in thought and language.

With respect to arrangement of materials and train of thought and argument, we cannot of course expect in a treatise of eastern origin, written between two and three thousand years ago, the same regularity and logical sequence as would be demanded in any similar production of the modern European mind. It is a mistake, therefore, to map out Ecclesiastes into chapters and sections, as has frequently been done. At the same time there is an obvious advance, and a marked distinction between the close of the treatise and the commencement. There is an introduction, in which the theme is announced and the problem stated, ch. i. 1-11; and there is a conclusion, in which the result of the argument is most distinctly enunciated, ch. xi. 1-11. The intermediate chapters, i. 12—xvii. 7, form the body of

It has been remarked, that between Maimon and Ecclesiastes there are not a few points of contact.

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the treatise, in which by reflection, by argument, by a large induction of particulars, the way is prepared for the solution, so far as a solution is possible, of the problem stated at the commencement. This principal portion of the treatise has been variously divided; recently several writers of reputation have concurred in recommending the following fourfold division:  

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The first of these divisions (A, ch. i. 12 - ii. 26) is very distinctly marked off from the others; but between B, C, and D the lines of separation are not very clearly traceable, unless we are to regard the recurrence of a leading thought as evidence sufficient that the argument has advanced another stage, and come to a pause. The primary division is therefore divided:  

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In the former the experience of Solomon predominates; the author, if not Solomon himself, throughout the assumed character of the wise and splendid king of Israel; in the latter this assumed character is almost entirely dropped, and the author appeals to the common experience of mankind. In the former the picture is dark in every part; vanity of vanities is stamped on every line: in the latter the darkness of the picture is relieved by streaks of light, becoming gradually more and more distinct and cheering. In the former the vanity of man's labour is the theme throughout; in the latter the work of God, who hath made everything beautiful in its season, and the peace arising from the fear of God, are ever more and more largely dwelt on. In the second division (C, ch. iii. 1 - xii. 8), viewed by itself, there is also a perceptible advance. The writer commences with a striking description of the work of God, as distinguished from the labour of man, "To everything there is a season." Ex. ch. iii. 1. In the system of divine providence each descriptive event has its place, its time, its cause, its consequences, all definitely arranged. Notwithstanding the infinite multiplicity of its parts, the work of God is one, and well ordered; and it is irresistible. If, therefore, man's work stands in the way of God's, there is but one possible result—man's work must perish. Hence the unprofitableness and vanity of man's work as man, ch. iii. 9. Man cannot follow the intricate windings of providence, ch. iii. 11, so as to adapt to his own petty plans; neither is it possible for him, do what he may, to rule the course of events so as to command success independently of God, ch. iii. 14. The only resource is in faith, and the fear of God, ch. iii. 11.

The greater part of this, which is by far the largest division of the book, ch. iii. 1 - xii. 8, is but an unfolding of the roll and record of human labours, on each and all of which the Preacher stamps "vanity of vanities." But as he advances, and at ever shortening intervals, the

divine catalogue of vanities is interrupted, and the Preacher gives utterance to some cheering certainty, on which his soul may rest as on a firm foundation as, "God hath made everything beautiful in its season," ch. iii. 11; "God shall judge the righteous and the wicked," ch. iii. 17; "In the multitude of dreams anyone, &c., but fear thou God," ch. iv. 7; "God made man upright," ch. vii. 29; "Though a sinner do evil an hundred times and his days be prolonged, yet surely I know that it shall be well with them that fear God," ch. viii. 12; or to some sentiment or admission naturally arising from the course of reflection he is pursuing. These last are too numerous to specify; they embrace those portions of the book which bear the closest resemblance to the book of Proverbs, as ch. iv. 6, 9-12; v. 1, &c. The duty, to the commen
tation of which, as already remarked, the Preacher most frequently reverted, as one specially salutary in the troubles of life which so frequently he lived, is that of contentment, quiet acquiescence in the decrees and cheerful enjoyment of the gifts of God, ch. iii. 12, 22, iv. viii. 15, ix. 10. The practical aim of the treatise is most fully and marvelously brought out towards the close, ch. xi. 1 - xii. 7, from which it plainly appears that the author is not, as some have imagined, a gloomy misanthrope, who looks on everything with a jaundiced eye, but a believer in God, who strives even when his spirit is most sad and overwhelmed, to behold everything in the light of God, and seeks to lead men to the true good by leading them to a life of faith in God. "Remember thy Creator in the days of thy youth." The treatise concludes with a special appeal to the young to make choice of that true peace which flows from piety and the fear of God, and not allow themselves to be deluded by the glitter of worldly joys, ch. vi. 3-ix. 2; an appeal enforced by the striking picture of old age feeble and torn, by which the record of the vanity of human labour is so fittingly closed.

V. Canonical Authority.—The doubts on this subject, which occasionally even in early times found expression within the synagogue and the church, were never able to shake the dominant sentiment and belief, that the author of Ecclesiastes was one of the favoured few who wrote "as they were moved by the Holy Ghost." And the authoritative decision of the church-fathers is amply confirmed by the internal character of the book. Nowhere even in the sacred Scriptures is the vanity of all ordinary things depicted so comprehensively and clearly. The utterance of the book, indeed, by their boldness often startle and surprise. The tongue of scepticism appears to be allowed an excess of license. But this is no indication of the absence of inspiration; rather the reverse. Shrinking timidity and smooth propriety characterize the words of men; but the words of the Spirit of God are ever characterized by bold and fearless honesty. Who does not feel that the absence of Ecclesiastes from the Old Testament could create a blank which no skill of man could fill up? Moreover, in the pages of the New Testament, we frequently catch the echo of Ecclesiastes. And no wonder. For no teaching could form a more fitting preparation for the full revelation of the world to come than the teaching of this book, in which the vanity of the world that now is is so impressively displayed. Mat. v. 3 (Ex. vii. 2- Mat. vi. 7) (Ec. vi. 2—Mat. vi. 10, 20-24; xi. 19; Mar. vii. 30; Lu. xii. 29 (Ec. vi. 2)—Jer. iii. 8 (Ec. xi. 2—Jer. iv. 1 (Ec. iv. 10)—Rom. x. 2; 1 Cor. 1. 20; 20 (Ec. 1. 19; Col. ii. 6 (Ec. x. 17—Tit. iv. 3, 1; vi. 17, 12; 1 Tim. ii. 17; 1 Cor. 1. 19 (Ec. iv. 17) v. 39 (Ec. 1. 20).
ECCLESIASTICUS

The criticism of Ecclesiastes, as indeed of most of the Hebrew writings, the most valuable aid is derived from the Hebrew Concordance. Of the numerous commentaries on Ecclesiastes, a most elaborate account is given by Mr. Gumbert (Ecclesiastes, in the Book of Ecclesiastes, Translated, etc., by Mr. Bissett, and Mr. Gurney, 1840.) To the English student, the Messrs. Clark have rendered the Commentary of Hengstenberg easily accessible. The Expositions of Holder, Nock, and Miss Storr, are held in estimation. Practical Lectures on Ecclesiastes are unnecessary, such as the volumes of the late Dr. Wardlaw, and more recently those of Mr. Buchanan and Mr. Bridges.

ECCLESIASTICUS, one of the books which compose the Apocrypha, has often been ascribed to Solomon, and by many Roman Catholic authorities is called the fifth book of Solomon, but without any foundation. The fifth council of Carthage unfortunately gave the first wrong decision on this point, and Rome can hence claim the certain amount of patristic authority. Thus the book may emboss many wise sayings, which obtained currency from the time of Solomon, and which may therefore, in a qualified sense, be ascribed to him, no one will doubt. But as the book itself contains indubitable evidence of being the production of a later age (for example, refers to the captivity, ch. xiv. 23, 25, and professes, in the prologue, to be nothing more than the collected wisdom of a learned scribbler who lived subsequent to the times of the law and the prophets; there is no ground whatever for assigning it a higher origin, or investing it with a strictly canonical authority. It professes, in its existing form, to be a Greek translation, by Jesus, son of Sirach, of a Hebrew production left by his grandfather, also Jesus, son of Sirach. What authority should be attached to such a statement it is difficult to say; it is received by many and disputed by some; certainly nothing has ever been seen by any public authorities of a Hebrew original, and in the Greek form above it is known to the church. The Jesus who presented it to the public is supposed to have lived in the second century before Christ, and to have issued the book under the name of 'Proverbs,' with an uninspired production, and therefore not entitled to a place in the Scriptures of the Old Testament, it is undisputed by much the best of its class. (See Apocrypha.)

EDEN [pleasure or delight], the original residence of the first human pair. It also bears, in all modern European languages, the name of Paradise, from the translations given by the Septuagint and Vulgate to Εὐγενικός, garden. This, in the Septuagint, is ἡμέρας, in the Latin, parādisus, or in English, paradise. In stead of God being said to plant a garden in Eden, according to the Septuagint it is, he planted a paradise in Eden; and the Vulgate, by giving the sense of Eden, makes it a paradise of pleasure (parādisus voluptatis). Paradise, however, is simply another and later Hebrew term for garden, and seems in three passages of the Old Testament, Cant. iv. 13; Ec. ii. 5, where it is rendered garden, and Na. ii. 8, in which forest has been adopted as the equivalent. The word is properly parādis, and is supposed to have been imported into the Hebrew from the Armenian or Persian. Like gvre, it denotes garden in the wider sense—a large inclosure or park, planted with trees for use and ornament, and so approaching more nearly to the nature of an orchard than to that of a forest.

The account given in Genesis of the garden of Eden is not such as to enable us to identify its place with any existing locality. "And the Lord God planted a garden eastward in Eden; and there he put the man he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. The name of the first is Pison; it is that which compasseth the whole land of Havilah, where there is gold; and the gold of that land is good; there is bdellium (bêlîm), and the onyx-stone (phelêm). And the name of the second river is Gihon. It is the same that compasseth the whole land of Ethiopia. And the name of the third river is Pishon; it is that which goeth toward the east of all the earth eastward, to Assyria. And the fourth river is the Euphrates." (Gen. ii. 8-14.) Some parts of this description seem to be intelligible enough to those who know only the post-biblical world, and this has led many eminent scholars into the belief that the whole, by that of learned inquiry, or etymological and geographical explanations, could be made fully out. There can be no doubt that the river called Phrat in the original is the same with the Euphrates, and that Hiddelk appears elsewhere to be applied in Scripture to the river Tigris, or to Assyria. The Euphrates is a well-known region, and has the Tigris as one of its great rivers. But what precisely is the land of Cush or Ethiopia, a term that is known to be variously used in Scripture? What or where is the land of Havilah? or the rivers Pison and Gihon? Or these we have no certain information whatever; and after centuries of research and speculation we are not one whit further advanced, nor have inquiries been able to come nearer to an agreement, than when the matter was first broached. Even if we could, with some measure of certainty, learn what particular countries and rivers were here meant by the names of Havilah, Cush, Pison, Gihon, it would help us very little to a satisfactory conclusion, for the statement in respect to the size of the garden of Eden plainly is, not only that it was somehow connected with four rivers, but that these four rivers had their origin in the garden, flowed through the garden as an undivided copious stream, and afterwards fell into the fourfold division mentioned under the names Pison, Gihon, Hiddelk, and Euphrates. This seems the clear meaning of the words; and to explain them, as Bockhart and others have done, by supposing that the river was one indeed, while passing through the region which formed the garden, but that the four heads, or principal divisions, consisted of two the Tigris and Euphrates, flowing into it and conjoining as they entered the territory of Eden, and again, after leaving it, dividing into two, and forming the main streams by which the river reached the Caspian Sea, is entirely arbitrary. The river, it is expressly said, went out of Eden, had its source there, and from thence that is, on its leaving Eden it became parted into four heads or leading divisions. Now, nothing can be more certain than that there is no region on the known habitable world in which these conditions meet. And on the supposition that the statement is of a strictly historical nature (which we have no reason to doubt), there is room for but one conclusion, namely, that the description, whether written immediately by the pen of Moses, or handed down to him from primeval times, has respect to a state of things which, to a considerable extent, was broken
up and changed by the deluge. It is impossible that after such a catastrophe, the outward aspect of the world could have remained after that what it formerly was; and it is not improbable that, in the regions over which it more especially prevailed, alterations took place in the relative heights of districts, and consequently in the direction of rivers. Indeed, to elevations and depressions in the earth's surface, caused by volcanic agencies, the catastrophe, in its physical character, may probably be in great part ascribed. Hence, while the general features of the region may have continued after the flood much as before, and some of the names of rivers and districts that had prevailed in the old world would naturally be retained in the new, it was not to be expected that the precise position of matters in the original garden of Eden should be found any longer to exist.

The circumstance that the description does not suit any actual locality in the post-diluvian world, and that some of the names employed—Pison, Gilson, Havilah—are left altogether indefinite in the records of old Testament history, render it probable that the account was simplified by Moses, and the accredited memory of an earlier age. It is hardly to be supposed that, if for the first time communicated to the world by the handwriting of Moses, there should have been no indication of the change of circumstances which hindered the applicability of the description to any known locality. This is the more probable, as in other parts of the Mosaic writings, in which reference is made to things of the olden time, explanations are often thrown in to make the historical statements properly intelligible; for example, Gic. xiv. 5, xvii. 19; De. ii. 10-12, 24-25. We are therefore inclined to regard the description of paradise in the second chapter of Genesis as a primeval record, in form as well as in substance, and on this account especially incapable of being identified with any particular region with which we have the means of making ourselves acquainted; for the relative position and external aspect of things had become too much changed by the action of the deluge to admit of it.

Dillisch, one of the latest and ablest commentators on the Mosaic writers in respect to this view of the text, he thinks that, according to the author's mode of contemplation, "paradise had, when he wrote, been obliterated from the earth; and this he certainly did not conceive of without a violent disturbance in the relation of the rivers to the land of Eden." But he entirely conceives (as does also Richard, Die Schaffungs-Paradis und Religionsgeschichte, p. 226, seq.) in the view we have given of the subject itself. "It is impossible," he says, "to reconcile the geographical statements of the author, regarding the rivers of paradise, with our knowledge of the present form of the earth's surface, in a satisfactory manner." He then refers to the explanatory schemes of various writers, in particular of von Raumer, Bautsmann, and Berthoau, which, however, he admits, yield no certain result, and expresses his belief in the probability of changes having taken place in the relative altitudes of districts and the courses of rivers in that part of the world. "It is therefore unnecessary," he concludes, "in order to establish the geographical statements of the record writer, that we should be able still to point to four distinct streams (the Tigris and Euphrates among them), proceeding from a single source, which is plainly impossible. The original names of the four streams is, in the sense of the author, as certainly at an end as that paradise is lost." Herford, "Pison, Gilson, Tigris, and Euphrates are only the remains of these four streams into which the paradise river originally divided itself, and which bore the blessings of paradise into all the world." But this is advancing somewhat into the regions of fancy, as it still remains matter of doubtful speculation what existing rivers are to be identified with, or approach nearest to, Pison and Gilson.

Bammgarten, in his Theological Commentary on the Pentateuch, had already propounded substantially the same view of the subject as has now been given, with no further difference than that he makes it somewhat more specific. While he regards the deluge as having necessarily disfigured and changed to a considerable extent the earth's surface, he still thinks a general similarity remained; and we may hence conceive "that from the region of Armenia a river flowed, and then divided itself into four branches, of which the two eastern corresponded to the rivers afterwards denominated [and why not also denominated in primeval times?] the Euphrates and the Tigris; and the two western had the "Pison, Gilson, Tigris, and Euphrates," by a subsequent elevation, rose somewhat above the original river-bed." That he is right in indicating Armenia as the region within which lay the site of the garden of Eden, is highly probable from the notices themselves we have upon the subject, and also from the general current of tradition, which pointed to that quarter as the original seat of the human family.

Those who wish to see a detailed account of the different schemes that have been framed to explain the narrative in Genesis in conformity with existing geographical knowledge, may consult Martin Dibor., de Parad., Tract, in Barchard, Opp.; Mackay, Hist. Paraod, Illustrata; Schultens, Nova Paradis; Faber's Archeology; or Rosenmiller's Biblical Geography, vol. i., as given in Clark's Biblical Cabinet, No. xi. p. 46-97. The difficulties connected with a real geographical solution have given rise in Germany to several mythical explanations, in which the biblical narrative of the garden of Eden is treated much as modern scholars treat the ancient chaldean tradition. One of the earliest, the garden of the Hesperides. Some account is given of these arbitrary schemes in Winer's Real, Woefcher, article "Eden," to which we simply refer, as we deem them of no value in respect to the object for which they are more immediately produced.

In respect to the garden itself, there can be no doubt that it is presented to our view as the region of complete earthly satisfaction—of life in its immortal freshness and beauty. It was the earth's centre, as the habitation of rational and perfect humanity—the seat of that dominion which was given to man as the deputy and image of God, and from which he was gradually—had he stood in his original position—to extend his sway, and the blessings of his ample heritage, over the other regions of the habitable globe. There, as our great poet has sung in immortal verse, nature concentrated her whole wealth, so as to make—"A heaven on earth, a happy rural seat of various view; Groves, whose rich trees wave o'erious guns and lains: Others, whose fruit, furnished with golden rim, Hang amiable—Hesperian fables true—

If true, here only, and of delicious taste.
EGYPT

EGON [Eglon, Eglon]. A king of Moab, who, after the disasters that had fallen on the Moabite race under the hand of God, rallied his scattered forces, and made severe reprisals upon the Israelites. In communion with the Amalekites and Ammonites, he brought the people on the further side of Jordan into subjection, and even carried his conquests into the interior of the land of Canaan, so far at least as to get possession of Jericho, and to make it one of his head-quarters, Josh. iii. 13. It was probably in that city that he was slain by Ehud; but while the sacred record relates various particulars regarding the manner of his death, it does not distinctly mention the place where the blow was struck. Eglon held the eastern portion of the Israelites in bondage for eighteen years.

EGON, the name also of an ancient city in Canaan, whose king, Deborah, formed one of the five Amorite kings that laid siege to Gibeah, and were overthrown by Joshua, Josh. x. 3. The city itself was taken by Joshua, and all its inhabitants destroyed, Josh. x. 13. Its site is still matter of dispute (Josephus, Antiquities, iii. 282; Porter, Handbook, p. 357).

EGON (Greeks, "Alcyon, Alkyon; Hebrew, "Aqor or "Mesor, from the sea of Ham; in the language of the country in hieroglyphics, which signifies the black land; and by the Arabs of the present day, "Mesor; a country in the north eastern part of Africa, latitude at Assamot, 21° 14', and at Beer-besor, 31° 36' N.; longitude at Abalad-el Solomun, 25° E.; and river El Arish, 31° E.; and bounded on the north by the Mediterranean Sea, on the east by the Isthmus of Suez and the Red Sea, on the south by Nubia, and on the west by the Libyan Desert. The greatest length of Egypt is about 250 miles, comprehending the Gulf of Atricia, the lesser Oasis, and the Oasis of Ammun; but inhabited Egypt is confined to the valley of the Nile, which in the widest part does not exceed 50 miles, while for its general length the width is only from 10 to 15 miles, decreasing at the southern boundary to 2 miles. Throughout the entire length of the country run two ranges of lofty mountains, the Arabian Hills on the east, and the Libyan on the west, and through the centre of the valley thus formed runs the Nile, called in the translation of the Bible the great river of Egypt; its course does not appear, though it occurs in the original text. Of the sources of the Nile, all that we know is that, about 7 south of Assamot, three rivers unite to form the waters of the Nile—1st, the White river, flowing from snowy mountains south of the equator; 2d, the Blue river, rising in Abyssinia; and 3d, the Tescna or Alburn, the Astaborn or Strabo, the eastern source. From the cataracts at Assamot, the Nile flows northward through Upper Egypt, until it reaches lat. 30° 12', where it divides into two main streams, the Herostotic now the Besulat mouth to the west; and the Phintatic now the Donihatt mouth to the east, the other five mouths which formerly existed being now silted up. These two streams, conjoined with a third springing a little higher up, inclose that portion of land known as the Delta, from its resemblance to the Greek letter Α, and which owes its existence to the deposits of alluvial matter brought down the stream. The Nile has no tides, but a current at the rate of two and a half or three miles an hour constantly running towards the sea, and the stream is always deep enough for navigation. The water is usually of a blue colour,
but it becomes a reddish brown during the overflow: it is esteemed highly salubrious. The most remarkable phenomenon connected with the river is its annual regular increase, arising from the periodical rains which fall within the tropics. As rain rarely falls in Egypt, the prosperity of the country entirely depends upon this overflowing of the river, for on the subsiding of the water the land is found to be covered with a brown slaty deposit, which so fertilizes the otherwise barren soil that it produces two crops a year, while beyond the limits of the inundation there is no cultivation whatsoever. The Nile begins to rise in June, and continues to increase until September, overflowing the low lands along its course, the waters being conveyed by canals where natural channels fail. The Delta then looks like an immense marsh interspersed with islands, villages, towns, and plantations, just above the level of the water. The water remains stationary for a few days, when it gradually begins to subside, until about the end of October the land is left dry again. The seed is then sown, and an artificial irrigation is continued in two different ways, viz. by means of the water wheel, or by the instrument called céladoun. The first consists of a horizontal wheel turned by one or two oxen, which sets in motion a vertical drum, over which is slung a chaplet of earthen jars, which scoop up the water and bring it to a trough on a level with the drum. Into this trough each jar empties itself in succession, and the water is conducted by an inclined channel into the plantation, which had been previously divided into compartments of one or two yards square, by raising the mound into walls or ridges of five or six inches in height. Into each of these compartments the cultivator forms an entrance for the water, by depressing a little space in the ridge or wall with the sole of his foot; and this overlooked the channels of irrigation, and adjustment of the openings from one compartment to the other with the foot, is continued till the cultivator is assured by the growth of the plants that each compartment is daily and duly supplied with its proper quantity of water. To this peculiarity in the cultivation of the soil of Egypt, whether for corn or other productions, allusion is made in De. xi. 19.

The second means of raising water, namely, the shadow, consists of a leathern bucket slung at one end of a pole, which has a weight at the other, a contrivance by which the cultivator is enabled to scoop up the water considerably below his feet, and raise it with comparative ease to the mouth of a channel on a level with his breast. This last mode of raising water is depicted on the walls of the ancient tombs of Egypt, and also in the sculptures of Nineveh, by which we learn that the "hanging gardens," or those plantations on the artificial mounds of that celebrated city, were irrigated. The land is soon covered with green crops, which last till February, and the harvest is in March. An elevation of the river of 16 cubits, or about 26 feet, is essential to secure the prosperity of the country; and as that elevation subsides, the chaplet of buckets is lengthened, or the number of shadows is increased. Should the Nile rise above this height, it does great damage, and involves the population in distress; while if it should not attain the ordinary height, there is deficiency of crops and famine; but so regular are the operations of nature that, with rare exceptions, the inundations are nearly uniform. The rate of the deposit of mud is supposed to be about 6 inches in a century.

Ancient Egypt was divided into three parts—1st, the Thebaid, and 2d, the Hypanonies, which together were called Upper Egypt—3d, the Delta, or Lower Egypt, where the Nile divides and reaches the Mediterranean by eight natural and two false mouths; these were, beginning on the west, the Canopic, the Heracleotic, the Bollitine, the Schoenytic, the Penipentine false mouth, the Diboss false mouth, the Phaiotic, the Mendesian (Mandeb), the Tanitic (Taen), and the Pelusiac mouth. Egypt was also divided into fourteen provinces or nomes, each with a chief city; but these were not always the same, nor had they always the same boundaries, as the country round a great city was occasionally called its nome.

Climate.—The atmosphere in Egypt is extremely clear and dry, the temperature regular and exceedingly hot, though the heat is tempered during the daytime for nine months of the year by the strong wind which blows from the north, and which enables vessels to ascend the river against the stream. The winter months are the most delightful part of the year, the air being cool and balmy, and the ground covered with verdure; later, the ground becomes parched and dry; and in May the suffocating khamsson, or simoom, begins to blow into the valley from the desert plains on each side of it, raising clouds of fine sand, and causing various diseases, until the rising of the river again comes to bless the land. It rains but rarely, except near the seashore. At Memphis the rain falls perhaps three or four times in the course of a year, and in Upper Egypt only once or twice, if at all; but at night the air is heavy and the air cool and refreshing: showers of hail sometimes reach the borders of Egypt, but the formation of ice is very uncommon. Earthquakes are occasionally felt, and thunder and lightning are neither frequent nor violent. Egypt is not remarkably healthy, as in addition to visitations of plague and cholera, ophthalmia, diarrhoea, dysentery, and boils are very prevalent.

Geology and Mineralogy.—The hilly region which separates Egypt from Nubia is composed of granite rocks, which terminate at Assouan (Syene), and extend up the shore of the Red Sea to the Gulf of Suez. The Arabian and Libyan hills are both composed of cretaceous strata, the predominant rock being limestone. This sandstone extends from Assouan to Esen, about 85 miles, where it is covered by a limestone of the upper chalk series. From thence for 300 miles the valley is bounded with a tertiary mammalite limestone. Over a great extent of Egypt the rocks are covered with moving sands, and in the lands bordering on the Nile by the alluvium deposited during the inundations, and which consists of an argillaceous earth or loam, more or less mixed with sand and quartzose sand. The sedimentary deposit has no traces of stratification. The minerals used in buildings, sculpture, vases, &c., were found in the rock formations of the country: Granite, syenite, and basalt were obtained from Assouan, sandstone from Sidilis, alabaster from Tel-el-Amarna, limestone from Baut-hassan and from Toora, breccia from the Cosseir Rood, porphyry from the quarries of Gebel-Dahan, emeralds from the mines of Gebel-Zelara, gold from the mines near the Gulf of Suez, and iron from the desert plains of Nubia, native in the lakes in the Oasis of Ammon, hence called sal-ammoniac. Bitumen, salt, and sulphur are also among the other minerals of Egypt.

Botany.—It would appear that, anciently as now,
Egypt did not produce timber; the only trees, besides the palm and tamarisk, being the sycamore, fig, and acacia or gum-arabic tree, which last does not attain to any size north of Wady Halfa. The poplar plant, once so important, is now nowhere to be found in the country. It was manufactured a paper, which was supplied to all the ancient world. Boats, baskets, cords, and shoes were also made of it. The disappearance of this important plant seems to have been prophetically announced in Is. xix. 7. Besides the lotus or water-lily of the Nile, Egypt has always been celebrated for its production of corn, barley, a great variety of the bean class, cocks, turkeys, onions, flax, and for plants of the cucumber tribe, as we learn from the sculptures and from several passages in Holy Writ, and they are still abundant as ever. To the products of ancient times have been added the sugar-cane, cotton plant, indigo, and tobacco. Wine was abundantly produced in Egypt, and the sculptures bear ample testimony to the extent to which the ancient Egyptians indulged in intoxicating draughts.

Zoology. — The Egyptians were celebrated in the ancient world. The camel was introduced by the Phoenicians: horses and asses abounded. The giraffe is found on the southern borders; the ibex, jackal, lemmun, and yelken are common; and the hippopotamus and crocodile formerly reached the Delta, but they are now seldom seen below Lyopolis. Water-fowl were plentiful, and were anciently prepared and salted like the fish of the Nile, as we learn from the sculptures, and must have been a great source of wealth: representations are found of such birds as the ostrich, the vulture, the hawk, the heron, &c. The crocodile, serpents, the asp, and other reptiles are common. The Nile abounds in fish, and the trionyx or soft tortoise is not infrequent. Among the countless insects are the scorpion, locust, locust, the bessent, and meposquito. The ibis, formerly so common, is now extinct. Many of the animals, birds, and reptiles were held sacred by the people: whoever killed a sacred animal, an ibis, or a hawk, was put to death. If a cat died a natural death, every person in the house shaved its eyebrows; if a dog died, the whole body and the head were shaven. The cats were buried at Babastis, the dogs in the vaults of their own cities; field mice and hawks at Buto; the ibis at Hermopolis; and other animals where they were found lying. Of all animals the sacred calf Apis was the most revered. The chief temple of this god was at Memphis. The females being sacred to Isis were thrown into the Nile, which was considered sacred, and the males were buried at Sakkarah, where their tombs have lately been discovered by G. Mariette.

Religion. — The two main principles on which the religion of Egypt was based appear to have been the existence of an omnipotent Being, whose various attributes being defined, formed a series of divinities; and the delineation of the sun and moon. Not only was every attribute of the Divinity made into a separate deity, but imaginary gods were invented to assume some office relating either to the duties or future state of mankind. Even the imaginary genius of the menes, cities, or rivers, were worshipped as gods, and each month and day were consecrated to a deity (Isa., ii. 8). Each divinity formed a triad with a wife and sister, and a son. The great triads were composed of the principal divinities, the first two members being frequently of equal rank, and the third subordinate, as in the case of Osiris, Isis, and Horus, or Amun, Mut, and Khonsu. Other triads formed of deities of an inferior class; and occasionally a sort of triad was composed of two deities and the king. While the worship of some of these gods was peculiar to particular places, the worship of others was universal: that of Osiris, Isis, and Horus, for example, having prevailed all over Egypt. The eight great gods of the first order are stated to be Nepht, Amun, Re, Pitha, Khem, Satet, Mut, Babastis, &c. The most important of these of the second order are Re, the sun, Atmo, Thoth, the moon, Athis, Amanta, Marose, &c. Nepe, Ranno. The Egyptians believed in an author of evil, who was called Typhon; and the antagonism of good and evil is shown by the opposition of the solar gods and the dragon Apephs, and the hostility between Typhon. The Egyptians believed in the transmigration of souls, and in the existence of a future state, in which mankind would be rewarded or punished according to their actions while on earth. There is also a distinct allusion to a resurrection of the body, as we gather from the many representations of the soul returning to animate it, and likewise a curious picture bearing a strong allusion to the resurrection, and the two natures of man, the earthly and the spiritual, (Tripe Memoir, Case of Amenemhet by Storrs and others). Copies details and illustrations of the religion of the Egyptians will be found in Jablonski's Paithen, Wilkinson's and Egypt, &c. and for the impurities connected with it, see article Cem-Worship.

History. — The Egyptians are the earliest people known to us as a nation. When Abraham entered the Delta from Canaan, they had been long enjoying the advantages of a settled government and established laws. They had already built cities, practised agriculture, and parceled out their valley into farms. They revered a landmark as a god, while their neighbors knew of no property but lands and movables. They had invented hieroglyphics, and improved them into syllabic writing, and almost into an alphabet. They had invented records, and wrote their kings' names and actions on the massive temples which they raised. As we have no means authentic of counting the ages during which this civilization was progressing, we shall overlook those years when the gods were said to have reigned on the earth, and the times of Moses, the fabulous founder of the monarchy, and regard history as beginning with the earliest maining records, namely, the temple at Karnak and the Obelisk at Heliopolis, both raised by Osiris, the great pyramid, but before Sopis and Screenish, kings of Memphis; with the tablets in the copper mines near Sina, which record the conquest of that country by Sopis, and prove that these mines had been already worked by the Egyptians. Such, then, was the state of Egypt in the time of Abraham, about 1500 B.C. The country was divided into several little kingdoms, whose boundaries cannot now be exactly known. In the valley to the south of Siblis was the kingdom of Elephantine; next was the kingdom of Thebes, which perhaps included all the valley to the east of the Nile, for it had a port at Eema on the Red Sea, and thus traded with Arabia. On the west of the river was the kingdom of This or Abydos, which had some trade with the Great Oasis and the kingdom of Hemopolis. Embracing the western half of the Delta was the
kingdom of Memphis, which in the reign of Sopris had been strong enough to conquer Thebes and the peninsula of Sinai. In the cast of the Delta were the kingdoms of Bubastis and Tanis.

It was in the time of these petty monarchies that the Chaldean and Phoenician herders were moving westward and settling quietly in the Delta, till after a few generations they took possession of some of the cities and levied a tribute from the Egyptians. Their sovereigns, called the Hyksos or shepherd kings, dwelt at Altares—probably the city afterwards called Helopolis—and they held their ground in Egypt for about six reigns. The tyranny of the Hyksos led the states of Egypt to unite against them; and Amasis, king of Thebes, making common cause with the kings of the other parts of Egypt, the hateful Phoenicians were defeated and driven from the country, probably about 1550 B.C., and 200 years after the reign of Osiris I. With Amasis and the expulsion of the Hyksos began the chieftains of that great Thothian kings, whose temples, and statues, and obelisks, and tombs, have for more than 3000 years made the valley of the Nile a place of interest. The kings of the other parts of Egypt sank to the rank of sovereign priests. Amemath R, gained Ethiopia by marriage. Thothmosis II. added Memphis to his dominions by his marriage with Queen Niboris, the builder of the third pyramid. Thothmosis IV. built the temple between the two paws of the great Sphinx. Amemath III. set up his two gigantic statues in the plain of Thebes, one of which uttered its musical notes every morning at sunrise. Amenophththah I. added to the temples of Thebes and of Albydos. Ra- meses II. (Sesostris) covered Egypt and Ethiopis, and the coasts of the Red Sea, with his temples, obelisks, and statues. He was successful against the neighbouring Arabs, and marched through Palestine to the shores of the Black Sea. Ra- meses H, still further adorned Thebes with his architecture. It was at the beginning of this period, before Memphis was united to Thebes, that the Israelites settled in the Delta, and that Joseph, as chief minister of the king of Memphis, changed the laws of Lower Egypt. It was after Thebes and Mem- phis were united, when Joseph's services had been forgotten, that Moses led his countrymen out of Egypt to escape the tyranny of their masters. The wealth of the Egyptians at this time was proverbial, and the still existing monuments of their magnificence prove the high civilization of the country. The Jewish nation was weak and struggling with difficulties before the reign of David; the history of Greece begins with the Trojan war; but before the time of David and the Trojan war, the power and glory of Thebes had passed away. Upper Egypt sank under the rising power of the Delta. Theban prosperity had lasted for about 500 years.

B.C. 990.—On the fall of Thebes, Shishak of Bubas- tis, the conqueror of Rechoborn, governed all Egypt, and recorded on the walls of the great Theban temple his victories over the Jews. After his death Egypt was torn by civil wars, and Zerah king of Ethiopia was able to march through the whole length of the land. For a few reigns the kingdom was go- verned by kings of Tanis. Then the kings of Ethiopia ruled in Thebes, and led the armies of Egypt to aid the Israelites against their Assyrian oppressors. This unsettlement of affairs lasted nearly 300 years, during which, as the prophet Isaiah had foretold, Egyptians fought against Egyptians, every one against his brother and against his neighbour; city against city, and king- dom against kingdom. The city of Sais at length obtained the mastery by the aid of the number of Greeks that had settled there, and of the skill in arms of the Greek mercenaries whom the kings of Sais took into their pay. The kings of Sais were more despotic than the kings of Thebes, but under their rule Egypt again enjoyed a high degree of prosperity. They struggled with the Babylonians for the domination of Judea—Psammetichus conquered Ethiopia—Necho began the canal from the Nile to the Red Sea. His sailors circumnavigated Africa; he conquered Jeru- salem; and when the Chaldees afterwards drove back the Egyptian army, the remnant of Judah, with the prophet Jeremiah, retreated into Egypt, to seek a refuge with the king Hopala. The colony of Greeks at Naumarus, a little below Sais, now became of importance. The Greek philosophers, Thales and Solon, visited the country. Hechene of Miletus went up as high as Thebes, and Pythagoras dwelt many years among the priests. But Egyptian greatness rested on a weak foun- dation: jealousy increased between the native soldiers and the Greek mercenaries; the armies had to encounter the powerful and ambitious monarchies of Asia, and, as for tole especially by Ezzikel, Elcan, and Assay, were put to the worse. Cyrus reconquered the island of Cyprus, and finally Cambyses overran Egypt and reduced it to the rank of a Persian province, B.C. 523. During 200 years Egypt suffered severely under its Persian rulers, or else from its own struggles for freedom. Cambyses plundered the tombs and temples, broke the statues, and smorged the priests. Darius governed more mildly by native satraps; but after his death at Marathon, the Egyptians rose and made themselves independent for a brief period. After- wards, when Ptolemy rebelled against Artaxerxes, they again rose and made Iuranus and Amyntas kings. Then for a few years Hellanica and Herodoctus, and other inquiring Greeks, were able to enter the country, and study the customs of this remarkable people. When the Egyptians were again conquered, Darius Nothus attempted to alter the religion of the country; but when the civil war broke out between Artaxerxes Meconon and the younger Cyrus, the Egyptians re- belled a third time against the Persians, and with the help of the Greeks, were again an independent mon- archy. Plato and Eusonos then visited the country. The fourth conquest by the Persians was the last, and Egypt was governed by a Persian satrap till Persia itself was conquered by Alexander the Great, B.C. 332.

When Alexander's army occupied Memphis, the numer- ous Greeks who had settled in Lower Egypt found themselves the ruling class. Egypt became at once a Greek kingdom, and Alexander showed his wisdom in the regulations by which he guarded the prejudices and religion of the Egyptians, who were henceforth to be treated as inferiors, and forbidden to carry arms. He founded Alexandria as the Greek capital. On his death, his lieutenant Ptolemy made himself king of Egypt, being the first of a race of monarchs who go- verned for 500 years, and made it the second chief kingdom in the world, till it sunk under its own luxu- ries and vices and the rising power of Rome. The Ptolemies founded a large public library and a museum of learned men. Under their patronage, Theocritus, Callimachus, Lycocharon, and Apollonius Rhodius wrote
their poems; Euclid composed his Elements of Geometry; Apollonius of Perga invented conic sections; Hipparchus made a catalogue of the stars; Eratothenes measured the size of the earth; the Bible was translated into Greek; several of the Apocryphal books were written; Homer was edited; anatomy was studied. Poetry soon sunk under the despotism, and the writers were then content to clothe science in verse. Aratus wrote an astronomical poem; Manetho an astrological poem; Nicander a medical poem; and afterwards, Hieronymus a geographical poem. Under these Alexandrian kings the native Egyptians still continued building their grand and massive temples, nearly in the style of those built by the kings of Thebes and Sais. The temples in the island of Philae, in the Gulf of Aquis, at Letopolis, at Qimbes, at Dendera, and at Thebes, prove that the Ptolemies had not wholly crushed the zeal and energy of the Egyptians. An Egyptian phalanx had been formed, armed and disciplined like the Greeks. These soldiers rebelled unmistakably against Epiphanes, and then Thebes rebelled against Soter II., but was so crushed that it never again held rank among cities.

But while the Alexandrians were keeping down the Egyptians, they were themselves sinking under the Romans. Epiphanes asked for Roman help; his two sons appealed to the senate to settle their quarrels and guard the kingdom from Syrian invasion. Alexander H. was placed on the throne by the Romans, and two sons went to Rome to ask for help against his subjects. Lastly, the beautiful Cleopatra, the disgrace of her country and the理想的 of the republic, maintained her power by surrendering her person, first to Julius Caesar, and then to Mark Antony. On the defeat of Mark Antony by Augustus, B.C. 30, Egypt became a province of Rome, and was governed by the emperors with jealous suspicion. It was still a Greek state, and Alexandria was the chief seat of Greek learning and science. Its library, which had been burned by Caesar's soldiers, had been replaced by that from Pergamus. The Egyptians yet continued building temples and covering them with hieroglyphics as of old; but on the spread of Christianity, the old superstitions lost their sway; the animals were no longer worshipped; and we find few hieroglyphical inscriptions after the reign of Commodus. Now arose in Alexandria the Christian catechetical school, which produced Clemens and Origen. The sects of Gnostics united astrology and magic with religion. The school of Alexandrian Platonics produced Plotinus and Proclus. Monasteries were built all over Egypt; Christian monks took the place of the pagan hermits, and the Bible was translated into Coptic. On the division of the Roman empire, A.D. 337, Egypt fell to the lot of Constantinople. On the rise of the Arian controversy the Egyptians belonged to the Arian party, while the Greeks of Alexandria were chiefly Arians. Hence a new cause of weakness to their government under the Theodosiæ, Paganism and Arianism were forbidden by law and the library was burned by the Arians, and the last traces of science retreated from Alexandria before ignorance and bigotry. The country sunk by year in civilization, in population, and in strength; and when the Arabs, animated by religion and with all the vigour of a new people, burst forth upon their neighbours, Egypt was conquered by the followers of Mahomet, A.D. 640, six hundred years after it had been conquered by the Romans. So time has proved the prediction of Ezekiel, that Egypt should be a base kingdom, ch. xxiv. 10.

The population of Egypt must have been very large in the earliest times. It has been placed at 7,000,000 under the Pharaohs at 2,500,000 exclusive of Alexandria in the time of Nero. Volney gave the number 2,200,000. Böhring's report on Egypt at 3,200,000. At the present time it is above 3,000,000 population of Cairo, 300,000.

Architecture and Sculpture.

The monuments we have left to us in Egypt are of two periods — those built in the times of the Pharaohs, and those built during the rule of the Greek and Roman kings of the country. Although the temples of the two periods differ considerably in plan and in other particulars, there is yet some reason for believing that these built under the Greeks and Romans were constructed after designs, as they certainly occupy the sites, of Pharonic temples still more ancient than any now existing; that they were, in fact, mere restorations of temples built by the earlier Pharaohs.

The leading features of the now existing temples of the time of the Pharaohs are these: First, a gateway or pylons, flanked by two truncated pyramids, shown in elevation No. 222, and marked a and b. On the plan No. 223. These occupy the entire width of the building, and form the entrance to a square court c, surrounded by a portico supported by a double or single row of columns. Crossing this court c, the visitor passes through a second pylons into the inner court d, which was likewise surrounded by a portico supported either by columns or by piers, against which were figures of the king (No. 224). Beyond this second court, it would appear, the public were not admitted.
for the spaces between the front row of columns or piers facing the gateway, are occupied by a dwarf wall, which effectively barred entrance excepting at either one or three points where there were gates. This inner court of led immediately into the largest chamber of the temple, called the "Hall of Columns" (No. 225), the roof of which was always supported by columns, representing a grove of papyrus. The centre avenue was higher than the rest of the hall, and consisted usually of twelve columns, the capitals being imitated from the full-blown expanded papyrus (No. 228); while the columns which sustained the lower roof were in the form of a bud of the same plant (No. 226). To the Hall of Columns succeeded a series of smaller chambers, the roofs of which were generally supported by six or four columns, imitating the bud of the papyrus, either as a single plant, or as several bound together (No. 227); or else by square piers, or columns with eight, twelve, or sixteen faces (No. 229). These apartments frequently surrounded a dark chamber—the most sacred in the temple—the holy of holies. Whether the roof of the portico which surrounded the court was supported by piers or columns, the structural arrangements were always precisely the same. There

![Diagram showing Construction of Roof of Portico.]

roof stones which rested upon the architrave (No. 230). The bulk of the column, in proportion to the weight it had to sustain, was extremely ample; and the pressure being always perpendicular, these ancient structures have come down to us with their roofs sound, while arched buildings of much less antiquity have been entirely ruined by the lateral pressure which that mode of construction exerts on the walls.

The Egyptian gate was peculiarly simple, with its undisguised lintel and door-posts, all so vividly reminding us of the memorable night on which so many door-posts and lintels in Egypt were marked with the blood of the passover, Ex. xii. 7. The lintel was always of one stone, and the door-posts also were very frequently of only one block, while each of the three portions had its appropriate decoration. In the smaller doorways, where no cavetto and torus were super-added, the lintel bore the winged globe or protecting divinity of entrance, and was besides decorated with the names of the divinities to whom the temple was dedicated, and of the Pharaoh who built it. The door-posts also bore the name and title of the builder.

In the larger gates, such as the propylon of Luxor, the globe was sculptured in the cavetto, and the posts with figures of the king making offerings to the different divinities. The surface of each architectural feature was engraved with its particular ornament appropriately coloured. In the carvings of the cornice it was customary to place the names and titles of the Pharaoh or king, with the other significant decorations peculiar to that member of the cultus. The next member, the torus or bead, had its special decoration; and the architrave stone was likewise symbolically ornamented with the names of the divinities to whom the temple was dedicated, and of the sovereign in whose time it was built. The abacus of the column was invariably decorated with the royal titles.

The capitals were painted in accordance with the intention of the form; if, for instance, the expanded papyrus (No. 228), the leaves of the calyx would be yellow, and the filaments green. Beneath were five horizontal divisions, which probably represented the blue and white bands with which the columns of the primitive temples were adorned on festive occasions. To these succeeded a representation of the king offering gifts to the gods of the temple; and lastly, the yellow and red lines at the base of the shaft signified the brown leaves that envelop the base of the stalk of the natural plant. A further intimation of the origin of this order of Egyptian column is the presence of three ridges extending up the shaft to the bands of the neck of the capital, by which the triangular form of the stalk of the plant was intended to be signified (see sections at No. 229).
No. 251 represents a restoration of the propylon or gate of the temple of Luxor, a ruin which is in excellent preservation, though the lower portion is buried in the accumulated rubbish of the modern village. In the illustration the rubbish is removed from the base of the towers, and also from the sphinxes of the great avenue, which extends from the front of this temple to the side entrance of the temple of Karnak. We know from representations upon the walls that flag-staffs were inserted into these grooves, which are invariably found in all the towers of the propyla that flank the entrance to the temples of Egypt of whatever period. Over these grooves are holes and small chambers, in which were contrivances for affixing these staffs to the towers. On each side of the gate is seated a colossal statue of the Pharaoh who built this entrance to the temple, and in front of each tower is a similar statue.

In no instance does a statue of a king occur except by the side of a gate, e.g. xxiii. 1; and xxiv. 17.

The foregoing is a general description of the ordinary form of the temples of the age of the Pharaohs, but there are no two specimens now remaining which agree in all particulars.

The temples built during the reigns of the Greek and Roman kings may be thus described (Nos. 252, 253): First, the propylon, with its truncated pyramidal towers, which were sometimes adorned with narrow flags on tall poles; then a court surrounded on three sides with a colonnade. At the extremity of the court, and facing the gateway, was an elevated portico of six columns in line, and three or four deep. The initiates obviously were not permitted to enter beyond the court, for the first row of columns of the portico are invariably joined by a dwarf wall, the only opening being between the centre intercolumniation, to which were attached the values of the gate. To the portico succeeded a series of small chambers, the roofs of which were supported by four or by two columns. The centre chambers were lighted by small square openings in the roof, and those at the side by small openings in the walls; but in no example is there that kind of clerestory performed with large openings, that occurs in the Hall of Columns of the Pharaonic temples. Besides the foregoing characteristics, there is an elaborate form of capital, representing the papyrus in three stages of growth, in one capital (No. 255), or sometimes a collection of lotus flowers (No. 254), or the full-blown papyrus alone (No. 255); but in no instance do we find the pier with the attached figure (No. 224), nor the single bud of the papyrus (No. 226).
The temples of the Roman period are usually inferior in extent to the Ptolemaic buildings; they are also remarkable for a yet more elaborate form of capital, more salient and curvilinear forms in the sculpture and architectural decorations, and a still more perfect masonry. Granite seems rarely to have been employed for architectural purposes in any part of Egypt excepting the Delta. In the Tebtunis it was used chiefly for sculpture, the ordinary building material being the limestone of the district, or the fine sandstone of the quarries of Siut.

The most usual kind of mural sculpture, and entirely peculiar to the Egyptians, seems to have been designed to endure to the latest time. The outline of the object intended to be represented is cut into the smooth surface of the wall, while at the same time the minor forms and rotundities are represented within the incised outline. By this contrivance the general outline is the last part to suffer injury, for to obliterate it the whole surface of the wall must first be destroyed. Sometimes the outline is excessively deep, at others the surface of the figures is altogether much lower than the general surface of the wall, and in others the outline is but slightly incised with a corresponding flatness within.

The Egyptians rarely practised the true basse-relievo, but wherever they did so the sculpture is almost invariably in very low relief. The back view of the human figure is never represented in the low-reliefs excepting in the case of an enemy, and then rarely; the figure is generally represented in profile, and there are but few attempts at delineating the front view of the foot or of the face; however, whether the face be represented in front or side view, a profile eye is never found. The figures of the king in battle-epics, and of the landlord proprietor in domestic scenes, are always on a much larger scale than the other actors in the piece, from whence we may infer that superior size typified persons of sovereign power, men of renown, or of official or domestic importance. In Egyptian sculpture the erect figure in the round invariably has the left leg advanced, as if about to march; another peculiarity of the round figures is that the limbs are never entirely detached from the body of the stone, the portion of the work thus left being always painted white.

In addition to the foregoing special characteristics, are certain conventionalities of colour worth noting. The Egyptians are represented with red and yellow complexions, red eyes for the men and yellow for the women. The hair of the king is frequently painted blue, but that of ordinary men black. In representing the various nations with whom they had intercourse, they seem to have endeavoured to imitate the complexions peculiar to each. Amen Re, the chief divinity of Thebes, is always painted blue, and he is further distinguished by two high feathers which he wears in his cap. The interior divinities are not uncommonly of the complexions of mortals. The sky or heavens are invariably indicated by a strip of blue coming downwards at the lower side of each extremity (No. 237), and occasionally having upon it a row of five-pointed stars. Water, seas, and rivers are represented by a series of zigzag lines of a blue or green colour. Mountains have a yellow colour, with red spots upon it. (For the peculiar manners and customs illustrated by the monuments, see PAG, BEARDS, BRICKS, CHARIOTS, MUSICAL INSTRUMENTS, SHEEP AND WEAVERS, &c.)

Arts and Manufactures. The civilization and customs of the Egyptians at the time of the erection of the pyramids differed in no important points from those of their descendants. The masonry of the passages in the great pyramid has not been surpassed at any age; while the pile is so accurately placed north and south, that the variation of the compass may be ascertained from the direction of its sides. More than 2000 B.C., the Egyptians had duodecimal as well as decimal numbers; weights and measures adjusted to a pound of 1400 grains. The geographical division of the country; the division of the year into twelve months of thirty days, the year being divided into three periods of four months each—the period of inundation, the period of vegetation, and the period of harvest; ornaments of gold and silver; musical instruments; and with the exception of horses and chariots, the paintings represent the usual industrial pursuits of after times. The statues of the most ancient times were worked to a fixed canon. Bronze statues cast from moulds and having a core of earth were first made in Egypt and introduced thence into Greece by Rhodius. Painting in tempera appeared at the same age, but encaustic not till the Greek and Roman periods. Their musical instruments were harps, lyres, guitars, drums, tambourines, clappers, double and single pipes, flutes, cymbals, the zither, and a few others of less common occurrence. Their armaments were various, including dancing of the bards, jugglers, wandering, mariners, ball, drachms, dice, more, single-stick, quarter-staff, wrestling, bull-fights, &c. (Ancient Egypt, vol. i. p. 199-232.) In mechanical arts, the carpenter, boat-builder, potter, leather-cutter, glass-blower, and others, are frequently represented; and we see the blow-pipe, hewers, and syphons; the press, balance, lever, the saw, the adze, the chisel, the foors, the ordinary, harpoon, mazor; we have also glazèd pottery, the potter's wheel, and the kiln; and dated specimen of glass of the time of Thothmes III, 1415 B.C. In metallurgy, gold-beating, damascening, engraving, casting, inlaying,
wire-drawing, and other processes. Tin and zinc, as well as iron and steel, are either proved by discoveries or inferred from the monuments. In agriculture, are the plough, hoe, sickle, and other implements. In warfare, shields, cuirasses of quilted leather, helmets, spears, clubs, axes, daggers, bows, battle-axes, pole-axes, hatchets, and falchions: for scribes the testudo,, and besides the crucibles. The processes of growing and preparing flax, and making into thread, string, ropes, and cloth, as well as the looms employed, are all depicted. Mats and baskets were beautifully made either of the flax cloth or palm-leaves, or of the outer rind of the papyrus plant, the pith of which was used in making paper. Collins or wooden sarcophagi were chiefly of sycamore deal or cedar, covered with stucco and richly painted. The ordinary boats of the Nile were of planks of the native, and had two rubbers or large oars, and the sail of cloth frequently painted or worked in coloured patterns. Many of the vessels of burden were of great size. The boats made of papyrus were mostly punts for fishing, or for gliding through the canals of the Delta. Implements for painting, hammers, bells, crucibles, and surgical instruments have all been found, and are preserved in various museums. The commerce of the Egyptians with neighboring nations enriched the country with slaves, cattle, gems, metals, rare animals, and objects of curiosity. The Egyptians expended enormous wealth on the tombs and furniture of the dead, and the paintings acquired as fully with the cryptographs, followed from the beginning to the final judgment.

Hieroglyphics. The inscribed slabs of black basalt now in the British Museum, and known as the Rosetta Stone, was accidentally discovered by the French among the ruins of Fort St. Julien, near the Rosetta mouth of the Nile, and hurried over to the English according to the terms of the treaty of Alexandria. This stone furnished the clue to the knowledge of hieroglyphics which we at present possess. Prior to its discovery, the only help to our study of hieroglyphics was a treatise of little value by Herodotus, a few lines by Herodotus, and a few more by Clement. The hieroglyphical writing went out of use on the spread of Christianity, and the very language itself, the Coptic, became a dead language, so that after a time the Bible and services of the church were written with a translation, that they might be understood in Arabic by the vulgar, while read in Coptic by the priest. The Rosetta Stone contains an inscription in three characters. One is in hieroglyphics; a second in what we now call an hieratic or common Egyptian letters; and the third in Greek. This last could, of course, be read. It is a decree by the priests in honour of Ptolemy Epiphaneus; and it ends with the important information that it was to be written in three characters. The Greek was clearly seen to be a translation, by which the other two inscriptions might be understood. It is to the sagacity of Dr. Thomas Young, and through his comparison of the several inscriptions on the Rosetta Stone, that we owe our first knowledge of this mode of writing. He determined the meaning of all the sentences, of many of the words, and of several of the letters. This knowledge was enlarged and corrected by Champollion, Mr. Salt, Sir Gardner Wilkinson, Mr. Sharpe, Mr. Birch, and other students both at home and abroad, who have made further additions; and the result is some definite information belonging to the three sciences of history, mythology, and language. In history we have obtained a pretty correct series of the kings' names; and dates approaching the truth have been assigned to the existing works of art. In mythology we have learned the names of the gods, the ages in which some rose into importance and others fell, the groups into which they were arranged, many of their attributes, and their union of several characters, in one person. In the department of language we have learned the origin of writing and the system pursued by the Egyptians in the use of it. The language of Egypt, as it was spoken in the first centuries of our era, is preserved in the Coptic Bible, the lives of some Egyptian saints, and a few other books. By these, since the discovery of the phonetic value of so many of the hieroglyphics on the walls of the temple, and of the hieratic writings of the papyri, it has been abundantly proved that the Coptic is the legitimate descendant of the language of the Pharaohs. All that is wanted for the more complete decipherment of the ancient texts is a large collection of Coptic words than the known works in that language supply; and a larger and more accurate collection of copies of the texts furnished by the monuments in a form convenient for study. It is not our province to enter into an analysis of the language of the hieroglyphics, and therefore it will be sufficient to remark that there appears to be but a slight affinity between the Hebrew and the hieroglyphics, except in the grammatical structure of the language, and the paws, which are identical with those of the Hebrew and the cognate dialects.

It is impossible to enumerate here more than a few of the works which now exist on the history, antiquities, and manners of Egypt. Among the most valuable and accessible for biblical students, are Sir J. Wilkinson's Researches and Observations of the Ancient Egyptians, with which may be coupled Lane's Modern Egyptians, and Mrs. Peden's Edifices and Monuments in Egypt; Bingenberg's Egypt and the Books of Moses; Procureurs d'Egypte; Rossellini, Monumenti dell'Egitto; Kenrick's Ancient Egypt; Budge, Relic of Egypt; Sharpe's Copt. Egypt; as also valuable articles in Notes and Observations on Egypt and Hieroglyphics | [54 | EHUD [etymological import unknown], one of the persons who was raised up to deliver Israel in the time of the judges, and to vindicate their cause, the descendant of the tribe of Benjamin, and the son of Gera. While he was evidently a man of valour, and had doubtless at heart the best interests of his people, the mode he took to accomplish the object he had in view was certainly liable to reproach, and allowance requires to be made for the circumstances of the time. It had too much the character of meeting the adversary with his own weapons. Ehud went at the head of a deputation which had been sent to offer a present, or possibly to pay a tribute under that form, from the portions of Canaan that had fallen under the sway of Edom. And after the gift had been presented, and the company of deputies had got as far as what is called the quarries on their way back, Ehud returned, and on the precipitous ground of having some important message to deliver to Edom, was allowed to enter with him into a private chamber, where he suddenly stabbed him. His being left-handed gave him an opportunity of more easily accomplishing his purpose, as the action of his hand was not perceived by the adversary, till too late, to save himself from the stroke. And Ehud having taken the precaution of locking the door behind him, found time to make his escape before any alarm was raised regarding the deed he had committed. He hurried on to acquaint his countrymen with the fact; and having blown the trumpet in Mount Ephraim, he
assessed a band of valiant men, who fell upon the Muleites before they had time to recover from their consternation, and broke their yoke from the neck of Israel. Undoubtedly that yoke had been unrighteously imposed, and the I-sedmites were at liberty to resort to all lawful means to obtain deliverance from its burden. At the same time, it behoved them to remember that it had come upon them as a chastisement from God for their sins, and that, in the very payment of an offering or tribute, they made a formal acknowledgment of their actual subjection to the supremacy of Moab. However justly therefore Edom may have fallen under the fatal stroke of Elam, one cannot justify, on abstract principles of righteousness, the inflicting of such a stroke under a profession of friendship and by an artifice of deceit. But in saying this we do not impute to the reality of his faith, or the honesty of his zeal in the cause of God.

EKRON [apparently from וַיְקָרָן, to reed or pluck up], Sept. Εἰκρών; Aramaic, one of the five chief cities of the Philistines. In common with the other cities it was assigned to the tribe of Judah, 1 Ki. xiv. 15; but afterwards it appears among the cities of Dan, Jos. xix. 15, which may perhaps be explained from its having been a border city, Jos. xii. 32; so that it might have been occupied by either tribe that could gain possession of it. According to Jos. i. 41, it was actually taken at an early period by Judah; but it must soon again have reverted into the hands of its original occupants; for in the first book of Samuel, and also in the later Scriptures, it always appears as a strictly Philistine city, 1 Sa. xi. 1; 2 Sa. x. 1; 2 Ki. xix. 5. It stood upon the north-west-boundary of Philistia, and hence came into nearest contact with the occupied portion of the Israelitish territory. From this alone one may infer it to have been a place of considerable strength; since, while in so exposed a situation, it could still maintain its ground against the tide of Israelitish conquest for so many generations. Its site is now occupied by a small village of unplastered bricks, and one may also say its name still survives; as Akhi, the name of the latter, is evidently but another form of the ancient Ekron.

(ROBINSON'S RESEARCHES, III, p. 21)

EL, one of the Hebrew names for God, and often found in composition as part of the appropriate names given to persons and objects. (See God.)

ELAH [arab. el-hāl], a common name, De. xxxii. 17; 1 Ki. iv. 19; 10. ch. ix. 15; but chiefly known as the name of Baasha's son and successor on the throne of Israel. He was cut off in the second year of his reign by Zimri, "the captain of half his chariots," in the midst of a drunken revel. With him the line of Baasha became extinct, 1 Ki. xvi. 41.

ELAIH, the name of a valley which formed the scene of David's memorable conflict with the giant Goliath, 1 Sa. xix. 24—most probably so named from the terebinth-trees which grew in it. It is described as "between Shechem and Azokah," but there is some doubt as to the exact position of these places, and authorities consequently differ as to the locality of the valley of Elath. But the opinion of Dr. Robinson is now generally followed, who identifies it with the Wady es Suat, or Valley of Acracia, which lies about 11 miles south-west from Jerusalem, on the way toward Gaza. The largest terebinth he saw in Palestine stood in the vicinity of this valley. (Recherches, vol. ii, p. 39.)

ELAM, El'ah-ma'is, a province of the ancient Persian and Babylonian empires, and understood to be the same with the region called Susiana by the Greek geographers, having Susa for its capital. In Scripture, however, it seems first as the name of one of Shem's sons, the head ofless of a orient tribe, 2 Es. x. 2; and by the time of Abraham, Cheleb-amur, the king of Elam appears in connection with the king of Shinar or Babylon, as taking part in the descent that was made upon the cities of the plain, Gen. xiv. 1. By the prophets Isaiah and Jeremiah Elam is associated with Media, much as elsewhere Persia is, Is. xxi. 2; Je. xxv. 25; and in the latest writings of the Old Testament the Elamites rank among the nations of the Persian empire, Eze. xiv. 5. By Daniel also Susa is placed in the province of Elam on the banks of the Ulu or Eulacus, and Elam itself included as one of the divisions of the Babylonian empire, Eze. xx. 2. It would seem, therefore, that strictly speaking Elam was no more than a province, though an extensive province, of Persia; but from the Elamites having been among the original inhabitants of that part of the world, and having for a considerable time maintained an independent position, Elam came to be not infrequently employed as a name for the whole of Persia. Hence, not only do we find mention made of a king of Elam so early as the time of Abraham, but Elam is represented by Ezekiel as among the nations that had been the terror of the world, Eze. xxvi. 21; and, like the Persians generally, its people are spoken of as excelling in the use of the quiver and bow, Is. xix. 3; Je. xxv. 25. Elamites are mentioned among the representatives of the different nations that heard the word of God in their own tongues on the day of Pentecost; but this must be understood of Jews residing in that part of the world, and speaking the Elamite dialect, Ac. vii. 4. (See Per.Sia.)

ELAM, the name, 1. of a Levite, a Kohathite, who in the time of David had a subordinate charge about the house of God, 1 Ch. xxvii. 3; 2. of a chief man of the tribe of Benjamin, 1 Ch. viii. 21; 3. of some person, otherwise unknown, who gave his name to a large party who accompanied Zerubbabel from Babylon, Eze. ii. 7; 4. of apparently another person, called "the other Elam," from whom a company of precisely the same number, 1254, derived their designation, Eze. ii. 24; Ne. vii. 24; 5. of a priest who took part with Nehemiah at the dedication of the second temple.

ELASAH, sometimes also in English Bible ELEASAH, but the same in the original τῷ Ελασpersona). 1. a man of the tribe of Judah, son of Hozai, 1 Ch. viii. 29; 2. a man of the family of Saul, by the line of Jonathan, 1 Ch. viii. 37; ix. 7; 3. one of the family of Pashur, who had married a Gentile wife, Ex. x. 22; 4. a son of Shaphan, who, along with another person, carried a letter from Zedekiah king of Judah to the king of Babylon, and took charge also of Jeremiah's letter to the captives in Babylon, Je. xxthree.

ELATH, the name of an Arabian city. The Hebrew is אֶלָת, which seems to have been variously supplied with vowels, and to have assumed a diversity of forms; commonly Elath, but sometimes also Eloth; in Jerome it is Ailath, in the Sept. 'Aλάθ, in Josephus 'Aλαζόν, and the Greeks and Romans called it Elama. It is written Elath in Scripture, with one exception, which has Eloth, 1 Ki. iv. 26. The place stood on the shore of the Red Sea, not very far from Edion-geber, as stated in the passage last referred to, and appears to
EL-BETH-EL

EL-DAD [laird of God], one of the seventy elders who had been appointed under Moses to assist in the administration of justice among the people. He is mentioned along with Medad, another elder, as having on a particular occasion received the gift of prophecy, which came upon them in the camp, while Moses and the rest of the elders were assembled around the door of the tabernacle. The spirit of prophecy was upon them all; and the simple peculiarity in the case of Elad and Medad was, that they did not lose their share in the gift, though they abode in the camp, but they prophesied there. It appeared, however, an iniquity to Joshua the son of Nun, and seems to have suggested the idea that they were using the gift with a view to their own aggrandizement. He therefore commanded Moses to forbid them. But Moses nobly replied, "Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them," Nu. xii. 23, 24.

ELDERS [Heb. נדלא, Greek πρεσβύτεροι, English elders, presbyters or elders]. The word is occasionally used both in the singular and the plural, with respect simply to the age of the party spoken of; as when Joseph is said to have gone up to bury his father "with the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt," Ge. xli. 17; or when Timothy is instructed to "reprove not an elder i.e., a man in advanced life, an elderly person, but entreat him as a father, and the younger men as brethren," I Tim. v. 1. But that commonly the word is used in an official sense, to designate individuals invested with a certain degree of authority, the recognized heads and rulers of the community to which they belonged. The name was doubtless appropriated originally to this use, because, from the patriarchal manners of the ancient people of God, the persons raised to such official prominence commonly were those of ripened age and experience. It would seem that even in Egypt a kind of government was maintained among them by means of such a body; for on first receiving his commission Moses is instructed to go and intimate its purport to the elders of his people, and these as a known and recognized class is said to have actually assembled, and to have made them acquainted with the message and instructions he had received, Ex. iii. 16, 17. At later periods we find a selection made from these elders for special purposes; as when Moses was called up to Mount Sinai to converse with God, seventy of the elders were appointed to go as far with him, and were privileged to have a near view of the divine glory, Ex. xxv.; and again, on the occasion of a tumult among the people, Moses was ordered to gather together "seventy men of the elders of Israel, whom he knew to be the elders of the people, and officers over them," Nu. xi. 30—evidently indicating their known official position. It was upon these elders, as the official heads and representatives of the people, that the Spirit of prophecy at that time rested—for the occasion they were made to share in the distinguishing honour of Moses. And as in the legislation of Moses certain things were committed to the charge of the elders of each particular city, Ex. xix. 21, 22, 24, it was clearly implied, that the people, on their settlement in the land of Canaan, were expected to appoint persons in the several districts, who, under the name of elders, should look after the administration of justice and the

[158] "Akabah, entrance to the Fortress.—Labanke, Arabic Pétele.

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execution of the divine regulations. Hence, in the history we read of transactions occasionally taking place which were managed by, or in the presence of, the elders of particular cities, Acts xx. 13: xx. 16; iv. 23-24. In the Psalms also, and the prophets, the elders are frequently spoken of as a distinct class, bearing an official character, and occupying some extent a separate position, Ps. xlvii. 2; lxii. 8; lxvi. 1; xx. 4-5. So that there is reason to believe, the local government by elders, as it was originally in the constitution brought in by Moses, so it never wholly fell into abeyance throughout all the changes that ensued, down to the period of the Babylonish exile.

After the return from that exile, it is well known the office of the eldership, instead of losing ground, rose into higher significance and fuller organization. The synagogal institution, whether it then for the first time came into existence, or received only a fresh impulse and expansion, undoubtedly at no distant period became widely diffused, and attained to an important place in the Jewish discipline and worship. By and by every town and even village had its synagogue; while in the larger cities synagogues existed in considerable numbers. But with every synagoge there was connected a government of elders, who varied in number according to the population attached to it, but who always had the chief management of its concerns, and the power of exercising discipline upon its members. The rulers of the synagoge, and the elders of the people, of whom we so constantly read in the Gospels, were substantially one, and the highest council of the nation in the gospel age, the Sanhedrin, was composed of a certain number of those elders, along with a priest from each of the twenty-four courses into which the whole priesthood was divided. From the very nature of things, ruling was the chief part of the duty connected with the office of elder among the Jews; and it also involved a certain measure of teaching; as the ruling necessarily carried along with it a knowledge and application of the law of God. (See SYNAGOGUE.)

Considering that Christianity sprang out of Judaism, and that the first Christian communities were composed entirely, or in great part, of converts from the Jewish faith, it was natural that the governing body in the new should be fashioned after the mold of that of the old. The apostles, who in an official respect stood at the head of the church of the New Testament, were not attached to any particular portion of it; they were Christ's authorized ambassadors generally to found churches in different parts of the world; and in doing so it was manifestly the part of wisdom to avail themselves, as far as they well could, of the kind of organization that the providence and Spirit of God had furnished to their hand. Cases might, and doubtless sometimes did occur, in which a whole synagogue, or decidedly the major part of it, went over to the faith of Christ; and then, as a Jewish synagogue was turned into a Christian church, the elders and ministers of the one would, as a matter of course, continue to hold the same relative position in the other: hence, presently, we find elders associated with every Christian community. It was some time before they came into formal existence in Jerusalem, as the presence of the apostles there at the first rendered them for a time less necessary; but even there they are not long in making their appearance as a recognized class. The pecuniary support raised at Antioch in behalf of the poor-saints in Judea, is sent to the elders at Jerusalem by the hands of Barnabas and Paul, Acts x. 36; and in the discussion and settlement of the question respecting circumcision, it is "the apostles and elders" who are expressly said to have come together to consider the matter, Acts x. 40. Elsewhere, the appointment of elders as the presiding body, appears to have been made with the very formation of the Christian communities. In even his first missionary tour Paul ordained elders in every church he visited in his brief passage through the surrounding districts. But he also, in settling the organization of matters in Crete, the most prominent instruction given him is, that he should ordain elders in every city, Tit. i. 5. That these were the highest officers in the communities over which they were placed, is evident from their being alone mentioned. But in Titus the Jewish term elder is exchanged with the Greek term επίσκοπος, overseer or bishop, Tit. i. 5, 7, as it is also in St. Paul's address to the elders of Ephesus—those being designated elders in one verse, who are addressed as bishops in others in another, Acts xvi. 19, 20. In like manner, in the first epistle to Timothy, while bishop is used as the prevailing designation, elder is also employed to denote the higher functionaries of the church, 1 Tim. iii. 1, 2, 11, 12. Hence also, in the Apocalypse, where the entire church, the old and the new together, is represented by a competent number of official heads, the representation takes the form of four and twenty elders, Rev. i. 4, and as the church appears there in a reigning and triumphant state, sharing with Christ in his judicial authority and all-subduing power, the elders who represent her are seen sitting on thrones, and having crowns of gold on their heads.

A distinction is made by St. Paul between elders who simply rule, and elders who, beside ruling, labour in word and doctrine, 1 Thess. v. 12, and it has been questioned whether this is to be understood of a difference in the original destination, or of one that existed merely as matter of fact. The words themselves cannot fairly be regarded as decisive either way. It may reasonably be supposed, that in the circumstances of the primitive church, when considerable difficulty must have been experienced in getting persons properly qualified for the work of teaching, distinctions of the kind referred to would not be very sharply drawn; and that it would often be left to the determination of experience, whether some appointed to the eldership should confine themselves to ruling, or should take part also in teaching. But as no blame is imputed to such as merely ruled, may, as special honour is claimed for them, if only they ruled well; it is clear that the apostle recognized the propriety of a ruling eldership apart from teaching as an actual institution; while he asserted a title to higher consideration for those in the eldership who combined the two kinds of service together. On this subject no further light is given in the notices of the New Testament; but there can be no doubt, as a matter of fact, that the distinction between simply ruling and ruling along with teaching, soon developed itself in the church as one of real practical importance; that a single individual of more eminent gifts in each Christian community, came to be constituted its presiding presbyter or bishop, and to be more especially charged with the oversight of its members and the conducting of its public assemblies. In process of time still further developments took place, but these belong to the province of church history rather than to that of biblical literature.
Moreover, this mini-L"I I I:1 chosen little is. St,it, Mac. communities, chosen of emergency, to mediate robes maintained to high-priesthood him of tory. was commonly maintained along with Hechlon, as if the two stood near each other; and accordingly travellers have discovered the ruins of a place not far from Hechlon, which the Arabs call El-Aul. The rains are on an elevated situation and if the ancient city stood there, it must have commanded the whole of an extensive plain.

ELEZA SA. So Elvis.

ELEZAR [chosen goal helper], appears to have been a very common name among the covenant people, and was borne by several persons mentioned in sacred history.

1. The most distinguished, as well as the earliest of these, was the son of Aaron, who, after his father, became the head of the tribe of Levi, and succeeded him in the high-priesthood. Ex. 25:25-26; Ex xx 35 seq. Nachum and Ahaziah appear to have been the two eldest sons of Aaron, as they stand first in the genealogy of Aaron's house, as given in the sixth chapter of Exodus. Eleazar was the next eldest, and on their death stepped into the room of the first-born. Of Eleazar himself very little is said in the history, except with reference to his official position and duties. He seems to have maintained a good understanding both with Moses and with Joshua. On the solemn and affecting occasion, when his father Aaron went up to Mount Hor to die, Eleazar was ordered to accompany him, and the priestly robes that had been so long worn by the father himself, now ready to be offered, were, before the fatal moment arrived, taken by Moses from off him, and placed upon the person of his son, Num 26:28-29. The high-priesthood continued long in his line, and seems, indeed, generally to have been filled by one of that line. For a short period, though we have no information how it came about, the offspring of Ithamar attained to the highest place, in the person of Eleazar and his immediate successors; but it presently again reverted to the elder branch. Abiathar was of Eleazar's line. When he died, he was buried in "the hill of Phinehas" his son, Jos. xxi 1.

2. Eleazar, who was appointed to take charge of the ark while it remained in the house of Abinabah, I sa vii 1.

3. Eleazar. One of David's heroes also bore this name—one, it is said, "of the three mighties." He valiantly withstood the Philistines in a great emergency, and drove them back; also along with two others, broke through the host of the Philistines, at the hazed of life, to fetch David a draught of water from the well of Bechelon, 1Ch xii 14-16; 2Sa xxii 9.

4. Eleazar. Various persons of the same name are also mentioned in later Jewish history, 1Ch xxii 21; xxiv 26; Ne xiii 12; Ezr viii 32; 1 Mc. ii. 5, iv. 13 seq.

ELECT. ELECTION. The terms are variously used in Scripture. They denote designation of persons to office, Ac ix 15; Jn vi. 15; 1Sa xvi 24; of people or nations to the enjoyment of peculiar privileges, as in the case of the Jews, De vii 7-8, Ex xvi 22; and finally, of a definite number of persons to eternal life, 2Th ii 13. This is the theological sense, and the only one which here calls for explanation or defence. The subject is doubtless one that belongs to the deep things of God, and therefore the clearest possible statement of it must leave an impeccable veil resting upon portions of the theme, and afford room for that explanation of Paul, "O the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out." It is therefore much to be lamented that to the difficulties which belong to the subject itself, there should so very often have been superadded difficulties of another kind, springing from a misconception of what the doctrine really is, or from bold and injudicious statements of it. When we look into sacred Scripture, we are struck with the fact, that the doctrine is almost uniformly presented in some practical connection, and in such a way that the very statement of it contains an answer to the more common and plausible objections.

Statement of the doctrine. As presented in Scripture, election has respect to persons, as contrasted with election of nations or communities, and also from election merely of character, e.g. of such as shall believe and obey, Is xxvi 27; Jn xvi 30; 3Jo 3, 8. According to the passage of Scripture, there are a definite number of persons, said to be given to the Son by the Father, and to have their very names recorded in heaven. This election to eternal life is an election of persons out of a race universally guilty and condemned, none of whom have therefore any claim whatever on the divine favour, Rom ii 19, whose, fairly considered, it is not liable to any charge of injustice on the part of God. Further, this decree of election, like all the divine decrees, is eternal and immutable. In point of fact God does save a certain number of the human family, and it is against all right views of God to suppose, that he should have acted without a plan or purpose so to do; and as little can we suppose that having once formed such a plan he should ever change it. Hence believers are said in Scripture to be "chosen before the foundation of the world," and their salvation is "according to his own purpose and grace, which was given in Christ Jesus before the world began," Eph i 4, 11; 2Th ii 13. Their election has its source in free grace and love. It is "according to the good pleasure of his will," and not for anything good in the creature, whether he has been or is saved. This includes all the means and constitutive parts of salvation, as well as salvation itself in the sense of the ultimate and crowning gift of eternal life. We are not "chosen to salvation" without faith and holiness, but "through sanctification of the Spirit and belief of the truth," 2Th ii 13; Eph i 4. Moreover, election does not proceed on the redemption of Christ as the ground or cause of it, but includes that redemption as the grand means through which the purpose to save is accomplished. Hence we are said to be "chosen in Him." Such we believe to be the election of Scripture, and by the mere statement of it, most, if not all the false theories on the subject, as well as the more common and imposing objections, are at once met and refuted.

Analogical considerations. These, before proceeding further, it may not be unnecessary to advert to; for analogy, even when it does not convince, is well fitted to silence, and prompt to more careful inquiry. In many cases it will pave the way for a more ready reception of, and more devout acquiescence in, what was otherwise erroneously
supposed to be a severe and repulsive dogma. Now, the principle involved in the doctrine of election, as above given, and its attendant difficulties, are not confined to the region of Scripture or revelation, but meet us everywhere, so that if any war will against this point of Scripture doctrine, he must carry that war into other regions also; yea, wage it in every province of the divine administration. In God's ordinary provision how diversely does he deal with men, and in how many ways does his preconceived plan and purpose affect their history in this life? They are far from being placed by God on a footing of equality in this world. One is born in rank, and another in obscurity and poverty. One is born in a Christian family, amid all the healthful influences that surround it; another in an infidel home, exposed to the pestilential atmosphere that belongs to it from the beginning of its existence. One is endowed with great physical strength; another pines under sickness, and drags along to the grave a weak and weary frame. The privy of constitutional maladies, which embitter life and bring on premature decay and death. Some, like Newton and Hume, are endowed with extraordinary mental gifts, and are thus marked out and equipped by God for distinction in the world; others are but shabbily endowed with intellectual gifts, or are denied them entirely. And so throughout the numberless diversities of gifts and social condition which prevail in the world. It is manifest that God makes no difference of state and destiny; and the true source of the difference is to be found in his scheme of providential government. If, therefore, we desire to perceive the state and destiny of men in this life to be so largely influenced by the plan or purpose of God, why should we hesitate in recognizing the operation of the same principle in regard to their future state and destiny? Should we not rather expect to find here, as elsewhere, a close and beautiful analogy between the economy of grace and the constitution of nature and providence? If, on the other hand, an election of grace independent of the will or merit of man had not been found in the Bible, would not the minds of men have been perversely stumbled at the difference in the mode of the divine operation in the constitution of nature and that of grace; or would we not have missed that unity of plan which shows that it is one God who works in one sphere and in the other? Nor is it only when we thus contemplate what may be called the more direct or immediate agency of God in his providence that this principle meets us. We find it again in the influence which the plans and purposes of men, altogether irrespective of any volition of ours, exercises over us. The purpose of the head of a family to reside in a certain country or locality; his preference of one school or college to another, or of one church or minister to another, may, so to speak, be the turning point in the future fortunes of his family. "The parent's plan," says Albert Barnes, in his introductory essay to Butler's Apology, "may fix the very college where he shall study, the companions he shall choose, the law-office or the seminary where he shall prepare for professional life, and finally everything which may establish his son in the world. So the plan of the infant is successful in corrupting thousands of the young; the purpose of Howard secured the welfare of thousands of prisoners; the determination of Washington resulted in the independence of his country. In all these and ten thousand other cases there is a plan formed by other beings in respect of us, which finally enters as a controlling element into our destiny." (p. 47.)

Scriptural argument. — In advancing to this, we proceed from presumption to proof. But if fully gone into, this would necessarily involve the particular examination of a considerable number of passages, and require more space than can here be given to it. We shall therefore simply subjoin the following list of texts, which in their plain and natural import express the doctrine, and are those on which it is more especially rested by theologians. Matt. xxv. 21; xvi. 24; xvi. 20; xvii. 24; xviii. 18; xix. 20; xix. 14, 15; Thomas 1. 47; 2 Thess. ii. 13; 1. Tim. 3. 16; Tit. 2. 14; 1. Peter 1. 21. Their general meaning will be sufficiently brought out by a reference to the counter-theories of exposition.

Counter-theories. — The first theory by which it is attempted to set aside the obvious interpretation of these passages, is that which admits an election merely to outward gospel privileges. As the Jews, it is asserted, were elected to certain national and special privileges, and the New Testament election must be interpreted in the light of that fact, and applied to the enjoyment of the external privileges of the gospel. That the ancient Jewish people were the subjects of such an election as that now specified we have already admitted. "The Lord chose them to be a special people unto himself above all the people that are on the face of the earth," and his "elect" did "inherit" the land. But the conclusion that is drawn from this treatment of the Jewish people to the prejudice of the personal election of the people of God to eternal life by no means follows. Both elections may be true. Because a national election is asserted in the Scriptures, it is surely strange to argue that there can be no election of particular persons. It is a sufficient answer to this theory perhaps to say, that there is scarcely one of the above passages which can be interpreted by it; and our Lord has expressly asserted that "many are called" under the external privilege of gospel ministration, "but few are chosen." "Christians are said to be "destined to the adoption of children," to be "chosen to salvation through sanctification of the Spirit and belief of the truth," to be "ordained unto eternal life:" all which is very different from being elected merely to a gospel state and the external privileges belonging to it.

It is to be observed, moreover, that this interpretation proceeds on a want of understanding of the typical relation between the elect or covenant people of old, and the church of true believers under the gospel. No one can fail to perceive the folly of keeping both the type and antitype here on the same level of external privilege. The type of course deals with the external and temporal; the antitype with the spiritual and invisible. But this theory, in violation of the plainest rules of typical interpretation, deems the antitype on the same platform with the type, and makes what was outward in the one equally outward in the other. Hence, to adopt the application already made by another, "the election of the Jewish people, as a nation, to outward privileges and a temporal inheritance, was rather a reason why election in the Christian sense must go further and deeper. For the proper counterpart, under the gospel, to those external relations of Judaism, is the gift of grace and the inheritance of glory—the lower in the one case shadowing the higher in the other—the outward and temporal prepo-
senting the spiritual and eternal. Even McKnight, who cannot certainly be charged with any excess of the spiritual element in his interpretations, perceived the necessity of making, as he expresses it, "the natural seed the type of the spiritual, and the temporal blessings, the emblems of the eternal." Hence he justly regards the outward professing church in the one case, with its election to the earthly Canaan, as answering in the other to the invisible church, consisting of believers of all nations, who, partaking of the nature of God by faith and holiness, are truly the sons of God, and have the inheritance of his blessing" (Fairbairn's Typology, p. 203).

To the same effect substantially it is said by Mr. Ltiton, in his book on the Church of Christ (p. 294): "Eternal rewards did not belong to the Jewish nation as such, but to the pious members of it. The corresponding fact under the Christian economy is not national, but individual election; and election, not merely to external connection with a visible church, or access to the means of grace (what is to prevent any heathen from placing himself under the preaching of the Word?), but to the effectual grace of the Holy Spirit renewing the heart. Election to the mere possibility, apart from the actual foretaste of salvation, is an idea unknown to the New Testament writers. Living, sanctifying union is everywhere presupposed in those who are called the elect of God, as when St. Paul connects election and calling directly with justification, with the foretaste of glory, with adoption, etc."

Besides all this, the theory in question relieves us from none of the difficulties that surround our subject. For in point of principle where is the difference between election to personal salvation and eternal life, and election to the "privileges of a gospel condition"? If this be essential, it is absurd to the ultimate enjoyment of eternal life, surely the great difficulty still preservs viz.,—why some are thus favored, while others are not—why a state of things out of which ultimate salvation must result, and out of which alone it can result, is granted to some and denied to others? Thus, while violence is done to Scripture, the mystery is left very much as it was. The truth is obscured or lost, but the error, however plausible, leaves all our perplexities as it found them. The lesson on the one side is without any countering argument the other. Theory of election of characters. Another theory of the subject is that of an election of characters, as contrived or distinguished from persons, i.e., an election of such as believe and obey, or such as God foresees shall believe and obey. A very few sentences will suffice to show that this kind of election has no place in the Word of God, and is moreover inconsistent with much that has an important place there. Faith and obedience are never set forth in Scripture as the ground of the decree of election, but, on the other hand, are themselves included in it and secured by it. We are elected not because we believe and obey, but to believe and obey. The faith and obedience, and all the worth and work of man, are the effect of election, and not its cause. 2 Thess. ii. 13; 1 Pet. i. 2. It is, moreover, a grave objection to this theory that it gives the glory of salvation to the creature rather than to the Creator; that it gives man whereof to boast, and runs directly in the face of Paul's irrevocable argument in Ro. xi, where he declares that "election" is entirely "of grace," and argues, "If by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then is it no more of grace, otherwise work is no more work."

Nor is this view of election less inconsistent with the Scripture doctrine of the covenant of grace, under which Christ has a people given him of the Father in consequence of his obedience unto death, is in Ch. i. 28-30. For it leaves the matter altogether uncertain whether there shall be any such people. It leaves it dependent, that is to say, on the will and works of man, and brings in the divine purpose only as based upon these. Surely it is more philosophical, as well as more scriptural, to place the divine purpose first in order, and represent it as involving and securing all the means of its accomplishment.

We can only glance at this. But it surely were derogatory to God's wisdom to suppose that in any region of his working he works without a precious plan or purpose, or to suppose that the salvation of his people is the only work which he accomplishes without such a plan. As a matter of fact, whatever view may be taken of election, a certain number of the human race only are saved, and it is a manifest absurdity to suppose that God has saved them without having determined so to do. Again, the divine foreknowledge necessarily implies that the events foreknown entered into a purpose or plan. A contingent or uncertain event cannot be foreknown. "There must," says Edwards, "be a certainty in things themselves before they are certainly known, or which is the same thing known to be certain." And what is it that makes them thus certain but the divine purpose or decree? The application of this to the doctrine of election is too obvious to be stated. If God knew from eternity who should be saved, he must have been because of his eternal decree to save them. This argument we know is sometimes met by boldly denying the divine foreknowledge of the acts of moral agents. This, it is said, is no more derogatory to God than to say that there are things which even Omniscience cannot achieve. But these things are such as involve a contradiction in their very statement, as that "God cannot inscribe a triangle within two straight lines, and cannot make two parallel lines meet, and cannot make twice two equal five. These are manifestly inherent impossibilities, and imply no defect of power on the part of God. We cannot conceive them to be done. But it is not so in regard to a knowledge of future moral acts. It is conceivable. There is nothing in their nature which renders them inherently unknowable, and ignorance of them implies a defect of knowledge inconsistent with our idea of an omniscient God" (Bibliotheca Sacra, April, 1882). Others admit foreknowledge, but deny that it is associated necessarily with decree. God foreknows, they say, the actions of free agents, but we cannot tell, and need not inquire how. This is not the place, however, for a more extended discussion of these points. (See Foreknowledge and Predestination.)

As to the doctrine being, as has sometimes been alleged, a "purely speculative dogma, barren of all practical results, exercising no influence on our conduct whatever, and consequently not to be taught as a revealed truth," we simply ask, Is it nothing to have a settled conviction that the entire glory of our salvation, from first to last, belongs to God? Is such a conviction barren? Is it not fitted to awaken gratitude and love? And are not those the great moral forces by
which obedience to God is secured and maintained? Undoubtedly, too, that profound humility and sense of human littleness, which spring from a just contemplation of this doctrine, are no mean practical results, and are at the same time causes, in their turn, of the highest forms of devotion to God which the church or the world has ever seen.

EL-ELOHE-ISRAEL [God of Israel], a compound epithet applied by Jacob to the altar which he erected to God on his return to the land of Canaan, and shortly after he had received the name of Israel, Ex. xxvii. 20. The El at the beginning designates God as the strong and mighty one, who can do whatever seems good to him, and who, in the recent experience of Jacob, had peculiarly manifested his power in overcoming the deep-seated enmity of Esau, and thereby averting the most alarming evil which Jacob had ever been called to encounter. In memory of this signal deliverance, and of the goodness of God he had experienced in connection with it, Jacob imposed the significant name of El-Elohe-Israel on the altar he had erected. q.d. To the Mighty One, the God of Israel.

ELEMENTS, in the primary sense of the term, are the component parts of the physical universe; and these, according to the ancients, are fire, air, earth, and water. In this sense the term is used in the last chapter of 2 Peter, where, in reference to the final close of things, it is said, that the elements shall melt with fervent heat. All shall be, as it were, resolved again into its first principles. The term is also used figuratively of the more elementary parts of religion. Thus, in He. v. 12, it is stated as a matter of reproach against the Jewish believers, that they had need to be taught again which be the first principles (or elements, στοιχεῖα) of the oracles of God—the things which are properly for beginners—the rudiments of the system. It is also applied to the religion of the Old Testament in contradistinction to the New: in former times believers were in bondage to the elements of the world, Ca. vi. 6; or, as it is again put, though the word is the same in the original, they were under the rudiments of the world, from which believers are now delivered by the grace of Christ, Ca. ii. 20. In both passages the apostle means to designate the religion of the old covenant as of a more elementary and imperfect kind than that of the gospel. It was adapted to the state of those who, as to spiritual things, were in comparative childhood, dealing, as it did, so much in symbol, and with the forms rather than the realities of things. All the fundamental ideas and principles of the gospel were there—only they were exhibited by means of carnal ordinances, which, from their very nature, were incapable of yielding more than an inadequate manifestation of the truth. And now that the truth itself had appeared in its reality and fulness, to revert to the old and cling to it with passionate fondness, but too clearly showed that the gospel of Christ was but imperfectly apprehended.

ELHANAN [Elhanan]. It is generally agreed that some corruption has crept into the text of Scripture in connection with this name, though critics differ as to the precise nature of it, and how the correction ought to be made. In 2 Sa. xxi. 19 it is said, among the exploits of David's heroes, that Elhanan, the son of Jaare-oregim, a Bethlehemite, slew Goliath the Gittite, the staff of whose spear was like a weaver's beam. The authorized version inserts "brother of" before Goliath, in order to make the statement correspond with the supposed facts of the case, and with a sort of parallel statement in 1 Ch. xx. 5. In this latter passage we read, that "Elhanan, son of Jaar, slew Lahmi, the brother of Goliath the Gittite, the staff of whose spear," etc. Again, we find an "Elhanan, son of Dodo of Bethlehem," among the thirty distinguished heroes of David's time, 2 Sa. xxi. 21. Some, among others Gesenius, suppose this Elhanan, the son of Dodo, to be the same with the Elhanan previously mentioned at ch. xx. 19, and that Jaare-oregim there is a corruption. As the name of a man it certainly looks suspicious; though to substitute Dodo for it can only rank as a conjectural emendation. It is quite improbable, however, that there should have been two renowned heroes of Bethlehem in David's time both of the name of Elhanan; and we must suppose that either Jaare-oregim is a corruption of the text, or that the father, Dodo, had two names. Then, as regards the giant killed by this Elhanan in single combat, as it seems quite clear, from the notices both in Samuel and in Chronicles, that the action took place not only after David became king, but in the latter half of his reign, we must either suppose that there was a second Goliath of Gath, who was conquered by Elhanan, as the former one had been by David, or that, according to the text in Chronicles, the reading in Samuel should be not, Goliath, but "the brother of Goliath." Distinguished scholars are found on both sides, and nothing decisive can be urged for either.

ELI [Heb. אֱלִי, probably occurrence, height], a priest and judge in Israel; in the latter respect, the immediate predecessor of Samuel. We learn from the genealogical tables, especially that given in 1 Ch. xxiv. 3, seq., that Eli and his family were of the line of Ithamar, the younger of the two sons of Aaron. This line, however, was the smaller and less influential, as well as younger of the two, for when examination was made in David's time into the affairs of the priesthood, with a view to the proper distribution of its families and offices, it was found that there were sixteen heads of distinct families in Eleazar's line, and only eight in that of Ithamar. It seems, therefore, somewhat strange that the head of a family in that younger and weaker line should so early have attained to the high-priesthood. No explanation is given of it in the history; we are simply told that toward the close of the period of the judges, Eli was the priest in the more peculiar sense—that is, the high-priest, 1 Sa. i. He was probably the first in that line who held the office, and may have been elevated to it mainly on account of the qualities which fitted him for discharging the duties of a judge. In this latter respect he was had in high reputation, and judged Israel, it is said, forty years, 1 Sa. iv. 18. The more distinctive honours of the priesthood did not continue long in his family, for in Zadok the elder line again rose to the ascendant, and apparently retained it to the close of the Old Testament history. In regard to Eli himself, his character is presented to us as one of mingled excellences and weaknesses. Personally, he appears to have been a man of unaffected piety and genuine worth. This is evident from the general recognition of his title to the place of a judge in Israel, and also from the deep concern he manifested in his old age for the ark of God, trembling for it in the first instance, and then, when he heard of its surrender into
the hands of the enemy, falling paralyzed from the chair on which he sat, and breaking his neck. In such things we plainly see the man of God, profoundly moved by whatever touches the glory of his name and the interests of his kingdom. But this earnest and high-toned pity was combined with a melancholy and most culpable slackness in the management of his own family, practices being systematically carried on by his two sons, Hophni and Phinehas, within the very precincts of the sanctuary, which ought to have been instantly, and with the firmest determination, repressed. Instead of exercising this severe but salutary discipline, Eli contented himself with administering a gentle reproof to his sons: told them it was no good report he heard of them; and reminded them of the aggravation their sins derived from the sacred presence within which the evil was done. 'Ye make the Lord's people to transgress of one man sin against another, the judge shall judge him; but if a man sin against the Lord, who shall entreat for him?' (1 Sam. ii. 19, 20). But that was all; the sensual and depraved sons were still permitted to retain their office, and they pursued in it, as before, their course of iniquity. Even after the most solemn proofs and warnings had been administered to Eli, first by a man of God (whose name is concealed), and then through a vision and dream communicated to the child Samuel, he appears to have taken no effective measures against the evil. No doubt the languor and futility incident to his advanced age may partly account for his soft and apathetic behaviour; but it was not sufficient to excuse him, since, if he felt inadequate to the task of reforming what was amiss, he should have resigned his office into the hands of one more capable of administering it right. Accordingly, the long threatened judgment of God at last burst like a storm on him and his family. The Philistines marched up in battle array against the land, and, amid the disasters that ensued, both Eli himself, and his two profligate sons, fell victims to the wrath of Heaven.

Eli was ninety-eight years old when he died, and his eyes were dim that he could not see, 1 Sam. iv. 19; too old and feeble, doubtless, for the responsible position he occupied. And in this alone his case forms a warning to the servants of God in future times, showing, as it so palpably did, that to cling to office when the natural decay and infirmities of life incapacitate one for its proper and efficient discharge, is itself a serious failing of duty. But most of all does his case provide a testimony and a warning against the undue relaxation of parental discipline and authority. To allow sin to proceed unchecked, or remain unpunished in the family, is in any case an unwise as well as unrighteous procedure—a cruelty to the children, not less than an unfaithfulness to God. But when such procedure comes to be practised by one holding a high and responsible office in the household of faith, the evil is immensely aggravated, since these who should be lights and examples to others thereby become ring-leaders in corruption. It was expressly on this account that judgment fell so heavily on the house of Eli.

ELI AB [Heb. 2889; God for father]. 1. A leader of the tribe of Zebulun, Num. i. 9; 2. a Reubenite, an ancestor of Dathan and Abiram, Num. xxvi. 7; 3. an ancestor of Samuel the prophet, 1 Chron. vi. 21; 4. and, to say nothing of one or two others, of whom no more than the names are known, 1 Chron. xxiii. 5; xxiv. 8, David's eldest brother, 1 Chron. xxiii. 21. Even of him we know nothing, except that he seems to have looked with a kind of curious eye toward David, and sought rather to check than to encourage him in his enterprise against Goliath.

ELIA DA [Heb. God's care for]. 1. A son of David: the last but one born to him in Jerusalem, 2 Sam. xvi. 16; 1 Chr. ii. 4. In another passage the name is changed into Rehob (Heb. God's care for), 1 Chron. xi. 17, an important and sometimes melancholy change, but why adopted is unknown.

2. The father of Rezin the Syrian, 2 Kings xvi. 21.

3. A Benjamite, a mighty man of war, who led an immense force from his tribe to assist Jehoshaphat in his wars, 2 Chron. xix. 17.

ELIAHBA [Heb. God hides, i.e. keeps in safety among peril]. 1. One of David's thirty heroes, 2 Sam. xxvii. 32.

ELIA KIM [a servant appointed by God]. 1. An officer in the household of Hezekiah, and a man apparently of faith and probity, as he was one of the commissioners sent by the king to treat with the messengers of Senacherib, 2 Kings xviii. 19-21, and is also referred to with honour by Isaiah as a kind of typical servant of God, ch. xlix. 32.

2. Eliaim, a king of Judah, son and successor of Josiah, whom Pharaoh Necho made king after the death of his father. Pharaoh, at the same time, changed his name to Jehonakim, which simply substitutes the Yo, contraction for Jehoshah, for El, God, and means set by Jehovah. As it is by this latter name that he is chiefly known in history, the reader is referred to it for a notice of the facts of his reign.

3. Eliaim, A priest in the days of Nehemiah, who took part in the dedication of the new wall of Jerusalem, Neh. iii. 8.

4. Eliaim, the original name of the king of Judah, who is better known by that of Zedekiah.

ELIAM [God's people]. 1. The father of Bathsheba, but called Ammiel in Chronicles, 2 Sam. vii. 2.

2. Son of Ahitophel, and one of David's thirty warriors, 2 Sam. xxiii. 34.

ELIAS SHEB [God restored]. 1. A priest in David's time, and one of the governors of the sanctuary, 1 Chron. xxvi. 27.

2. A high priest in the time of Nehemiah, who had also formed some alliance with Jehohanan the Ammonite, and given him charge in the temple courts, for which the wrath of Nehemiah was called forth. Neh. vi. 1, 20; xii. 4, 7.

3. Various others of this name are mentioned, Ezra vi. 27, 31.

ELIEL [God's strength is God]. A common name among the Hebrews, but nothing of any note is preserved of any one bearing it, 1 Chron. xxv. 20; xxvi. 11; xxvii. 31; 1 Kings xi. 33, xxiv. 25, xxv. 35, xxvi. 24.

ELIEZER [God helps]: substantially the same with Eliezer, though the names are not interchanged in Scripture. 1. Eliezer first appears as the name of one in the household of Abraham; he is called Eliezer of Damascus, Gen. xvi. 5. It has been supposed by some, from the expression rendered "steward of my house," being literally "son of possession of my house," that he was probably a relative of Abraham, and his heir at law. This, it is thought, receives confirmation from what follows, in which Abraham says, "Let one born in my house literally and properly, the son of my house be mine heir," as if pointing to a relative in his family. Undoubtedly there appears to have been some bond between Abraham and this man superior to that of an ordinary servant, but we want the means of determining what it actually was. As Scripture is
 altogether silent of any blood relationship, or of any branch of Abraham's kindred being about Ramases, the probability rather is that Eliezer, though he may also have been a distant relative, was something like an adopted son of Abraham, and that as such the main part of Abraham's possessions should have fallen to him if Abraham himself died childless.

2. Eliezer. The second son of Moses and Zipporah, to whom Moses gave the name Eliezer as a memorial of the help granted to him by God, Ex. viii. 1.

3. Eliezer. Various persons, besides those above noticed, bore this name, but none of them rose to any distinction, excepting a prophet, the son of Dodavah, who rebuilt Jehovah-plat because of his wicked alliance with Ahabiah, king of Israel, 2 Ch. xx. 37; 1 Ch. vii. 8; xx. 24; xix. 16; Ezra. viii. 16; x. 18, 21, 23.

Elihu [whose God is He]. 1. One of the interlocutors in the book of Job. He stands in some sense apart from the three friends of Job, betwixt whom and himself the chief part of the dialogue was carried on; and without any previous notice even of his presence, we are told at a certain point that "the wrath was kindled in Elihu the son of Barachel the Buchite, of the kindred of Ram," Job xxiii. 2. The designation of the Buchite has been thought to indicate his relationship to Buz, one of the sons of Nahor by Milcah, Gen. xxi. 22. This is certainly possible, but the description is of too brief and general a kind to warrant any definite conclusions of such a nature. Elihu represents himself as by much the youngest person in the party, and it may have been on that account that his name was omitted at the outset; he may have been regarded as a kind of minister or attendant of the three friends, rather than one of themselves. He tells us that his youth kept him silent so long as the more aged men had anything to say; and when at last he does open his mouth, he enters into a formal apology and defence of himself for presuming to speak in such presence. What he said, however, came nearer to the point than many things which had been uttered by those who preceded him; and in token of his comparative superiority, he is not included with the three friends in the sacrifices and intercessions that were to be presented by Job in their behalf, Job xxii. 7-9 (See Job).

2. Elihu. A forerunner of Samuel the prophet, the son of Tohu, 1 Sa. i. 1. In 1 Ch. vi. 34, however, Eliel is the name that stands in the same position—Eliel the son of Toah; probably mere accidental or linguistic variations.

3. Elihu. A Kenite Levite, one of the doorkeepers of the house of the Lord in the time of David, and of the family of Obed-edom, 1 Ch. xvi. 7.

4. Elihu. Also one of the captains of thousands who, from the tribe of Manassah, followed David to Ziklag before the battle of Gilboa, 1 Ch. xxi. 28.

Elija\(\text{H} \) (Heb. יֵלְיָהוּ and יֵלְיָהוּ, Elijah, God-Jehovah, i.e. God-Jehovah), in the Septuagint and the New Testament Elias—a great Israelish prophet. On his first appearance he is simply denominated "Elijah the Tishbite, of the inhabitants of Gilead," 1 K. xi. 31. This has been commonly understood to represent him as a native of some Israelish town called Thisce or Tisle; and so undoubtedly the ancients understood it, only some of them appear to have placed Thisce, not in Gilead, but in Galilee. Tobit speaks of himself as a " captive from Thisce, which is at the right hand of that city which is called properly Nephthali, in Galilee above Aser." (1. 2.) But Josephus says of Elijah that he was of "a town Theobolon, in the country of Galilæa" (in Τισβήν ὁ Θεοβολῶν τῆς Γαλαάτης, Ant. viii. 13, 2). It must be admitted that nothing certain is known of either of these places; and though the opinion has generally prevailed that a Thisce in Galilee was the birth place of Elijah, it cannot be said to rest on any valid authority. Several continental writers have not only disparaged this opinion, but have gone to the extreme of holding that he was not a native of Palestine at all, that he was not even of the stock of Israel, but a native probably of some place in Arabia, and a more resident, by which they understand a foreign resident, or sojourner in the land of Gilgal (Kai) on 1 K. xiii. 18, and the authorities there cited. This appears a very improbable view, and destitute of any proper support in the notices of Scripture. Whether there might be such a place as Thisce in Gilgal or not, still, when Elijah is made known as "of the inhabitants of Gilgal," the natural import of the expression unexceptionably is, that he belonged to that section of Israel who inhabited the extensive district on the farther side of Jordan, known by the name of Gilgal. Even thus interpreted the designation is somewhat vague; for anything it tells us, Elijah may have had his residence in the territories of Reuben, of God, or Manasséh; he may have been himself a member of one of those tribes, or he may have belonged to the tribe of Levi, possibly even to the narrower circle of the Aaronic priesthood. Such points are left altogether indeterminate; and were so probably for the purpose of rendering more markedly prominent his distinctive character and calling—that he might be known and thought of simply as the great prophet of the Lord. In this light alone is he presented to our view in the sacred history. His whole mission and striving were embodied in his name. His one grand object was to awaken Israel to the conviction that Jehovah, Jehovah alone is God. Hence it is important, for bringing out the precise import and bearing of his utterances, to keep up the name JEHOWAH wherever it occurs in the original.

The period of Israelitish history at which Elijah appeared was one that emphatically called for the living exhibition of this great truth. It was the period of Ahab's apostasy, when, through the influence and example of his wife Jezebel, he formally introduced the worship of other gods into Israel. In the language of the sacred historian, "it seemed a light thing for him to walk in the sins of Jeroboam the son of Nebat; and he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went and served Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria," 1 K. xi. 32. In other words, he did not rest, like his predecessors, with the corrupt worship of Jehovah under the symbol of a calf, but brought in the worship of the Tyrian Baal, with its usual accompaniment of the Asherah pollutions—the rites of the Syrian Venus. It may readily be conceived that, to reconcile the people to so fundamental a change, sophisticated arts of various kinds would need to be resorted to; and it would seem, from several indications in the history—in particular from the interchange that was kept up between the names of Jehovah and Baal, 1 K. xi. 21—that pains were taken to
mediate between the rival services, and to make it appear that there was no essential difference between Jehovah and Baal. Elijah was raised up for the more immediate purpose of dissipating these vain sophistica-
tions, and showing, by terrible things in righteousness, that there was a real and irreconcilable difference be-
 tween the rival deities— that Jehovah was the one-living
and true God, and Baal but a dumb and senseless idol.
Hence he enters on the work assigned him as the spe-
cial servant or messenger of Jehovah, and in his name
announces absolutely what shall come to pass, constant
that there is no power in heaven or earth capable of
reversing the word. "And Elijah said unto Ahab, As
Jehovah God of Israel liveth, before whom I stand,
there shall not be dew nor rain these years, but accord-
ing to my word." ix. x. By the introduction of the
worship of Baal, Ahab had in a manner displaced
Jehovah from his acknowledged supremacy in Israel,
and the prophet, as his accredited representative, so
family protests against the impiety, precludes Jehovah
still to be the God of Israel, and vindicates the claim
by shutting up heaven for a time over the territory of
Israel.
In his mode of doing this, it will be observed, Elijah
assumed the attitude of a priest or Levite, whose special
business it was "to stand before the Lord to minister
unto him." De. xx. This does not prove that he in
reality was so, though, as has been already intimated,
he may have been; but it shows the kind of priestly
position which the prophets deemed it necessary to take
up in the kingdom of Israel, on account of the de-seated
state into which matters had been brought. They
assumed no such position in the kingdom of Judah,
where the theocratic constitution, with its Aaronic
priesthood, continued in a measure to subsist. But in
Israel, especially during the reign of Ahab, when the
very foundations were out of course, and there was
neither king nor priest to do the part assigned them
by theocracy, the prophetic agency required to rise
with the occasion, and, as under a special commis-
sion from above, had both to make unknown God's will
and to do before him priestly service.
After the utterance of a word, by which the genial
influence of heaven was to manifest itself to the whole
series of years, it obviously became necessary that a
hiding-place should be provided for Elijah, that he
might escape as well from the violence of those in high
places, as from the importunities of others, who might
effort to prevail upon his pity. Such a hiding-
place was found for him to the east—probably beyond
the limits of the kingdom of Israel—beside the brook
Cherith, that flowed into the Jordan. (N. CHERITH)
There he not only found water from the brook, but
also supplies of bread and flesh, morning and evening,
administered at God's command by ravens. This sick
of furnishing the prophet with food has appeared too
marvellous for many commentators, and various devices
have been resorted to in order to lighten the difficulty.
By some the obblig (ravens) was changed into kobia
(Arabians); by others it was understood to indicate, the
inhabitants of the city Orbo, or the rock Orb; and
others still again, by ascribing it to an altogether un-
supported meaning, have substituted mercantus for
orobus. These explanations may be summarily dis-
nised as at once grammatically untenable, and unsat-
sfactory in the sense yielded by them; for how
unlikely was it that such parties should carry any
supplies of food to Elijah so circumstanced! especially
that they should do so morning and evening. Nor is
the solution of Michaelis much better, that the retreat
of Elijah lay near to a great raven haunt, and that he
took advantage of the young hares, wild fowl, &c.,
which those voracious creatures brought within his
reach. Provisions of this sort could never be turned
into "bread and flesh in the morning, and bread and
flesh in the evening." The words plainly express a
supernatural employment of the ravens for the pur-
purpose—wonderful, indeed, as everything supernatural
is, but surely not more wonderful than the infliction at
Elijah's word of the long continued drought which set
continued with the or the fetching down, at a later stage of
the prophet's history, of two successive streams of fire to
consume the forces sent against him. Any birds might
have served the purpose in question, but the ravens'
nature of those actually employed undoubtedly height-
ened the evidence afforded by the transaction of the
overruling power and providence of God.
The brook Chereth, however, in course of time dried
up, and another place of refuge had to be provided for
the prophet. To some it was a more likely quarter, in
the house of a widow, a poor widow, as she proved to
be, with an only son and she, not in the land of
Israel, but at Zarephath, in the territory of Zidon —
the native region of the infamous Jezebel, 1ki. xvii.
Notwithstanding the Lord tells Elijah that he has
commanded this widow to sustain him; and being perfectly
assured that God's word could not fail, he proceeded without delay to prove it, brought by
righteous-direction to the place, and to the woman, he
found near the gate of the city gathering a few
sticks to prepare her lunch with, that she and her son
might the water die. In the unswerving confidence of
faith he bids her go and bake the bread as she intended,
but in the first instance to bring a portion of it with
a little water to him—demanding such faith from her as
he himself exercised toward God. And he added, as
the ground both of her belief and of his own demand,
"For thus saith Jehovah God of Israel, the barrel
of meal shall not waste, neither shall the cistern of
oil fail, till the day that Jehovah sendeth rain upon the
earth." Strange as the whole manner may appear for
a while, that a woman made no scruple complying with the word
spoken; and in accordance with the assurance given
her, the miraculous supply of meal and oil continued
as long as it was needed. She was blessed because she
believed; and from her believing conduct, with its
present remuneration of good, the heart of the prophet
also could not fail to draw encouragement and strength.
But her faith was by and by put to a fresh trial, and
in that trial discovered a certain measure of imperfection
in respect to spiritual insight or desire. On the
occasion of a severe illness befalling her son, which soon
reached a fatal termination, she said to Elijah in what
appears a somewhat petulant tone, "What have I to
do with thee, O thou man of God? Art thou come unto
me to call my soul to remembrance, and to shew my
son?" A proper feeling probably lay at the bottom of the
address. The devout and holy life of Elijah had enlight-
ened her conscience, and impressed her with convictions
of sin, such as she had not known of before. Possibly she may have felt that she had profited
less than she ought to have done by the residence of
such a man in her house, and may, in consequence,
have become more liable to chastisement. So far, the
feelings working in her bosom may have been reasonable and proper; but they still hardly account for the peculiar form of her address to the prophet. This seems to imply that she looked upon him as, in a sense, the occasion of her calamity, and that it had been better for her not to have known him, than to have become the subject of such a discipline. What might be wrong in it, however, was graciously overlooked; as matters stood, the calamity proved a heavy trial to Elijah as well as to the widow, and with holy freedom and earnestness he laid it before the Lord.

"He cried unto Jehovah and said, O Jehovah my God, hast thou also brought evil upon the widow with whom I sojourn, by slaying her son?" The cry was heard; and after stretching himself three times upon the child—thereby presenting, as it were, a channel of communication for the divine power to pass into the lifeless body—and crying, while he did so, "O Jehovah my God, I pray thee, let this child's soul come into him again, the child began to breathe again, and was presently delivered of the disease toward receiving him, she said, "Now by this I know that thou art a man of God, and that the word of Jehovah in thy mouth is truth;" that is, she knew it now in a manner she had not done before; the truth burst upon her mind with a power which had all the freshness of novelty.

It was in the third year, as it would seem, of Elijah's sojourn with the widow of Zarephath, that the word of the Lord came to him, announcing the near prospect of rain, and bidding him go and show himself to Ahab, ix. 17. Some would understand the expression "in the third year" from the commencement of the drought, but this would restrict too much the whole period; as in two passages of the New Testament, I. c. v. 25. J. c. 1. v. 17. the drought is expressly said to have lasted three years and a half. If, as is probable, Elijah spent nearly one year beside the brook Cherith, it would leave two years and some months for his residence at Zarephath, and hence he might be said to leave it in the third year. When going forth on this new and more active part of his mission, he was met with a striking evidence of the extent to which the famine prevailed in Samaria; having fallen in with Obadiah, the chamberlain of Ahab, on a search throughout the land forfountains and brooks of water, that all the cattle might not perish. The prophet was recognized by Obadiah, and was treated by him with respectful obeisance. But on being charged to go and tell his master Ahab, that Elijah was there, he began to imagine that the prophet had some design upon his life, and asked if Elijah did not know how he feared God, and led so many as fifty prophets in a cave, and fed them with bread and water, to protect them from the fury of Jehovah. He also mentioned, as the ground of his apprehensions in the present case, that the most rigorous search had been made for Elijah throughout the land of Israel and the neighboring kingdoms, evidently for the purpose of laying violent hands on him; and he could not suppose that Elijah would now expose himself to the risk of meeting Ahab, in the defended state in which he appeared. In this, however, he was mistaken, and having been solemnly assured of Elijah's determination to show himself to Ahab, he went to his master with the tidings. On meeting Elijah the king addressed him with the reproachful charge, "Art thou he that troubleth Israel?" but was answered with the indignant reply, "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of Jehovah, and hast last followed Baalim." And he added a request—for the purpose of bringing the controversy to an issue, and ascertaining where the source of the evil actually lay—that Ahab would cause Israel to assemble on Carmel, to witness between him on the one side, and the prophets of Baal and Asherah on the other. (The latter are called in the authorized version prophets of the groves—improperly, so under A.V. though all these prophets there are said to have been 450 of the former class, and 400 of the latter; and the latter, the prophets of Asherah, it is stated, ate at the queen's table; meaning probably that they were maintained at her expense, as being the servants of her own Syrian goddess. No mention is made of them in the memorable transactions that presently took place on Carmel; so that they must either have declined the contest, or it must have been deemed prudent to withhold them from being present on the occasion. But the 450 prophets of Baal appeared, and, with the prophet Elijah, there was a vast multitude of the people. All Israel, in a sense, were there to be spectators of the contest. If looked at in an external point of view, never did combatants seem more unequally matched. In the interest of Baal there stood the 450 prophets, with the king, and doubtless many also of the leading men in the kingdom, at their back; while Elijah alone ventured openly to expose the cause of Jehovah. When he put the question to the assembled people, "How long halt ye between two opinions? If Jehovah be God, follow him; but if Baal, follow him," there was no response; "the people answered him not a word." They were not prepared to take up and avow the position, that there was such a distinction between Jehovah and Baal, as rendered their claims of service properly antagonistic, and necessitated a choice between the two. The matter must, therefore, be submitted to a palpable and decisive test. Let each party take an offering, cut it in pieces, lay it on wood as ready to be consumed in sacrifice; and let the one who answers by fire be the God. This proposal at once commended itself to the people. It would do so, we may conceive, the more readily, because it was by fire that Jehovah had revealed himself to their fathers, when the Levitical service was originally set up, i.e. ix. 21; and also because, if it gave any advantage to either party, this manifestly lay on the side of the numerous retinue that represented the interest of Baal. Elijah even conceded to them a further advantage, in allowing them the right, on account of their number, to kill their victim first, and so giving them the opportunity of obtaining a prior decision in their behalf, if it was in the power of their god to bestow it. In such circumstances it was impossible for them to decline the trial. They prepared their bullock and dressed it, but put no fire under, and with earnest importunity began to cry, O Baal, hear us. So they continued, it is said, from morning until noon, when Elijah in mockery lade them cry aloud, in case their god might be asleep, or engaged in some busy and interesting occupation, from which he needed to be somewhat forcibly recalled. Then they redoubled their vehemence, and, after the manner of the Syrian devotees, cut themselves with knives and lancets, till the blood gushed out.
were wont to be made by the worshippers of the Syrian goddess; "A discreet bowing opens the scene. Then they fly wildly through one another with the head sunk down to the ground, but turning round in circles, so that the loose-flowing hair drags through the mere; thereupon they first bite themselves on the arms, and at last cut themselves with two-edged swords, which they are wont to carry. Then begins a new scene; one of them who surpasses all the rest in frenzy begins to prophesy with signs and graces, openly accuses himself of his past sins, which he now wishes to punish by the mortifying of the flesh, takes the knotted whip, which the priests are wont to bear, lashes his back, cuts himself with swords, until the blood trickles down from his mangled body," (comp. 1 Ki. xvi. 21-24).

But all was to no purpose; "there was no voice, nor any answer, nor any that regarded." Then, about the time of the evening sacrifice, that is, about three o'clock in the afternoon, Elijah stepped forward to do his part—repaired an altar that had fallen down, with twelve stones, corresponding to the twelve tribes of Israel—the ideal number of the covenant-people, whose God Jehovah was—and, having arranged his altar, brought was a trench eight feet deep, and fourteen cubits in circumference, and barrels of water to be poured on the altar, till not only the wood was thoroughly wet, but the trench also was filled with the overflow. Then with sublime simplicity he came near and said, "Jehovah, God of Abraham, Isaac, and of Israel, let it be known this day, that thou art God in Israel; and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord; hear me, that this people may know that thou Jehovah art God, and that thou hast turned their heart back again." No sooner had he spoken, than the fire fell from heaven and consumed the sacrifice, and even licked up the water that was in the trench. The effect was electrifying; the people in one mass fell on their faces, and shouted, "Jehovah, he is the God, Jehovah, he is the God!" Elijah, however, was not content to let the matter rest there; he called upon the people instantly to carry out their convictions of truth, by enforcing the penalty of the law upon those who had been labouring to subvert its fundamental principles. "Take the prophets of Baal," said he, "let not one of them escape." The advice was promptly followed; for, as the sun went down, the brook Kishon and slain there. The treatment has often been characterized as harsh, but unjustly, when contemplated, as it ought to be, from the Old Testament point of view. The commonwealth of Israel being a theocracy, in which all was professedly held of Jehovah as its one living and supreme head, idolatry was therefore condemned as treason; the promoter of idolatrous worship, or the false prophet, who spake in the name of another god than Jehovah, was to be summarily put to death. In fact, so that Elijah and the people now only did what Ahaz as the visible head of the commonwealth should already have done. If Ahaz himself had fallen in the carnage as the active abettor of idol-worship, it would have been no breach of constitutional principle.

The crisis seemed now past; the decision of assembled Israel had been given, and Jehovah was once more publicly acknowledged as the one living and true God. "The heavens heard the earth, and the earth to temper their fiery glow," "Get thee up," exclaimed Elijah, describing the change, "eat and drink, for there is a sound of abundance of rain." The prophet himself went up to Carmel to pray, and look for the refreshing shower. Such, and the manner of the little cloud was discerned in the horizon, though not bigger than a man's hand, he hasted back to Ahab to tell him to speed forward his journey, while himself, as if inspired with the energy of a new life, girt up his loins, and ran before Ahab to the entrance of Jezreel—a distance of about fifteen miles amid torrents of rain. It was a day of triumph to the noble-hearted prophet, and he probably thought that the victory was now finally won—that his person would be as safe, and his name as honoured at Jezreel as in any other part of the land.

But his ardent hopes in this respect soon met with a mortifying reverse. So far from being humbled and subdued by the news of the terrible scene on Carmel, Jezebel seemed only roused into greater fury, and sent a message to Elijah, accompanied with an oath, that by to-morrow she would have him made like one of the slain prophets. If she really wished to kill Elijah, she betrayed a foolish impatience of temper in sending such a message. But it is possible, after what had happened, that she spake not in the heat of anger, but in the vanity of putting her own threat in execution; and she may have uttered it more for the purpose of ridding Jezebel of his presence, than of committing herself to the destruction of his life. Anyhow, the determination avowed was, in the circumstances, indicative of a most impenetrable and hardened state of mind. It appalled for the moment the lion-hearted prophet; his courage sank at the tidings; and he arose and went for his life, taking his servant with him as far as Beersheba, but himself pressing on a whole day's journey into the wilderness. There he found a juniper-tree under which he sat down, and requested for himself that he might die. "It is enough," he said, "now, Jehovah, take away my life; for I am not better than my fathers," (1 Ki. xix. 14). It was the language of fainting and despondency; he had done his best; mighty forces had been operating through his hand, and he had been enabled to do great things by them; but it was a hopeless struggle; the throne of iniquity still held its place; he was no more able to prevail than his fathers; why should his life any longer be prolonged? Such, at least, was the feeling that wrought in his bosom—not altogether to be justified, but, at the same time, so natural in the circumstances, so difficult to be repressed, that his case called for pity and support, rather than rebuke. And he got what he needed; for his work was by no means done yet, as he had too hastily supposed. He was first thrown into a profound sleep, and when he awoke he found at his side, brought by an angel's hand, a cake baked on the coals, and a cruse of water. Of these he partook and refreshed himself, and again laid himself down to rest. But he was admonished a second time by the angel to arise and eat, as a great journey was before him; and in the strength of the food then received, it is said, he went forty days and forty nights. A supernatural result, doubtless; for no merely natural supply of food could have sustained his animal frame for such a length of time; but this does not hinder, that the natural in the present case, as in so many others, formed the ground on which the supernatural raised itself, and that a certain measure of new strength was required for the fitting development of the other.

The support of the bodily frame in unexhausted fresh-
ness for forty days, and that in connection with a sojourn in Horeb, whither Elijah was non-borne by the Spirit of God, plainly brings this prophet into a certain relationship to Moses. The wonder of Moses, as a man capable of dwelling on the mount of God, and holding a face-to-face communion with Heaven, again in a measure repeats itself. There is a manie-resonblance, though with a difference suited to the altered circumstances of the time; and so in what follows. At Horeb the prophet takes up his abode in a cave; and when there the word of Jehovah came to him saying, "What dost thou here, Elijah?" To which he replied in a somewhat quenched and disaffected tone, "I have been very jealous for Jehovah, God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, only, am left, and they seek my life to take it away." The state of feeling was much akin to that of Moses, when, descending from the mount, he found the people wholly given to idolatry, and in the venemance of a righteous indignation broke the tables of the law, and called upon every man to smite his sword against his fellow. This severe and stormy mood soon passed away, and he presently became the earnest intercessor of his people. Elijah, too, subsequently came into a like tender and more subdued frame, but it was the other which held possession of his soul at the cave in Horeb. He spake as if he had been more jealous for the interest of God, than God had been for it himself; as if when so many altars had been thrown down, so many prophets slain, and an all but universal apostasy prevailed, it was just matter of complaint that no greater judgments from Heaven had been inflicted on the evil-doers, and no more adequate help given to second his endeavours, to correct his judgment in this respect, and bring him to a better mind, he has presented to his view a series of symbols, in which the Lord appeared as the direct agent. First, a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord: then an earthquake; and after the earthquake a fire: it is said that Jehovah was not in any of these—meaning, not that they were caused otherwise than by his immediate working, or were not symbols of certain operations of his hand, but that at this particular time he did not reveal himself in any one of those symbols to Elijah. They were rather the symbols of that vehement and angry frame of mind, which prevailed in the prophet himself, than of any feeling or purpose now cherished in the heart of God. But after them there came a still small voice, a soft and gentle breathing, as it were, which when the prophet heard, he wrapped his face in his mantle and went to the mouth of the cave, where he heard the voice of Jehovah again asking him what he was doing there. Jehovah would now manifest himself, not in the terrific emblems of power, such as were fitted to appall and terrify men's minds, but in the still small voice, which might win its way into their better feelings, and with quiet energy prompt and persuade them to wiser counsels. This was the kind of agency which the Lord would now have Elijah to understand still remained to be plied in Israel: Enough, it virtually said, of overawing displays from the secret place of thunder; gentler and more persuasive measures must now be pursued; nor has the effect produced by the former been in vain, it has thrown the way open for more peaceful action.

Such was the main purport of the instruction conveyed on this occasion to Elijah. It was followed up however by certain communications of a more explicit kind. In these he was directed to return, not precisely to the land of Israel, but to the wilderness of Damascus; where he might find a comparatively safe retreat; and thereafter—not perhaps immediately, but as opportunity might offer, or the course of Providence might open the way, to anoint Hazael king over Syria, Jeho king over Israel, and Elisha to be prophet in his own room. He was also informed, that in connection with these appointments there would be severe visitations of judgment; some were to be slain by Hazael, some by Jeho, and some still again at the instance of Elisha. At the same time he was given to understand, that matters were not so bad in Israel as he had imagined, and that beside himself, there remained 7000 who had not yet bowed the knee, or by kissing done obsequies to the image of Baal. There was, therefore, room for fresh operations, and some ground to hope that a revived interest might yet be awakened in the worship and service of Jehovah. Elijah was doubtless cheercd to learn that such was the case, and set forth, we may well conceive, with a lightened heart on his new commission. This part of it that he was enabled to execute is what was mentioned last in the divine communication—the calling of Elisha to succeed him in the prophetical office. This, it would appear from the narrative, took place very shortly after his return to the Syrian region, probably when on his way to the wilderness of Damascus; for it is mentioned in immediate succession to what took place at Horeb, and Abel-meholah, where Elisha resided, lay in the valley of the Jordan, not far from the route of Elijah toward the place of his immediate sojourn. We hear nothing of the operations of these servants of God in the wilderness of Damascus, nor are we told how long they sojourned there. A war with Syria meanwhile sprang up, in which Ahab and Israel came off victorious, 1Ki. xx. The success could scarcely fail to inflame the pride of Ahab and Jezebel, and was probably among the causes that contributed to the atrocious procedure, which issued in the deliberate murder of Naboth, and the appropriation of his vineyard. It was this wicked conduct which again drew Elijah from his lurking-place. In obedience to the word of the Lord he went to meet Ahab, when he came to take possession of his ill-gotten property; and as if an apparition had suddenly presented itself before him, the guilty monarch exclaimed, "Hast thou found me, O mine enemy?" "I have found thee," was the prompt reply; and then followed a terrible denunciation of the iniquity that had been committed, and of the sweeping desolation and ruin that were destined to befall Ahab and his house. In respect to Ahab himself the threatening took effect without any further intervention on Elijah's part, and in connection with a fresh Syrian war, which cost the king of Israel his life. We first meet with our prophet again in the time of his successor Ahaziah, who in the second year of his reign fell through a lattice in his upper chamber, and presently after sent messengers to inquire of Baal-zebub the god of Ekron, whether he should recover of his disease. Elijah was admonished by the word of the Lord to go and meet them, and to ask, whether it was because there was no God in Israel that they went to inquire of the god of Ekron, 2Ki.1.3. This reproachful inter-
negation was accompanied with a solemn message in the name of Jehovah, that the king should not come down from the bed on which he was laid, but should surely die. The messengers, on receiving such a message, naturally turned back; and then ensued a memorable scene in Elijah's history. The enraged monarch despatched a company of fifty soldiers to apprehend him; and when these through their captain delivered to him the message, "Thou man of God, the king hath said, Come down," they were greeted by the stern reply, "If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty." Promptly, fire did come down and its inmates. The same scene was enacted over again with another fifty; and only when the captain of the third implored that his life and the life of his men might be spared, did Elijah, at the divine suggestion, go down and present himself before the king. But it was only to repeat anew, beside the bed of the now humbled monarch, the same awful words which he had originally addressed to the persons commissioned to inquire at Ekron.

The conduct of Elijah on this occasion has often been objected to as harsh and intemperate. But if it actually had been so, the charge would not so much lie against the prophet, as against God, who formally sanctioned the procedure of his servant by sending the fire from heaven that had been sought. It was folly, in such a case, to restrict the charge of blame to the conductor of the infernal agent in the transaction. But what scene could there be in such a case for any charge of undue severity? After the most extraordinary visitations of providence, and threatening of coming judgment, it still more appalling, the Israelitish court continued wedded as much as ever to its idolatry, practically defying Heaven to its face. Therefore, instead of demonstrating it as harsh, that some of the more active participators in the royal measures were killed, one should rather speak of the forbearance and mercy which suffered any of them to escape; for by the constitution under which they lived, all had become liable to utter extirpation. It is true, that our Lord condemned two of his disciples for seeking to call down fire from heaven on a village of the Samaritans, after the manner of Elias, but xxv. 14. But the circumstances were very much parallel. Jesus had not manifested himself to the Samaritans as Jehovah had done through Elijah to the Israelites; nor was his life exposed at all to such peril by the conduct of the Samaritans, as that which hung around Elijah at the time of his coeking fire from heaven. Besides, the old things were now passing away; and the executions of corporal evil and temporal judgment, which galvanized the ancient economy, would have been entirely out of place, if brought into connection with a state of things essentially different.

It comes plainly enough out in some of the notices relating to the immediately preceding transactions, and also in other incidental notices of the same period, that considerable progress had been made to the better in Israel since the destruction of the false prophets at Carmel, and that the true prophetical agency had become both firmer in its scope, and more active in its movements. Elijah himself was allowed without molestation to meet Ahab on the vineyard of Naboth, and proclaim the Lord's message. Even in his transactions with Ahabiah, it was rather the nature of the word spoken, than the fact of his going at large and engaging in prophetical work, which provoked the wrath of the king. Then, in Ahab's first Syrian war we read of one of the sons of the prophets meeting him, and freely administering to him a rebuke, xx. 31, seq. Also in the second Syrian war, in which Ahab lost his life, the prophet Micaiah appeared openly before Ahab, and delivered his mind upon the subject— with the king's displeasure, no doubt, yet as one who was in the habit of declaring boldly the Lord's counsel. Such things indicated a mighty advance since the time that Elijah complained of all the Lord's prophets but himself having forsaken him, and of his having had to flow all for his own life. It is evident, that during the interval there had been very great prophetic activity on the part of Elijah and his fellow-labourer Elisha; and that their quiet, peaceful ministrations, hugged in the still small voice at Horeb, had accomplished far more than the giant energy and convulsive action that preceded it.

Hence also in the next and closing scene of Elijah's history, that of his translation to glory, we find sons of the prophets in considerable numbers fifty men of noble birth among them were expressly mentioned, moving around the scene of his death. They had the settled abode even in Bethel, one of the chief seats of idolatry, xxiii. 14. To the schools of the prophets had now again manifestly been revived, and, with divisions of their members located in diverse places, they were kept in regular organization and efficient working by the great prophet, whom they all acknowledged as their earthly head.

But at length the times set by God came for removing this head to a higher sphere. The purpose had been communicated to himself, and the monarch also, in so far as it was told by a whirlwind, that he should be carried up from the earth. It had been revealed at the same time to Elisha; so that he would on no account leave his master, though the latter repeatedly sought to be left alone, that his departure might take place in the privacy which was most congenial to his own feelings. The two started from Gilgal, then they went to Bethel, from this they came back to Jericho; and as Elijah said the Lord had sent him to these places, the probability is, that he wished to give some parting counsel to the prophetic institutions there. Leaving Jericho they came to the Jordan; and, as if the spirit of a higher sphere had already caught hold of Elijah, he took his mantle and smote the waters, so that they parted asunder, and made a passage for the two to pass over. When on the further side he asked Elisha if there was anything he could do for him before he was taken away from him: on which Elisha said, "Let a double portion, I pray thee, of the spirit be on me," literally, let there be a mouthful or ration of two (יִתְנָה דַּעַת) with thy spirit to me. The expression is peculiar, and is the same that is used in De. xxvi. 17, in respect to the inheritance of the first-born, who, simply as the first-born, was to have a double portion, or the ration of two among his brethren. It was this which Elisha sought—not, as many commentators have supposed, and as Kammacher in his Elijah also maintains, a gift of the spirit of prophecy twice as large as Elijah himself possessed. This carries impossibility on the very face of it: for with what property could a man be asked to leave as an inheritance to another double of what he himself possessed? Nor did Elisha yet any such supplanting endowment; his position as a prophet was altogether of a dependent and secondary nature.
as compared with Elijah's; and the attempts that have been made to invert the relation of the one to the other, proceed upon arbitrary and superficial considerations. (See Elijah.) Not less arbitrary is the view of Ewald, that the request of Elisha must be understood as indicating a wish for two-thirds only of Elijah's spirit (geschichte, iii, p. 28)—a view that requires no refutation. The proper explanation is, that Elisha here regarded Elijah as the head of a great spiritual household, which included himself as the second-born, who had since been added to the fraternity under the name of "the sons of the prophets;" and what he now sought was, that he might be constituted Elijah's heir in the spiritual vineyard, by getting the first-born's double portion, and therewith authority to continue the work. Elijah gave answer to the request, by saying it was an hard thing he had sought; meaning that as circumstances then stood—with so much done on the part of God to bring things to a better footing in Israel, and so little actually accomplished—it was more than could justly be expected, that God should continue the gifts of grace for prosecuting the work in the manner anticipated by Elisha. Nevertheless, it was added, if Elisha saw his spiritual father at the moment of his ascension, it would be a sign that his request should be granted. And he did so; for while they thus talked together, there appeared a chariot of fire, and horses of fire, which parted between them, and carried Elijah in a whirlwind to heaven. Elisha looked on with subduing astonishment, and exclaimed, "My father, my father, the chariot of Israel, and the horses of Israel."—as if with Elijah's departure not only he had been deprived of a venerated parent, but Israel also had lost the chief means of its defence and glory. The prophet's mantle, however, had fallen while he ascended; and with this, the symbol of the continuation of his office, Elisha returned to Jordan, and smote the waters as Elijah himself had previously done. These immediately parted asunder, showing that Jehovah, who had been so wonderfully with Elijah, was now in like manner with Elisha, and giving to the seer of the prophets, who stood to view at Jericho, undoubted evidence of the fact, that "the spirit of Elijah rested on Elisha." Thus gloriously ended the career of trial and conflict pursued by Elijah. Why it should have had such a termination—why he alone of all the prophets who spake and witnessed for the truth of God during the continuance of the old covenant, should have been taken to heaven without tasting of death, must remain for us in a great degree involved in mystery. We can without difficulty perceive in it a certain assimilation to the exit of Moses—first of all, in the locality, the scene of both being in some part of the mountainous region over against Jericho; and then in the extraordinary circumstances connected with the departure of each; for though Moses actually died, yet the death took place, it would seem, in the immediate presence of the Lord, and by a higher than an earthly ministry was his body committed to its proper resting-place (De. xxxiv. 5; Jud. x. 29); it was a death which might nearly be said to have been a translation to glory. That it was something more in Elijah's case—that he should have passed into heaven by an actual and visible translation, must be mainly accounted for by the peculiar circumstances of the time, viewed in connection with his special agency as a prophet. His work had been one of mercy and judgment—of judgment, indeed, more prominently than mercy, but still judgment of a more or less providential kind, and intended ever to return again to mercy. The aim and object of his striving was to have Israel raised to the full enjoyment of covenant-blessings, and that by a return on their part to the true covenant-standing, secured for them in the constitution brought in by Moses. He looked no higher than this; it formed no part of his mission to give fresh revelations to Israel of God's purposes of grace, or point their expectations to the other coming One who should be their Carpenter; his object was gained if his countrymen could but be brought to stand on the foundation laid by Moses, and thereby escape the doom that was threatening to overtake their apostasy. In this, however, as he comparatively failed—for the revival effected by his supernatural and energetic striving was partial and incomplete—there was granted at the close the sign of his miraculous translation in a whirlwind and chariot of fire—a sign for those who received his testimony and trod in his footsteps. of Heaven's acceptance of his work; and for those who had rejected the counsel of God against themselves, a sign of that coming whirlwind of wrath and fiery indignation, which was sure one day to vindicate the insulted truth and majesty of Heaven.

It is also from Elijah's peculiar position and striving as a prophet, that we are to explain his appearance, along with Moses, on the mount of transfiguration, to do homage to the Son of man. This did not arise, as is very commonly represented, from his being the greatest of the prophets, and as such, appropriately taken to personate the whole prophetic order; for in the higher department of prophetic agency, especially in its relation to the appearance and kingdom of Christ, he was far outranked by Isaiah and several of the later prophets. It was his relation to Moses rather than to Christ, which fitted Elijah for taking the place he did on the mount of transfiguration. The peculiar testimony to be there given to Jesus was that of the old to the new—of the old as then ready to vanish away, in order that the new might come in with its plenitude of grace and truth. And the proper representatives of the old were Moses, his mediator, and Elijah, his strenuous advocate and reformer—the giant wrestler, who hazarded his life and spent his noblest endeavours to drive back its corrupters, and preserve for posterity its heritage of blessing. When these, therefore, appeared to do homage to Jesus, and then retired before his surpassing glory, in obedience to the word, "This is my beloved Son, hear him," it virtually proclaimed that all was now to become new, and that even the best and greatest in the past was not to be compared with what was going to be established through Jesus for the kingdom of God.

In another connection, but still with reference to his peculiar calling and work as the prophet-reformer, the name of Elijah occurs in the transactions of gospel history. It had been foretold by Malachi that the Lord would send Elijah the prophet before the great and dreadful day of the Lord, that he might turn the heart of the children to the fathers, and the heart of the fathers to the children, et. c. 5; that is, might do an Elijah-work of reformation—bring back degenerate children to the state of their pious ancestors, so that parent and son might have, as it were, a common standing, and be of one mind in respect to the service of God. Partly in interpretation of this prophecy, and partly to indicate how it was to meet with its fulfilment, the angel
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Gabriel, in announcing the birth of John the Baptist, said, "Many of the children of Israel shall he turn to the Lord their God; and he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord," Luke x. 17. There can be no doubt that the Jews generally of our Lord's time expected a reappearance of the literal Elias; in that respect falling much into the same error as they did in the carnal views they formed of the person and kingdom of Messiah. He who came in the spirit and power of Elias was the Elias for gospel times, precisely as he who came to save and reign over God's heritage was the David promised to be raised up and to bring in a better era for the Israel of God, the xxxvi. Hence our Lord, in the later stages of his ministry, first told his disciples that, if they would receive it, John was the Elias which was for to come; and then that in him "Elias had indeed come, though they knew him not, and did to him whatsoever they listed." Matt. xiii. 14. 

2. Hence, as hur, house, 2. 

Jrotius later the Gabrk-l. was in Jehoshaphat. His father, Jehovah, was a prophet, of a people, Jehovah, 10. He who has formed the suppositions from the agency be proceeded; of the Elijah school of prophecy, of which he was still regarded as the ideal head (see Tristram's chronology, at Job. ix. 23). 

ELIM [strong trees], the name of the second station of the Israelites after crossing the Red Sea, Ex. xv. 27. It was distinguished for its copious fountains and luxuriant trees, having had twelve springs of water and seventy palms growing at their side. Authorities still differ as to the precise spot where this delightful encampment is to be sought. It must have been, says Stanley, in one of three valleys, "Gilanrud, Fezir, or Tsebulich" (p. 253). Both he and Robinson are induced to give the preference to the first of the three, and Stanley thinks that both possibly may have been included, as they are as much of the same character, and lie comparatively near to one another. The water seemed less plentiful than of old, but here are first "the wild palms, successors of the 'threescore and ten.' Not like these of Egypt or of pictures, but either dwarf that is, trunksless— or else with strange hairy trunks and branches, all dishevelled. Then there are the feathery umbrellas, here assuming gaudy boughs and heavy heads, worthy of their venerable situation, on whose leaves is found what the Arabs call nunna. Thirdly, there is the wild acacia, the same as we had often seen in Egypt, but this also tangled by its desert growth into a thicket" (p. 253).

ELIM LECH [what tool is king], a Rechabite, the husband of Naomi, by whom he had two sons, Malchon and Chilion. In a season of scarcity, which appears to have happened some time in the latter part of the period of the judges, the whole family passed over into the land of Moab, where both the father and the two sons died. Nothing further is told of them; but the future fortunes of Naomi, and her daughter-in-law Ruth, are interestingly detailed in the book of Ruth.

ELIOE NAII [fowroes Jelenah my eye, i.e. are turned]. 1. The head of a family in Benjamin, 1 Ch. vi. 2. The head of a family in Simeon, 1 Ch. vi. 26. 3. A Rehobite Levite, one of the doorkeepers in the house of God, 1 Ch. xxiii. 4. A priest of the sons of Tashub, a contemporary of Ezra, and one of those who married strange wives, Ezra xii. 5. An Israelite of the sons of Zattu, who had also married a strange woman, Ezra x. 32.

ELIPHALET, or ELIPHELET [tool for safety]. 1. A son of David, the last born to him in Jerusalem, 2 Sam. xiv. 16. 2. One of David's thirty heroes, 2 Sam. xxiv. 31. 3. A Benjamite, and two companions of Ezra, 1 Ch. vi. 32. 4. Son of David. 5. A Benjamite, and two companions of Ezra, 1 Ch. vi. 32. 6. Son of Zattu, who had also married a strange woman, Ezra x. 32.

ELIPHAZ [tool for strength]. 1. One of the sons of Esau, the father of Teman, see xxxvi. to. 1. One of the three friends of Job, the chief, indeed, of the three. He is simply described as "Eliphaz the Temanite of three. He is the most prominent part of the discussions which took place between Job and his friends is accredited to Eliphaz, but to obtain a proper view of its tenor the whole must be taken in connection. (See Job.)

ELIPHELET So ELIPHALET.

ELISABETH [who swears by God]. The Greek form of Elisabeth, Ex. xxi. 27, but in the English Bible occurs only as the name of the wife of Zacharias and
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mother of John the Baptist. She was, like her husband, of the family of Aaron. The only description given of her character is in connection with that of her husband; both are said to have been "righteous before God, walking in all the commandments and ordinances of the Lord blameless," 1 Sa. 1.5. Her history is necessarily intertwined with that of her husband. (See ZACHARIAH.)

ELISHA [trod for setting], in the New Testament, Elisha, son of Shaphat, and a native of Abel-Meholah, which lay near the Jordan, and belonged to the tribe of Issachar, 1 Ki. xix. 16; Js. viii. 22. When at Horeb Elijah was expressly directed to anoint this man prophet in his room. The direction implied designation to an office, for such only as were set apart to a sacred office were anointed, and it was an act more peculiarly appropriated to kings and priests. The act itself was symbolical of the Spirit's grace, as qualifying for the discharge of the office; and since prophecy in the true sense was always the special gift of the Spirit, those who possessed the gift might be said to be anointed, whether they received any outward consecration or not. (See ANointing.) In the case even of Elisha, it may be questioned whether the anointing involved an application of oil, for in the narrative of the transaction we read only of Elijah throwing his mantle over him, which was plainly meant on the one side, and understood on the other, to be a call to the prophetic office. It may, however, have been succeeded by a special act of consecration, both here and in the case of such as had a distinct sphere of prophetic agency to fill, but we want materials for determining how far, or with what particular forms of the prophetic calling, actual anointing was connected.

That Elisha was in circumstances of external comfort is evident from his being found by Elijah ploughing with two yoke of oxen, himself personally engaged with the twelfth, 1 Ki. xix. 13. Hengstenberg (p. 111; Eng. trans. p. 111) sees in the twelfth a symbolical reference to the twelve tribes of Israel, and in the circumstance an indication that Elisha was to be a prophet, not for the ten tribes alone, but for the whole covenant-people. If the number twelve had been employed by him in an action formally connected with his entrance on the prophetic office, or with the public discharge of its duties, we could have seen the force of this application of the historical notice; but occurring, as it does, in connection with Elisha's earlier and common occupations, it appears to seek for a symbolism where none could naturally be thought of. The first action too of Elisha in his new calling destroys its fitness for such a purpose, as one pair out of the twelve he presently killed and made a feast with them—a portentous entertainment on taking leave of his former associates and quitting his old employment, that he might henceforth give himself to the ministry of a higher service.

How long Elisha companied with Elijah, and assisted him in the revival of the schools of the prophets, and the other forms of prophetic agency which occupied the latter years of Elijah's career, is not absolutely certain, but according to the common reckoning it filled a space of ten or twelve years. From the public events that are known to have taken place in the interval it could not well have been less. Even the state of comparative fulness and efficiency to which the prophetic associations had been raised, and their distribution throughout the land, must have required the active cooperation of the two men for a variety of years.

During the continuance of the period of their joint action, Elisha occupied but a subordinate place; he "ministered to Elijah;" and when Elijah was going to be taken up, it was represented by the sons of the prophets as the "taking away of his master from his head," 2 Ki. ii. 13—literally, from over his head. He had hitherto stood, as it were, at Elijah's head, counselling, directing, or overlooking him; but now he was to be lifted up over it—removed to a higher sphere. The relation, as of greater and less, father and son, continued to hold in respect to the prophetical agency of each after the translation of Elijah; and the respect of Elisha to obtain a double portion of his master's spirit, which was granted, referred, as stated in a previous article (see ELISHA), to the higher position henceforth to be occupied by Elisha, as compared, not with what Elijah had been, but with what any in the schools of the prophets were to be; Elisha, as the first-born, with a double share in the spiritual inheritance, was to stand in the room of Elijah and be the head over the brethren.

It may, however, be admitted, as no way inconsistent with this relative inferiority, that there was a certain advance intended by the ministry of Elisha; the work begun by Elijah was not only to be continued, but also carried forward. The name of the successor might be said to indicate this; for in the name of both prophets the distinctive strivings of each had its expression. To establish the truth that Jehovah alone was the El or God whom the Israelites ought to worship, was the great object of Elijah's activity, and from this, as from a position already won, it was Elisha's more especial calling to manifest that, if but rightly acknowledged as the El, Jehovah should also prove the salvation of his people. Hence, while the agency of the latter prophet was altogether of a less elevated, more quiet, and subdued description than that of Elijah's, it certainly parboiled more of beneficent working, and was more palpably distinguished by the bestowal of blessing. With this indeed it commenced; for immediately after he had assumed the part of Elijah's successor, and in the parting asunder of the waters of the Jordan, while he smote them with Elijah's mantle, he received the seal of Heaven on his commission—the people of Jericho sought and obtained through him an important boon. Having tarried there for a little, they came and said to him, "The Lord, I pray thee, the situation of the city is pleasant, but the water is salty, and the ground barren." This can scarcely be understood to refer to the only, or even to the chief, source of the water that supplied the inhabitants of Jericho, for it had been from early times a flourishing city; and having been designated the city of palm-trees from the abundance of those in the neighbourhood, there must have been fertility, as well as barrenness, in the adjoining territory. But at the time in question the defect as to water, and the evil effects flowing from it must have been conspicuous, otherwise neither would the people have asked, nor would Elisha have undertaken to work a miraculous change to the better. The mode of his doing this by salt may seem strange, since the intimate mixture of saline matter in springs spoils instead of improving the quality of the water, but it is to be explained by the symbolical use of salt in things spiritual and divine. Being in respect to substances of a fleshly kind the great preservative of nature, it became an emblem of what is pure and incorruptible—of life
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itself in a state of insurrection, or of the means which minister to its support and comfort. (See SALT, Its application therefore, on the present occasion, to the waters of an missionary spring, simply denoted that the healing power of the Lord was applied to them, so as to render them capable of ministering to the re-illumination and healthfulness of life. How actually the change was effected we cannot tell; but one can easily conceivethat, as the unwholesome ingredient must have beencontracted by the waters passing through some beds of rock or earth that furnished it, so, by turning thesubterraneous currents in another direction, they mayhave either avoided the pollution or again becomepurged from it. This is at least one perfectly conceivabledock of accomplishing a permanent change, andone which, while requiring a miraculous interposition atfirst, might afterwards proceed in harmony with theordinary powers and properties of nature.

The next recorded act of Elisha was of a differentkind, and was doubtless intended to show that, what-ever diversity of gifts or operations might belong tohim as compared with his great predecessor, he alsostood officially connected with the authority and thehonour of Heaven. It took place when on a visit toBethel, which had been, since Jeroboam's time, one of thegreat seats of corruption, but which had latterlyenjoyed the privilege of having one of the schools of theprophets established within its gates. On approachingit certain "little children," as they are called in theEnglish version, though it should rather be "younglads," mocked Elisha and called him by the contemptuousepithet of baldhead. To be actually bald on theback part of the head was reckoned a blinsham among theIsraelites as well as among the Romans, and hence thepriests were forbidden to shave themselves bald, so speaketh Amos. It must be understood that theepithet, whether literally applicable to Elisha or not,was used in a slighting manner toward him, not simplyas a man, but as a prophet of the Lord, and used bypersons who, though young, were still sufficiently grown tobe the proper subjects of moral treatment; for nootherwise could he have turned round as he did andcurseth them in the name of the Lord. In treating himwith contempt they contemned the Lord, and at thesametime ridiculed the attempts at reformation which heand the sons of the prophets had been making atBethel. Therefore in the Lord's name he pronouncedon them an anathema, which so far took present-effectthat they were attacked by two she-lions out of thewood, which tore forty-two of them. It is not saidthat they were actually killed. This fate may indeedhave befallem some of the party, but is by no meansprobable in regard to the greater number.

A more public occasion soon called for the exerciseof Elisha's prophetic gifts. Moab had rebelled againstIsrael after the death of Ahab, and Ahaziah, the sonand immediate successor of Ahab, had, it would seem,been able to do nothing during his brief reign to regain thelost dominion. But Jehoram, the next son, who presently succeeded to the throne, set about preparations for war; and the more effectually to secure his purpose, he entered into an offensive alliance with Jehoshaphat the king of Judah, and also with the reigning king of Edom. Jehoshaphat was no doubt tempted to join in the alliance, from his territories having been attacked by the king of Moab, who had stirred up (though with less only to himself) and his allyed a

somewhat formidable conspiracy against him, 2 ch. x.

The array of the three kings, in executing theirproposed campaign against Moab, came to a valley where they expected to find water; but experiencingdisappointment, the fear became prevalent that thewhole should fall a helpless prey into the hands of theadversary. In this extremity Jehoshaphat began to ask if there was no prophet of Jehovah to be had, atwhich they might make inquiry. He was informedthat Elisha was there; and on going down to him withJehoram the king of Israel, the prophet immediatelybroke out in an exultation with the latter, and said,"What have I to do with thee? Get thee to the prophetsof thy father and of thy mother." Jehoshaphat howeverinterposed, and referred the present difficulties to thecounsel of Jehovah, as if he had brought together theconfederate forces for the purpose only of consigningthem to destruction." Nay," he said, not speak ofmerely repairing to those false prophets, "for Jehovah hath called these three kings together to deliverthem into the hand of Moab." On this Elisha reprosedhis indignation, and consented, for the sake of Jehoshafat, but on this account alone, to inquire of the Lord.Preparatory to his doing so, he asked for a minstrel,that his disturbed and pulled spirit might be soothed, andmight rise into a more placid frame without which it was not in a fit state for receiving themore special communions from above. He ere longreached the proper state, and obtained from the Lorda message, calling upon them to fill the valley withtrenches, to hold the water which the Lord was goingtoprove for them, and also assuring them that theLord would deliver the Moabites into their hand. Theevent proved as the prophet had announced, for in thecourse of the following night the trenches were filledwith water, though no man had filled the immediateneighbourhood; and the Moabites, seeing from a distance the fiery glitter of the sun on the water, andmistaking it for blood, which they supposed theconfederate forces had shed in mutual slaughter, hastenedforward to the prey, and thereby exposed themselves toan attack which ended in their complete discomfiture.

This gracious interposition in a time of peculiarurgency and peril was fitted to leave a favourableimpression upon the mind of Jehoram; and so it appearshe have done. He acted in a very different relation toElisha from that which his father had maintained toward Elijah; and though he did not cease to follow thesins of Jehosokia, and appears in many respects tohave profited little by the judgments that had beenexecuted upon transgression in Israel, yet he kept abeafrom the more offensive rites of Baal, and the grossercorruptions practised by his parents. After the deli-verance on the plains of Moab, Elisha seems commonlyto have been treated by him with marked respect, asappears from the other incidental notices given of themiracles wrought by his hand. These notices are notarranged in perfect chronological order; for they seem toproceed on the principle of relating first the acts done in behalf of individuals, and then those whichconcerned the king and people of Israel. If one admits themiraculous element in the acts referred to, as calledfor by the adverse circumstances of the time, neededto revive the languishing faith of the people, and ifpossible arrest the work of judgment, none of them willoccasion any peculiar difficulty, and, as a whole,
they afford a remarkable exhibition of the forbearance and merciful consideration of God.

The first of the instances recorded is respect to a poor woman, a widow of one of the sons of the prophets, who came crying to Elisha for relief, because she had fallen into debt, and the creditor was ready to take her two sons for bondmen in payment. The law authorized this, limiting however the period of service to the year of jubilee, i.e. xx 20; but in her circumstances the enforcement of the law even for a limited period could not but be felt as a grievous calamity.

To Elisha also it appeared a case warranting the divine interposition; and in the mode of administering relief he took what she actually had as the ground and occasion of providing what besides she required to obtain. Finding she still had a pot of oil, he told her to go and borrow vessels from her neighbours and pour out as much as would flow. She did so, and found that the oil continued to stream forth till every vessel was filled. Herself astonished at the result, she went and told the prophet; and was directed by him to sell what was needed to discharge the debt and apply the remainder to her own use.

The more direct object of the next wonder wrought by Elisha was also a woman, but one in affliction, not in depressed circumstances. She belonged to the priests' remnant that still survived in different parts of the land of Israel, dwelling at Shunem in the tribe of Issachar. This place lay on the route from Gilgal to Carmel, which was frequently travelled by Elisha; and the priests Shumamite, not only on a certain occasion pressed him to go in and take some refreshment, but obtained the consent of her husband to have a little chamber added to one of the sides of the house, for the purpose of affording a convenient lodging-room for Elisha as often as he might pass that way. He gladly availed himself, it would seem, of the pleasant welcome it offered, as he could not but be refreshed in spirit with the indications which there from time to time met him of an humble and loving faith. He wished, therefore, to give some mark of his grateful feeling to the woman; and, finding that she sought for herself and her husband no boon of a worldly kind, that she was content with her place and condition in life, but being reminded by Gehazi that she had no child, he made promise to her that she should next year embrace a son. The promise was fulfilled; at the proper time she became the mother of a son. And the child grew, and doubtless gathered around him many fond hopes and tender affections—till one day, when with his father on the harvest-field he was visited by a stroke of the sun, or some similar affection, and began to cry in agony, "My head, my head!" he was carried home and in a few hours expired in his mother's arms. If the child had come to this Shumamite woman in an ordinary manner, she would probably have felt that she had no reason to look for any singular interposition, and that, however sore the visitation, she must bow her heart, like other bereaved mothers in Israel, to the hand of her heavenly Father. But coming, as this child had done, in the form of an unsought and special boon, she could not bring herself to believe that it was to be thus hopelessly wrested from her grasp; her faith rose with the occasion, strengthened probably and encouraged by the knowledge of what had been done through Elijah to the widow's son at Zarephath. Therefore she ordered the servant instantly to saddle an ass, and repaired without delay to the prophet at Carmel, where she knew he was at the time sojourning. The interview that took place between them is given only in fragments, but it came out that the child was, if not absolutely gone, on the very eve of being so, and that nothing would satisfy the mother, but that Elisha should go with her, and exercise his supernatural gifts in her behalf. The moment he heard of it he despatched Gehazi, with instructions to lose no time by the way, and when he reached the place, to lay Elisha's staff on the face of the child, apparent in the hope that this might be sufficient for its revival, and probably under the impression that the child was in a swoon, rather than actually dead. But the matter turned out to be of a more serious description; for no response came from the application of the prophet's staff by the hand of Gehazi, and he hastened back to meet his master with the tidings that the child had not awaked.

When Elisha was come to the house, it is mentioned as matter of surprise, that "behold, the child was dead and laid upon his bed," as if it was only now he saw the full extent of the calamity. Hence, he no longer thought of any secondary applications by means of his staff, but addressed himself in earnest prayer to God, and then, after the example of Elijah, he stretched himself upon the child, that the divine virtue in the one might by such personal contact pass the more readily into the other. The Levites responded to the faith and prayer of his servant, and after a second stretching on the child, life in its full vigour again returned, and the boy was delivered safe and sound to its mother.

The prevalence of a general dearth gave occasion to another, though somewhat less remarkable, operation of the healing power possessed by Elisha. The sons of the prophets at Gilgal had difficulty in obtaining supplies of food; and in gathering for a common repast there was brought, among other productions of the field, what is called in the English version "a wild vine," on which grew "wild gourds," that were shived into the pot of herbs, and when tasted, told with such an effect on the company, that they cried out, "There is death in the pot." It is not agreed among commentators what the production here referred to might be; it could not properly be a wild vine, but must rather have been some plant having wild runners similar to the wild vine, since it yielded pottage—which some take to be wild cucumbers (Genesis, Wine, &c.), and others coloquintida (Michaelis, Ostmann, &c.). Both of these indeed belong to the general family of cucumbers, and bear fruit that is of a caustic bitter taste, and in its effects far from wholesome. It matters little, therefore, which of the two it might be, as indeed we want the means for properly deciding; but by throwing in a quantity of meal, as the symbol perhaps, rather than the cause, of a wholesome and nutritive diet, an effect was produced of a counteractive nature—the potage was found to be diverted of its noxious qualities.

It was probably about the same time, and in connection with the same dearth, that a supernatural effect was produced, not by undoing an evil in articles of food, but by greatly extending their sustaining virtue. A person came from Baal-shalisha bringing bread of the first-fruits, and some full ears of corn—the first-fruits of harvest. Offerings of this description properly be-
Elisha

Elisha, the successor of Elijah, was a great prophet who lived in the time of the kings of Israel and Judah. He was known for his miraculous works and his ability to heal leprosy, as recorded in 2 Kings 5:1-28. In this passage, a Syrian nobleman named Naaman, who was afflicted with leprosy, came to Elisha seeking help. Elisha, knowing the power of God, challenged Naaman to perform an act of faith to be healed. Naaman obediently went to the river Jordan, washed seven times, and was instantly healed. This incident is a classic example of Elisha's miracles and his faithfulness to God. Elisha's ministry not only brought healing but also led to a deeper understanding of God's power and the importance of faith in the face of adversities.

Thus, Elisha's life and ministry were characterized by his unwavering commitment to God and his willingness to trust in divine intervention. His actions and teachings continue to inspire generations to seek God's wisdom and power in their lives.

The narrative of Elisha's life is filled with rich teachings about faith, obedience, and the power of God. It serves as a reminder to all who seek to follow in the footsteps of the prophets as they too sought to serve and glorify God in a world often hostile to His kingdom.
vants of betraying him; but being informed of the peculiar service rendered to his adversary by Elisha, he resolved on seizing the person of the prophet, and sent a great host to surprise him in Dothan. The servant of Elisha stood aghast at the formidable array; but Elisha himself retained his composure, and assured his servant that there were with them more than supplied them. In confirmation of this he prayed to the author of his services, and said, "Is not the mountain full of the host of the Lord, as I see before me?" He saw the mountain full of chariots of fire and horses of fire, visible manifestations to the spiritual eye of the might and protection of Jehovah around Elisha. The prophet further prayed that the Syrian host might be smitten with blindness—not apparently with the actual loss of corporeal vision, but a kind of bewildерment, which prevented them from knowing where they really were, and led them to surrender themselves implicitly to his guidance. He conducted them into the midst of Samaria, where their eyes were again opened, and they found themselves at the mercy of their enemies.

Jehoram would have instantly fallen upon them, and asked Elisha if he would smite: but Elisha magnanimously rejected the proposal, and ordered bread and water to be set before them; after which they were dismissed to their master. If Benhadad had been in any degree conscious of the mere noble and generous impulses of nature, he would have abated his hostility on hearing of such mercy and forbearance toward his troops, or perhaps have altogether ceased from so unequal a contest. But warlike ambition seemed to him only motive, brute force the only power he could estimate or wield: and so the partial defeats he had sustained but served to stimulate his rage, and led him to gather all his strength and implements of war for a desperate assault on Samaria. He succeeded in driving matters to a fearful extremity; so that extravagant prices came to be paid for things which in ordinary circumstances would have been totally rejected as articles of diet, &c. &c.; and some were even beginning to resort to the dreadful expedient of feeding on human flesh. This forced itself on the notice of the king one day as he passed along the wall; when a woman cried out to him against her neighbour, because after having agreed to kill and eat each other's sons, the one whose turn came second resciled from the agreement, and would not suffer her son to be destroyed. On hearing this sad story, the king rent his clothes, from which it was perceived that he wore sackcloth upon his flesh, and was baying to heart more than had been suspected the miseries and distresses of his people.

If we had been simply told that Jehoram thus clad himself in sackcloth and rent his clothes, we should have concluded favourably in regard to his penitent state of mind; but the notice in that respect is followed up by a stern and vehement denunciation against Elisha, in which the king said, "God do so and more also to me, if the head of Elisha the son of Shaphat, shall stand on him this day." It does not appear from the narrative why Jehoram should have so directly connected Elisha's name with the extremities endured, and should have voiced such summary vengeance against him. From the circumstance one of two suppositions is forced upon us—either Elisha had spoken of the assault of Benhadad as a divine judgment for the still prevailing sins, and thus came to be wrongfully identified with the evil; or he had advised Jehoram to reject the terms offered by Benhadad, and was now denounced by the king as one that had given wicked counsel. It is possible, even that both suppositions may to some extent have come into play. But however it may have been in that respect, there can be no doubt that the resolution of the king to execute death on Elisha indicated a still unsatiated and rebellious mind. It appears, however, to have been rather the sudden outburst of uncontrolled passion, than the expression of a deliberately formed purpose. For, after having despatched a messenger to take the life of Elisha, whose approach was described by the prophet, and the door of the house barred against him—the king himself this morning, as he is called, ch. xvi. 22 followed close behind him; and it seems to be to this master, not to the messenger, nor even to Elisha, that the words should be inscribed at the close of ch. xi. "Pekhele, this evil is of the Lord, what should I wait for the Lord any longer?" p. 67. I now admit that the Lord's hand is in this calamity; it is needless for me to contend any longer against it; let me surrender myself to His disposal. If this be the correct view of the matter, then the king's heart must have inclined immediately after he gave the order for Elisha's death; and he deemed it better to go himself, and make proposals of a capitulation to the enemy.

Hence, seeing the king in this softened mood, brought down to acknowledge the Lord's hand in the calamities experienced, and his own incapacity to struggle any longer against the evil, the prophet, in the Lord's name, gave intimation of an almost instantaneous deliverance. Then Elisha said, Hear ye the word of Jehovah, thus saith Jehovah. To-morrow, about this time, shall a measure of fine flour be sold for a shewbread, and two measures of barley for a shewbread, in the gate of Samaria." ch. vii. 1. It seemed absolutely incredible; insomuch that a lord present, on whose hand the king leaned, asked if it were possible by opening the windows of heaven to make such a thing to be. It came to pass, however, precisely as Elisha predicted; for the Lord caused the Syrians to hear a sound as of approaching chariots and horses, on account of which they took fright and fled by night, and left all their baggage and provisions behind them; so that the people in Samaria passed at once from the horrors of famine to the possession of plenty. The mixture of judgment and mercy on this occasion was so very singular, that it should have produced a deep and lasting impression upon Jehoram and his people; and, coupled with other things that had gone before, should have led them to recognize all their abominations for the pure worship and service of Jehovah. It failed, however, in doing that; the old sins and pollutions were never thoroughly abolished. Elisha, as a man of God, certainly rose in public estimation; even the king came to regard him with profound respect, and is presented on one occasion as insinuating at Hazael into all the great things he had done, ch. viii. 1; but there was no sincere turning to the Lord, or general reformation of abuses. Judgment, therefore, still hung like a dark cloud on the horizon; and the prophet, who had been the instruments of giving so many wonderful proofs of the divine forbearance and mercy, had to close his more public career by calling into exercise the rod of divine vengeance. For this two special instruments were to be employed—Hazael in Syria, and Jehu in Israel; who had been long before, indeed, indicated by the Lord to Elijah at Horeb, ch. xix. 15, 16; but the measure of severity was delayed till measures of a
Elisha had properly no successor. Several prophets followed him in the kingdom of Israel. Jehoahaz, Amos, and Hosea were the last great representatives of that type of prophetic agency to which he belonged. Minimally, working hand in hand with the kings and the people, he had the support of the people through the authority he derived from the Scripture. He gave a somewhat fuller insight into his own purposes of judgment and mercy, and the bearing these were destined to have on the tribes of Israel. This was in truth the higher species of prophetic administration; but, from the false political position of the kingdom of Israel, it could not be so much exercised as in connection with the kingdom of Judah. In a great degree therefore, Elijah and his successor Elisha may be said to have stood alone in the kingdom of Israel; alike in the general nature and respect of their work, though each with his own characteristic peculiarities, and each suited
to his proper time and sphere. So that here also wisdom was justified of her children.

ELISHAH, the name of one of the sons of Javan, Gen. x. 1, from whom it is supposed "the isles of Elisha" took their designation, which trafficked with Tyre in fabrics of purple and scarlet, Ezk. xxiv. 7. Elisha is very commonly identified with it, which may have been peopled by the descendants of Elishah. Others understand it for the Zelians. But there is no certainty.

ELISHA MA (Ahon, a type of hokhâ), 1. A prince in Ephraim, 2 Sam. i. 19. 2. A son of David, born to him in Jerusalem, 2 Sam. iii. 16. 3. A descendant of Judah, 2 Chr. ii. 21; 2 Kings xxv. 4. A priest in the time of Jehoshaphat, 2 Chr. xviii.

ELISHAPAH (shemo tâl judges), a captain of hundreds in the time and service of Jehoshaphat, 2 Chr. xviii.

ELISHEBA (tsa hâm sa rah), the daughter of Amanahiah, of the tribe of Judah, and the wife of Aaron, Ex. vi. 22. So that the descendants of Aaron were closely allied to the tribe of Judah, though they actually belonged to the tribe of Levi.

ELIZAPHAN (shemo tâl hîdâh), 1. A Levite, and head of the family of the Kohathites, when the census was taken in the wilderness, Num. iii. 29. 2. A leading person of the tribe of Zebulun, who took part in the distribution of the land of Canaan, Num. xxi.

ELKANAH (shemo tâl provided), 1. One of the sons of Korah, Ex. vi. 2. The family of Korah did not perish with himself, Num. xxxvi. 2. Several other descendants of Korah bore this name, 1 Chr. six. 2, 3, 7. ix. 36, 37, but the only one known to history was the father of Samuel; and of him we know nothing more than that he lived at Ramathaim Zophim in Mount Ephraim, and had two wives—Hannah and Peninnah, and by the former became the father of Samuel the prophet, 1 Sam. i, ii.

ELKOSITE, applied as a designation to the prophet Nahum, ch. i, 1, and apparently describing him as a native of Elkosh. There was a place of that name in Assyria, near Mosel, and some have contended for this as at once the birthplace and the grave of the prophet. The modern Jews are of this opinion. But it is not generally ascribed to. The more probable opinion is, that Elkosh was a town in some part of Palestine, Jerome, in his comment on the prophet, assigns it to Galilee, and says it was pointed out to himself. No further reliance, however, can be placed on this testimony, than as affording evidence of the prevailing belief in Jerome's time of the region where the Elkosh of Nahum was to be sought. (See Nahum.)

ELLAS, the country and kingdom of Arach, one of the four kings that invaded Canaan in the days of Abraham, Gen. xiv. 1. Nothing certain is known of it; but being associated with Elam and Shinar, there can be no doubt that it indicated an Asiatic region, somewhere in the same neighbourhood. It is very commonly identified with Thelasar.

ELM, the translation given us in Hos. iv. 13 of adâh (ʼādāh), which everywhere else is rendered oth (which see).

ELNATHAN (shoôn God pray), 1. Maternal grandfather of Jehoichin, and probably the same with the son of Azbor, who lived in Jehoiakim's time, 2 Kings xxiv. 3; 2 Kings xxvi. 22. 2. Certain Levites in Ezra's time, Ezra viii. 19.

ELOHIM, tenth, or gods. See God.

ELON [ark]. 1. A Zealot, who judged Israel ten years, Acts xvi. 11; but of that distinctive character of his administration, or how he attained to the authority implied in it, Scripture is entirely silent. 2. A Hittite chief, the father of one of Esau's wives, Gen. xxxvi. 21. 3. One of the wives of Zebulun, Gen. xxxvii. 11.

ELOTH, a border town of the tribe of Dan, whose site has not been identified, Josh. xiv.

ELOTH. See Eloth.

ELPAAL, the name reserved is God, the founder of a family among the Benjaminites, 1 Chr. viii. 25.

ELUL, the sixth Hebrew month. See Month.

ELYMAS, a derivative of the Arabic alâma, wise, and hence corresponding to ἅγιος, the euphemistically wise man, the man skilled in mystic lore, the magician. So it is explained in Ac. xiii. 8, where it is applied to Bar-jesus, a magician of the lower caste, who by his arts withstood the apostle Paul, and sought to turn away the prescind from the faith.

ELYMEANS. See Elam.

ELZAPHAN, a contraction of Elzaphan.

EMBALMING, the dead appears to have had its origin in Egypt, and comes into consideration here only as having been practised upon the bodies of some of the covenant-people during their sojourn in that country. We have no specific notice of its having been employed in any case but that of Jacob, their common father, and Joseph—although it is highly probable that the like practice was followed with the whole of the twelve patriarchs, whose bodies are reported to have been carried into Canaan, and buried in the field Jacob bought of Schemesh, Ac. viii. 12. The simple fact of Joseph's embalming is mentioned, Gen. xli. 45, but of Jacob it is said with more particularity, that "Joseph commanded his servants the physicians to embalm his father; and forty days were fulfilled for him; for so are fulfilled the days of those who are embalmed: and the Egyptians mourned for him three days and ten days," Gen. xl. 2, 3. There are several things remarkable in this statement; and the first is, the mention it makes of physicians as being in the service of Joseph, and having it as a part of their proper employment to look after the embalming of the dead. We know of no other country of antiquity in which such a state of things existed: but there can be no doubt of its existence at a very remote period in Egypt. Herraraus expressly testifies of the Egypt of his day, that there "every distinct distemper has its own physician, who confines himself to the study and cure of that alone: so that all places are crowded with physicians." Hence, as Warburton has remarked (ix. 150, b. 153), a body of such domestics, however extravagant it might appear now, even in a minister of state, was unavoidable then, when each distemper had its proper physician. So great a name had the Egyptian physicians, that both Cyrus and Darius are reported by Herodotus to have had them always in their service (iii. 1, 129).

Understanding this, however, it may still appear somewhat strange, that the physicians should have had to do with the embalming of the dead, as well as with the cure of the living body. The physicians in the two cases, however, would not be of the same class. The subdivision generally that was made of the medical art in Egypt would certainly lead to the appropriation of the process of embalming by a separate class of practitioners; and as the process required both a knowledge of the human frame, and an application of proper medi-
EMBALMING

The process of embalming was under the direction of the ordinary physicians. Ultimately, the embalmers became a distinct and regularly organized class, with their own separate departments of the work. But as, according to Pliny (vi. 3), certain examinations took place during the process, which enabled them to study the disease of which the deceased had died, they must still either themselves have been proficient in the medical art, or have been under the direction of those who were such.

In regard to the process of embalming itself, according to the accounts of Herodotus and Dioscorus, there were three different forms of it, varying in regard to the extent of the operations performed, and the relative expenditure incurred. When the highest scale was chosen by the relatives of the deceased, the embalmers commenced by extracting the brain through the nostrils by means of a curved iron probe, after which they poured in certain drugs. For the purpose, in like manner, of extracting the intestines, they made an incision in the side with a sharp Ethiopian stone; and having thus drawn them out, the intestines were properly cleansed, then enclosed in spices of different sorts, and at last deposited in vases not thrown into the river, as Porphyry and Pliny relate. The cavity of the body was filled with powder of pure myrrh, cassia, and other fragrant substances. After these processes were finished, the body was salted, being kept in natron, Dioscorus says, for upwards of thirty days or so, but Herodotus for seventy or so. By the seventy days of Herodotus, it is now generally agreed, is to be understood the whole period of mummification, or the time during which the body was in the hands of the embalmers; while the thirty and upwards of Dioscorus relate only to the period during which the application of spices was made to the body, which, in the stricter sense, constituted the embalming. This view perfectly accords with the account of Moses, which assigns forty days to the embalming, and seventy to the entire period of mummification. When the embalming was completed, the body was washed, wrapped up in bands of fine linen, which, on the interior, were plastered with gum, and which sometimes extended to the enormous length of four thousand yards. After all this, the body was delivered over to the relatives, who placed it in a stone or wooden coffin.

Such was the nature of the higher and more expensive style of embalming, which, according to Dioscorus, cost a talent of silver (£250); and it was, no doubt, the form of it applied to Jacob's body, and the bodies of the other patriarchs in Egypt. The second style left the intestines in the body, but by injecting a strong oil of cedar, and letting it remain for a certain time, the bowels became dissolved, and ran out along with the oil. Natron and spices were then applied to the body. This process cost about twenty-two minas (£600).

By a third mode, which cost comparatively little, and was adopted by the poor, the body was merely cleansed by an injection of opoponax, and salted for the same period as in the other cases. Wilkinson (Ancient Egyptians, p. 546 seq.) states that from an examination of the mummies, the gradations, as to elaboration and expense, must have been much more varied than the above account from ancient writers would lead one to suppose, and also, that the incision into the side for the purpose of extracting the bowels, was not always confined to those of the first class, but that some of a comparatively inferior class appear to have been subjected to that species of operation. It would seem, too, that the features of the face, as well as the other parts of the body, were covered over with the bandage, and that it was only through this, and latterly through the coffin, which commonly took the form of the features, that these


The reasons which may have led the Egyptians to resort to all this care for the preservation of the dead body, have never been conclusively ascertained. Several have been assigned, which are altogether conjectural and improbable. With the greatest appearance of probability it has been ascribed to a distinctively religious aspect of the doctrine of the soul's transmigration current in Egypt. "There is reason," says Sir G. Wilkinson, "to believe that the Egyptians preserved the body in order to keep it in a fit state to receive the soul which once inhabited it, after the lapse of a certain number of years; and the various occupations followed by the Egyptians during the lifetime of the deceased, which were represented in the sculptures, as well as his arms, the implements he used, or whatever was most precious to him, which were deposited in the tomb with his coffin, might be intended for his benefit at the time of this reunion—what at the least possible period was fixed at 3000 years." What chiefly serves to throw some doubt upon this solution of the problem, is the fact of the process of embalming having been applied also to certain animals; so that possibly after all, as the same author suggests, it may have been mainly attributable to a feeling of respect for the dead.

EMBROIDERY. This word does not occur in the English Bible, but we have the verb *embroider* once used, Ex. xxv. 20, and *embroiders* twice, Ex. xxvi. 29, xxxvi. 23, so that, if these passages are correctly rendered, the Israelites must have known the art of embroidery. In several passages also an equivalent expression is used—*needle-work*—and used so as to imply, that not plain sewing, but ornamental work, was evidently meant, Ex. xxv. 20, 23, 26, 34. In all the passages the Hebrew word is the same—*roden* (םד) for the artist, and *vûketh* (绿色发展) for the workmanship produced. Another word frequently used in connection with it, and so much of the same general import that there is some difficulty in distinguishing exactly between them, is *choshah* (נשת), for which the rendering in the English Bible is "running workman." The explanation of the rabbis is, that the work of the *roden* was embroidery or needle work, hence appearing only on one side, perhaps sewed on to the cloth; while the work of the *choshah* was textile, or a sort of tapestry, presenting a face on each side. Gesenius (Thes.) shows in this view, and thinks, that while the embroidery of flowers and figures was of two sorts—the one woven, the other performed by the needle; the latter sort is the one to be understood as that done by the *roden*, and the other by the *choshah*. Whether this distribution may be admitted or not, and there is still room perhaps for dispute, there can be no reasonable doubt, that embroidery of both sorts was practised among the Israelites in pretty remote antiquity, though that done by the braid was probably both the more ancient and the more common. It was in Egypt that they first learned the art; and, whether in connection with the bond-service they had to perform there, or of their own choice, certain families, it would appear, at the time of the exodus, had risen to distinction in the arts of weaving and embroidery; some, especially, in the tribes of Judah and Dan, Ex. xxv. 20, 22, 34, 37, c. 31. These were exhorted to turn their acquired skill in this department of handicraft to a sacred use, and to prepare ornamented fabrics, in tapestry and needlework, variegated also with diverse colours, for the curtains of the tabernacle and the robes of the priesthood.

The notices of Egyptian history, confirmed by the monumental remains, give reason for believing that at a comparatively early period they had made wonderful attainments in this line. For example, a coral is mentioned by Herodotus as having been presented by Amasis, king of Egypt, to the Macedonians, which was of linen, each thread composed of 369 finer threads, and ornamented with numerous figures of animals, worked in gold and cotton. This was many centuries indeed after the exodus; but its testimony reaches back to a much earlier time, as such a beautiful and elaborate piece of workmanship could not have been produced without ages of study and application to the art. Wilkinson says, "Many of the Egyptian staffs presented various patterns worked in colours by the loom, independent of those produced by the dyeing or printing process, and so richly composed that they vied with cloths embroidered by the needle. The art of embroidery," he adds, "was commonly practised in Egypt" (iii. 129)—referring in proof, however, simply to passages in Scripture, and taking them in the sense put upon them in the authorized version, sanctioned as we have seen by Gesenius and the rabbinic authorities. The authority of Pliny has sometimes been appealed to against such early employment of the needle in embroidery; for he says that the Phrygians (of comparatively late origin as a people) were the inventors of needle embroideries, which were thence called phrygiones (xxxiii. 3). But little dependence can be placed on Pliny's authority in such a case may be inferred from another thing he states in the same connection, viz.—that Attalus of Pergamus, a great encourager of the arts, was the first who invented the weaving of cloth with a gold thread, while a finely wrought specimen of such weaving is mentioned by Herodotus in the fact just noticed respecting the Egyptian consel of Amasis, fully 2500 years before the time of Attalus the one having lived in the sixth and the other only in the second and third before Christ. In No. 243, an illustration is given from Champollion of the Egyptian embroidered dresses. They are all evidently the production of the loom, and exhibit patterns of the kind called by the Latin *scautulae—diamond or lozenge-shaped*, chequered. We also give (No. 244) an engraving of the dress of a lady, in which the embroidery is of a more varied and ornate character than usual. In regard to the Assyrian region, with its centres of trade as well as dominion in Nineveh and Babylon, we have not also the unbiassed evidence of their having cultivated with great success, even in early times, the art of producing embroidered as well as richly coloured clothing. The Babylonians certainly were most noted
EMBROIDERY

for their skill in weaving cloths distinguished for their colours; and the Babylonish garment which attracted the eye of Achan, and drew after it such disastrous results, Jos. iii. 22, was in all probability of that description. Its beauty must have been of a kind that was fitted to dazzle and catch the eye. But it is scarcely to be supposed that an art which flourished at Nineveh should have been unknown in the not very distant Babylon; and we are now in possession of specimens of beautifully-embroidered dresses from the remains of Nineveh. That seen in cut No. 244 is the upper portion of the dress of Sardanapalus III. Assyrian sculpture, British Museum.

alternating. As given here, the dress appears as worn by the king in a warlike attitude riding in a chariot; but in a sculpture of the same king in the British Museum, where he appears entering with his queen, he is seen in much the same costume. The other illustration, from the same quarter, also presents one attire in a very ornate dress, covered with various yet regular alternations of figures, and tastefully fringed down the side. It has also a broad border of embroidered work, consisting of a pattern of lotus and honeysuckle flowers, or of symbolical figures. The person wearing the dress is uncertain; but being found among the sculptures of Nineveh, the fabric represented is of unquestionable antiquity. The specimens before us clearly show that embroidery as practised among the Assyrians was of a more elaborate character, and in its patterns much richer, than any we are acquainted with from Egypt.

How far the Hebrews might cultivate such arts after they were settled in Canaan, we have no means of properly ascertaining. But as their general habits were such as grew out of the possession and cultivation of land, the probability is that they knew little or nothing practically of at least the higher kind of this skilled handicraft. They would perceive it to be hopeless to compete with their more artistic and commercial neighbours, whether in Assyria or in Egypt; and to the wants of these neighbours they would naturally repair when they sought the materials of finely woven and curiously figured or richly coloured garments. Hence, in Ezekiel's enumeration of the manufactory traffic of Tyre, while refreshments of embroidered work are twice mentioned, in neither case are they associated with the people of Israel, but merely with the old centres of such productions - Egypt and Assyria; the latter however, coupled with some related cities, Eze. xxviii. 23. The peculiarity too is noticed in regard to Egypt, of extending this taste for ornamental work to sails, which we know from other sources to have been their custom (Wilkinson, iii. 210).

EMERALD is the equivalent in the English version for נֵעַרָק (ne'ærāq), one of the gems in the high-priest's
breastplate, and one also of the articles of Tyre's extensive traffic, Ex. xxviii. 18; Ex. xxvii. 18. But there is no certainty that this was the gem actually meant. Josephus and the Septuagint understood by it the 

diaphanous, carnelian, or Indian ruby—a gem of a fiery red colour. The emerald, on the contrary, is of a bright green, and was well known to the ancients. Gesenius expresses himself as unable to define anything respecting the precise import of the original.

EMERODS, understood to have been some sort of tumours with which the Lord visited the Philistines, on account of their indignity toward the ark of the covenant, 1 Sa. v. 2. Such, undoubtedly, was the ancient Jewish opinion; and modern conjectures on the subject deserve no attention.

EMMIM, a race of people distinguished for their gigantic stature and warlike proclivities, who originally occupied a portion of the territory to the east of Jerusalem, which afterwards fell into the hands of the Moabites; they were in existence so early as the time of Abraham, Gen. x. 10; Deut. ii. 9. (See Giants.)

EMMANUEL. See Immanuel.

EMMAUS, the name of a place, distant from Jerusalem about 60 stadia or 71 Roman miles. It is mentioned only once, and in connection with the interview held by our Lord and two of the disciples on the day of the resurrection, Luke xxiv. 13. But nothing is said as to the direction in which it lay, nor for what purpose the two disciples were journeying toward it. That there was a place of that name, and at the distance of 60 stadia from Jerusalem, is also noticed incidentally by Josephus (Wars, vii. 6, 9). The monks identified it with El Kubelsch, but without any valid ground; and notwithstanding that it lies at too great a distance, Jerome and Eusebius mistook it for the Emmaus, called also Nicopolis, which stood half-way between Jerusalem and Ramleh, on the Philistine border, but which is 20 Roman miles from Jerusalem—a proof, if how early a period all certain trace was lost of the Emmaus of St. Luke. Robinson has attempted to revive this view (Researches, iii. 65, 66).

EMMOR. See Hamor.

EN, or AIN, the Hebrew term for fountain, and occurring frequently in compound names. The word also signifies ego, and when applied to springs of water, was doubtless meant to denote these as the open, living eyes of the landscape. (See Ain.)

ENCAMPMENT. The word corresponding to this in Hebrew, habach (חכתב), is from a root that signifies to sit down, to pitch a tent, and is hence applied to any land or company presenting a regular and settled aspect—for example, to a nomadic party at rest, Gen. xxi. 21, or even to angelic bands, as seen by Jacob, who therefore called the name of the place where such appeared to him Mahattain, Gen. xxxii. 2. But in by far the most frequent use of the term it denotes the encampment of Israel as a body, or of its armed host when assembled for military purposes. Our word camp, which is the rendering usually adopted in the English Bible, corresponds to it in all those cases where the host assembléd was a strictly military one, but is stretched beyond its usual meaning when applied to the encampments of the congregated host of Israel. Yet it is of these latter alone that we have any detailed account in Scripture; of military encampments nothing but incidental and partial notices are given. During the sojourn in the wilderness, when the entire people had to be kept for many years together within a comparatively narrow space, it was necessary, for the sake of order and propriety as well as safety, that the several tribes and families should have their respective positions assigned them, and that as little as possible should be left to personal rivalry or individual caprice. As the tabernacle of the Lord, with its consecrated ministry and instruments of service, formed incomparably the most important part of the whole establishment, so these had fitly appropriated to them the central place. The tabernacle itself opened toward the east, not without reference probably to the east as the quarter of sur
ing, the region whence light perpetually breaks in upon the brooding darkness of the world; and hence the east naturally came to be regarded as the position of highest honour—those who occupied the first rank, both in the manner and the wider circle, were stationed on the east. Such was the position of Aaron and the priests (including also Moses in the narrower circle)—after whom were the Kohathites on the south, the Gershonites on the west, and the Merarites on the north, the other stem-divisions of the tribe of Levi, Num. iii. Outside this interior circle, at a considerable distance from the tabernacle, but still looking toward it, and having it in front (for they were to be all round about it) by the other tribes in order:—First, on the east Judah, having associated with him Issachar and Zebulon; on the south Reuben, with his associates Simeon and Gad; on the west Ephraim, with his associates Manasseh and Benjamin; on the north Dan, with his associates Asher and Naphtali, Num. x. Nothing is said as to the relative positions of the three tribes which severally occupied those four sides, as to nearness to the tabernacle, or juxtaposition to the division coming next in order. But the probability is, that as the particular tribe under which the other two were ranged, was to form the kind of advanced guard in marching, it would also, in ordinary circumstances, have the place of priority, both with reference to the tabernacle and to the line of march. Everything of this sort, however, must be in great measure conjectural; as is also the very common idea that the camp as a whole took the form of a square. It may possibly have done so; but there is nothing in the descriptions given which distinctly implies that, and the oval or circular form may just as readily be assigned to it. The more probable supposition is, that the actual positions would vary according to the nature of the locality on which the encampments were made; as this must usually have had a regulating influence on the subordinate arrangements. (For the specific charge in respect to the furniture of the tabernacle, and its distribution among the families of Kohath, Gershon, and Merari, see under the several names.)

In its ordinary and habitual state, the encampment of the children of Israel, being that of the Lord's host, and with the Lord himself symbolically resident among them, was ordered not merely, nor even most directly and prominently, with a view to the preservation of health, but for the sake of keeping up the impression of that sanctity, which it most especially beloved the people in all their relations to cherish and manifest. Some of the things prescribed were undoubtedly of a healthful tendency, such as the order to bury the dead outside the camp, Deut. xv. 21, and the carrying out thither all the refuse connected with sacrifice, and whatever
was fitted to create efficacious efficacious efficacious un- cleanliness, etc. viii. 11. 12. viii. 11. But it is the incor- rectness of such things, in their symbolical and moral aspect, with the character of a region which ought in all respects to have reflected the purity and incorruption of Jehovah, which is assigned as the reason for the prescriptions in question, De xxiii. Hence not the dead merely had to be carried out of the camp, but even those who had come in contact with the dead, or had incidentally touched a dead bone, must for a time also take their place outside, till they had undergone the required purifications, Nu. 19. 14. 15. In like manner those who were afflicted with any issue, and persons smitten by the leprosy, were obliged to remove out of the camp, not from there being anything infectious in such disorders (for they were not properly of that nature), nor from regard to the general healthfulness of the congregation, but because of the defilement which they symbolically imparted to a region wherein nothing that defiled should have been found. Nu. vii. 3. 4. 5. 6. God was to be known by his people, and again made known through them, as emphatically the Living One, whose hand had been extended with death, which is the expression of his curse, or with the things which might more peculiarly be regarded as its signs and fore-runners. He must be known also and manifested as the Holy One, who cannot look on sin but with abhorrence, and in whose presence nothing should be permitted that bore on it the impress or image of corruption. And on these accounts especially it was necessary that the occasions and sources of defilement referred to should be excluded from the place which was hallowed by heavenly blessing, and the habitation of the people on whom he had put his name, under CLEAN, HEPHER (Kid, xxi. 1. LEVITICUS, xvii. 24).

The burning of the carcass of certain kinds of sim- ilarly these, namely, for the high priest or for the whole congregation without the camp, Le. xi. 21. le. xiii. had its reason in considerations essentially different, connected with the ritual of sacrifice. (See EX-OFFEREN.) And it was by no means, as very often stated, because of some special defilement attaching, or supposed to attach, to offerings of that description.

In regard to the military encampment of Israel in later times, as already intimated, we are without any definite information. Formed merely for the occasion, and as circumstances might admit, they could scarcely be brought under very precise or stringent regulations. They were pitched, as appears from the history, in any suitable or convenient situation that presented itself—sometimes on a height, Js. vi. 11. 18. xii. 5. 6. sometimes in a valley, Is. xii. 1. 2. and no doubt very frequently beside some copious spring or running stream, without easy access to which no force could have long subsisted in so hot a climate, Js. vii. 1. 8. 11. xxv. 13. 14.

That some sort of entrenchments or external defences would be thrown around the extremities of the camp, when it was expected to be located for a considerable time in one place, or was in danger of a hostile attack, may be inferred from the nature of the case, and also from certain incidental notices, Is. vii. 8. 10. xxxi. 5. 7. 8.

But on these and other points connected with camping operations in Israel, our information is extremely scanty, and nothing of any moment depends on them for the elucidation of the historical portions of Old Testament scripture.

ENCHANTMENTS. See DIAVINATION.

ENDOR (foundation of bow or horn), a town of Manasseh, though within the territory of Issachar, and situated at a considerable distance from Mount Tabor, on the south, Jos. xvi. 21. It is chiefly memorable as the place where Saul in his distress went to consult the female necromancer, immediately before the disastrous battle of Gilboa; but is also mentioned in connection with the victory of Barak and Deborah over Sisera, Ex. xvii. 7; Jos. iii. 11. It existed as a considerable village in the time of Eusebius and Jerome, but has long since disappeared.

EN-GOLDAI (foundation of two colored), a town in Menashe, supposed to have been toward the north of the Dead Sea—site not known. Not shewn on the Map.

EN-GANIM (foundation of gardens). The name of several places in Palestine. 1. A town of Judah, of which nothing is known. Josh. xvii. 15. 2. A town in Issachar, appropriated to the Levites, Josh. xxii. 5, generally supposed to be perpetuated in the modern Jenin, which lies about fifteen miles south of Mount Tabor, and which still has a fine stream of pure water running through it, and excellent gardens in its neighbourhood.

And a town of the same name is mentioned by Jerome on the coast of the Araba, near the town of Jericho, as shewn on the Map.
serving as a hiding-place to David and his men, when pursued by the hot rage and vengeful mirth of Saul. Caverns are still found there which have sides recesses that are capable of hiding in the closest secrecy hundreds of men; and from cliffs, separated by intervening gullies, men to this day hold such converse with each other, as David did with Abner in the ancient times, i.e., v. 11. Speaking of what occurred in this same region, a recent traveller writes: "As we were riding cautiously along the face of the hill, our attention was suddenly arrested by the voice of a shepherd, who was evidently calling to some one whom we could not see, but whose answer we distinctly heard. The dialogue went on. Another and another sentence was slowly and sonorously uttered by the shepherd near us; and as often the response was distinctly given. At length, guided by the sound, we descried far up the contronting hill, the source of the second voice in the person of another shepherd, and herded from our Arab attendants that they were talking to each other about their flocks. Between these two men was the deep crevice formed by the valley of the Kedron, walked in by lofty precipices which no human foot could scale. It would probably have taken a full hour for one, even as fleet and as strong-winded as an Assail, to pass from the standing-place of the one speaker to that of the other, and yet they were exchanging words with perfect ease."

(De Buckman's General Portfolio, p. 289.)

In times considerably later still than those of Saul and David, the primary hermits of Palestine, the Esseins, had their chief seat at En-gedi; and at no great distance from it stood the earliest Christian monastery of Palestine—that of Mar-Saba. But no mention is made of it in the history of the crusades. Only in recent times has attention been again drawn to the place and its remarkable spring.

ENGINES OF WAR. See Fortification.

EN-HADDAH [spring fountain]. A town on the border of Issachar, which has never been identified. Jos. xix. 27.

EN-HAKKORE [fountain of the crier]. A name given to Samson at a place where a spring burst forth in answer to his cry. J. xiv. 19.

EN-HAZOR [fountain of the village]. A fenced city in Naphtali, but site unknown, Jos. xvi. 37.

ENMISHPAT. Another name for Kadesh, ge. xvi. 7 (which see).

ENOCH [dedicated] occurs first as the name given to Cain's eldest son, ge. iv. 17; but it is chiefly associated with the son of Jared. He was the seventh in the chosen line from Adam, and his history is thus briefly recorded by the sacred writer: "And Enoch lived sixty and five years and begat Methuselah and Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters; and all the days of Enoch were three hundred and sixty-five years; and Enoch walked with God, and he was not, for God took him," ge. v. 22-24. The expression used to characterize the life of Enoch, "he walked with God," indicates the closest fellowship, and is applied only to another son of Adam, and he also an antediluvian patriarch—Noah, ge. v. 29. Later saints are often spoken of as "walking before God," or "walking in the ways of the Lord," but never explicitly as walking with himself. It is properly a paradoxical expression, and points to that state of primeval blessedness and purity when man could look unabashed on the appearance of God, and hear his Creator's voice as he walked amid the trees of the garden. Not that Enoch actually attained to the same intimate communion with heaven, but he nearly approached it; and as already in a sense with God, so God took him: it is not said where, but the natural inference is, to the more immediate presence of God—-to where the communion Enoch sought after and delighted in might be more fully enjoyed and more uninterruptedly maintained. Such a taking could not be a passing by death into another world, for it is expressly contradistinguished from the case of all the other believing patriarchs, who, after enjoying God's favour during an extended life, finished it by dying. Enoch, on the contrary, was taken by God as a living saint, he "was translated, that he should not see death," and this expressly because, in his walk with God, he had already obtained "the testimony that he pleased God." Heb. x. 37. Various ends were doubtless to be accomplished by this suspension of death in the case of Enoch. Taking place, as it did, in the comparative infancy of the world, when all revolution was embodied in the facts of history, it taught, by means of a palpable proof, the important truth that while, by reason of sin, God has subjected mankind to the law of mortality, he has not bound himself in every case to execute the law, that unbroken continuity of life may be occasionally granted as the reward of distinguished grace. It set, too, in the most emphatic manner, the seal of Heaven's confirmation and approval upon the faith Enoch had exhibited, and the kind of life he had maintained. And finally, viewed in connection with the growing wickedness of the world, against which Enoch had by his life protested, and the coming judgment of which he had prophetically announced, it proclaimed, as with a voice from heaven, the greatness of the evil that was proceeding amongst men, and the fearfulness of the gathering storm that was preparing to break forth on the world. It was already, in God's judgment, better to be taken from the world than to be continued in it as matters then stood, and still more as they threatened to become. Such considerations lighten the mystery of Enoch's translation, though they cannot be said altogether to dispel it.

No notice is taken in the history of any prophecy of Enoch; the only record that is found of it in Scripture is in one of the latest books of the New Testament—the epistle of Jude. There, speaking of the evil characters that were rising up in his day, and in their depravity and wickedness assimilating themselves to those of antediluvian times, St. Jude says, "Enoch, also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." It has been a question where this prophecy was obtained, or how it was preserved? Had it been handed down by tradition? Or did it exist in some ancient, though uninspired, apocryphal production? It is one of the questions connected with the history of the remote past, which cannot be quite satisfactorily answered. The words substantially exist in a writing of some antiquity which goes by the name of the Book of Enoch, and professes to have proceeded from that holy patriarch, but which is certainly apocryphal in character. A passage occurs in this book,
which so nearly resembles the one found in the epistle of Jude that there can be no doubt that, if the two were rival and not a common authority before them, the one must have borrowed from the other. It runs thus:—"Behold, be ye kind unto one another, merciful, courteous; not repaying evil for evil, or railing for railing." It is possible that some common authority containing the words was in the hands of both—a writing of much higher antiquity than either the epistle of Jude or the Book of Enoch, in which the prophecy of that patriarch, though omitted in the genealogical abstract of Genesis, had found a veritable record. It is also possible that, however the knowledge of the prophecy may have been preserved, Jude did not borrow from the Book of Enoch but rather that the author of the Book of Enoch may have borrowed from Jude. For whether this author was a Christian or not, there is good reason in the book itself to believe that the author was at least acquainted with the character and pretensions of Christ, and spake of the Messiah in a way which no simple Jewish writings of the apostolic age, though written in the genealogical abstract of Genesis, had found a veritable record. This view has been well exhibited by Moses Stuart in his Commentary on the Apocalypse (v. 1. c. 32.). It is not, however, concurred in by the two chief editors of the Book of Enoch, viz., Dr. Laurence in this country, and A. G. Hoffman on the Continent. These writers both contended for the priority of the Book of Enoch to that of the epistle of Jude, as is done also by Dr. S. Davidson, and Enock [Elohim] Codex. But, Prof. Velmar of Zurich has lately deprecated this view, and has urged strong reasons for assigning it to the period of the Jewish impostor Barochesius, whose solution took place about A.D. 132., with whom Alford concurs. The first writer who refers to the book by name is Tertullian, at the beginning of the third century; in Irenaeus and Justin Martyr there are apparent allusions to some things in it. There is no real evidence of its existence prior to the Christian era; and that St. Jude derived from it the prophecy of Enoch is an assertion which is quite as plausible as that, viz.: also the Book of Enoch the Prophecy of Dr. Laurence, third ed. 1858; Das Buch Enochische Kabbalah, f. a, a, Z., von Andres G. Hoffmann, 1858 and 1859.

ENOC was also the name of a son of Madian, and of the eldest son of Reuben, e. xvi. 36. 39.

ENON, or E. NON [episina]. A place on the west side of the Jordan, near Sichem, not far from both Shechem and Shechem, where John for a time baptized, Jn. iii. 23; and probably ascended from the Jordan stream it passed. (See SAMAR.)

EN ROGEL [fountain of foil], called by the rabbinical Fuller's fountain, because fullers who trod the cloth with their feet need to frequent this fountain. The name first occurs in the description given in Joshua of the boundary line between the territories of Benjamin and Judah. Starting from the northwest border of the Dead Sea, this line went up through the mountains of Em-Shemesh, thence to En-rogel, and up the valley of Rimmon, on the south side of the Japhites, ch. xvi. It again noticed in connection with the rebellion of Absalon, as the place adjacent to the city where Jonathan and Ahimaaz waited to hear tidings of what passed within, 2 Sa. xvi. 15; also as the place near which Adonijah, when going to have himself proclaimed king, assembled his friends and made a feast, described by Josephus as being "without the city, at the fountain which is in the king's garden." (1 Ki. i. 33.)

The situation of En-rogel is thus plausibly enough fixed to be in the precincts of Jerusalem, and somewhere about the southern extremity of the valley of Hinmon. And there precisely is the site of what is now called by the Franks the well of Scheinahim, and by the natives that of Jebel-Eloheih Robinson describes it as "a deep well situated just below the junction of the valley of Hinmon with that of Jeho-daphath. The small oblong plain there formed is covered with an olive-grove, and with the traces of former gardens extending down the valley from the present gardens of Siloam. Indeed this whole spot is the prettiest and most fertile around Jerusalem. The well is very deep, of an irregular quadrilateral form, walled up with large squared stones, terminating above in an arch on one side, and apparently of great antiquity. There is a small rude building over it, furnished with one or two large troughs or reservoirs of stone, which are kept partially filled for the convenience of the inhabitants, over 125 feet in depth, 50 feet of which was now full of water. The water is sweet, but not very cold, and is at the present day drawn up by the hand." (Robinson, i. 116). In winter it is usually full, and sometimes overflows.

EN-SHE MESH [fountain of the snow], a spring which lay on the border between Judah and Benjamin, and apparently between Adonijah and En-rogel, ch. xxvii. It is usually identified with Jor-Hed, a spring lying on the road from Jerusalem to Jericho, about a mile from the latter town.

ENGLISH: 80. BANNER.

EPÆNETUS, a Christian, residing at Rome when the epistle to the Romans was written, and designated by the apostle "the first fruits of Asia," ch. xvi. 3, as one of the leading authorities he has in that part of the Christian world, the most important people of Asia Minor, the first in that part to embrace the gospel on the testimony of Paul; but the precise place where his conversion took place is not more nearly defined.

EPAPHRAS, probably a member and original officer among the church of Colossae, mentioned by the apostle Paul in his epistle to the Colossians as "his dear fellow-servant and a faithful minister of Christ," (Col. iv. 12) also that laboured in prayer for them even when with the apostle in Rome, ch. i. 23. He is again mentioned in the epistle to Philemon, and is there characterized by the apostle as his "fellow-servant and a faithful minister of Christ," Col. iv. 21. On what special grounds he suffered imprisonment is left altogether unnamed; it may have been simply from his connection with St. Paul, but may also have been on the score of his own active exertions in behalf of the propagation of the gospel.

EPAPHRODITUS, an officer in the church at Philippi, and the messenger whom the church deputed to go to Rome with certain contributions to the apostle Paul for his support during the time of his imprisonment. While fulfilling the ministry he was seized with a dangerous illness, which for a time awakened the deepest concern in the apostle's mind. But he was again restored, and bore with him, on his return to Philippi, the previous epistle which the apostle addressed.
to that church. That Epaphroditus was a person of high Christian worth, and of singular self-denial in the labours of the gospel, is evident from the epistles Paul applies to him, and the whole tone and current of his remarks regarding him. Paul's passion for his servant:—first, De Wette finds in the epistle "a good deal both in the language and the ideas that is inconsistent with a Pauline origin." With respect to the former, it is now established as a rule of sound criticism that no argument can be drawn from the employment of words not used elsewhere by a writer (ἀργὰ λέγοντος), unless they are manifestly inconsistent either with the writer's style as gathered from his other works, or with the dialect of the age to which he belongs. So far, in the present instance, from their appearance existing suspicion, the scanty number of St. Paul's epistles, compared with the intellectual influence of the writer and the variety of subjects upon which he treats, renders it quite natural that in each of these compositions some such words should be found; as indeed is the case. And De Wette has not attempted to prove that those occurring in this epistle (such as ἐγκαταστάσας, ὧν ὑπάρχει, ἐγκαταστάσας, ὧν ὑπάρχει, ἐγκαταστάσας, ὧν ὑπάρχει, ἐγκαταστάσας, ὧν ὑπάρχει) are in themselves expressions which the apostle would not be likely to use. Under the head of "the foreign to the Ephesians," De Wette specifies the "demonology" of ch. ii. 2, and especially ch. vi. 12; the expressions, "foundation of the apostles and prophets," ch. ii. 2, "holy apostles," ch. iii. 5, and "my knowledge in the mystery of Christ," ch. iii. 9, as inconsistent with a proper spirit of humility; the "allegorical application" of Ps. lxi. 18 in ch. iv. 8; the "allegory" of the marriage bond as illustrative of the union between Christ and the church, ch. v. 22-23; the "hardness" of such admonitions as "Let him that stole steal no more," ch. i. 28, and "Do notrink with water," ch. iv. 17; with other instances of similar character. Objections resting merely upon the individual taste or private impressions of the objector it is impossible and needless to refute; and of this description are those just mentioned. To the "ideas" excepted against, corresponding or analogous ones may be found in the other writings of St. Paul; and if such could not be found, it would, as Olshausen justly remarks (vol. iv. 127), be simply a case of singular conceptions (ἀργὰ μανάς), which in themselves have no greater weight than singular words (ἀργὰ λέγοντος). The second ground of doubt in De Wette's mind is the alleged "verbosity" of the epistle, coupled with "great poverty of thought." In this common readers are not likely to concur with him. The fulness of the sentences and the complexity of the construction have indeed from the first been subject of remark with commentators; but this ornamental swelling of composition, and those grammatical difficulties, proceed, as in the parallel case of Thucydides, from the concomitance, not the poverty, of thought; the writer meaning to labour under the vastness of his conceptions, and heaping idea upon idea in his attempt to describe the blessings of the gospel. Thirdly, it is alleged that this epistle "presents nothing peculiar," and is little more than "a diffuse expansion of that to the Colossians." That, as compared with most of the other epistles of Paul, the epistle to the Ephesians is remarkable for the absence of local allusion or polemical discussion is true; and the reason of this peculiarity will demand our attention in the proper place. But the peculiarity itself imparts an air of originality to the epistle. Specific errors introduced by
Ephesians first visit to Ephesus (1:19, Acts 19:1); some see, in the Works of Athenaeus).

The doubts thus suggested by the structure of our epistle might be dismissed, or regarded as of little importance, were the external testimony wholly without a flaw. This however is not the case. The Cod. B (the Vatican MS.) renders the words "at Ephesus," ch. ii. 1, to the margin, though it must be added that they are from the same hand as the rest of the MSS.; and Cod. 67 omits them, though the circumstance might be of little weight, did not passages occur in some of the early fathers which proved that in one of the MSS. they interpreted, the words in question were not found. Marcion, it appears from a passage in Tertullian (Ad. Marc. iv. 11), considered the epistle as addressed to the Laodiceans; and though the African father charges his opponent with systematic depreciation of the sacred text, it does not appear what doctrinal advantage the latter could have gained by the mere substitution of Laodicea for Ephesus: it is more probable that he actually possessed MSS., in which, to say the least, the words "at Ephesus" were omitted. That in the fourth century such MSS. existed is placed beyond doubt by an observation of Basil the Great, who, in his controversy with Eunomius (see above, p. 257), formulates a dogmatical argument upon the absence of the words addressed—Christians, he says, are in the epistle to the Ephesians called "the saints which are in Ephesus, and in Laodicea, and in Hierapolis," i.e., who derive substantial existence from their union with Christ the eternally existing Son; "for, so he continues, the ancients have handed it down to us, and we ourselves have thus found it in the ancient MSS."

It has been remarked, finally, as singular circumstances, that the name of Timothy, which is joined with that of the apostle in the greeting to the Colossians, ch. i. 1, does not occur in the corresponding passage in the epistle before us, and that it contains no salutations to individuals at the close. Various hypotheses have accordingly been framed respecting the original destination of the epistle. Of these which regard it as the "epistle from Laodicea" mentioned in Col. iv. 16 (Grot, Hammond, Mill, Wetstein, and others), is considered with insuperable difficulties. With the exception of the two MSS. above mentioned, all our existing ones have the words "at Ephesus," and ecclesiastical tradition is equally unanimous to the effect that the epistle was addressed to the Ephesians, for even Basil entertains no doubt upon this point, how could the real destination have been so completely lost sight of? or is it likely that it was preserved by the heretic Marcion alone and his followers? Nor does this hypothesis lessen the difficulty arising from the perfectly general character of the epistle. St. Paul, as appears from Col. ii. 1; iv. 15, felt a deep interest in the Laodicean church; he must have gained an accurate knowledge of its state from Epaphras, col. ii. 1, that no allusion therefore to local circumstances should occur in an epistle to that church is nearly as strange as that none should be found in one addressed to the Ephesians. The apostle's direction, moreover, to the Colossians, to "salute the brethren which are in Laodicea," col. iv. 13, seems incompatible with the notion of his having written an epistle to the latter at the same time, or nearly so; for why should he not have saluted them with his own pen? We must

Ver. 1. The person to whom it was addressed. Upon this subject a well-known controversy exists. Both on internal and external grounds critics have been led to question the correctness of the common tradition that this epistle was addressed specially to the Ephesians. With the single exception of the allusion to the writer's captivity, ch. vi. 20, it contains nothing of a personal or of a local character. Now when we recollect the length of time which St. Paul spent at Ephesus, the great success of his preaching in that city, and the trials and dangers which he there underwent, it seems strange that he should not have taken occasion to remind those to whom he wrote of what had passed before their eyes as he does in the epistles to the Thessalonians. To this must be added that expressions occur in the epistle which, at first sight, seem to imply that the writer was not personally acquainted with his correspondents. Such are, "wherefore I also, after I heard of your faith in the Lord Jesus," &c., ch. i. 14; "since ye heard of the dispensation of the grace of God, which is given me to youward," ch. ii. 21; as I wrote afore in a few words, whereby when ye read ye may understand my knowledge in the mystery of Christ," ch. iv. 1. (Did the Ephesians then need a written epistle to acquaint them with St. Paul's knowledge of the gospel?) So strongly was the discrepancy between the insertion and the contents of the epistle felt by some ancient writers, that the totally groundless supposition was advanced, that it was written by St. Paul before his
conclude then that "the epistle from Laodicea" was one of the many that doubtless St. Paul wrote during his ministry, but which were not intended to form part of the canon, and therefore were permitted to sink out of sight. (See the remarks on the last epistle to the Corinthians, in the article on the Epistles to Corinthians.)

More plausible is the theory first suggested by Usher, that the epistle was a circular address to the churches of Asia Minor, but to none of them particularly. The prepossession of it rely mainly upon the fact of some uncial MSS. having omitted the words "at Ephesians," and suppose that a gap was purposely left by the apostle after the words οἱ ἔργαι, to be filled up either by himself or Tychicus, according as each church received a copy. Or it is conceivable that some copies were provided with names of places, while others, without such specification, were given to Tychicus, to be distributed at his discretion (Benson, Parops, p. 619). But the solution is too ingenious to be substantial. If the epistle was to be merely ecumenical, how can we suppose the author to have intended to alter its character by the insertion of particular names? or given Tychicus permission to do so? Or how can we suppose that the apostle would have extolled the faith and love of his readers, ch. i. 1, without knowing who the particular readers were? or affirm that he had "heard" of them, ch. 1. 15, without having in his mind a specific society of believers? Moreover, it is against the analogy of the other epistles of St. Paul, that the word ἐπιστολα should stand without the name of a place or a province following it.

Nothing remains but, deferring to ancient tradition and to the reading of existing MSS., to admit the correctness of the common designation of this epistle. At the same time, there can be no question of its ecumenical character. Under these circumstances, the most probable hypothesis is that the epistle was indeed inscribed to the Ephesians, but that it was intended for a larger circle of readers, and therefore purposely contained nothing but what was common and interesting to all. What this larger circle consisted of, whether the sister churches of Laodicea, Hierapolis, and Colossae, or the smaller bodies of Christians in the immediate vicinity, or none of Ephesus, it is impossible to say; but the latter seems the more probable supposition. And thus Beza's observation, quoted by Harless (Einb. p. 25a, "Si quis nomen aut epistolas ipsis propriis missam epistolam quam Ephesum, ut ad eum ecclesias Asiaticas transmitteretur," may—if we somewhat limit the meaning of the word Asiaticas, i.e. to the daughter communities which had sprung up around Ephesus itself—conduct us to the right solution. At all events, the consistent tradition of the church must outweigh internal difficulties. These latter, too, have been somewhat exaggerated. About six years had elapsed since St. Paul's sojourn at Ephesus; time enough to bring about considerable changes both in the number of those to whom he had been personally known, and in the extension of the church beyond the limits of the city. It might well be, therefore, or the apostle might not unnaturally suppose it to be so, that many of the existing Christian communities were strangers to him personally, under which impression he might be induced to use the expressions which have appeared somewhat strange, ch. i. 1: iii. 2, 1. As regards the omitted salutations at the end, it is by no means the universal practice of St. Paul to append such to his epistles, as will be seen from the instances of the epistles to the Galatians and Thessalonians. The absence of Timothy's name at the commencement of the epistle may be accounted for either by his not having, at the time it was written, any special connection with its circle of readers, or by his absence from Rome on a temporary mission.

Time and place of writing.—The remarks which, under this head, have been made upon the epistle to the Colossians (see article), belong equally to that to the Ephesians, since the two epistles were manifestly written from the same place, and within a short time of each other. The remarks for preferring the imprisonment at Rome, Rom. xviii. 20, to that at Cesarea, Acts xxiv. 27, as the period during which both epistles, together with those to the Philippians and to Philemon, were written, it is unnecessary to repeat; for them the reader is referred to the article just-mentioned.

The question which of the epistles was prior in point of time has been largely set at rest by Harless, who, in his commentary upon ch. vi. 21, "But that ye also may know my affairs," &c., has shown that this expression can only be explained by a reference to Col. iv. 7, "All my state shall Tychicus declare unto you;" but that ye also [as Ephesians as well as the Colossians] may know my affairs, &c., Tychicus, a beloved brother, &c., shall make known unto you all things;" whence it follows that our epistle was written after, but very shortly after, that to the Colossians. The most probable date for both is A.D. 62.

Contents.—The topics upon which the apostle enlarges prove at a glance that the epistle was primarily intended for Christians of heathen origin, yet so as to lead believing Jews, to an insight into the spiritual meaning of the Mosaic pedil and ordinances. It consists of two main divisions—one dogmatic, ch. i.—iv., the other practical, ch. iv.—vi.

The apostle commences his doctrinal exposition with an exhortation of the spiritual blessings—election from all eternity in Christ, redemption through his blood, and adoption into the family of God confirmed by the sealing of the Spirit—which the gospel reveals for man's acceptance, ch. i. 3-4. Pressing then to the case of his readers, he declares that the apostle shall "be a pattern unto all that are in Asia," ch. i. 21. By way of enhancing the merits they had received, he proceeds to point out the inexpressible state in which they, in common with all men, were by nature, ch. ii. 13; a state from which nothing but the unmerited grace of God could have delivered them, ch. ii. 14-18. They were formerly outside the circle of God's covenant mercies, and lived without hope: now in Christ Jesus Jew and Gentile enjoyed the same privileges; the distinctions of theocracy had given place to the unity of the Spirit: while that temporary structure itself had merged in its antitype, the spiritual temple composed of living stones, built upon the foundation of the doctrine taught by apostles and prophets, "Jesus Christ himself being the chief corner-stone," ch. ii. 20-22. To him (the apostle) had the special commission been assigned of announcing the admission of the Gentiles to every blessing of the promised salvation; let not then his present words discourage them, while he, for his part, would fervently supplicate God to strengthen and deepen the work of grace begun in their hearts, ch. iii.
The principal city of the Ionian confederacy, on the western coast of Asia Minor, nearly opposite the island of Samos. Besides the name by which it is best known, it bore successively those of Sambra, Thrace, Ortygia, and Buko. Its origin reaches back to a remote antiquity, till it becomes lost in legend. By some writers the Amazing are said to have been its founders, at which time it was called Smyrna. According to Strabo many people the first inhabitants were the Lesbians and Carians, who were driven out by the Ionian seditious led by Anthe- dus, son of Celus (see Cramer's Asia Minor, p. 258). In the New Testament it is remarkable as one of the principal scenes of St. Paul's labours, and as occupying a conspicuous place among the churches mentioned in the Apocalypse, Rev. vi. 11:

Situation. Two large rivers, the Hermus and the Macander, flowing from east to west, intersect the central portion of Asia Minor. The space thus inclosed contains two mountain ranges, following the direction of the rivers, Taurus to the north, and Messogia to the south, at an average distance from each other of about thirty miles. Between these ranges lies the basin of a third smaller river, the Cayster, which, after watering an elevated region called the Caysterian Meadows, passes through a gorge formed by the hills of Caleus and Paeicus, enters an alluvial plain of about five miles in breadth, of which the sea is the western boundary. Ephesus was situated in this plain, on the south side of the Cayster.

The city stood partly upon the level ground, and partly upon gentle eminences, of which the most important were Prius or Phion and Coressus, the former lying to the north-east and the latter to the south of the plain. The ancient town seems to have been confounded to the northern slope of Coressus, for Herodotus (ii. 26) tells us that on the invasion of Coressus (B.C. 560) the Ephesians placed themselves under the protection of Dana, by fastening a rope from their walls to her temple, which was in that time seven stadia distant, and lay nearer the sea, or rather the sacred port called Paniumes, which was connected with the sea by means of a canal, and which is now filled up (see Ephesus's Plan of Ephesus). In the lapse of time the inhabitants advanced farther into the plain, and built around the temple, and in this manner a new town sprang up, which subsisted until the time of Alexander the Great.

After the time of Alexander Ephesus fell under the rule of Lysimachus (B.C. 281), who surrounded the city with a wall surmounting the ridge of Coresus, and including that of Prius, the remains of which still exist. The port of Ephesus was called Paniumes, and the site is still marked by a swamp formed by the alluvial deposit of the river Cayster (Cramer's Asia Minor, ii. 36).

From an early period it seems to have been affected by disadvantages from this source, and Attalus Philadelphus, when succeeded to the rule of Lysimachus and his successors, endeavouring to remedy the evil, but his measures being injudiciously planned failed of success. Such, however, were the natural advantages of the site, that Ephesus rapidly grew in commercial importance, and in the time of Augustus it was the chief emporium of Asia on this side the Taurus. Here the Ionian proconsuls usually landed on their progress to their eastern provinces; and by this route the trade from Greece and Italy passed into the interior. Convergent roads connected Ephesus with the more remote districts in Thrace and Lydia, and on the south to Miletus (see Kupper's notes, A. D.). A district covered with pine groves, called Ortygia, skirted the shore to the south of the Cayster; and in the plain to the north of that river were several lakes, still existing, called Salinus. These lakes abounded with excellent fish.

Hoburg. The history of Ephesus presents little that is remarkable. Being founded by Androclus the legitimate son of Celus, it enjoyed a preeminence over the other members of the Ionian confederacy, and was denominated the royal city of Ion. The climate and country which the colonists from Attica had selected as their future abode surpassed, according to Herodotus (ii. 112), all others in beauty and fertility; and had the martial spirit of the Ionians corresponded to their natural advantages, they might have grown into a powerful independent nation. The softness however of the climate, and the case with which the necessities of life could be procured, transformed the sturdy inhabitants of the rugged Attica into an indolent and voluptuous race; hence they fell successively under the power of the Lydians (B.C. 560) and the Persians (B.C. 525); and though the revolt of Histiaeus and Aristagoras against the Persian power was for a time successful, the contest at length terminated in favour of the latter (Herod. ii. 27). The defeat of the Persians by the Greeks gave a temporary liberty to the Ionian cities; but the battle of Mycale transferred the virtual dominion of the country to Athens. During the Pelo-
Ephesus, that some of these asylum... the enraged multitude in the theatre.

On the coins of Ephesus the γυμνασίων, ἀφθονίας, and Ἀσίας, frequently appear. (See Akerman, Num. Hist. p. 47-53.)

Acts and sciences.—In an intellectual point of view, Ephesus has but few claims to consideration. The two great painters, Apelles and Parmidas, were natives of this city; and among philosophers there occur the names of Heraclitus, summed the Ossian, and Hermodorus, from whom the Romans borrowed a part of their code. Antiquity makes mention of the poet Hipponax, the geographer Artemidorus, and Lyceus, an orator and historian. Ephesus, however, was one of the principal seats of those occult sciences of which Asia Minor, and especially Phrygia in after times, was the fruitful parent. The Ἐφέσιος ἡγουμένων, supposed to have been inventions written on pieces of parchment and worn as amulets, are frequently mentioned by ancient authors. To what an extent these pursuits always the characteristic of a depraved age, prevailed at Ephesus, may be gathered from Ac. xix., from which we learn the fictitious value at which the books containing the principles of the magical art were estimated. The first effect of a reception of the gospel was the renunciation of all such forbidden practices.

Religion.—The religion of Ephesus centres in the worship of "the great goddess Diana." The worship of Artemis, or Diana, as practised at Ephesus, was evidently of eastern, and not of Greek origin. Greek polytheism never would have conceived a representation of the goddess, "the image that fell from heaven," such as was enshrined in the temple at Ephesus. Instead of the superb Diana of the chase, this idol consisted of an image of wood, sometimes, as in the statue in the museum of Naples, with handsome features; it had many breasts, and was in shape like a mummy, terminating in a point which rested upon a rule block, and covered with mystic symbols. Upon the head was a mural crown, and each hand held a bar of metal. (See Ak. Num. Hist. p. 43.)

The whole was evidently symbolical of the productive powers of nature. Like the old statue of Minerva Polias in the Acropolis, the Ephesian image was an object of profound veneration.

This image was lodged in the most magnificent temple of the ancient world. According to Pliny (H.N. xix. 79), the temple of the Ephesian Diana was burned and rebuilt no less than seven times, the structure which he describes being the eighth. But since the three last temples occupied the same foundations, at the head of the Sacred Port, it is probable that the injury occasioned by the latter conflagrations was but
partial, and that the temple was repaired after each, rather than rebuilt. These foundations were laid by Theodorus, about 500 B.C., on marshy ground, to obviate the effect of earthquakes; they consisted of immense masses of stone from Mount Prion, over which was laid a deep bed of charcoal and wool, well rammed down. The first temple on the new site was commenced about 500 B.C. by the architects Ctesiphon and Miconus. It was burned down in the year 490 B.C. The second temple, seventh of the whole series, rose upon the ruins with such magnificence as to inspire a fanatic named Herostratus with the idea of perpetuating his name by destroying it; which accordingly he effected by fire in the year B.C. 356, the same night on which Alexander the Great was born. The inhabitants exerted themselves to the utmost to restore the principal ornament of their city on a still more enlarged

whole period, from the laying of the foundations to the completion, the date of which would thus be about 250

B.C. It was justly accounted one of the wonders of the world. It exhibited the most perfect example of the graceful Ionic style. In length it was 125 feet, and in breadth 229, so that it was the largest of known Greek temples. The columns, according to Pliny, were 127 in number, but as Leake (Asia Minor, p. 371) observes, this is probably an error, as the number could not have been odd. The words of Pliny are, "Columnae centum viginti septem singulae recubae factae," Mr. Falkener (Ephesus, p. 283) adopts the reading of those who place a comma after viginti, thus making Pliny say, "The columns are 127, seven of them the gifts of kings," which, besides rendering the number even, removes the improbability of the whole 127 having been royal offerings. Each column was sixty feet high, and thirty-six were edile, i.e., ornamented with inlaid metals.

The religious services of the temple were conducted by a hierarchy of eunuchs and virgin priestesses, the former of whom were called Megalyzæ and the latter Melissa, literally a swarm of bees, either from their number, or because the bee was sacred to Diana. A high priest, who bore the title of Essam, and sometimes Rex, preceded over the eunuchs, and the priestesses in like manner served under a superior. No arms were permitted to be worn within the precincts, and no bloody sacrifices were offered. In the decoration of the edifice the most celebrated artists were employed, and no expense was spared. The gates were ofypress, highly polished, and the roof of cedar; the steps leading up to it of vine. The altar was almost entirely the work of Praxiteles, and the sculptors Thrasos and Seusis lent their aid in embellishing other parts of the building. Perhaps the most precious of these monuments of art was the picture of Apelles, representing Alexander wielding a thunder-bolt, for which the painter is said to have received the large sum of twenty talents of gold, or about £3755 of our money. An ample revenue from endowments supported the splendour of the establishment; and so great was the security which it derived from its reputed sanctity, that both by the state and by individuals it was used as a bank for the safe custody of treasure. Of more questionable character was the privilege which, in common with some other Greek temples, it enjoyed of an asylum, within the limits of which criminals were safe from arrest. By Alexander this asylum was extended to a stadium, and by Mithridates somewhat further: Mark Antony nearly doubled the distance; but the abuses hence arising became so mischievous, that Augustus was compelled to abolish the privilege, or at least restrict it to its ancient boundary.

With such attractions, it is no wonder that the Ephesian temple became one of the chief centres of ancient polytheism. The Ephesians might without exaggeration boast that the worship of their goddess was celebrated throughout the world, "Asia xii.; and for their city no title was more eagerly coveted than that of Neoreum, or Apparitor of Diana; a title which, origi-
ally denoting the menials who swept the temple, afterwards became applicable to communities, and was adopted by such as desired to place themselves under the patronage of a particular deity. The celebrity of the temple, and the vast concourse of devotees which thronged its courts at the annual festival, gave rise to a flourishing and lucrative trade in the manufacture of portable shrines, models of that in which the idol was enthroned; worshippers would naturally wish to carry away with them a memorial of their visit to socelebrated a spot. These shrines were made of wood, gold, or silver—most commonly of the latter material. As sacred, and a large body of workmen was supported by the manufacture. It was easy therefore for Demetrius, by representing to these men that the preaching of Paul was injuring their craft, to raise the violent tumult which compelled the apostle to quit Ephesus. The worship of Diana did not long survive the introduction of the gospel into Ephesus; as the purer faith prevailed, the former naturally sank into insignificance.

**PLAN OF EPHESUS AND ITS ENVIRONS**—**THE SITES AS NAMED BY FALKENER.**—From Falkener’s Ephesus.

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1. Grove of Diana.
2. Temple of Diana.
3. Monument of Amphictyons.
4. City Port.
5. Great Gymnasium.
6. Agora civilis.
7. Agora venalis.
8. Theatre.
10. Odeon.
11. Castle of Adrian.
12. Mosque of Aias Olympos.
13. Arched aqueduct across the valley.
14. Tunnelled aqueduct.
15. Quarries.

Nero is said to have plundered the temple of many of its treasures; yet in the second century it must have remained entire, since it then received some additions from Damianus, a celebrated benefactor of his native city. At a later period it was ravaged by the Goths and other barbarians; and so complete has been the devastation that no traces of the fabric have been ascertained with certainty, The stones were probably carried away to serve as materials for the rising city of Constantinople.

**Remains, &c.**—Of Ephesus it may emphatically be said that “the candlestick has been removed from its place.” Of few ancient cities, of equal size and importance, do scantier remains exist; and these it is by no means easy to identify. Of the existing ruins, the most detailed accounts are given by Chandler, who visited the place in 1764, and by Falkener, in his recent work, **Ephesus and the Temple of Diana.** Entering Ephesus from Ayasoluk, the former writer discovered on Mount Prion the remains of a stadium, resting on one side on the slope of the hill, and on the other, next the plain, on racks of stone faced by a strong wall. This stadium is 687 feet long. The seats, which were arranged in numerous rows one above another, have all been removed; and of the front only a few marbles remain, with an arch which terminates the left wing, and was one of the avenues provided for the spectators. Upon the key-stone of the back front is a small mutilated figure. This part of the fabric was restored, or repaired, when the city had declined in splendour and was partly ruined; for it is composed of marbles which have belonged to other buildings. A bas-relief, rudely carved, is inserted in it, together with several inscriptions, effaced or too high up to be read: besides, fragments
some with Roman letters. Further on the side of the same mountain are the vestiges of the theatre. This building, the largest one of its kind ever constructed, measured in diameter 240 feet, and could accommodate 55,000 spectators. The seats and the ruins of the front are removed, but the pedestals and bases of the columns which once supported the portico still stretch along the hillside. Proceeding still in the same direction, the traveller arrives at a narrow valley formed by Mounts Prion and Corosus; and here on the slope of Prion broken columns and pieces of marble indicate the site of an odeum or music-hall. This, which was not a large structure, is stripped of the seats and naked. Beyond the odeum, the remains of a large edifice, one of the gymnasia of the city, are visible. Opposite the portico of the theatre lies a vacant quadrangular space, with many bases of columns and marble fragments scattered along the edges. Here probably was the Agora Civilis, or forum, round which were placed the courts of law and other public buildings. To the south of this Agora lies a mass of ruins, which Falkener conjectures to belong to the Agora Venusia, or marketplace of the city. A gymnasion appears to have been attached to each of the principal public buildings; the remains of the largest, long mistaken for those of the temple, lie at the head of the inner or city port, an adjoining basin of water formerly connected with the Panormus by the stream Salmus, but now a marsh. The best-preserved portion of the ancient city is the boundary wall of Lymanarchus, which may be traced from behind the stadium, over the valley and along the heights of Corosus, almost perfect until it ceases at a precipice formed by the abrupt termination of one of the roots of the mountain, on which stands a square tower, which tradition assigns as the prison of St. Paul. The quarries on Mount Prion, whence the white marble used in the construction of the public buildings was extracted, still exhibit chippings and marks of the tools.

The site of the great temple of Diana was for a long time a matter of controversy. "To our great regret," says Chandler, "we searched for the site of this fabric to a little purpose as the travellers that have preceded us" (Chandler, i. xxxiv.). Arundell (Visit to the seven churches of Asia Minor, p. 209) suggests that the entire remains of the temple are buried under the accumulation of soil brought down by the Cayster; an opinion comfirmed by Hamilton (Asia Minor, p. 27), who justly urges against it the facts that other ruins remain unburied, and that the soil in the vicinity is but little above the level of the sea. The latter traveller considers the massive ruins near the western extremity of the town, overlooking the swamp, to indicate the site; but Mr. Falkener has advanced weighty arguments for regarding these as the remains of a gymnasion. He places the temple at the head of the Port Panormus, a situation which on the whole accords best with the statements of ancient writers; but it is more distant from the city, between two rivers flowing from different parts, but both bearing the name of Salmus. In Falkener's plan, both streams are represented, the upper one flowing from the Cayster into a marsh on the north-west of the city, the lower connecting the city port and the Panormus. The question, however, can hardly be considered as definitively settled. (See Falkener's plan.) Nothing can exceed the desolation of the place. "A few unintelligible heaps of stones," writes Mr. Arundell (p. 27), "with some mud cottages unanted, are all that remains of the great city of the Ephesians. Even the sea has retired from the scene of desolation, and a pestilential morass, covered with mud and rushes, has succeeded to the waters which brought ships laden with merchandise from every country."

Introduction of the gospel at Ephesus. — It was in the course of his second missionary circuit that Paul first visited Ephesus. After his lengthened sojourn at Corinth, on his way to Antioch, he stopped at Ephesus, and, as was his wont, commenced teaching in the Jewish synagogue. He appears to have experienced a more than usually favourable reception from his countrymen, for they requested him to prolong his stay: a request which, wishing to be at Jerusalem for the feast of Pentecost, he was compelled to decline. Promising, however, to return should his life be spared, he set out. After a brief interval of repose, the apostle continued his third missionary journey, and after traversing the interior parts of Asia Minor (as described above) in the year 55, or, as some think, in 56, he once more arrived at Ephesus, A. D. 56. The first thing that engaged his attention was the reception of certain of John's disciples into the church. These disciples of the Baptist, who seem to have admitted the claim of Jesus to be the Messiah, but were satisfied with the baptism of water into repentance, formed a considerable body; and the time, and were only gradually absorbed in the Christian community. While twelve of them on this occasion encountered Paul, who, discovering that they were wholly ignorant of the doctrine of the Holy Spirit, and that the cause of their ignorance was that they had received John's baptism only, administered to them the Christian rite, which was followed by the imposition of his hands, and its usual accompaniment, the miraculous gifts of the apostolic age. The attention both of Jews and Gentiles must have been attracted by this occurrence, and for three months Paul was permitted to preach Christ openly in the synagogue, as it should seem with considerable success. At length the fanatical spirit of the unbelieving Jews threw such obstacles in his way that he was compelled to withdraw from them, and forming the disciples into a separate community, transferred his labours to a building belonging to one Tyrammus. For two years he taught there un molested, and since Ephesus was the great place of resort to strangers from all parts of Asia, the gospel became known throughout the provinces. After, as we have Remarkable manifestations of mirac- ulous power accompanied the apostle's preaching; even articles of dress which had been in contact with his person proved efficacious to heal diseases and expel evil spirits. The celebrity of these miracles induced certain Jewish exorcists, who, like modern fortune-tellers, travelled from place to place exercising their pretended art, to make use of the sacred name of Jesus in cases of demoniacal possession, expecting that results similar to those which followed from the apostle's invocation of the Holy Spirit, would ensue; but they were met with a signal disappointment. The unhappy subject upon whom they made the experiment, ended with supernatural strength, assailed them with such violence that they were glad to escape out of the house where the scene took place, "naked and wounded," A. D. 56. As might be expected, this produced a great sensation: the professors of magic and astrology, among whom, curiously to say, there were some believers, A. D. 56, felt themselves in
The presence of a superior power; and stricken with remorse, publicly confessed their guilt, and gave the best evidence of their sincerity by committing the volumes containing their acts for the last 50,000 pieces of silver, to the flames. And now the growing influence of the gospel began to excite opposition from a different quarter, and the storm which doubtless had been long gathering, at length burst. Christianity, not less than Judaism, is the storm foe of idol-worship under every form; and it could not be extensively embraced without proportionately diminishing the number of the votaries of heathen gods. Christ or Diana, one must prevail, to the destruction of the other. The ancient superstition did not yield without a severe struggle: in the first instance, however, the opposition arose from interested motives. Demetrius, a silversmith, who employed a number of operatives in the manufacture of the silver shrines before mentioned, began to feel, in the diminution of his profits, the effect of the new religion. Summoning his workmen together, he first explained how the preaching of Paul was injuriously affecting their temporal interests, and then artfully appealing to their national pride, expatiated upon the contempt into which the worship of their patron goddess was likely to be brought. Having thus excited their concerns, he succeeded in gaining a hearing. He then addressed his audience that no one could dispute their intense veneration for Diana, and that in point of fact neither Paul nor his companions had directly spoken against the popular idol—a remarkable testimony to the admirable discretion with which the apostle pursued his labours. If Demetrius or his followers had any complaint to make, it was so far from the present circumstances being then held; let an information be lodged in due form. They had better disperse as speedily as possible, for the same government, always suspicious of breaches of the peace, was not likely to investigate the cause of the tumult, and to visit it, if proved groundless, severely. Reason prevailed, and the town became quiet. The apostle, who had desired to confront the danger in person, but had been dissuaded from doing so by the disciples, now seized the opportunity of carrying out his previously formed purpose, and bidding farewell to the brethren, took his departure for Macedonia. As far as appears from the inspired record, Paul never visited Ephesus again. That he had intended to do so may be gathered from Acts xx. 18; but the journey through Macedonia had been so prolonged that, if he was to accomplish his purpose of being at Jerusalem at the approaching feast of Pentecost, it was necessary to forego the intention. Passing therefore by Ephesus, on his voyage down the coast of Asia Minor, he stopped at Miletus, and from thence summoned the elders of the Ephesian church to a farewell conference. He reminded them of the trials and the labours which he had undergone during his residence amongst them, and foretold impending dangers of a still more formidable kind, "bonds and afflictions abid-
confirms the view thus given at the outset of his tribal ascendency;—though not without such occasional variations as might seem to bring it for a time into doubt.

At the period of the exodus Ephraim numbered 46,500 men capable of bearing arms, while Mannasséh had only 32,200. But at the close of the wilderness journey the proportions were reversed; Ephraim then mustered but 32,500, while Mannasséh had risen to 52,700; the one having decreased by 10,000, while the other gained upwards of 20,000. This argues ill for the spirit and behaviour of the tribe of Ephraim during that trying period, as it must have been their singular share in the judgments sent to chastise impiety which reduced them so low. At the time of the conquest of Canaan they were the smallest of the tribes excepting Simeon. Yet even then nothing was abated of the high anticipations formed of the future greatness of Ephraim; for in the blessing of Moses upon the tribes, pronounced immediately before the conquest, while Mannasséh is coupled with Ephraim as together destined to share in the rich heritage of good settled on the house of Joseph, it still is with a marked indication of superiority on the part of Ephraim. After enumerating all the precious things which were in store for them—those of the heaven above and the earth beneath, of the sun and moon, of the everlasting hills, and the mighty deep—it is added, "His glory is like the splendour of his bullock, and his horns are like the horns of unicorns, with them he shall push the people together to the ends of the earth; and they are the ten thousands of Ephraim, and they are the thousands of Mannasséh." De xxviii. 17.

Ephraim as a tribe showed no lack of faith in these prognostications of its relative greatness; indeed, the predominant sin of the members of the tribe lay in building too confidently on the prospects of material power and prosperity before them, as if these were to be realized apart from any moral qualities cultivated among themselves, and, as if by a kind of hereditary right, they might claim a certain superiority over the brethren. The history of the tribe, therefore, is marked fully as much by its overweening pride, its offensive arrogance, and disappointed ambition, as by the greatness of its achievements and the fertility of its resources. At the very first they got a degree of consideration beyond what their numbers might have warranted them to expect from Joshua, the commander of the entire host, having been of their number. But even he failed to satisfy their ambition; for after their inheritance had been assigned them, which possessed several mountain-ridges covered with forests, they came to him (apparently in company with the half tribe of Mannasséh), and said, "Why hast thou given me but one lot and one portion to inherit, seeing I am a great people, forasmuch as the Lord hath blessed me hitherto?" They had been able, it would seem, to get possession of little more than the hill portion of their territory, while the rich plains of the district remained still in the hands of the Canaanites. Joshua, therefore, told them that they should not expect to hold the compact of the whole. He answered them, "saying, Thus art thou a great people, and hast great power: thou shalt not have one lot only; but the mountain shall be thine; for it is a wood (or forest), and thou shalt cut it down: and the outgoings of it shall be thine: for thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong." Jos xvii. 14, 15. What he meant to tell them was, that in having got possession of the mountainous parts of their territory, they had obtained a secure and strong position, from which, if but rightly used by the clearing away of the forests, and issuing in well-conserved suffices against the adversaries, would form a vantage ground from which to subdue the whole surrounding country. So it proved in reality: the mountains of Ephraim continued for many a day to be the stronghold and rallying place of the people against the common enemy. Elimelech, the Benjamin, when he sought to rescue his countrymen against Moab, "blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount," and utterly discomfited Moab, Jg xvi. 7, 20, Deborah, who next acted as a judge, established her seat in Mount Ephraim, between Ramah and Bethel, Jg xiv. 3, and within that hilly region the army was mustered with which Barak sallied forth and defeated the host of Sisera, Toba, at a later period, judged Israel in the same region, and Samuel, though of Levite parentage, was both in the place of his birth, and in his settled residence, an Ephraimite, 1 Sa iv. 1; 18 a, 12.

During that earlier period of Israelitish history the religious distinction of Ephraim kept pace with his political ascendency. Shiloh, which at the period of the conquest, was chosen for the seat of the tabernacle, was within the bounds of this tribe; chosen apparently more from its central situation, and perhaps from the security connected with the mountains of Ephraim, than from beauty of situation or associations of a more sacred kind. But for nearly four hundred years it continued to be the religious centre of the covenant people, where they met to celebrate the stated feasts and perform their vows to the Lord. The privilege, however, appears to have been little prized by the Ephraimites, who were rather prone to be proud of the distinction, than disposed to turn to proper account the spiritual advantages it afforded. Shiloh itself became a place notorious for its shameless depravity and corruption, and could not fail to exert a contaminating influence to the surrounding country. The natural fertility also of the region (when it came fully into the possession of the tribe), comprehending the fine plain of Eschelon, and some of the most select portions of Palestine, tended to foster the carnal spirit of the people, and gave rapid development to the worst features of their character. The result was that "God refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but chose the tribe of Judah, the mount Zin which he loved, as His dwelling place, clear as the indications were, that this selection of the tribe of Judah, and the sanctuary of Zion, was the determined purpose of the Lord, it seems never to have been properly acquiesced in by the house of Joseph, and in particular by the tribe of Ephraim. The haughty spirit of the people could not brook the personal rejection implied in the proceeding, and the consequent elevation of a rival tribe to the distinction so long held by them. That spirit had even broken out in jealous animosities andcontentious strivings against the kindred tribe of Mannasséh, when this tribe rose to a temporary supremacy under the prowess first of Gideon, and again of Jephthah, Jud xi. 1 sq.; xii. 1, sq.; much more may we conceive it to have chafed under the growing, and at length somewhat oppressive dominion of the house of David. Jeroboam, who headed the opposition that arose against that house in the time of Rehoboam,
EPIPHRAIM was himself an Ephrathite, who had been raised by
Solomon to be "ruler over all the charge or revenues of
the house of Joseph," 1Ki. xi. 26.7. And we can
have no doubt, that what gave such force to his future
opposition, and tended most materially to perpetuate the
decay it occasioned, was the opportunity thereby
presented of evoking the old spirit of rivalry and inor-
dinate self-puffation, which had poised itself in the tribe
of Ephraim, and to some extent pervaded the whole
house of Joseph. It would now be satisfied with nothing
less than the establishment of an independent
kingdom, which unfortunately came to be settled on
principles that rend it, not only a blame in
government, but an apostasy in religion. Ephraim's
envy toward Judah grew into rebellion against God,
bringing in his train manifold disorders in the moral
and spiritual, as well as the political spheres; and as the
final upshot the curse of Heaven came down, smiting the
"crown of the pride of Ephraim," turning his "fat
valleys" into desolation, and scattering the thousands
in which he trusted to the ends of the earth. Instead of
making good the ascendency it coveted, the tribe lost even the secondary place which would really have
been its, according to God's original design.

EPIPHRAIM, WOOD OR FOREST OF. Mention has been made in the preceding article both of the
mountains of Ephraim, and the forests upon them.
But what bears in Scripture the name of the Wood of
Ephraim, a place rendered memorable from being the
scene of Absalom's defeat and death, 2Sa. xiii. 6, must
have been in a quite different region, on the east of
Jordan, and not far from Mamre. David and his
party are expressly said to have crossed the Jordan, to
have pitched in the land of Hecten, and made Ma-
mre their head-quarters, 2Sa. xvii. 25, 26, xviii. 2.

In that neighbourhood, therefore, must the field of battle
have been, and consequently the wood in which Ab-
salom met his death. Why a wood in that direction should have obtained the name of Ephraim is a matter
of uncertainty. The idea has been suggested that it
may have arisen from the slaughter of the Ephraimites
by Jephthath, which took place somewhere in that
direction (Stanley, p. 220), a not improbable conjecture,
but incapable of being sustained by any historical
evidence.

EPIPHRAIM, by or beside which Absalom had his
sheep-shearing, and one may naturally suppose his
sheep-pastures, 2Sa. xii. 23, must have been some place
at no great distance from Jerusalem: otherwise an
invitation to David and all the royal family to go and
attend the sheep-shearing feast must have appeared
either supremely ridiculous, or justly fitted to excite
suspicion. Nothing certain however is known about it;
but it has been, with some probability, supposed to be
the same with that Ephrath in which our Lord with-
rowned when threatened with violence by the Jews, after
the resurrection of Lazarus, Jn. xi. 54. And this again
has been supposed to be the same with the ancient Ophrah
of Benjamin, 1Sa. xiii. 17—a place about twenty miles
north from Jerusalem, and perched on a conical hill.

It goes now by the name of Tel-Trephah (Robinson,
141; Stanley, p. 215). On the east, between it and the
Jordan, lay the upper part of the Wilderness of Judah;
and hence the evangelist John speaks of it being in "a
country near to the wilderness." This is what seems to
have been called in earlier times the Wilderness of
Bethaven, Jn. xiii. 12...
personal feeling and affection with the varied exhibition of Christian doctrine—the freshness, the point, the fulness of instruction, consolation, and comfort, which the actual circumstances of the sacred penmen naturally imparted to their epistolary communications— all contribute to invigorate the epistles of the New Testament with a charm, and endow them with a value, which they could never have possessed if thrown into a more abstract and dignified form. Thus, finally, writing so originating and so constructed suited best the character of Christianity as a grand historical development: for we thus see how the seed of the gospel took root in the world, and how the mode of its distribution by the ambassadors of Christ, and the fruits bore among men, acted and reacted on each other. The epistles of the New Testament are in this respect the fitting complement of its historical books, that together they form the life-penurature of the gradual and progressive evolution of Christian faith, worship, and polity.

ER [prefatory] 1. The eldest son of Judah, who, for his extreme wickedness, was visited with excommunication. 22 xxvii. 22. 2. A descendant of Shelah, another son of Judah, 1 Chr. 4:2.

ERASTUS, the chamberlain of the city of Corinth, and one of St. Paul's converts there, 2 Tim. 4:20. The office he held was one of great dignity and importance; so that the conversion of such a man to the faith of the gospel was itself a proof of the wonderful success of the apostile's labours in that city. Erastus not only received the gospel, but became one of its most devoted adherents; he is mentioned as, along with Timothy, ministering to Paul, and accompanying him in some of his visits to other places, 2 Tim. xix. 22. The last notice we have of him represents him as abiding at Corinth, which probably continued to be his settled home, 2 Tim. ii. 26.

ERECHE, a city in the land of Shinar, and so ancient as to be connected with the name of Nimrod, 6 Ge. 10. By Jerome and the Targumists this place was identified with Blosa, in the northeast of Mesopotamia; but recent inquiry has taken a different direction. Colonel Taylor, formerly British resident at Bagdad, who devoted great skill and discriminating abilities to the geography of the Babylonian region, satisfied himself that the place formerly called Ochlas by the Greeks, and now known as Wasra, is the true site of the ancient city. Warka is situated on the Euphrates, 22 miles south, 43 east from Bagdad, and is celebrated for its immense mounds, which are believed to be the ruins of Ereh (Ezra's Nimrod, p. 69).

ESAILAS, so Isaiah.

ESARHADON, a king of Assyria, son and successor of Sennacherib, the same probably with the Sargon of Isaiah, and, as is supposed, with the Sargon of profane history, 2 K. xiv. 27; Is. vi. 1. (See Assyria)

ESAU, F.1001, the first-born of Rebekah's twin children. The account given of his birth is, "And the first came out red, all over like a hairy garment, and they called his name Esau," 6 Ge. 25. From the special attention drawn to his hairy appearance, one would suppose that the name Esau (אֶזָּע, or Ewaw, was intended to give expression to that quality. And so many learned men in recent, as well as former times, have held, though they are obliged to resort to the Arabic for the etymological explanation; a word very similar in Arabic, signifying hairy. The older Hebrew

commentators, however, derived it from the verb, אָזָּע, to make hairy, and explained the word as signifying "made," or "complete," or "full-grown," viewing the hair as an indication of prematurely manly vigour. But the Jew at the present day seems more disposed to fall in with the other derivation (e.g., Raphael in loc.). The unusual covering of hair, which not only distinguished Esau as a child, but kept pace with his growth, and in mature life gave his skin a kind of goat-like appearance which, was undoubtedly meant to be indicative of the man; it was a natural sign, devoid of his very birth, by which his parents might discern the future man, as one in whom the animal, should greatly preponderate over the moral and spiritual, qualities of nature; a character of rough, self-willed, and untamed energy. From the word designating his hairy aspect, "Ewaw," it is not improbable, that the mountain-range, which became the possession of his descendants, was called Mount Seir; though it is also possible, that the rough, wooded appearance of the mountain itself may have been the occasion of the name. It was not long till Esau gave proof of the characteristic tendencies which were so remarkably to distinguish him from his brother: "The boys grew, and Esau was a cunning hunter, a man of the field;" of a roving and restless disposition, where the fulness of animal spirits, as Abarbanel judiciously remarks, impelled to seek excitement in change of scene and hazardous enterprises (Et. Jud.). One would have thought this was not the disposition or the manner of life that would have most commended itself to the peaceful, contemplative, and God-fearing Isaac; they were certainly very different from his own, and, if viewed by themselves, would probably have occasioned dissatisfaction rather than delight. But Isaac in his old age appears to have fallen into a kind of soft and luxurious repose, and Esau knew how to minister to this inmost of his aged parent by supplying him with delicate and savoury food. He therefore loved Esau, it is said, "loved him in preference to Jacob." Avarice, envy, and envy of all, with the desire of the very cream of life; he neither knew nor cared for anything better. His brother Jacob perceived this, and certainly took an unerring advantage of it. On returning one day from the field faint and hungry Esau found Jacob busy with a mess of pottage—a sort of dish prepared by boiling, and of much about the consistence of gruel. It is made of various kinds of grain, which are first beaten in a mortar. In the present case this was lentiles, or small beans, which Robinson tells us, are common in Egypt and Syria under the name of ḫāla. He adds that he found them "very palatable, and could well conceive, that to a weary hunter, faint with hunger, they might be quite a dainty" (Researches, p. 236). They were certainly esteemed such by Esau; and he said with eager desire "Let me have of that root"—xious, understood, pottage made of lentiles having a relish coherent, but Esau used no more words than were absolutely necessary, for he was faint, as he himself added, and on this account was impatient to be satisfied. Jacob then urged that he would sell him his birthright; he did not say for what consideration, but it was plainly with respect to the pottage, then in the power of his hand to give
or withheld. This was so small a boon compared with what he sought that it seems strange at first sight how Jacob should have thought of proposing such an offer. But it is this very discrepancy between the price and the purchase, which, as proposed by Jacobs, discovers the insight he had obtained into Esau's character, and, as accepted by Esau, shows the predilection that sense with him had acquired over faith, the present over the future. Esau said, "Lo, I am at the point to die, and what profit shall this birthright do for me?" He felt as if his very life depended on the dish, as if he should presently die did he not get refreshment, and he might therefore throw the prospective advantages of his birthright to the winds. This seems plainly the meaning, and not, as some Jewish and also Christian authorities would put it, "I am ever exposed to death from my preconceived mode of life, and must soon die anyhow, so that I need not set so much by this birthright." Such a line of thought was quite alien to Esau's character, and implied too reflective a cast of mind. He looked simply to what was before him, cared for nothing but the removing of a present trouble and the enjoying of a pleasant entertainment. So much was this his temper that Jacob could not have set with him were word, but insisted on having also his oath. "Swear to me," he said, "this day; and be aware of him; and he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up and went his way: thus Esau despoiled his birthright.

Whatever may have been included in the birthright here spoken of, the desire shown toward it by Esau was evidently meant to be characterized as the evidence of a light and reckless spirit, which brooked only of present things and temporal delights. So it is interpreted by the author of the epistle to the Hebrews, who warns the churches against harbouring profane persons like Esau, who for one morsel of meat sold his birthright, He xii.16. And the same thing appears from the proverbial use to which the incident came to be applied in the current language of the East. "When a man," says Roberts in his Illustrations of Scripture, "has sold his fields or his gardens for an insignificant sum, the people say, "The fellow has sold his land for potage." Derided a father gives his daughter to a low estate man, it is observed, "He has given her for potage. Does a person by base means seek for some paltry enjoyment, it is said, 'For one leaf (leaf-fall) of potage he will do nine days' work.' Has a learned man stooped to anything which was not expected from him, it is said, 'The learned man has fallen into the potage pot.'" The very name given to Esau—the nickname, as it must be reckoned—on account of the part he acted in this memorable transaction, is also a conclusive proof of the light in which it was regarded by the ancients. "Therefore was his name called Edom"—El gib the Hebrew for red, which as embodied in the potage he so euphemistically pronounced and so earnestly desired. It was fixed on him, Mendelssohn justly notes, "as a term of reproach for his folly and sensuality." And because it was of such a nature, the designation Edom was applied chiefly to his posterity and land, while Esau was still regarded and used as his proper name.

In respect to the birthright itself, and what the two brothers conceived to be involved in it, it is impossible to speak very definitely. In the earlier history of the covenant-people nothing specific is connected with it, but the double portion in the father's inheritance, De xlii.17. And in respect to Jacob's own family the text specifies that his eldest son Reuben for his incontinence lost the birthright, which was given to the sons of Joseph, Gen. xlix.1; that is, the double portion in the inheritance of Israel, which is here resolved into the birthright, was on spiritual grounds taken from the eldest, and given to a younger son. But while this is all that seems to have been specifically connected with the birthright in patriarchal times, we cannot doubt that it would be associated, especially in Jacob's mind, with the more distinctive covenant-blest. He who had the birthright would naturally be regarded as stepping more peculiarly into the room of Isaac, and standing in a closer relationship to the higher designs and purposes of God. So that to despise a birthright which linked its possessor in some special manner to interests and prospects of so lofty a nature, was a manifest indication of a profane and gawbling disposition.

The brief notices that are given of Esau's subsequent history only serve to confirm the impression which this first-recorded act gives of his character. At the age of forty he took to him wives of the daughters of Canaan, "which were a grief of mind to Isaac and Rebecca," Ge. xxxii.24, 55; in this again showing his disregard of the higher considerations which should have been uppermost in a child of the covenant, and seeking only the gratification of his own carnal propensities. Such things should have awakened his father Isaac to the conviction that the more special blessing of the covenant could not be destined for Esau, and should have enabled him to realize the oracle that had been pronounced respecting him before his birth, that "the elder should serve the younger." But Isaac was himself blinded and misled by a carnal partiality, and so he fell into the grievous error of resolving to bestow on Esau the distinctive blessing—to assign him the higher place and destination that belonged to the person who stood first in the household of faith. The providence of God defeated the purpose, and brought Isaac himself to see that he had been culpably blind to the intentions of God's will in the matter. It was an act of procedure that, from its foul deceit, must have greatly aggravated the pain of the discovery. But of the fact itself, that he had purposed to bestow the peculiar blessing upon one who, by his whole life and behaviour, had clearly shown that he was not the proper subject of it, Isaac could not entertain the shadow of a doubt, and therefore the blessing pronounced unwittingly upon Jacob was irretrievably settled as his proper inheritance. Esau found no place for repentance (i.e. for producing a change in his father's mind, though he sought it carefully with tears; his own measure in divine things was now noted back to him, He xii.17.

We cannot wonder that Esau should have felt irritated at the part acted by Jacob in the matter of the blessing, but he should, like his father Isaac, have seen the hand of God in the turn things took; and knowing that there is no unrighteousness in God, he should have charged upon himself whatever grieved him in the actual result. Instead of this, however, he gave way to the bitterness of wounded pride, and vowed vengeance against the brother who had supplanted him, by determining, after their father's death, to take away his
life. This led to the exile of Jacob to Mesopotamia, and his abode there for upwards of twenty years. Still, at the close of that long period Esau's revenge continued as strong as ever; and when he heard of his brother's approach to the family home he sallied forth with an armed band of 400 men, manifestly for the purpose of falling upon him and destroying him. But the cunning prayer and nobly fortified As it was by the tokens of love to his brother, which he went on before him in drove after drove of flocks and herds, fairly overcame the lion-hearted Esau; his rough but impulsive and irresistible nature yielded to tenderness under such touching manifestations of a brother's regard; and by the grace of God the two men met not again as in their youth they had often met in their father's tent; they fell on each other's neck and terminated their long quarrel in the embrace of brotherly affection, &c, &c.

The reconciliation thus effected appears to have been lasting so far as the two brothers personally were concerned. They are only once more mentioned in actual intercourse, namely, on the occasion of their father's death. Isaac lingered on till he reached the extreme age of 189 years, "and his son Esau and Jacob buried him," themselves at the time about 120 years old, Gen. xxv. 19. Before this, however, though it occurs later in the history, Esau had withdrawn to some distance from the district, which was occupied by Jacob after his return from Paddan Aram; "he went into the country from the face of his brother Jacob, for their riches were much more than that they might dwell together; and the land where they were strangers could not bear them because of their cattle," Gen. xxx. 7. The country to which Esau, with his immense family and flocks retired, was the tract of Mount Seir, from which they gradually dispossessed the thinly scattered population that preceded them in its occupancy, and which they continued to hold for many generations. It was a region entirely suited to the nomadic and roving character of the race. But in regard to the relations between them and the seed of Israel, the remote descendants of Esau possessed less plant or power than their progenitor; for from the time that Israel left the land of Egypt, when the two families again came into contact, the superiority of Esau seemed to remember only the bidding quarrel between the respective heads of the races, and to forget the brotherly reconciliation. A spirit of keenest rivalry and sibilant characterised their procedure toward Israel; through many a bloody conflict they strove to regain the ascendancy which the decease of Heaven had dis-enriched in the other direction; and in the times of Israel's incredulity and weakness, they showed themselves ever ready, according to the prophetic word of Isaac, "to break his yoke from off their neck," and to drive the evil to the uttermost. But it was a fruitless struggle; the purpose of Heaven stood fast; the dominion remained with the house of Jacob; and in the course of the Maccabean wars the children of Esau finally lost their independent existence, and became substantially merged in the house of Israel. The decree of Heaven, as we have said, had so fixed it; but that decree did not relieve itself arbitrarily, the preference for Israel and his seed was no senseless favouritism; from the first the qualities were there which inevitably carried along with them the superiority in might and blessing; while, on the other hand, in Esau's carnalism, sensuality, godlessness, the destiny of his race was already indicated.

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ESDRAELO.N. Son JEZREEL.

ESDRAS. Son Ezra.

ESIK [i.e., the name given by Isaac's men to a well, dug by them, which the men of Gerar strove to obtain, Gen. xxvi. 25.]

ESHBAL [Esba], the name of Saul's youngest son, according to the first given in 1 Chr. xxix. 31, &c. It is another form of Ishbosheth, which means "son of XBOOLE." Both Ishbosheth is used for an idiom, as a thing that causes shame, Ps. xxxii. 7; xxxv. 26.

ESCOL. [i.e., brother]. An Amorite chief, brother of Manasse, who stood on friendly terms with Abrahah, and accompanied him in his warlike expedition against Chedorlaomer and his confederate kings, Gen. xiv. 20.

ESCOL. [Valley of]. A valley or wady in the south of Canaan, and the neighbourhood of Hebron, so called from the rich cluster of grapes which the Israelitish spies carried away from it, Num. xiii. 23. But as the name existed in the neighbourhood so early as the time of Abrahah, it is probable that the same reason which led the Israelites to apply to the valley such a designation, had operated also among the original possessors of the soil. It is to this day full of vineyards, and the grapes produced in it retain their ancient character. They are the finest and largest in the country (Layard, Researches, iv. 399.

ESHTAIOL [probably a rel'idat], a town, along with Zarah, allotted to Dan out of the territory of Judah, Josh. xv. 39. It was on the borders of the Philistine country, and was placed by Esarhaddon and Jeremias between Azotus and Akelon. It has long since vanished; but it was anciently noted as the place where Samson spent his youth, and the burying place of Manach his father, 1 Sam. xix. 25, 26, 31.

ESHTEMOH [read also ESITTEMEOA], a city in the hill country of Judah, 1 Chr. xxi. 19. It was included among the towns to which David sent presents, and must therefore have been a place frequented by him, 1 Chr. xxv. 8. Robinson has identified it with a village named Swatha, which stands a little over a mile west of Mount Hebron. In 1 Chr. iv. 17 it is connected with a person, Jiblah, as its father or founder.

ESSENCES [etymology unknown]. The name of a Jewish sect that arose nearly 200 years before the Christian era. Though they are never noticed in the writings of the New Testament, yet it is necessary to present some account of them here, as their views and practices are constantly referred to by writers who treat of the commencement of Christianity and the character of the gospel age. Some have even gone so far as to identify John the Baptist with the party, although the idea is without any real foundation, and is likely to meet with few advocates in the present day. The information that has come down to us upon this peculiar sect is of a somewhat fragmentary character, and not perfectly consistent with itself. What is stated respecting the party by one writer does not entirely harmonise with what is stated by another. Hence, indeed, one of these writers, could hardly be expected to be very minutely acquainted with the fraternity, and accordingly his brief account of their peculiarities must be taken with some qualification. Speaking of the Dead Sea he takes occasion to say, "On its western shore dwelt the Essenes, at a sufficient distance to escape what is noxious in its vapours. They are a
solitary class, and indeed the most wonderful people in the world—without wives, abstaining from sexual intercourse, without money, associating only with palm-trees. Their numbers are replenished by fresh accessions daily, many repairing to their settlements when the returns of fortune have rendered weary of life, and inclined to their manners. Thus it comes to pass, what might seem incredible, that a community in which no one is born, yet continues to subsist for centuries" (Nat. Hist. i. 9. 10). Comparing this with the fuller account of Josephus, we find that what is said respecting marriage held only of a portion, not of the whole of the Essenes; the stricter part alone abstained from it. He says expressly that there was an order among them who "agreed with the rest as to their way of living, and customs and laws, but differed from them in the point of marriage." They did so, he adds, because to abuse marriage were to cut off the principal part of human life, and, if all were to follow the same course, the "whole race of mankind should fall" (War ii. s. 1 s. 11). The practice of celibacy was so alien to the spirit of the Hebrew polity, that it is matter of surprise any party, or even section of a party, should have arisen within its pale who embraced that form of asceticism, and constituted it a special ground of merit. It plainly indicated the influence of a foreign teaching upon their mind, commingling with that of Moses, and leading them to entertain ideas of perfection which found no commensurate in the law and the prophets. That influence, there can be no doubt, was derived from the oriental philosophy, which with its fundamental doctrine respecting the inherent evil of matter, led men, wherever its spirit prevailed, to aspire after an ethereal virtue by working themselves free from corporeal affections, rising above the aweful wants of nature, and the ordinary relations of life. Hence, in their religious belief, the body was regarded as the prison-house, rather than the temple and instrument of the soul (Jos. War. ii. s. 1 s. 11).

This spirit, however, though it had its share in moulding the views and practices of the Essene fraternity, was kept in check by another—the reverence for the teaching of Moses. He was their paramount authority: "what they most of all honoured," says Josephus, "after God himself, is the name of their legislator, whom if any one blaspheme, he is punished capitaly." Yet, like mystics generally, they used great freedom with the prescriptions of the authority they professed so rigidly to follow; and, if viewed with respect to the letter of the command, their mode of life seemed to be as remarkable for its disregard of some of the institutions of Moses, as for its compliance with others. Their system was a compound of the mystic and ceremonial elements, jumbled together in a manner that appears arbitrary and inexplicable. If any part of the Mosaic legislation might be regarded as more explicit and binding than another, it is the Euphrates respecting attendance at the stated feasts and the presentation of sacrifices at the temple. Yet the Essenes took no part in those. They sent offerings to the temple, for the purpose probably of discharging their stated and hereditary obligations as Jews, but not, as Josephus expressly states (Ant. xiv. 11. 1. 5), "for the presentation of sacrifices, because they have (i.e., think they have) purer instructions of their own; on which account the adds) they are excluded from the common court of the temple, but offer their sacrifices themselves." The passage of Philo, in which he represents them as not sacrificing animals, but dooming it incumbent to present their minds as holy offerings (op. Orig. p. 17, n. 14), "as in accordance with the nature and character of human sacrifices (περὶ ἀγώνων, περὶ τινὸς σοφίας καταλήγων, § 12), most either have proceeded on a mistake, or, as N confer (Ant. xiv. 11. 1. 5), not only import that they laid the chief stress upon the spiritual element in sacred worship—accounted the outward service nothing apart from the preparation and service of the heart. They therefore offered the local sacrifices, but not after the legal manner—not in the place which God had chosen from this: they stood abed on account of the delictum which they conceived it to be ever contracting from the multitude of impure worshippers who trod its courts. They claimed it better, more in accordance with the spirit of the Mosaic legislation, to remain by themselves, and sacrifice within the holier sanctuary of their own dwellings. How, indeed, could the stricter Essenes mingle in the common crowd of the temple-worshippers, when they looked upon even the juniors in their own select fraternity as so far beneath them, that if they accidentally came into contact with these, they thought it needful to wash themselves, as if they had been defiled by the touch of a foreigner (Jos. War. ii. s. 1 s. 11).

But while thus in one direction scrupulously enforcing the restraints of monasticism, and in many of their regulations freely chalking out a path for themselves, the Essenes in other things belonged to the strictest sect of ceremoniasts. They knew nothing of the liberty of the gospel, nor had they ever penetrated through the shell into the spirit of the Mosaic legislation. They adhered, for example, so rigidly to the letter of the law of the Sabbath, that they would kindle no fire, nor allow any food to be prepared on it; they would never partake of victuals except such as had been cooked by the hands of their own fraternity; nay, counted it such a pollution to do so, that death was to be preferred instead; they religiously abstained from spitting, especially on the right side; they betook to corporeal ablations whenever they happened to receive the touch of an unclean person, or even (as has just been stated) of one belonging to an inferior grade in their own party; such slaves were they to form, and so much did externalism encircle and overlay their mysticism.

There were, however, amid all these peculiarities, traits of excellence in the Essenes as a body, which honourably distinguished them from the mass of their countrymen, and must have greatly tended to win for them the esteem and admiration of thoughtful minds. Notwithstanding their formal separation from the temple, they were most regular and frequent in their exercises of devotion; every day was begun before sunrise with prayer and praise; every meal was hallowed with grace before and after meat; and so religiously did they adhere to the truth, that they disallowed the use of cares: "for they say, that he who cannot be believed without swearing by God, is already condemned." They were also distinguished for their temperance in food, having only one dish set before them at each meal; for their habits of industry, spending the hours of the day (except in so far as required for devotion, childbirth, and refreshment) in some kinds of handiwork and labour; for their unselfish and brotherly spirit, having all things in common, and making it a part of their stated employment to relieve the wants of
the discussed. They were not only lovers of peace, but were on principle opposed to war, and abstained from any of the arts that ministered to its use. Great strictness was observed in admitting members. The applicant was obliged to live one whole year outside the community, but practising its rules, and receiving as laborers, an axe, an apron, and a white garmant. On the first day of one year well, he was permitted to share in the distributions, but not in the common repasts and meals. And after another probation of two years, he was admitted as a full member, and being so was taken solemnly bound to exercise piety toward God, to observe justice toward men, to hate the wicked and assist the righteous, himself to injure none, to speak the truth, avoid theft and robbery, and keep the rules and secrets of the society. If any of their members fell into flagrant sin, they were expelled from the community, and sometimes were allowed to perish for want, or, if received back, it was only when they were suffering the last extremities of hunger. By their general spirit and moral discipline they were a witness against many of the more crying iniquities and corruptions of the time; but they had neither depth of discernment nor largeness of view to work out anything like a thorough practical reformation, or bring in a spiritual religion.

Their numbers have been variously estimated. Both Philo and Josephus speak of four thousand of them being in Syria and Palestine; but this number seems only to include the stricter portion of the sect. Engel appears to have made the counts of their settlements; but they were also scattered through some of the more desert parts of Palestine, and occasionally appeared in cities. For the most part, however, they were to be found in solitude; and by the very nature of their asceticism, they were excluded from the haunts and intercourse of ordinary society. This sufficiently explains the absence of all notice of them in New Testament scripture; and it shows, at the same time, how far the spirit, not only of Jesus Christ, but even of John the Baptist, was unknown from that of the Essenes. In his regard of the world, his severe discipline of his simple members, his severe denunciation of the corruptions of the times, John might be said to have something in common with them. But in his insight into the mind of God, his exaltation above the letter of a rigid ceremonialism, his free and energetic working upon the masses around him, he stood on a greatly higher level than the Essenes, and belonged indeed to an entirely different school—the school of men who receive their teaching directly from heaven.

Some of the Essenes, it is understood, embraced Christianity; and the Essene mentioned by Epiphanius (Iren. xi.) was probably but another form of Essene.

ESTHER, BOOK OF

This is the shortest of the historical books in the Old Testament, with the exception of the book of Ruth, from which however it differs, as having reference to more than a mere family history, being, in truth, the account of the preservation of the whole Jewish nation from destruction.

The story of the principal transactions is "Shushan the palace," namely the royal city of Susa; the date is the reign of Ahasuerus, king of Persia. Without encroaching upon the article Artaxerxes Nebuchadnezzar, it is necessary to speak of the different opinions which have prevailed as to the individual monarch designated by this name. A very wide difference of opinion has existed; but now the probability is admitted, almost if not absolutely by unanimity, to be that either Artaxerxes Longimannus, who reigned from B.C. 464 to 421, or his father Xerxes, who reigned from B.C. 485 to B.C. 464, must be the person meant. The chronology of our English Bible indeed adopts the opinion that he is the father of Xerxes, Duria L., who acceded the throne in B.C. 521. But Duris has in Scripture a well established name of his own; and to apply the title Ahasuerus to him is only to bring confusion into the history, whereas the Hebrew form of the name, Ahsheveros, answers to the term in the old Persian inscriptions which has been deciphered by modern scholars, and identified with the name which the books referred to Xerxes; of which, again, it is no violent supposition to regard Artaxerxes as a modification or abbreviation. Those who make Duris to be this king Ahasuerus consider his favour for the Jew-account of his wife Esther to the explanation of his friendly intercourse in the matters of the Jews, as related in the book of Esther. But precisely the same use may be made of the first mention of Artaxerxes (in Hebrew, Artachashshanu, as related in the seventh chapter of that book, who is identified with Artaxerxes Longimannus by most critics, though by some identified with Xerxes; so that we should be brought back to the very two monarchs, one or other of whom has been generally, and by almost all important authorities, esteemed the Ahasuerus of Esther. Possibly the chronology of our English Bible may seem to suit best with the statement, etc., "In Shushan the palace, there was a certain Jew whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, who had been carried away from Jerusalem, with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter. "Jeconiah's captivity took place about B.C. 590 or 587; and if Mordecai was then carried captive, the earliest date which can be assigned is the most natural. But the language is ambiguous, according to the Hebrew idiom, quite as much as the English, and may be understood to assert either that Mordecai, or that his great-grandfather, was the person carried away; and other cases of analogous ambiguity occur in Scripture. Hence no weight is to be given to this passage as if it determined the chronology.

Modern critics have in general inclined to think that Xerxes was the Ahasuerus of this book; and such eminent men of the last and the present generation as John, Gesenius, When, Havernick, Rittinger, and Keil, are witnesses to the agreement in this point of different schools of thinking. The character of the monarch described in Greek history which tallies well with the description in this book of Ahasuerus, as vain, imperious, sensual, cruel, thoughtless, and under the influence of favourites, yet not incapable of feelings of compunction and sympathy for his subjects, whom he had been the instrument of oppressing or otherwise injuring. The notices of this, such as they are, may also be easily adjusted to the known course of events in Xerxes' reign. The most memorable event in it was his expedition into Greece, with an armament of such magnitude that the details presented by historians would be rejected as incredible but for the overwhelming strength of evidence in their
favour. This expedition is plainly indicated in the prophecies of Daniel, ch. xii. 2. And though it is not spoken of directly in this book—whose narrative is strictly confined to the one great subject of which it treats—not the enormous feasting "to all his princes and his servants, the power of Persia and Media, the nobles and princes of the provinces, being before him; when he showed the riches of his glorious kingdom, and the honour of his excellent majesty," during an entire half year, in the third year of his reign, ch. 3, 4, 5, would be the natural prelude to his vast expedition, as it would be in exact conformity with the account which Herodotus gives of feasting during the course of it. Again, Vashti the queen was divorced at this time; but Esther was not made queen till the tenth month of the seventh year of his reign, ch. ii. 16. This delay might surprise us, did we not know that during a great deal of the intermediate period Xerxes had been absent on the Grecian expedition, on returning from which, we also know that he plunged into every excess of voluptuousness, on purpose to bury his disgrace in oblivion. Moreover, the attempt has been often made since the time of Scaliger, to identify Esther with his queen Amestris, on account of a certain similarity of the names, and also on account of a presumed similarity of characters. But we reject the imagination that Esther was cruel and vindictive, as Amestris notoriously was, and since the characters are so opposite, the likeness of the names is not evidence on which to rest. And, moreover, the supposed identity is negatived by the express testimony of common history, that the father of Amestris was Oanes, a Persian, not a Jew; and that she was married to Xerxes so long before the Grecian expedition, as to have a son by that time of marriageable age, and therefore born years before Xerxes ascended the throne.

While the prevailing opinion is thus in favour of Xerxes, even without strain of the evidence by such weak arguments as the name of his wife, there are still critics of good authority who prefer to believe that the monarch in this book is Artaxerxes. They have certainly the advantage of early tradition on their side, namely, the authority of the Septuagint, and of the writer or writers of the apocryphal additions to the book, and of Josephus.

The age in which this book was written would be determined more easily if we had the least trace of the authorship. But this we have not. The only testimony of a very direct kind either of these points, is at the end of the apocryphal edition, that it was brought into Egypt by Dossithen in the fourth year of Ptolemy (generally supposed to be Philometor) and Cleopatra, or about B.C. 185. But we do not know how much credit is to be attached to declarations in these concluding notices; nor, granting the accuracy of this one, does it appear to apply to our eternally book of Esther; nor yet, though it should apply to that, would it point to anything more than the date of the Greek translation. We are willing indeed have inferred that not one other than Mordecai was the author, and in proof of this has appealed to the language of the book itself, ch. ii. 24, 25, 32, while others have alleged that a connected reading of this passage furnishes internal evidence that Mordecai was not the author. For this latter assertion we see no warrant whatever; but we also maintain that the other is at least not decisively supported by the verses quoted. The Talmud asserts that Ezekiel, the twenty (minor) prophet, Daniel, and Esther, were written by the men of the great synagogue. But if we are to attach any weight to this testimony, as we are willing to do, it is difficult to take the words in any other sense than that for which Hillel contends, that these men "wrote it" into the canon. And as the last of these, Simon the Just, was high-priest about B.C. 310-291, this tradition would imply that at the very latest it was received into the canon by that time, but without giving even a hint how much earlier, far less a hint of its date of composition. There would be little advantage gained by detailing the conflicting statements of the Christian fathers and the Jews of the middle ages.

As for internal evidence, this is a very uncertain guide. On the strength of it John asserts that the book must have been written before the fall of the Persian monarchy, B.C. 330, and probably soon after the facts which it records. Do Wette, again, assigns it to the period of the Greek monarchy in Syria, which was not founded till B.C. 312, and continued till about half a century before the birth of Christ. There can be no question that the writer either actually lived during the Persian monarchy, or else, if he lived later, had made that period the subject of his careful study; for the most microscopic investigation has resulted in the assured conviction of his intimate knowledge and accurate description of Persian life, both in its domestic features and in its political aspects. In choosing between these two opinions, again, it is undeniable simpler to suppose that he lived in the period which he has described with such accuracy, especially as he has referred to the registers or chronicles of the kings of Media and Persia in such a manner, ch. x. 2, as implies that they were well known and commonly accessible to his readers, which they were less likely to be after the Persian monarchy had been overthrown by that of Alexander and his successors. There are only two considerations which seem to have any weight in favour of a later age, though neither of them is really of importance. The one is connected with the language, as it is said to bear the marks of a period of greater corruption and decay than that in which Ezra and Nehemiah were written. To this the simple reply is, that there has been a great deal of rashness displayed in drawing inferences with such confidence, from such extremely narrow premises; but that a calm examination gives evidence of a style of language not seriously differing from that of these two books. In some respects we might say that it is purer and better; in others, in which it is worse, this deterioration might be a proof, not that the writer lived in a later age, but that he lived among the Persians, whose language belonged to a totally different class from the Semitic, which includes both the Hebrew and the Chaldee, as these appear mingled in Ezra and Daniel. The other consideration is, that Persian customs are explained, as a writer might be expected to explain them, not while they were in use, but after they had passed away and become forgotten. Yet the instances of this are few and uncertain, namely, ch. iv. 11, 18, about the king reigning from India to Ethiopia over a hundred and twenty-seven provinces, no very great explanation, and necessary perhaps to distinguish this Xhasanerns from another and earlier one, the father of "Durins the Median," with whom, in spite of this distinctive characteristic, he has been confounded; and, ch. xiii, "Then the king said
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to the wise men which knew the times (for so was the king's manner towards all that knew time and judgment; and the next unto him was Carshena, &c., the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom) words that are chiefly descriptive of a habit of this individual king, and which, in so far as they speak of the seven princes who saw the king's face, certainly do speak of this in order to explain a fact that was familiarly known to everybody. Should the traces of explanation prove even more distinct than they seem to be, it is easy to see how natural this would be in a writer who conceived his book for the use of the covenant-people scattered throughout regions in the remotest parts of the Persian empire, and even beyond its limits.

There have been objections made to the canonical authority of this book, but without substantial reason. Modern critics, at least in Germany, may have been influenced by some depreciatory remarks of Luther. But some of these are incorrectly quoted or misunderstood, as has been shown by Hertz and in respect of one passage, where he seems to say that it is more worthy of being excised from the canon than the two apocryphal books of Enoch, Judith, and Susannah, and the Dragon, granting that this cannot be explained, we should still have to say that it deserved no more deference than the rash depreciation of the epistle of James to which at another time he gave utterance, of ancient authority for its exclusion from the canon, there is nothing worthy of notice. The fact of its not being mentioned by the Jewish writer Philo, would be an equally strong argument against eight or nine other books of the Old Testament; and an argument from the silence of the New Testament adepts of a similar reply. There is not a shadow of proof that it was absent from the canon acknowledged by the Jewish church in the time of our Lord, and accepted by him and his apostles. The only early Christian writer whose silence might cast a doubt on its reception by the church, is Melito, Bishop of Sardis, A.D. 170, in whose list it does not occur. But there are grounds for thinking that, under the name of Ezra, he included our three books of Ezra, Nehemiah, and Esther. The fact in reference to the Jews is, that they esteem this book of Esther nearly as much as the Mosaic law; and account of the description which it gives of the signal vengeance taken on their enemies, and the favour which was lavished on Mordecai and Esther, and through them on the whole people of the Jews. They could not entertain the notion that this unwavering train of events could be ascribed to anything else than the special providence of God watching over his own people according to his promises, and making men feel that those who touched those touched the apple of the eye, as it were, and were destroyed; and those who will not receive such a doctrine any driven, like De Wette, especially in his earlier writings, Bosh, Ewald, and some others, to take refuge in an assertion from which others of a kindred sceptical tendency have shrunk, to assert that the book is a fictitious narrative. But this is a monstrous supposition, since the great event, and that which chiefly might occasion difficulty, is abundantly confirmed by the observance of the feast of Purim, with especial honour, by all Jews throughout the world. It could not be an unparalleled event if this feast originated in and rested on mere fable; all the more so it is well known that serious difficulties were felt and expressed by many Jews at the introduction of a feast which was unknown to the law of their fathers; these scruples can have been overcome by nothing less than the marvellous nature of the deliverance experienced. And we know from 2 Mac. xx, 36, that "the day of Purim" was already a feast observed on the fourteenth day of the month Adar, in the time of Judas Maccabees; and we may contrast the early form and lasting hold which this feast of Purim has had upon the Jewish people, with the entire oblivion of the festival in memory of the death of Nieman on the previous day, though so holy and so popular a hero of the faith as Judas Maccabees established it by a common desire of the people who supported him. No other instance can be produced of a sacred feast being established among the Jews posterior to the age of Moses, when they conquered the land of Canaan; and it is impossible how this could have been universally received by them after their dispersion, unless there had been a felt unquestionable divine authority for its institution. Ewald's supposition, that it came instead of the passover, as arbitrary and unsupported as many of his other hypotheses.

The objections that have been felt by some minds to the canonical authority of the book have had their rise in either its matter or its form. As for the matter, some have spoken of the importance attached to such outward things as the refusal of Mordecai to bow and do reverence to Haman, and the three days' fasting before Esther would go into the presence of the king; but objections of this kind are surely too trifling to deserve refutation. Others, with much more reason, have spoken of the bloodless device for the destruction of the enemies of the Jews, consigned as this was in the death of 55,000 persons, and accompanied by the public hanging of Haman's ten sons upon their father's gallows. It is not necessary to attempt a vindication of all this, any more than of some cruel notions of David in his wars, and other things recorded in Scripture without any comment, and which are by no means to be justified on account of the holiness really belonging to those to whom acted such: rather we might draw an argument from this in regard to the truthfulness of the Word of God in the pictures which it gives of his best saints. Nevertheless we are to judge these men literally while as yet there had appeared no living embodiment of the law of God; our circumstances are very different from theirs, seeing that we have the record of the life of our Lord. Particularly we know that the Persian punishments were fearfully strict and summary, and we need not doubt that the Jews suffered from the habits of the age in which they lived. Yet, as we read the history of this seemingly merciless slaughter, we must take into account the great self-restraint that restrained externally to restrain them which prevented the Jews from laying their hands on any of the spoil: the frightful provocation under which they acted, when for months the same fate had been hanging over themselves without the slightest cause, except the refusal of Mordecai to bow to Haman; the hereditary hatred between two races, connected with the curse of God which doomed the Amalekites to destruction, on the supposition that Haman the Agagite was of the blood-royal of that nation, a supposition which has strong probability in its favour; and nothing whatever against it: the absurd
and clumsy arrangements of the Persian jurisprudence, which plunged the empire into something like a state of civil war, while “the city Susian was perplexed,” in order that the king might have a resemblance to the divine perfections, “without variances or shadow of turning,” instead of simply repeating the foolish jest; and the distinct statement that the Jews acted wholly on the defensive, which is emphatically declared both in the decree and in the history of the actual event, chs. vi. 11, x. 2, 16. Even the hanging of Haman’s sons is probably to be explained, as in one or two parallel cases, by the consideration that they were partners in their father’s guilt; and this view is confirmed by the fact that the gallows were prepared for Mordecai at the instigation of Haman’s wife, and “all his friends” assembled at his house, ch. x. 11.

In respect of the form of the book, it is impossible to conceal or overlook its peculiarity, inasmuch as the name of God never occurs in it, nor any express reference to anything supernatural. Yet there are parallels to it in other books of both the Old and the New Testament, namely, the Song of Solomon and the third epistle of John. The peculiarity here consists in the extreme prominence given to the facts of the history, fully charged as these are with evidence of God’s overruling special providence toward his church and people, while not one statement is made in all this respecting his presence and working. We need not plunge ourselves to any explanation of the phenomenon, which is startling to most readers, whatever theory of the object of the book be adopted by them; whether to give an account of the origin of the feast of Purim, or to demonstrate the special Providence which watched over the Jewish people. Some have explained the matter as if this book were very much an extract from “the book of the Chronicles of the kings of Media and Persia,” to which express reference is made, ch. x. 2; and it is said that the argument for God’s gracious guidance and defence of his church is thus presented in the most emphatic form, when it comes out of the mouth of unbelievers, or men at least ignorant of him. Others prefer to say that the writer, though an Israelite and God’s believer, well acquainted with God’s character and promises, did not wish to set forth the occurrences “in a point of view which would have seemed strange to his contemporaries, and foreign to the subject itself, inasmuch as Jehovah, the God of Israel, had not revealed himself among the people.” There is no ground for positively rejecting this as unsatisfactory, though Dr. Davidson has done so: for the theocracy was now past and gone, in that outward shape which had made the kingdom of Israel a wonder to the world, but in its essence and inward spirit it remained as much as ever; and by such events as these recorded in this book of Esther it was silently forcing itself on the attention of all nations, and calling them to notice the fulfillment of Nebuchadnezzar’s dream of the little stone which broke the image. Certainly the difficulties are increased considerably if we transfer the date of composition to a later period, under the Greek kings of Syria, as Dr. Davidson is disposed to do; for the outward opposition of Judaism to everything Greek became more and more strongly marked, and found means continually to give articulate expression to itself. Accordingly, in the apocryphal additions to the book of Esther, which are preserved in the Septuagint, the name of God occurs frequently: and it is inserted several times in that translation of the genuine book; it is so at least twice or thrice where it might seem to us very appropriate. Thus, ch. iv. 20, Mordecai’s charge to Esther includes this, “to fear God and keep his commandments.” In ch. iv. 8 he bids her call on the Lord as well as speak unto the king. And in ch. vi. 12 Zeresh tells her husband why he must fall before Mordecai, “because the living God is with him.” Also, Haman is transformed into a Macedonian, and it is alleged that he perishes by transferring the sovereignty to the Macedonians from the Persians who were favourable to the Jews. But these apocryphal additions certainly have conclusive internal evidence against them: and they are destitute of external authority, for the Septuagint version of the book is plainly careless in many passages. These additions are chiefly a dream of Mordecai with which the book closes, and at the end an explanation of this dream as applying to himself and Haman: the two effects of the king, first for the destruction of the Jews, and next for their deliverance; the prayer of Mordecai, and the act of Esther, in reference to the appearance and conduct of Esther, when she first came into the presence of the king. The Council of Trent however has pronounced all these to be of canonical authority.

[1] A fair arrangement of the materials connected with the discussions in this book is given in Keil’s Introduction to the Old Testament, A view from the vertical side is given in the translations of De Wette and Beik. Two learned works have been published in the present century whose very object has been to search out everything connected with the antecedents of the historical truth of the book, and to depict it against them: one by Keil, Friedrich Esther (Frib. 1829); and another by Biirnhammer, Dr. Erich Biirnhammer (Halle, 1830). Explanations of the book have repeatedly been published: none better, on account of comprehensiveness, lucidity, and niceness, than that of the late Dr. McCrie.]

ESTHER, the queen of Ahasuerus, whose history is given in the book which bears her name. Referring for other matters to the preceding article, it is enough here to mention the leading actions of her life, as exhibited in that history. She was a Jewess, of the tribe of Benjamin, of that part of the captivity which had just been carried away by Nebuchadnezzar along with king Jeconiah: but plainly she herself was born in captivity; and probably her family was one of those which preferred to remain in their adopted country, as we find her at Susian the royal city of the Persians. Here she lived under the care of Mordecai, her father’s nephew, who had taken her under his protection and training when she was an orphan. At that time her name was Hadassah, which signifies a myrtle; but on some occasion unknown to us she received that name which alone is familiar to us, Esther, a Persian word according to Gesenius, of the same form and meaning as the Greek Αισθή and the English star. In this view he says he is supported by the second Targum on Esther: and perhaps the name in Persic indicated good fortune, as Venus did in Greek, and it might be given to her in consequence of her aspiring to the throne or her success in the competition. The divorce of queen Vashti, and the gathering of the most beautiful maidens throughout the empire, were the two prominent events which led to her elevation: and whatever disgust and repulsion may be felt or expressed in reference to these so far as the king was concerned in them, Esther has no blame chargeable upon her. Far from this, it would seem that she was passive in the whole matter, and that all around her were delighted with her on account of her
simplicity and superiority to artificial advantages. Her character also makes another good impression on us, account of the respectful attention which she continued to give to Mordecai, just as she had obeyed him during her earlier years spent in a humble station. In the absence of anything to the contrary, we are entitled to argue from this that his training had been solid, wise, and godly: and our favourable opinion is confirmed by the readiness with which she exposed herself on behalf of her people, though at the peril of her life. For she did not run this risk in a foolhardy spirit, but only after careful deliberation and conviction that she might have come to the kingdom for this very service at such a crisis; and she actually ventured on it, only after preparing herself by three days' fasting on her own part and that of her maidens, while a similar course of humiliation on her behalf was used and crowned by Mordecai and all the Jews assembled in Shushan. Her patriotic feelings continued until her object was fully accomplished, when, at a later time, she fell down at the king's feet, and besought him with tears to put away the mischiefs of Haman. Other good qualities are to be observed in her conduct towards the royal favourite Haman, whom she must have hated and despised, and yet dared, but to whom she showed the utmost prudent forbearance, until such time as he himself discovered his worthlessness to the king; and in the modesty with which she reported Mordecai's service in frustrating the treason of the criminals, without asking or obtaining any reward for her counsellor's service. On the other hand, there is a certain vindictiveness which shocks us in a woman, as we read of her asking the king to hang the dead bodies of Haman's sons upon the gallows on which their father was hanged; and still more, her asking that the Jews in Shushan should be permitted to carry on the civil war for a second day, when 250 of their enemies had fallen the first day. The article on the book of Esther, however, presents some considerations fitted to modify our unfavourable estimate. The last circumstance relating of her is that she co-operated with Mordecai in writing to her people the history of these transactions, and impressing her authority to confirm the resolution which the Jews had imposed upon themselves to keep the fast of Purim.

ETAM [place of common woe]. 1. A town in the land of Judah, apparently not very far from Beth-horon, in connection with which it is mentioned as a place that was built or repaired by Rehoboam. 2 Chron. 16, 8, compare 1 Kings 15, 22. Josephus represents it as a favourite resort of Solomon as well as Rehoboam, and states that the former used often to take a morning drive to it, that he also adorned it with fountains and gardens (Ant. viii. 7, 1). The rabbis have a tradition, that water was even brought from it by aqueducts to Jerusalem; but this can scarcely be reckoned sufficient testimony. Williams, however, in his Holy City (vol. ii. p. 150), fully accredits it, and also states that the old name is still perpetuated in a Woodly Etng, which is on the way to Hebron from Jerusalem, and that there are still connected with it the largest and most beautiful gardens to be met with in the hilly region of Judah.

2. Etan, the rock to which Samson on one occasion withdrew, Judges xi. 11, though often connected with the Etan above noticed, is quite uncertain as to its locality. Modern research has failed as yet to obtain any definite clue to it.

ETHAM, one of the early stations mentioned in the sojournings of the wilderness, and from which a portion of the wilderness derived its name, Nu xxviii. 31. It could be at no great distance from the Red Sea, but its exact site is unknown.

ETHAN [Greek, Eusthenes], the name of a person to whom Ps. lxxix. is ascribed. He is called in the title to the psalm "Ethan the Ezrahite." And the immediately preceding psalm, of which Ps. lxxxix may be regarded as the complement, is designated a Maschil of Haman the Ezrahite. Haman is often mentioned in connection with the psalms, and the sacred music of the temple, but Ethan's name only occurs here. It occurs, however, in a very honourable connection at 1 Ki. iv. 31, where, speaking of Solomon's pre-eminent wisdom, it is said, that "he was wiser than all men; than Ethan the Ezrahite, and Haman, and Caleb, and Darda, the sons of Mahel." But the same names, with only an insignificant variation in the case of one of them, are found elsewhere, and coupled apparently, with a different punctuation. In 1 Kings iv. 31, Ethan, and Haman, and Caleb, and Darda are called the sons of Zerah, the grandson of Judah. We know for certain of Haman, that he belonged to the Kohathite branch of the Leviites, 1 Chron. vi. 27; and Ethan also is expressly said to have been a Levite of the family of the Merarites, Numbers vii. 71. The probability is, that these Levites were associated as citizens with the house of Zerah, or dwelt in it as sojourners. Levites in this way were not improperly assigned to the tribe or family wherein they resided, as Samuel's father is called an Ephrathite, and a priest in the book of Judges is said to have been of the family of Judah, 1 Sam. xiv. 6. Ethan the Ezrahite is all one with Ethan the house or family of Zerah (see Numbers vii. 73, xxxvii. 11 et al.). Though little is said of this Ethan in sacred Scripture, yet that his name should be connected with such a Psalm as the lxxxixth, and especially that it should have been thought worthy of characterizing Solomon's wisdom as greater than his, are clear proofs of his distinguished excellence as a man, and of the superior gifts which distinguished him.

ETHBAAL [with lend, i.e., having lead for guide and protector], the father of Jehoshaphat, and king of the Sidonians. Probably the same with the Ethbaal of Megiddo.

ETHIOPIA [Herb. 272]. With only one exception, 1 Kings xi. 1, the Hebrew word ChaChek, when used of a country, has been rendered in the English Bible Ethiopia, and the rendering undoubtedly should have been uniform; if Ethiopia was commonly preferred, as it is that of the ancient versions, it should have been so always. But Chacek being once employed, the question has been discussed under that term, what is its proper application? Whether there is an Adsalie, as well as an African country, that goes by that name in Scripture? and the decision there given was, with the great majority of biblical critics, in the affirmative. It is admitted, however, that in by much the greater number of cases, the Ethiopians of Scripture is that also of the Greeks and Romans, namely, the country that stretches southwards above the estuaries of the Nile, comprising the modern Nubia, Sennar, and Northern Abyssinia. The word is too frequently coupled with Egypt to admit of any reasonable doubt of this; it sometimes even appears in such close conjunction with Egypt that one might almost think the one name was interchanged with the other, or
The Ethiopia in question included the river island Meroe, one of the most remarkable regions in that part of Africa, to which, according to the traditions of the Ethiopian priesthood, the most ancient state of Egypt owed its foundation, and the monumental remains of which have excited the curiosity and wonder of modern travellers. It has even for some time been a question with antiquarians whether civilization ascended from Egypt to Meroe, and Ethiopia in general, or did descend from this higher region to the valley of the Nile. Latterly, the course of investigation has put this question to rest, but so as at the same time to establish, in conformity with the occasional notices and allusions of Scripture, that Ethiopia stood in very close connection with Egypt in its history as well as its geographical position. "We have," says Heeren (Ethiopica, ch. ii.), "historical evidence that rulers of Meroe were at certain periods likewise rulers of Egypt, at least of Upper Egypt; and, on the other hand, that many of the Pharaohs extended their dominion over Ethiopia." His conclusion from this, and from the character of the monuments, is, that it was rather the occasional dominion and policy of the Pharaohs which left its impress on Ethiopia, than the civilization of Ethiopia which became the parent of art and science in Egypt. Such also is the judgment of Wilkinson, who may be said to give the general opinion of the most competent inquirers, when he affirms not Ethiopia, but the Thebaid, or Upper Egypt, to have been the parent of Egyptian science, which was peopled and cultivated when the greater part of Lower Egypt was a marsh; and also when he says that the word "Ethiopia," as used by ancient authors, appears to have been intended to designate the Thebaid, or that the one was confounded by them with the other. "The expression of Pliny," he adds, "Ethiopia was evidently renowned and powerful, even to the time of the Trojan war, and extended its empire over Syria" (ch. vi. 33), though he is speaking of Ethiopia proper, can only have been borrowed from a tradition relating to the Thebaid, since the Diospolite (Theban) monarchs ruled and received tribute from Ethiopia, and actually did extend their dominion over Syria, which the Ethiopians could not have done without first obtaining possession of Egypt, and that too at a period when the Pharaohs were in the zenith of their power. Nor is the assertion of the prophet Nahum, that Ethiopia and Egypt were the strength of Nos, less remarkable—Nos, or as the Hebrew gives it, Na-Antou, being the name of Thebes" (Ancient Egyptians, i. p. 6, 11).

The connection which thus appears to have existed, both in respect to position and government, between Upper Egypt and Ethiopia, sufficiently accounts for the close relationship in which they are sometimes represented in Scripture as standing to each other. It also explains, what might otherwise have appeared strange or incredible, how kings of Ethiopia, of a more adventurous and warlike turn, should have penetrated into Syria, and even come into contact with the affairs of the covenant-people. Two occasions of this sort are mentioned in Scripture, one in the reign of Asa (about 955 B.C.), when Zerah the Ethiopian came against him with a mighty host, and was defeated and driven back at Marethari, in the extreme south of Palestine, where it lies nearest to Egypt; and another in the time of Hezekiah, when Tirhakah, or Tirhawo, having come forth to war against Sennacherib king of Assyria, helped to divert the attention of the Assyrian monarch from the little kingdom of Judah, and even gained, it is supposed, some advantages over him. (See TIRHAKAH.) These Ethiopian incursions in the Syrian direction are to be understood of Upper Egypt and Ethiopia combined, and of periods when probably Upper and Lower Egypt were presided over by distinct rulers; and it is hence to be accounted for that the name of Tirhakah is found on the walls only of a Theban temple (Wilkinson, Ancient Egyptians, i. p. 140). Not a few also of the monuments in Ethiopia are ascribed to him, so that his connection with both regions may be regarded as certain.

Almost the only other allusions made in Scripture to Ethiopia have respect to the natural characteristics of the country, and the commerce in which its people engaged. The prophet Isaiah, for example, refers to
its well-watered condition; he speaks of "the waters of Ethiopia" as familiarly known to people at a distance, even to the highest among the nations; and the slightest glance at the map will show how justly it was so characterized, that part of it especially which composed the ancient Meroë; and articles mentioned, to Meroë, which was the centre of the whole Ethiopian trade, and in which alone the merchants, properly speaking, had their abode (Hieron, Ethiopia, ch. ii.). After collecting the various notices to be found in ancient writers on the subject, and comparing them with the accounts of later times, the author just referred to thus sums up: "It appears, therefore, that the districts of Gherri and Shendi, that is, of the ancient Meroë, was, and still continues to be, the place where the caravans are formed which trade between Egypt and Ethiopia, or the point at which they touch in passing to and fro. But a commercial connection being established between Egypt and Meroë, it scarcely needs to be mentioned that the trade of the latter must necessarily have stretched much farther into the south of Africa. Meroë was the emporium where the produce of the distant southern lands was collected together in order to be transported, either on the Nile or by caravans, into North Africa. The great end of this commerce was the rich gold countries, much farther to the south." A trade of this sort could not fail to bring along with it many of the arts and advantages of civilized life; and among other things of this description we find the early and extensive use of writing attributed to the Ethiopians (Pref. i. p. 75), namely, hieroglyphic or picture-writing, the invention of which has even been ascribed to them, but this probably from confounding, as in other respects, Ethiopia with the Phœnicians.

EUNICE, the mother of Timothy and a pious Jewess, though married to an unconverted Greek. She became a believer in Christ, and is spoken of with commendation as a faithful minister and guide to her son, 2 Tim. 1:5.

EUNUCH, the English form of the Greek eunuch, which simply means had been. Eunuch, therefore, in the strict and proper sense, were the persons who had charge of the bed chambers in palaces and larger houses. But as the jealous and dissolute temperament of the East required this charge to be in the hands of persons who had been deprived of their virility, the word eunuch naturally came in common usage to denote persons generally of that "artificial sex." But as it was not unusual in eastern countries for eunuchs to rise to high consideration and influence about the court, to become confidential subjects of their royal masters or mistresses, the word appears to have been occasionally employed to denote persons in such a position, without indicating anything as to their proper manhood. Thus Potiphar to whom Joseph was sold, is designated "a eunuch of Pharaoh's captain (translated officer in the English version of the guard)," Gen. xxxviii. 16; while, from what is afterwards stated, there can be no doubt that he was a married man. It is hence quite possible that by the name eunuch in Act. viii. 27, applied to one of "great authority under Candace, queen of the Ethiopians," should, as many suppose, be understood simply a person high in the confidence and employment of the queen; and it had, perhaps, better been if the word had been rendered châtelain, so as to indicate nothing definite respecting virility. Eunuchs in the stricter sense were frequently employed in later times about the kings of Israel and Judah, but they were probably of foreign birth, 1 Ki. xx. 22, 25; xxv. 14; xxvi. 24. The term is employed figuratively by our Lord in Mat. xvi. 12, with reference to the power, whether possessed as a natural disposition, or acquired
as a property of grace, of maintaining an attitude of indifference toward the solicitations of fleshly desire.

EUODIAS [goddess or prosperous wife], the name of a female member of the church at Philippi, mentioned with commendation by St. Paul as one who had "laboured much with him in the gospel." Th. ii. 4.

EUPHRATES [Heb. פֶּתַח, Peath, Greek Εὐφρατῆς, modern name Fert], a well-known river in Western Asia, both in volume of water and in commercial importance, surpassing all others in that part of the world. The name occurs first in Is. ii. 14, as that of one of the four rivers which had their common origin in Edom, but as this notice has respect to the principal earth, which subsequently underwent considerable change by the action of the deluge, nothing very definite can be inferred from it respecting the Euphrates of postdeluvian times. (See Canaan.) But the reference to it in Scripture is greatly more numerous than might be supposed, if one were to judge by the simple occurrence of the name; for it is not infrequently styled merely "the river," by way of contrast, or "that great river," being so much the largest with which the Israelites were acquainted, that in certain connections it was indicated with sufficient definiteness by such a general designation, Ezr. ix. 10, 16; Ps. xxxii. 7; xxxiii. 11; Is. viii. 7; xi. 13, etc.

In the prophetical writings particularly it is often thus named, whether the reference be to it in its simply natural aspect, or as employed in a symbolical sense.

The river itself, though confined throughout to Asiatic soil, yet in the earlier part of its course takes so much of a westerly direction, and approaches so near to the shores of the Mediterranean, that it served from remote times an important purpose in connecting the commerce of Asia with that of Europe. Its entire course is about 1,750 miles, calculating from the most easterly of its two sources. These both lie in the mountains of Armenia—the one in the Anti-Taurus, 25 miles north-east from Erzeroun, which alone at first bears the name of Frat, the other, called Murad Chai, more easterly and also more remote, in the range called Ali Tagh, not far from Arrarat. These streams unite after receiving various smaller tributaries, at a ferry called Kebam-Maden, which is 270 miles from the one source, and 400 from the other. The united streams now form a considerable river, and it is only here that the Euphrates properly begins. A little below the point of junction it measures 120 yards wide and is very deep; the direction it takes is about south-west, or sometimes W.S.W.; but as it has to force its way through mountain chains and rugged passes, it has many windings in its course, and not a few rapids. It only becomes properly navigable at Sunisat (the ancient Susasata), and continues to be so till it reaches the Persian Gulf, a distance of very nearly 1,200 miles. After passing what is called the Zeugma of Sunisat it changes from a south-west into a south direction; by and by it turns a little to the east, and south, when nearly opposite the mouth of the Orontes, distant at this point only 135 miles from the Mediterranean, it finally quits the direction of the Mediterranean, and makes in a north-easterly course for the Persian Gulf. At the ancient Carrhae, or Ctesiphon, it is joined by a large tributary, the Khabur, the ancient Chabara (or Chelbar), where it comes to possess an average breadth of 400 yards, and an ordinary depth of 18 feet. After reaching Wady, a distance of 731/2 miles by the course of the river, it contracts into a width of about 350 yards; and farther down still, about 70 miles in a direct line, though twice as much by the river, at the island of Harisib, it becomes only 300 yards, and has a depth of still only 18 feet. By the time it reaches the site of ancient Babylon it has decreased to 200 yards, with a depth of 15 feet; and at old Lamlum, 56 miles in a straight line lower still, it measures only 120 yards wide, and 12 feet in depth. Below this it divides into two branches, and appears for a time as if it were to be lost amid the marshes it forms, and the canals that are taken from it for purposes of irrigation; but the main stream again collects its resources, and after 40 miles below Lamlum increases to 200 yards in breadth, which by and by become 250; and when, lower still, the river is joined by the Tigris, the united stream swells out to near half a mile in width; and at 40 miles above where it empties itself into the Persian Gulf it has become 1,200 yards broad and 50 feet deep. The remarkable circumstance of so great a diminution in the stream of the Euphrates from a considerable space above the site of ancient Babylon till its near its junction with the Tigris, was not unnoticed by ancient writers; but we owe our most exact knowledge of it, and of the course of the river generally, to modern research, and in particular to the accurate details given by C. Cushee, in his Expedition for the Survey of the Rivers Euphrates and Tigris, 1859, from which the preceding outline has been taken. The explanation of the decrease of volume arises from the comparatively flat and arid nature of the country which it for a time traverses. During that part of its course the river receives no tributaries worth naming, and is subject to a constant drain from evaporation, and still more from the swamps and canals it has to feed. The tendency in this direction is greatly increased by the negligence of the Turkish government, which has allowed the embankments to fall into decay; and in the existing state of matters it is doubtful if even the smallest stream, that might be available for purposes of commerce, could make its way through the marshes which extend for 200 miles above its confluence with the Tigris. (Cassell's Babylon and Nineveh, P. 63.)

The river is subject to periodical floods, which swiftly proceed from the melting of the snows on the mountains along the upper part of its course. The rise usually commences about the beginning of March, and reaches its height toward the end of May. For thirty or forty days the flood is deep and rapid; after which it gradually subsides, till in the months of September and October its waters are about their lowest. There is an occasional increase subsequently from the rains which fall at the close of summer and during the winter months; but no regular floods. There can be no doubt that in the more flourishing periods of the Assyrian and Babylonian empires, advantage was taken of the periodical rise, in order to feed canals, and thereby fertilize the country. Mechanical appliances for this purpose are among the works ascribed to Nebuchadnezzar; but no specific information concerning them has reached us. And it may perhaps be doubted if for any length of time the course of the river between
Euphrates: the junction with the Tigris was kept in a properly navigable state. Herodotus has given us a description from his own observation of the kind of navigation that was carried on in the parts above the great city. A sort of boats, he tells us, 10, were used by the people, of a circular form, made of comparatively slender materials—the ribs consisting of willows, the external covering of hides of leather, and there was an internal lining of reeds. In these frail barges, some of them, however, carrying a burden of 5000 talents worth of goods, they sailed with their merchandise as far as Babylon, always carrying an ass with them, and the larger boats, more than once, for the purpose of conveying back the hides of which the boats were made. These were stripped off at Babylon, and the willows and reeds that formed the remaining part of the materials were parted asunder, and sold for what they would bring. This was done as the cheapest and readiest way of getting home; since they found it impossible to call up to Armenia against the stream. It was certainly a very simple style of navigation; but probably it is to be understood, not of the entire trade soled, but only the part of the produce that was conveyed in writing with the higher and more distant regions. It is certain, from other ancient notice, that a traffic was conveyed up as well as down, from the Persian Gulf to Babylon, where the city received a constant supply of Arabian and Indian productions; and we have the testimony of Strabo, that of these productions a surplus portion was regularly conveyed by the river from Babylon as far as Thapsacus, nearly 100 miles up, whence the goods were distributed over the surrounding countries. This was an important trade, and that the transmission of merchandise upwards from the Persian Gulf to Babylon was, in part at least, conducted on the river, though there is reason to believe that caravans were also employed (see Heron's Ancient Babylonians, ch. ii. and the authorities there cited). On the whole, therefore, and considered in a commercial respect as well as with a regard to its uses in agriculture, the Euphrates manifested itself as much in the same relation to Babylon and the surrounding region as the Nile did to Egypt; it was the source, to a large extent, of its prosperity, and the most important of its greatness.

It is on this relation that the symbolical use of the Euphrates in Scripture proceeds, and by keeping it in view the several passages will be found to admit of an easy explanation. Contributing so materially to the resources and wealth of Babylon, the river was naturally taken for an emblem or representative of the city itself, and of the empire of which it was the capital. In this respect a striking application is made of it by the prophet Isaiah, ch. xliii. 5, 8, where the little kingdom of Judah, with its circumscribed territory and its few earthly resources, on the one hand, is seen imaged in the tiny brook of Shihob; while, on the other, the rising power of Babylon is spoken of under the emblem of “the waters of the river, strong and many, even the king of Assyria and all his glory.” And he goes on to expose the folly of Israel's trusting in this foreign power, on account of its material greatness, by declaring that in consequence of this mistaken trust, and in chastisement of it, the mighty stream would, as it were, depopulate its proper channel, and turn its waters in a sweeping and desolating flood over the holy land. In like manner the symbolical action of Jeremiah, ch. xxi. 18, is going to hide his garlick in a cavern by the river Euphrates, points to the evil that was destined to come upon the covenant people from the power which had its representative in that river. But when Babylon's own doom comes to be the theme of prophetic discourse, then, quite naturally, and by a simple reversing of the figure, the waters of the river are spoken of as suffering under a perpetual drought, and being even dried up, Jer. 1:12; Zec. xii. 11; so also, v. xvi. of the Nile; but one should no more think, in this case, of a decay of the natural stream, than in the other of its overflow; in both cases alike it is the kingdom spoiled by the river, which is really the subject of discourse. In the book of Revelation, where Babylon is employed as a symbolical designation of the corrupt system which stands opposed to the pure church and kingdom of Christ, the Euphrates also comes into view as an emblematic representative of the powers or agencies from which the mystery of iniquity should derive its principal support, and which are there explained to mean “peoples and multitudes, and nations, tongues,” Rev. xi. 10; so that to make account, in such a connection, of the literal Euphrates, or of the countries which it waters, were as much beside the purpose as it would be to understand by Babylon the ancient city and kingdom which bore the name. For, in interpreting such language, a due regard to the relations of things, and a consistent use of the terms employed, is indispensable to our arriving at a satisfactory result. Hence, as in the case of the literal Babylon, the saying up of the waters of the Euphrates signifies, in prophetic language, the diminution or failure of the city's resources; the same expression, when applied to modern relations, by xx. 12, can be understood of the case as though the truth and power or failure of the support which mystical Babylon was to derive from the nations and kingdoms of the earth.

Considered simply in its natural relation to Palestine, the river Euphrates had no other significance than that of the extreme boundary of territorial dominion on the north-east. It was mentioned, as already noticed, in that connection in the promise to Abraham; was repeated in De. i. 7; Josh. i. 13; possessions to that extent are reported to have been actually held by the tribe of Reuben, namely, from Gibeah onwards to Euphrates, Josh. x. 15, and to the same extent both David and Solomon appear to have claimed dominion, 2 Sam. viii. 2, 10th ch. 21; 1 Kings x. 28, but the claim was manifestly of a much less important kind than that by which they held the land of Canaan: it was a claim of superiority merely over petty states or wandering tribes, which were too small and divided to form properly independent kingdoms, not of tribal occupation, which for the higher ends of theocracy would have been a less rather than a gain. A right of pasturage through the vast desert lands, or an annual tribute from subject tribes, was all that was sought; and the land of the covenant, strictly so called, was still that which was comprised within the bounds of Canaan and the conquered regions to the east of Jordan. (See Canaan.)

EUROCLYDON. a tempestuous wind, anciently well known in the Aegean Sea, and the occasion of the disastrous voyage and shipwreck of the vessel in which Paul sailed, Acts xxvii. 1. The term is made up of the two words which signify east and nor'; so that, as applied to a wind, it must have been in the active sense of an Oeao-torbo, a wind that raises such waves as come from the east. One, however, of the more ancient MSS., viz. the Alexandrian, read Eoao-
EUTYCHUS, a young disciple at Troas, who fell asleep while Paul continued his discourse far into the night, and having fallen over into the pavement below, "was taken up dead." There seemed no reason to doubt that actual death, and not a mere swoon, befell him; and Paul consequently did with him, as in certain cases of death had been done by Elijah and Eliezer of old, fell upon him, to see if the Lord through this instrumentality would restore the suspended animation. The desired result was attained, and the apostle restored the young man alive to his friends, Acts xx. 8; Luke, ix. 28; John, xi. 44. That some degree of blame attached to the latter for having gone to sleep under such preaching as Paul's must have been, there can be little doubt. At the same time, the length of the service, and the lateness of the hour, to say nothing of other possible contingencies, afforded some excuse. And the granting of a special exercise of power for his restoration to life would come as a merciful interposition to Paul himself and the church at Troas, as well as to the sufferer.

EVANGELIST, the English form of the Greek ἀποστόλος, which means bearer of good tidings, a messenger of good. In a general sense the term might be applied to any one who made proclamation of the mercy and grace of God, especially as unfolded in the person and work of Christ—therefore pre-eminently to Christ himself, and to the apostles whom he commissioned to preach his truth and establish his kingdom. But in reality it came to be employed as the designation of a distinctive class in the early church, as in the following enumeration of St. Paul: "And he (i.e. Christ) gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers," Eph. ii. 20; iii. 9.

It is nowhere stated what was the exact province of an evangelist, or wherein precisely his calling and office differed from those, for example, of a pastor or a teacher. We are left to infer them from the nature of the work, and from the instances to which it is applied. The word itself implies, that those who bore it as a term of office, must have had to do especially with the facts of redemption, with the announcement of things already accomplished or provided, and capable of being made known as tidings of good to men. Hence, in their work they would naturally approach nearer to missionaries than to stated labourers in a particular place, or overseers of a fixed congregation; they would find their more specific employment in spreading abroad the good news of the kingdom. In short, the evangelist might be regarded as the preacher of the apostle, who was to plant the church in any locality, or of the settled pastor, who was to preside over and feed it. And this is borne out by the application made of the term to particular individuals. Philip, one of the original seven at Jerusalem, who were appointed to fill the office of deacon, is the first who is called an evangelist; and he appears to have derived the name from his wonderful fitness for proclaiming in an impressive and convincing manner the great truths of redemption—first in Samaria, and then in other and more distant places, Acts viii., xii. Timothy, in like manner, and Titus, had much of the same kind of work to do, and are commonly called evangelists, only they stood in a somewhat closer connection with the apostle; and the one at Ephesus, the other in Crete, had to do, as regards the execution of that commission, the part of apostolic delegates. This, however, was still doing what the apostles had done, i.e., the work of an evangelist, Acts xx. 19, 21; and both the two in their ordinary ministries appear to have been his assistants and fellow-labourers in the general dissemination of the gospel. Luke, Silas, Mark, Apollos, and several others, are to be assigned to the same class. So that, from the various notices which occur respecting the evangelists, the description of Schaff (Apostolic Church, p. 299) may be taken as substantially correct: "They were not congregational officers, nor stationed like the prophets and later bishops at particular posts, but travelled about everywhere where their services were needed. The apostles employed them as messengers for various purposes to all points of their vast field; sending them, now for the further propagation of the gospel, now to carry letters, now to visit, inspect, and strengthen congregations already established; so that the evangelist also, like the apostles themselves, served as living bonds of union, and promoters of fraternal harmony, among the different sections of the church. In short, they were in some sense the vicereguents [or viceroys] of the apostles, acting under their direction and by their authority."

From the general nature of the function of an evangelist, one can easily understand why the name should have been peculiarly appropriated to the four inspired writers of the gospel history. These were for the church of all times the publishers of the facts which constituted the ground and basis of blessing to the people of God. In that respect they all did the part of evangelists, although only two of them stood in the rank indicated by the name, and the other two occupied the higher position of apostles. But the work itself of an evangelist, and the relation which it held to the apostolate, rendered it quite fitting, that one or more of these called to it should be endowed with supernatural gifts for preparing an inspired record of the great facts of gospel history. This higher part of their work, however, might with equal propriety be assigned to the prophetic office; since the gifts which constituted them to narrate aright those all-important facts, so as to enable their record an infallible and trustworthy guide to the church, were essentially the same with those of a prophet. In doing it the evan
gelists act as divinely taught and authorized revealers of the mind of God; and in the statement of St. Paul respecting the New Testament church, that it is "built upon the foundation of apostles and prophets." Eph. 2:20, this prophetic agency of the evangelists is undoubtedly to be included.

EVE. See Adam.

Evenings. The phrase between the two evenings is a peculiar expression in the Pentateuch, used chiefly with reference to the slaying of the paschal lamb, although it is given only on the margin of the English Bible. The lamb was to be killed between the two evenings, Ex. xiii. 6, 11. Originally this period had been a question, between what points these two evenings were to be made to lie. The Canaanites, with whom also the Hebrews agree, and the Samaritans, held it to be the interval between the sun's setting and the entrance of total darkness; i.e., between about six o'clock and seven or half past seven, by our reckoning. But the Pharisees of the apostolic age, and the Talmudists, understood the first evening to be when the sun was seen to decline, and the second when it actually sank under the horizon—or from about three in the afternoon till six, or a little after it, in the evening. The former explanation certainly seems to be the more natural of the two, and most in accordance with the intimations of Scripture upon the subject. For the expression between the two evenings is once and again interchanged with that of in the evening, Ex. xxxi. 19; Deut. vi. 14; and in I Kings, vii. 3. An explanatory clause is added, "in the evening as soon as the sun went down," Ex. xiii. 6. It would seem, therefore, that the general designation of time was in the evening, and the more specific one in the evening between its actual commencement by the sun going down and its termination by the entrance of night. This view also is confirmed by the consideration of Israel's position at the first institution of the passover; for, situated as they were, they could scarcely have gone about the service till the sun had either actually set, or was on the point of doing so. But there can be no doubt that the Pharisees had it prevailed in apostolic times; and it may be held for certain that the current practice was in this, as in other things respecting the Jewish feasts, followed by our Lord and his disciples.

The precise meaning, therefore, of the original phrase determines nothing as to the exact time of the last passover.

Evil-Merodach. He was the name of a Babylonian deity, the son and successor of Nebuchadnezzar, king of Babylon. On his accession he released the captive king of Judah, Jehoiachin, treated him with marked respect, and set his throne above the thrones of the other subjugated monarchs, 2 Ki. xxv. 27, 30; 2 Esdr. iii. 31-34. The fact alone is recorded, and we have no eligible account of the motives that may have induced the king of Babylon to make such a distinction in his favour. A Jewish tradition ascribes it to a prison-acquaintancehip acquired with Jehoiachin, when Evil-Merodach was put in confinement by his father, on recovery from the temporary insanity which came upon him. He took offense at something that had been done by his son in the administration of affairs during Nebuchadnezzar's incapacity, and threw him into Jehoiachin's ward. The tradition, though noticed by Jerome (in loc, xvi. 29), had probably no other origin than a desire to provide some explanation of the fact respecting the favour shown to the captive king of Judah. But whatever may have been the immediate human occasion of it, when viewed in respect to God, it was certainly to be regarded as an indication of that mercy and loving-kindness toward his covenant-people which had not altogether failed, and a premonitory sign of that coming enlargement which was still reserve for them.

Exodus. The. That providence which, by a remarkable combination of causes variously operating, now on a moral family in Canaan, and again through the numbers of an Egyptian monarch, is seen at the close of Genesis conducting the Hebrews to Egypt, appears at the opening of the history of Exodus no less clearly preparing for their restoration to the land of their fathers' sojourning. This restoration had been a subject of promise as early as the time of Abraham, Gen. xxiv. xxvi. vii. viii., subsequently and more expressly renewed to Jacob at Beersheba, on his way to Egypt, God giving him this assurance, "Fear not to go down into Egypt, for I will make thee a great nation; I will go down with thee into Egypt, and I will bring thee up again," Gen. xli. 46, 47. In the full hope of this promise, Jacob and his son Joseph lived in the land of Egypt, the latter in particular taking an oath of his brethren that on their departure hence they should carry up with them his bones, Gen. xxvii. 2, 3.

The first part of the promise made to Jacob had, even prior to the birth of Moses, fully eighty years before the Exodus, been receiving such a remarkable fulfilment as to arrest the attention of the Egyptian government, which was naturally alarmed at the increase of this alien population within their dominions. Hence the various but indelible means resorted to for repressing this rapid growth, Ex. i. 1-25. The edict which directed that the Hebrew male infants should be cast into the river must have been issued shortly before the birth of Moses, as there is no reference to any trouble on this account at the birth of Aaron, who was three years older than Moses, Ex. vii. 7, and it was probably of short duration. However, this tyrannical decree was not without its fruits, were it only for the training which it was instrumental in securing for Israel's future leader; while at the same time it served, with the other seven trials to which the people were exposed, to wean them from their attachment to the land of their sojourning. How much this was needed appears from their subsequent history, particularly their murmuring in the wilds; and indeed the bond which it is thus seen Egypt had on their affections, owing partly to the facilities with which their animal wants were supplied, Ex. xii. 5, fully accords with what is still witnessed among such of the inhabitants of the desert as are led to settle in the valley of the Nile by the Egyptian financial (see vol. iv p. 229). Moses, when he first tried to rescue his brethren to a sense of their high destiny, found them quite unprepared for his friendly overtures, and a further period of trial was necessary for the discipline not only of the people, but of the deliverer himself. However, the time did at length arrive for the fulfilling of the divine promises, and but what the destined leader of Israel more reluctant, than he he had previously shown himself eager, to engage in this enterprise, though now expressly summoned to it by God. The change which in the inter-real had come over the spirit and inspirations of Moses is the object of easy explanation, and is itself an
important confirmation of the truthfulness of this portion of the history. He however, after much natural, but, from the extent to which it was carried, sinful opposition, Ex. iv. 11, undertook the duty committed to him, and leaving the Arabian desert, busied the scene of his solitary, again to become that of his public, life and labours as the leader of his people, he returned to Egypt, accompanied by his brother Aaron, who by divine appointment met him on the way, Ex. iv. 27.

Moses first made known his mission as directed to the elders, or representatives of Israel according to the patriarchal form of government still subsisting among them, and having shown the signs which accredited his divine commission, he found a favourable reception—"the people believed," Ex. iv. 5-34. The brothers, for Aaron was associated throughout as "the prophet" or spokesman of Moses, next addressed themselves to Pharaoh, and although the request was at first of the most moderate kind, being only leave for a journey of three days into the wilderness to sacrifice to the God of the Hebrews, it need excite no surprise that it was peremptorily refused, and only led to the imposition of additional burdens upon the enslaved people. The appearance of these commissioners of Jehovah, it may readily be supposed, was not such as to inspire with feelings other than of contempt a haughty Egyptian ruler, particularly one of the character represented in this history; while their request, moreover, if at all deemed worthy of a moment's consideration, may have been thought to cover some ulterior design; just as a former Pharaoh feared the contingency of the Israelites leaving Egypt, Ex. i. 10. At all events the labours of these bond-men was of too great value to the crown to make Pharaoh favourably dispose to any proposals which involved its intermission. Hence the reply, defiant alike of Moses and Aaron, and of Pharaoh whose representatives they professed to be—"Who is Jehovah, that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go," Ex. v. 2-3.

And now commenced that series of wonders by which Moses exerted a relentless as from Pharaoh to demands, which in the course of the negotiations were presented in their utmost extent, having ceased to be, what they were at the outset, a conditional request for a journey into the wilderness for the purpose of sacrificing. The object of Moses was now most explicitly declared to be the absolute emanuation of the people from bondage, and their departure out of the land. It is of importance to bear in view this change in the relation of affairs, as a great complaint is sometimes made by parties unfriendly to the Bible, that Moses in his first request to Pharaoh practised a deception, and that in leaving Egypt with the Israelites as he did, he was guilty of a breach of faith. There is, however, nothing in the history of these transactions to warrant such charges. Pharaoh's refusal to entertain the first proposal led to its being withdrawn. It answered the only purpose therein contemplated—the manifestation of the man with whom Moses had to deal. It was made, too, with a pre-intimation to Moses that it would be rejected by Pharaoh, Ex. iii. 19, who should however in the end be brought to an absolute submission. Indeed this change in the position of affairs was fully understood by Pharaoh himself and his people, Ex. xii. 30-31; though afterwards "the heart of Pharaoh and of his servants was turned against the Israelites," a circumstance which led to the pursuit of the fugitives with a view to their reduction, Ex. xix. 5, to their former state of slavery.

In estimating the character of those powers which Moses employed in enforcing his demands, and which ultimately overcame the various obstacles which, as might easily be shown, an undertaking of this kind necessarily presented, it would be well to ask how the case really stands when the miraculous character of the Mosaic acts is called in question? Reduce the authenticity of the Pentateuch to the lowest degree, still the fact of the exodus remains, and along with it a period of sojourning in the wilderness previous to the entrance into Canaan, and other facts which are so impressed on the language, institutions, and in short the whole public and private life of the Israelites, that they can only be denied by rejecting all historical evidence, and the question is, How was this deliverance effected? The account given in the Pentateuch is at least simple and consistent. No doubt, it introduces a divine agency; but deny such, and in vain is a cause sought for adequate to the results produced. A shepherd long exiled in Midian presents himself at the Pharaonic court, without armies or alliances, and yet at length he overcomes the obstinacy of the most obdurate of monarchs. The pastoral staff which he carries in his hand must certainly have been made "the rod of God" when it is capable of working such wonders. But, on the other hand, it may be objected, if Moses was really armed with such power, why break these repeated refreshments, and delays, and what need of ten plagues, when one stroke of the Almighty would have sufficiently answered the purpose by overcoming all opposition? Objections of this kind have their origin in ignorance or misconception of the purposes which this controversy with Pharaoh was designed to serve in the scheme of divine revelation.

Had the deliverance of Israel, considered in itself, been the only object contemplated in the mission of Moses, it might have been sumptuously effected through divine interposition. But the great object aimed at, as repeatedly stated in the narrative itself, was the revelation of Jehovah both to friends and to foes—to the Israelites and to the Egyptians—though in different aspects. To the former it was declared: "Ye shall know that I am Jehovah your God, who bringeth you out from under the burdens of the Egyptians," Ex. vi. 7; and with respect to the latter it was said, "The Egyptians shall know that I am Jehovah, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them," Ex. vii. 7. Pharaoh's refusal of Moses' request was accompanied, as already remarked, with a defiance of Jehovah. He knew and reverence his country's gods, but he knew not or cared for the God of the Hebrews—"Who is Jehovah, that I should obey his voice?" Accordingly, Pharaoh, on witnessing the first sign which Moses was directed to perform in his presence in answer to this question, called in "the wise men and the sorcerers of Egypt." These representatives of the powers of heathenism imitated to a certain extent not only the sign but also the first two plagues. At the third, however, their power failed; they acknowledged themselves foiled, and at length were forced to relinquish the contest, Ex. viii. 19, ix. 11. This was an important point achieved, though it had little effect as yet upon Pharaoh. But even as it was, the power put forth in opposition to Moses had been exercised only in aggravating the evils brought upon
the land; for their removal or mitigation the magicians were altogether powerless. Any relief obtained was avowed by the monarch himself to be from Jehovah through the intercession of Moses, Ex. viii. 21; an avowal which went on increasing, and accompanied with various though frequently extracted concessions by Pharaoh, as the infections grew in severity or were temporarily intermitted. The plague of frogs induced Pharaoh to implore through Moses the aid of Jehovah, Ex. viii. 1-7; the plague of lice exerted a permission for Israel to sacrifice in Egypt, and then, though afterwards revoked, to proceed a short distance hence, Ex. ix. 25. The hail-storm—the seventh plague—was forth the confession: "I have sinned against Jehovah your God, and against you," Ex. x. 16; the announcement of this plague having drawn forth a permission for the adult males to go away to sacrifice, Ex. x. 17; while the ninth plague secured a further permission for the whole of the people to go, provided their flocks and herds were left behind, Ex. x. 21—conditions, however, to which Moses refused to accede. And now followed a judgment which brought matters to a crisis, and led on to the expulsion of the Israelites, Ex. xi. 1-11. Although the result was only a temporary and forced submission on the part of Pharaoh, the effects on the Egyptians were otherwise: some of them practically acknowledged the power of Jehovah, for on the announcement of the hail-storm a number took advantage of the warning to house their servants and cattle; and afterwards, on the announcement of the locusts, the very couriers urged the king to submit in this now evidently unavailing contest, Ex. xi. 7.

The impression thus made upon the Egyptians is further discernible in the notice: "And the Lord gave the people favour in the sight of the Egyptians. Moreover, the man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people," Ex. xi. 6. This, coupled with the anxiety felt for the Israelites' speedy departure, Ex. xii. 29, fully explains the readiness with which, on request, the latter were furnished with raiment and other articles of value, Ex. xii. 35-36. This transaction has been placed in an unfair light by the unfortunate rendering of 'segu (deod), and its·lithpil form 'segu (deod), by 'borrowing' and ' lending' respectively; the latter after the J.N.A., and 'regarding' and 'Vulg. 'out commendation cis,' Ex. xii. 36, whereas the simple meaning is, in the one case 'to ask' or 'request' (see Ex. xii.), and in the other, 'to cause or induce to ask,' that is, to comply with the request, or to give freely and gladly; as when Hannah dedicates the infant Samuel to the Lord, I Sam. i. 2, where the same term is also improperly rendered 'bought.' It was not purely for the mere purpose of enriching the Israelites, and by any means however questionable, that an arrangement so important that it is three times noticed in this record, and was also pre-intimated in the patriarchal history, was had recourse to, but rather for the elucidation of the principle exemplified in the exodus itself, and in all the acts which attended to it. What now occurred in Egypt was a type of all the future contests of Israel with heathenism: 'And they shall spoil those that spoiled them, and rob them that robbed them, saith the Lord God.' Ezek. xxviii. 18. 

The effect on the Hebrew people themselves of these interpositions was designed to vindicate the personality and holiness of God, as well as the distinctness of his chosen people" (Hackett, Chris. and Other Masters, p. 198), appears in their response to Moses' song of deliverance: "I will sing unto Jehovah, for he hath triumphed gloriously; Jehovah is my strength and song; and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him," Ex. xii. 12. The divine purpose intended of Israel at the outset of these proceedings—"Ye shall know that I am Jehovah your God," Ex. xii. 12—is here seen to be realized; Jehovah is acknowledged to be Israel's God and the God of their fathers, to whom however he was known rather as Ex. xi. 7. As Jehovah, the Almighty, the name Jehovah entered into the composition of proper names, as in the case of Jochebed, the mother of Moses, Ex. vii. 12, and Bethiah, a daughter of Pharaoh, who married Mered of the tribe of Judah, rch. iv. 7. This last instance is remarkable, the assumption of this peculiarly Hebrew name must have been on her marriage with the Israelite, and if so, here is an Egyptian Ruth, declaring: 'Thy people shall be my people, and thy God my God,' (see Kuenen, Geschichte Agypten, 1838, p. 322.)

Having this definite object—the revelation of Jehovah—the plagues inflicted on the Egyptians will be found in striking correspondence with its specific aim. They were not mere prodigies or arbitrary displays of power, but were directed to the promotion of particular truths and the subversion of the opposite errors. In particular they are found to bear a special relation to Egypt in respect both to the physical characteristics of that land, and to the kind of idolatrous worship then practiced—two things more or less related in all forms of heathenism.

The connection of the Mosaic plagues with certain physical characteristics and phenomena of Egypt did not escape the notice of some of the English deistical writers of the last century and others, who at once fancied that this circumstance sufficiently disposed of everything miraculous in their character. They maintained that the biblical narrative was only an invention of the unlettered mass of the people. But the plagues were preceded by the exodus; and this connection has an importance, were it only as a testimony to the minute acquaintance of the author of the Mosaic narrative with the land which forms the scene of his history, in the events of which he presents himself as personally participating. But with respect to the rationalistic argument deduced from this connection of the natural with the supernatural, let it be noticed, as remarked by Hengstenberg, that "the supernatural presents generally in the Scriptures no violent opposition to the natural, but rather unites in a friendly alliance with it," and that there were besides, in the
nature of the present controversy, special reasons why the natural basis should be brought prominently into view. The object to which, as already remarked, all these occurrences were directed, was the revelation of Jehovah as God, not merely of the oppressed and despised Hebrews, but also as God over Pharaoh and over Egypt—"Jehovah in the midst of the earth," Ex. viii. 22, and on all its lands, v. 19. "Well-grounded proof of this could not have been produced by bringing suddenly upon Egypt a succession of strange terrors. From these it would only have followed that Jehovah had received a momentary and external power over Egypt. On the contrary, if the events which annually returned were placed under the immediate control of Jehovah, it would be appropriately shown that he was God in the midst of the land, and the doom of the false gods which had been placed in his stead would go forth, and they would be entirely driven out of the jurisdiction which was considered as belonging to them" (Hengstenberg, Egypt and the Books of Moses, p. 57, Edin 1844).

To these conclusions of Hengstenberg as to the extent of the natural in the plagues of the exodus, exception will of course be taken by the objectors. But if this be admitted to be the case as thus presented their objections at least are fully disposed of, while enough still remains to evince the miraculous character of the transactions.

Hengstenberg, indeed, and also Osborn (Dea in Egypt, 2d ed., Lond. 1850) extend this natural basis to an unwarrantable degree; for in order to find in the phenomena of Egypt something corresponding to the several plagues, they protract the time over which these events extended to a length not supported by any statement in the history. But however this may be, the supernatural is distinctly visible throughout. It is not at all a question of degrees or of fortunate concurrence. Had there been anything of this kind, it certainly would not have been lost on Pharaoh or on his advisers, whose interests it would have been, equally at least with the most sceptical of modern times, to resort for an explanation, if possible, to second causes. The great distinguishing fact however was, that these violations were under the control so far of Moses, the avowed messenger of Jehovah, that they followed upon his announcements, and were removed at his request; and further, that a line of demarcation was drawn between the Israelites in the district of Goshen and the Egyptians, and this more particularly in the case of so remarkable a phenomenon as the three days' darkness. Let the foundation in nature for this plague be as the writers last named, though with great improbability, maintain, the clausio, or hot wind of the desert, or whatever else it may, entire immunity from its effects by the Israelites in the immediate neighbourhood, or, in other words, thick darkness overshadowing Egypt, with light shining upon the Israelitish dwellings, is a phenomenon inexplicable on any principles of meteorology or other science. (See Hawkins' Monuments of Egypt, p. 258, N. York, 1841.)

The nature of these plagues is still further illustrated, and their adaptation to the object they were designed to accomplish, when they are viewed in relation to the various forms of Egyptian idolatry. Although this matter has been pushed to an extravagant length by Bryant (Observations on the Pharaoh's edict upon the Egyptians, 2d ed. Lond. 1838), there is undoubtedly much truth in his theory. His error lies chiefly in the specification of the several deities against which the plagues were directed. It is expressly stated that the controversy was

with the gods of Egypt. "Against all the gods of Egypt I will execute judgment; I am Jehovah," Ex. viii. 19, and the way in which it was decided is strikingly testified, apart from other considerations, in the impression which the events of the exodus produced on the priest of Midian. "Now know I that Jehovah is greater than all gods; for in the thing wherein they dealt proudly he was above them," Ex. vii. 11. But it is not only this general bearing of the plagues that is apparent; the specific application of several of them at least can be distinctly discerned. The object of the first two—the changing of the Nile water into blood and the production of frogs by the river—is exceedingly significant. The Nile was to the Egyptians a special object of regard, and even of worship. Being almost the only potable water in Egypt, and besides being of a most pleasant description, the impurity of the Nile water shall banish man from the water of the river," Ex. vii. 19, had a peculiar force. The worship of the Nile reached back to the earliest period. The monuments show the kings presenting oblations and paying divine honours to the river. A reference to this worship is contained in the directions given to Israel at the Red Sea, Ex. xiv. 2, "Stand in the midst of the sea," and, in the case as thus presented their objections at least are fully disposed of, while enough still remains to evince the miraculous character of the transactions.

The message of Jehovah was thus brought before him as he was preparing to bring his daily offerings to his false gods. In the second plague again, which was closely connected with the first, the river, which was locked off by the Egyptians as the source of all their blessings, was converted into a fruitful parent of the most loathsome creatures; and never was the impotency of their gods more palpably shown. It was to drive away the frogs, which were exceedingly annoying even in ordinary years, that in Egypt, p. 220, the river was put out in the morning to the water, Ex. vii. 20. The message of Jehovah was thus brought before him as he was preparing to bring his daily offerings to his false gods. In the second plague again, which was closely connected with the first, the river, which was locked off by the Egyptians as the source of all their blessings, was converted into a fruitful parent of the most loathsome creatures; and never was the impotency of their gods more palpably shown. 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ever to remark, that notwithstanding the distinct specification of localities, which at the time most doubtless have been simply sufficient to identify their position, and which even now, in the estimate of such as are acquainted with the region, are indubitable proofs of the accuracy of the narrative, the line of march cannot be determined with any certainty. This arises in part from the absence of any definite information regarding the situation of Goshen, where the Israelites dwelt, or of Ramesses, where they took their departure, Ex xiii, 2, and partly from the want of any note of the time occupied on their journey, when Pharaoh overtook them enamped by the Red Sea. It is of the more importance to advert to the absence of any indications of time in connection with this part of the journey, as Robinson (Biblical Researches, i. 252) assuming that "three days is the longest interval which the language of the narrative allows," makes this an argument in support of his hypothesis as to the direction of the journey, and consequently as to the locality of the passage of the Red Sea. Into the minute consideration of this latter much-mooted question, it is unnecessary to enter. There are, not, in fact, sufficient materials to enable us to come to a conclusion. The Israelites crossed in the neighbourhood of Suez is the view held by Robinson (Bib. Res. i. 332, 333), but he has found an able opponent in Wilson (lands of the Bible, p. 193, 194, 195). But indeed the question would have been of little importance, save for the attempts of some writers to divert it to the purpose of reducing the miracle as much as possible to a natural level, by eliminating such difficulties of the case as necessitated recourse to other than second causes, as the agency of the wind and an ebb tide. These considerations unquestionably have a great influence in recommending the neighbourhood of Suez as the scene of the passage, rather than any more southern point, where the greater depths of the sea would not so easily admit of their being dried up by natural causes. Should the passage however really have taken place at Suez, the locality must have undergone great geological changes since that remarkable occurrence, for at present the Red Sea at this point does not at all conform to the conditions of the case as laid down in the history. Robinson indeed allows that anciently this area of the gulf was less. wide and deeper, but when a width and depth are found which will correspond with the historical narrative, the question may be regarded as settled so far as concerns the miraculous character of the transaction.

The passage of the Red Sea by the Israelites, with the destruction of their pursuers, completed the victory of Jehovah, which was celebrated in Moses' song of thanksgiving and triumph, Ex x. The more immediate result with respect to the Israelites themselves was, that "Israel saw that great work which the Lord did upon the Egyptians, and the people feared the Lord, and believed the Lord and his servant Moses," Ex xii. 29. It was not, as already observed, to secure any secular deliverance or political privileges for the enthralled seed of Abraham, that Jehovah engaged in that struggle with Pharaoh, the conclusion of which is here recorded. Its object was more in accordance with the nature of the covenant in which it was first announced, Ex xii, 13, and of the whole volume in which it is recorded, Ex x, 19; Deut. xiv, 1. Nor was it with Pharaoh in his individual capacity, or yet as simply ruler of Egypt, but rather as the representative of the world power, or heathenism, that this controversy was waged, and for the express purpose of morally and spiritually elevating and sanctifying the covenant people from that heathenism into which they had so deeply sunk in the land of their sojournings. The form in which the controversy was assumed was determined by the circumstances of that particular epoch in the evolution of the divine scheme. But while it had thus a special aspect as regards the time and the conditions then present, it had still an aspect to the future; and so it was that the last of this great and significant series of plagues—the death of the first-born of the Egyptians—led to the institution of the passover and the dedication of the first-born of the Israelites, as representing the whole community, to the Lord their Redeemer, Ex xiii, 11.

EXODUS, THE BOOK OF. 1. Names and Contents. The second book of the Pentateuch is in Hebrew named as usual from its first terms, בְּנֵי-שֵׁרְאָבָטת, or simply בְּנֵי-שֵׁרְאָבָטת. "And these are the names," or "Names," but by the LXX, Εξοδός, or ὁ περάτωρ, viz. from Egypt, because of the principal event with which it is occupied, and which constituted the very birth of the Israelitish nation as the chosen covenant people of Jehovah. The contents of Exodus, though not embracing such a variety of incidents as Genesis, are of a more diversified character, being not merely historical, but also and in a greater part legislative, or concerned with instructions having all the authority of law, for the erection and arrangements of the Levitical tabernacle or sanctuary—the visible centre of the theocratic life. The subject matter arranged according to historical order forms three divisions, marked by the change of scene in and from Egypt through the Arabian desert to Mount Sinai.

1. The condition of Israel in Egypt, and the preparations for their departure thence, ch. i-xii, 26. viz. The rapid increase of Jacob's descendants gave occasion to their oppression by the Egyptian government, ch. ii; the birth and remarkable preservation of Moses, ch. ii 1-14; his flight to and settlement in Arabia, ch. iii 1-22; his divine commission to liberate his brethren, ch. iv 14-28; his journey to Egypt, and the infliction of the first nine plagues, ch. vi-xi, 29, preparation for the exodus; institution of the passover, and the conclusion of the plagues, ch. xii-xvii, 28.

2. Israel's march from Ramesses to Mount Sinai, ch. xii, 27-xvii, 1. viz. The exodus, ch. xii, 31-32; specific directions regarding the passover and the consecration of the Israelitish first-born to Jehovah, ch. xii 13-xiv, 20; the line of march; the pursuit by the Egyptians and their destruction, ch. xiii 17-xiv, 28; Moses' song of thanksgiving for deliverance from the Egyptians, ch. xiv, 21-28; continuation of the journey from the Red Sea to Sinai, ch. xvii, 2-12.

3. Israel's abode in the desert, and the promulgation of the Sinaitic law, ch. xviii-xxiv; viz. Preparations for the establishment of the theocratic covenant by the designation of Israel to be a peculiar possession of Jehovah and a kingdom of priests, ch. xix, 3-5; promulgation of the moral law, ch. xxi, 3-11; other fundamental ordinances chiefly of a judicial character, ch. xxii-xiii; ratification of the covenant, ch. xxiv, 1-8; directions for the construction of a sanctuary on Mount Sinai receiving the tables of the law, ch. xxiv 12-xxvii, 14; Israel's apostasy and their restoration to divine favour through Moses' inter-
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cession, ch. xxxiv—xxxvi, the people’s offerings for and the construction of the sanctuary, ch. xxxvii—xli.

11. Relation of the History to that of Genesis.—The close literary connection between the books of Genesis and Exodus is clearly marked by the Hebrew conjunctive particle, “and,” with which the latter begins, and still more by the recapitulation of the names of Jacob’s sons who accompanied him to Egypt, abridged from the fuller account in the, xvi. 8-17. Still the book of Exodus is not just a chronological sequel of the preceding history; for a very considerable interval is passed over in silence, saving only the remark: “And the children of Israel were fruitful and increased abundantly, and multiplied, and waxed exceeding mighty: and the land was filled with them,” Ex. i. 7. The preoccupation of all that concerned Israel during this period and their intercourse with the Egyptians, instead of being an indication, as rationalists allege, of the fragmentary character of the Pentateuch, only shows the sacred purposes of the history, and that in the plan of the writer, considerations of a merely political interest were entirely subordinate to the divine intentions already partially unfolded in Genesis, and to be still further developed in the course of the present narrative, regarding the national constitution of the seed of Abraham. The importance of the solitary remark introduced relative to the extraordinary increase of the Israelites, arises from its being viewed as the first step towards the realization of the promises made to Abraham of a numerous progeny and of territorial possessions for his seed, Gen. iii. 17. The observation was also necessary as explanatory of the oppressive measures resorted to by the Egyptian monarch for checking Israel’s rapid increase, but which, by a remarkable providence, secured a fitting education for the future deliverer and husband of this oppressed people, Ex. ii. 22, comp. Acts viii. 23, 25.

The formal diversity of the subject, arising from the gradual and at this stage distinctly marked evolution of the divine purposes concerning Israel, gives to the book of Exodus a distinct character from Genesis. The deliverance from Egypt was the commencement of Israel’s political existence, and this constituted the first important epoch in the history of Abraham’s seed as distinct from that of the individual patriarchs, and the merely personal and family relation. In the history of Jacob the individual had as regards the promises been developed into the family. There was no longer that exaction from the stem of blessing so noticeable hitherto in the case of the immediate offspring both of Abraham and Isaac. And the family again in time grew into a population in Egypt possessed of some measure of independence and self-government, as appears from the mention, even after their sorest oppression, of “children” of Israel, Ex. iii. 16; 18; the heads and representatives of tribes and families. While then the history of Genesis is chiefly personal history or biographic sketches, that of Exodus, on the contrary, is almost entirely of a public or national character, the only exception being with regard to the deliverer himself, whom God so remarkably raised up and endowed for the work intrusted to him; but even his personal history is introduced only so far as it served to illustrate that providence which watched over Israel, Ex. i. 22; iii. 1. The genealogy, too, of Moses and Aaron is subsequently introduced, ch. vi. 19-28; and inasmuch as the brothers belonged to the tribe of Levi, the third son of Jacob, this is preceded by a succinct genealogy of the two elder sons, Reuben and Simeon, ver. 14, 15. This genealogy of Moses and Aaron had, however, chiefly in view the prospective establishment of the priesthood in the family of the latter.

The circumstance adverted to, however, gives to the book of Exodus seemingly a more exclusive character as occupied with the interests of one community, and with external matters of a social and political character which many companionship in spirit of divine revelation. Objections of this kind overlook the special points of relation between this book and Genesis, one in particular of which is, that its history is a record of the accomplishment to a certain extent of the promises and predictions contained in Genesis. This has been already noticed with respect to the opening statement of Exodus as to the multiplication of the people in Egypt; but the same principle may be seen to pervade the whole book, giving a particular form or complexion as well to its legislative enactments as to its historical narrative. For instance, the fact that the case of Abraham of a numerous posterity, it was announced to him that they should be afflicted in a strange country, whence they should be delivered in the fourth generation with great substance—the effect of a divine judgment upon their oppressors, Gen. iv. 31-34. This was realized at the exodus, when “the hosts of the Lord went out from the land of Egypt,” Ex. xii. 11; even the very time of the deliverance corresponding, as the historian’s remark bears, to the prophetic announcement. A land also had been promised at the time of the ransoming of Abraham; and, accordingly that part of the history immediately following their deliverance from Egypt shows them on their march towards it. But the multiplication of Israel in Egypt, their deliverance thence, and their being put into possession of the Promised Land, were only means to the end expressed in the intimation that they should be blessed in themselves and prove a blessing to others, Gen. xvi. 2-3. Their deliverance from Egypt was in order to their entrance upon the service of the Lord, Ex. iv. 27; they were his “hosts,” ch. xi. 1; called to some specific work or warfare in connection with the divine purposes, the nature of which had been already declared in the call of Abraham and the covenant made with that patriarch, and to be more fully intimated in the Sinaitic covenant.

Two conditions indispensable to Israel’s fulfilling the purposes involved in their calling, were, first, that as a people they should be sufficiently numerous to occupy the land provided for them; and, secondly, that they should be possessed of a character fitting them for the discharge of the offices arising from this occupancy. For securing the first of these conditions there was required time, during which Israel should be kept in a state of isolation from the nations of the earth, among whom, without some extraordinary protection, they would certainly be lost, either by commingling or through violence—a fate which Jacob greatly feared after the massacre of the Shechemites, xxvii. 20. Watched over however by a divine providence, the seventy souls which went down with Jacob into Egypt soon increased to such a multitude as to occasion apprehensions to the government under which they lived, the effect of which was that measures were resorted to which served to unite more strongly their family and national associations, and wean them from the land of their sojournings, while this numerical increase more
directly fitted them for taking possession of their own land. The multiplication of Israel, and their preservation as a distinct and separate people, were admirably secured by their removal to Egypt under the circumstances attendant on their migration thither, and by their settlement in the land of Canaan. The haughtiness which in general distinguished the natives of Egypt, and particularly the contempt with which they regarded foreigners, especially those engaged like the Israelites in pastoral avocations, etc. xi. 22, must have acted as a social hedge about the covenant-people. So great was the estrangement between the Israelites and the Egyptians, induced by these and other causes, that in two distinct passages in the Exodus, Ps. cxix. 13, etc., the language of Egypt is represented, notwithstanding their long residence in that country, as unintelligible to the Israelites. But another condition in this case was that Israel must acquire a suitable moral character. However adapted Egypt may have been as a nursery for the multiplication of the seed of Abraham, or the physical and intellectual growth of any ordinary community, it was unquestionably a very inadequate school for moral and spiritual discipline and for advancement in theological principles. So far from supplying incentives to such training, the very prosperity which attended the early part of their sojourn in Egypt, under the protection of Joseph, may have served to make the Israelites almost forget the land of Promise, and caused a contentment with their condition which it required severe oppression to overcome, while no doubt the sensuous worship around them would well nigh obliterate the faith and practice of their pilgrim fathers. Hence obviously the necessity for their subjection to the severe measures exercised over them, though with quite another view, by the Egyptian government, the result of which however was, that they were made to cry to the Lord by reason of their bondage, Ex. ii. 22, and rendered favourably disposed to the message brought to them by those who had charge of their fathers, Ex. iii. 1-4. The earlier professed interposition of Moses on their behalf was found to be premature; neither the people nor their self-appointed leader was yet sufficiently trained for the service to which they were respectively to be called. And even when, after a long course of discipline, they left Egypt, there was still much need for preparing the Israelites for their vocation. The wilderness, where Moses himself had been trained for his work, ch. vi. 12, must furnish also to the people the discipline so inadequately provided in Egypt. Accordingly arrangements were made from the very first for their temporary sojourn there, ch. 13, 15, 16; while through their obstinacy and unbelief there was subsequently occasion for its being greatly protracted. The preparation of Israel in the wilderness must be more however than a merely negative one; and hence the peculiar institutions under which they were now to be brought.

The ends to be answered by the sojourn of the Israelites in Egypt and in the wilderness, may thus be seen to be the development of the provisions made to the fathers—arrangements, moreover, betokening the most adaptation of means to ends. Read with the commentary furnished by the history of Exodus, the book of Genesis acquires a new light; a special providence is seen holding all the threads of primordial and patriarchal life and weaving them into one grand tissue. Even matters which, at the time of their occurrence, appeared only as calamities, giving rise to such painful feelings as once found utterance in the complaint of Jacob, Gen. xii. 26, are seen to be parts of a gracious administration. Jacob no doubt, like his son Joseph, was brought to discern this; but the divine purposes which the latter discovered in his own eventful experience, etc. xxi. 7, are, by the further history of Exodus, placed in a still more striking light. And on the other hand, the history of Exodus, when taken along with the great principles announced in Genesis, assumes at once its true character and importance. It no longer appears confined to the management of an enslaved people and their formation into a free community, or to their civil and other temporal concerns, but is seen to embrace the spiritual interests, not simply of that community, but of mankind through them. Even more expressly than that of Genesis is the history of Exodus typical of the future. 111. The Character of its Legislation. The purposes for which Israel was set apart are stated in Ex. xix. 4-6. They were intended to constitute unto God "a peculiar treasure above of all or from amongst all people," which is explained by their forming to him "a kingdom of priests and a holy nation." A kingdom implies a king; this must be Jehovah himself, for as all the subjects are priests, the king can only be God, who assumes over Israel sovereign rights and duties, including the supreme legislation, the ordinances which govern the community and regulate their foreign connections. The object of this arrangement appears from the nature of the kingdom "a kingdom of priests"—sustaining a mediatorial relation between God and the nations of the earth, as declared already in the promises to Abraham. For this purpose Israel is and must be "a holy nation"—set apart from the world to God, who is the absolute Holy One. Holiness was a primary requisite in the covenant-people, etc. xvii. 1, and to secure it was the great end of all the theological ordinances and arrangements. It is this which imparts its peculiar character to the Sinaiite legislation.

This legislation, which included civil as well as religious ordinances, opened with the promulgation of the moral law comprised in the decalogue, which was thus made the basis of Israel's peculiar constitution and polity. This fact clearly intimated that the civil and political exigencies of the people were not the only or even the chief object aimed at by the theocratic constitution. The Sinaiite legislation, though primarily intended to carry out the external separation of Israel, already to a certain extent effected by the providential arrangements of their history, and to be further completed by their subsequent location in Canaan, and also to secure their national existence through the operation of social and civil ordinances of an equitable and conservative character, ultimately aimed at their moral and spiritual training as the covenant-people, and also served to exhibit the truths implied in that peculiar relation of a people to Jehovah.

There was this remarkable peculiarity in the Mosaic legislation, that the religious enactments had a civil or judicial sanction, while the civil bore also a religious character. Transgression of a religious command was an offence against the state, and contempt of a civil ordinance came under the character of sin. This arose from the circumstance that the proper Head of the community was God and King in one person; God revealing himself and acting as Israel's king, and the king revealing himself and acting as God. This prin-
ciple, however strange to, and indeed incompatible with, ordinary legislation, was indispensable to the purposes of the theocracy, immediately and directly intended as it was to build up a community, numerous indeed, but of recent growth, and which, instead of enjoying the blessings of freedom, had been long subjected to all the deteriorating influences of a crushing slavery—a community that was to be at once peculiarly blessed itself, and made the channel of exercising a blessed influence on mankind. But while the civil laws and ordinances, as well as those of a more religious character, given to Israel, were immediately intended for the condition of things attendant on the present wants of the people, they had still a typical or spiritual aspect and a reference to the future. Several of these enactments exhibited in practice great principles of government, which, however, they may vary in form according to the peculiar circumstances of a people, are essentially of universal application in promoting the great end of God with respect to man. It is because all these ordinances were variously interpreted and applied that it is difficult to draw a rigid distinction between what is strictly civil and the sacred or ceremonial in the Mosaic system. Even the properly moral, though essentially distinct, does not occupy a place apart from and independent of the rest. On the contrary, the various enactments form one complex whole, having one basis—the covenant into which God entered with his people, and one object—the realizing of the provisions of the covenant; and hence the terminus in which the law is spoken of in the New Testament, so various and apparently contradictory, but only so disregarding the aspect in which it is viewed. These considerations serve to vindicate the large space and the great importance given, in what purports to be a revelation from God, to matters of a direct civil character, and seemingly to such important details as the specifications for the structure and furnishings of the tabernacle; all of which in other circumstances, and with no ulterior object beyond the mere regulation of the affairs of a community, might have been left to be supplied by the ordinary methods of administration, without requiring to be established under divine sanction. The whole matter, however, assumes a different aspect when the ordinances, even the most seemingly trivial, are found to be, like the history in which they are included, fraught with great principles of eternal truth.

IV. Genuineness and Credibility.—The "document-hypothesis," which with the view of disproving the unity, and consequently the genuineness, of the Pentateuch, has been so largely applied to the book of Genesis, is, on the admission of these critics themselves, incapable of producing such decided results in the case of Exodus, insomuch as the distinguishing mark of the theory—the interchange of the divine names—ceases to be such after Ex. iii., when it is alleged the name Jehovah was first introduced. However, from some supposed diversities in the character of the legislation, some places indicating a priestly bias, and others more the features of the prophetic order, and from various alleged contradictions in the narrative, some substitute is found in support of the disintegrating criticism. Some particulars, for instance, in the account of the commission given to Moses for the deliverance of his brethren, present to Knobel—a quite recent writer on this book—such discrepancies as should have led him to suspect the soundness of his own theory, rather than refer them to the contradictory accounts of writers so related as his scheme assumes. A bare statement of some of these discrepancies will show that they have no reality, and serve as a sufficient refutation of the theory to which they owe their origin. Thus it is alleged that the place, according to the original narrative, where God first appeared to Moses was Egypt; God making himself known as Jehovah, that being the first intimation of the name, Ex. i. 2. Another account, it is further alleged, places the scene at Horeb, ch. ii. 11; God appearing as the God of the patriarchs, v. 3, and declaring his name Jehovah, ver. 11; while a third makes Midian the scene of the interview, ch. iv. 13. These assumptions require no refutation. It need only be remarked that the name Jehovah in ch. vi. 2 necessarily presupposes the explanation given of it in ch. iii. 14. Further, Moses' abode in Midian, and connection with Jethro, were matters, Knobel affirms, quite unknown to the older writer, while his statement that Moses was eighty years old when he appeared before Pharaoh, ch. vii. 7, is declared to be contradicted by the supplemental narrative which represents him as a young man at the time of his flight from Egypt, ch. ii. 11, and a son by Zipporah, whom he married probably on his arrival in Midian, is still young when he returned to Egypt, ch. iv. 20, 21; xiii. 2. There can be no question that from Moses' leaving Egypt till his return thither a considerable time elapsed. It is stated in Ex. ii. 23 as "many days," and by Stephen, Acts vii. 29, as forty years. But it is not necessary to suppose that his abode in Midian extended over the whole of that period. The expression ²⁵²². (marg.). "he sat down," or settled, Ex. ii. 11, may only point to Midian as the end of his wanderings; or if otherwise, his marriage need not have followed immediately on his arrival, or there may have been a considerable interval between the birth of his two sons. The abuse indeed of this part of the narrative regarding the birth of the second son may possibly be referrible to this circumstance, more probably indicated however by the different feelings of the father as expressed in the names Gershon and Eliezer, ch. xi. 22, xvi. 4. The order of these names is perplexing to expositors who conceive that the first thoughts of the fugitive would have been thankfulness for his safety, and that only afterwards would spring up the feelings of exile. But if the name Eliezer was bestowed in connection with the preparation to return to Egypt, and particularly with the intimation "all the men are dead which sought thy life," ch. iv. 19, the whole is strikingly consistent. Another instance of the alleged discrepancies is that, according to one account, Moses' reception from his brethren was very discouraging, ch. iii. 11; whereas the other narrative describes it as quite the reverse, ch. iv. 13. De Wette calls this a striking contradiction; but it is only such when the intermediate section, ch. iv. 23, which shows the change that in the interval had occurred in the prospects of the Israelites, is violently ejected from the narrative—a process fitted to produce contradictions in any composition. The only alleged factor of importance in this book is the remark relative to the constancy of the manna, ch. xvi. 13, which would seem to extend it beyond the time of Moses, particularly when compared with Josh. v. 11, 12, according to which the manna ceased not until after the passage of the Jordan. But, as re-
marked by Hungerberg, it is not of the cessation of the
manna that the historian here writes, but of its
continuance. Besides, "forty years" must be taken
as a round number: for the manna, strictly speaking,
listed about one month less, ch. vii. 2. On the other
hand, so far from furnishing evidence of a later date
this and the later books of the Pentateuch exhibit
even more than Genesis the most marked traces of
having been written in the wilderness after the de-
portation from Egypt, and by one who was an eye-wit-
ess of, and a chief agent in the matters recorded: in other
words, no other than the lawgiver himself. (See Pen-
tateuch.) Further, there are in these circumstances,
as indicating a case of contemporaneous history, ad-
ditional evidence of the credibility of the narrative.
As in the book of Genesis, there is the same intimate
acquaintance with Egypt, whose very soil this history
opens, and not less so with the Arabian desert, to which
it is afterwards transferred. But a more direct testi-
mony than the monuments of Egypt are the Hebrew
monuments themselves, commemorative of the exodus
and its concomitants. These monuments, though not
of a material character, were as permanent as, and still
more expressive than, some of the most solid structures
erected to commemorate the great events in a nation's
history. The regular observance of commemorative
ordinances by the whole Israelitish community, par-
cularly when combined with the oral instruction which
parents were directed to impart on such occasions to
their children, Deut. xi. 19, was pre-eminent of this
description. Of these standing ordinances the most
important was unquestionably the passover, instituted
as a memorial of the exodus, and the very birth of
the nation, Ex. xii. 25, 27. There were other commem-
orative ordinances, but the next perhaps in importance
to the passover was the feast of tabernacles, a mem-
orial of the sojourn in the wilderness, Lev. xx. 1. All
ordinances were introduced for the purpose com-
templated by these annual celebrations and reunions
of tribes and families at the national sanctuary the
centre of all authority, civil and sacred. Nothing
indeed could have been better adapted for the conserva-
tion of the national unity and traditions, and for per-
petuating the remembrance of the great incidents in
the nation's history.

V. Chorpus. — The chief point of difficulty in con-
nection with the notes of time contained in this book
is the period assigned, Ex. xvi. 9, as that of the sojourn
of Israel in Egypt; but with regard to this, see the
article CHRONOLOGY. The whole period embraced in
the book itself can only be approximately determined.
On the supposition made in the period referred to, that
Levi was three years older than Joseph, he must have
outlived the latter 21 years, Gen. xlii, 36, comp. with Ex. xvi. 16,
and that Jechabel was 45 at the birth of Moses,
and supposing she had been born even in the last year
of her father Levi, the utmost limit between the death
of Joseph and Moses' birth would thus be 68 years.
From the death of Moses to the departure from Egypt
there were 89 years, with the additional time spent in
trading with Pharaoh; and from the exodus to the erection of the tabernacle 1 year, in all about 150 years
as the period comprised in this book.

(Chorpus. — In addition to the works enumerating the whole
or greater part of the Pentateuch, the following are the more
important on Exod. — Littlic, Chronologie des dieux (Paris, 1591; Lond. 1657): Fossius
(See Jos.), Dejutontii in Exode (Lugd. 1601); Willet,

EXODUS, BOOK OF

EYES

EXORCISM, the formal ejection of evil spirits from
the subjects possessed by them, and the persons who
claimed or exercised the power of doing so were called
Exorcists. Among the heathen the profession of exorcism
seems to have been connected with invocations and
magical arts of various kinds; and it would appear that
the Romans, Jews, and general Gentiles, had such a power
abroad in a similar connection. The Jewish exorcists
mentioned in Ac. vi. 15, were evidently pretenders of
this description, who, in the hands of the Jewish
authorities, were deemed to be possessed of the power of
evoking and driving away spirits. Josephus records in-hand
instances of a similar kind, and speaks of the
rites and names used for expelling the evil spirits (Ant.
iv. 2. 5, 19; Wars. vi. 3. 7). Other cases, however, are noticed,
in which the power of exercising seems to have been
more extensively put forth, and to have been attended with
the desired result. When charged by the Pharisees with casting out devils by Beelzebub, our Lord
said unto them, 'if it is by the finger of God, that such a
power is used, no power can be put forth against it' (Mt.
xii. 27). Accordingly, the power was not only
probably restrained within very narrow limits, and de-
pendent on special acts of fasting and prayer, but was in
actual operation. A case is also mentioned in which
Christ granted it to a person, who, for some reason
unexplained, stood aloof from the company of his dis-
ciples, larvae. But such were to be regarded as some-
what exceptional and peculiar cases; and it is only in
Christ himself, and his immediate disciples, that the
tom doctrine is to be found in the Christian church.

EYES, or EYELIDS. PAINTING OF THE. This
is an ancient oriental practice, which was known to
the Hebrews, and is occasionally referred to in Scrip-
ture. Jechabel is spoken of as "painting her eyes'
not face, as in the English versions; but she pre-
sented herself in public, 2 Ki. 13. 20; and the painting of
the eyes, or, as Herodotus puts it, painting the eyes with painting. This is mentioned among the things by which women sought to win admiration of their persons, i.e., in Egypt. It is one of those practices which, however peculiar and confined to particular localities, have yet succeeded in maintaining through all vicissitudes their hold to the present time. The modern Egyptian females still retain the use of dyesing materials for their eyes. Speaking of the general beauty of their eyes, Mr. Lane says, "Their charming effect is much heightened by the concealment of the other features (however pleasing the latter may be), and is rendered still more striking by a practice, universal among the females of the higher and middle classes, and very common among those of the lower orders, which is blackening the edge of the eyelids, both above and below the eyes, with a black powder called kohl. This is a collyrium, commonly composed of the smoke-black which is produced by burning a kind of Pan— an aromatic resin—a species of frankincense, used. I am told, in preference to the better kind of frankincense, as being cheaper and equally good for this purpose.

Kohl is also prepared of the smoke-black produced by burning the shells of almonds. These two kinds, though believed to be beneficial to the eyes, are used merely for ornament; but there are several kinds used for their real or supposed medicinal properties; particularly the powder of several kinds of lead-ore; to which are often added saepece, long-pepper, sugar-candy, fine dust of a Venetian sequin, and sometimes powdered pearls. Anthonys's, it is said, was formerly used for painting the edges of the eyelids. The kohl is applied with a small probe of wood, ivory, or silver, tapering towards the end but blunt; this is moistened sometimes with rose-water, then dipped in the powder, and drawn along the edges of the eyelids; it is called mircus, and the glass vessel in which the kohl is kept mukh-bahh.

The custom of thus ornamenting the eyes prevailed among both sexes in Egypt in very ancient times; this is shown by the sculptures and paintings in the temples and tombs of this country: and kohl-vessels, with the probes, and even with the remnants of the black powder, have often been found in the ancient tombs.

In many cases the ancient mode of ornamenting with the kohl was a little different from the modern, as shown by the subjoined sketch: I have, however, seen this ancient mode practised in the present day in the neighbourhood of Cairo, though I only remember to have noticed it in two instances. The same custom," he adds, "existed among the ancient Greek ladies, and among the Jewish women in early times" ("Modern Egyptians, vol. i. ch. 11. see also Wilkinson, Ancient Egyptians, vol. ii. 170.

[558] EZEKIEL [trod shall strengthen], one of the three greater Jewish prophets, and the prophet more especially of the captivity. We know nothing of him except in connection with his prophetic agency—the only scriptural notices of his life, and the only certain information respecting it, which we possess, being found in the different headings of his own prophecies. From these we learn that he was a priest, the son of Buzi, and that he entered on his calling as a prophet by the river Chebar, or Chaldea, in the fifth year of Jehoiachin's captivity, ch. i. 1, which, by comparing another passage, we perceive to have been that also of his own, ch. xxii. 21. Josiah furnishes the additional testimony from tradition, that he was a young man at the period of his captivity. What his precise age may have been, however, cannot be certainly determined—unless another date given for the commencement of his prophetic career be understood of his own period of life. He says it was "in the thirtieth year," that is, thirty years, for he was only thirty years of age at the time of the captivity. But it has been doubted, and indeed by later commentators most commonly disbelieved, that the date in question refers to his age as a man, on the ground, more especially, of its being unusual for the prophets to connect their predictions with the time of life at which they were uttered, and of the quite general manner in which the year in question is mentioned. This last reason, however, seems to apply equally to any other era that can be thought of, as is evident from the diversity that appears among commentators in regard to the one that should be preferred. Some would date the thirty years from the eighteenth of Josiah, when with the finding of the book of the law in the temple a kind of public reformation began; so the Chaldee, Jerome, Theodore, Grutius, Havernick, &c. Others would connect it with the Nabopolassarian era, which was coeval with the reign of Nebuchadnezzar's father, or the Chaldean dynasty: so Pradus, Scaliger, Puri.

* An Eye ornamented with Kohl.—Lane's Modern Egyptians.

[559] Ancient Egyptian Vessels for holding Kohl, and Instruments used in applying it.—From specimens in British Museum.
EZEKIEL

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Ezekiel

zouns, Michaelis, Rosenmüller, Ezekiel. But neither of these events stands out so prominently, or had so distinct a bearing on God's future communications to His people, that on the bare mention in them of a certain year any one should have thought of specifically connecting it with the one or the other. Nothing similar to this can be pointed to in any of the other prophetic writings. And though it be true that it was not usual to mention the particular year of a prophet's life when he received divine communications, yet it is not quite unusual to connect them with the relative age of the prophet; as in the case of the young child Samuel, the speaking Daniel, the aged Simeon and Anna, xca. xi, 14; lxxv. 28. If Ezekiel, therefore, had here indicated the precise period of his life at which he entered on his prophetical calling, it would only have been a little farther in the same direction, than was followed in other instances.

Besides, the case of Ezekiel was somewhat peculiar; and in that peculiarity we may perhaps find an intelligible reason why he should have notified the thirtieth year, as that on which he began to see the visions of God. It is as "Ezekiel the priest," ch. 1, that he reports himself to have seen these; and as the Levites, so by inference the priests, were wont to enter on their duty of service in their thirtieth year, now, as in the absence of the temple at Jerusalem, the Lord promised that he should himself be a sanctuary to the believing portion of the exiles on the banks of the Chebar, ch. i, 26, so Ezekiel, by means of his supernatural revelations, was to be in the room of the ministering priesthood. At his mouth they were to seek the law of the Lord; and if they did so, would find God even nearer to them, than they should have done amid the corruptions of the temple-service at Jerusalem. It seems, therefore, to have been the intention of the prophet, by designating himself so expressly a priest, and a priest that had reached his thirtieth year, to represent his prophetical agency to his exiled countrymen as a kind of priestly service, to which he was divinely called at the usual period of life. And then the opening vision, which revealed a present God enthroned above the cherubim, came as the formal institution of that ideal temple, in connection with which he was to minister in things pertaining to the kingdom of God. It seems chiefly from overlooking this distinctive character and design of Ezekiel's agency as a prophet, that the difficulty respecting the thirtieth year has been experienced. The prophet wished to mark at the outset the priestly relation in which he stood both to God and to the people. And thus also the end corresponds with the beginning; for it is as a priest delineating the rise of a new and more glorious temple, that he chiefly unfolds the prospect of a revived and flourishing condition to the remnant of spiritual worshippers among whom he laboured; Ezekiel, p. 23; see also Hengstenberg's Christology, iii, p. 14.

It seems, then, every way probable, that Ezekiel was twenty-five years old when he was carried captive, along with Jehoiachin and multitudes of his countryman, to the territory of Babylon, and that at the age of thirty he was by the call and revelations of God raised from a priest to a prophet, but a prophet that he might thereby do priestly service. How long he continued in the discharge of this high service we cannot precisely tell; but one of his later prophecies is dated in the twenty-seventh year of his captivity, ch. xxx. 15, which presents him to our view as active in the discharge of his prophetical function when turned fifty. But this was probably not the last of his communications; several prophecies, at least, are given after it, and probably in part came later, containing the messages of comfort and consolation he had to address to the covenant-people after the desolation of Jerusalem. Over how many years these later revelations may have been spread we cannot tell; nor is the interval varied by the relation of any incident in his career. So that the later as well as the earlier period of his career is alike shrouded in obscurity.

Far, remote as Ezekiel was from the land of his birth, and lying in his new sphere of action a kind of independent agency, he yet stood in a close relation to the remnant that was still left in Judea, and even to the prophetical ministry exercised there by Jeremiah. Portions of his writings cannot be properly understood without hearing this in mind. One of the reigning delusions about the time when Ezekiel began his public ministry, both at Jerusalem and on the banks of the Chebar, was that the calamities which had come upon the house of David and the people of Judah would soon come to an end, and that not only would Jerusalem be restored, but that those who had fallen into captivity should shortly be allowed to return. False prophets encouraged this delusion in Judea, and they did not want their associates among the exiled community on the Chebar. Jeremiah strove to dissipate it; and in doing so, is particularly noticed as having sent a letter to the exiles in Babylon, in which he warned them against believing the false prophets who held out flattering hopes of their speedy and certain return to Judea, assumed that there should be no return till the period of seventy years had been accomplished in their captivity, and exhorted them to submit themselves to the hand of God, and to seek him with all their hearts, ch. xxx. It was in the fourth year of Zedekiah's reign, which coincided with that of Jehoiachin's captivity, that this letter was sent; and so contrary was its tenor to the spirit of the captives who received it, that one of them wrote back to the high-priest in Jerusalem, complaining in the strongest terms of its statements, and even that such an one as Jeremiah should be allowed to go at large, Jer. xxxi. 22. It was this state of things, and these transactions in particular, which formed the immediate occasion of Ezekiel's call to the prophetical office. Hence it took place very shortly after, in the fifth year of the captivity, and the record of it commences somewhat after the fashion of an interrupted narrative, with the historical formula, "And it came to pass," &c. On this account, also, the whole of the earlier part of his prophecies, to the close of ch. xxiv., is predominantly of a severe, criminatory, and threatening character, having for its main object the exposure of the hypocrisies and delusions which ruled among the Israelites both at Jerusalem and in Babylon, and the announcement of the yet greater judgments and desolations which were to be sent upon the land of the covenant, and through which alone the path lay to a brighter future.

In this part of his prophetical writings and labours Ezekiel appears as an energetic, earnest, spiritually-devoted man, wrestling with the evils of the time, and more intent on vindicating the righteousness of God than hopeful of meanwhile prevailing against the tide.
of human apostasy. A darker night, he well foresaw, must come before the break of a new day. But such a day he also from the first discerned, and frequently, throughout this gloomier portion of his writings, gives the distinct intimation of the good that was in store for the covenant people, for example, ch. i. 24, xi. 14, seq.; xii. 22-23, &c. When the worst actually came, and everything in which they trusted was at last laid in ruin, with equal certainty he knew that they turned his eye to the new direction in which they were now required, and by his nobly-reliant faith, and life-like exhibitions of mercy and grace yet to be revealed, he rallied the scattered forces of the covenant, and mightily strengthened them to encourage themselves in God. In both respects he proved a true Ezekiel, himself strengthened by God, and in turn strengthening others; "a man," as justly described by Hengstenberg, "who lifted up his voice like a trumpet, and declared to Israel their sins; whose word fell like a hammer upon the pleasant dream and projects in which they had indulged, and ground them to powder; whose whole appearance furnished the strongest proof that the Lord was still among his people; who was himself a temple of the Lord, before whom the so-called temple at Jerusalem, which was still allowed to stand for a season, sunk into its proper nonentity — a spiritual Sunam, who grasped with his powerful arm the pillars of the idol temple and cast them to the ground — a strong gigantic nature, fitted on that very account to struggle successfully against the Babylonish spirit of the age, which revealed its presence in such things as were strong, gigantic, and grotesque — standing alone, yet equal to a hundred pupils from the schools of the prophets" (Christology, ch. ii. 3).

The writings of Ezekiel contain undoubted evidence that his spiritual labors were not in vain. The people who had the more immediate benefit of them were indeed in a degenerate state; they are described as a rebellious people, among whom he should have to dwell as among thorns and scorpions, ch. ii. 6, 7; yet there were better elements intermixing with the evil, and a pointed contrast is even drawn by Jeremiah between them and those who still remained in Jerusalem, ch. xxviii. In proof of this the elders of the community often appear before Ezekiel, waiting to hear what communication he had received from the Lord, ch. vi. 1, xx i. And by the time of the release from Babylon, which could scarcely be more than twenty-five or thirty years after the close of his labors, and no doubt in a good degree owing to the character and success of these, a greatly improved spirit observed itself in the remnant that came back, and the Jews generally of the dispersion now took a marked rise in their spiritual position. From that time they became less dependent upon the ceremonialism of the temple and its ritual services, and approached nearer to the condition of a people worshipping God in spirit. The conviction grew upon their minds that God could be acceptably served in any land, and that his law could be maintained in its substance while many of its forms had to fall into abeyance. This freer spirit, forming, as it did, an internal development of Judaism, and an important preparation for the dispensation of the gospel, required the impulse and sanction of divinely inspired men for its commencement. It found such partly in Daniel and his circle, who, in the very midst of heathen abominations, adhered steadfastly to the belief and worship of Jehovah; but in Ezekiel, at once a priest and a prophet, it had its more distinct institution as a new phase in the kingdom of God. More than any other individual he may be regarded as the founder of the synagogal worship, which so materially modified that of the temple, and proved of incalculable moment in respect to the maintenance and propagation of the true knowledge of God.

The writings of Ezekiel fall quite naturally into two great divisions: the first being the covenant with sin and judgment, primarily as connected with the covenant people, but including also, in several most characteristic discourses, the state and doom of the surrounding nations, ch. i.-xxi.; the second disclosing in a series of revelations the purpose of mercy, which was yet destined to be fulfilled in behalf of the people of God, and the state of ultimate perfection to which the divine kingdom should be raised, ch. xxii.-xxvi. When looked into more closely, they fall into various smaller divisions, which are most naturally formed by the headings written by the prophet himself and indicating the respective periods of the successive revelations. These are altogether eight, and they appear for the most part to have been arranged in the order of time. The closing series, however, occupying the last nine chapters, and embracing the vision of the temple, was in point of time earlier than at least one of the preceding revelations that recorded in ch. xxix, 17 seq., the former belonging to the twenty-fifth, the latter to the twenty-seventh year of the captivity; and it is quite probable that the temple-vision was put last, both from its own peculiar character, and as forming by itself a complete whole, though several of the communications placed before it may actually have been imparted at a later period.

There is a striking individuality in Ezekiel's writings, the reflex of his native cast of mind, as operated on by the adverse circumstances of the time, and the high calling he had to fulfill. In his case, as in that of other inspired men, the Spirit of God did not violently control, but graciously adapted itself to the mental peculiarities of the prophet, and gave these an impulse and direction as was needed for the work he had to do. Here there were peculiarities greater than usual, both in the work to be done and in the man who had to do it. He was like one standing in the midst of falling pillars, shaking foundations, and ultimately smoking ruins, and had to summon all his strength to prevent the evil from reaching a hopeless consummation. Impression, therefore, was what he most of all sought to produce; his aim was to awaken, to arouse, to give life and reality to the great objects of faith, and clothe them to men's view, as it were, with the attributes of flesh and blood. To this end the distinctive properties of his mind were rendered by the Spirit of God eminently subservient; for his vivid imagination, his realistic nature, his enthusiastic temperament, resolve and active energy, when baptized with heavenly fire and made conversant with the visions of God, gave a wonderful force and vividness to the things he delineated, and pressed on the consciousness of men. The ideal in his hands became like the real; prophecy took the form of history; the symbols of things pertaining to the kingdom of God seemed to merge into the things themselves. These peculiarities in the writings of Ezekiel, which only rendered them the more adapted to their immediate purpose, necessarily give rise to certain difficulties of interpretation, which led the rabbins to issue the foolish prohibition, that no one should read them till he...
had passed his thirtieth year, but which undoubtedly require to be handled with much care and discrimination.

In regard to commentaries, one of the earliest, and certainly the most voluminous, is that of the two Spanish Jesuits, Prados and Villalpandus. 1598, which, however, as a commentary, is not complete, by much the greater part being occupied with intangible discussions in regard to the measurement and construction of the temple. Even in the exegetical part it is chiefly valuable as a repository of the opinions of the fathers who could not find their way to much that is peculiar in Ezekieli, and to lend it still as is very often done in catalogues, as "the best commentary on Ezekieli that was ever written," is simply absurd. It is no doubt an old Jesuit edition, first pronounced probably two centuries ago or more, which continues to be repeated by interested book-sellers, and such critics as are more conversant with catalogues than books. Calvin's commentary, though it extends only to the first twenty chapters, and is not by any means the happiest specimen of his exegetical powers, is yet of more value, as far as it goes, than the more tedious tomes of Prados and Villalpandus. The commentary of Greenhill, like many of the Puritan expositions, is tawdry and prolix, and is rather a collection of common-places on the prophet than a serviceable exposition. Newcome's translation and notes proved too much on the principle of altering the text and received meanings of words in different passages; so also do the productions of Walck and Hitzig; though on many points they may both be consulted with advantage. By much the best foreign commentary on Ezekieli is undoubtedly Havernick's (1835), and the latest English commentaries are those of Dr. E. Henderson and of Dr. Fairbairn (1872).

EZION-GEREB (probably, a man's handwriting), a very ancient town on the eastern arm of the Red Sea. The Israelites made it one of their halting-places, (N. a xeni, 25;) and in much later times, when Solomon turned his attention to commerce, it was from that port that he sent his fleet to Ophir, (1 K. iv. 25.) It seems to have remained for a considerable time in the hands of the kings of Judah, or at least accessible to them, for Jeho-ash that also mentions it as a place, (2 K. vi. 17; but from his improper alliance with the house of Ahaz he met with disaster in his commercial enterprise. Josu. states that the place afterwards received the name of Geresene, (Ant. iv. 6.) No modern travellers have found any traces of the city, and as it lay near to Elath, some have supposed that it may have been its capital.

EZION-GEREB. 561

Ezra, Book of.

This contains the account of the return of the Jews from Babylon, after that city had been taken by Cyrus king of Persia; and it touches on the difficulties which the people had to encounter under succeeding Persian monarchs, until the temple was completely rebuilt in the sixth year of Darius. From this event a sudden transition is made to the seventh year of king Artaxerxes, when Ezra the scribe was commissioned by the king to go up to Jerusalem and restore the framework of the Jewish polity, an undertaking which he accomplished even to the extent of restoring the original Mosaic law of marriage; and the book concludes with a list of those who put away their heathen wives of forbidden nations. The belief of the Jewish authorities, without any known exception or hesitation, was that Ezra himself composed the book which bears his name. And there is no sufficient reason for questioning this traditional belief, since it is so clearly denied by any one that Ezra wrote a part, or is there any evidence against the unity of the composition, or any difficulty which stands in the way of assigning it to the age of Ezra. Both of these statements will be more fully explained in the course of this article. But the daily and the completion of the book have been alike assured, on certain internal grounds, which have not appeared satisfactory to those who are accustomed to treat the Scriptures with special reverence, or even impartially. By taking a view of the subjects treated in the book, we may easily observe the plan of it, and arrive at the conclusion that it is one whole; that is to say, it is neither a fragment of a larger historical work, as some writers affirm, nor a collection of unconnected fragments, according to the assertion of others. It is not indeed a connected history, such as classical or modern historians might have given; but the same may be said of the history in the Pentateuch, the books of Joshua, Judges, &c., whose unity has been denied for equally inadequate reasons. But, like them, it is the record of God's dealing with the Israelites as his church and people, so that many civil and political details are passed over in silence, while the writer dwells on other points which might seem of subsidiary importance according to a more earthly standard. The course of events recorded in these ten chapters appears to be as follows: First, the decree of king Cyrus, putting an end to the Babylonish captivity, and instructing the returning Israelites to rebuild the temple and restore the worship of Jehovah. Secondly, the consequent proceedings of the people, ch. i. Third, the hindrances to which they were exposed by the jealousy of the Persian government, stimulated as this was by the hatred of the neighbours of the Jews, until Darius discovered the original decree of Cyrus, and confirmed and extended it, so that the temple was fully rebuilt, and the worship restored according to the law, ch. i. & c. Fourth, the mission of Ezra, who was both a priest and a scribe, who was empowered by king Artaxerxes not only to superintend the building of the temple, but, greatly more than that, to re-constitute the entire theocratic administration, only reserving the temporal supremacy of the Persian monarchy, ch. vi. & c. And, lastly, the reconstruction of this theocratic state, which Ezra effected so completely, that he carried the people with him in remodelling the family relations by the law against intermarriage with certain races, ch. vi. & c. This is a complete narrative in itself; and there is no room for the hypothesis that Chronicles, Ezra, and Nehemiah, taken together, form one great historical work. Three arguments for this hypothesis are of no weight in themselves for establishing the conclusion; and in so far as they are fair statements of fact, they are willingly put forward by us as circumstances worthy of consideration in themselves, and apart from the illogical purpose to which they have been applied. 1. The three books have a large number of words and phrases in common, which are not met with at all, or at least frequently, in other parts of Scripture. This agrees well with their composition at a new epoch in the history of the Hebrew nation and its literature, by men who had been brought up in the land of Assyria.
of Babylon, perhaps brought up together at the same Persian court; Ezra and Nehemiah being also most intimate friends and fellow-workers. The opinion is also probable that the Chronicles were compiled by Ezra, as well as the book to which his own name has been given. 2. There is a prolificion for genealogical details running through all these books. This seems to have been characteristic of the age; and it was probably necessary, considering the efforts to restore the old arrangements as to the holding of property, the administration of government, and the preservation of ancient national feeling; all of which objects were likely to force genealogical inquiries upon the notice of men. 2. There is a similar prominence given to details about the priests and Levites. This is unavoidable in any treatment of the people of Israel, unless their character as the church of God is to be overlooked. And especially, in whatever proportion there were difficulties felt as to the revival of the more political aspects of the theocracy, in that same proportion must the greater attention have been given to its ecclesiastical arrangements. But those who are ready to suspect that all these accounts are to be treated by the true critic as if they really marked off one single book of history, shut their eyes to the positive and unmistakable evidences of their existence in independent integrity. For, whereas the rash assertion has been made that Chronicles and Ezra at first formed one book, because Chronicles end with the two verses with which Ezra begins; the contrary inference would really be more fairly deducible from the facts of the case. How else do we account for the words occurring in both these books, and in each of them appropriately, so that they cannot be avowedly taken out of place without disadvantage? How should the Chronicles end with a word which is in the middle of a sentence in Ezra? And how came it that there are variations of a word or two between the passages, if we venture on the hypothetical allegation that some transcriber was so intent upon his work as to write on without Chronicles, from an unillustrated copy, the sentences which he was going to put at the head of what he called the book of Ezra, according to the innovation which was coming into favour in his time! Again, as the commencement of the book of Ezra is thus marked off quite distinctly from the termination of the books of Chronicles, so also the termination of the book of Ezra is distinctly marked by the accomplishment of his spiritual and moral reforms, which were achieved when the people had "made an end," ch. x. 17, of the terrible act of self-sacrifice implied in their divorces. We might even conjecture that there was some revision of feeling after this strongest of all possible acts in the direction of reviving the theocracy; and that from that time forward Ezra would have been less suitable as the chief instrument for carrying out the purposes of God. His moral and spiritual worth was approved to the utmost; but in order to lead on the people with effect, a new and popular agent was raised up in the person of Israel's great political benefactor, Nehemiah. And while he secured the cooperation of Ezra in all things belonging to the domain of the Word of God, he, himself, in his official capacity as civil governor, and with his personal influence as at once the favourite of the king and the wealthy friend of the people, was designated as the leading person for completing the work of restoration, by rebuilding the walls of the city, and by actua-

ally executing those political improvements for which the pre-requisite of liberty had been granted when Ezra was sent to his countrymen. Accordingly, the book of Nehemiah has a title of its own, "The words of Nehemiah the son of Hachaliah," by which its independent character is asserted. And the fact placed in opposition to this, that the Jews reckoned Ezra and Nehemiah to be but a single book, is not to be put on an equality with the testimony of the Scripture itself, especially as the Jews seem to have thrown certain books into one in other cases besides this; the minor prophets, and not improbably the two of Samuel, the two of Kings, the two of Chronicles, and Judges with Ruth, where the similarity of the subject admitted, so as to reduce the number of books in their canon to twenty-two, answering to the number of letters in their alphabet.

We therefore reject the fancied want of completeness, as if Chronicles, Ezra, and Nehemiah were three fragments of one great historical whole, though we make no secret of the intimate relation in which they stand to one another; so intimate, that if we choose to assert that they must have eventually been blended into one by succeeding inspired writers, had any such arisen, in the same way as writings of earlier men of God were blended into the present books of Kings, we shall not quarrel with such a hypothetical statement.

But we equally reject the fancy that there is a want of unity, and that the book is a cluster of fragments. Two reasons have been alleged for this fancy, on account of the style. The one of these is the occurrence of two portions in the Chaldee language, ch. ix. 1-19; and ch. xi. 12-39. The other is a variation in the use of the first and the third person in speaking of Ezra. The first person is used in a long passage, ch. vii. 28-ix. 15, and on the strength of this fact, these verses are allowed by all to have proceeded from the pen of Ezra; whereas the rest of the book is attributed to other writers, because the first person is not used in them when speaking of him. But though these two facts are curious, they have no force to prove that there were more authors than one. Probably the Jewish language had sunk into partial disuse and decay among the captives at Babylon, and among their descendants who remained out of Palestine for eighty years more, until the time of Ezra. He was therefore equally ready in using the Chaldee spoken in the land of his captivity, and the Hebrew of his forefathers; yet in that Hebrew there are variations of spelling within the book itself, arguing the decayed and unsettled state of the language. And on this account he was all the more likely to preserve the Chaldee in those portions in which he embodied extracts from state documents, or the very documents themselves, which he found in that language. This is precisely the character of the two Chaldee passages; and as the second is attributed to Ezra by able men who are sceptical in their view of the book as a whole, we may the more positively assert, without listening to petty reasonings, that the first of these passages is also his composition. Some indeed have alleged that this first passage is written by an eye-witness of the building; probably a Jew who took part in it, or account of the expression, ch. v. 4, "Then said I unto them after this manner," ch. vi. 5: "And I said, 'What are the names of the men that make this building?"' But this is a narrow basis on which to rest their opinion. And the peculiarity of the first person we, instead of the third person they, is not unlike another case in the same passage, ch. vi. 6.
EZRA, BOOK OF

"Now therefore, Tirshatha, governor beyond the river, Sheshar-bonai, and their companions, &c., be ye far from hence," where we might expect, instead of the third person "their," the second "your"—a change which has actually been made by our translators. If we are to have recourse to speculations, it would not be a violent supposition that either the Chaldee permitted such irregularities of construction, or that it was a peculiarity in Ezra's own style of writing, in that unsteady age of Hebrew literature; and either form of this supposition would go so far to account for that variation of writing, which is the only plausible indication of a want of unity in the book, namely, the use, in one connection, of the first person, and in another connection of the second person, in speaking of Ezra himself. Yet the importance of this variation has been much exaggerated.

The first six chapters refer to a period before Ezra's age, in which he could not be mentioned at all. The seventh chapter, proceeding in the same historical style as the foregoing chapters, names him for the first time in the third person. But after the decree of Artaxerxes has been given, in full form and in the original language, Ezra returns to his own Hebrew, and here bestows himself to the first person, his inscription of praise to God for thus directing the king's inclination and desire. From this time he preserves the first person, in the passage admitted by every one to be his own composition, and which describes his own great actions, until the tenth chapter, in which the third person is perhaps intentionally resumed, to indicate that it is now less a narrative of personal actions than a history of a national proceeding, in which he merely took his position alongside of others who were aiming at a great revival. Parallel passages have been given from sacred writers who at one time narrate events and mention themselves, in the third person, but who pass into the use of the first person, as their own feelings and actions become more prominent. Objection has been indeed taken to some of these, as if the freeness of prophetic style could be no rule for a prose work such as this; but these objections, at the very utmost, cannot destroy the value of such parallels as Is. vii. 1-16 and ch. viii. 1, &c.; or Je. xx. 1-8 and ver. 7, &c.; or Je. xxvii. 1, &c., and ver. 5, &c. To this argumentation Keil properly adds, that the acknowledged writing of Ezra, ch. vii. 27, &c., would be an amazing fragment unless preceded by something such as ch. vii. 1-11, and followed by something such as ch. viii. Perhaps we ought to say that this varying use of the first and third person, which we find in Daniel, Ezra, and Nehemiah, is a usage which all these writers adopted, following the example of Moses, who puts his own personality forward only in the recapitulations of Deuteronomy.

Of course there is a subordinate question which may be discussed among those who hold the unity of the book as proceeding from the pen of Ezra, namely this, whether or not he made use of previously existing written documents, and wrought them up into his own book. This must be supposed in the instance of the list of persons who returned to Jerusalem with Zerubbabel, ch. ii.; a list which we find also in Nehemiah, and which he expressly declares to be a register that he found and incorporated with his own memoirs, Ne. vii. 5. This is also the case with the edict of Artaxerxes, the second Chaldee portion, ch. vii. 12-16; and with the letters and royal decrees in the first Chaldee portion, ch. viii., ix. Some believing critics take this entire Chaldee section to be a document of the age of Zerubbabel inserted by Ezra. If so, we must assume that he altered it so far to suit his own purpose, since he inserts the name of king Artaxerxes after the other kings who had been benefactors to the builders of the temple, ch. vii. 14, though Artaxerxes did not begin to reign till fifty years after the temple was completed. But probably this king's name was here mentioned by him so as to show the connection between the first six chapters of the book, which relate the building of the temple under Cyrus and Darius, with the continued and increasing welfare of the colony under Artaxerxes, at that later time to which he passed immediately in the seventh chapter: his own thanksgiving, "Blessed be the Lord God of our fathers, which hath put such a thing in the king's heart, to build the house of the Lord which is in Jerusalem," &c., viii. 22, is proof of the close connection which here recognized between the policy of this king and that of his predecessors. And in like manner, when he says, ch. ix. 3, "For we were bondmen, yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall about it, and our house hath been now built of stone, and wood is again cut down for us," he seems to allude to what was still needful to the fulfillment of God's revealed purpose of mercy, that building of the wall which Nehemiah was to effect.

There are one or two differences of style alleged to exist between the earlier and the later chapters, and these are cited as proofs of different authorship. But they are microscopical; and explanations of them, such as they are, have been presented; and they are fully counterbalanced in the opinion of men who appreciate this line of argument, by other instances of peculiarity of language running through the entire book. Yet we would appeal with more confidence to the oneness of sentiment from first to last. Such are the similarity between the great return of exiles at the first, as given in ch. i., ii., and the return of the small body under Ezra in ch. viii., both in respect of genealogies, and in the care of the sacred vessels, whose materials, weight, and number are carefully specified. And the great self-sacrificing act of separation from forbidden wives, as recorded in ch. ix., has its counterpart on a smaller scale, in the anxiety of those who returned at the first, to keep the pure descent of Israel unimpaired by the contact with the heathen to which they had been subjected, especially in the case of the priests, ch. ii. 39-43.

The chief reason for supposing that there have been different authors, has probably been the fragmentary appearance of the history to a superficial observer. The real unity of historical plan, seeing on the epochs which were of importance to Israel as the church of God, has been already explained. And in confirmation of this we may see that those two epochs are tacitly compared or expressly mentioned together in the book of Nehemiah, Ne. vii. 53; viii. 11; with E. ii. 20; iii. 10; Ne. vi. 35; vii. 26, 47.

The reckless assertions of some writers that its composition as a whole must be referred to a period about a century later than Ezra, or more, need not be noticed, because they have not even a pretence of argument in their favour. One writer, Zunz, has indeed alleged that there has been some exaggeration about the sacred vessels said to have been restored by Cyrus; but his
fellow unbelievers have refused to agree with him, and have denied the historical credibility of the book throughout. Another critic, Bertheau, sees an evidence of the composition of ch. vi. 22, under the Greek successors of Alexander, because the king of Persia is called the king of Asiae, an argument which might have been left to its own weakness, even though we had been unable to give the parallels 2 Ki. xxii. 29, La. v. 6, as Keil has done.

On the contrary, critics who rely upon their internal arguments might have seen evidence in favour of its early composition, in the fact that its chronology is clear and exact; while the accounts of Jewish affairs under the Persian monarchy, as given by Josephus from apocryphal writers and other sources unknown to us, present extreme confusion and some palpable mistakes. The book begins with the decree of Cyrus after he had taken Babylon, by which the Jews were sent home to Jerusalem and directed to rebuild the temple, i.e. 536. It narrates the difficulties and hindrances before this was accomplished in the sixth year of Darius the son of Hystaspes, about i.e. 519. It passes in silence over the rest of his reign, 51 years, and the whole of the reign of Xerxes, 21 years, proceeding direct to the work of Ezra, who received his commission in the seventh year of Artaxerxes Longimanus, i.e. 458-57. If the whole of the events narrated in the closing chapter took place almost immediately, as is understood, we believe, by all commentators, then the extreme length of time embraced in the narrative is not above 80 years: and the order is strictly chronological, though it is not continuous, but leaves a blank of almost sixty years.

Two exceptions have to be made to these statements in the opinion of some writers, in which however they have not been generally followed. First, Jahn holds with many of the most competent judges that the Ahasurus of the book of Esther is Xerxes: and moreover he holds that it is the same monarch who is here called Artaxerxes. He thinks that the favour shown to the Jews by Ahasurus and Artaxerxes, as related in the books of Esther and Ezra, is so peculiar, that it is best to assume the monarch to be the same in both cases. In confirmation of this, he points to the facts, that it was in the seventh year of the king's reign that Esther was brought into the palace as queen, and that in the seventh year also Ezra was sent by the king to Jerusalem. But this is a more accidental resemblance: Esther could not have been the cause of Ezra being sent to Jerusalem with the royal favour, since Esther became queen in the tenth month, and Ezra had set out on the first day of the first month. And this difficulty is not removed, even if we admit Jahn's hypothesis that there is a difference of six months between the two books as to the beginning of the year, in spring and in autumn. Secondly, whereas Ahasurus and Artaxerxes are mentioned as two kings of Persia during whose reigns monarchical power were made against the Jews by their neighbours, Ezr. iv. 6, 7; it has been generally supposed that those kings are Cambyses and the usurper Smareis, who came between Cyrus and Darius, so that here we have the explanation of the interruption to the building of the temple from i.e. 559 till i.e. 519. But Keil and others say that this is mentioned briefly in verse 5; and that verses 6 and 7 proceed to mention similar cases of interruption and calamitous annoyance under the kings who succeeded Darius. There is confirmation of this view in the letter to Artaxerxes, which refers to the building not at all of the temple, but of the walls of the city. In spite of the awkwardness of so long a parenthetical statement, there is a good deal to be said for this arrangement. And it has the vast advantage of bringing the munificence of the Persian kings into simple uniformity throughout the book of the Bible; Ahasurus being always Xerxes, as these two names are in fact generally reckoned to be mere varieties of pronunciation; and Artaxerxes being one and the same person throughout the book of Ezra, as also in Nehemiah. On this supposition the king had been stirred up by the Samaritans to forbid the building of the city walls at the beginning of his reign; and yet in that extremity there was found God's opportunity, as the king's heart was turned, and Ezra was sent to Jerusalem with full powers to restore everything according to the law of Moses; and this within six years. A table of the Persian kings, with their names in the Bible, is given in the article NEHEMIAH [v. c. M. D.].

EZRA. There are several individuals mentioned in Scripture who bear this name: but the one of them has more than a passing notice, the person whose history is presented in the book which bears his name, and also partially in the book of Nehemiah. Many respectable writers suppose that he is the Ezra who went up with Zerubbabel, Ez. xii. 1, but there are strong reasons for rejecting this opinion on an account of the chronology, besides that person seems to have been dead in the following generation, see ver. 12. From his own account, Ez. vii. 4-12, we learn that he was a priest, indeed descended from the line of high-priests, the nearest of his ancestors named in the text being Seraiah, who is, almost beyond the possibility of doubt, not his own father, but the father of that high-priest who went into captivity in the time of Nebuchadnezzar. (Compare the genealogy in 1 Ch. vi. 4-14). Besides being a priest in virtue of his descent, Ezra had devoted himself to the study of the Word of God, and seems to have been much employed in writing out copies of it for general use, so that he is frequently designated "the scribe," or "the scribe of the law of the God of heaven," i.e. The Jewish traditions are full of accounts of his services to the church in all the departments of sacred literature; so much so, that even the most cautious and the most sceptical critics agree that he must have done important work in preserving and circulating the sacred books, whether we admit or not that he was concerned in closing the Old Testament canon. There are two books bearing his name (Ezras) in the Apocrypha. The second of these represents him as a prophet who had apocalyptic visions, but it is universally held to be a very late production, later than the Christian era, and perhaps the work of a professing Christian. The first book of Esdras is chiefly a plain narrative of the restoration of the temple and city after its ruin, drawn from the books of Ezra and Nehemiah, though with one long idle legend interpolated. It also begins at an earlier point than the canonical book, namely at Josiah's passover. It is impossible to speak with any confidence of his position and proceedings except as these are recorded in Scripture. We know that he enjoyed the favour of the king Artaxerxes and his councillors, and that he received a commission, in the seventh year of that monarch's reign, i.e. 458 or 457, to go up to Jerus-
The work of Ezra on occasion of that feast of tabernacles may have given rise to the belief of the Jews that he organized the synagogue service. Or, in a preferable way of looking at the matter, it may be considered an inspired voucher for the substantial truth of what is ascribed to him. For even if he did not formally institute the worship of the synagogue, at the least he left a pattern which had merely to be copied and to be separated from accidental circumstances. Here, accordingly, we read for the first time of a "pulpit," and of a body of Levites devoted to the work of "causing the people to understand the law" and the reading, that is, a body of preachers and expositors of the Word of God.
FACE. There is nothing peculiar in the use of this word in Scripture, except with reference to God. In all languages it is customary to apply the term as denoting the most conspicuous part of the human body, and that which is most peculiarly indicative of the whole person, to what relatively holds somewhat of the same place in other objects: as the "face of a house," "the face of the country," &c. There is also the same general application of the word in the sense of favour, it being natural for men to turn away their face from those whom they dislike or shun, and to direct it towards their companions and friends. In that sense it is used in Acts xi. 6: "Many will ascertain the face of the prince," meaning thereby his favour; which is the rendering adopted in the English version. As applied to God it is an anthropomorphic expression, denoting either his manifested presence or his experienced favour. In such phrases as "seeing the face of the Lord," "the cry came before the face of the Lord," "the face of the Lord is set against them that do evil," it is evidently all one with God's manifested presence; God as appearing or acting in any particular time and way. The manifestations he actually gives of himself are very various, both in kind and degree; and, according as they are more or less full, so also may the effect of them be represented to be upon those who witness them. No one can see God's face and live, it was expressly said by God himself to Moses, Ex xxxiii. 29; and yet Jacob at an earlier period had declared of himself, though with a feeling of astonishment, that he had seen God's face and yet lived, Gen xxxii. 36. The apparent discrepancy is to be explained by the different respects in which the expression is used in the two cases. The face of God, as involving the full blaze of his manifested glory, no mortal man can see and live; the sight would overpower and shatter his frame. But when vailed in the attractive form, and appearing with the softened radiance of the human countenance, for the purpose of inspiring confidence and hope, as in the case of Jacob, then not only life, but revived and quickened life, was the natural result.

It was Jacob who first spake of God's face. He did it on the memorable occasion when he was going to meet his brother Esau, who had come forth with an armed band to destroy him, and when in deep anxiety of soul he cast himself upon the mercy and faithfulness of God. During the agony of that spiritual conflict the Lord, or the angel of the Lord, appeared and wrestled with him; and he called the name of the place Peniel, God's face. In doing so, he no doubt had respect to the manifested favour, as well as presence of God; for what had impressed his mind was not simply that the presence, but that the gracious presence of God had been vouchsafed to him. And in another series of passages this idea of God's manifested grace or favour is what is chiefly indicated; as in the expressions "sack my face," "lift up on me the light of thy face," or countenance, &c. In all such passages what is said of God's face may be understood of his loving-kindness as actually sought after or experienced by those who believe in his name.

FAIR HAVENS [Gr. Λίμνης Λόγου], the name of a harbour in Crete, on the south shore, into which the vessel that carried Paul on his way to Rome put in, but which was again abandoned, as too exposed for wintering in, Acts xxvii. 12. The name still remains in modern Greek, Λίμνη Λόγου; so that there is no doubt of the particular place meant by it (Smith's Voyage and Ship of Paul, p. 80).

FAITH. The peculiar importance attached to faith in Scripture, and its relative position in Christian doctrine, become evident when it is viewed as that mental act upon which the whole application of redemption, on man's side, depends. The term (πίστις) properly means trust or confidence, as against man's native self-reliance; and the object of faith is not Christ's doctrine, nor his historic life as a mere pattern, but his glorified person, with whom the closest relation is formed by an act which is simply receptive, and raising the mind above the seen and temporal. That this is the proper meaning of the term faith may be proved from the uniform usage of Scripture. Some have thought indeed that, in a considerable number of passages, e.g. Rom. xi. 23.; 1 Tim. vi. 1, 2, Tit. iii. 11, must be taken in an objective sense, denoting the doctrine of the gospel. The best modern expositors, however, take all these passages in the ordinary sense, as containing the idea of trust; from which indeed we are not necessitated to depart in a single instance.

As to the position and importance of faith, it may be described as the organ or means by which redemption is appropriated. It thus presupposes Christ's finished work, of which it is simply receptive; and it is so closely connected with repentance that the one is never found without the other, and can never be in exercise without the other. The most essential light in which the subject can be placed then is, that faith is receptive and saves, not as involving obedience, but as receiving a gift.

The phrase, "obeisance of faith," occurring in certain passages, e.g. Jn. v. 5, xvi. 7, implies indeed an obdulential element in the first act of faith, or a compliance with divine authority, even in the reception of the gift; for we are not, with some, to take the term "faith" in these passages as equivalent to the "doctrine" of the gospel, nor to view the obedience as that which faith produces. But while the gospel is a gift, there is a divine injunction to embrace it, Jn. xvi. 22, involving in one and the same act the reception of a gift and the compliance with a divine command. While faith saves then, not as it contains an obdulential element, but simply as it is receptive, there is an obedience of faith even in receiving the gift of righteousness.

That faith is simply receptive, may be evinced by all the passages where it is described in exercise, by the prepositions used with the verb or noun (εἰς and ἐκ), and by the sensible representations under which it is set forth, such as "a coming," Mat. x. 28; "a fleeing," Luke xi. 38; "a drinking" of the water of life, Jn. vii. 37.

We have first to consider faith in connection with the Pauline doctrine of justification. To show that everything is repudiated but faith alone, the apostle makes
use of various forms of exclusion. as, a) "freely," Ec. ii. 28, (2) "without works," Rom. iii. 28, (3) "without the deeds of the law," Ec. iii. 21, (4) "by his grace," Ec. iii. 21, (5) "by grace through faith," Eph. ii. 8. Grace being represented as the exclusive source of justification. and the death of Christ as its material cause, faith is in this matter merely instrumental and receptive of the righteousness of God, Ro. iii. 24. Nor has faith any other value beyond that of uniting us to its object, that we may be justified in him, Ga. iii. 6.

But when the apostle Paul gives all prominence to faith in justification, must be be understood as also excluding works done after faith by those who are in a state of grace. That these works are all excluded from the justification of their persons is evident, because they follow justification; because the apostle repudiates every ground of glorying, Ro. ii. 8; and because their justifying title is not only beyond themselves in Christ, but admits no addition of any kind. Carrying out the same mode of exclusion therefore as is set forth in Scripture, it may be affirmed (1) that it is faith that justifies, not repentance; (2) that it is faith, not love; (5) that it is faith, not works; (4) that it is faith, not belief; (2) that it is faith, not merely as apprehending Christ, not as a grace of the Spirit.

Here it is necessary to explain how faith "is imputed for," or rather "unto righteousness."" (Ro. iv, v. 6.) That this does not result from the intrinsic quality of faith is self-evident. Just as little can it arise from any acceptance whereby an imperfect title is accepted for a perfect one: a supposition which the inflexible law and the character of the Judge forbid. What then is imputed unto righteousness? Grammatically construing the words, it is undoubtedly true that the act of believing stands as the nominative or subject of the attribution. But then in that connection, and wherever we are said to be justified by faith, it must be added that, theologically, faith stands by metonymy for its object; that is, for the Lord our Righteousness, whom faith apprehends, and to whom it unites us. Thus the party imputing is God, the ground of the imputation is the obedience of Christ, and the end contemplated is "unto our righteousness." Faith then is not accepted as an imperfect substitute. The gospel has been which is corrupted by the supposition that in this imputation the act of faith is held sufficient for righteousness, and accounted to be what it is not. From the explanation just given it follows that the common phrase, "the righteousness of Christ is imputed," is the exact equivalent of that Scripture phrase.

While it thus appears that justification is by faith without the deeds of the law, Ro. iii. 28, and that works or moral character neither constitute qualifications nor pave the way as preparations, it remains that we determine the character of justifying faith. This leads us to explain the seeming discrepancy between Paul and James. Paul affirms that it is the grace of God which works, but presupposes that it is living faith. James, not dwelling in question the Pauline doctrine, repudiates a dead faith as devoid of justifying efficacy. The same subject is surveyed by both, without any contradiction, from a different point of view. But the truth in which they agree is, that faith is not a dead assent, but the act of a quickened soul, which possesses, like seed corn, a germinating power. Originated by the Spirit of faith, 2 Co. ii. 13, and overcoming the world by its very action, 1 Jn. 5, true faith is always living; but it justifies neither on account of the life nor of the fruits which are associated with it, but as it apprehends Christ. It must be added, in reference to the cause of faith, that it is itself the fruit of Christ's mediation. Hence it is never represented as a legal condition on which men are thrown back, and which they are required to produce in their own strength, but as given to us, like every other blessing, by Christ.

It must be further observed, that while the sacred writers describe faith as a reliance on the personal Redeemer, they never fail to bring prominently into view that it is accompanied by a fellowship in Christ's life. The apostle John exhibits this most vividly. Though none of the aspects of the subject can be said to be vacant in any of the apostles, it is John that particularly dwells on the thought that they who believe not only have fellowship in Christ's life, but receive Him for this end. Paul, in like manner, is wont to pass from a description of justification by faith to the new life which is given in and with this faith, Rom. vi. 11, which is the life unfolding itself in love and hope, and ever advancing to larger measure of holiness. Nay, Paul is never content till he makes it plain, that the Redeemer whom faith embraces is himself the principle of all this new life living in the disciple of faith, Ga. i. 3.

Neither must it be omitted, that the apostles exhibit faith as implying a change of nature, and as having its root in the contrite heart, that is, the opposite of the life of sin. As that which constitutes the life of sin is in its deepest ground a course of self-sufficiency and self-contentment, the language of the sacred writers implies that faith is in its very nature a breaking with this life of sin—a renunciation of self-reliance for an objective propitiation, as Paul usually puts it—a longing for the divine or a new divine knowledge different from that of nature, as John puts it— but always involving a moral change.

It only remains that we advert to what has been termed the form of faith, which may be said to consist in knowledge, assent, and trust. There must be necessary knowledge to apprehend correctly what Scripture reveals as to the way of salvation, and assent, whereby we accept as true what is announced, but ending in a trust, whereby the heavy-laden rest their weary souls on Christ. It is a reliance upon a person with a measure of confidence, not on a mere proposition, Ec. iv. 6; He. x. 23, i. 32.

But in connection with the trust which is the form of faith, the inquiry arises, Is assurance of the essence of faith in such a sense that a high degree of it is inseparable from its exercise? This requires to be touched with the utmost delicacy and caution. That a certain measure of assurance goes along with lively faith may be affirmed, but not in every case to the exclusion of all dubity. Escaping from the double faith of Rome, the divines of the Reformation-period gave utterance to statements on the subject of assurance stronger than can well be vindicated; and many of the confessions of Protestantistic partake of a similar character. But it is always safer to distinguish between faith and assurance, and to regard the latter as a reflex act, or the conclusion of an easy syllogism, as follows: He that believes on Christ is justified and saved; but I believe: therefore, I am justified and saved. While care is taken to foster and not to discourage that personal appropriation of salvation which forms such a characteristic of the Protestant church, yet it is
always perilous to construct such a definition of faith as implies that its opposite consists in admitting a doubt of our personal salvation, for by such views the faithful are perplexed, and the formalist made more secure. [c. s.]

**FALLOW-DEER** [σκύλις, *pychames*]. Among the ruminants permitted by the law of Moses to be used as food, De. xiv. 5, this animal is mentioned. Its name occurs again in 1 Ki. iv. 23, in the account of the daily consumption of food by King Solomon's household. In both cases it is associated with deer or antelopes; and as from the latter passage the supply seems to have been irregular, and therefore accidental, we are permitted to conclude that the animal in question was not kept in parks, but was wild, and taken only by the chase. The LXX. give us no light on the identification, for the word is absolutely omitted by them in both passages.

The fallow-deer does not now exist in Palestine, or in any neighbouring country, so far as we know. It is, however, included in the animals of Greece, of Persia, and of Abyssinia; and therefore may have inhabited the wooded parts of Palestine in ancient days; and it is even difficult to suppose that Jerusalem could have received any appreciable amount of flesh-meat from such a source, remote as it is from a forest country.

In all probability the word *pychames* indicates some species of the antelope family—possibly the animal known to the ancient Greeks under the title of *adax* (*Oryx antilis*, Licht.), which has been recognized as a beast of chase in the old Egyptian sculptures. It is widely spread over Central Africa, extending to the borders of the Nile in Nubia, and is well known to the Arabs, who still distinguish it by its ancient name, with the familiar prefix of *Abu*, or father—Father Adax.

The *adax* is a coarse and heavy antelope, three feet high at the withers, with a large clumsy head, and stout legs. The horns exist in both sexes, are long, twisted outwards, covered with rings near to the points, which are sharp; the tail is long and tufted. The head and neck are of a deep reddish brown colour, with a band of white across the face; the forehead and throat are clothed with coarse black hair, and all the rest of the body and limbs is of a whitish-gray hue. It is one of that group of antelopes in which we may clearly discern an approach to the bovine race. [F. H. G.]

**FAMINE** occupies a prominent place in Scripture among the troubles with which at different times God's people have had to contend, and the socarges which he has frequently sent to chastise the wickedness and corruption of the world. In the history of the patriarchs the equitable stream of their quiet and sequelstated life, appears from time to time interrupted by the recurrence of famine, Gen. xi. xxvi. 1; xii. xqo., although in none of them is the calamity explicitly connected with the state and conduct of the patriarchs themselves. We cannot doubt, however, that there was a certain moral connection; and particularly in the greatest of them all, that which in the first instance, and as an event still in prospect, was so related to bring about the election of Joseph in Egypt, and afterwards became the means of humbling the brethren of Joseph, and reconciling them to him. At a later period, when the children of Israel were settled in the land of Canaan, various famines are represented to have come upon them; one, for example, in the days of Ruth; another of these years' continuance in the time of David; another as long, and greatly more severe, in the reign of Ahab, &c.; some of which were expressly sent as reproofs for abounding iniquity, &c., 1 Ki. xxiv. xvi.; 2 Ki. xvi. 2, &c. In the practical writings famine is reckoned among the special instruments of the Lord which he employed, as occasion required, to chastise men for their misdeeds, and in this connection is not unfrequently associated with sword and pestilence, 1 and 2 Ki.; 2 and 3 Ch.; 2 and 3 Ezr. xii. 

It may be said of the ancient world generally, that it was subject to periodical returns of dearth, often amounting in particular districts to famine, greatly beyond what is usually experienced in modern times. Various causes of a merely natural and economical kind contributed to this, apart from strictly moral considerations. Among these causes may more especially be mentioned the imperfect knowledge of agriculture which prevailed, in consequence of which men had few resources to stimulate, or in unfavourable seasons and localities to aid, the productive powers of nature; the defective means of transit, rendering it often impossible to relieve the wants of one region, even when plenty existed at no great distance in another; the despotic governments, which so great an extent checked the development of the energy and skill; and the frequent wars and devastations, in a great degree also the result of those despotic governments, which both interrupted the labours of the field and afterwards wasted its fruits. Depending, as every returning harvest does, upon the meeting of many conditions in the soil and climate, which necessarily vary from season to season, it was inevitable but that times of scarcity should be ever and anon occurring in particular regions of the world; and from the disadvantages now referred to, under which the world in more remote times laboured, it was equally inevitable, that such times should often aggravate into all the horrors of famine. But when, in addition to the natural and economical, we take into account also the moral state of the ancient world, and, in particular, the ever recurring backslidings of the covenant-people, we can easily understand how visitations of famine should have been as frequent as they are represented to have been. It was one of the promised blessings of the covenant, that if the people remained steadfast to it, the Lord would bless them in their basket and in their store—indeed in other words, would give them fruitful seasons; and as, to
secure this, the constant vigilance and care of a special providence were needed; it was fitting, that when the interests of righteousness called for it, there should be from time to time a partial suspension of the beneficent agency of Heaven. Famine is still among the evils to which the world is subject. Although from the indefinite extension of the arable portion of the globe, and the ready command that is now held over the means of supply and communication, it is a form of evil which has undergone, and still is undergoing, important modifications.  

**FAN.** [The Greek πρότειν, Latin *culla bubulum*; a sort of wooden spade, with a long handle, used in ancient times, in Greece and the East still used, for the purpose of throwing up the corn in a current of air, that the chaff may be separated from the wheat. The most exact translation of the English term would undoubtedly be "winnowing-shovel." (See [Agriculture].)]

**FARTHING.** [Two words in Greek are rendered *pickling* in the English Bible, καρφίζων, *Mk* xii. 42, and αὐραίων, *Mk* x. 36, in the LXX. The latter, however, was just the Roman *as*, equal in the gospel age to a farthing and three-fourths, or 1½ farthing. The other, the Latin *quadnum*, was the fourth part of this, and consequently not quite equal to half a farthing of English money. If the relative differences, however, in the value of money is taken into account, the one coin may be regarded as nearly equivalent to the other. But formally considered, the spade came as near the farthing as the quadrans.]

**FAST, FASTING.** It is somewhat singular, considering the ceremonial character of the Jewish religion, and the respect had in many of its ordinances to food, that it contained no injunction about fasting; nor does the verb to *fast* ( Thrones) once occur in the whole range of the Pentateuch. This is a very significant omission as regards the nature of the Old Testament religion, and shows, along with other things belonging to it, how free it was from the false asceticism and corporeal morbidifications, which from the most remote periods had established themselves in the East. Even in the case of the Nazarite vow, the only thing in the old religion that approached to the character of an ascetic institution, merely the use of wine and things related to it fell under the prohibition of the lawgiver; and the vow itself was voluntary; no one, except in a few peculiar cases, was obliged to take it. There was, however, an occasion, recurring once a year, on which the people were called to do what came to be regarded as equivalent to fasting; so that the occasion itself was in process of time invariably designated *the fast*, *Ac* xxiv. 9. This was the day of yearly atonement, appointed to take place on the tenth day of the seventh month, and on which, while the high priest performed the oblations for himself and for the people in all their sins, the people themselves were commanded to "afflict their souls," *Lev* xix. 27. What particularly was implied in this afflicting of their souls, is not described—farther than Vol. I.
it. "It ought to have been a day of denial, of seriousness, of humiliation, and in so far also of repentance. But the matter is carried to excess when, as is not infrequently done, the day is represented as one of formal mourning in order to be spent in fasting. For, according to the view of the Mosaic religion, holiness and mourning are always contrasts, and the day emphatically of sanctifying could not on this account alone wear formally the aspect of mourning." (symbolik, b. p. 618.)

Notwithstanding the absence of any prescription in the law respecting fasting, we have abundant evidence of facts having been observed from time to time by the covenant people when anything called for special humiliation and grief. David fasted when he lay under the judgment of God on account of his adultery, and would taste nothing till the child was dead, 2Sa. xi. 21; Ahaz also fasted when he heard the doom pronounced on him by Elijah for the murder of Naboth, and got in consequence a temporary suspension of his evils, 1Ki. xi. 27; and on interesting occasions the people generally, in taken of their distress, voluntarily fasted for a day, and clad themselves in mourning attire, 1Ki. xvii. 22; 1Sa. vi. 6; 2Sa. xx. 30. In the last days of the kingdom we read of a whole series of facts connected with special days, which had been rendered memorable and mournful by the calamities suffered on them. They are enumerated by the prophet Zechariah, when pointing to the better times in prospect, which should change the sorrow into joy: "Thus saith the Lord of hosts, The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts;" Zac. vii. 5. That of the fourth was in commemoration of the capture of Jerusalem by Nebuchadnezzar; the fifth in commemoration of the burning of the temple and the chief houses in the city; the seventh had respect to the murder of Gedaliah; and the tenth, though the last as to its periodical observance, appears to have been connected with the first event in the series—the laying siege to Jerusalem by the Chaldean army, Je. iii. 6, 7; xi. 1; 2Ki. xx. 1, 5, 8. But these fasts were only of a temporary nature, and were probably altogether discontinue soon after the return from Babylon.

What the Jews sometimes called fasting, however, was not a total abstinence from food, but only a spare diet, and a renunciation of everything like feasting and jollity. Thus Daniel speaks of fasting or mourning three whole weeks, and defines his behaviour more exactly by saying that he ate no pleasant bread, neither did flesh or wine come into his mouth, De. x. 2. Judith is represented in the book that bears her name as fasting all the days of her widowhood, excepting on the eve of Sabathis and holidays, ch. viii. 9. But as the spirit of ceremonialism proceeded, the rigour and frequency of fasting would naturally become more marked. Hence, in the gospel age, the Pharisees are said to have "fasted oft," and the living representative of them exhibited in one of our Lord's parables says of himself, "I fast twice in the week." Our Lord gave no countenance to this undue regard to fasting, and the praising of it as a thing praiseworthy in itself. He even plainly disparaged it, and in consequence inured the reproach of being less rigid in his manners, more given to eating and drinking, than the Pharisees, and even his own forerunner, Is. x. 22. This, however, did not move him from his course; and in the reply he gave to the question put to him on the subject, he exposed himself from imposing any ordinance of fasting on his disciples while he was with them, as a thing altogether unsuited to their circumstances; but, at the same time, he gave intimation of troubles and distresses which should arise after his departure from them, and which would certainly cause them to fast. In other words, he would lay down no injunction to fast, or give it any countenance as a practice which was to be observed for its own sake; it was to depend upon the circumstance of the time, and to be left to the feelings of those who were in a condition to profit by it. So far from encouraging the practice as in itself a proof of sublime ascetic piety, or marking high proficiency in the divine life, he denounced the men who made much of it as hypocrites, and exhorted such as might at any time engage in it to mourn their head and wash their faces, so as not to appear unto men to fast, Mt. vi. 17; if practiced at all, it should be only as a part of personal goodness, and with a view to the soul's improvement in the life of faith. His own example in entering upon his high undertaking with a period of fasting, although it was certainly an extraordinary occasion, and one during which till near its close he was even unaccustomed to hunger, may yet be justly taken as a proof, that at special seasons and emergencies the total or partial abstinence from food may be practiced with advantage by believers. But to institute periodical times for doing so, or to connect peculiar privileges and hopes with any amount of simple abstinence, is entirely alien to the spirit of the gospel; nor can it ever be done, with the greatest danger of fostering the spirit of self-righteousness. It may be proper to add, that the passage, 1Co. vii. 5, where fasting is coupled with prayer as alike necessary to progress in the divine life, has been improperly admitted into the received text. According to the best authorities the reading should be, "that ye may give yourselves to prayer." The apostles themselves, however, to some extent kept up the practice of occasional fasting, to which they had been accustomed, Ac. viii. 24; 2Co. xi. 27.

FAT, according to the sacrificial ritual of the Old Testament, stood in a close relation to blood; both alike were solemnly set apart to the Lord, and were looked upon as so peculiarly his, that they were prohibited from ordinary use. "It shall be a perpetual statute for your generations, throughout all your dwellings, that ye eat neither fat nor blood," Le. xi. 17. What is meant here by fat, appears from the connection to be fat in a lumpish or separate state, not as intermingled with the fleshy parts of the animal. For in the prescriptions going before respecting the peace or thank offerings, it was not absolutely every particle of fat which required to be burned on the altar, but the fat that covers the inwards, that in which the kidneys are imbedded, that also upon the flanks, and, when the offering was of the flock, the entire rump, which is one mass of fat in Syrian sheep. It was the fat in so far as it existed in a separate form, and could be without difficulty taken from the carcase and consumed, this simply which was devoted to the altar, and forbidden as ordinary food. The restriction did not prevent the feeling or fattening of sheep and cattle for the table, Le. xx. 21; 1Ki. xvi. 33.

In regard to the reason for this appropriation of the
fat of slain victims to the altar, and its prohibition for food, there has been considerable diversity of opinion. A class of writers would find the ground of it in simply dietary or economical considerations—as, that it was designed to discourage a more fleshly luxury, or to prevent indulgence in what may be fitted, in warm climates, to cause indigestion, to render the blood cold and heavy, perhaps to nourish a tendency to cutaneous diseases (Matthew, John, Epistle; and Michal). It was thought it was to be explained from a desire to form the taste of the Hebrews to oil rather than to fat, and so to induce them to give themselves to the cultivation of the olive and other productions of the field, and proportionately abandon their old nomadic habits. Considerations like these, however, partly conjectural, and all inferior in their nature, could have nothing more than a secondary place, they could even have been subordinated to the preserving of a ritual which throughout was based on the moral aspects and relations of things. It was not primarily because blood is difficult of digestion, or because of any relation it occupies to the food and habits of mankind, that it was conscripted to the altar and interdicted from the table, the same undoubtedly must be held respecting the fat, which is classed along with it. That place was assigned to the blood, because it was the bearer of the life, ps. xxviii, and as such represented the real and spiritual life of man's nature, the principle of his higher life. But next to the blood in that respect stood the fat, which might be called the efflorescence of the animal life—the sign of its greatest healthfulness and vigour, and hence usually clustering in greatest fulness around the more inward and vital parts of the system. On this account the term fat was commonly applied to everything that was best and most excellent of its kind. The fat of the earth, the fat of the wheat, of the oil and the vine, even the fat of the mighty, though to our view somewhat peculiar expressions, were familiar to the Hebrews, in illustrating the choicest specimens or examples of the several objects in question, ob. xxxv, lxxxvi. xlvii, lxxvi. xlviii. xxvii. xii. 27. In this, therefore, we have an adequate and perfectly natural reason for the fat being taken as “the food of the offering made by fire.” It stood in a close connection with the life, and of the edible portion of the animal was the richest, the best. But the best and first, to use the words of Isaiah (ch. iii, 16), “belong in all cases to Jehovah, and may be said also in a sense to represent the whole, of which it is the best and first.” As of all produces, the first and best, representing the entire harvest-yield, was to be presented to the Lord, so of the sacrificial victim, when it was not, as in the case of the burnt offering, wholly consumed upon the altar, its first and best, namely all its fat, must in like manner be burned.

If this fundamental ground is borne in mind, one may easily know what to make of the old typical explanations—such as this, “the burning of the fat to the Lord typified the inexorable trouble of Christ’s soul amidst the flames of His Father’s wrath; and that we ought to devote ourselves to God’s service with a heart all inflamed with love; and ought to have our most inward and beloved lusts destroyed by the spirit of judgment and of burning” (Knapp’s乏ext). It is impossible, in any case, that one and the same action could typically represent things so very diverse in their nature as those here strung together, and which can have nothing more than a formal agreement. But since the fat went along with the blood as together constituting the being and worth of the living creature, so, when transferred to the spiritual realities of the new covenant, the burning of the fat is undoubtedly to be explained, primarily, of the offering of what was best and holiest in Christ’s pure humanity, and subordinately of what, through the operation of his grace, may be so regarded in his people. In him alone was there anything strictly good to offer: and what is such in them is only from the working of his grace in their experience; but this also must be offered as a spiritual sacrifice to the Lord. (Joel ii. 1.)

FATHER. This term is very variously applied in Scripture, and occurs in modes of expression, which are not quite usual in European languages. For instance, these are the uses of it common to all languages (1), of the immediate male parent; (2) of the more remote parents or ancestors; (3) of one occupying somewhat of the position and exercising to some extent the authority of a father, as Joseph to Pharaoh, or his, or Nathan to his servants. (2) In this it is also extended (4) to all, who in any respect might be said to originate or have power over any object or persons. For example, the inventor of an art was called its father; or the father of those who practised it; Job was “the father of all such as handle the harp and organ;” and Job 1. “the father of such as dwell in tents.” (Ps. xxviii.) In regard to cities, Salma is represented as the father of Bethlehem, Harph of Beth-gader, &c. (I. M. xii. 17; ix. 35.)

The place and authority of the father stood very high in patriarchal times, and they were substantially embodied in the legislation of Moses. While the father lived he continued to represent the whole family, the property was held in his name, and all was under his superintendence and control. His power, however, was by no means unlimited or arbitrary, and if any occasion arose for severe discipline or capital punishment in his family, he was not himself to inflict it, but to bring the matter before the constituted authorities, (Deut. xvi. 21.) But these authorities were charged to repress all tali inconfabulation, and with summary judgment put an end to its more lawless outbreaks. On the other hand, the father, as the head of the household, had the obligation imposed upon him of bringing up his children in the fear of God, making them well acquainted with the precepts of his law, and generally acting as their instructor and guide, (Deut. xvi. 20, xxi. 19.) So that, if fathers were, in the first instance, faithful to their trust, it could not very frequently happen that the severities in question would need to be exercised upon the children.

For the more peculiar use of the word father, in reference to God, and the relations implied in it, see under Antity and Sons of God.

FEASTS, or sacred festivals—which held an important place in the Jewish religion—are what alone require to be treated here under the name of feasts. For feasts, in the ordinary sense, there was nothing peculiar to the Jews, or which requires explanation to intelligent readers of the Bible. The occasions of making feasts among the Jews and other people of the East were much the same with those which give rise to them elsewhere—the meeting of friends, the making of public feasts, or banquets, prosperous events, marriages, and such like. Whatever was peculiar in the
of conducting their entertainments on such occasions, will be found noticed in connection with the
occasions themselves. (See food, Hospitality, Den-
er, Supper.)

The English term feast very inadequately expresses
in a religious respect) what is meant by the corre-
sponding expressions in Hebrew, and indeed is apt to
convey an impression somewhat at variance with the
more fundamental idea. There are two words in He-
brew for which it is used as an equivalent, and to one
of them only does it approximate in meaning. This is
day, derived from the verb which signifies to
dine, and, when applied to religious institutions or
services, indicating them, originally at least, as solen-
mities accompanied with demonstrations of joy and glad-
ness. But this term is scarcely ever applied excepting
to two of the stated solemnities of the old covenant
-the passover and the feast of tabernacles. Ex. xxiii. 13;
xviii. 26; Nu. xxix. 22; De xxvi. 12—where both celebrated
with feasts, and rejoicings that were connected with
the participation of food as an essential part of the
service. Indeed, latterly the term appears to have been
chiefly appropriated to the feast of tabernacles, which
the rabbins therefore call emphatically the day, as
being from its very nature the one that partook most
of the character of a joyous feast. But the term that
most fitly designated, and that alone actually compris-
headed all the sacred feasts, was solemn (7216); and
where the stated solemnities in their proper nature
and entire compass are treated of, as they are in
Ex. xxiii., this is the term that is applied to them all;
they are the solemnities of Jehovah: and of the feast
of tabernacles alone is day used as an interchangeable
term, ver. 20. Now, solemn must mean either cer-
emonies or places of assembly; it is used frequently in
both senses; but here it is, beyond doubt, to be under-
stood in the former. Indeed the language of the sacred
writer explains itself: "And the Lord spake unto
Moses, saying, The solemnities (feasts) of Jehovah,
which ye shall call holy convocations, these are the
solemnities." What was meant by this name, therefore,
was the stated solemnities of the people—the occasions
fixed by divine appointment for their being called and
meeting together in holy fellowship; meeting, that is,
for acts and purposes of sacred worship. Holy con-
vocations, or calling of assemblies, could have had no other
object than the celebration in some way of divine wor-
ship, or the promotion of the spiritual interests of the
community. Any other ends that may have been
served by them must have been quite incidental and
subordinate. And hence alone appears the utterly
groundless nature of the idea set forth respecting those
sacred festivals, especially by writers in Germany; as if
they had a political and social much more than a reli-
gious bearing, and were chiefly valuable on account of
the good fellowship they promoted between the dif-
cent members of the community, the opportunities they
afforded for merchandise, and the hilarity and good
cheer which prevailed at them (Harden, Th. Poesie, p. 116;
Michaelis, Com. on Laws of Moses, art. 191). There might,
without doubt, have accrued from the three larger and more
prolonged feasts some advantages of the kind now re-
ferred to; seeing that at these the people met from all
parts of the land, and were together for a whole week,
portions only of which could be spent in religious exer-
cises. A communal and brotherly spirit could not fail
to be fostered by such ever-recurring assemblages at
one place and time of worship. But still they could
never be regarded as the more proper and direct object
of those feasts, any more than of the others; for all had
primarily a religious aim, and were pre-eminently de-
signed to maintain and promote the people's fellowship
with God. It was before Has, not simply with one
another, that they were to meet: not in assemblies
merely, but in holy assemblies that they were to con-
gregate; so that, as Baale justly on this point states,
it was not politics and commerce that had here to do,
but the soul of the Mosiac dispensation—the landed
orders of the religious and political existence of Israel, the
covenant with Jehovah" (Saddulak, ii. p. 23).

Another thing is quite clear from this characteristic
description of all the solemn or feasts, and one that
also meets a related and too prevalent error; it is, that
the law plainly contemplated stated and regular meet-
ings for worship, some of a smaller and frequently-re-
curring nature, as well as others at greater intervals,
and attended with more of the circumstantials of wor-
ship. For among the sacred seasons, which were to
derive their distinction from the calling of holy assemblies,
and at the head of the whole, stood the weekly Sabbath:
and to which also there were added, as single days,
the new moon of the seventh month, and the tenth of that
month, on one and all of which there were to be holy convocations, as well as at the three
great festivals of the Passover, Pentecost, and Taber-
nacles. It is obvious that the holy assemblies by which
these other days—the individual Sabbaths—were to be
distinguished, must have been quite local, families or
townships meeting together in their several districts,
and under the guidance of the Levites or elders among
them, engaging in some common acts of devotion.
Nothing was prescribed as to the particular form and
manner: this was left (as it has been very much in every
age of the church) to the direction of the constituted
authorities, acting in accordance with the great truths
and principles of the law. In later times the provision
was carried into effect by the erection of synagogues,
and the organization of a regular system of discipline
and worship connected with them. This was a mode per-
fectly authorized by the legislation respecting the stated
assemblies, and might from the first have been adopted;
but there is no evidence that things took so orderly and
systematic a shape in this respect during the earlier and
brighter periods of the commonwealth. This, how-
ever, does not invalidate the fact, that on all the days
specified in the law as Sabbath, there should have been,
and among the better portions of the community actu-
ally were, holy assemblies; and it is only on the sup-
position of there having been such, that we can account
for the allusions occasionally made in the writings of the
Old Testament to "the congregations," "the call-
ing of assemblies," "the solemn meetings," &c. &c., and also to the practice, as one in common
use even in the degenerate kingdom of Israel, of the
more piously disposed going to attend the meetings of
the sons of the prophets on Sabbath-days and new
moons, 2 Ki. iv. 21. There is reason to believe that the
intention of the lawgiver in this respect was never
wholly disregarded; but there can be little doubt that
his intention been more fully carried out in the
better days of the commonwealth, the seasons of de-
generey and backsliding neither would have been so
frequent nor so great as they actually were. On this
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part of the subject see Meyer, De Temp. Sac. et Festis diebus Heb, p. ii. c. 9; Fairbairn's "Typology," ii. p. 149, sec.; also George, Die alt. Festh. Jubil., p. 161, 292, where the correct view is maintained, though in the midst of much that is unsound.

Keeping in view, then, the fundamental idea of the feasts—or, as it should rather be, the sacred seasons and solemnities—of the old covenant, namely, that they were appointed for the special purpose of cultivating, by means of religious meetings and appropriate acts, the holiness of the covenant, we shall take a survey of them individually, and in the order in which they are presented in the chapter, Ex. xxix, which formally treats of them.

I. The Feast of the Paschal Sheep. — The institution of the weekly Sabbath has so much that was peculiar to it, and stands connected with so many questions of importance respecting its origin, distinctive character, and proper observance, as well as its relation to Christian times, that it will be best treated as a whole by itself. What it had in common with the Sabbath respected but one part, though a very important part, of its design; and even this, to be properly understood, requires to be viewed in connection with its entire purport and general bearings. (See Sabbath.)

II. Feast of the Firstfruits and of the Passover. — This feast is placed next in order to the weekly Sabbath, and formed the first in point of time of all the annual feasts—the first, therefore, of the solemnities that usually went by the name of feasts. It was inimitably called the feast of the Passover, and the feast of Unleavened Bread; but where the object was to mark the distinction between the Passover as a sacrifice, and the Passover as a feast following on the sacrifice, the latter was designated the feast of unleavened bread. Thus, in Ex. xxvi., 5, seq., "In the fourteenth day of the first month at even, between the two evenings is the Lord's Passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord; seven days ye must eat unleavened bread. In the first day ye shall have an holy convocation; ye shall do no servile work," &c. The Passover, it will be observed, as a sacrifice, was assigned to the very close of the fourteenth day—to the period between sunset and total darkness, as the expression seems strictly to import; but, as the later Jews understood it, between about three in the afternoon and sunset. (See notes in Exposition.) It was fixed so near the close of that day that the victim might be ready to be partaken of at the very commencement of the next day, which took place when night had fairly set in, and so might form the initial and prominent part of the paschal feast. This feast, therefore, including the eating of the paschal lamb, began at night, and on what the Jews reckoned the first hours of the fifteenth day of the month.

The animal, which was ordained to be at once the sacrifice that preceded, and the food that introduced, the observances of the feast, was allowed to be chosen either from the goats or the sheep. Custom, however, ultimately narrowed it to the latter; and a lamb of the flock came to be universally regarded as the proper paschal offering. It was ordained to be a lamb of the preceding year, and without blemish. It was to be slain as an offering to the Lord, and was called the sacrifice of the Lord's Passover, Ex. xii. 21; xxix. 25; and in the list of the two passages referred to, and in a corre-
The Passover being thus like the birth time of their existence as a ransomed and peculiar people to the Lord, the commemoration of it in future time was like a perpetual renewal of their youth. They must be ever repeating over again the solemnities, which brought fresh to their view the redemptive act to which they owed their national existence, and the heritage of life and blessing it secured for them.

With this great design of the ordinance, the subordination of arrangements and accompanying provisions entirely proceeded. (1.) The month appointed for its celebration was the month Abib—literally, the ear-month, when the corn was coming into the ear, and the spring was now giving promise of the coming harvest—henceforth the first month of the Jewish calendar. As their religious and political existence took its beginning with the event therein commemorated, so their cycle of months must then also begin its annual course—nature also in its natural freshness of life and beauty appearing in unison with the occasion. (2.) Of like propriety were the actions with the lamb, that it was to be roasted by fire, not boiled, that there might be the least possible waste of its substance; to be presented entire without a bone being broken, and in all its considerable parts consumed—the company assembled around each table being appointed to be always sufficient to insure that result—all manifestly designed to keep up the representation of a visible and corporate unity. Itself whole and undivided, the lamb was to be partaken of entire by individual households, and every household was to participate in the common meal, that they might, one and all, realize their calling to the same divine fellowship and life, and might apprehend the oneness as well as completeness of the means by which the good was procured and sustained. Should anything remain over, it must be burned, lest it should corrupt or fall into the rank of ordinary food; God's peculiar table, and the peculiar food he provided for it, must be kept humbly apart from everything common or unclean. (3.) The attitude in which the lamb was to be eaten—with hands girt, shorn on the feet, a staff to be carried by fire, not boiled, that there might be the least possible waste of its substance; to be presented entire without a bone being broken, and in all its considerable parts consumed—the company assembled around each table being appointed to be always sufficient to insure that result—all manifestly designed to keep up the representation of a visible and corporate unity. 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Should anything remain over, it must be burned, lest it should corrupt or fall into the rank of ordinary food; God's peculiar table, and the peculiar food he provided for it, must be kept humbly apart from everything common or unclean. (4.) The next provision regarding it—the appointment to eat it with bitter herbs—might also be assigned to the temporary class of arrangements, if we were sure that it simply pointed, as many commentators understand it to have done, to the hard bondage and affliction which the Israelites endured in Egypt. It may possibly have done so; and the opinion is so far countenanced by the omission of any reference to the bitter herbs in the later passages of the Pentateuch, which treat of the Passover as a stated feast. Yet, as the distress experienced in Egypt, especially that of the closing scene, was no accidental thing, but an inseparable part of the discipline through which they had to pass, the bitter herbs that symbolized it had, on that very account, something of abiding impor t and instruction. They told of the intermingling of anxiety and trouble, through which the people had the bands of their captivity loosed and were raised into the liberty and blessedness of life. It was even, one might say, through the avenue of death that this life was entered on by the covenant-people; and the bitter herbs might have been retained as a significant emblem of that attendant sorrow or crucifixion of nature. (5.) The prohibition of leavened bread, which formed another and much more prominent characteristic of the feast, the coming bread was intended to be a perpetual accompaniment. The alternative name of the feast of unleavened bread was itself a clear proof of this; and as the doctrine of heaven was not limited to the cutting of the paschal lamb, but continued through an entire week, it was evidently designed from the first to form an essential characteristic. Yet it too had some reference to the troubles and distresses of the moment; for in De, xvi. 3 the unleavened bread is called "bread of affliction;" and it is added by way of explanation, "for three days was burnt in the land of Egypt in haste." That is, by reason of the terrible agitation and urgency of the moment, they had no time to prepare their customary leavened bread, but had hurriedly to make ready with simple flour and water what they required for the occasion. This, however, had respect simply to the preparation of the bread, not to its distinctive quality, though the latter was plainly the chief thing, and is that most specifically referred to in the passages that dwell upon the subject. Leaven being a piece of sour dough in a state of fermentation (see under LEAVES), was figuratively regarded as an image of corruption in the moral and spiritual sphere—of whatever, by its perverse nature, or vitiating tendency, disturbs the peace of the soul, and causes it, as it were, to ferment with the elements of impure desire and disorderly affection. Hence, our Lord warned his disciples to beware of the leaven of the scribes and Pharisees, Mat. xvi. 6; which is afterwards explained to mean their corrupt doctrine or teaching; and the apostle identifies unleavened bread with sincerity and truth, hence, by implication, marks leaven in its symbolic aspect synonymous with what is false and impure, 1 Cor. v. 8. The command, therefore, at the feast of the Passover, to put away all leaven from their dwellings, and through one whole week, the primary sabbatical circle, to eat only unleavened bread, was in reality an enforcement of the obligation to purity of heart and behaviour. It taught the people, by a perpetually recurring ordinance, that the kind of life for which they had been redeemed, and which they were bound, not for one brief season merely, but for all coming time, to lead, was such as could be maintained in fellowship with God, and therefore free from the sins and abominations, on which he can never look but with abhorrence. The service was but another form of reiterating the call, Be ye holy, for I am holy. (6.) Closely connected with this, and indeed only the embodiment of one of its more specific and positive aspects, was the presentation to the Lord of a sheaf of barley—an act symbolizing the purpose of the second day of the feast, and to be accompanied by a burnt-offering, with its appropriate meat-offering. Ex. xxiii. 14—19—the burnt-offering symbolizing the dedication of their persons to the Lord, and the sheaf of first-fruits of that of their substance. It was not accidental, but of set purpose, that the time of the annual celebrat
tion of this feast, which commemorated God's act in vindicating for himself the first-fruits of his people Israel, should also have been that at which could be annually gathered the first-fruits of the land's increase. The natural thus fully corresponded with the spiritual. The presentation of the first-ripe grain of the season was like offering the whole crop to God, acknowledging it as his gift, and receiving it under the signature of his hand, to be used in accordance with his mind and will. All therefore acquired a sacred character; for "if the first-fruits were holy, the lump was also holy." The service carried, besides, a formal respect to the consecration of the first-born at the original institution of the Passover, and was therefore most appropriately connected with this particular ordinance. In the saving and consecration of the first-born, all Israel were, in a manner, saved and consecrated: this the people were called every succeeding year, when they sacrificed and ate the Passover, to confess before the Lord, and, with their barley-sheaf and its accompanying burnt-offering, to yield themselves and their substance anew to him, to whom they owed whatever they were and had.

Such were the individual and more specific parts of this feast, with the meaning directly involved in them for the people of Israel. It remains however to be noticed, that to give the whole a period during which the feast was held a sacred impress, to stamp it and all its services as instituted for holy purpose, both the first and the last days of the feast were to be observed as Sabbaths—days without work and for holy convocations. Ex. xxiii. 7. And throughout the period there was to be presented daily, in addition to the stated morning and evening sacrifices, a goat for a sin-offering, and two bullocks, one rams, and seven lambs for a burnt-offering, with their respective meat and drink offerings. So vividly therefore did the day not contain any lessons different from those taught in other parts of the feast, but they served to bring distinctly into remembrance, at every stage of the solemnity, how much the worshippers needed to be purged from the defilement of sin, and how they were called to give themselves to the service and glory of God.

In these remarks the feast of the Passover has been viewed merely as a commemorative and symbolical ordinance for Israel; but while it commemorated the past, it also typically pointed to the future. It did this partly in common with all other divine acts, which brought judgment upon the adversary and deliverance to God's people. For what Bacon said of history in general—"All history is prophecy"—held emphatically of such portions of it. In these God more peculiarly displayed his character as the covenant God of his people; and that character being unchangeable in all its essential elements, he cannot but be inclined to repeat substantially for them in the future what he has done in the past. On this ground the inspired writers, in the Psalms and elsewhere, constantly endeavor to reassure their hearts in times of trouble and rebuke by throwing themselves back upon the redemptive acts of God in former times, perceiving therein a pledge of similar acts, as often as they might be needed, in the time to come. But another and still higher prophetical element entered into that singular work of God which had its commemoration in the Passover. For the earthly relations then subsisting, and the manifestations they called forth on the part of God, were purposely designed and ordered to foreshadow corresponding, but immensely higher ones in the future development of the kingdom of God. And as in this greater future all adverse power, though rising to its most desperate and malignant efforts, was destined to be put down by the triumphant energy of Christ, that the salvation of his people might be for ever secured, so the redemption from the land of Egypt, with its ever-recurring memorial, necessarily contained the germ and promise of these better things to come: the lamb perpetually offered to commemorate the past, and partaken of as the sacrament of a redemption already accomplished, spoke to the ear of faith of the true Lamb of God that, in the fulness of time, should take away the sins of the world; and only when it could be said, "Christ our passover has been sacrificed for us," did the purpose of God, which his infidelities in the paschal institution, receive its proper development. Hence the pregnant utterance of our Lord when sitting down to the celebration of the last Passover, "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God." Luke xiv. 16.

In this higher and prospective reference of the paschal institution, the lamb without blemish, with its sprinkled blood, pointed to that endlessly Redeemer, come to shed his blood for many for the remission of sins, with which blood applied is the correspondence of the Holy Spirit they are consecrated for evermore. Here, too, salvation from destruction is not the only thing aimed at: it is but the means to a further end, the soul's participation in the unending life of Jesus, and accomplishment thereby of a personal fitness for the work and service of God. The indispensable condition to this end is the hearty reception of the Saviour in his entire fulness, as the oneness of life for the community of believers, that they may be all one with him as he is one with the Father; for which reason not a blemish of him was allowed to be broken on the cross, that his people might have even an external witness of that unqualified oneness, and might the more readily discern in the history of the crucified the realization of the promise embodied in the Passover. It virtually declared that a divided or mutilated Christ could only be an insufficient Saviour, because necessarily leaving evils in the soul's condition unredressed, works unfinished. Not unless received in his proper completeness can the life that is in him be found also in them. And as this life can never work but unto holiness, so it will inevitably lead to the putting away of the old leaven of a corrupt nature, and walking in the spirit of sincerity and truth; more certainly indeed than of old, for in this respect also all rises to a higher place. As the mercies of God connected with the new Lamb of sacrifice are unspeakably greater, and the fellowship with God into which it brings his people is closer, so the obligation is correspondingly stronger under which they are laid to live lives unto God, and to prove, by their daily conduct, what is his good, and holy, and acceptable will.

111. The Feast of Weeks. Postscript. This feast, which comes next in order, stood in a definite relation to the feast of the Passover, or rather to a particular part of that feast, the presentation to the Lord of the first ripe ears of barley. This service, as already noticed, was appointed to take place on the second day of the
special solemnity, the day after the Sabbath, which formed its preparation, ix. 15; and from that the people were to count seven weeks complete, a week of weeks, at the close of which, on the day following, they were to hold another solemnity, called on that account the feast of weeks. The actual day of the feast formed the \textit{fifth} from the day of presenting the barley-sheaf; and from the Greek word \textit{paneteia}, fifthith, it came to be commonly known under the designation of Pentecost. But the more distinctive name, however, that of weeks, being determined by the complete cycle of weeks which intervened between it and the second day of the feast of Unleavened Bread, of which it formed the proper consummation. With reference to this aspect of it, the ancient Jews gave it the name of \textit{Amerit} (Sith iii. 16, A. V.), that is, the closing or shutting up.

Two other names, however, are applied to the feast in Scripture. In Ex. xxii. 16, where mention is first made of it, it is called both the feast of \textit{harvest} and the feast of \textit{first-fruits}; also in Nu. xxvii. 28, where the subject is treated of in connection with the offerings, it is simply called \textit{the day of first-fruits}. It was designated from the harvest, because it was kept at the close of the whole reaping season, when the wheat as well as the barley crop had been cut and gathered. The seven weeks after the commencement of the Passover were always sufficient for that purpose; they embraced the entire circle of harvest operations. It very naturally got the name also of the feast or day of first-fruits, because it formed the occasion on which an offering was to be presented to God of the entire crop, as actually gathered and ready for use. This was done by the high priest, weaving two leaves, made of the best of the barley, not of barley-meal, but of fine flour, and baking in the usual manner with levain; the levain in this case not being regarded as a separate ingredient, or in its character as levain, but being simply viewed as an essential part of the concrete result—baked leaves. Nor were they placed upon the altar, to which the prohibition about levain strictly referred, but waved before the Lord by the priest in the name of the congregation. But in addition to this wave-offering, as the people were enjoined to give “the first of all the fruit of the land to the Lord,” De. xxvi. 2, since from him the whole had been derived, it was ordered that at this feast they should bring an offering of the first-fruits of their produce, each according to his ability and the purpose of his heart. No definite amount or proportionate contribution was fixed; it was declared to be “a tribute of a free will offering of their hand, which they were to give according as the Lord their God had blessed them,” De. xxvi. 10. But the offering itself was laid as a matter of obligation upon each man’s conscience; hence the exhortation of Solomon, “Honour the Lord with thy substance, and with the first-fruits of all thine increase,” 11. iii. 9. Jewish writers relate that the form of consecration and thanksgiving found in De. xxvi. 5, seq., was commonly used on the occasion.

The feast in later times appears to have lasted for some days; probably was continued as long as the Passover, but in the law mention is made only of a single day; and in so far as any additional time may have been spent at it, there was no authoritative enactment enjoining enjoyment. But the mere rendering of the first-fruits from so many families, accompanied as it was with an injunction to show liberality to the poor, and to give the widow, the orphan, the stranger, as well as their own servants, a share in their bounty, De. xvi. 19, would certainly require a succession of days, though, as to the exact number, determined more perhaps by the convenience of individuals than by any statutory appointment. The one legal day of the feast was a Sabbath, a day of holy convocation; and in addition to the usual Sabbath-day services, there were to be offered on it, precisely as at the feast of the Passover, two young bullocks, one ram, and seven lambs for a burnt-offering, Nu. xxviii. 7—a symbol of their personal dedication, along with the first-fruits of their yearly increase, to the Lord. The burnt-offering, as originally prescribed in Le. xxii. 18, was one young bullock and two rams, instead of two bullocks and one ram, which is either to be understood as an alternative that might at times be preferred, or, as is more probable, a later regulation, which was to be regarded as virtual superseding what had been in existence before. A kid of the goats for a sin-offering was also to be slain, to make atonement for them—bringing to remembrance the sin which cleaved to them in all their services, and which required to be blotted out, that these services might come up with acceptance before God.

This feast has very commonly been considered as intended, partly at least, to commemorate the giving of the law, which certainly took place very nearly at the distance of fifty days from the killing of the Passover, although the time cannot be determined to a day. No indication, however, occurs of this view in Scripture, nor is any trace of it to be found in Philo or Josephus. Maimonides seems to be the first Jewish writer who gave expression to it—“ Festum septuagesimae est dies ille, quo Lex data fuit” (Maimonides, xvi. 16), but Abarbanel rejected it on the ground that the divine law had no need of the sanctification of a day in order to keep alive the memory of its promulgation (in Leg. ii. 26). It seems chiefly to have been from a supposed wish to suit the giving of the law and the descent of the Spirit that the view has obtained such extensive currency among Christian divines. Whatever plausibility however may attach to it, and whatever reality in the connection between the two events which it couples together, the view itself rests upon no solid footing. There are simply two points of ascertainment and real moment in the scriptural account of the feast. (1.) First, its reference to the second day of the Passover, when the shaft of barley was presented at the tabernacle, the former day being the commencement, this latter day the completion of the harvest period. Hence, all being now finished which concerned the garnering of the year’s provision, the special offering was not of ripe corn, but of leaves, representing the whole staff of bread. (2.) Then, secondly, there was the reference to the intervening weeks—the week of weeks—a complete revolution of time somehow peculiarly connected with God—shut in on each hand by a holy Sabbath and an offering of first-fruits, and thus marked off as the season of the year which, more than any other, was distinguished for the tokens of his presence and working. Why should this season in particular have been so distinguished? Simply because it was the reaping time of the year. Canaan was in a peculiar sense God’s land; the covenant-people were guests and sojourners with him upon it, and it was his part, so long as they remained faithful in their allegiance to him, to provide for their wants and satisfy them with good things. The harvest was
more especially the reason for his doing this; it was the
time of his more conspicuous working in their behalf,
when he crowned the year with his goodness, and laid
up, as it were, in his storehouses what was required
to furnish them with supplies till the return of another
harvest. It was fitting; therefore, that he should be
expressly owned and honored both at the beginning
and the ending of the period that was the first of the
ripening ears of corn, so the first of the baked loaves of
bread should be presented to him and that the people,
especially at the close, as guests w ell cared for and
plentifully furnished with the comforts of life, should
come before the Lord to praise him for his mercies,
and give substantial expression to their gratitude by con-
tributing of the fruits of their increase to those whom he
wished to have regarded as the more peculiar objects of
his sympathy.

It must be obvious to any reflecting mind that such an
order and such arrangements are fraught with important
lessons of instruction, even in respect to the sphere of
ordinary life. *Therefore* God still manifests his care and
bounteousness in providing, and by acts of recurrent
homage and gifts of substantial beneficence, he should
be continually honored by those who are the partakers
of his bounty. Even in that lower sphere, the great
principles on which the feast proceeded, and which it
aimed at ever calling forth into living recognition,
should be acknowledged and acted on by every in-
habitant in the field of nature, that every productive
labourer in the business of life. But if we look to the
higher sphere of things spiritual and divine, which are
the only proper antitype of the other, then we are re-
minded by the arrangements of this feast, first of God's
peculiar working season in the matter of redemption,
and then of the relation between that and the actual
participation and fruit of its purchased benefits. The
time of Christ's personal ministry on earth from the
moment that he appeared at the banks of Jordan,
made profession of his high purpose to fulfill all
righteousness, till he bowed his head on the accursed
tree, finishing transgression and making an end of sin
by the sacrifice of himself - that was emphatically God's
ripening and reaping time in the work of salvation,
during which he was bringing into act his eternal pur-
purpose of love, and once for all garnered up in his king-
dom the inexpressible riches of his grace and blessing.

Of this incomparable harvest, Christ was at once the
provider and the provision - the first ripe fruits, and
the meritorious possessor of all that was needed to
bring forth others of a like kind. What, then, was
required to complete the process, but such a further
movement in the divine economy as would turn the
fruits of grace provided into the bread of life received
and fed upon by the souls of men? And this was the
closing act, which began to take effect on the day of
Pentecost; it stood related to the preceding work of
Christ, as the Passover with its first-fruits of ripened
grain to the feast of weeks with its loaves of prepared
food. The Spirit was descended with the things of
Christ to show them with power to the souls of men.

The riches of the purchased redemption, existing yet
but as a treasure provided and laid up by God for them
that love him, became an actual heritage of life and
blessing, rendering such as were willing to partake of
the benefit a kind of first-fruits of his creatures. In
a word, the leading characteristic of the divine kingdom
before this was the working out of redemption, now it
came to be the application of its blessings. Hitherto
it was the manifestation of the Son for men, now and
henceforth it was to be the operation of the Spirit
within them - causing the seed in men's hearts to
spring up and germinate and bring forth fruit unto life
everlasting. They are emphatically the blessed who
thus receive of the good things of the kingdom; and
how can they be conscious of the blessedness without
inviting others to a spiritually poor and needy, to come
and rejoice with them?

IV. The Feast of Trumpets or New Moon. - It was the
month that might be said to rule the year with the
Israelites, and by its successive changes and revolu-
tions to determine all the larger divisions of time.
The year was made up of so many moons; each month con-
sisted of the period of a single moon's revolution; and
the month was again divided into four equal parts, or
weeks, to a number corresponding with the four suc-
cessive aspects of the moon. It was therefore quite
natural that the new moons should have some mark of
distinction connected with them in the Jewish ritual.
They were not, however, placed among the feasts or
the seasons appointed for Sabbaths and holy convoca-
tions - although it would seem, from certain allusions
in Scripture (Isa. 1:15, 2:31; Isa. 35:2), that it was not unusual
for the more zealous ceremonialists, or the more piously
inclined members of the old covenant, to observe them
as a kind of holidays. They were, so far distinguished
in the law from other days, that the same special offer-
ings were ordered to be presented on them as were
assigned to the regular *moonfeast*, as we have it, and
they were marked by the further distinction of a blow-
ing of trumpets over the burnt offerings, *Ex. xxix. 29, 30*
*Lev. xxiii. 24, 25.* These things certainly raised the new moons
out of the rank of ordinary days, and made them, one
might say, semi-feast days. But it was reserved for
only one of them to take rank with the *moonfeast*, as a
day of sacred rest and holy convocations; yet it received
its more peculiar designation from what it had in com-
mon with the other new moons, namely, the blowing of
trumpets; it was even the feast of trumpets on which account, we may suppose, the trumpet-blowing would
be both continued longer and raised londer than at
other new moons. What belonged to the others as a
subsidiary distinction, was for this a leading charac-
teristic. The day thus signalized was the first of the
seventh month, which fell somewhere about our Octo-
bre; and though the people were not required to appear
at the sanctuary, yet the day was to be observed as a
Sabbath, and the regular feast offerings were to be pre-
sented on it, *Ex. xxix. 29, 30.*

There can be no doubt that the sacred use of the
trumpet had its reason in the loud and stirring noise
it emits. This is described as a *cor pora*: the rendering
sounding in the English Bible is too feeble, which was to make itself heard throughout the whole
land. The references to it in Scripture are often fre-
quent, and may indicate the same idea, *Zep. x. 10; lam. ii. 13; Hos.
vi. 4, 5.* And for this reason the sound of the trumpet
was familiarly employed as an image of the voice or
word of God. The voice of God and the voice of the
trumpet on Mount Sinai were heard together first, the
trumpet-sound as the symbol, then the living
reality, *Ex. xxvii. 19.* St. John also speaks of having
heard the voice of the Lord as that of a trumpet, *Rev.
xi. 15, 16*; and the thrilling sound of the trumpet is once
and again represented as the immediate harbinger of
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the Son of Man when coming in power and great glory, to utter the all-sufficient word, which shall quicken the dead to life, and bring a close with present frame of things. Mar. xxii. 31; Lxx. xix. 27, 17: iv. 16. It is clear, therefore, that the blowing of the trumpet was, in certain connections, used as a symbol of the mighty voice of God, which, when uttered, none may venture to disregard; and, subordinate, of course, it may have been used of any stirring agency, even on the part of man, such as was fitted to call forth awakened energy and spiritual application to the work and service of God. It was hence peculiarly the war-note—summoning the people to put forth the energies as to a great work of God, and pleading, as it were, the ear of God himself in the heavens, that he might arise to their help against the mighty. Ex. xix. 9. Such appears to have been the general import of the blowing of trumpets at the festival of that name on the first day of the seventh month. That month was distinguished above all the other months of the year for the multitude of ordinances connected with it; it was emphatically the sacred month. Its place as the seventh in the Jewish calendar marked it out for this distinction (see Numbers, Sacerd). It bore on its name the numerical impress of the covenant and, as such, was to be hallowed above all the months of the year by solemnities which bespeak at once God's singular goodness to his people, and the people's special interest in God. For, not only was it first day consecrated to sacred rest and spiritual employment, but the tenth was the great day of yearly atonement, the one day in the year when the high-priest was permitted to pass within the veil, and sprinkle the mercy-seat with the blood of sacrifice; and then on the fifteenth of the month commenced the feast of tabernacles, which, as a fitting conclusion to the whole festival cycle, called the people to rejoice in the goodness which the Lord had given them to experience, as contrasted with the former periods of trial and humiliation. In perfect accordance with all this, the feast of this new moon is called "a memorial of blowing of trumpets," or rather a bringing to remembrance, putting the people in mind of the great things they were to expect; yea, putting God himself in mind of the great things he had promised in his covenant with the solemnities of that month—precisely as when they went to war against an enemy that oppressed them, they were ordered to blow the trumpet; and, it is added, "Ye shall be remembered before the Lord your God, and ye shall be saved from your enemies." Ex. xix.

The principle enshrined in all this applies for New as well as for Old Testament times; the form has passed away, but the spirit remains. There are times when believers need, and when they may warrarily expect, the larger gifts of grace than ordinary, fuller experiences of life and blessing. Let them, as it were, blow the trumpet, if they would obtain these; stir up all their energies and desires, and put God in mind of the promises on which he has caused them to hope. Such is for all times the sure road to success; since the gifts of grace and the actual capacity for serving and enjoying God always exist in a certain correspondence with the state of awakened desire and spiritual application on the part of believers. V. The Feast of the Day of Atonement.—The services connected with the day of atonement were in themselves so peculiar, and had such a specific bearing on the events of gospel history, that they might, perhaps, have been considered with more advantage in immediate connection with that tabernacle. But as they have had their place assigned them by the lawgiver himself in the category of the month, we shall adhere to the same order. The day for their performance, as already noticed, was the tenth of the seventh month; a strict Sabbath, on which no servile work was to be done, but which was to be for holy convocations, and also—unlike other Sabbaths, which were to be days of refreshment and joy, Sept. vii. 10; viii. 21—to the people afflicting their souls. So rigidly was this use and aspect of the day to be maintained, that whosoever would not on that day afflict his soul was to be cut off from among his people; he virtually renounced his right to the standing and privileges of the covenant, Jos. xix. 29-32. The mode of afflicting the soul was not more exactly defined, in order that the people might perceive something more than a merely external deprivation to be meant; but undoubtedly it was also intended to find, and for the most part would actually find, an outward expression in the total or comparative abstinence from food. (See Feast.) The distinctive character and design of the day was to bring sin, the collective sin of the whole year, to remembrance, for the purpose of being earnestly dealt with and atoned; and anything like a light and jocular frame of mind on such an occasion was entirely unbecoming. It is to the penitent and humble alone that God shows mercy and grants forgiveness; no one in another mood had reason to expect that any sacrifice he presented, even on ordinary occasions, would be accepted on his behalf; and on what was emphatically the day of atonements, when the high-priest was to make confession of all the sins of the congregation, and in their behalf enter with the blood of reconciliation into the most holy place, if the contrite and lowly spirit was awaiting in any of the members of the community, it was but too clear that they had really no part or lot in the matter. In this general aspect of the feast, therefore, it presented itself as an occasion and a call of a peculiarly solemn kind, for the people of the covenant returning through the channel of godly sorrow and atonement for sin into the blessed rest of God's mercy and favour, so that as partakers thereof they might more freely before him and run the way of his commandments.

The more peculiar interest of the day, however, concentrated itself in the person and actions of the high-priest; and here we have a very remarkable and significant series of operations. (1) The first thing that required to be attended to was the dress of the high-priest. After the usual morning oblations, at which, if he personally officiated, he was robed in the garments that were made for ornament and beauty, Ex. xxiv. 10, he had to strip himself; and, having washed his person, had to put on other garments made of plain linen—a linen tunic, linen breeches, a linen girdle, and the linen mitre—which are called emphatically "garments of holiness," and as soon as the more distinctive service of the day was over, he had again to put them off, and leave them in the sanctuary till another occasion, Ex. xxv. 32. These plain linen garments—clean and white as they doubtless were—require no explanation; they were the symbols of that holiness which became one who would enter the immediate presence of the Most High, and meditate with effect between him and sinful men, Ex. xxiv. 10-11. Hence, the high-priest's investment with them was preceded by the washing of his person; he had first to
make himself symbolically clean or holy, and then outwardly appeared unto such. (2) When thus personally prepared, he had to provide himself with a bullock for a sin-offering, the blood of which was for theatonement of himself and his house; that is, the whole sanctified family to which he belonged; and with this bullock he had to make his entrance, for the first time, on that day within the vail, and sprinkle the mercy-seat also in front of it seven times. This act, however, had to be accompanied with another—perhaps it would be more correct to say, with Winer and Bahr, preceded by another—his bearing a censer with incense, kindled by live coals, taken from the brazen altar, that the cloud of incense might, as it were, go before, and cover the mercy-seat ere the act of sprinkling was performed, Lev. vii. 11. As it would not be quite easy to carry the vessel with the blood along with the censer of smoking incense, the probability is that they were two separate actions, effected by a double entrance. But whether that might be the case or not, there can be no doubt that the action with the incense took precedence of the sprinkling, and must be considered as the primary rite. Be it so, as it was, and this action indicated that the entrance of the high-priest into the most holy place, as the head and representative of a sinful community, was no privilege to be claimed as a right, but one that had to be sought by supplication from a merciful and prayer-bearing God. Entering, therefore, as a suppllicant, and entering for the purpose of sprinkling the blood that had been shed for the atonement of his personal and family guilt, the high-priest became on this occasion an impressive witness of the manifold sinfulness of mankind, unprofitably hateful in the sight of God, and is only to be regarded to the prayerful and penitent through the shedding of blood. (3) All this, however, was but preliminary to the great act of reconciliation, which bore respect to the worshipping community of Israel. For this purpose two goats were selected—which were to be taken from the congregation, as the bullock had been from himself, but which, though two, were still viewed as a formal unity. It was as a sin-offering that they were to be taken, and presented before the Lord at the door of the tabernacle, Lev. xvi. 7. One of the two acts was all that had to be symbolised on the occasion, and two victims were chosen to do it, simply on account of the impossibility of giving otherwise a full representation of what was included in the act—the one being designed to supply the means of atonement, and the other to exhibit its perfected result. If, however, the two goats constituted properly but one offering, an offering which was presented before the Lord, it is clear that to him alone they both really belonged, and that there can be no ground for dividing as some have erroneously done between the two goats, as if the one only were for God, and the other for Satan. The same conclusion is still further confirmed by the act of casting lots upon them; for this was practised only in regard to what was recognised as peculiarly the Lord's, and with the view of ascertaining his mind in some respect concerning it. The question to be here determined was, not whether of the two goats was to be adjudged to the Lord, and which to some other party; but what respectively were the parts to be assigned to each if them, in the complex act of sin-bearing, which was to be effected through their joint instrumentality. In such a case their respective destinations in the matter could not differ at all essentially; the parts to be performed by each could not have been mutually independent, far less formally antagonistic; since it turned simply on the casting of the lot which should be destined to this one part and which to the other. The two parts actually were one for the Lord, the other for Azazel, or for a scape-goat, as it is rendered in our version. On this expression a considerable diversity of opinion has been entertained, and it will be necessary to consider the point separately. (8) *SCAPE-GOAT.* But the real import of the transaction connected with this second goat is made so plain otherwise, that nothing material can be said to depend upon the precise term. (4) The goat on which the Lord's lot fell was forthwith slain as a sin-offering, and with its blood, as before with that of the bullock, the high-priest entered anew for the second, and probably the third time within the vail, and sprinkled it upon and before the mercy-seat; then, returning into the sanctuary or holy place, he sprinkled also there, and again at the altar of burnt-offering in the court, Ex. xxix. 14. For with that blood he had to make atonement, not merely for the congregation directly, but also for the holy place, because of the uncleanness of the children of Israel, and because of our transgressions in all their sins; and so also for the tabernacle of the congregation (the tent of meeting) that dwelt in amongst them in the midst of their uncleanness. Not, of course, that these things were in themselves capable of contracting guilt: the sins atoned for still were the sins of the congregation: only, with the view of showing more distinctly their thankfulness in God's sight, and their contrariety to his service, they were here contemplated as having come up from all quarters of the land, and imparted defilement to the several apartments and vessels of the house, in which symbolically the people were allowed to meet and dwell with God. It was, in another form, the people's concentrated guilt: and so the blood that sanctified was the blood of the one sin-offering that was to be presented for the congregation of Israel. (5) Then came the action with the other goat—the still unappropriated part of the sin-offering—which remained standing before the tabernacle or temple, while the high-priest was making atonement for the sins of the people with the blood of the slain goat. Having laid hands on the head of that live goat, the priest had now to confess over it "all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and thereafter send him away by the hand of a fit man into the wilderness. And the goat it is added shall bear upon him all their iniquities into a land not inhabited; and he shall let go the goat into the wilderness." The iniquities, it must be remembered, had been all previously atoned for everything in God's house, goes to the very seat of the divine Majesty, which they had polluted, had been again recognised; so that when now laid upon the head of the live goat, it must have been as iniquities cancelled in the divine reconciling, and destined to utter oblivion. Hence, no sooner were they transferred to this goat than he was dismissed with them into the wilderness, bearing them to a land not inhabited, where not a being lived that could call them to remembrance, or become a witness of their existence. It was, in short, a symbolical action, indicating to the bodily eye the result of the atonement that had been made, and rendering palpable
to the people the comforting truth, that God had in a manner cast out of his sight their past transgressions, having accepted the atonement. (In the English version there is an unhappy rendering at the first mention of this live goat, which greatly obscures the meaning of the transaction. The words there used regarding the live goat should run, “shall be presented alive before the Lord to cover upon him,” or make atonement for him, not “to make an atonement with him.”) This goat was the representative of the people as first to be atoned for, and then actually participating in the atonement—forgiven; and the action with him took up the history where the death of the other had left it. If the clean goat could have been raised to life again, the continuity of the action would have been more readily perceived; but this not being practicable except by miracle, the action was carried forward to its fitting result by a fresh goat taking the place of the other.)

(6.) The remaining parts of the solemnity may be regarded as the natural and appropriate winding up of the service, rather than anything strictly new. The high-priest, after disposing the goat, had to dispose himself of the plain linen clothes in which the peculiar work of the day had been performed, and resume his wonted attire. At the same time he had to wash his flesh—a process to be undergone at the beginning and close of all proudly ministrations of a more formal kind, as a witness of the pollutions which intermingled even with these. Then he had to offer two burnt-offerings, one for himself and one for the people; to make an atonement, it is said, for himself and for the people—an atonement even after the special atonement which had already been made in the previous service. It betokened the presence of sin in the very act of getting sin taken away, and the necessity of all throwing themselves on the mercy of God even at the close of transactions which had brought them into most immediate contact with it. Being, however, a burnt-offering, not a sin-offering, that was now presented, this implied, that along with the taking away of the guilt that had been contracted, there was the call to a fresh dedication of soul and body to the service of God. In this case, of course, the entire flesh of the victim was consumed upon the altar; but the flesh of the sin-offerings—the bullock for the high priest and the goat for the congregation—had to be taken, in accordance with the law regulating such cases, without the camp or city, and burned in a clean place. This burning arose, not from the flesh being polluted—on the contrary, the flesh of all sin-offerings was declared to be most holy, Isa. xxii. 12; but here, where the priesthood and congregation were alike concerned, there was no one who could with propriety eat of it; it had therefore to be burned, but still as a holy thing in a clean place. Yet having had to do with sin, the person who took charge of the burning of the carcass, as also the person who was employed in conducting the live goat into the wilderness, had each to bathe his person, and wash his clothes, before resuming his place in the congregation.

Such was the nature of the day of yearly atonement, and such were the services by which it was distinguished. It was the occasion above all others, on which the ideas of sin and atonement rose to their highest potency in the ritual of the old covenant, and on which also, for the purpose of exhibiting those ideas in their clearest light, the distinction came most prominently out between priest and people—the idea of one ordained from among men, for the purpose of drawing near to God, and mediating in behalf of his fellowmen in things pertaining to sin and salvation. But these ideas after all could only be developed imperfectly under the shadowy and carnal forms of the old covenant; in the new alone do they find their proper realization. And it is the less needful to enlarge upon this view of the matter, as of all the Old Testament services this is the one which has received the fullest explanation from the pen of an inspired writer in the New. In Heb. ix. and x. almost everything of importance connected with the matter has been touched upon, both as regards the correspondences between the new and the old, and the superiority of the one over the other. Here alone, in the new, have we a high-priest who is perfectly fitted, from his own inherent attributes and character, to enter the holiest; who without sin of his own, and consequently without any personal atonement, can make intercession for the guilty; and who, by his one spotless, infinitely precious atonement in behalf of all, has for ever laid open the way by which they may draw near and find acceptance in his sight. The veil, therefore, which excluded a free approach into the holiest, while it admitted a single approach by means of a representative once every year, was rent in twain at the death of Christ, to show that what had been imperfectly enjoyed before was now, in a manner, made common to the people of God; that in the name of Christ all who believed might come with boldness to the throne of grace, and deal directly with God. But with these differences there are also fundamental agreements, and the palpable and solemn manner in which, on the day of atonement, the great truths were brought out, of the reality and evil desert of sin, of the necessity of a mediating priest and a prevailing atonement to purge it away, of the complete and total obliteration into which the evil is cast when God’s method of reconciliation has been complied with, may be contemplated with much profit still by the people of God. They can thus behold the things which concern their relation to God written in an open book, and get a clearer apprehension and more realizing conviction of them, than could otherwise be obtained. It is for that purpose partly that the Old Testament pattern of the heavenly things is used in New Testament scripture, and for that purpose it may still with advantage be employed.

VI. The Feast of Tabernacles.—This was the last of the divinely-appointed solemn or sacred festivals, under the old covenant. It was made to commence on the fifteenth of the seventh month, five days after the day of yearly atonement; and, in respect to continuance, was the most protracted of all the festivals. The Passover was to last for seven days; but an eighth was added in the feast of tabernacles; and in this case also, as at the feast of unleavened bread, the first and the last day was to be observed as a Sabbath, a day of holy convocation. In Le. xxiii. 34, it bears the name of the feast of tabernacles; though strictly it should be boothah (succoth); but in other passages it has the designation of the feast of ingathering, because it took place “in the end of the year, when they had gathered in their labours out of the field.” Ex. xxiii. 16; De. xi. 13. The meaning is, that the entire circle of the year’s husbandry should then have been completed, and its produce garnered; not the crops of the field merely reaped, but the vintage also past, and there remained only such
operations as might be needed to prepare for the coming winter. For an agricultural population like the Israelites that might justly be called the end of the year, and it must usually have been also a season of repose. The people would, therefore, have ample time for the celebration of the feast.

The other and more common designation of the feast—that of booths or tabernacles—points to the nature of the feast itself and the mode of its celebration. A booth is not precisely the same as a tent or tabernacle, but is so far alike, that the one as well as the other was a thin and temporary fabric, specifically constructed for the sake of shelter. It was not, however, made of canvas, but of branches and leaves woven together (the root being ָתַּנְתָּה). Such was the booth of Deut. ch. ii. 4, and such also the shed Jacob made for his cattle near Shechem, Judges x. 22. But the material of the structure was often not regarded; and hence booths and tents are used interchangeably for the dwellings of the children of Israel in the wilderness. "Ye shall dwell in booths," it is said with reference to the feast, "seven days; all that are Israelites born shall dwell in booths; that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt," Lev. xxiii. 43. In the great majority of passages referring to the wilderness-sojourn, it is tents that the Israelites are said to have dwelt in, for example, Deut. i. 17; Nu. x. 20; xxx. 4; Deut. vi. 11; xxxi. 8. It was those which in reality were chiefly used, as being more securely possessed and carried about—light and manageable, the proper 'boule' of a yet unsettled and wandering population, and as such forming a natural contrast to fixed and stationary dwellings. This contrast is formally brought out in the case of the Rechabites, whose father charged them not to build houses, but to dwell in tents; and by David in respect to the dwelling-place of God, on the memorable occasion when he said to Nathan the prophet, "So now I dwell in a house of cedar, but the ark of God dwelleth within curtains," that is to say, 2 Sam. vi. 2; 2 Sam. xxvii. 11. There is a pointed reference also to the same contrast in a New Testament passage, in which the apostle distinctly indicates the superiority of that building of God, the house not made with hands, eternal in the heavens, which awaits the glorious believer, to the earthly house of his tabernacle, which is to be dissolved in death, 2 Cor. v. 1—"the one a frail, perishable framework, falling to pieces when it has served its purpose, the other a fixed, stable, everlasting habitation.

When the Israelites had established themselves in Canaan, and grown into a numerous people, a practical difficulty might be experienced as to the proper celebration of this feast—the difficulty of getting themselves provided at one central place of meeting with branches of palms and other trees in sufficient abundance for the occasion. It is said, they did so provide themselves in the time of Nehemiah, ch. vii. 15: "The people went forth and brought (65, branches of various sorts of trees) and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim." In all these places they then made booths and sat under them; but it is added, "since the days of Joshua the son of Nun, unto that day, the children of Israel had not done so." We are not to suppose that they had during that long period allowed the feast of tabernacles to fall into abeyance, or in celebrating it had made no attempt to construct booths with branches of trees. That the feast was kept, and kept so as to exercise an important influence on the national mind, is evident from the fact of Jeroboam having instituted a similar feast in his kingdom, only transferring the time from the seventh to the eighth month, 1 Kings xi. 21, 22. But the use of branches in celebrating the feast had never been so marked and general. And this might to some extent be accounted for from the much smaller number attending the feast, than would be usual in the brighter periods of the commonwealth. Indeed, as the larger proportion of those who actually assembled to keep the feast were necessarily far from their homes, and were for the time living in public rather than dwelling in families, one might say that the spirit and design of the ordinance would have been maintained, if there were only such an erection of booths in the more public streets and places of general resort, as admitted of the people entering them occasionally and spending a portion of each day in them. When the ordinary wasid would rarely have been any difficulty in obtaining a supply of branches sufficient for such a purpose, and even for furnishing besides a number of the families residing in the neighborhood with what might be required for their individual use.

That this booth or tent like appearance which was to characterize the feast had a commemorative bearing, admits of no question. In the passage already quoted from Leviticus it is stated as the reason for the making of booths, that succeeding generations might know how they had been made to dwell in booths, when the Lord brought them out of the land of Egypt. It was designed to embody in a perpetually recurring action the historical fact of the unsettled, wandering life of Israel during the wilderness-sojourn, that the memory of it might be ever fresh in the minds of their descendants. And in the commemoration of this fact, as of facts generally which are enshrined in commemorative ordinances, it is to be understood, that the fact itself was of a fundamental character, containing the germ of spiritual truths and principles vitally important for every age of the church. Such undoubtedly was the character of the wilderness-sojourn for the Israelites, though not precisely in the same degree as the deliverance from Egypt which was commemorated in the Passover. It was, however, of fundamental importance in this respect, that it formed in a sense the connecting link between the house of bondage, on the one hand, and the inheritance of life and blessing, on the other. The Lord then in a peculiar manner came near to reveal himself to his people—pitched his tabernacle in the midst of them—communicated to them his law and testimony, and set up the entire polity which was to mould the future generations of Israel, and to be commemorated rather than abolished by the incarnation and work of Christ. Hence, the annual celebration of the festival of tabernacles was like a perpetual renewing of their religious youth; it was keeping in lively recollection the time of their espousals, and placing themselves anew amid the scenes and transactions which constituted the formative period of their history. On this account also, it doubtless was that the feast of tabernacles was the time chosen for reading, every seventh year, the whole law in the hearing of the people, Deut. xxi. 9-11; and not, as some have thought (in particular Ebrin, Symm. 81, p. 693),
because it was the greatest feast, or the one most largely frequented. In this respect the Passover certainly held the foremost place. But it was when sojourning in the wilderness, and dwelling in tents, that the covenant of law, under which they were to go into the land of Canaan and take possession of it for themselves and their posterity, was formally given and ratified. So that nothing could be more appropriate, when recounting the scenes of their religious youth, than being called to listen anew to that law, the giving of which formed so distinguishing a feature of the time. This connection of the law, however, with the feast of tabernacles, affords a collateral proof of what was already established—that the feast of Pentecost was no commemoration of the giving of the law; for had it been, the formal reading of the law would certainly have been appointed for the feast of Pentecost, rather than that of tabernacles.

There was, therefore, a much closer connection between the booth-dwelling portion of Israel's history and its future rest in Canaan, than is found in contemplating the one as the mere transition period that naturally connected to the other. And it will appear still more so if we look to the personal training through which the Israelites then passed, and the discipline they were made to undergo. If in one respect it was the period of the Lord's manifestation to his people, whereby he sought to make them acquainted with his purposes of love and his principles of government, it was, in another, the period of their trial and humiliation—which, by hardships tempered with mercies, difficulties, and disappointments, interchanging with wonderful displays of power and glory, the Lord brought out the evil that was in their hearts, and schooled them into subjection to his righteous will. Viewed with reference to its prolonged continuance, as the forty years' sojourn, it was emphatically a period of judgment and discipline. Hence the words of Moses at the close of it: "Thou shalt remember all the way by which the Lord thy God led thee these forty years in the wilderness, to humble thee and to prove thee, to know what was in thine heart, whether thou wouldst keep his commandments or not. And he humbled thee, and sufferest thee to hunger, and fed thee with manna, which thou knowest not, neither did thy fathers know, that he might make thee know that man liveth not by bread only, but by every word that proceedeth out of the mouth of the Lord," Deut. viii. 2. 3. This alternating process of want and supply, of great and appalling danger ever ready to be met by seasonable, though unexpected or extraordinary relief, was the grand testing process by which the still existing unbelief and carnal in their hearts was made manifest, that it might be condemned and purged out, and that they might be formed, as a people, to that humble reliance on God's arm, and single-hearted devotedness to his fear, which alone could prepare them for occupying and permanently retaining the Promised Land. It proved in the issue greatly too severe and searching for the mass of the original congregation; in other words, the evil in their natures was too deeply rooted to be effectually purged out, even by such well-adjusted and skilfully applied means of purification; and, as the result, they were judged incapable of entering the land of Canaan. But for those who were allowed to enter, and their posterity to latest generations, it was of essential moment to have kept alive upon their minds the peculiar training and discipline of the wilderness; in order to their habitually aiming at the high moral condition, the living faith in God, the weakness of heart, the self-denial, the filial obedience to which it was designed to conduct. In this respect especially it was their duty to be ever connecting the present with the past—to be traveling over again the ground on which their fathers had acquired their dear-bought experience; and it was only voluntarily making its discipline and results their own that they could be warranted to look forward to fresh seasons of prosperity and joy. For this purpose more especially the feast was instituted. And while the fullness of earthly comfort amid which it was held, being brought into contrast with their formerly poor and wandering condition, called them to rejoice, the remembrance of judgment and trial in the desert taught them to rejoice with trembling—reminded them that their continued possession of the land of Canaan, and the enjoyment in it of fruitful seasons and settled homes, depended on their fidelity to the covenant of God—warned them, that if they turned back in heart to the manners of Egypt, or became lovers of pleasure more than lovers of God, periods of trial and destitution might again be expected. Hence, when such actually came to be the case—when the peculiar lessons of this feast ceased to be regarded—when Israel "knew not that it was the Lord who gave her corn, and wine, and oil, and multiplied her silver and gold," it became needful to send them virtually again through the rough and sifting process of her youth. "Therefore will I return, and take away my corn in the time thereof, and my wine in the season thereof; I will also cause all her mirth to cease, and I will destroy her vine and her fig-trees; and I will allure her, and bring her into the wilderness, and will speak comfortably unto her; and I will give her vineyards from thence, and the valley of Achor for a door of hope," Is. xlvii. 1-3. It was not that the scenes of youth were literally to be enacted over again; but that the kind of dealing involved in them—the fleshly corruptions, the enforced separation from natural delights, the severe trial and discipline which characterized the wilderness-sojourn—must be undergone anew, in order that the spirit of carnal and devoted zeal, in which it had issued, might again become the characteristic of the people of God.

The view now given of the nature and design of the feast—crowned, as it manifestly is, in the representations of Scripture, and the essential relations of things—renders unnecessary any formal exposure of the opinion which has been frequently maintained, that the feast was chiefly an occasion for carnal merriment, dancing, and revelry. When the people themselves became carnal, it would no doubt partake much of the same character; but as instituted by God, it was designed to be otherwise observed. The occasion was certainly meant to be a joyous one. The people were commanded to rejoice over all the goodness and mercy which the Lord had given them to experience; but their joy was to be such as could be indulged in before the Lord, and should have admitted nothing that might interfere with their interest in his favour and fellowship. It was apparently from this relation of the feast to a hallowed cheerfulness and exultation, that the broad-leaved palm-tree was so much used on the occasion. The people were not absolutely shut up to branches of this tree; for, beside palm-trees, willows are also specified in the original institution, &c. xxviii. 10,
and at the feast in Nehemiah's time, olive, myrtle, and pine are mentioned, along with the palm, as having been employed. But as branches of "goodly trees" were required, the palm seems to have been regarded, from its peculiarly rich foliage, as the fittest symbol of the joyful feelings which the feast was intended to call forth; and we are not without other instances in Scripture, which show how readily the palm was associated with the solemnities, or seasons of thanksgiving.

One of the most singular peculiarities of this feast remains yet to be noticed; it consists in the number of victims to be presented for burnt-offerings. There was the same sin-offering as in the other stated feasts - a single goat to be offered each day; but for the burnt-offering, instead of one ram and seven lambs, there were to be two rams and fourteen lambs on each of the seven days, and instead of one bullock, thirteen bullocks at the commencement and diminishing by one each day, till on the seventh there were merely seven. The eighth day, though in one sense belonging to the feast, might also be regarded as in some sort standing by itself, forming the closing solemnity of the whole festival season; and accordingly the special burnt-offerings on that day differed very little from that of other festival days, and were entirely the same as the new moon and the tenth day of the seventh month - namely, one bullock, one ram, and seven lambs, NEHEM. vi. 11, 12, 13. The difficulty is to account for the extraordinary number of victims appointed for the seven days of the feast of tabernacles - double the number of rams and lambs that were fixed for all the other solemnities, and the remarkable peculiarity in respect to the bullocks, of beginning with such a number as thirteen and ending with seven. Viewing the matter generally, one may readily perceive a reason for the larger number of the offerings presented, in the occasion of the feast, as appointed at the close of the ingathering of all the fruits of the season, and intended to call forth a grateful sense of the Lord's goodness in bestowing upon his people the gifts of his beneficence. We make unacquainted, as already intimated, of its being called in a passage often quoted from Plutarch (Sympos. i. 4. 13, "the greatest of the Jewish feasts," or of the similar expressions applied to it by Philo, Josephus (Ant. iv. 14), and the rabbins; for in no proper sense could it be called the greatest; in depth of meaning and vital importance it did not equal either the feast of the Passover or that of the day of atonement. Yet, so specially connected with the Lord's bountyfulness in giving, it might most appropriately be marked by a more than common liberality in the number and value of the offerings, especially of such offerings as were from their nature significant of the surrender and dedication of the person of the worshipper. But why precisely double the number of rams and lambs on each of the seven days, and half the number on the eighth; and, especially, why the regular diminution in the number of the bullocks from thirteen to seven, and, on the last day, from seven to one - of this no adequate explanation has yet been given. The opinions of the rabbins are mere conjectures, most of them frivolous and absurd, and deserve no particular notice. To see in it, with Bahr, a reference to the waning moon, is quite fanciful; nor is it less so, to understand it, with the majority of the elder theologians, of the gradual weaning of animal sacrifices; for the sacred number seven being reserved for the seventh day of the feast, together with the usual feast-offerings on the eighth day, might as well be conceived to point in the opposite direction. Perhaps nothing more was meant by the arrangement than to give an indication of the variety, within certain limits, which the sacrificial system admitted of in the expression of devout and grateful feeling. It was proper, on joyful occasions, to let the overflow of feeling appear in the multiplicity of the vicarious sacrifices brought forward from a desire that nothing depended therein for the virtue and stability of the covenant. The seven bullocks, two rams, and fourteen lambs, on the seventh day of the feast, or the one bullock, one ram, and seven lambs, on the eighth, were sufficient to represent whatever was vital in the covenant, or in the people's connection with it; while yet certain fuller embodiments of spiritual feeling were suitable at peculiar times, and never more than when the solemnities of the great day of atonement were fresh in the recollection of the people. Whether this view may be held to be satisfactory or not, it presents nothing at least that is arbitrary, or that interferes with the general principles of the ancient economy.

In addition to the ceremonies prescribed in the law, the later Jews were wont to observe certain customs at this feast, in particular the custom of drawing water from the well of Siloam, and pouring it, mixed with wine, from a golden pitcher, by the hands of a priest, on the altar at the time of the morning sacrifice. This was done, according to the Jewish authorities, on the seven days of the feast, but not on the eighth, as has often been improperly represented. They are quite express upon that point, for they reckoned only the seven days to belong to the feast proper; the eighth was esteemed a kind of separate and concluding solemnity (see notes on Jer. iii. 19, where, Bede, Rabbin.; and Jer. vii. 35, where, Winer, B. C. I. 528. 6). If therefore what is called "the last, the great day of the feast," in Jn. vii. 35, was meant the eighth day, our Lord must have taken occasion, from the above on that day of the customary libation on the altar, to point to himself as the living fountain that should supply what was needed for the wants of the soul. But it is more probable that the seventh day is meant, as the last and great day of the feast in the ordinary Jewish reckoning; so that the water mixed with wine was poured out amid demonstrations of gladness from the people, shouting in the words of Isaiah, "with joy shall ye draw water from the wells of salvation;" and our Lord, seizing the opportunity to draw their thoughts from the shadow to the reality, exclaimed, "If any man thirst, let him come unto me and drink; he that believeth on me, out of his belly shall flow rivers of living water."

The bearing of the feast of tabernacles on the realities of the gospel is not difficult to be perceived, and in its leading features may be indicated in comparatively few words. The Israelites in their collective position and history typified the seed of God's elect under the gospel; and therefore, in this feast, which brought together the beginnings and endings of God's dealings with Israel, we have a representation of the spiritual life, as well as its earlier struggles as in its ultimate triumphs. We behold the antitype, first of all, and without imperfection, in the history of Him who was pre-eminently God's elect, the Lord Jesus Christ - led up, after an obscure, and for a season persecuted, youth, into the wilderness to be tempted of the devil; and when for forty days - a day for a year.
FEASTS OF CHARITY

In his treatment of the subject, he brought into the following with the full assurance of victory to accomplish the mighty work of man's redemption: in this work, also, the beginning and the end meet together; and one is the same, the first, and the last, and the new creation. The obedience and sufferings go before, and by the foundation for the final glory. Jesus must personally triumph over sin and death, fulfill all in respect of the Father's will, before he can receive a kingdom from the Father, or be prepared to wield the sceptre of his government, and enjoy the riches of his purchased blessings. And so, to render manifest and keep alive in the minds of his people the connection between the beginning and the end, he ever links together the cross and the crown—shows himself in the heavenly places as the Lamb that was slain, and inherits there a name that is above every name, because he took on him the form of a servant, and humbled himself unto the dust of death, for the salvation of men.

With a still closer resemblance to the type, because with a greater similarity of conduct in the persons respectively concerned, does the spiritual import of the feast meet with its realization in the case of Christ's genuine followers. Hence the prophet Zechariah, who, more than any of the prophets except Ezekiel, delights in representing the future under a simple recurrence of the past, when pointing to the result of the church's triumph over her enemies, speaks of it as a going up to Jerusalem to keep the feast of tabernacles, ch. xiv. 16. Then, that is to say, the Lord's redeemed people shall rejoice in the fulness of their portion, and have their experiences of bliss heightened and enhanced by the remembrance of past tribulation and conflict. For the present they are passing through the wilderness; it is their period of trial and probation, and by constant alternations of fear and hope, of danger and deliverance, of difficulties and trials, they must be prepared and ripened for their final destiny. It is through these that they must be kept habitually mindful of their own weakness and insufficiency, their proneness to be overcome of evil, and the dependence necessary to be maintained on the word and promises of God. Through them also, aided by the renewing grace of the Spirit, must the dust be purged out of their corrupt natures, and the old man of corruption itself thrown off, and left, as it were, to perish in the desert, that with the new man of pure and blessed life they may take possession of the heavenly Canaan. Then shall the church of the redeemed hold with her divine Head a perpetual feast of tabernacles—living and reigning with him in his kingdom; and, so far from grudging the trials and difficulties of the way, rejoicing the more on account of them, because seeing in them the needful course of discipline for the place and destiny of the redeemed, and knowing that if there had been no wilderness trials and conflicts on earth, there could have been no meekness for the inheritance of the saints in light. The glorious company in Rev. vii. arrayed in white robes and with palms in their hands—the collective representation of a redeemed and triumphant church—are the proper antitypes of Israel keeping the feast of tabernacles.

Beside the festivals now described, and which alone bear in scripture the sacred name of woodens or sacred feasts, there are two others which, though not of divine origin or of religious obligation, went by the same name, and were commonly observed in the gospel age: these were the feast of Dedication and the feast of Purim. (See Dedication and Purim.)

FEASTS OF CHARITY, or LOVE, more commonly called AGAPE, or LOVE-FEASTS, differed materially from the institutions designated Feasts under the Old Testament; they were actual meals, though partaking so far of a religious character, that they were usually celebrated in the same place where the disciples met for worship, and in close connection with religious exercises. They are mentioned only once under that name in New Testament scripture; viz., in Jude 12, where in reference to the false and corrupt professors who were insinuating themselves into the church, it is said, "These are spots in your agape." But there can be no doubt that, though the name is not used, it is the same sort of feasts that are mentioned in I Co. xvi., and which, from being first abjured by party purposes, came to be confounded with the solemnities of the Lord's supper. Indeed, the origin of them must be traced still higher, to that outburst of Christian liberality and brotherly affection which manifested itself among the converts at Jerusalem after the day of Pentecost, and which led to a regular ministration of food among the poorer brethren, as well as frequent social meals among all, &c. ii. 45, 65; v. 35; vi. 1, &c. The churches generally in early times seem to have regarded the practice thus begun at Jerusalem, as imposing a sort of obligation to similar practices elsewhere, at least as presenting a pattern that it would be well to imitate; and from notices occurring in the writings of the second and third centuries, it would seem that the agape very commonly formed a part of the regular observances of the Christian churches. They are so described both by Justin Martyr about the middle of the second century, and by Tertullian about the beginning of the third. (See Apol. ii. 42. "ib. iv. 20.) The latter says, "Our supper shows its character by its name, which is the Greek word for love. Whatever expense it costs, it is given to expend money in the cause of piety, since by this refreshment we give aid to all that are poor. Being done as a matter of religion, nothing foul or unbecoming is admitted into it. No one partakes till prayer has been made to God; as much is eaten as is necessary to satisfy the demands of hunger, as much is drunk as consists with sobriety; every one remembering that through the night also God is to be worshiped," &c. As the church grew, however, in numbers and wealth, it became more difficult to manage such feasts with propriety, and so as not to prevent them from becoming occasions of scandal rather than of edification. Even Tertullian in his latter days complains of a deviation from the original purity, in the custom which was then creeping in, and was afterwards formally sanctioned, of setting double portions before the rulers of the church (De princeps e. 12). Distinctions of rank generally came to be observed at them; excesses were not unfruitfully committed; and the rich, by the contributions they made toward the object, sought to gain the praise of liberality; so that the agape came by degrees to be disconsidered, and were ultimately forbidden to be held in churches. An order to this effect was issued by the council of Laodicea about the middle of the third century, and by a council at Carthage in A.D. 391. They gradually fell into disuse, and are now observed by some only of the smaller sects.
FELIX. ANTOINEUS, a freedman of the emperor Claudius, from whom he was also called Claudius Felix (so called), was governor of Judea at the time of St. Paul's seizure and imprisonment in Jerusalem, A.D. 52 or 54.

The precise period of his appointment to that province is involved in some obscurity (it was probably about the year A.D. 52), as is also the exact feeling on which he first entered on the administration of affairs in the East. The accounts of Josephus and Tacitus are somewhat discordant. According to the latter (Ann. xii. 26, 27) Felix was appointed joint-procurator along with Ventidius Campanus, the one taking the region of Judea, the other of Galilee; and both being guilty of mal-administration, contriving at acts of robbery and violence committed within their respective boundaries, and enriching themselves by the spoils that were brought to them by the successful parties, they were accused to the emperor, and Quadratus was commissioned to investigate into the matter, and act as he saw fit. He condemned only Campanus, and elevated Felix to the seat of judgment. Josephus, however, represents Felix as coming into the East only after Campanus had been tried, on account of the disturbances which had prevailed, and deposed for his misconduct; and he speaks of Felix as having been made procurator of Galilee, Samaria, and Perea, as well as Judea (Ant. xvi. 3, 9, 10). The probability is, that the account of Josephus approaches nearest to the truth; and it is now generally admitted that the Roman historian has observed in regard to the wife of Felix, Drusilla, whom he represents as the grand-daughter of Antony and Cleopatra. This was certainly not the case in respect to one Drusilla, whom Felix married; and it is against all probability that he should have had two wives of that name. In regard to the character of the man, both historians present him substantially in the same light. Tacitus, in his graphic style, says of him, that he "exercised the authority of a king with the disposition of a slave servil invencere in omnibus munere crudelitateque."

This last, and that he thought he could do anything with impunity, since he had the powerful influence of his brother Pallas at court to protect him (Ann. xii. 26). Josephus so far speaks well of Felix, that he mentions his activity in clearing the country of robbers and plotters of sedition, though in such a manner as to indicate the indifference of fearful barbarities war, ii. 18, 19. Instances are given of his treacherous and cruel procedes, which were carried so far, especially toward the Jews about Caesarea, that at the expiry of his office they sent a petition to Rome to remove him before the emperor, but the interest of Pallas proved too powerful for them (Ann. xx. 59, 60). One of the most infamious parts of his conduct was his seduction of Drusilla, the sister of Herod Agrippa, who had been married to Arizas, king of Emesa, after the latter with a view to his marriage had submitted to the rite of circumcision. Felix, on seeing this woman, became enamoured of her beauty, and by the arts of a Jewish magician, of the name of Simon, got her detached from her husband and married to himself. Such was the man before whom Paul had to plead his cause, and with whom he reasoned of "righteousness, temperance, and judgment to come." No wonder that the judge trembled at the pleadings of his prisoner; yet it appears he simply trembled; his convictions on the side of rectitude did not carry him even so far as to induce him to do justice to the injured apostle. "He hoped Vol. 1.

that money should have been given him of Paul, that he might loose him"—intend mainly on turning the occasion into an opportunity of personal advantage; and because his corrupt love of money was not gratified, after two years' delay, he had the baseness to leave Paul still bound. We know nothing more of him than that he was recalled to Rome and succeeded in his government by Festus. But Josephus in a few notices that Drusilla and the son she bore Felix perished together in an eruption of Mount Vesuvius (Ann. xvi. 27, 28).

FENCED CITIES. So FORT, FORTIFICATION.

FERIES (תיכון,역). It is impossible to say with certainty what animal is intended by this word. As an application it occurs only in Lev. xii. 5; but the same word and its root occur repeatedly elsewhere, and always with the signification of crying, sighing, or groaning. Some animal of minute size, conventionally reckoned among the "creeping things," which has the habit of crying out, must be looked for. Some of the creatures with which the역 in is associated seem to be the smaller Mammalia, and there is no reason why this may not be of the same kind. The LXX. render 역 by πίττυς, by which the Greeks understood the field-mouse. As this, however, common as it is in Palestine, may be represented by a different word, as the common house-mouse is equally abundant as with us, and is everywhere known by its slight squeak, a term to interpret 역 by Home favour, the common house-mouse.

FESTIVALS. So FEASTS.

FESTUS, PORTIUS, the successor of Felix in the government of Judea. He received his appointment from Nero, probably about the year A.D. 60, and held it for a comparatively short time; for he was not long in the East till he died. In New Testament history he is mentioned only in connection with the case of the apostle Paul, which was brought under his notice shortly after his arrival at Caesarea. He was a man of superior character to Felix, and would in all probability have set him at liberty, if he had understood precisely what the question at issue was, and what were the aims and tactics of Paul's opponents. But being ignorant of these, and having proposed, after a brief and partial hearing of the case, to have the matter transferred to a fuller hearing to Jerusalem, Paul, well foreseeing what advantage would be taken of such a course, appealed to Cæsar. This he had a right to do as a Roman citizen, and Festus had no alternative but to sustain the appeal, Ac. xx. 23, 25. The only further notice we have of him is in respect to the visit paid him shortly after by Agrippa and Bernice, during which he took occasion to mention the case of Paul, and finding it would be agreeable to his distinguished guests, he gave the apostle an opportunity of declaring his case in the audience of the whole court. He was himself astonished at what he heard; but conceiving all to proceed from the fancies of a heated imagination, aided by the dreamy speculations of eastern lore, he said to Paul, "Thou art beside thyself; much learning doth make thee mad," which drew forth the startled and striking reply, "I am not mad, most noble Festus, but speak forth the words of truth and soberness." Festus had also to take part, as we learn from Josephus, in ridding the country of the robbers that still
infested it, and in repressing the turbulent spirit that was now beginning in various directions to seek vent for itself. He got into a quarrel with the priests at Jerusalem by the construction of a dining-room in the governor’s house, which commanded a view of the courts of the temple, and which was met by the erection of a wall intended to intercept his view. The matter was carried to Rome, and through the influence of Poppaea was decided in favour of the priests (Joseph., Ant. xx. 8). The impression left by the few notices that have come down to us of Festus is, that he was one of the better specimens of Roman procurators, with Rome’s characteristic respect to order and justice, but not without her now prevailing indulgence to questions connected with serious and earnest religion. Matters of this sort he regarded as severely worthy of his regard.

FIG. In the Jussieuian arrangement of plants, the fig belongs to the Arniopsaceae, or the bax-fruits order; and this again is treated by many as a section or tribe of the Figaceae—a large and miscellaneous family, which would in that case include herbs and trees as dissimilar as the hop and the nettle, the hemp and the mulberry, the nutritious bax-fruits and the deadly mias, the insignificant polypody which scantily adorns the ruined wall, and the mighty baxian covering whole congregations with its impenetrable shade.

The fig-tree of the Bible is the Ficus carica of Linnaeus, and derives its trivial name from that maritime province of Asia Minor which in classical times was so famous for this fruit, that we find Ovid and Cicero speaking of “curians” (curians) when they mean figs. We ourselves have the same habit of naming fruits after their most famous localities, till, as not unfrequently happens, the name is merged in the adjective. Thus the grapes of Cornwall have contracted into “curants,” and the plums of Damascas are “damsons” (damascena).

Of eastern origin, the fig has been from time immemorial naturalized over a large extent of Asia, from which it has found its way into Greece, Spain, and nearly all the south of Europe. It ripens its fruit in many places in our own country. Visitors to Brighton and Worthing are well acquainted with the plantation of figs at Tarring, the goal of many a juvenile pilgrim who late in August or early in September. Till lately, perhaps down to the present day, the primates of England could sit under the shadow of fig-trees planted at Lambeth by Cardinal Pole in 1525; and a fig-tree still flourishes at Christchurch, in Oxford, which Dr. Pocock brought from Aleppo in 1718.

The first-time that the fig-tree is mentioned in the Bible is Gen. iii. 7, where we are told that Adam and Eve “sewed fig leaves together, and made themselves aprons.” These leaves Milton supposes were the foliage of the baxian or sacred fig of India (Ficus religiosa, or F. Indica), which with wonted learning and grandeur he thus describes:—

“Then saw they the choir
The fig-tree, not that kind for fruit renowned,
But such as at this day, in India known,
In Malabar or Ceylon spreads its arms,
Bearing a broad and long, flat, in the ground
The bended twig of the root, and slender grows.
Alone the mother tree, a pilared shade,
High overarch'd, and echoing walls between;
There oft the Indian herdman, shunning heat,
Shelters in cool, and tends his pas ting humble.
At noon he slumbers out through thickets shade; those leaves
They gathered, and bound as Amanzonian large,
And, with what skill they had, together sewed.”

—Paradise Lost, book iv.

It is difficult to understand how any should have been led to imagine that for this purpose our first parents employed the leaves of the plantain or of the baxian (Musa paradisiaca, or M. supina). Its enormous leaves, eight or ten feet long and two or three feet broad, would not require to be sewed together; and a single leaf, with its strong refractory mid-rib, is scarcely suitable for a girdle. Besides, the original fragment evidently indicates some sort of fig; and, however much baxian may sound like banana, there is not the slightest resemblance between the fig and the Musa.

With its large and beautiful leaf, and with its free-spreading growth, the fig-tree affords a good shelter from the shower, and a still better shade from the heat. Like the linden in Germany, like the oak and elm on the village-greens of England, like the rowan-tree and the “bax-tree bush” (the “bax-tree” or elder) at the cottage thresholds and farm-house gables of Scotland, to the inhabitant of Palestine the fig-tree was the symbol of home, and repose, and tranquillity.

“Judah and Israel dwelt safely, every man under his vine and under his fig-tree, all the days of Solomon,” 1 Ki. x. 25. “Nation shall not lift up a sword against nation: . . . but they shall sit every man under his vine and under his fig-tree; and none shall make them afraid,” Mic. vi. 5. 4. Nathanael was resting, perhaps meditating and praying, “under the fig-tree,” when he was accosted by an unlooked-for visitant, and in the stranger recognized “the Son of God, the King of Israel.”

What is called the fruit of the fig-tree, with which we are all so familiar, is in the eye of the botanist no fruit at all, but only an enlarged “receptacle,” which bears on its inner surface the real fruit, those numerous small seeds which we find in the interior. “The flowers of the fig-tree are never apparent to the eye, but are contained in those fruit-like bodies produced.
in the axils of the leaves, and it is not till one of these is opened that the flowers are visible. What is therefore termed the fruit is merely the receptacle become fleshy, and assuming the form of a hollow body, bearing on its interior wall the flowers or fruit of the fig." (H. O. Vegetable Kingdom, p. 486."

This fleshy receptacle, when ripe, is remarkably sweet and mesose, and in the countries where it comes to perfection, it is highly prized for qualities at once agreeable and nutritious. On the authority of Oxlees, *Microbius* (natural h. I. exp. 2) enumerates twenty-three varieties as known to the Greeks; and, if it were not actually indigenous in Palestine, it there found a climate congenial, and was thoroughly naturalized. Moses, describing the "good land," speaks of it as already a land of "vines, and fig-trees, and pomegranates." (xxviii.) and when the spies returned from their exploration, they brought not only the famous cluster of grapes from Edeloid, but they exhibited also the "pomegranates and the figs which were in the midst of the ..." According to Lightfoot, Raphelague was so named from its "green figs," and to the present hour the fig tree grows "here and there" along the road in that same neighborhood.

As Stanley observes, two of the New Testament allusions to this tree are indisputably connected with Mount Olives. "One is theparable not spoken, but acted, with regard to the fig-tree which, when all others around it were, as they are still, bare at the beginning of April, was alone clothed with its broad green leaves, though without the corresponding fruit. 

Fig-trees may still be seen stretching the ordinary road from Jerusalem to Bethany, growing out of the rocks of the solid mountain, Mat. xxvii., which might by the prayer of faith be removed, and cast into the distant Mediterranean sea." On Olives, too, the brief parable in the great prophecy was spoken, when he pointed to the basking beds of fruit in the same trees as they grew around him—"For the fig-tree and all the trees when they see the figs on the tree, they are filled with fruit: so shall it be with the fig-tree." (xxviii.)..." (Stanley's Nath and Palestine, i. 446.)

Considerable difficulty has been expressed as to the fig-tree which Christ cursed on account of its barrenness. Mat. xxi., xxii., xxiii. 25. We have little doubt that the solution suggested in the foregoing extract is the true explanation, especially if we connect with it the fact that there are varieties which fructify early in the season. "There is a kind" says Dr. W. M. Thomson, "which bears a large green-coloured fig which ripens very early. I have plucked them from May on trees on Lebanon, 150 miles north of Jerusalem, and where the trees are nearly a month later than in the south of Palestine: it does not therefore seem impossible but that the same kind might have ripened figs at Easter, in the warm, sheltered ravines of Olivet. (The Land and the Book, part 2, chap. 21.)

This conjecture is borne out in the recent work of Miss Bremer. Visiting the farm of Messchilnn, near Bethleem, on March 2, her attention was attracted by some fig-trees, still leafless, but "full of fruit, which would not require many weeks to ripen. I was told that these are the so-called winter figs, which are formed late in the autumn, remain on the tree during winter, and ripen during the following spring, about Easter—this being the first fig crop of the year. Mrs. Finn, who has resided in Palestine twelve years, told me further that the second setting of the fig takes place in March: frequently whilst the winter figs are still upon the tree, and before the tree is in leaf. These figs are called *hersever,* and are gathered at midsummer. The third and last crop for the fig-tree in its native land bears three crops in the year—is in the month of August. The August figs—hence called *avus*—are the sweetest and best. Those which next succeed are the figs which ripen in winter and do not ripen till the following spring. A full-fledged fig-tree in the spring, before the time of crop, must always bear fruit [in some stage or other], so far as it is in good condition. But if it have not set fruit early in the spring, it will then bear none during the whole year." (H. Bremer's Travels in the Holy Land, vol. 1, p. 193.)

Even although none of the fig-trees now found near Jerusalem should yield winter figs, it is surely not unlikely that at that period of high and careful culture, the variety may have grown on Olivet, which Miss Bremer found three years later to be still leafless, and when in the midst of the small of Solomon. At all events the tree, so to speak, profits to bear fruit; for in the case of the fig, the so-called fruit begins to develop earlier than the foliage; and all the rather because the other and ordinary fig-trees were still leafless and bare, this uncorrected attention, and awakened expectation by that verdure which made it conspicuous at a distance: in other words, if not one of the precautions kind above mentioned, it at least proclaimed itself in advance of its ordinary companions, which were still shad'd with winter leaves and bare, on nearer inspection, it turned out a mere pretender. It was neither a distinct and early variety, nor was it even a fruitful specimen of the common kind. It had no excuse. Its leaves were an invitation to look for fruit, and, if it had none, it could not be alleged that they were already gathered, because it still wanted some time until the regular fig harvest "the time of figs was not yet," Mat. xxvii. Such was its effect by which it deceived the world. (W. H. Johnston in the Christian Annotated, vol. 4, p. 223.)

Often a month or six weeks before the general crop is gathered, there will be found on the tree some samples of the fruit already matured, and these "first-ripe figs" were highly prized. Soft and sweet, and richly pulpy, they came ready from the stem, and were esteemed a special delicacy. "So is it," says iv. 4. "The fig season was July and August. A portion of the fruit was preserved for winter use. One method was to pound it in a mortar, and make it into rectangular masses or cakes. In this form it could be kept for a long period, and was convenient as well as acceptable pendant in
the soldier’s javelin. After the defeat of the Amalekites, when David’s men found an Egyptian in the field exhausted, “they gave him a piece of cake of figs, and two clusters of raisins; and when he had eaten, his spirit came again to him.” 1 St. xxx. 12. And “two hundred cakes of figs” were part of the present with which the prudent wife of the cherubic Nabal propitiated the son of Jesse at Carmel, 1 Sa. xxv. 18.

When Hezekiah was sick unto death, Isaiah the prophet said, “Let them take a lump of figs, and lay it for a plaster upon the boil, and he shall recover.” 2 St. xxxvii. 3. Possibly figs were already used in Hebrew surgery as emollients; but whether they were or not, the cure of the monarch was none the less the act of that supreme Physician who works his wonders through means inadequate, or without any means at all. The fig is excellent and demulcent, and boiled or roasted, and then split open, we believe that it is still used in the minor surgery which has to do with whitworts and ulcers, and similar slight cases of suppuration. [9, 11.]

FIR. Like our own words “fir,” “pine,” “cedar,” which are very loosely used, the likelihood is that the Hebrew ?(barakh), was applied to various trees with evergreen foliage and scented timber; for, as Gesenius says, the name seems to come from the idea of cutting up into boards and planks, as suggested by the obsolete root ?(barak), to cut. Of such trees the range of Lebanon supplied a great variety, and magnificent specimens, including the Scotch fir, the cypress, and cedar. (See CEDAR and CYPRESS.) In 2 Sa. vi. 5, we read, “David and all the house of Israel played before the Lord on all manner of instruments made of fir wood, even of the harp, and on psalteries.” &c. In connection with this may be quoted a passage in Burney’s History of Music (vol. i. p. 277), where it is stated: “This species of wood, so soft in its nature and sonorous in its effects, seems to have been preferred by the ancients as well as moderns to every other kind for the construction of musical instruments, particularly the harpies of them, on which their tone chiefly depended. Those of the harp, lute, guitar, harpsichord, and violin, in present use, are constantly made of this wood.”

FIRE. Of fire as a natural element, or as employed in domestic operations and the processes of art, there is no need for discomposing here. In these respects the student of Scripture has no difficulty to encounter, or any peculiarity to meet. The only thing respecting fire which calls for explanation is its symbolical use. In this we may distinguish a lower and a higher sense: a lower, when the reference is simply to the burning heat of the element, in which respect any vehement affection, such as anger, indignation, shame, love, is wont to be spoken of as a fire in the bosom of the individual affected, Ps. xxxix. 3; Je. xix. 5; and a higher, which is also by much the more common one in Scripture, when it is regarded as imaging the more distinctive properties of the divine nature. In this symbolical use of fire the reference is to its powerful, penetrating agency, and the terrible melting, seemingly restless effects it is capable of producing. So viewed, fire is the chosen symbol of the holiness of God, which manifests itself in a consuming hatred of sin, and can endure nothing in its presence but what is in accordance with the pure and good. There is a considerable variety in the application of the symbol, but the passages are all explicable by a reference to this funda-

mental idea. God, for example, is called “a consuming fire,” Hx. xxii. 20; to dwell with him is to dwell “with devouring fire,” 1 St. xxiii. 14; as manifested even in the grisled Redecemer “his eyes are like a flame of fire,” Is. vi. 3; his aspect when coming for judgment is as if a fire went before him, or a searching flame compassed him about, Ex. xxxiv. 2, 17; in these, and many similar representations occurring in Scripture, it is the relation of God to sin that is more especially in view, and the searching, intense, all-consuming operation of his holiness in regard to it. They who are themselves confirmed to this holiness have nothing to fear from it; they can dwell amid its light and glory as in their proper element; like Moses, can enter the flame-enveloping cloud of the divine presence, and abide in it unsaullied, though it appear in the eyes of others “like devouring fire on the top of the mount,” Ex. xxiv. 17.

Hence, we can easily explain why in Old Testament times the appearance of fire, and in particular the pillar of fire enveloped in a cloud, as it to-subside and restrain its excessive brightness and power was taken as the appropriate form of the divine presence and glory; for in these times which were more particularly the times of the law, it was the holiness of God which came most prominently into view; it was this which had in every form to be pressed most urgently upon the consciences of men, as a counteractive to the polluting influences of idolatry, and of essential moment to a proper apprehension of the covenant. But in the new, as well as in the old, when the same form of representation is employed, it is the same aspect of the divine character that is meant to be exhibited. Thus, at the commencement of the gospel narrative, even before announcing the advent of the Lord, he spoke of him as coming to baptize with fire as well as with the Spirit, not less to burn up the chaff with fire unquenchable than to gather in the wheat into his garner, Mat. iii. 11, 12. The language is substantially that of an Old Testament prophet, Mat. ii. 14; and it points, not as is often represented, to the enlightening, purifying, love-kindling agency of Christ, but to the severe and retributive effects of his appearance. He was to set for judgment as well as for mercy; for mercy indeed first, but to those who rejected the mercy, and hardened themselves in sin, also for judgment. To be baptized with the Spirit of light, holiness, and love, is what should ever follow on a due submission to his authority; but a baptism with fire—the fire of divine wrath there, Je. iii. 23, growing into fire unquenchable hereafter—should be the inevitable portion of such as set themselves in rebellion against him.

It is true that fire in its symbolical use is also spoken of as purifying—the emblem of a healing process effectuated upon the spiritual natures of persons in covenant with God. We read, not merely of fire, but of refiner’s fire, and of a spirit of burning purging away the dross and impurity of Jerusalem, Mat. iii. 2; Is. iv. 4. Still it is a work of severity and judgment that is indicated—only its sphere is, not the unbelieving and corrupt world, but the mixed community of the Lord’s people, with many false members to be purged out, and the individual beholding himself with an old man; he was to be set for judgment as well as for mercy; for mercy indeed first, but to those who rejected the mercy, and hardened themselves in sin, also for judgment. To be baptized with the Spirit of light, holiness, and love, is what should ever follow on a due submission to his authority; but a baptism with fire—the fire of divine wrath there, Je. iii. 23, growing into fire unquenchable hereafter—should be the inevitable portion of such as set themselves in rebellion against him.

But in the discourse of the Baptist the reference is
rather to different classes of persons than to different kinds of operation in the same person; he points to the parakters of grace on the one side, and to the children of apostacy and perdition on the other. Nor is the reference materially different in the emblem of tongues, like as of fire, which sat on the apostles at Pentecost; and in the fire that is said to go out of the mouth of the symbolical witnesses of the Apocalypse, Act. ii. 3-4. In both cases the fire indicated the power of holiness to be connected with the ministrations of Christ's chosen witnesses: a power that should, as it were, burn up the corruptions of the world, consume the enmity of men's hearts, and prove irresistible weapons against the power and malice of the adversary.

FIRKIN, used once in New Testament scripture as a synonym for the Greek _mykros, mi-kros_, but the latter measure differed very materially in different places; and the term _firkin_ is fitted to suggest a very exaggerated estimate of quantity in the passage referred to. (See _Measure._)

FIRMAMENT, a word that comes to us through the Latin, and importing by its derivatic something of compact height or strata. In common use, however, it has lost this import, and denoted the sky over our heads—the pure and transparent expanse of ether which envelopes the globe, and stretches from the earth's surface toward the upper regions of space. This is precisely what is meant by the Hebrew term _kalakh_ (קָלָח), from the root to stretch, spread out or forth, heat out; hence simply the expanse, what is spread out or forth and over the earth. This has to the natural eye somewhat of the appearance of a crystal arch, resting upon the boundaries of the earth, and bearing all the watery treasures on which the life and fruitfulness of nature so materially depend. On the second creative day, it is said, God made this liquid expanse, for the purpose of dividing the waters on the surface of the earth from the waters above, or the sea from the clouds that rise out of it. In so far as material elements enter into its composition, it consists simply of the atmosphere a vast body of ether, compounded with infinite skill for the numberless functions it has to discharge in the formation and dispersion of vapours, the transmission of light and heat, the support of animal and vegetable life, and similar operations, but in its structure and appearance related rather to the fluctuating and mutable, than to the more solid parts of the material universe. But as used in the record of creation, the _kalakh_ or firmament includes not merely the lower heavens, or atmospheric sky, with its clouds and vapours, but the whole visible expanse up to the region of the fixed stars. For, on the fourth creative day it is said, that God made in the _kalakh_ sun, moon, and stars, to divide the day from the night, and to be for signs and seasons. This, of course, implies nothing as to the structure and composition of the immense area, as if by being comprised in one name it were all of the same formation. The language is adapted to the apparent aspect of things, and describes the visible expanse above, with its orbs of light, simply in the relation they hold to the earth, and the appearance they present to a spectator on its surface. In this respect we have to distinguish a lower and a higher firmament, just as we do in respect to a lower and a higher heaven.

A controversy has arisen respecting the sense attached by the Hebrew writers to _kalakh_ chiefly on account of the ancient translations given of it, and the poetical representations found of the upper region of the visible heavens in some parts of Scripture. The Septuagint translation renders _στρώγγυλον_—which occurs as well in a passive as an active sense—what is made firm or solid, or what makes such, gives stability and support. The Latin word _firmamentum_, which was used as an equivalent, more properly bears the latter signification—a prop or support. It has hence been argued, that the Hebrews understood something solid by the _ikalakh_ or firmament, capable of bearing up the waters which accumulate in masses above, and even of having the heavenly bodies related to it, as to a crystalline pavement. (See _heavens_, firm, and many stars.) And such passages as speak of the foundations of heaven shaking, _mane vias_, of its pillars trembling, _xvii. 8_, of the windows or doors of heaven being opened to give forth rain, or again shut, _xxiv. 6_, is _vivax_, excursive, or of the sky being strong as a modern looking-glass, _xxv. 9_, are adduced in proof of the idea. But all these expressions are manifestly of a figurative nature, and to hold them as tantamount to a categorical scientific demonstration on the nature of the heavenly expanse, seems altogether to lose sight of the fact, that in that same expanse, which the Hebrews contemplated as bearing up the waters that issue from the clouds, they also represented the birds as flying about, hence usually called "fowls of heaven"—and what room was there, in such a case, for material solidity, or actual pillars? The language on this, as on other physical subjects, is simply that suggested by the natural aspects of things, ever varying as these also vary. And so far from the place or region of the fixed stars being always regarded as something solid and crystalline, we find it spoken of sometimes in a certain _kalakh_, _ps. 89_, a tent, may even a thin veil, or fine cloth _ looph_, is _xxv_. In short, we have all the characteristics of a figurative and sensuous imagery, and not matter-of-fact description; and it were as absurd to press the terms in their literal import here, as in the similar expressions, bars of ocean, doors of death, wings of the wind and sun, and such like. (See _Heavens_.)

FIRST-BORN. It is the religious term rather than the natural and civil bearing of this term that here calls for examination; the other has already been considered in the article _Birth_.

The first-born, in a religious point of view, seem to have been meant the first of a mother's offspring rather than of a father's; and on the original occasion of the consecration of such to the Lord the order is thus given, "Sanctify unto me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast: it is mine," _Ex. xii_. And again at ver. 12, "Thou shalt separate unto the Lord all that openeth the matrix, the male of every thing that goeth on the earth, and every firstling that cometh of a beast which thou hast; the males shall be the Lord's." The historical ground of this religious destination is very distinctly stated in what follows, where it is said, that when the posterity of the Israelites should inquire into the reason of it, they were to be told, "that when Pharaoh would hardly let us go, the Lord slew all the first-born in the land of Egypt, both the first-born of man and the first-born of beast; therefore I sacrifice to the Lord all that openeth the matrix, being male; and all the first-born of my children I redeem." We have here a threefold act of God first, the infliction of death on the first-born of man and beast in Egypt; then exception
from this judgment on the part of Israel in consideration of the paschal sacrifice; and finally, in commemoration of the exemption, the consecrating to the Lord of all the first-born in time to come. The fundamental element on which the whole proceeds, is evidently the representative character of the first-born; the first offspring of the producing parent stands for the entire fruit of the womb, being that in which the whole takes its beginning; so that the slaying of the first-born of Egypt was virtually the slaying of all; it implied that one and the same doom was suspended over all; and, consequently, that the saving of the first-born of Israel and their subsequent consecration to the Lord, was, in regard to divine intention and efficacious virtue, the saving and consecration of all. Hence Israel as a whole was designated God's first-born: "Thou shalt say unto Pharaoh, This said the Lord, Israel is my son, my first-born; and I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold, I will slay thy son, thy first-born." Ex. 11:2,3. All Israel were in outward standing and covenant relationship the Lord's first-born, being the national representatives and actual beginning of a redeemed church, to be brought out of every kindred, and tongue, and people; and, as such, they were without distinction called to be a nation of priests, one and all holiness to the Lord, Ex. xx. 6. But for the purpose of giving this great truth a proper hold of their minds, and perpetually enforcing the principle on which it was grounded, the Lord ordained the formal consecration of the first-born, from the time that the principle received its signal illustration in the exemption of Israel's first-born from the doom of Egypt. These henceforth were to be specially devoted to the Lord, in token of the devotion which all Israel were by calling and privilege bound to render to him.

In regard to the practical application of the principle thus established in the case of the first-born, a certain modification was afterwards introduced. The first-born of cattle, and all living creatures capable of being offered to the Lord, were still to be held sacred in the strictest sense; they were to be abstracted from a common use, and dedicated to the service of God; and those not fit for such a destination were to be redeemed at their proper value. But in respect to the first of human offspring, whose special consecration undoubtedly pointed to a separation for miniéstral service, the tribe of Levi came to be substituted in their place. An express order was given to Moses for this substitution; the Lord said to him, "Number all the first-born of the males of the children of Israel, from a month old and upward, and take the number of their names. And shalt thou take the Levites for me (I am the Lord) instead of all the first-born among the children of Israel." Nu. iii. 14. It was found that there were 27,500 more of the first-born among all the tribes than of males in the tribe of Levi, and these were redeemed for the Lord by a ransom-price of five shekels apiece. The numbers of that tribe, therefore, stepped into the place of the first-born, and, as the more select representative portion of the covenant-people, the Lord's peculiar lot, they were not only purified, but "offered as an offering before the Lord," and appointed to "do the service of the children of Israel in the congregation, and to make an atonement for the children of Israel, that there might be no plague among them, when the children of Israel draw near to the sanctuary," Nu. vii. 21. In plain terms, the substitution of a separate tribe for the first-born of each family was made for the purpose of more effectually securing the course of special service to the Lord, in which the principle of consecration was to comply itself, and thereby present a better idea of the holiness which Israel as a people were called to maintain and manifest. But to keep alive the principle on which the consecration proceeded, and make every family in Israel conscious of the bond in which this connected it with the tribe of Levi, the redemption money was always to be exacted for the first-born son. Nu. xiii. 15; the Lord still claimed the first-born as peculiarly his own, and remitted the special service at the sanctuary, only in consideration of the selection he had himself made of the tribe of Levi for the work. (For the numbers mentioned, see Lev. vi.)

The Church of the First-born, to which belief in Christ are represented as coming, the church or assembly with whose name it is their glory to have their own enrolled, is, it is clear, it will be readily understood from the preceding explanations, is but another expression for the church of the redeemed—those who have become peculiarly the Lord's, and through the blood of the everlasting covenant, applied to their consciences, are consecrated to him for evermore. Precisely and emphatically the church of the first-born is Christ's, since he is himself in a sense altogether peculiar the first-born—not only as being the oldest offspring of Mary, her sole offspring as a virgin, but also as having by virtue of his relation to Godhead, in his life and death perfectly realized the idea of personal consecration to the Father, and become the living head of the whole family of the redeemed. The name, however, may be applied to the church, and in the passage above referred to is applied, from respect to the place assigned in the old dispensation to the first-born, as the most direct partakers of the redemption of God, and in consequence the nearest to him in privilege, character, and glory.

The epithet First-born, however, is applied distinctly to Christ; once in a quite general manner, and without anything to define more exactly the respect in which he was so called, except as implying his pre-eminent greatness, the i. o; again with reference to created being—"He is the first-born of all creation, for by him (or in him) were all things created that are in heaven and that are in earth," Col. i. 16; and still again with reference to the resurrection from the dead—"He is the first-born from the dead," Col. i. 18; Col. i. 18. The expression so applied manifoldly denotes more than simply priority; it carries along with it the idea of origin— a causal first; or germinal beginning; such as involves the future existence of an entire series of dependent results. Thus he is the First-born from the dead, as being himself the resurrection and the life, in whom potentiely the whole company of the redeemed were begotten to the hope of a blessed resurrection, i. e. 1. 3; so that as all Israel were at the redemption from Egypt saved in the first-born, in like manner all who shall ultimately attain to the resurrection from the dead may be said to have risen in Christ. In like manner he is the First-born of the creation; since all created beings grow, as it were, out of him, and stands in him as the revealer of Godhead, the direct agent and administrator of its productive energies. Such appears to be the proper explanation of the term as applied personally to Christ—the only one indeed that
fully suits the connection in the several passages; and that also which quite naturally harmonizes with, and springs out of, the import of the term in its primary historical application. The other senses adopted by commentators, which it is needless to enumerate, are more or less fanciful.

**FIRST-FRUCHTS.** It was but an extension of the principle which gave the impress of sacredness to the first-born of men and beasts, to connect with God by a literal tie the first fruits of the harvest, of all the fields and of the house. These accordingly were claimed for God; and that not merely in the general, but with a considerable fulness and variety of detail. A sheaf of the first-fruits of the barley crop had to be offered, in the name of the whole congregation, at the feast of the passover, and in like manner two leaves of wheat then broad at the feast of pentecost, Ex. xxi. 14, 17. But lest the people should deem this a sufficient discharge of the obligation to consecrate the first fruits of their increase to the Lord, it was enacted that whatever was done by the collective congregation should be done also by each of its families, out of the yearly produce which the Lord might give them. The first or best of the oil, of the wine of the wheat, of the threshing-floor generally, and whatsoever was first ripe in corn and fruit, were expressly set apart for offerings to the Lord, and were to be given to the priesthood, as the Lord's families and representatives, for their comfortable maintenance. Ex. xxii. 13-17. No specific quantity or proportion was fixed on as proper for this offering of first-fruits; that appears to have been left to the spiritual prudence and ability of each individual, and would only vary in amount according as the principles of religion were in lively operation or the reverse. A stimulus was thus furnished to zeal and fidelity on the part of the priesthood, whose temporal well being and comfort were inseparably bound up with the prosperity of the cause of God; they could not neglect their duty as the guides and instructors of the people, without depriving the fruit of their unfailingness in diminished supplies of first-fruit offerings. The Tal- mudists, however, reduced this like all other things to definite rules and measures; they held the sixtieth part the least that could be given; while a fortieth or a thirtieth was to be regarded as the proof of a willing and liberal spirit. In later times, the first-fruits were often turned into money by the more distant Jews, and this sent instead of them to, &c. p. 230.

The offering of first-fruits was by no means peculiar to Israel; it prevailed among the leading nations of antiquity, of which ample proofs may be found in Spenser (The Log Book, p. 110). From the quotations produced from ancient writers upon the subject, there would seem to have been at the bottom of the practice a feeling that the first ripe portions were the best of the crop, and that these belonged to the gods primarily as a token of gratitude for the year's produce in each particular kind, and remotely as a ground or security for the fruitfulness of coming harvests. Such a mode of feeling and acting, having its root in men's moral nature; it is in accordance with the common instincts of humanity; and could scarcely fail, wherever a semi-sacred and ritual religion prevailed, to find some appropriate form of manifestation. It is needless therefore to speak in such a case of the Hebrews borrowing from the heathen, or the heathen from the Hebrews. But with the Hebrews, the principle on which the offering of first-fruits proceeded reached further than elsewhere; for the offering was not a mere nature-gift, in acknowledgment of the goodness of the God of nature; it connected itself with the holiness of God. As in the case of the first-born, it brought the whole within the sphere of religion—stamped all with a certain measure of sacredness; so that it might seem an impolicy afterwards to apply any portion of the produce to improper uses.

For, in the words of the apostle, "if the first fruits were holy, the lump was also holy," 1 Cor. vii; the entire crop partook in the holiness of the whole, which, as the first and best, was presented to the Lord.

Had this principle been rightly recognized and carried out in practice, it must have exercised a most salutary influence on the common life and operations of the Israelites.

In regard to the manner of conveying the first-fruits, and the forms used in presenting them, the Talmudists give the following account, though it may justly be taken with some qualifications: When they carried in the first-fruits [which was done at the feast of tabernacles], all the cities which were in a station gathered together to the chief city of the station, to the end they might not go up alone; for it is said, 'In the multitude of people is the king's honour,' Eccl. iv. 12. And they came and lodged all night in the streets of the city, and went not into the houses for fear of pollution. And in the morning the governor said, 'Arise, and let us go up to Zion, the city of the Lord our God.' And before them went a bell which had his horn covered, and, an olive-crown on his head, to signify the first-fruits of the seven kinds. And a pipe struck up before them, till they came near to Jerusalem; and all the way as they went, they sang, 'I rejoiced in them that said unto me, We will go into the house of the Lord,' &c. When they were come night to Jerusalem, they sent messengers before them to signify it; then the captains and governors went out of Jerusalem to meet them, &c. And they went in the midst of Jerusalem, and the pipes striking up before them, till they came near to the mount of the house of God. When they were come thither, they took every man his basket on his shoulder, and said, 'Hallelujah, praise God in his sanctuary,' &c.; and they went thus and sang till they came to the court-yard; when they were come thither, the Levites sang Ps. xxvii. 'I will exalt thee, O Lord, for thou hast lifted me up,' &c. The owner of the basket, while it was still upon his shoulder, made the declaration in De. xxvi. 3, &c. 'I profess this day unto Jehovah thy God, that I am come into the land which Jehovah spake unto our fathers to give it to us.' Then he let down the basket from his shoulder, and the priest put his hand under it, and waved it, and he said, 'A Syrian ready to perish was my father,' &c; and he left it at the altar's side, at the south-west horn, on the south side of the horn, and bowed himself down, and went out.' (As quoted on De. xxvi. 1-15).

This formal method of going about the matter may, no doubt, have been occasionally practised; but it is against all probability to suppose that such solemn pomp and routine attended the conveyance and presentation of all first-fruit offerings. The diversity of circumstances, and the infinite multitude of the case, would naturally lead to a good deal of variety.

**FISHING** [zet], damh, 27, dam, 27, depth; ἐξορροία, ἐξορροίαν, a little fish, ἐξορρωσα, fish cooked or for
FISH

cooking]. No kind of fish is indicated specifically in either the Old or New Testament; all the terms used, which are, however, with the exception of the last, modifications of two, ψάρια (fishe) and ψάριον, being as various as the English word by which they are truly rendered. Yet a people, like Israel, cradled on the banks of the Nile, educated between the shores of the Red Sea, and subsequently located along the Mediterranean coast, with such collections of fresh water as the Lakes of Moab and Chinnereth in their rear, could not but have had their attention largely directed to fish and fishing. No investigation of the ichthyology of Pale-time has so far as we know, been made by any competent naturalist.

In the Physical History of Palestine, Dr. Kittel has collected what information on the subject his industry had been able to gather; but when we state that from all sources not more than about thirty kinds are attributed to the Mediterranean shores, and of these many are merely barbarous names without due to their identification, it will be seen how meagre was the amount of knowledge. Col. H. Smith has furnished to the Cyclopædia of Biblical Literature an able and interesting article on the fishes known to the Hebrews, evidently derived to a considerable extent from personal observation. In this, the number of species and genera recognized is greatly augmented, and much information concerning them is given.

By the law of Moses, all the tenants of the waters furnished with "fish and scales" were permitted for food, De xli. 9; De xvi. 9. This characteristic would loosely distinguish fishes from the aquatic mammal, amphibian, reptiles, worms, and all the vast host of multiform invertebrata; but if it was understood as a test divifus to the senses, many fishes of wholesome flesh and delicate savor, and within abundant and easily captured, would be prohibited. It is doubtful whether the Hebrews were allowed to taste the eel or the mackerel, several kinds of which are at certain seasons sufficiently abundant on their coasts. Of salt-fish, their chief supplies would doubtless be from the perches, Percauda, garmards, Teleostja, maigres, Scombrida, sea-hares, Sparida; mackerels, Scombridae, the larger species of which are generally covered in part with large scales; herrings, Clupeida, and wrasses, Labrida; while of fresh-water kinds the immense family of carps, Cyprinidae, the silhoues, Siluridae, and the pikes, Esocida, including that singular long-nosed fish the moringlas, which is so abundant and so much esteemed in the Nile, and which so constantly figures in the old Egyptian representations of that ancient river.

The Scriptures afford abundant evidence that fish constituted no inconsiderable portion of human food from the earliest times. It was a great augmentation of one of the plagues which Jehovah inflicted on obdurate Egypt, that "he slew their fish," Ex vii. 21; Ps. xcv. 28. Israel in the wilderness mourned over the loss of their fish-diet. "We remember the fish which we did eat in Egypt freely," Ex x. 22; and Moses asks, when Jehovah proposes to give them flesh, "Shall all the fish of the sea be gathered together for them to suffice them?" Nu xiii. 22. Solomon alludes to "fishes taken in a net," Ex xii. 12; in Nechohiah's days the Tyrians seem to have regularly supplied Jerusalem and Judah with fish, Ne xiii. 16; and one of the gates of the city was named Fish-gate, probably from the fish-market being held at its entrance. The vast numbers of the fishes of the sea occasionally afford comparisons to the sacred writers. When Jacob blessed the sons of Joseph, he prayed that they might grow into a multitude, using a word which implied "multiply like fishes," Ge xxx. 16. And, in Ezekiel's prophecy of the healing of the Dead Sea, it is promised that "there shall be a very great multitude of fishes, . . . the fishes shall stand upon it from Engedi even unto En-gathol; they shall be a place to spread forth nets; their fish shall be according to the fishes of the sea, like the fish of the Great [Mediterranean] Sea, exceeding many," Ezxvi. 18.

In "the burden of Egypt," Is x. 9, prominence is given among the elements of affliction to the cutting off of the resources of the people derived from the fisheries; and the various devices employed are detailed with some minuteness: "The fishes also shall be mourned, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish. Moreover, they that work in flax, and they that weave reed, shall be confounded. And they shall be broken in the purposes thereof, all that make shingles and ponds for fish."

Herodots, Diodorus, and others, have spoken of the immense quantities of fish which were obtained from the Nile and its canals, showing the extent to which the fisheries of Egypt were prosecuted, and the importance which attached to them. The royal profits derived from the fishery of the Lake Mornis alone, which was assigned to the queen of the reigning Pharaoh for the purchase of jewels, ornaments, and perquisites, amounted to a talent of silver per day, or about $470,000 per annum. Even now, according to Michael (loc. cit. vi. 7, 139), the small lake Meneshed yields an annual income of 800 purses, or upwards of $25,000.

The amount of fish taken at once was often too great to allow of its consumption while fresh. Hence it was dried for future use, by splitting and spreading the bodies in the sun, sometimes without and sometimes with salt, as we learn not only from ancient writers, but also from the Egyptians monuments, which afford us most copious and clear records of all the processes connected with fishing. Salt-fish was much eaten, not only in Lower Egypt, but also in the Thesprot, as the common food of the people; and it was probably to commemorate the national value of this food, that every householder was commanded by a religious ordinance to eat a fried fish at his door on a certain festival. The priests, however, who abstained from fish, were permitted to burn theirs, instead of eating it.

The autographic delineations of the modes of fishing known in ancient Egypt are, as we have said, very ample; and prove that in the infancy of human society, as many and as ingenious devices were brought to bear upon the art as are known in our times. These pictures beautifully illustrate the biblical allusions.

Two modes of angling occur repeatedly. In one of these the peasant sits on his heels at the brink of the canal, holding a simple line in both hands, without the intervention of a rod, exactly as the art is still practiced by the fishers on the banks of the Nile. At other times the fisher wields a short rod of one piece, with a short stout line of twisted or plaited material, perhaps hair, and whisks out the fish with a jerk. Sometimes a grave Egyptian gentleman, with much attention to comfort, having had a mat spread by the side of a fishpond in his garden, and a handsome chair placed upon
it, seats himself for an afternoon sport, and wields his
rod and line with the patience and the grace of that
prince of anglers, the "contemplative man" himself.
A favourite mode of fishing was with the bow or
two-tongued fish-spear. This is frequently depicted.
It was practised upon the Nile, in a flat-bottomed boat,
which was pushed among the lotus-plants and papyrus-
reeds that grew tall and dense along either margin of
the river. The fisherman was often accompanied by
his family; a daughter steadying his body as he made
his fearless lunge at the fish, and a son carrying the
prey already taken string by the gills upon a cord.
The action of spearing the fish is graphically repre-
sented, the implement being shot from the right hand
through the left curved to form a groove. The spear
was a slender rod some ten or twelve feet long, doubly
feathered at the summit, like a modern arrow, and
carrying a double point, one of which seems to be
hitched on beside the other, yet so as to diverge a little;

the two points forming about one-fifth of the entire
length. In muth the boat we generally see large fishes
of various kinds, among which the deformed Mogenos
is generally conspicuous, and a large species of Labeo,
which seems a favourite object of pursuit.

More commonly still the net was employed; it was
ordinarily of a lengthened form, furnished with floats
along one edge, and weights along the other, with a

[262.] Egyptian spearing fish. Rosellini.

[263.] Egyptian carrying fish. Rosellini.

[264.] Egyptians fishing with the net, and drying fish in the rigging of a boat. Wilkinson.

[265.] Assyrian fishing in a lake. Bas-relief from Kouyunjik.

ropes at each end, answering to our seine. Sometimes
this seems to have been cast out by hand, the men car-
rying out the bight of the net by swimming or wading,
and then the two parties dragged it up the bank. At
other times a boat waited on the party, and the
shack was cast overboard as she was rowed
along. In this case the boat served as a drying
stage; for the net being supported by stays
from the summit to the bow and stern, lines
were fastened from one to the other in several
tiers, on which the split and cleaned, and prob-
lably salted fish, were hung to dry (No. 264).
In the sculptures of Nineveh the Assyrian
fisherman is represented with his rush-basket on
his shoulder, fishing with a short line held in
both hands without a rod (No. 265).

It has long been remarked that the fishes of
the Lake of Gennesaret are to a certain extent
identical with those found in the Nile, and
otherwise peculiar to it. Josephus in ancient
times, and Hasselquist in modern, have noticed
this. An enhanced interest is thus given to the
fish and fishing of the Nile, as represented in
the Egyptian paintings, since it was in the midst
of fishing scenes on this lake that our blessed Lord
passed so much of his ministry.
**FITCHE**

It was from the fishing-net that he called his earliest disciples to "become fishes of men," Mat. 4:19; and it was from a fishing-boat that he rebuked the winds and the waves, Mat. viii. 26. It was then a fishing-boat that he delivered his wonderful series of prophetic parables of the kingdom of heaven, Mat. xiii.; it was to a fishing-boat that he walked on the sea, and from that Peter walked to him, Mat. xiv. 22; it was with fish (doubtless dried) as well as with bread that he twice miraculously fed the multitude, Mat. xvi. 9; xvi. 19; it was from the mouth of a fish, taken with a hook, that the tribute-taker was paid, Mat. xxi. 27. It was "a piece of boiled fish" that he ate before his disciples on the day he rose from the dead, Lk. xxiv. 13; and yet again, before he ascended, he filled their not with "great fishes, an hundred and fifty and three," while he himself prepared a "fire of coals," and "hid fish therein," on which then he and they dined, Jn. xxi. 11-14.

The most remarkable mention of a fish in the Holy Scriptures is that which occurs in connection with the rebellious prophet Jona. The Lord prepared "a great fish" to swallow him up, and he remained in the belly of the fish three days and three nights, Jona i. 17. Mr. Taylor has observed with much misplaced ingenuity to prove that there was no miracle in the case; that 37 (days) signifies a ship as well as a fish, and that the prophet was picked up by another vessel, which in due course landed him. Why the cabin of this second ship should have been to him "the belly of hell," how the weeds were wrapped about his head, and with what propriety the ordinary loading of a passenger could be spoken of in the words "The Lord spake unto the fish (days), and it vomited out Jona upon the dry land," the weaver of spiders' webs has not informed us.

The Lord Jesus, whose authority some will be willing to accept as final, distinctly tells us that "Jonas was three days and three nights in the whale's belly (in 7) "saw," says, Mat. xii. 10. This is enough for us. Those who reason that the whale's esophagus is not large enough to admit a man, and therefore it could not have been a whale, as we understand the term, reason upon false premises. If the point at issue were the normal and ordinary habits of the animal spoken of, the objection would be valid; but the whole transaction was professedly a miracle, i.e., a controlling of the laws of nature by Him who imposed and sustains them; and therefore, unless we sceptically reject the narrative altogether, because of its miraculous character, one part of the miracle presents no more difficulty than another. We need not, however, limit 7 days to the true mammalian whale: the term may have been loosely used for any vast marine animal.

[For Germany]

**FITCHE**

In the authorized version of Isaiah, ch. xxviii. 29, we read, "When he hath made plain the face thereof, both he not cast abroad the fitches!" And again, ver. 27, "The fitches are beaten out with a staff." The original is בַּקְשַׁה (basket), which the Septuagint translates μεθέωρος. If this rendering be correct, then the basket of Isaiah is the fennel-flower, _Nigella sativa_, a rambunctious plant nearly allied to the hellockes. The whole family are characterized by an acrid principle, known to chemistry as acantine, and the deadly powers of which are too well illustrated in our common mandrake, _Aconitum napellus_. The seeds of the Nigella, however, although pungent, are not poisonous; and the plant is extensively cultivated in the East for their sake. They are aromatic and carminative, and answer much the same purpose as pepper. Indeed, it is said that they are extensively employed in the adulteration of this latter condiment, and in France this "poor man's pepper" is called _poivrette_. From the readiness with which the ripe capsules surrender their tiny black coloured seeds, no plant could be more suitable for the prophet's illustration; as any reader may satisfy himself by trying the experiment, in the absence of the Nigella, on the ripened seed-vees of any kindred genus, such as the columbia, the larkspur, the monkshood. They shed their contents so freely, that nothing could be more absurd than to use for their thrashing instrument a "cart-wheel" or beaded sledge; a slender rod or staff would answer the purpose far better. Dr. E. Henderson translates by "dill;" which is so far congruous with the conimon of the context, dill and cummin being both plants of the same order. But from the authorities with which he supports his translation, it is evident that he intended not dill, but Nigella. The former has not, as he supposes, "a blue poppy-like flower," nor is it the melanthium of the ancients.

Of the bread which Ezekiel, ch. v. 9, is directed to make, one ingredient was _lensuath_ (טנ澀), which in the text of the authorized version is rendered "fitches," but the probabilities greatly preponderate in favour of the marginal translation, "spelt"—a cereal closely allied to common wheat, and extensively cultivated in the East, both in ancient times and modern. [2. B. N.]

**FLAG**

In the English Bible the word "flag" occurs three times. In Exodus, ch. ii, it is mentioned that the mother of Moses deposited the ark of bulrushes among the "flags" beside the river; and in proclaiming the divine sentence against Egypt, Isaiah says, ch. vi. 6, "The reeds and flags shall wither." In both these instances the Hebrew word is _ṣoph_ (םו), and we might be apt to suppose that it is in some sort of relation to it were not that the Hebrew name for the Red Sea is the _Ṣoph_ Sea, pointing manifestly to some other sort of vegetation than sedges or rushes. Probably "water-weeds," or some such vague expression, is as near an equivalent as we can safely venture in a case where neither the context nor the analogies of language do much to help us. The third instance is Job viii. 11, "Can the flag grow without water?" where the original word is _arka_ (אָרֵק). Here Dr. Mason Good pleads hard for the bulrush (Scirpus lacustris, or N. grossa), as being a plant eminently dependent on water; but certainly some value is to be attached to the testimony of Jerome, who tells us that the word is not Hebrew, but Egyptian, and that when he applied at the Egyptians themselves what they denoted by it, was informed that they applied it to marshy vegetation in general: "some kind in paludis vivens nascitur" (Hieronymus in Isa. xix.). To this large and indefinite use of the word our translators have adhered in Ge. xii, 2, 18, where the same word _arka_ occurs in the Hebrew, and is simply rendered "meadow." [3. B. N.]

**FLAGON**

As used in the English Bible, conveys a mistaken idea of the meaning of the original. It stands for the Heb. _ashikha_ (אַשִּׁקָה), rightly enough rendered
by the Sept. Μοναρχ., a kind of thin cake, usually mingled with oil, but in Palestine more commonly made of grapes, dried and pressed into a certain form. They were regarded as dainties, and were eagerly partaken of by persons who had been fagged and wearied with a journey. Instead, therefore, of jupana (with the addition of civic understood) in such passages as 2 Sa. vi. 19; 1 Ch. xvi. 3; Ho. iii. 1; Ca. ii. 5, we should read gypsumes or pressed cakes.

FLAX.

Few plants are at once so lovely and so useful as the slender, upright herb, with taper leaves, and large blue-purple flowers, from which are fashioned alike the coarsest canvas and the most ethereal cambric or lawn— the sail of the ship and the fairy-looking scarf which can be packed into a silken shell. It was of linen, in part at least, that the hangings of the tabernacle were constructed, white, blue, and crimson, with cherubim inwoven; and it was of linen that the vestments of Aaron were fashioned. When arrayed in all his glory, Solomon could put on nothing more costly than the finest linen of Egypt; and describing "the marriage of the Lamb," the seer of Patmos represents the bride as "arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints."

As every one knows, the flax which is spun into thread and woven into linen cloth is obtained from a plant largely cultivated in many parts of these islands, but still more abundantly imported from northern countries like Russia and Holland. The Linum usitatissimum, as it is appropriately called, has long been cultivated in England; and although probably introduced at first, it now occurs in corn-fields not unfrequently, and with the appearance of a native quite at home. Its pretty little congeger, L. cathartica, with its small white flowers gracefully drooping, is not only indigenous, but is one of the most plentiful of our native flowers, occurring in pastures everywhere. Now that the Phormian terebinth of New Zealand, and the hemp of Europe and India (Cannabis sativa and C. indica) subserve many of the same purposes, and above all since the cotton manufacture has begun to supply the markets of the world, flax has lost much of its former pre-eminence; but for many fabrics its tough and tenacious fibre is still unmeasured, and in the surgical wards of the hospital, as well as in the pulpit-cloths of the pulpit, they have as yet been unable to find its equivalent.

For the culture of flax, "low grounds, and those which have received deposits left by the overflowing of rivers, are deemed the most favourable situations. To this last circumstance it is attributed that Zealand produces the finest flax grown in Holland" (Materials of Manufactures, Library of Entertaining Knowledge). And to this circumstance Egypt must have been indebted for the superiority of her flax, so famous in the ancient world, and which gave to her more elaborate manufactures the subtility of the most exquisite muslin, well meriting the epithet "woven air." Herodotus mentions, as laid up in a temple at Lindus, in Rhodes, a linen cothet which had belonged to Amasis king of Egypt, each thread of which was composed of 360 strands or filaments. In length and in fineness of fibre no country could compete with the flax which produced the "fine linen of Egypt," and which made the Delta the "great linen market of the ancient world" (Isaiah) by annihilating this crop, the seventh plague inflicted a terrible calamity. It destroyed what, next to corn, formed the staple of the country, and would only find its modern parallel in the visitation which should cut off a cotton harvest in America.

From a picture preserved at Beni Hassan, it would seem that the Egyptian treatment of the flax-plant was essentially the same as that which was pursued till quite lately by ourselves, which even now is only modified by machinery, and which is thus described by Pliny: "The stalks are immersed in water warmed by the heat of the sun, and kept down by weights placed upon them; for nothing is lighter than flax. The membrane or rind becoming loose, is a sign of their being sufficiently macerated. They are then taken out, and repeatedly turned over in the sun until perfectly dried; and afterwards beaten by mallets on stone slabs. The tour which is nearest the rind is inferior to the inner fibres, and is fit only for the wicks of lamps. It is combed out with iron hooks, until all the rind is removed. The inner part is of a finer and whiter quality. After it is made into yarn, it is polished by striking it frequently on a hard stone, moistened with water; and when woven into cloth it is again beaten with clubs, being always improved in proportion as it is beaten" (Pliny, viii. 1, quoted in Wilkinson's Ancient Egypt, ii. 170).

The seventh plague of Egypt fixes its own chronology. It took place when "the barley was in the ear and the flax was in the pod, or "boll,"" Ex. vi. 7, which according to eastern travellers corresponds with the middle of February. In our own country the same crop would not be equally advanced till nearly four months later.

"The little wife garrulous could tell, "It was a townament about when that was in the bell."

In Scotland the bell or blossom, which is very fugitive, appears at midsummer, and is followed by the pod or "boll" (= boll or ball, the Dutch bol, and German bolle)— the name given to the globular carthogenous capsule.

From the circumstance of Rahab hiding the spies "under the stalks of flax, which she had laid in order
upon the roof;" J.e., 8, it is evident that flax was cultivated in the neighbourhood of Jericho before the Israelites obtained possession of the Promised Land. And there can be little doubt that the Jews would maintain a tillage so essential to domestic industry, 1s. xxi, 26, although it is not unlikely that superior sorts were still imported. "Israel said, I will go after my lovers, who give me my bread and my water, my wool and my flax.”

Describing the gentle, skilful perseverance of Messiah, says the prophet—

“A beaten reed shall he not break;
And a smooching shall he not quench.
He shall bring forth judgment unto truth,
He shall not fail nor be discouraged.
Till he hath established judgment in the earth:
And the isles shall wait for his law.”—Isa. xlii. 3, 4.

In the old fire-killing process there was something very interesting and exciting, from the red spark creeping round the edge of the dingy rag to the first feeble flickering; and then, after many apparent extinctions and revivals, and much smouldering, and struggling, and smoking, the grand outburst and conclusive ignition, when to the leeward of the rock the shepherd stretched his palms—"Ha, ha! I am warm. I see the fire!" and the village boys raised a shout to the signal so welcome in the wintry weather. So, full of patience and far-seeing purpose, "the smoking flax he shall not quench." He shall not be discouraged nor leave off, till that feeble spark, that smoking flax, has after many vicissitudes blazed up a beacon on the mountain tops, announcing for truth and righteousness a worldwide victory. So is it in his dealing with individual souls; and if ours be the mind of the Master, we shall foster and cherish the "smoking flax;" we shall hail and encourage in others the dim and precarious commencement of piety.

To the devout moralizers of other times was suggested an emblem of tribulation in the various processes to which the flax plant is subjected: torn up from its native soil, tied in sheaves, roasted in the sun, drawn through the long teeth of the rippling comb, drowned in water and loaded with stones; once more exposed to the heat, beaten with mallets or crushed in the break, stretched on a frame and belaboured with the scutching bat; and to crown the whole, passed to and fro between the sharp points of the heckle till all the fibres are split in smother: "linea injuria pot sector.

Christianus calvatura.

As the venerable Bede illustrates Ro. viii, 28, "The flax springs from the earth green and flourishing; but through much rough usage, and with the loss of all its native sap and verdure, is at last transfigured into ramint white as snow—that the more that true holiness is tried and afflicted, the more brightly its beauty come forth."—[J. H.]

FLAX [flax], a well-known insect, proverbial for its minuteness and its agility. David modestly represents himself, 1sa. xix, 14, xxvii, 28, as being as contemptible and unworthy of the king’s solicitude as a flax; that it would be as remunerative to hunt a flax, as to come out into the wilderness after him. Perhaps also there might be a latent hint conveyed, that the king would find him as difficult to catch. There is a delirium in the original σέλος, which is preserved in the LXX. and in the Vulgate, but is neglected in the English version: "after whom dost thou pursu[e] after one flea?" All oriental travellers agree in denouncing the intolerable prevalence of personal vermin. The answer of the Arab sheik to the English traveller, who in approaching Tiberias hoped to escape their assaults: "The king of the fleas holds his court at Tiberias," has been often repeated, and often repeated. "Fleas," says Kitto, "cannot by any means be excluded from the nearest houses and the most cleanly persons. The long eastern habit, affording shelter to them, is a favourite conveyance, and the streets and dusty bazaars so swarm with them, that it is impossible to walk about without collecting a colony. People of condition sometimes, for this reason, change their dress on their return home; but persons in humbler circumstances, who cannot use this precaution, are tormented to an extent which might be beyond any powers of endurance but those which habit gives. The fleas are particularly partial to the rich pieces of Europeans fresh from the West, and their presence never fails to prove a great attraction to their countless hosts. Fleas make their appearance in the spring, and riot without stint until the hot weather sets in, when they lose their wonted agility, and their numbers gradually diminish" (Hab. Hist. of Palestine, ii. 42).

FLY is used in Scripture with a considerable latitude of meaning, and in senses not found in other ancient writings which are independent of Scripture; yet so as never altogether to lose a reference to its primary meaning as indicative of the corporeal part of our nature. (1.) It denotes generally the whole animal creation, as being in their visible shape and organism composed of flesh and blood, 6sa. vii, 13; viii, 15. (2.) More specifically, but with the same reference to what constitutes the more cognizable part of man, it denotes the rational creation—the race of mankind, singly or collectively, Isa. iii, 6; Jn. vii, 2, Matt. xxiv, 22, &c. (3.) The carnal nature of man, also, is called flesh, in respect to the frailty, weakness, propensity to vanity and corruption, which is inherent in it, and which it derives most conspicuously from the tendencies and imperfections of the bodily frame, Ro. iv, 1; Mal. vii, 16, xxvii, 16. (4.) With an intensifying of this view of the carnal nature of man, the principle of corruption in him sometimes bears the name of flesh, from the preponderating sway that fleshly appetite has in maintaining and feeding it; so that the flesh stands in direct antithesis to the spirit—the one signifying the simply human and corrupt, the other the divine and regenerative principle in the soul, Ro. viii, 1, 4, 5, Gal. v, 20, 17, vi, 8, &c. (5.) As the flesh is the outward part of man’s nature, and forms in a manner the connecting link between him and all that is outward in his condition, so flesh sometimes stands for a brief designation of the merely external things belonging to him, what he is, or has, or feels in respect to his earthly state and condition, *De.* vi, 5; *Lev.* iv, 16, *2 Sa.* vii, 29; *Co.* xvi, 16.

FLOCK. See SHEEP and SHEPHERD.

FLOOD. See DELUGE.

FLUTE. See Musical Instruments.

FLUX, BLOODY, an old English term for dysentery, so used in the authorized version at Ac. xxviii, 8, where the Greek has σέλος, It got the name of bloody flux from being usually accompanied by a certain discharge of blood.

FLY [fly], the common house-fly (Musca
Domestic), “dead flies,” Ex. xii: 11; the other to some particular and formidable species, not a native of Palestine, but to be brought thither as a special judgment. (See HORNET.)

The common house-flies swarm in immense numbers in the East, and though they inflict no physical injury, yet, from their continual settling on the face, they are incessantly annoying. In Egypt, the peasants are so subject to a virulent kind of ophthalmia, that almost every second person is said to be affected with it, and multitudes are blind of either one or both eyes. The complaint is greatly augmented by the constant presence of the flies, which congregate around the diseased eyes, attracted by the moisture which exudes; and so useless is it to drive them away, that the miserable people submit to the infection, and little children are seen with their eyes margined with rows of black flies, of whose presence they appear unconscious, though presenting a most painful sight to Europeans.

The “ointment of the apothecary,” composed of substances perhaps peculiarly attractive to these impudent intruders, would be likely to become choked up with their entangled bodies, which corrupting would be the more offensive for their contrast with the expected odour. Thus would little folks render despicable him who had a reputation for wisdom. The man is the ointment, his reputation the perfume, his little folly the dead fly, his disgrace the stinking savour.

The word 6buk, fly, enters as an element into the name originally appropriated to an idol worshipped at Ekron, Berosokia, Zex. i: 9; but, according to the English version and Vulgate, in the time of our Lord applied to the prince of demons, interchangeable with “Satan,” Mat. xii: 21-28. This “lord of flies” corresponds to the Ζεβεσαντιος and the Παναγιαδος of the Greeks and Romans, as if a defender from flies. The Greek in the New Testament reads Βεροσοδι坏([Berošōdēl]). This is said to mean “Lord of dung.” (Flies are not edible.) The Greek in the New Testament reads Βεροσοδι坏([Berošōdēl]), which is said to mean “Lord of dung,” instead of “Lord of flies,” and has been considered as one of those contemptuous puns which the Jews were in the habit of making by slight changes of letters. There might be a peculiar sting in this particular case, from the circumstance that flies are chiefly bred in dunghills, and many species do greatly congregate thither; hence the deity in question being confessedly a “lord of flies,” must have been a “dungy lord.” One of the names by which “idols” are expressed in the Old Testament is 7741, gilbath, which has the closest affinity with 6buk, gilgal, dung. The margin of the English Bible, indeed, gives “dungy gods,” as the rendering of this word in De. xxix. 17. (See BELEREL.)

Having thus poured contempt on the Ekronite god, there was nothing unnatural in the Jews proceeding yet further—in the hatred of idolatry which succeeded the captivity—to make him, perhaps, considered the chief of the pagan gods, identified with the devil. The Lord Jesus certainly sanctions the application of the epithet, Mat. xi: 27, and the Holy Ghost, 1 Cor. x: 20, has said that “the things which the enemies sacrifice, they sacrifice to demons.”

The word 6bok is not rendered “fly” or “flies” directly, but is considered to include the idea of “flies.” It occurs only in connection with the fourth plague upon Egypt, Ex. xii: 38-39; Ex. xxix: 15; or, “our translators having rendered it in the narration by “swarms of flies,” and in the Psalms by “divers sorts of flies.”

The LXX. have in all cases given a word, “the dog-fly,” as the equivalent for the Hebrew phrase; but what species the Greeks designated by this epithet we do not know. It is uncertain whether the fly was considered to have some marvellous qualities of the dog, obscene, unclean, impudent, blood-thirsty, or whether some fly was intended which specially made the dog its prey. The former conclusion is supported by the circumstance that vēkaron was a term of opprobrium applied to an impudent meddler (Hos. ii: 3). But the ancient naturalists describe it as a sort of wasp-flies (Tachinidae), which might include both senses, for this genus is most impudently pertinacious in its assaults.

The subject of food, as treated of or referred to in Scripture, calls for some consideration under three different aspects: first, the prohibition laid upon certain articles as of things disallowed for food; then, the articles at once allowed and commonly used; and lastly, the customs connected with their preparation and use.

1. As regards the first point, prohibitions of some kind may be said to have existed from the very earliest period of the world's history. The divine grant to Adam and his immediate descendants of things to be employed for food, comprised only the produce of the garden and the field, but did not extend to the animal creation. The words were, “Behold, I have given you every herb bearing seed, which is upon the face of all the earth; and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat,” Gen. i: 29. The subject is not again referred to in the brief records which contain all that we know of antediluvian history; so that we cannot tell how far the restriction may have met with general observance. No charge, however, is brought against the antediluvians of having set it at naught; and the more extended liberty which was introduced after the deluge has all the appearance of a free and spontaneous gift, adapted to the new order and constitution of the world. It was then said, “Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.
But flesh with the life thereof, which is the blood thereof, shall ye not eat;” (Ex. xix. 3). A distinction, previous to this, had existed among animals, in respect to clean and unclean, (vii.), but it would seem to have had reference to sacrifice, or other uses to which animals in the earliest times were applied, not to food; otherwise, neither the restriction before, nor the abstinence after, would be altogether intelligible. The grant to Noah reserves nothing but the blood of flesh; and it reserves this because the animal life or soul is in the blood; the blood is the nearest, representative and the bearer throughout the animal organism of the living principle; so that for man to feed on this seemed to be bringing the house into too close and direct contact with the animal soul or life. On this account it was forbidden, that so the difference between the two might stand more conspicuously out, and the reverence due to human blood be more easily preserved. When the law entered, another reason was supplied from the use made of the blood in sacrifice; “the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: therefore I said to the children of Israel, No soul of you shall eat blood,” (Le. xix. 11, 12). The one reason did not destroy the other, but only superadded to it a further and more distinctly religious sanction; and this sanction obtained such a hold upon the convictions and usages of the covenant-people, that, in the first Christian communities, where Jew and Gentile met together, it was found expedient, for the sake of brotherly concord, to eschew abstinence from “things strangled and from blood;” that is, from blood, either as existing apart or as diffused through the flesh, (Ac. xx. 29). As the Mosaic ritual has ceased, this prohibition must be understood to have ceased along with it—although even now a certain respect may not improperly be paid to it, especially when viewed in connection with the earlier and more general reason derived from the superiority of the soul in rational to that of irrational beings. Accordingly, a frequent and familiar use of animal blood for food is a characteristic chieft of savage life, and is very commonly associated with a disregard of human blood.

The prohibitions of a more special kind introduced by the legislation of Moses, interdicting the use of certain animals, fowls, and fishes as unclean, and allowing others as clean, has been treated of elsewhere; it formed part of the distinctive instruction and moral discipline of the law. (See CLEAN.) Even, however, of the animals which were accounted clean, the whole might not be eaten; and besides the blood, the kidneys and the fat covering, as well as the fat generally connected with the more vital parts, were devoted to the altar, and withdrawn from common use, (Le. xi. 9, 15). They too were regarded as too closely associated with the life of the animal to be suitable for the purposes of man’s ordinary support. (See FAT.)

II. The climate of Palestine and of the neighbouring countries necessarily exercised a considerable influence in determining the articles which formed the common diet of the Israelites. For the greater part of the year the temperature was too high to admit of much animal food being partaken of; for neither could food of this description be kept in a healthy state for any length of time, nor could man’s bodily frame be usually in a state to possess much of an appetite for it. The slaying and eating that is sometimes spoken of—the flesh-pots of Egypt after which the Israélites looked in the wilderness—and the luxuriating in the richness of fattened oxen, are to be understood chiefly of extraordinary occasions, when sacrificial feasts were held, when royal repasts were given, or special honours were intended to be shown to partial objects of regard and distinction, (Ac. xviii. 7; xix. 14; Nu. xiv. 13; Ki. L. 9; Is. vii. 25; Mat. xxiii. 1). Probably as fair a representation of the ordinary articles of diet as can otherwise be obtained, may be derived from the supplies furnished by Barzillai to David on the occasion of his withdrawal from the face of Absalom into the land of Gilead. At such a time ordinary provisions would naturally be presented; and they are given thus: “wheat, and barley, and seed, and parched corn, and beans, and lentiles, and panned quails, and honey, and butter, and sheep, and cheese of kine,” (2Sa. xix. 27, 28). Here animal food forms a small proportion of what was contributed, and occupies altogether a very inferior and secondary place—the more remarkable, as the supplies were furnished in a part of the country which perhaps more of a pastoral than of an agricultural character. It is somewhat strange, too, that neither eggs nor frods are mentioned among the provisions then brought forward; nor, indeed, have these almost any place among the articles of diet in Old Testament history: the allusions to them are of the most occasional kind, (Le. xx. 22; Nu. xiv. 18; Is. xi. 25; Le. xi. 12). It would seem, as Harmer remarks (Obs. i. p. 259), that there were few or no tame fowls, such as we possess, kept by the Jews in ancient times; and few or no eggs eaten, except what might be accidentally met with in the nests of wild fowl. They are extremely common, the same writer remarks, in all parts of the East now; and when presented of provisions are made to travellers, or rulers, they are sure to form a principal part. There can be no doubt, however, that anciently, just as in the present day, corn of various kinds and the different preparations made from it—especially the flour of wheat and barley—constituted the staple of food among the covenant-people. Bread was for them emphatically “the staff of life”—bread of barley flour for the poorer part, and of wheat flour for those in better circumstances; fish, honey, cheese, butter, milk, and other such things, being used along with it as a relish rather than as substantive articles of diet. Hence, the barley sheaf presented on the second day of the passover feast, and the two loaves of fine or wheaten flour offered seven weeks afterwards at the feast of pentecost, (Le. xviii. 19, 20), formed a suitable representation, not only of the chief produce of the land, but also of the common food of the people. The few allusions to the subject in New Testament scripture, show that matters continued much the same in apostolic times, (Mat. xvi. 8; Ju. xi. 7, 8). And to this day the Arabs “rarely diminish their flocks by using them for food, but live chiefly upon bread, milk, butter, dates, or what they receive in exchange for their wool” (Shaw, p. 180). Burchardt says of them, “the frugality of these Bedowin is without example; my companions (i.e. from Wady Mousa across the western desert), who walked at least five hours a day, supported themselves for four and twenty hours with a piece of dry black bread of about a pound and a half weight, without any other kind of nourishment” (Travels, p. 189).

Beans, in some parts of the country, and for two or three months in the year (beginning with March), perhaps came nearest to barley and wheat as furnishing materials for food. Dr. Shaw even says, that dishes of them
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boulai and stewed with oil and garlic, are in spring the principal food of persons of all distinctions (Traces, p. 49). But this must be understood with some limitation; for in the district where beans are most plentifully produced, the Hauran, we are informed by Barchardt, that they are chiefly used as food for cows and sheep (suya, p. 26); and so far as notices of Scripture are concerned, very partial use would seem to have been made of them. However, many things were doubtless used as at least occasional articles of diet, which are left unnoticed in Scripture, simply from an incident having occurred in the narrative to draw attention to them. It is from a quite incidental allusion in the account of John the Baptist, that we learn beets, and what is called wild honey, to have been among the means of food, on which persons were wont for a time to subsist, who accustomed themselves, whether from necessity or from choice, to the meaner sort of fare. And had it been the object of Scripture to furnish us with a full account of the dietary supplies of the Israelites, we should probably have had to include in the narrative, besides those already mentioned, not only animals and food of various sorts, but also many of the vegetable productions and fruits which are cultivated throughout Syria in the present day—such as peas, beans, lettuce, cauliflower, garlic, onions, rice, dates, &c. A simply vegetable diet, however, was reckoned a poor one, cf. xxv. 17; xxi. 16; and we have no reason to suppose that in the better times of the Hebrew commonwealth, any more than now, vegetables were in much request.

Among the well-seasoned classes coarse dishes of various kinds seem to have been much relished, and comparatively speaking in pretty frequent use. References are found in Scripture to a good many articles employed as condiments in the preparation of such dishes. Not only salt and mustard, which are everywhere to be met with, but mint also, and cummin, anise, rue, almonds, and other kinds of nuts, are mentioned, Matt. xxiii. 27; xxiii. 25. So early as the days of Isaac spiced or savoury meat appears to have been known, and counted a delicacy, Ge. xxxvi. 14; but we know little of its ingredients, unless in this, as in so many other things touching the manners of the East, we can argue from the present to the past.

III. This, however, has respect to the last point that calls for consideration—the preparation and use of the articles of diet. It would appear that a sort of seasoning is very common in the preparation of food among families of some distinction. Dr. Rushed, quoted by Harmer, represents the people of Aleppo as delighting in dishes that were "pretty highly-seasoned with salt and spices; many of them made sour with vinegar, pomegranate, or lemon-juice; and onions and garlic often complete the seasoning." This, however, has respect only to the richer classes; for the samemanners of the people was very simple and plain. "Bread, dulse the juice of grapes thickened to the consistence of honey, leban (congealed sour-milk), bitter, rice, and a very little mutton, make the chief of their food in winter: as rice, bread, cheese, and fruits do in summer" (Thompson, vol. i. p. 224, 225). For such articles of food little seasoning or artificial preparation of whatever kind would be needed at any time. And when butcher-meat is used by people in the country parts, the cooking is usually still as of old of the most simple and expeditions nature. "A sheep or calf will be brought and killed before you, thrust
As the sandals were commonly put off on entering the house, and the feet washed, so to put off the sandals, or shoes (though sandals alone should be named, naturally became an emblem of respectful and devout behaviour). Hence the word to Moses at the burning bush, "Put off thy shoes from off thy feet, for the place wherein thou standest is holy ground," Ex iii. 5, and the similar word to Joshua in the neighbourhood of Jericho, ch. x. 13. But the laying aside of sandals might, with respect to the common use of these for purposes of business or travel, be indicative of something quite different, and almost opposite. For it was, in that respect, a not unnatural and common sign of mourning; he who was plunged in grief being unable to leave his house and attire himself for the ordinary avocations of life. Hence, the prophet Ezekiel when called in vision to personate his people, and with that view receiving an intimation that his wife should die, but that he should refrain from the usual symbols of mourning, was ordered, among other things, to put his sandals on his feet, ch. xvi. 17. (See SANDALS.) And wearing, as the orientals did, loose and flowing garments, which fell upon the ground and concealed the lower parts of their body, when they went to do what we technically express by going to stool, the expression to cover the feet became with them a delicate mode of indicating the same action, Jo. ii. 23; 1 Sa. xix. 3; and the water of the foot was a euphony for that which the individual discharged between them, 2 Ki. xvi. 27.

To put one's foot upon the head or neck of a conquered foe was an ancient, though somewhat barbarous, custom, marking the complete subjection of the vanquished party. Many representations of this custom appear among the monumental remains of antiquity; and following the prevailing usage in this respect, we find Joshua ordering the five kings of the Canaanites, who had taken refuge in a cave, to be brought out, commision, or persecuting a course of action in obedience to another's command, to have the feet rightly directed, or kept straight and steadfast in the appointed path, were natural and appropriate images for uprightness and fidelity of behaviour. They are so, indeed, in all languages, but they were perhaps more frequently used, and in greater variety of form, among the Hebrews, than is quite customary in modern times, Ps xxiii. 2; Is. liv. 7; Nm. xii. 13; Ez. x. 1, &c.

FORESKIN, the precise, or projecting part of the skin in the distinctive member of the male sex, which was cut off in circumcision. Hence, as circumcision was an ordinance symbolical of purification, the foreskin was an emblem of corruption, De. x. 16; Je. i. 9.

FOREST, the rendering of עֹ֥שֶׁר (Oshar), is used of various parts of Palestine and the neighbourhood, which were well wooded, though the woods rarely perhaps reached such an extent as is now usually designated by the name. Beside the forest of Lebanon, which at one time undoubtedly was of great extent, we read of the forest of Hareth, the forest of Carmel, the forest of Arabia; but probably in such cases the term wood would be more appropriate; and this is the rendering adopted for the same word in the original in various passages—such as Jos. xvii. 18; 1 Sa. xiv. 25; 2 Ki. xii. 24, &c. It is also to be borne in mind, that in remote times Palestine was undoubtedly much more extensively furnished with wood than it is now, or even than it came to be in the later periods of the Hebrew commonwealth; so that tracts which had originally been forests might still retain the name, though latterly they had ceased to be so.

Fornication. This term is often used in Old Testament scripture as synonymous with adultery, especially in these passages which represent under this image the unfaithful and treacherous behaviour of the covenant people. The image is a very common one in the later prophets, in whose time the backslidings had become so general and flagrant, that the severest visitations of judgment were ready to be inflicted, Eze xxi.; Jo. vi.; Ho. i.; &c.

Fort, Fortification. The science of war necessarily exercises the ingenuity of man both upon instruments of attack and means of defence; and these bear such a relation to each other that any alterations and improvements in the one necessitate corresponding changes in the other. The great discoveries of modern artillery being unknown in classical and scriptural times, the means of defence which were then in use would be proportionally simpler. And Scripture contains evidence that the rudest of all contrivances were often resorted to, especially the caves, or rather caverns, which abounded in Palestine, and clefts of the rocks. Jos. x. 16; Jn. vii. 2; xx. 47; 1 Sa. xiii. 6, &c. In such a cliif of the rock Samson dwelt for a time, Jn. x. 5, 11, not so fully rendered in our version "the top of the rock," and in such a cavern David found shelter for himself and his 600 men, 1 Sa. xiii. 1, &c. The 600 men who remained of the tribe of Benjamin took refuge on the rock Rimmon, or more literally on or at it, and remained there four months; and not improbably they added to the natural strength of the place by throwing up earthworks around them. At all events, from the remotest period of Israelitish history we read of fortification, implying a higher degree of skill than that which merely takes

![Asyrian king placing the foot on the neck of an enemy.](image-url)
Fortifications, and of building in general, found in widely separated regions of Asia and Europe, and known by several names, such as Cyclopean and Pelasgic. These, however, vary considerably, according as the stones are wholly rough or are partially cut, and as the entrances resemble the nature of doors or are little more than gaps; differences owing partly to advancing skill, yet also partly to the nature of the materials. There are huge stones in some of the buildings of Palestine, and even at the wall of the temple at Jerusalem, which have been pronounced to belong to the Cyclopean-style of building. The Canaanites of the days of Moses and Joshua

were a highly civilized people, connected by commerce with the most advanced nations of the earth at that time, and specially connected with Egypt both by vicinity and by ties of kindred descent. It is therefore probable that their walled cities with gates and bars bore a resemblance to fortifications shown on Egyptian monuments, believed to be of the fifteenth century before Christ. They are of squared stone, or squared timber, on the summit of scarped rocks, with

battlements, and protected by wet ditches all around them—unless indeed wet ditches be a later discovery in military art, and those referred to formed the natural channels of a river round a fortified island (Num. 29, 271). The same are to be seen in the Ninevite remains, though the sculptures are of a later date. But the similarity of the style favours the supposition that it was widely diffused, and employed from an early time without very essential improvements. If so, we may conclude that the Canaanite fortifications, which the Israelites sometimes preserved and sometimes copied, were of the same kind, with such alterations as suited a country differing from Egypt and Babylonia in this, that running water was scarce, while hills were extremely numerous. Thus Joshua, ch. xix. 15, speaks of the mass of cities that stood "on their heap," as it is again in Deut. xx. 18, or in the margin, "little hill" (No. 261).

We have seen that the "unwalled towns" are placed in opposition to the "walled cities," "fenced cities," "fortresses," "strongholds," or "cities of defence," as our version somewhat loosely and indiscriminately translates the expressions יִּבְנָה יָבְנָה יֶבְנָה (in battles and in war), "Fenced cities," or "cities of defence," are also the translations of יִּבְנָה יָבְנָה יֶבְנָה (in war), and related forms, literally perhaps "cities that could stand a siege." Ps. xxxvi. 21 (Hebrew 29); v. 9 (Hebrew 10); 2Chron. 21: 14 (in the Hebrew); and, which, in the opinion of some, imply a higher degree of fortification. In many cases these fenced cities or strongholds may have been places protected, not by walls, but by stockades of wood. Nothing precise and definite is to be found in Scripture upon the subject, unless that המֶלֶךְ "is once used, as in 23, of the modern "bolwarke" to be raised in sieges. But it has been suggested by one who has studied these matters carefully for himself, that stockaded forts have been found extremely difficult to take, and that they are used by nations in a semi-civilized condition, and were not unlikely means of defence in Palestine. Among the Israelites David was the earliest person to whom fortifications are expressly attributed subsequent to the original settlement in the land; and Solomon continued the work, to which his wisdom and his love of building might have inclined him. In the following generation the same is recorded of Japhoam and Riblah, and again of Bashan and Asa in the next generation; this being the inevitable consequence of the separation of the two kingdoms. In later times the fortification of their kingdom, particularly of Jerusalem, was carried on by Uzziah, Jehoshaphat, and Manasseh; and after the return from Babylon, the walls and gates and bars of the city were set up by Nehemiah and his associates. Jerusalem must be regarded as the most strongly fortified place in the country, both by natural advantages and by artificial aid; hence, after a siege of eighteen months, it seems to have fallen into the hands of Nebuchadnezzar chiefly through the effect of famine, while the strong quarter of Zion very probably held out for a month longer, 2Ki. xxiv. 8, 9; precisely as it had been previously taken from the Jews by David while they were weakening it to be impracticable, 2Sa. x. 9. Perhaps we may infer that in the kingdom of Judah Lachish and Libnah were next to Jerusalem in strength, as these three cities alone were successful in resisting Sennacherib, 2Ki. xviii. 14, 18. But Samaria,
the capital of the ten tribes, was also a very strong city, as it seems to have remained alone to king Jeconiah, 2Ki. 25, and finally fell under the Assyrian arms only after a siege of three years, 2Ki. xviii. 19. Compare the threatenings against Samaria and Zion, Mi. 1:9-10. Compare the threatenings against Samaria and Zion, Mi. 1:9-10.

A fortified town was a town with a wall. It might sometimes happen that for greater strength it had a second wall on the outside, such as Zedekiah erected, at least in one part of Jerusalem, 2Ch. xxvi. 5, and we read of Zedekiah attempting to escape "by the way of the gate between two walls," 2Ki. xxiv. 14. The surrounding wall being so prominent a part of the city, not to say that it was almost indispensable in these times of confusion and violence, the expression "to build a city" often meant, in scriptural as well as in classical language, to build the wall, to make a fortified place of that which was already inhabited without fortifications. So we must understand Solomon's building the two Bethelhouses, and similar buildings by his son, 2Ch. viii. 5; x. 15-16; Jeroboam's building Shechem and Penuel, 1Ki. xii. 25; and manifestly Hiel's building Jericho and coming under the curse of Joshua, because the gates of it are especially mentioned, 1Ki. xi. 29; Jer. vi. 1, while there is no room for doubting that Jericho had been a habitation of men, and a place of some importance from the days of Joshua downwards, 14:1-16; 13:3, 5.

The entrances to the city through the walls were protected by gates, which were closed generally by strongly-built folding doors, as the plural "doors" occurs in reference to each gate, Ne. viii. These doors had locks, and massive bars attached to them for the sake of additional strength. The bars are noticed in one instance as being of brass, 1Ki. iv. 13; and in the case of the Babylonian conquests of Cyrus, we read of gates of brass and bars of iron, 1Es. xvi. 2. (See Gate.) This description also occurs in Ps. cxvii. 16. The buildings of the gateways were probably structures of great strength, the strongest points on the walls, and containing one or several chambers: so that "to sit in the gate" might denote not only the magistrates in time of peace, but also the military commanders in the progress of victory, 1Ki. iv. 13. By an easy extension there might be another chamber over the gate, forming a gate-tower or a place for a watchman, 2Sa. xxiv. 21,33; and for obvious reasons of convenience, we may believe that the tower which the watchmen occupied was at or near the gate, even where this is not precisely stated, 2Ki. vi. 17. In the Assyrian sculptures the gateway is generally between two towers, as in the illustrations Nos. 270, 272, and a chamber over the gateway is indicated by windows. (See Gate.) The gateway itself

is simply an opening in the wall, and not the massive building frequent in the castles of medieval architecture. The folding doors of the gate are shown in No. 272. These must often have been of wood, since many bas-reliefs represent them setting them on fire. But the idea of a tower could not be long confined to the gate, though it may have originated so: wall-towers are seen in very ancient representations, erected wherever they were of use for defence. The walls of Nineveh and Babylon are well known to have been wonderfully provided with these; and Scripture names several wall-towers in Jerusalem—the tower of Hemmeel, that of Meah, and that of the furnaces. "A wall-tower" seems to be the strict and the common meaning of the word נִיגְלָף (neqlah), almost invariably rendered "tower" in our version. This shade of meaning is often suggested by the context, 1Es. xxi. 1; xxiii. 11; and it is evident in such a verse as 2Ch. xxvi. 9, "Uzziah built towers in Jerusalem, at the corner-gate, and at the valley-gate, and at the turning of the wall, and fortified them." There is another word, נִמְלָה (nimlah), which commonly means and is correctly translated "a corner," but which occasionally must mean some kind of fortification. Accordingly it also is rendered "tower" in Zep. i. 16; ili. 6, and "bulwark" in 2 Ch. xxvi. 15. Uzziah "made in Jerusalem engines invented by cunning men, to be upon the towers and upon the bulwarks, to shoot arrows and great stones withal." Colonel Hamilton Smith, however (article "Fortifications" in Kitto's Cyclopædia), rejects this translation "bulwarks," and describes the objects meant as "huge 'counter-forts'; double buttresses or masses of solid stone and masonry, built in particular parts to sustain the outer wall, and afforded space on the summit to place military engines." Yet doubt is
thrown on the correctness of this definition by the circumstance that no buttresses are represented in the Assyrian sculptures, the strengthening of the walls being effected by the great number of small towers built into and projecting from them. Nor did the military engines of ancient times, which could be stationed and worked in these towers, require such massive foundations to sustain them as modern artillery does. Another Hebrew term which once occurs, is bestos, and which is commonly understood to be of the same meaning, is bestos “storehouses and fortress, or city.”

A tower, bestos, might also be the citadel, the strongest part of the city, and the place of last resort from the enemy: and in this case it would most probably not be a wall-tower. In nearly all the Assyrian sculptures, and in several of the Egyptian paintings, there is a central mass of buildings in the city, higher than the rest, which may fairly be identified with this bestos (No. 274). Such may have been the tower of Parnich which Gideon broke down, Judges vi. 19. Such certainly was the tower of Shechem, where Jotham was attempting to turn him when he met his death, Judges ix. 32, and the tower of Shechem, where the Jews were successful in the like enterprise. In that account there occurs another word, bestos, apparently the more technical term for a tower standing alone and in an elevated position, bestos “tower,” or “a hold,” as in our version, though a less distinct rendering is given in the only other passage where it occurs, Isaiah xxxv. 8, “which placed,” perhaps in connected with it, and which along with the vacant space back to the principal wall, may all have been comprehended under one name. Again, these exterior walls are often represented to us in the Assyrian sculptures, and they generally appear as low and embattled walls.

Other fortifications of a similar kind might be constructed away from cities, to stand in the neighborhood of villages and render them protection, or to stand all alone for the defence of a mountain pass, or a frontier, or the like, Zechariah x. 19. Twice over, Zechariah xiii. 19, xxiv. 2, we have the two extremes placed together, “from the tower of the watchman to the city.” Another word is found once or twice, bestos “citadel,” translated “castle,” Zechariah xiii. 16, xxiv. 1; Joshua “built cities in the mountains of Judah,” and in the forests he built castles and towers.”

Such the same seems to be meant, but perhaps with special reference to the use of such strong places for treasuries, by David’s “storehouses in the fields, in the cities, and in the villages, and in the castles,” II Chronicles xvii. 9, where “castles” is a solitary and needless deviation from the usual rendering “towers.” Besides our version at times uses “castle,” but also and somewhat unfortunately “palace,” Ezekiel xxvi. 4, to express the Hebrew bestos “citadel,” which appears to have been in use among the nomad tribes of Ishmael and Midian, Ezechiel xxvi. 4, Ezekiel xxvi. 14, though curiously enough it is once employed to describe the cities of the priests, Exodus v. 5, Hebrews v. 5. The word bestos (mizpeh), is only twice found, meaning “watch-tower,” Ezekiel xxvi. 14, xxxii. 8, but it is extremely common as a proper name, Mizpeh, and in the closely allied form Mizpah: the towns which bear this name do doubt answering to the description which it conveys. Another proper name, that of a place of great strength mentioned by Josephus, along with many others, which were erected in Palestine in later times, is Marada, which is nothing else than the Hebrew bestos (mizpeh), and which along with the feminine form bestos (mizpah), and two rare kindred forms metzub and mitzadeth, is rendered variously “mansion,” “hold,” “stronghold,” “fort,” “castle,” while at times also it is the “kite” of a wild beast. Indeed by its derivation it is simply the fastness or secure place to which either brake or man retreats for safety from the pursuing. The allusion to both meanings seems apparent in its frequent use to describe the places, whether artificially fortified or not, to which David repaired for safety while Saul was hunting him, as he expressed it, 1 Samuel xiii. 19, 20, 1 Chronicles xii. 19; and perhaps this allusion is not wholly dropped when the word is applied to Zion, Isaiah xi. 7, the resting place of the Lord of the tribe of Judah, although our version needlessly gives us there the rendering “castle.”

In besieging a town the same means seem to have been called into operation as we read of in classical antiquity, and as we see illustrated in the Egyptian and Assyrian monuments. A line of circumvallation was drawn to cut off all communication between the

1 Some account of the dimensions of ancient walls and other fortifications mentioned in Scripture would be interesting, but nothing can be said with certainty upon the subject, beyond what is given in the accounts of Babylon and Nineveh.
is a besieged city and the rest of the country, and this is expressed by גֶּלֶב (gelab), according to some good authorities like Michaelis and Thenius. But the greatly more prevalent opinion is that this word means "a fort," or collectively "a line of forts," which rendering has the support of our version. Yet unfortunately the same word "fort" is employed to represent the entirely different word מֵיהַ (miyeh), in xix. 3; while the masculine form מְהַ (meh) is once rendered "bastions," Joel xx. 20; at other times it is translated, probably better, "siegeworks," as "lay siege against," "besiege," Ex. 23, 25; xvi. 1, where it might indicate the drawing of that line of circumvallation. As the besiegers approached nearer to the city they threw up a "bank," or "mound," or mound of earth, מְהַ (meh), for their own protection as well as for purposes of attack; at times this word is rendered less well in the margin, "an engine of shell," De xxvii. 28; xxxi. 22 (Hebrew 27; in this same verse are mentioned אֶפֶל (epel), "rams," or "battering rams," favourite engines for making a breach in the walls. The engines of shot are מַשְׁקָקָן (mashkakan), 2 Ki. viii. 13, the word in Hebrew; like our own "engine," implying by its etymology "ingenious contrivance." One or other of these, perhaps both, may be designated by Ezek. viii. 9, in a rather absurd expression, "engines of war" in our version, perhaps literally "the wiping out, or obliteration, by that which he has placed over against." One other word, מָלְכָה (malkah), once used in the plural, Is. xviii. 13, "towers," and according to etymology meaning "a place for spring," must indicate some such besieging tower, though the special nature of it, as fixed or moveable, is undetermined. The classical writers make us aware that mining and counter-mining were common practices in ancient sieges, and this is the interpretation of the Septuagint and Vulgate in a passage which our translation more accurately leaves general, De iii. 20, "The broad walls of Babylon shall be utterly broken," or rather, as in the margin, "made naked" or laid bare.

The Assyrian battering-rams, as we see from the sculptures, were worked from shed-like machines, of wood or wicker work, on wheels; in some instances two rams are shown, one above the other. Sometimes the machines have lofty towers attached to them for archers and slingers; such a tower may be intended by this word מְלַכָה. One of the sculptures is particularly interesting on account of its spirited representation of the various incidents of a siege (No. 272). It shows the besieged endeavouring to check the action of a battering-ram, by a chain which they have placed under it with a view to lifting it out of its place, whilst the besiegers are hanging on the ram by means of long hooks, so as to keep it where they desire it to be. From the towers of the city some fire is being thrown on the machines of the enemy; but it is not quite clear what is meant to be shown as burning, whether the ropes swinging the ram, or grappling. In the last relief of Sennacherib attacking the city of Lachish, the besieged are hurling torches on the battering-ram machines, whilst the men who work them are throwing water from large basins to extinguish the flames. It is worthy of notice that the rams are generally shown as on causeways or roadways (No. 269), apparently laid down for them, as they end abruptly under the machines. The Egyptians again had long spears worked from testuboes or small sheds, formed probably of a framework covered with hides, and the action of the spears was analogous to that of battering-rams. Unlike the Assyrian machines, these testuboes were not upon wheels (No. 269).

In the New Testament there is scarcely a reference to fortification, except in our Lord's prediction of the destruction of Jerusalem, Lk. xix. 23, 31. "The days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee," compare ch. xx. 29.

In Je. v. 10 it is written, "Take away her battlements, for they are not the Lord's." This however is an unadulterated devotion from the proper meaning of the word, which is correctly rendered in the only other two passages in which it occurs, Is. xviii. 2; Jer. xxxii. 22, the "branches" or "plants" of a vine. [G. C. M. D.]

FORTUNATUS, a Roman name, but designating a person, who appears to have been a member of the church at Corinth, and who, having visited Paul at Ephesus, returned along with Stephanus and Achaïans, bearing the apostle's first epistle to the Corinthians, 1 Cor. xvi. 17.

FOUNTAIN. So Well.

FOWL. In addition to what has been observed, in the article Cock, on the question how far the early Hebrews were familiar with our domestic poultry, we may advance the occurrence of the word מַשָּׁמַשׁ (mas-
FOUL

1 Kings iv. 23. It is rendered in our English version "fatted fowl," and there seems no reason to doubt the propriety of the translation. This, however, implies domestication; and as the occasion of the mention is the daily supply of Solomon's table, including his household, it implies general and extensive cultivation of the species intended; for a rare or casual occurrence of any particular bird in the market, would not have entitled it to a place in such an enumeration. And we cannot doubt that a domestic animal which daily appeared at the king's table was no stranger on those of his subjects.

If we could be quite sure that a bird of the gallinaceous order was intended by the term barbour, we might with tolerable certainty pronounce it the barn-door poultry; for there is another native bird capable of domestication whose claim approaches this in probability. But we cannot conceal the fact, that the barbour may have been goose; which certainly were fattened in vast numbers by the Egyptians from the most remote antiquity, and formed a very important article of popular consumption in both the fresh and salted state. Of this fact we possess historic testimony:

and the copious evidence of the Egyptian paintings, in which are represented the various processes connected with the catching, keeping, feeding, killing, salting, cooking, and eating of geese—often mentioned. [B. A. G.]

FOX [Sawd. ~

Several species of the dog tribe (Canidae) are common in Palestine, and it has been matter of dispute to which of these the shvid is to be referred. One of these is a true fox (Canis lupus). Geof: E. Order. Hann. Safi, very closely agreeing with our own, but with some important specific distinctions. Another is the jackal (Canis aureus). Between these the choice must lie. The LXX, uniformly render the word by αἰγύπτιος.

An examination of the various passages in which the word occurs, which are only six in number, indicates an animal either greyer or sufficiently abundant to be taken in large numbers when wanted (three hundred foxes), not too formidable to be handled by a man, inhabiting the vineyards of Judea, apt to feed on grapes and spoil the clusters, canis found in ruined cities. Most of these characters would indicate almost equally well the jackal and the fox; but some appear to be distinctive of the former. The jackal associates in large packs, the fox is solitary; the jackal is more noted for his depredations in the vineyards than the fox, and frequents desolate cities, and violates graves, which we have not seen attributed to the fox. There is also the important point in the identification, that the Arabic name shvid, or as we spell it jackal, is manifestly the Hebrew shvid, slightly altered. Some have derived it from an unused root signifying to cry (ם), but the fox is habitually silent, whereas the nocturnal cries of the troops of jackals are proverbial throughout the East. Geographers, however, and the better lexicographers, derive it from שָׁבַד (shabad) also an unused root to dig, break through, or excavate. Probably the Shabad of the New Testament may be referred to the same animal; though nothing certain can be predicated. The crafty rapacity of Herod might be represented by either, and both are dwellers in holes. Biblical critics observe that "the Turks call vixen and crafty persons by the metaphorical name of shables [jackals]."

With respect to the device employed by Samson for avenging Israel on the Philistines, J. xxv., the abundance and social habits of the jackal would render the capture of a large number no difficult matter. Vayhey says, "The wolf and the red fox are rare, but there is a prodigious quantity of the middle species named shabad; they go in droves." Again, the same traveller observes, "Shabeds are concealed by hedges in the gardens, and among ruins and roads." A firebrand, torch, or simple lamp, might then be fastened very easily between the tails of two, so as not to destroy the animals, and yet to continue burning long enough to allow them to run some distance. The three hundred were of course distributed widely over the country by Samson's agents; the terrified animals would naturally run into the cover of the corn, at the edge...
of which they were set loose; the opposing wills of the conjoint animals and the perpetual impingement of the corn stalks among them, would keep them in constant irritation, and make their progress devious:

the corn being ripe and dry would ignite with readiness, and the spreading fire would affright the jackals, and preclude the possibility of their lying down, and thus they would probably be kept rushing hither and thither, from field to field, until they were destroyed.

Abased as some writers have considered this story, the device was familiar enough to the ancients. In the year 1675 a brick was found twenty-eight feet below the pavement of London, on which was a bas-relief of a man driving into a field of corn two foxes with a torch fastened to their tails (Bennet Collection) It is possible that this may have been intended to represent the incident in the sacred narrative. But the Romans, at the feast in honor of Ceres, the goddess of corn, to whom they offered animals injured to cornfields, were accustomed to turn into the circus foxes with torches so fastened to them as to burn them to death, in retaliation of the injuries done to the corn by foxes so furnished.

"Ur ignar missive functis avensia den
Terza formant vulpes."—Gvid, Fasti, iv. 841.

Col. H. Smith thinks that, contrary to the received opinion, the animals were not captured, but that "each fox had a separate brand;" for "it may be questioned whether two united would pull in the same direction; they would assuredly pull counter to each other." But this, and not the running of each animal straight to its burrow, was the very result desired. Their dragging in various irregular directions, and the prevention of their retirement to their burrows, would be double points distinctly contemplated by the avenging Israelite.

The other scriptural allusions to this animal may be briefly noticed. The words of David "when he was in the wilderness of Judah," xviii. 4, may be said to have received their accomplishment when Saul and the flower of his army, including doubtless many bitter enemies of David, lay slain on the battle-field of Mount Gilboa. The "foxes, the little foxes, that spoil the vines," may refer to false or worldly teachers in the Church of God, who "overthrow the faith of some," insidiously teaching perverse things. And the more because the false and foolish prophets who "prophesied out of their own hearts," are compared by Ezekiel, ch. xii. 2, to "the foxes in the deserts." But the most touching mention of this animal is that whereby the Lord Jesus so graphically sets before us his own deep humiliation and poverty. "The foxes have holes, and the birds of the air have nests, but the Son of man hath no place to lay his head," Matt. viii. 20. How superabundant was the grace of the high and lofty One, who, "though He was rich, yet for our sakes became poor, that we through His poverty might be rich," v. 34. And what a lesson for us who bear his name, that we seek not great things for ourselves, to. an. s in a world where he was rejected and cast out!

FRANKINCENSE [el-ibonah, 2 Sam. v. 10] is a resin which exudes spontaneously, or is obtained by incision, from several species of Boswellia, a genus belonging to the natural order of Burseraceae, or incense trees. Boswellia serrata grows to a height of forty feet, and is found in Abyssinia and in mountainous districts of India. Its resin, known as Indian salbenam, has a balsamic smell, and burns with a bright flame and fragrant odour. B. papyrifera occurs on the east coast of Africa, in Abyssinia, about 1000 feet above the sea-level, on bare limestone rocks, to which the base of the stem is attached by a thick mass of vegetable substance, scaling roots to a prodigious depth in the rocky crevices (Theyse's Veg. Kingdom, 29). Its resin, the salbenam of Arabia and Africa, usually occurs in commerce in lumps, masses, and in yellow-tinted drapery or "tears," but so large as the Indian variety. This last is still burned in Hindu temples under the name of "rhondda" and "holban"—the latter evidently identical with the Hebrew "el-bonah;" and it is exported from Bandah, in considerable quantities for the use of Greek and Roman Catholic churches.

The sacred incense of the Hebrews was compounded of spicata (pompeii), galbanum, saffron, and frankincense, in equal proportions, and mingled with salt, as the original sum (mezallach) imports, and as in the margin of

![Illustration of a fox and frankincense plant]
our authorized version is rightly rendered "scented," Ex. xxxi. 33. This composition it was unlawful for private persons to imitate. It was reserved for the worship of Jehovah, and the quantity consumed on the altar morning and evening must have diffused a grateful atmosphere around the worshippers. The rubies used to say that the perfume was perceptible as far off as Jericho; and although this is obviously exaggeration, to the true worshipper it must have really been the "odour of sanctity," and as soon as he came within its range, we can easily imagine how on its fragrant and mystical pinions his spirit felt as it wafted towards heaven. "Let my prayer be set forth before thee an incense," says the psalmist, Ps. cxvii. and at the opening of the seventh seal, in the Apocalypse, Rev. vi. 8, we find an angel standing at the altar, having a golden censer, with "the prayers of all saints upon the golden altar which was before the throne.

And the smoke of the incense, which [257] Fringed Dress came with the prayers of the saints, ascended up before God out of the angel's hand. What could represent in a manner more encouraging the acceptance to the Most High of his people's worship, or what could be a more exquisite emblem of that higher intercession which imports to the praises and prayers of earth a charm and a value not intrinsic? Frankincense, along with myrrh, another precious perfume, was an ingredient in the costly oblation which the eastern worshippers presented to the infant Redeemer, Mat. ii. 11, and there is one allusion in the Canticles, which seems to show that frankincense and other resinous odours, although doubtless in a form distinct from the sacred compound, were harnessed for the honour and delight of royalty. Espying the palm-branch of Solomon, with its purple hangings and its coat of sixty valiant men, the bride exclaims,

"Lo! what is this, in cloud of fragrant gum, That from the wilderness doth start? The scent of frankincense, in solemn form, And all Arabia breathes from all her stores." (Song iii. 6 Mason Greek).

But although the primary reference may have been to the sumptuous king of Israel, we are glad to raise our thoughts to the royal progress of the true Prince of peace. "Jesus came from the wilderness of Judah, perfumed with myrrh and frankincense and all the powders of the merchant; and when his work was finished, he entered his Father's mansion above, coming up from the wilderness of earth fragrant with every grace which it ever yieldeth; for none knew like him how to gather all its myrrh and all its spices" (Moses Stuart's Exp. of the Song).

[258] Fringed Dress. - Assyrian dress, supposed to represent an Assyrian painting, supposed to represent an Assyrian painting, supposed to represent an Assyrian painting. A highly ornamented Assyrian dress is exhibited in No. 278, worn by a king, who has one hand on the hilt of his sword, and the other supported by an official staff. In No. 279, we have representations of the Assyrian fringes in detail, seen from the borders to the tunic, others from the ample borders of the outside garments. But it may be doubted whether fringes of that description were intended by the Jewish legislator, since they were in such common use that they could form no proper mark of distinction between an Israelite and a Gentile; and, besides, they seem appropriate to state-dresses rather than to ordinary attire.

FRINGES were commanded to be put by the children of Israel on the borders of their garments throughout their generations, Num. xv. 38. The word used to designate them, חֵקֶק (ḥiqqeq), from the root to flourish or shine, has been rendered ὑπερχών, fimbriae, and must denote something like what we understand by fringes, or rather pendentils in the shape of loops or tassels. Fringed garments, elaborately wrought, were very common among both the ancient Egyptians and Babylonians, as has been already shown under Embroidery. No. 277 shows a fringed dress from an Egyptian painting, supposed to represent an Assyrian painting, supposed to represent an Assyrian painting. A highly ornamented Assyrian dress is exhibited in No. 278, worn by a king, who has one hand on the hilt of his sword, and the other supported by an official staff. In No. 279, we have representations of the Assyrian fringes in detail, seen from the borders to the tunic, others from the ample borders of the outside garments. But it may be doubted whether fringes of that description were intended by the Jewish legislator, since they were in such common use that they could form no proper mark of distinction between an Israelite and a Gentile; and, besides, they seem appropriate to state-dresses rather than to ordinary attire.
tassel-like fringes together, and giving it a more special appearance and aim.

The moral design of this part of Israelitish dress is declared to have been that the people might "look upon the fringe, and remember all the commandments of the Lord, and do them; that they might not seek after their own heart, and after their own eyes, after which they need to go astraying; but that they might remember and do God's commandments, and be holy unto him."

The only question is, why such a device as these fringes should have been fallen upon for promoting such an end, or how they were designed to converge towards it. "The many threads," says Ainsworth, "of the fringes on the four skirts of their garment, signified the many commandments of God which they should put upon them, to be as it were clothed with them, and to walk in them: the heaven-colored ribbon (sky-blue) taught them an heavenly affection to all the law; and an holy conversation; and led them spiritually to put on the wedding-garment, viz., that their conversation might be in heaven." Baumgarten connects them specially with the feet; the fringes were to be made for the purpose of keeping the eyes "from wanton ing abroad, and going forth to commit adultery with the powers of the world, after the manner of the nations, and that with nice delicacy they should direct themselves upon the feet, and so bring into remembrance the law of God, which prescribed the proper limits for all movements in the hands and feet." This, however, seems to take for granted that the borders or corners of the garments--to which the fringes were attached, were somehow suspended over the feet, which does not appear from the original passage in Numbers, and is plainly disconneceted by the corresponding passage in Deuteronomy, where the four corners, or wings of the garment, are mentioned as proper places for the fringes, De xxviii. 12. Only clothing, or garments generally, are connected with the fringe, but no particular part of dress individually. The explanation of Ainsworth may be regarded as substantially giving the true reason, excepting that no stress should be laid on the number of threads as indicating the number of the divine commandments. The cord or ribbon is manifestly spoken of as a unity; and if several threads were required to form it, still this is not formally indicated, nor could the number be such as naturally to suggest the multiplicity of God's precepts. In an artificial badge of that sort a certain measure of arbitrariness was unavoidable; it was enough if the thing was in its own nature not unsuitable, and was so distinctly associated by the lawgiver with its main design that no one needed to be in any doubt concerning it.

The later Jews turned the prescription into an ostentations display, and not infrequently into a sort of charm. Our Lord charged the Pharisees of his day with hypocritically enriching the borders or fringes of their garments, Matt. xvi. 5. And the rabbinical Jews have such sayings as these respecting them: "Whoso diligently keep this law of fringes is made worthy, and shall see the face of the majesty of God" (KolHassanon, on Sa., vi); "and when a man is clothed with the fringes, and goeth out therewith to the door of his habitation, he is safe, and God rejoiceth, and the destroying angel departeth from hence, and the man shall be delivered from all hurt," &c. (K. Mechechen on De.) The Jews of the present day, however, excuse themselves from making the prescribed fringes on the ground that they have lost the secret of obtaining the proper dye--still showing their excessive regard to the letter, and in their extreme punctiliousness about the mode losing the reality itself. It is said that some of them wear, instead of the proper fringe, a long tassel at each corner, consisting of eight white woollen threads knotted together; but this does not seem to be general.

**FROG** _piscis_ (teporthelis, _περιηχης_). The only occasion in which this animal is noticed in the Old Testament is the second plague upon Egypt. "I will smite all thy borders with frogs; and the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bedchamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy kneading-troughs." In fulfilment of this menace, the frogs came out of the river in millions so immense, that when they died, "they gathered them together upon heaps, and the land stank," Ex vii. 3, 11.

Frogs exist in great abundance in the Nile. Three or four species have been recognized there, as _Rana pipiens, R. esculenta, R. punctata_, all in immense numbers; and we believe also _R. temporaria_, our common English frog, which is spread over the whole northern hemisphere. (Gunter "On the Geographical Distribution of Batrachia," Annals N. S. i. 1850.) Which of these species constituted the plague, it is impossible to say; in all probability all were included, all having the same habits, and all living under the same conditions of existence. The miracle consisted, not in the making of the frogs for the occasion, but in the gathering of them from their ordinary haunts in the river, and causing them to crowd and swarm where ordinarily they would not have been found.

Ordinarily, frogs are not to be found in great numbers, and intruding into human habitations, except in low, marshy situations; and it is well known what annoyance and disgust is occasioned in such situations, especially within the tropics, during the storms of the monsoon, or at the setting in of the rainy season, by all places becoming infected with frogs. But the annoyance and horror connected with such a visitation in Egypt, would be aggravated by the manifestly supernatural character of the calamity; since frogs are not usually found there in large numbers, or so as to occasion any trouble. And the evil would be still further increased by the circumstance, that the frog was, for some reason not certainly known, regarded by the Egyptians as a type of Pharaoh, their creative power (Wilkinson, Ancient Egyptians, iv, p. 234, seq.)
In the New Testament, also, we have but a single mention of the frog, viz., in the symbolic imagery of the Apocalypse. Here, too, it is in connection with one of the plagues of God's wrath. "I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils [demons] working miracles, which go forth unto the kings of the earth, and of the whole world [sacerdotes], to gather them to the battle of that great day of God Abomination." Rev. xvi. 13, 14. For the interpretation of this symbol, we must refer to the commentaries on the Apocalypse, in particular to Mr. Elliott's Horae Apocryphi, ed. 1823, p. 129, where much curious matter may be found regarding the use of the symbol, both in earlier and later times.

**FRONLETS, in New Testament Physiologus (φυσιλογος, σαρκομανικος, προσωπον).** The Hebrew word is פִּילָחְתִּים (philloth, probably lipmanoth, and it occurs only in three passages, Ex. xvi. 15, 20; xxix. 3; each time in the form of a proverbial simile, "as fronlets between your eyes": each time apposed with a similar expression connected with the hand, "as a sign or token upon your hand." In another passage also, Ex. xiii. 8, we have the same saying, with the change merely of a word; instead of "as fronlets," it is "as a memorial between your eyes." In Exo. the expression is used more immediately with reference to the ordinance respecting the consecration of the firstborn and the passover solemnity; but in the two passages of Deuteronomy it bears respect to the precepts and statutes of the old covenant generally. Of the whole of these, or of the words in general which were commanded through Moses, it was changed upon the children of Israel that they should "bind them for a sign upon your hand, and have them as frontlets between your eyes;" that is, should keep them as distinctly in view, and as carefully attend to them, as if they had them legibly written on a tablet between their eyes, and bound in open characters upon their hands; so that, whenever they looked, and whatever they did, they could not fail to have the statutes of the Lord before them. That this was the meaning of the expression in question, and that no actual written memorial was intended to be enjoined upon the Israelites, is clear from the nature of the case; since no writing to be worn either between the eyes or upon the hand could, by possibility, have served the purpose of legibly expressing all the statutes and ordinances of the law. It is clear also from the alternative phrases with which those in question are associated; such as, "that the Lord's law may be in thy mouth," Ex. xiii. 9; "that these words shall be in thine heart;" "that ye shall lay them upon your forehead," Ex. xxxix. 20; in short, that the inner and the outer man alike—heart, soul, eyes, hands, mouth—might be all, as it were, imbued with the spirit of the law, and taken bound to observe its precepts. Such was the evident meaning of this class of injunctions, and so it was certainly understood in ancient times, as may be inferred alone from Pr. vi. 21, where Solomon, speaking to the young of their fathers' commandment and the law of their mother, says, "Bind them continually upon thine heart, and tie them upon thy neck"—the real import of which is plain to the most simple, and has never, so far as we know, been misunderstood, comp. above ii. 32, 33.

But the Jews, some time after their return from Babylon, did not know exactly what, gave the direction about having the precepts of the law as fronlets a literal turn, and had portions of it written out and worn as badges upon their person. These portions consisted of the following passages: Ex. xiii. 9, 16; Deut. v. 4, 5, 7, 10, 11, 12, which were written upon bits of parch- ment, and put into a case of leather, one for being bound upon the forehead, and the other upon the left arm, inside, above the elbow. The arm-case had only one cell, but that for the forehead had four, the texts for it being written on four bits of parchment, and the cases were bound by a particular sort of thread or thong, marked with small letters—that for the arm winding in a spiral manner to the middle fingers, and the other, after being tied behind the head in a knot, falling down upon the chest. The two cells which were called τοπλῆθα, σπιλιθοτήρια (according to the common Jewish derivation from τσπιλλέθ, prayer), as if being especially worn during prayer; but others, in particular Spencer (Note 18, it. iv., sect. ii., 81), would take it in the sense of adhèreses or ligamenta, much the same as ταφθαθέλα deriving from ταφθαθά, to adhere, or join to. The latter, so far as the sense is concerned, may be regarded as perhaps the more probable view; for there is no proper evidence of any peculiar connection existing between phylacteries and prayers. They had respect to the conduct rather than to devotion; and Maimonides even has this deliverance concerning them, "Let no one pass by the synagogue where prayers are being said there, but if he has phylacteries upon his head he may pass by, because they show that he is studious of the law" (L. 4, 6, 1, 2; 4, 4, 1, 8). The allusion to the Lord, also, in the passage of Matthew just referred to, indicates nothing as to any special connection with prayer, or with superstition purposes; it simply points to the phylacteric practice of binding the phylac- teries as a hypercritical show of extreme regard for the law; so, too, Josephus: "The things," he says, "which exhibit the mighty power and benignity of God toward us, are to be borne about written upon the head and the arm, so as to render everywhere manifest the good-will of God in our behalf!" (Ant. iv. 210). This seems to have been the original design of the device, in its intention good, however one may be disposed to blame the gross and somewhat childish manner of its execution. The phylacteries were to serve as kind of little monitors, calling upon the weavers and others to use them to remember the special loving kindness of God to Israel, and to keep the statutes he had enjoined upon them as their covenant God. But by and by they were turned into instruments of religious vanity and display, and abused to selfish purposes by those who sought, by a great profession of legal ritualism, to hide their defi-
ciency of inward principle. Then they came to be employed as charms or amulets, having a divine virtue in them to preserve the wearer from sin—especially from the nomenical agency; hence such sayings as concerning them in the Talmudical writings: "Whoever has tspellion upon his head . . . is fortified against sin;" "they are a bandage for cutting off," i.e. from various kinds of danger or hostility (Heblos, iv. 3). And Jerome, in Matt. xvi. 5, speaks of them generally as worn by the Jews for guardianship and safety (ob eustolium et monumentum); "not considering that they were to be borne in the heart, not on the body." He goes on to remark that the same thing substantially was done by certain superstitious little women among the Christians, "with diminutive gospels, pieces of wood in the form of a cross, and things of that sort, showing a zeal for God, but not according to knowledge, straining out a goat and swallowing a camel." So strong is the tendency of the human heart to fall into practices of superstition, and, when not rightly informed with divine truth, to be ever treading over again the same round of folly!

The Carole Jews, who reject most of the pharisaical usages and traditions, concur in the view given above of the passages in the Pentateuch respecting frontlets. They take the passages in a figurative, not a literal sense.

FUEL. See Coal.

FULLER. The art of the fuller is beyond doubt of great antiquity; and, in respect to its two leading objects—the cleansing and the whitening of cloth—it seems to have reached at an early period a comparative degree of perfection. Very scanty materials, however, exist for tracing its progress, or for ascertaining exactly, in any particular age or country, what substances were employed in the art, and what methods were resorted to for the purpose of making them effectual. Only two substances are mentioned in Scripture—niter and soap, De ii 22; 3d in 22; the former more generally as connected with a very strong wash, the other as distinctively employed in fulling. Niter was very extensively known to the ancients for its use in this line. In Egypt it was obtained from the ashes of some plants; and most likely the Israelites became acquainted with it there, if they had not previously obtained a species of niter from other sources. It is obtained from the urine of men and animals, the alkali in which, after a certain time, disengages itself, and this was very extensively used among the ancients in place of niter, producing at little cost substantially the same results. But an alkali was obtained from a water in Armenia, and was much employed for washing purposes. "The ancients made ointments of this mineral alkali and oil, but not hard soap; though by these means they approached nearer to the invention than the old Germans in their use of wood-ashes; for dry solid soap can be made with more ease from the mineral than the vegetable alkali." I shall here observe that this alkali (the mineral) was much preserved by the Hebrews, and that it occurs in the sacred writings under the name of borith" (Beckmann's Hist. of Inventions, p. 97). The powerful cleansing properties of this borith or soap are employed by the prophet Malachi as a figure, under which to represent the prospective results of Messiah's appearance. Mal. iii. 2; an internal purification, somewhat corresponding to this external one, should thereby be accomplished among men. The shining whiteness also of the cloth that had been subjected to the purifying process is referred to by St. Mark, when he says of our Lord's garments on the mount of transfiguration, that they became white, "so as no fuller on earth could whiten them," ch. iv. 3.

FULLER'S FIELD. Some well-known ground, in the immediate neighbourhood of Jerusalem, twice incidentally referred to in Old Testament scripture, 2 Ki. xiv. 17; Is. vi. 3; and each time spoken of as connected with a highway, and as near the conduit of the upper pool. Its position is not more nearly defined. There was a fuller's well (see EX-BOGEL) on the southeast of the city, where, it would seem, the fullers were wont to carry on their trade. But this lay down in the valley of Hinnom; and it may be doubted whether it corresponds to the description given in the passage from Kings, where the ambassadors of the king of Assyria are represented as "coming up" to that point, and speaking from thence to the people on the walls of Jerusalem. It may have been so, though nothing can be positively affirmed on the subject.

FURLONG. The rendering in our Bibles of σταδίων, or stadion, which was the eighth of a Roman mile, and equal to about 292 yards English. (See MEASURES.)
GAAL [boasting, rejection], the son of one Eled, who appears to have resided, if not in Shechem, yet in its immediate neighbourhood, and to have been of some note there. Gaal, his son, took advantage of the discontent that after a short period began to spring up against Abimelech, and emboldened the people to throw off his yoke. He came over, it is said, with his brethren and won the Shechemites to his confidence, so that when at the close of the vintage-season the people held a feast in the house of their god Baal-berith, and became inflamed with wine, they cursed Abimelech, and made Gaal their leader. The inhabitants of Shechem it is evident were at this time to a large extent idolaters; and the majority of them would seem to have been, not Israelites, but descendants of the ancient Canaanites. Hence Gaal, who himself appears to have been of the same stock, wrought upon their national feelings, and concerted them to cast off the authority of the upstart Abimelech, and fall back upon the family of the original lord of the place, "Herod, the father of Shechem," Jn. x. 26. In short, the revolt of Gaal seems to have been an attempt on a limited scale to get rid of the Israelish ascendancy, by stirring up the old Canaanish spirit of nationality, and for the purpose of raising it the more, pointing to the wrongs and oppressions that had been practised by the usurpator son of Gideon. The attempt however failed; the party of Gaal was defeated by Abimelech, and his retreat into Shechem was cut off by Zcezai, the other whom Abimelech had left in charge of the place. Whither he fled, or what ultimately became of him, we are not told; but the Shechemite revolt which he had headed only issued in the destruction of the Canaanite interest in the place; for the people themselves who adhered to Gaal, and the stronghold of their god, were burned to ashes, Jn. x. 40.

GAASH [shaking, earthquake], a particular hill in the range of Mount Ephraim, on the north side of which Josua died and was buried. It does not occur again except in connection with one of David's valiant men, who is said to have been of the brooks of Gaash, 2Sa. xxiii. 30, 1 Ch. ml. 32.

GABBATHA, the Hebrew or Aramitic term for what in Greek was called ἡ ἀπόστασις, the Pavement, It comes into notice as the precise place in which, according to St. John, Pilate gave formal sentence against Jesus, Jn. xix. 13. The Hebrew word does not exactly correspond in import with the Greek, and points rather to the raised or elevated character of the place in question, than to the nature or appearance of the floor. From ἡ αποστάσις, back, or as some think from ἄποστασις, to be high, the term ἡ ἀπόστασις is understood to have meant ridge or elevation, such as a judge might ascend for the purpose of hearing a cause or pronouncing a decision. That it was of this nature seems plain from the words of the evangelist, "When Pilate therefore heard that saying, he brought forth Jesus, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew Gabbatha." It was manifestly close to the praetorium, probably in front of it, and from having an ornamental or mosaic floor was called emphatically the Pavement. Platforms with such a pavement might very naturally become common with Roman commanders, since Julius Caesar was wont to carry about with him pieces of marble ready fitted, that they might be laid down in the praetorium wherever he encamped (see, Jul. Cos. e. 40. Josephus does not mention the place before us by name, but he gives instances of Pilate and other Roman governors seating their lives for judgment in public before the praetorium or in the market place (Wars, ii, 2, 14)."

GABRIEL [hero of God, or God's mighty one], the name assumed by an angel, who was charged with communicating important messages, first to Daniel, ch. viii. 16; ix. 21, and then at the commencement of the gospel era to Zechariah, the father of John the Baptist, and the Virgin Mary, L. i. 26. The chief peculiarity in the case is that any name should have been assumed by a messenger from the upper sanctuary, than simply coming to disclose the mind of God to his servants on earth, or revealing to them things to come. It arose, however, from the circumstances of the time, as compared with the nature of the messages conveyed—the one being peculiarly dark and depressing, the other giving indication of things singularly great and wonderful, such as at any time would have put faith to the stretch, and might almost have seemed to press its expectations, when delivered in a season of gloom and discouragement. In these circumstances it was well fitted to reassure the heart of faith that the messenger who brought the tidings of coming good was not only an angel of God, but an angel whose very name bore impressed on it the might and energy of Godhead. The appearance of such an one on the field of action carried with it a pledge that higher forces than those of nature should now be called into play, and that nothing utter respecting God's purposes should be found too hard to be accomplished. I viewed in this light, which is the one the Scripture narrative itself suggests, the designation of the angel in question by the name of Gabriel receives a quite natural explanation. When the visions recorded in Da. viii. and ix. were given to Daniel, everything was at the lowest ebb with the kingdom of God; it seemed as if worldly elements were allowed to ferment and work at will in the affairs of men, and the interests of the covenant were to be lost, sight of amid the struggles and projects of the great earthly kingdoms which were contending for the mastery. How cheering at such a time to learn from the God-empowered hero of the heavenly hosts, that these outward movements were but the striving of the potsherds of the earth, which should soon come to nought, while God's purpose to restore the covenant-people, to establish for ever the covenant itself, and through Messiah the Prince set all on a firm and immovable footing, was definitely fixed and settled! So, too, at the commencement of the gospel era, however general the expectation was of a coming deliverance, as regards the kind of deliverance that behoved to be accomplished and the means necessary to accomplish it, so far from there being any proper faith beforehand, the
main difficulty was to get men to believe when the purpose of God was declared, and the operations of his hand were before their eyes. "Whereby shall I know it?" was Zechariah's ready question of doubt the moment he heard of the first, and comparatively one of the least wonderful, steps in the process. The affairs of the sacred commonwealth had been so long depressed, it had altogether assumed so much the aspect of a tributary worldly kingdom, and the interests of the house of David, in particular, had fallen into such deceptival and oblivion, that the things which the purpose of God required to be done, had not so much as entered the minds of men to conceive. Most fit was it, therefore, that they should have their first announcement from the lips of a Gabriel, who, as the representative and bearer of God's might, could inspire confidence in the certainty of what was to be brought to pass. The temporary visitation of dumness inflicted on Zechariah, was a clear sign that he had at command what his name importeth.

For the Jewish families regarding Gabriel, and the other so-called archangels, see under Angels. GAD [גַּד]. 1. A son of Jacob, born to him by Zilpah, the maid of Leah, and the head of one of the twelve tribes. Of God as an individual he knew nothing, except what was written of him in common with the other sons of Jacob. Along with them we are to understand that he took part in the transactions connected with the selling of Joseph into Egypt, and the later transactions which led to the settlement of the whole family of Jacob in that land of temporary protection and support. At the time of the exodus the tribe numbered 45,600 men of twenty years old and upwards; and along with Reuben and Manasseh they had large possessions in sheep and cattle, which led to the ultimate settlement in the land which, on the east of Jordan. The play upon the name in the blessing pronounced upon Gad by Jacob: "Gad, troops shall cut in upon him, but he shall cut the heel" (such is the literal rendering of Ge, xlix. 19), indicates something of a valiant, resolute, and courageous spirit as characteristic of the tribe—such as might well provoke attacks from hostile neighbors, but only to be met by determined resistance, or followed up with successful reprisals. And the fuller blessing pronounced by Moses speaks yet more decidedly in the same strain. "Blessed be he that enlargeth Gad: he dwelleth as a lion, and turneth the arm with the crown of the head." (v. 20). The meaning seems to be, that the tribe had displayed lion-like courage and energy in the conflicts that had been held with the former possessors of Gilgal; and now that a large portion of the conquered country was to be occupied by this tribe, it bade fair for maintaining its ground, and even enlarging its possessions. The members of it required such qualities; for their position in the land of Gilgal peculiarly exposed them to assaults from the wandering Arabs. But they kept their ground against these, and it would appear somewhat encroached upon the neighboring tribe of Manasseh; for they are mentioned in 1 Ch. v. 11, as having extended their dwellings as far as Salem, which had originally been assigned to Manasseh, in v. 15. Beyond this general activity, however, and pushing energy, which seemed to have characterized the tribe of Gad, nothing remarkable is noticed respecting them in sacred history. The tribe furnished no judge, ruler, or prophet, as far as we know, to take a distinguished and prominent place in the affairs of the covenant; and it is but too probable that their distance from the centre of worship operated unfavorably on the tone and temper of their minds in a religious point of view.

2. Gad was the name also of a prophet in the time of David, but whose birthplace and lineage are left altogether unnoticed. He is first mentioned in connection with the persecutions of David, during which he gave David the advice to remove from the hold of Adullam, and get into the land of Judah, 2 Sa. xxii. 1. He must therefore have been among the first who attached themselves to the person and cause of David, and in all probability had become acquainted with David in the course of those visits which in early life he paid to Samuel and the schools of the prophets. As God's connection with David began early, so it continued through life. He is called "David's seer," as being much about him, 1 ch. xx. 5; and was the medium of the divine communication to David in one of the latest public transactions of his reign, when three forms of chastisement were proposed to him, that he might choose which should be administered to him and his people for their backsliding, 2 Sa. xxv. 11. Gad is also mentioned as one of those seers who wrote accounts of the transactions of David's time, 1 ch. xxix. 29; but whether his narrative has been engrossed in the histories that have come down to us of that period, or has been altogether lost, we have not sufficient materials for determining.

GADARA. GADARENES. Gadara is not explicitly mentioned in the gospel narrative; but there can be no doubt that it is the country of the Gadarenes, where one of our Lord's most remarkable miracles was wrought, Mt. vi. 1. To suppose this to be the correct reading. In the corresponding passage of St. Matthew's gospel, ch. viii. 28, the received text has Gergesenes, instead of Gadarenes; but, as four of the older MSS., including the Vatican B, read Gadarens, Tischendorf and several of the later critics have adopted this as the proper reading. The same authorities, however, have substituted Gerasenes in the gospels of Mark and Luke, and it is very probable that there were from the first two names applied to the locality—the one more specific and the other more general. (St. Germain). Supposing the country of the Gadarenes to be the name given to the region in St. Matthew's gospel, then Gadara must have been the place from which the name was derived. Its position was to the south-east of the lake. It was sixty stadia, or nearly eight Roman miles, from the town of Tiberias, and is spoken of by Josephus as the capital of the district called Peræa (Wars, ii. 7.3). It stood on an elevation, was well fortified, and is even called by Polybius the strongest city in these parts (v. 71). After having been destroyed during the wars which the Jews had to wage with the Syrian kings, it was restored by Pompey at the suit of one of his freedmen, Demetrius, a native of the place (Jos. Wars, i. 7.7); and it was added by Cæsar Augustus to the dominions of Herod, along with Hippos and Samaria, as a special token of favour on account of Herod's loyalty and munificence (Jos. Wars, i. 7.7). It was, however, a Greek town rather than a Jewish city; and after Herod's death it was on that account assigned to the prefecture of Syria. Yet that there must have been a considerable Jewish population in it is evident from its having,
Gaulus, an early convert, residing at Corinth, and Paul's host there the time the epistle to the Romans was written, ch. vii. 23; but mentioned elsewhere as a man of Macedon, Acts xix. 29, who had gone with Paul from Greece to Asia, and was with him at Ephesus, when the uproar broke out respecting the worship of Diana. There was another Gaulus, however, who was also a convert and companion of Paul in travel, called Gaulus of Perse, Acts xx. 4. But we know nothing further of either of these district which then formed a district which then formed part of the Roman empire.

GALATIA, a district of Asia Minor, bounded on the north by Bithynia and Phrygia, on the east by Pontus, and on the south and west by Cappadocia and Phrygia. It was traversed in its eastern portion by the river Halys, and, though hilly, abounded in tracts of fertile country. Originally a portion of ancient Phrygia, it received its name from a detachment of these vestiges which, under the conduct of Biamus, in the third century before Christ, left their native country Gaul, and spread themselves over the northern parts of Italy and Greece.

The word Galatians, which is the same as Galatia, indicates the Celtic origin of these tribes. On their arrival at Phrygia, disputes took place among the chiefs, and a considerable body, after traversing Thrace, settled near Byzantium, where they became the scourge of the surrounding country. Attracted at length by the rich plains of Bithynia, and the offers of Nicias I., the king of that country, who was anxious to secure their assistance in the civil wars by which he was harassed, they crossed the Bosphorus, and at once established themselves in Asia Minor. By, though in number, it is said, only 29,999, such was their activity and skill in war that they speedily overran the peninsula, which they divided among their three tribes, the Trocmi, the Tectosages, and the Taurisci. Without any fixed territory they supported themselves partly by predatory excursions and partly by engaging as mercenaries in foreign wars. At length their expeditions became insupportable, and the neighbouring kings took up arms against them. The Tectosages first suffered a severe defeat at the hands of Antiochus I., king of Syria, who was hence called Sabir, or saviour. Attalus, king of Pergamum, gained a victory over the other two tribes. They still, however, remained the terror of Asia, until, siding with Antiochus at Magnesia, they brought upon themselves the power of the Roman empire. In the year B.C. 189 the coastal Cn. Manlius, assisted by Eumenes, king of Pergamum, marched against them, and after two sanguinary battles succeeded in reducing them to dependence, and continuing them in Asia Minor. For a long time was known by the name of Galatia. At first they were governed by four tetarchies, which were afterwards reduced to one, in favour of Didymus, the freedman and partizan of Pompey, whose fall he shared. To part of the dominions of Bithynia Amynus succeeded; and on the death of the latter, A.D. 26, the Romans assumed the direct government of Galatia, and made it a province.

The Taurisci came from the country near Teutoburg, and after the lapse of centuries, Jerome (c. 400 A.D.) discovered an affinity between the language of Galatia and that spoken at Teucra. From their admixture, however, with the native population, the immigrants became familiar with the Greek tongue; and hence the inhabitants received the name of Galatians. Ancient writers make mention of three principal towns in this district: Ancyra, the metropolis, which still exists under the name of Angora or Angara; Pessinus, and Tavium: the latter were commercially important. Large numbers of Jews frequented the province for the purposes of trade. The Galatians, as portrayed by
St. Paul in his epistle to them, seems to have retained strong traces of that impassible and fickle character which history ascribes to the Celtic tribes, and which is still visible in the nations that have sprung from them (see Strabo, 12, 350-2; Lec. 36, 16, 19; 2 Mac. iii. 29; Crozer, Asia Minor, 2, 91; Winer, Riedmüller, c. c.).

GALATIANS, EPISTLE TO THE. One of the lesser, but most important epistles of the great apostle of the Gentiles, written probably soon after his second visit to Galatia, recorded in Ac. xviii. 23.

Gentleness.—This epistle bears so unmistakably the impress of the apostle's mind and style, and its contents tally so closely, yet naturally, with the history of the book of Acts, that its gentleness has never been doubted. It is one of the few which the relentless scepticism of German criticism has not as yet ventured to assail; for Bruno Bauer's attempt (Bcin, 1830), to prove that it is a compilation of later times from the epistles to the Romans and Corinthians, has received the merited condemnation even of rationalistic interpreters. External testimony, though not in the earliest age very distinct, is also, in the absence of anything on the other side, decisive. Apparent allusions in the apostolical fathers are the following:—Clemens Rom. (c. xvi. 1), Christ gave his blood for us by the will of God;—comp. Gal. 1.4; Ignatius (Ep. ad Phil. 1.1), Your bishop did not receive his ministry from himself, or from man, but through the love of Jesus Christ, and of God the Father, who raised him from the dead;—see Gal. i. 1. Polycarp (Ep. ad Phil. 1.12), Who are about to believe in the Lord Jesus Christ, and in his Father, who raised him from the dead;—comp. Gal. 1.6. Justin Martyr, or whoever was the author of the Aed. Grec., in his works, quotes Ga. iv. 12, 'Ye ye as I am, for I (was) as you.' With Irenæus the evidence becomes express. 'Paul the apostle,' that elder writes (c. Hier. ii. 8, 45, 36), 'saying, for if ye served them which were no gods, now knowing God, or rather known of him, distinguishes false deities from the true God,'—Ga. iv. 8, 9.

So Clemens Alex., Wherefore Paul to the Galatians says, 'My little children, of whom I travail in birth.'—Ac. (Stron. 1.11; comp. Gal. iv. 19.)

After this date the references become as numerous as they are to other portions of the New Testament.

Time and place of writing.—Upon these points different opinions have prevailed. We may dismiss as exploded the two extreme hypotheses—the first, that of Michaelis and Koppe, who regard the epistle as among the earliest of St. Paul; the second, that of Schrader and others, who rank it among the latest—the former defending the authenticity of the subscription importing that it 'was written from Rome,' which the best critics pronounce spurious. The determination of the question partly depends upon the number of visits which St. Paul may be supposed to have paid to Galatia. The advocates of a date earlier than A.D. 50 suppose that the persons addressed under the name of Galatians were not the inhabitants of Galatia proper, but of Lystra and Derbe, Ac. xv. 6, since among the seven districts into which Asia Minor was divided by the Romans the name of Lycaonia does not occur; the latter therefore, with its cities of Derbe and Lystra, must have been included in the province of Galatia, as indeed Pliny (ii. x. 27), makes it a part thereof. It is urged, in addition, that while papions data imply the founding of the Lycaonian churches, the first mention of Galatia, Ac. xv. 6, is merely to the effect that St. Paul passed through that country. On these grounds Paulus, Ulrich (stud. und. krit. 1850), Böttger, and others, hold that under the term παλαιάς, "the region round about," Ac. xvi. 8, Galatia must be included; and therefore they put back the composition of the epistle to a date anterior to the apostolic council, Ac. xv. Plausible as this hypothesis is, it rests upon insufficient grounds. It is certain that Luke did not follow the Roman division into provinces (which, moreover, was frequently changed), because he specially mentions Lycaonia, which was no province, and distinguishes it from Galatia. And as to the latter point, no valid inferences can be drawn from the comparative silence of the inspired history upon the details of St. Paul's labours in particular places; his journey to Crete, e.g., is nowhere recorded. There seems therefore no reason to depart from the common opinion that the apostle's first visit is recorded in Ac. xvi. 6; and consequently the epistle must have been written subsequently to the council, Ac. xv., or A.D. 50. With this, the references in the epistle itself best agree. The visit to Jerusalem alluded to in ch. ii. 1-19, is, on the best grounds, supposed to be identical with that of Ac. xx.; and the apostle speaks of it as a thing of the past. The second visit of St. Paul is mentioned in Ac. xviii. 23; and the expressions of the epistle (c. 1.9; iv. 30) point also to this as a thing of the past. If with these data we couple the plain inference from the expression in Ga. i. 6, οὖν ἔρχεται, that no long time had elapsed since their conversion, we shall be led to place the writing of the epistle no later than the commencement of St. Paul's prolonged stay at Ephesus, Ac. xix., or about A.D. 55. From the similarity between our epistle and that to the Romans, it has been supposed by some (Combe and Horne Stac. Anti. Ac.), to have been written at the same time, viz. at Corinth, about A.D. 57; but for the foregoing reason this is improbable. The order of things then was probably as follows:—At his first visit St. Paul experienced a most favourable reception from the Galatians, who exhibited a strong personal attachment to him, Ga. i. 13. After his departure the judicializing teachers commenced their work; and on the apostle's second visit he found the noxious influence taking effect. During his short journey he endeavoured by oral instruction to counteract the evil; but learning after his departure to Ephesus that his converts were again lapsing from the faith, under deep emotion of mind he addressed this fervent epistle to them.

Occasion of the epistle.—This lies on the surface of it. Of all the epistles of St. Paul it discovers most clearly the sentiments of that judicializing party which with such inveterate hostility pursued the apostle, and endeavoured to mar his work. Undeterred by the decisions of the council of Jerusalem, they trespassed the Christian world, teaching not only that the Mosaic law might, without prejudice to the gospel, be observed by born Jews, but that in all cases it was indispensable to salvation. St. Paul himself, as appears from Ac. xxi. 25, when among Jews, observed the legal ordinances, but only on the ground of expediency; no sooner was it attempted to impose them as a yoke upon Christians, either of Jewish or Gentile origin, than the attempt met with his determined opposition, even to the withstand:ing a brother apostle to the face, Ga. ii. 11. Naturally the J udaeans regarded him as their principal antagonist, and part of their tactics consisted in insinuating doubts respecting the validity of his apostolic
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with God. It is the same faith which saves, and which distinguishes, all the spiritual descendants of Abraham. To be of the law is to misunderstand the curse; a curse from which Christ alone by his death has relieved us, ch. 3:17. The question may be asked, Why then was the law promulgated, seeing it could never give life? Answer—It never was intended to give life; it was introduced between the original promise to Abraham and the coming of Christ, for special purposes, viz. to curb the outbreaks of a sinful nature, especially the sin of idolatry, and by means of its inward discipline and its ritual to prepare the way for the reception of Christ.

Now that Christ has come, its function has ceased, ch. iii. 22-24. As emancipated by Christ from the yoke of legal bondage, let them jealously guard their Christian liberty, ch. iv. 1-10. Their present tendency to legalism, contrasted with their former zeal for the purity of the gospel, made him almost doubt whether they did not need a second regeneration. They made much of the law; let them listen to it. In the history of Sarah and Hagar, ch. xvi. the son of the free-woman supercing, as rightful heir, the son of the bond-woman, they had a divinely intended illustration of the inferiority of the law to the gospel, ch. xii. 20-23. To sum up, if they underwent circumcision, as a mere covering to salvation, they would thereby open dissolute their connection with Christ and the blessings of his salvation—in whom no outward distinctions of any avail, but "faith which worketh by love," ch. v. 12.

This leads to the third and practical portion of the epistle, in which the apostle admonishes the Galatians against a licentious abuse of the Christian liberty which was their birthright. If they were really led by the Spirit, they would necessarily abate in the fruits of the Spirit, in their two great divisions of personal purity and Christian love, chs. v. 5-26, vi. 1-18. As a proof of the intense interest which he felt in them, he mentions the unusual circumstance that he had written the epistle with his own hand; and concludes with a brief repetition of the doctrinal points upon which he had laboured, ch. vi. 19-23.

This epistle has been often commented upon. Luther's work was one of the main instruments of promoting the Reformation; and in this point of view it still retains its value. He drew much from Augustine's commentary, the most valuable of the patristic remains upon this subject. The doctrinal tendencies of the great writers of the Eastern church, such as Chrysostom, Theodoret, Theophylact, &c., render their labours less valuable. Among modern critical commentaries may be mentioned—Winer (1824), Profess (Holder, 1831), Racette (Leips. 1852), Usteri (Zurich, 1837), and others. Romerstein, 1841, Meyer (1853), Alfred (1857), Elliott (1859). [C. A. E.]

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Ex xxxi. This was one of the ingredients used in composting the sacred incense. Of the gum galbanum of pharmacy and commerce, two specimens now lie before us—the one a gray and dirty conglomerate, full of sand and impurities; the other evidently collected with care, and probably obtained by tapping or sacrificing the plant which yields it. With its resinous fracture, its colour varying from a transparent gray to white or brownish yellow, there is not much to distinguish it at first sight from the crude state of other gum-resins; but a scent similar to that which we know so well in frankincense, angelica, and kindred plants, at once suggests its umbilicated origin.
the paved pattern in which the tiny flowers are arranged, every one is familiar (see the figure, article GALEED; but to vegetable chemistry there is no order which at first sight offers so many anomalies and curiosities. The roots of the parsnip and carrot are popular condiments; the root of a species of Nasturtium yields the horrible drug asafetida. The juice of rhubarb, comfrey, and water-hemp (Cassia, Cicuta, and Eranthis) is deadly poison; pickled saffron and candied angelica are regarded as delicacies; the seeds of the caraway and cumin are extensively employed as condiments; innumerable dishes are flavoured or garnished with parsley; and in Tiberias, Dr. Falconer tells us, that the young shoots of the asafetida plant are cultivated as a relish (Georgian Transactions, vol. xx, p. 280). All these and other anomalies are owing to the presence or absence in different parts of the plant of certain principles, such as the alkaline conia in hemlock, an aromatic oil in caraway and coriander, and a gum-resin, such as is found in the stem of the fennel and the roots of the asafetida. Such a gum-resin is galbanum. There seems no reason to doubt that it is an exudation from the Galbanum officinale of Don, a plant which occurs along the eastern coast of Africa; although a gum not unlike it is obtained from the Oospuma Gutterifera of Lindley. According to our standard of smell, its colour is by no means agreeable. But we must remember that it was not used except in combination with other fragrant substances; and when so used, Dioscorides says that it enhanced their efficacy. (see Kiihne or Ex. xxx. 11.)

GALEED [heap of ruins], the name given by Jacob to the sort of cairn, or heap of stones, raised by him and Laban on Mount Gilgal, in commemoration of their brotherly covenant. (Gen. xxxii. 18.)

GALEEL, COUNTRY OF. The northernmost of the three parts into which the Holy Land was divided in our Lord's time. Its name is derived from the Hebrew word גַּלֶל (galel), which as a noun signifies anything circular, such as a ring, Ex. ii. 6; Gen. xiv. 14, then a circuit or region of country, and specifically the region indicated above, or some part of it, Jos. xx. 7; Josh. xvi. 11; Ps. xli. 1. The limits of Galilee varied at different times. Its northern boundaries were the mountains of Hermon and Lebanon, where it adjoints Cæc-Syria and "the coasts of Tyre and Sidon." On the east it was divided by the Jordan and the lakes of Menah and Gennesaret from Gaulanitis, Hippea, and Gadesara, and the rest of the Batanean territory. Its southern border ran from Scythopolis (Bethshan, through Ginaa, Jenin (Heb. Engannim, Jos. xxii. 21, or Beth-Can, 2 Ki. ii. 27, translated in Eng. ver. jenae-house) to Mount Carmel. On the west it was separated from the Mediterranean by the narrow strip of the maritime plain of Phœnicia. It occupied the ancient territory of the tribes of Zebulon, Issachar, and Naphtali, with the northern settlement of Dan; and at one time comprised part of Asher, from Carmel to the Ladder of Tyre, which was in Roman times assigned to Phœnicia. At one time it was divided into two districts, Upper and Lower Galilee, of which Josephus (Bell. Jud. ii. 14, 2, 1) says, that "the Upper extends in length from Tiberias to Zabulon, having in the maritime parts Poenas for its neighbour. Its breadth is from the village called Xabath, which lies in the great plain, and as such is Sabae; from this also begins to be taken the breadth of the Upper Galilee as far as the village Racah, which divides the land of the Tyrians from it. Its length is also from Mephat to Tholin, a village near to Jordan." Upper Galilee was sometimes called Gaulitis, the Gentiles on account of the mixed races by which it was inhabited, hence the terms of the prophecy in Isaiah ix. 1, 2 which are freely rendered by St. Matthew, ch. ix. 14, 15, and applied to the ministry of our Lord, after he went to reside at Capernam—"The land of Zabulon and the land of Naphtali, by the way of the sea, beyond Jordan, Galilean of the Gentiles; the people which sat in darkness saw great light, &c." That is, the inhabitants of Upper Galilee in Zabulon and Naphtali, on the shores of the lake, and even those beyond Jordan, were illuminated by the Light of the world dwelling at Capernam. The region above all others characterized by its spiritual darkness and depression was the first to partake of the glory of the new dispensation. The rabbinists divide Galilee into three parts—upper, middle, and the valley.

The modern traveler who approaches Galilee from southern Palestine by way of Nazareth, descends from the hills of Samaria upon the frontier town of Jenin. In this neighbourhood was probably the scene of the cleansing of the ten lepers, Luke x. 13, as described in taking place while our Lord was travelling from Galilee to Jerusalem through the inhabited (i.e., the border-land) of Samaria and Galilee. Dean Trench (Notes on the Miracles, p. 222) supposes that our Lord, avoiding the unfriendly land of the Samaritans, was journeying due eastward toward the Jordan, having Galilee on his left and Samaria which is therefore first named on his right, "and on reaching the river, either passed over it at Scythopolis, where we know there was a bridge, or crossing the river by the ford near Jericho, or kept on the west of the bank till he reached that city, where we presently find him," Matt. xvii. 5.

From Jenin the road heads over the undulating valley of Jezreel, now called the plain of Esdron (see Jezreel), till towards its northern extremity the hill-country of Lower Galilee appears in full view. Tabor is on the right, and the traditional Mount of Precipitation on the left. On leaving the plain, the road descends through the mountains to Nazareth, which is built on the steep southern slopes of one of the latter hills that surround it on all sides. From thence, between the northern side of Tabor and Kefr Kenna, one of the supposed sites of Cana of Galilee, the road lies over rugged hills to the deep basin of the lake of Tiberias. The scenery of Upper Galilee is hollower and at the same time richer than that of southern Palestine, and the dreariness as of a blighted country less conspicuous. It is now thinly populated, but abounds in forests of oaks and other trees. Stanley (Sinai and Palestine, p. 223) suggests that the prophecy of Jacob, ch. xiii. 1-2, should be translated, Naphtali is a spreading tercbeth, he putteth out goodly leaves; and quotes Van de Velde's (ii. iv.) description of the country of Kedesh-Naphtali as a natural park of oaks and tercbeths.

The Galilean tribes are but little mentioned in early Jewish history, and were removed to Assyria by Tiglath-Pileser 20 years before Ephraim and 150 years before Judah. Henceforth the inhabitants were a mixed race of Jews and Gentiles, amongst whom Strabo enumerates Egyptians, Arabs, and Phrygians. They followed the fortunes of Judas in its subjection to the Babylonian, Persian, and Grecian empires successively, and after-
wards formed part of the Macedonian and Idumean monarchies. Upon the death of Herod the Great, Galilee was assigned to Herod Antipas, who continued to govern it till his banishment in A.D. 39, six years after the crucifixion. Its inhabitants had then the reputation of being rude in speech, Matt. xxiii. 25, and manners, independent in thought, and warlike in disposition. Having afforded a safe retreat to the holy family on their return from Egypt, Galilee was well adapted to become the chief scene of our Lord's ministry, from its freedom from priesty and pharisaical prejudices, which in Judea constantly proved dangerous to his person as well as to his ministry. It was in truth the only part of Palestine in which it was at the time practicable for him to carry on his supernatural working, and lay the foundations of his kingdom. Herod Antipas was succeeded in Galilee by Herod Agrippa, the tetrarch of Trachonitis, who received the title of king, and two years later added Judea and Samaria to his dominions. On his death, A.D. 44, Galilee formed part of the Roman province of Syria, and was governed with the rest of Palestine by a procurator. At that time it was very populous, and contained 200 cities and towns, which together paid 200 talents in tribute to the Roman empire. Upon the outbreak of the Jewish rebellion, at the end of Nero's reign, Galilee was reduced by the Romans under Titus and Vespasian, about three years before the destruction of Jerusalem.

GALILEE, SEA OF, called also the LAKE OF TIBERIAS or the LAKE OF GENESEaret. Its Old Testament name is the "Sea of Chinnereth," from the town of Chinnereth on its banks, Jos. xiii. 31, or perhaps the town was named from the oval or lumpy-like shape of the lake—Kinnereth being the Hebrew word for a lump. The modern name is Bahr-Tabarich. It is the second of the three lakes into which the Jordan flows (Num. xii. 16). Its size is variously computed. Josephus (Wars, ii. 197), gives its length as 110 stadia or 65 miles, and its breadth as 10 stadia or 6 miles 5 furlongs. Dr. Robinson states it to be about 11½ geographical or 13 English miles long, and 5 or 6 miles broad. Its depression below the level of the Mediterranean is also the subject of much dispute. The results of trigonometrical observations have varied between 145 feet and 606 feet, but according to the trigonometrical survey of Lieut. Symonds, R.E., in 1841, its depression is only 328 feet. In this Van de Velde thinks there must have been some mistake; and he adheres to the figures of Lieut. Lynch, which give 655 feet, as probably the most accurate (Memoir, p. 138; 183). The surrounding hills are described as sometimes bare and barren, sometimes as green and fertile. The writer, who first saw the lake on the road from Nazareth to Tiberias in the latter part of the month of April, found the tops of the hills gray and rocky, and destitute of vegetation. Lower down, the grass, which during the winter rains had flourished, was now withering in the sun, Matt. x. 11; but in the valleys and ravines, wherever any of the many fountains and streams gushed forth, there was verdure and cultivation, Matt. x. 11. This view from the Nazareth road is one of unusual beauty.

THE SEA OF GALILEE AND ITS COASTS.
of rowers could have brought a boat to shore at any point along that coast. In a wind like that, the disciples must have been driven quite across to Gennesaret, as we know they were. To understand the causes of those sudden and violent tempests, we must remember the lake lies low—400 feet lower than the ocean; that the vast and naked plateau of the Jordan rise to a great height, spreading backwards to the hills of the Hauran, and upward to snowy Hermon; that the water-courses have cut out profound ravines and wild gorges, converging to the head of this lake, and that these act like gigantic fountains to draw down the cold winds from the mountains. “Moreover, these winds are not only violent, but they come down suddenly, and often when the sky is perfectly clear. I once went in to swim near the hot baths, and before I was aware, a wind came rushing over the cliffs with such force that it was with great difficulty I could regain the shore.” The town of Tiberias, toward which the Nazareth road rapidly descends, has never recovered from its destruction by an earthquake in 1837. It is now surrounded by a dilapidated wall, and consists of a number of miserable hovels which are scattered over its former site. The road along the western shores of the lake to Khan Minyeh, is hallowed at every step by associations with our Lord’s history. The country is thinly populated, almost desolate; the narrow strip of level land is covered with thickets of scrub and other shrubs. The hills are broken by a succession of narrow valleys watered with innumerable springs, and cultivated wherever a patch of malleable land is found. The lake itself abounds in many kinds of fish, but scarce a boat or fisherman is now seen upon it. At the village of Medjdl, the ancient Maghala, which is situated on the western shore of the lake, a little to the north of Tiberias, is an opening in the hills, which reveals here from the lake, and we come in full view of the fertile plain of Gennesaret. According to Josephus (Wars, iii. 108), it is 30 stadia or 33 miles long, and 20 stadia or nearly 21 broad. It is well watered by springs, of which the most noted is at the north-western side of the plain, and is called the Pool Fountain, from the circular basin of which it is inclosed. There is also An-el-tiny, or the Spring of the Fig-tree, near the ruined Khan Minyeh, to the north-east, where the hills again approach the lake, and form the northern boundary of the plain. Among these hills is a heap of ruins identified by Dr. Thomson with the site of Chorazin, and on the shore of the lake is Tell Hum, where the same traveller places Capernaum. Farther to the eastward is the confluence of the Jordan, which is here easily fordable, though its bed is rocky and uneven. On the left bank of the stream is the site of Bethsaida Julias, the city of Andrew and Peter, and in its neighbourhood is the plain of Batlah, the supposed scene of the miracle of feeding the five thousand. The country on the eastern side of the lake consists of steep and barren hills rising almost immediately from the water, intersected by narrow gorges, the beds of winter torrents. Opposite Maghala is Kerak, probably the ancient Gergesa (see Gergesenes). At the south-west corner of the lake is the outlet of the Jordan near Kerak, the ancient Terapha. It is thus described by Dr. Thomson, who is one of the few travellers who have visited this spot: “The源源不断 of fresh-water shells.” “The ruins of an ancient bridge partly choke up the exit and narrow it to about 100 feet in width at low water, and even there it was not more than 4 feet deep; the current however is very swift.” (The Land and the Book, p. 268.)

The whole scenery of the lake has a certain air of brightness and cheerfulness unknown elsewhere in Palestine; but the absence of human life in all this fertility of soil is most remarkable. Very different was its aspect in the days of our Lord’s ministry. Its hills, now bare, were then covered with vineyards, and abounded in walnut, fig, olive, and other trees (Josephus, Wars, iii. 108). Like Come, its shores were studded with towns and villages. Like Lucerne, its waters were a great highway, and brought the merchandise of Damascus to the south and the balm of Galilee to the west. It was also covered with numerous boats engaged in fishing or carrying passengers to and from the many villages on its borders. Tiberias, newly built by Herod the Great in honour of the Roman emperor, was the capital of his luxurious sea Antipates. Among its numerous inhabitants there was ample scope for the great Physician’s labours. There were the Galilean ill-doer, Jn. iv. 10; the Gentile centurion, Matt. viii. 5, the publicans, Matt. xix. 29, the women that were sinners, Luke, x. 37, the fishermen of the lake, Mark, i. 15, etc.—all collected in great numbers to witness his miracles and to hear his words. And while the waters of the lake were themselves the scene of some of those miracles, in particular of the stilling the tempest, Matt. viii. 26, and the miraculous draught of fishes, John xxiv. 19, the sower, Matt. xiii. 31, the Draw-net, Matt. xiii. When we read in Josephus of the mercenary disposition of the people in those days, and witness the same feature in the modern oriental character, from the Bedouins on his desert to the shepherd boy on the hills, we shall see the wisdom with which our Lord constantly aimed at its correction both by his example and his teaching. Again, the secluded region of the eastern shore afforded him solitude and rest from his labours, Mark x. 37, and opportunity for secret converse with his heavenly Father. “The lake, in this double aspect, is thus a reflex of that union of energy and rest, of active labour and of deep devotion, which is the essence of Christianity, as it was of the life of Him in whom that union was first taught and shown” (Stanley, Sinai and Palestine, p. 276). No wonder that after his resurrection he recalled his disciples to this well-known spot, so as to connect their future labours at Jerusalem and throughout the world with his own life in Galilee, xx. 21.

Of the towns on the shores of the lake it is unnecessary to speak more particularly here, as they have found distinct and separate mention elsewhere. (See Capernaum, Bethsaida, Magdala, Gergesenes, Tiberias, &c.)
vipers" is manifestly but another name for the poison of Vipers. Mary, in the same way, Shakespeare connects it with the spiced soup—"You shall digest the venom of your spleen, Though it be but three."

GALL (Σανδάμονας, Greek), a poisonous plant, De xxix. 15, growing quickly and luxuriantly, Is. x. 4, of a bitter taste, Ps. xxvii. 13; L. iii. 3, and therefore coupled with wormwood, De xxvii. 17; L. iii. 19. So says Gesenius; but which of many possible plants it may have been, it is not easy to determine. In many instances popular names are to the botanist a source of confusion and perplexity. For example, our own word "nightshade" is sometimes given to a species of Solanum, sometimes to an Atropa, whilst the "enchancer's nightshade" is the Catharanthus Roseus. When we speak of "hemlock," we mean Conium maculatum; but in some localities it would rather suggest the "water-hemlock," or Cicuta virosa. We are therefore inclined to agree with Rossmüller (Beitr. zur Ephemer., 1861), that the name rokel may have been given to a variety of muskelemon plants, which cannot now be determined with absolute certainty. In Hose. x. 4, and Am. vi. 12, the English version is "hemlock," and Celsus renders it hemlock in all the passages where it occurs. Gesenius gives his verdict for the poppy, "so called from its heads," and we are surprised that a recent authority should state as an objection to this, that poppy-juice is not bitter. Poppy-seeds are not particularly narcotic, nor are they unpleasant; but surely opinion, or the juice obtained from the seed-vessels of the Poppaea 

GALILEI, so called, mentioned twice, 1 Sa. xxvi. 41, Is. x. 39, and in the last passage in connection with other towns in the tribe of Benjamin; so it was probably a town of Benjamin. But no certain information or definite traces of it exist.

GALLIO (Gr. Γαλλίος), in Paul's time, the deputy or procurator of Achaia. His full name was L. Junius Annanus Gallio. Originally it had been Marcus Ann. Novatus; but on being adopted by the rhetorician Junius Gallio, he changed it into L. Junius Ann. Gallio. He was the brother of Seneca the philosopher, who refers to him in a preface to one of his works (De Nupt. Augustae), and addresses another to him (De Vita Beata). It is in the fourth book of the former of these productions, that Seneca more particularly notices the excellent qualities of his brother, and especially commends him for his intense dislike of flattery. So loveable was he in his general temper and bearing, that no one, Seneca declares, was so attractive to a single individual as he was to everybody (nemo mortali usu tam dulci est, quam hic combinavit). In this respect some allowance should, no doubt, be made for the partiality of brotherly affection; while on the other hand, such strong assertions made on purpose to meet the eye of the public, could scarcely have been hazarded without some solid foundation for them. There is certainly nothing at variance with them in the brief notice that is given of Gallio's behaviour in connection with the apostle at Corinth. The Jews, irritated by the success of Paul's labours, excited a tumult, and dragged him before the judgment-seat, under the charge of concerning men to worship God contrary to the law. But Gallio, with the emperor's authority, and one of his temper for which he is said to have been distinguished, discouraged their violent proceeding, and refused to entertain the question, as one which did not properly belong to his jurisdiction. He told them it was for other matters that he was called to do the part of a judge. As xxi. 12-17. It would appear that the Greeks who were present on the occasion, and some of whom doubtless felt personally interested in the matter, were greatly pleased at the repulse which the contentious Jews thus met with; and turning round on them, and determined to give them a practical lesson from the occasion, they made an assault on Sosthenes, the chief ruler of the synagogue, in the very presence of the governor, while he looked on with indifference—probably thinking that a certain measure of casting was not undeserved. The result was, that the apostle was allowed to prosecute his labours undisturbed, and with growing success. The language employed by the sacred historian respecting Gallio implies, that he held the office of procurator of Achaea (Γαλλίος ἄρχων ἐν Αχαΐᾳ). The perfect accuracy of this designation, which at one time was questioned, is now beyond dis-
pate. It was the senatorial provinces which were
proselytized over by a proselytist; and Achaia, the usual
name among the Romans for Greece as a province,
was at that particular time in the hands of the senate.
Not long before, in the reign of Tiberius, the province
at the request of the principal inhabitants, had been
made over to the emperor (Tac. Ann. i. 50), but it was
again restored to the senate by Claudius in A.D. 44—
probably about seven or eight years before the time of
Paul's visit (Suet. Claud. c. 25). The language of St.
Luke, therefore, is strictly accurate.

Little is known of the subsequent history of Galilee.
After the murder of his brother Seneca by Nero, he
became alarmed for his own safety, and is represented
by Tacitus as having made application for his life
(Ant. x. 5). He does not say whether the suit was
successful or not. The Chasids numbers him among
the victims of Nero's cruelty; but by Jerome's account
he committed suicide (Euseb. eccl. hist. iv. 36).

GAMALIEL [begot of God], was an ancient name
among the Jews, though it occurs only of one indi-
vidual in the Old Testament. It was borne by the
head of the tribe of Manasseh at the time of the
exodus, Num. i. 39, 41; 2. 29. But it is chiefly thought
of now as the name of the Jewish rabbi or teacher at
whom Paul represents himself as having been
brought up, Acts xxii. 3. A great many notices are
found in the rabbinical writings of this man (see
testim. hebr. Rab. Acts x. 51), from which it appears
that he was held in the highest respect among his coun-
yemen. He is there reported to have been the son of
Rabbi Simeon, and the grandson of the famous Hillel;
and the son of the presidency of the sanhedrim at Jeru-
salem during the reign of Tiberius. Calvinists, and
Claudianists; and to have survived the destruction of
Jerusalem eighteen years. These accounts cannot be
altogether relied on; but they may fairly be taken as
evidence of the high place held by Gamaliel about
the period of the gospel era among Jewish authorities.
In the same writings, the epithet of hebr. kaddish, the aged,
or the elder, is frequently ascribed to him. There is
a patriotic tradition of his having become a Christian,
and received baptism from the apostles Peter and
John; but it is entitled to no credit. On the one
occasion on which he appears taking any part in con-
nection with Christianity, it is not as an advocate of
its claims, but as a man of moderation and prudence,
restraining the intemperate zeal of his fellow-coun-
sellors, and advising them to leave matters to the
testing influence of time. His speech may certainly
be regarded as indicating both a broader and a calmer
view of the subject, than was taken by others around
him; but it bespeaks no leaning toward Christianity
itself. It had, however, the effect of saving the
apostles from immediate violence, and in that point of
view is to be regarded as among the means employed
by God for shielding the infant cause of the gospel.
But men could not remain long in the neutral position
of Gamaliel; and within a few years afterwards, the
most noted representative of the school of Gamaliel,
Saul of Tarsus, comes forth breathing threatenings
and slaughter against the followers of Jesus.

GAMES [Aγαθη, Ludi]. This word does not occur in
Scripture, though frequent reference is made to the
things signified by it. Games may be divided into
private and public. The first are such as are practised
in private, and to which the public are not invited.

Of these the principal among the Jews were music
and dancing, especially on occasions of festivity, such
as weddings, the weaning of children, sheep-shearing,
and the harvest-home. Our present article will not refer
to these, but to public games, which the public were
invited either to watch or to engage in. Indeed
it was from their public character that their name
among the Greeks was given them, the Agôn (Ἀγών)
properly signifying a gathering or assembly of people.
The object of instituting public games was manifold.
They afforded recreation and amusement to the spec-
tators, who eagerly anticipated their celebration, enjoyed
them when they were being celebrated, and spoke of
them when they were past. They were also generally
intended to promote habits of agility, energetic action,
and temperance among those who practised them, and
thereby foster those qualities which tend to create a
brave, hardy, and warlike nation. They were, too,
almost invariably, bound up with the religion of the
land where they were practised, being in heathen coun-
tries instituted in honour of the gods, or of deified men,
and always beginning and closing with sacrifices to the
gods. When conducted with temperance and modesty
they were productive of great national advantages; but
they were often, and especially in times of luxury and
national decline, attended with circumstances which
made the evil effects arising from them greater than the
good. The Roman circuses, with its fights of savage
beasts and gladiators, nourished a selfish and cruel
spirit in those who come to feast their eyes on blood-
shed and death.

Games do not occupy a prominent place in Jewish
life. Some of the chief objects aimed at in the Greek
and other games, were gained among the Hebrews by
their three great national festivals—the passover, the
feast of weeks, and the feast of tabernacles. At the
recess of these festivals the nation was brought

together in honour of the true God; and in times of
religious feeling these great meetings were looked for-
ward to and were celebrated with perhaps not less joy,
though joy of a somewhat different kind, from that with
which the Greeks looked forward to and celebrated their
Olympic, Isthmian, and Nemean games. The public
games of the Hebrews seem to have been exclusively
connected with military sports and exercises, and even
then these were few and brief. It was probably in
this way that the Jewish youth were instructed in the
use of the bow and of the sling, 1 Sam. xi. 20, 29; 28; 31;
3. 16; 1 Ch. xxii. 2. Allusion to what would seem to have been a
kind of war-dance, such as we read of in different
countries, seems to be made in 2 Sam. ii. 14, where Abner
proposes that the young men should arise and "play"
before the two armies. The Hebrew עָהל (shachol) for
"play," is frequently used for dancing, 2 Sam. vi. 21; 20; 30; 31;
3. xxiv. 4; and Abner seems here to refer to a sport of this kind,
not now to be used as an amusement, but turned into
true reality. From the custom of lifting stones of
certainous weight practised in his time by the Jewish
youth, Jerome, concluding that a similar game was in
use in earlier times, elucidates a difficult passage in
Zec. xii. 3, in which the prophet compares Jerusalem
to a burdensome or weighty stone which should crush
all who attempted to raise and carry it. These were the
only public games among the Hebrews until, in the
reign of Antiochus Epiphanes, about B.C. 187, Jason
made in consequence high-priest, introduced into Jeru-
salem the Grecian gymnasium, for the express purpose of training up the Jewish youth in the fashions of the heathen, 2 Mac iv. 8, 11. With many of the young men, and even with several of the priesthood, Jesus succeeded in gaining favour for his new games. But the plan of the nation regarded those proceedings with abhorrence. They could not approve of games celebrated in honour of false gods, and held for the wicked purpose of alienating their nation from Jehovah, 2 Mac. iv. 13-17. Accordingly the final expulsion of Syrian influence from Judea, and the triumph of the Macedonian princes, caused the extinction of these pagan games. There was no attempt to revive them until the time of Herod the Great. A foreigner by descent and in feeling, Herod made little account of the religious possessions of his people, and introduced as far as possible the ways and customs of heathen Greece and Rome. He built in Jerusalem a theatre, and a great amphitheatre in the plain, and celebrated in honour of Caesar every five years games of wrestling, chariot-racing, the contests of wild beasts with each other and with criminals, in the most costly manner (Joseph, Ant. xvii. c. 17). Those proceedings were deeply offensive to the religious feelings of the greater body of the nation. He afterwards established similar games at Gerasa (Ant. xv. c. 5). At a subsequent period his grandson, Herod Agrippa, established games of the same kind at Berytus (Ant. xix. v. 35).

The games and theatrical exhibitions of the heathen were regarded by the early Christians with as strong disapprobation as they were by the Jews generally, and for better reasons (Skeat's Church Hist. i. 254, sect. iii.) National antagonism to everything foreign as such had much effect in producing Jewish opposition to the games. It was as ministering in them by and by to their attendant circumstances to the lusts of the flesh and of the eye, as producing almost of necessity a cruel temper in the beholders, and running counter to the moral feeling, shame-facedness, and sobriety of the Christian character, that the public spectacles and games of the heathen were ranked among those pomps and vanities which the Christians were obliged to renounce by their baptismal vow. Even the better-minded among the heathen regarded these games with disapprobation. Pliny the consul speaks with approval of Junius-Mauritius, who expressed an earnest wish that they could be abolished at Rome (Pliny's Letters, iv. 22); nor does Tacitus appear to treat them with much greater respect (Hist. iii. 52). Several of them were however in themselves of an innocent character; and in these, and even others which were not of this kind, i.e., ii. 43, are frequently alluded to in the epistles of the New Testament, and afforded illustrations of the most appropriate kind of the Christian life, it will be of advantage to give a brief view of them before we turn to the passages of Scripture which they serve to illustrate.

The games of ancient Greece were the most celebrated in antiquity. It was in great measure after them that the games of other countries were copied, being sometimes introduced into those countries by Grecian colonists, as in Asia Minor, and in other cases imitated by foreigners. Rome added to the Greek example features of cruelty which were unknown in the original Grecian games; and there was one feature of difference between the Grecian and Roman games which rendered the former a much more fitting illustration of the Christian life than the latter were—namely, that in the Grecian games the most eminent men in the land came forward and contended personally for victory, while in Rome the most eminent men were merely spectators of the contests of their inferiors (ibid. iii. 52). Hence the Roman, Antichrist, and Grecian, Antichrist, were the kings, great warriors, and wise men of the Grecian states, deemed it an honour to contend for victory in their countries' games, and even old Nestor, the Homeric type of perfection in the qualities of mind and body, regretted that his years prevented him from joining in the glorious strife (Ibid. i. xiii. 11); but "a senator, or even a citizen, conscious of his dignity, would have blushed to expose his person or his horses in the circus of Rome." Hence the Grecian games were a far better illustration than the Roman of that Christian life where every one is called on to be both a spectator of the efforts of others and a partaker in them himself.

The more celebrated of the Grecian games were four in number—viz. the Olympic, Pythian, Nemean, and Isthmian games. The Olympic games were held in the territory of the Pisians, the Pythian near Delphi, the Nemean near a village of that name, and the Isthmian near the famous city of Corinth. The Olympic games were the last celebrated, and in describing these we describe the others, with certain differences of no great moment. They were celebrated only once every five years, and hence a period of five years was termed an Olympiad, and became a celebrated era among the Greeks, who reckoned their time by periods of this length. In the later periods of Grecian history there were twelve presidents or judges chosen, for the purpose of deciding who had been the victors in the games celebrated before them, but until the fifth Olympiad there was but one person who occupied this most important and responsible office (Peter's Antiquities, ch. xxiii). These judges were obliged to meet together and to reside for a period of ten months before the celebration of the games (at a place called E'Apogeuon) in the Elean forum, in order that they should take care that those who would afterwards offer themselves as competitors at the games had duly performed their preparatory exercises, and were instructed in all the laws of the games by men called from this office "keepers of the laws." They were also, in order to inspire confidence in the competitors, obliged to take an oath that they would act impartially, would take no bribes, nor discover the reason why they rejected or approved of the contestants. They sat where they could exactly see all that took place on the part of the competitors, and the crown of victory was placed before them until the exercises were finished, when it was presented to whichever of the contestants they judged to have deserved it. To preserve order in the games there were officers (Eptaroi) appointed to correct such as were unlucky. Women were not at first permitted to be present at these games, but this law seems to have become at first neglected, and at length so entirely hid aside, that women sometimes contended in the games. All persons who intended to compete for the prize were obliged to repair for ten months previously to the public gymnasion at Elis, where they prepared themselves for the contest by continual prescribed exercises, which grew severer as the day of decision drew near. No one was permitted to enter the lists who had not submitted to this preparatory exercise, nor was any emission of it, for whatever reason, excused.
Temperance in every indulgence, and that of the strictest kind, was required during this period, as well as the bodily exercise in the particular games in which each intended to compete. Epictetus (Enhed. iii. xiv., quoted in Thomson's Greek Text, p. 20) graphically describes the temperance which such must exercise. He tells us that they must behave orderly, that they must eat by regular periods, and not after their own appetite; that they must abstain wholly from high-spirited meats; that they must use gymnastic exercises to an extreme, at the fixed time, in heat and cold; that they must not drink cold drink or wine on every occasion or opportunity—that they must, in fine, give themselves up to a directing physician, and thus prepared enter on the contest. Each competitor also, and his near relatives, were obliged to take an oath that they had not given no bribes to their antagonist, and would not by any sinister or unlawful means endeavour to stop the fair and just proceedings of the games. No criminal or impious person, or even any nearly related to such characters, was permitted to compete.

The exercises in use at these games were divided into the Pentathlon (Πενταθλόν, Ἐπιστάθλον) and the Pankration (Παναρτικόν). The former consisted of the five exercises of leaping, running, throwing the shot, darting, and wrestling, though instead of darting some writers mention boxing. The pankration consisted of the two exercises of wrestling and boxing. Horse-racing, generally with chariots attached, was also usual at the games. The exercise of leaping was sometimes performed with weights upon the heads or shoulders. The exercise of running (τρέχον) was in very great esteem among the ancient Greeks, and was one of the first practised by them. It was reckoned to be one of the most valuable qualifications of a warrior to be able to make a rapid onset on his enemy, and to be able to retreat quickly if occasion required. Homer constantly gives to Achilles the character of "the swift-footed," and David, speaking of the warlike character of Saul and Jonathan, joins the swiftness of the eagle to the strength of the lion, xxviii. 25. Hence the exercise of running was valued very highly in Greece, as necessary to the perfect warrior. The course (ενθάδα) was one hundred and twenty-five paces in length, and from this the name (ενθάδαθλον) was given to the runners. They frequently ran this twice, backward and forward. At other times they increased the distance to be run, and indeed this would seem to have varied according to the supposed strength of the runners. The longer courses required, in addition to agility, great strength and endurance. Sometimes, in proof of remarkable strength, the runners ran in armour. The contests were generally most severe, and whoever reached the goal first, even by the smallest distance, was adjudged the prize. As they approached the goal the efforts of the runners became more earnest. They then put forth the strength they had husbanded for the final effort, and the anxiety of the spectators was raised to the highest pitch as the various competitors, every nerve and muscle strained, each eye fixed on the goal, pressed on with their utmost speed. Throwing the quoit was another of the games. The quoit (δίκας) was a round plate, originally made of stone, but in later times made of brass, iron, lead, or wood. It had a hole in the middle for a leather strap to swing it by. This distinguishes the quoit from another similar instrument.
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shoulder, and these being filled with plumes of feath and iron added feebly to the force of the blow. In order to be able to bear the blows thus inflicted, the body required to be fat, as well as unscarred and hairy. These were the principal exercises in use in the ancient games of Greece.

In process of time, however, other public games were introduced, and here Rome led the way. These were characterized by features of brutalit and cruelty, unknown to the Grecian games, and altogether opposed to the merciful spirit inculcated and engendered by the gospel of Jesus Christ. One of them was the fighting of wild beasts with one another. From every quarter to which the sway or influence of Rome extended, the powerful and ferocious beasts of the forest and the desert plain were gathered, and the lion and the tiger, the bear and the elephant, contended together to afford sport for the multitude assembled in the Roman amphitheatres. On other occasions these ferocious animals were brought out to fight with men. The latter were generally persons who had been condemned to death for various offences against the laws of the state. They were brought into the arena, and wild beasts, stirred up to madness by the shouts and light darts of the spectators, were let loose upon them to tear and wound them to death in a shocking manner. The assembled crowds looked on with savage delight as the condemned criminals were forced upon the stage, or torn by the claws of the beasts. But sometimes the men who fought with the wild beasts were men who, induced by hire, or from a fervency of disposition, offered themselves voluntarily to contend (admitting Roman custom). The fights of the gladiators with one another was also a common practice at Rome. It began a.p. 490, and increased to such a fearful extent, that on a single occasion, in honour of the triumph of the emperor Trajan over the Dacians, ten thousand gladiators fought for the amusement of the people. They were at first composed of captives or condemned malefactors; but afterwards, as the passion for blood grew stronger, free-born citizens, men of noble birth, and even women, fought after this fashion. The spectators betted on their favourite gladiators with much the same feelings as they betted on the favourite horses which ran before them in the circus.

We now return to the ancient Grecian games. When the day of the actual contest arrived, the judge (hyperephor) or judges sat in the appointed place, the spectators assembled, and the combatants came forward. A herald then called over their names, recited to them the laws of the game, encouraged them to exert all their powers, and exhorted them to prevent the contesting, and took an oath of themselves that they would strictly observe the laws of the game. In all the athletic exercises the combatants contended naked; the chariots of victory were openly exposed to their view, to inflame them with ardour, and the prodigious assembly, brought together from all the parts of Greece, looked on with eagerness at their contest, and applauded to the skies those who were victorious. When the judges had passed their solemn sentence, a public herald proclaimed aloud the name of the victor, and the crown was placed in his hands. Such as had obtained prizes at any of the games, but especially at the Olympic, were held in universal honour. The statues of the conquerors at these latter games were erected in the sacred wood of Jupiter. Their return home was celebrated with marks of the highest honour. They rode in a triumphal chariot into their city, not through one of its gates, but through the walls broken down to give them entrance, in toto, as Plutarch says, that that city had no need of walls which had such men to defend it. Painters and poets were employed to celebrate their names. Nor did their honours terminate with themselves. The city which had given them birth and education ranked higher than before on this account, and their parents were honoured for the merits of their sons. The victories obtained at the Olympic games form the subjects of some of the most beautiful odes of Pindar. Such is a brief account

*Gladiator, from quinquale stipes of Latin, a gladiator celebrated under Carnealia.—Wickelheim
†Victorius Auriga or Driver in the Games of the Circus, from a statue in the Vatican.—Hope.
of those games, which are frequently alluded to in the epistles of the New Testament, and afforded some of the aptest illustrations of the sufferings and the trial of the Christian life. To these we will now turn our attention.

It is only in the writings of St. Paul that we find allusions to the games. This is just what we might expect. The other writers of the New Testament, with the exception of Luke, were Jews of Palestine, to whom these games were little if at all known. Paul was a man much better acquainted with the manners and customs of the world. Those whom he wrote to were generally at least, if not always as we think, persons to whom the customs of the games were familiar, and who had probably been cognizant of the preparations made for them, and witnesses of their performance.

The inhabitants of Greece, and Macedon, and Asia Minor were all acquainted with them, and any, the very faintest allusion to them, would be understood. It is quite possible, as Conybeare and Howson suppose (Conybeare and Howson’s St. Paul, ii. 31, 260), that St. Paul was at Ephesus when the annual contest in honour of Diana was being there celebrated, and at Corinth when its world-renowned games were going on, Acts xiii. xx. 

To suppose that he was not present at these games as a voluntary spectator, is, in our opinion, quite inconsistent with the apostle’s character. That there was much in the games that a man of his good sense and broad views of things would not condemn, we are quite willing to admit; that there was much there too which must have been distasteful to him, we are equally sure. That his using them as an illustration true and graphic of the Christian life, affords any evidence of his approving of them as a whole, is scarcely worth a reply. Part of the games at Ephesus consisted in the savage combats of men with wild beasts, of which no humane person, Christian or heathen, could approve. Yet the apostle uses this as an illustration of his strife for his Master with men as fierce as the wild animals, just as readily as he illustrates the Christian life by the blows of the boxer, and the swiftness and endurance of the runner, 1 Cor. xv. 32. They afforded admirable illustrations, felt and understood by every one, and as such he used them. He referred not to the sports themselves either in praise or blame. He could not praise them as a whole without sanctioning much that was wicked, and untrue, and base; he could not condemn them in the same way without condemning much that was innocent and useful. And so he left the question untrammeled, for later times to institute manly and recreative games, which must be in accordance with the modesty, sobriety, mercy, and temperance of the Christian character. Such were not the games of his time, and he therefore could not praise them; such might be—such as are as recreative for the youth of a Christian nation—and we have no word of his to condemn such. Meanwhile he used the customs of his time to illustrate and enforce that Christian life which it was the whole aim of his own life and labours to produce and perfect with God’s Spirit working with him. They brought before him and before his readers great and glorious themes: the crown of unadulterated glory; the preparation for gaining it; the necessity for great, continued, and lawful struggle; the witnesses who look on to encourage the just, and righteous, and loving Judge, who crowns each victor in that struggle in which he himself by his own example taught them how to be victorious.

The illustrations of the Christian life are drawn by St. Paul from three only of the games—viz., from running, boxing, and the lights of men with wild beasts or gladiators. Those taken from running are the most frequent, that game being referred to distinctly in four passages, in three of which it is largely used in illustration, iv. Co. iv. 21-26; Phil. iii. 14; 2 Tim. iv. 7; Heb. xi. 2. The passage of all others in which the life of the Christian is most fully illustrated by the games is the first of these three, and the Corinthian is the church to which such allusion is most frequently made, 1 Cor. iv. 21-25, x. 32. This was natural, as the Isthmian games, the most renowned in Greece after the Olympic, were celebrated in the neighbourhood of Corinth, and as the inhabitants of that city were greatly attached to them. The apostle Paul had been speaking in the context of 1 Co. xix. 24-26 of his own earnest efforts to gain men of every class to the gospel of his Master, and to be partaker with them of its blessing. This led him to enlarge on the nature of that life which they and he must live if they would have this hope sure and well-grounded:

"Know ye not," he says, "that they which run in a race run not all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection, lest by any means when I have preached to others I myself should be a castaway."

There are here intermingled allusions to two exercises, running and boxing, but chiefly to the former: and in this beautiful passage the grand features of the games are seized by a master’s hand, and used at once to illustrate the real nature of the life in which he and all Christians are engaged, and to set forth by contrast the infinite superiority of that which the humblest Christian aims at and attains beyond which the noblest of the heathen contended for, and in which but few of them could possibly succeed. In the first verse the apostle brings forward the distinguishing features of the day of trial for the runners. We have ‘the race-course’ (στάδιον), a number of the swiftest men running (τάρατσα τρεχοντα), the prize (φθινόπιον), the one successful runner (εις δε λαμβανει το φθινόπιον). In these brief words we see the earnest eager efforts of many, striving with all their power, using every muscle of their body, husbanding their strength for the final effort, all having throughout the race one object, the prize, in view; and as the result, one man surpassing his competitors it might be by but a foot-length, he coming forward amid the shouts and plaudits of multitudes to receive the prize, while the remainder, though among the swiftest and most enduring of their country, turn taunted and disappointed away. They had all run well, some pro-
bably to a nearness as well as the victor: they had all probably deserved the prize, but there was only one prize, and by the laws of the game it had been adjudged to another. The games which Virgil describes so beautifully in the fifth book of his "Eclog" were exceptional, in which Jesus, from the promptings of his generosity, declares that every competitor shall receive a prize:

"Audite hec manibus, letasque ad crinita mentes,
Recteque proficiscantur dulci melodie.
"So even victors;"

This was not a sample of the games of Greece. In them many ran, while only one received the prize. But this was not all. Surrounding the Grecian stadium were multitude who might and did wish for the distinctions of victory, but into whose minds it never entered to contend, because contention would for them be hopeless. The actual runners were as one to a thousand who would wish to wear a crown, but who would make no effort, because the very blindness of those who might have defeated them would have overtipped them. Of the runners might break some records of the Grecian and tens of thousands of the Grecian states a few only ran. From hence the apostle turns to draw the Christian lesson. It is, "No one that goeth obtains.

Here is at once a lesson taught to Christians by the games, and an intimation how much more blessed they were than the runners in them. "No one that goeth obtains" is well explained, not only by the laws of the games, but by another text of St. Paul, of a similar meaning and allusion. "If a man also strive for masteries, yet he is not crowned, except he strive lawfully," 2 Tim. iv. 5. There were in the games certain rules to be observed, and whoever did not observe these could not be victorious, no matter what strength or agility he had displayed. So for the heavenly prize there are certain rules laid down by God which every competitor must observe. If he neglect them, and choose other rules, either selected by himself or by other men, he cannot hope to succeed. And in this there could be no mistake or deceit. It was possible that a runner in the games might break some records and yet win. He might swear that he had observed them, and his deficiency might not be observed by human judges; but with the divine Judge there could be no mistake. While, however, there was an analogy, there was also a superiority. No matter how lawfully men had striven in the games, only one could be victories; in the Christian life all who strive lawfully assured of a crown. It was as though the herald at the games had proclaimed to assembled Greeks, Here is a game at which every one assembled may gain a crown, and its value shall be none the less because all shall be victors. Such is the proclamation of the gospel. To all it proclaims its crown: So even, and ye shall obtain - not one or two, or many, but all. An additional feature of great interest in the game of the runners is brought before us in 1 Thess. iii. 11. The interest in the game, both on the part of the spectators and the runners, increased as it progressed. It was not always the foremost in the beginning who was foremost at the end. It might be only a sign of insincerity to put forth strength at first, which might have been more properly kept for the final struggle. It was when a great part of the course had been passed that the runners would most earnestly regard the prize before them, measure the distance to be run, calculate their own strength, and then press on with all their might. A similar thing to this occurs in the Christian life when he is striving lawfully. As the crown is approached he presses on with fresh ardour to win and wear it. So it was with St. Paul: "Forgetting those things which are behind, and reaching forth unto those things which were before, he pressed towards the mark (επισκοπή) for the prize of a heavenly calling in Christ Jesus." Other features of interest in the game of the runner are brought out in 2 Th. iv. 7, 8. We may imagine the joy and pride of the runner when he had finished his course and disposed victory in his favour, and could beyond any mischance the crown of his desire. This is beautifully brought out by St. Paul in the passage referred to. He was now at the very close of life. He looked back on years of struggle and difficulty, in which, through the grace of Christ, he had been more than conqueror. He had now but very little more "accounting, nothing more to do in a masterly way for his Master. He had but to bear his last testimony before the tyrant, hear his sentence, and die. He had all the marks for him who in life "did daily," 2 Tim. iv. 8. He felt as the runner who had made his last effort, and who stood, panting it might be, but flushed with victory and elated with joy, before the judge who had not yet placed the crown upon his brow: "I have fought a good fight, I have finished my course.

"I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." The interval between his victory and his crowning at the appearance of Christ seemed to him to be as the short time which elapsed between the victory of the runner in the games and his being crowned by the judge. We have here other features in the Christian life illustrated by the games. We saw that originally there was only one judge appointed to decide, but that afterwards the number was increased to twelve. The change was made lest any unfair partiality should be shown by the judge, which was sought to be avoided by an increase of number: a danger not always escaped even by this change (Istec-eriin Antiquities, xxvii). The original institution of a single judge illustrates the Christian course, where Christ is the only and one judge, because he is the "righteous Judge." It is shown again, in whose decision there is no error or partiality, and from which consequently there is no appeal. We have also illustrated the interval which elapsed in the Christian course between victory and crowning. There was a period when the runner in the games was an uncertain victor. It was after he had ceased to run, and while the judge deliberated on his claims, over the crown was placed in his hands. He was at rest, all his labour over; he was calm, for he was assured of victory; but he was also expectant till the sign of victory was actually given him, the sentence passed, his name pronounced, his crown given to him. How beautifully does this illustrate the Christian life! At death he ceases to strive, he is at perfect rest and peace, but he awaits still the closing scene, when the righteous Judge appears to crown him, and all like him, at the great day of his appearing, etc., etc.

The apostle only makes one brief reference to the game of boxing, and that seems introduced merely to add weight to the illustration just used from the game of running, for both illustrations evidently point to the same thing. In 1 Cor. ii. 26 we read, "Therefore so run, not as uncertainly; so fight, 1, not as one that beateth Vol. 1.
the air." The context, as well as the verse itself, show us its force. St. Paul was just comparing, not only the superiority of the Christian's crown over that of the games, while all Christians might win in their course, ver. 21. From this he takes occasion to say that, living as the Christian should do who looks for victory, he ran in such a way as that there was no uncertainty (ἀποφαίνομεν) as to the issue; he fought in such a way as could not resemble the boxer, who, striving as he might, often spent his strongest blows on the air, and not on his antagonist, and thus weakening himself to no purpose, exposed himself to the danger of defeat. The runner ran uncertain of success; the best-aimed blows of the boxer, missing their aim and falling on the air, weakened him, and put him in the power of his enemy: but the runner in the Christian life ran with the assurance of victory, and the Christian combatant could not spend his blows idly or to his own injury, as one in the games beating the air, but every effort faithfully and truly made would help to success in the great fight in which he was engaged. That St. Paul here speaks of the blows of the boxer engaged in actual fight, not of his private exercise by himself, is evident. For first, the words here spoken of are worse than useless, as they are a hindrance to success. The blows aimed at an antagonist and missing him are such: the blows in private exercise are useful and requisite to prepare for the fight. Again, it is of the actual running in the course on the day of trial that he is speaking throughout, and therefore it is also of the actual contest of the pugilists. We have an admirable description of the actual event of a boxer striking only the air and not his enemy, and of its injurious effects, in Virgil, Entellus aims a blow at Buceo, who avoids it, and then the poet tells us:

Entellus vices in ventum efficiat, et utris
Ipsa gravis gravitique al terma pudere vasto
Concidit.—(Aen. vi. 145.)

How admirably does this feature of one of the games show us as Christians our superiority! The best effort of the boxer might only endanger his success; every true effort of the Christian brings the final victory more nearly within his grasp; there is for him no such thing as idly beating the air.

The persecutions of Christians by their enemies, their danger to person and life from this source, are in three passages of the New Testament illustrated by the cruel game in which, at Rome, Ephesus, and elsewhere, men were brought forward on the arena to contend with wild beasts or gladiators, 1 Co. xii. 32; 1 Th. v. 31; 1 Th. v. 32. In the two former of these St. Paul refers to his own persecutions, or those of his fellow-apostles; in the last to the case of Christians generally when under grievous persecution. In the first of these passages he refers to an incident of his life at Ephesus, in order to show how foolish it were for him to endure what he did if he were not animated by the sure hope of the resurrection: "If after the manner of men I have fought with beasts at Ephesus, what advantage had I if the dead rise not?" The reference here is to what took place at Ephesus during the apostle's stay there, as related in Ac. xii. 31. Some suppose he actually contended with wild beasts, as it was no doubt usual for criminals and others to do at Ephesus. This view is untenable. In the first place the very phrase (παραμασία), and similar phrases, are in constant use to signify contests with men of temper, as savage as wild beasts. "From Syria to Rome I fight with beasts," said Ignatius in his epistle to the Romans (ch. v), meaning by the beasts the savage soldiery by which he was led in chains; and similar language is in frequent use in Scripture, 2 Th. ii. 17; Tit. iii. 1. Again, in the history in Ac. xix., we find no occurrence of this kind related. Again, in 2 Co. vi. 23, where Paul enters minutely into an enumeration of his past trials, he makes no mention of anything like this. The apostle's right of citizenship, which he always used for his protection, would not permit of such a thing. And his own qualifying phrase, "speaking after the manner of a man," seems to signify his own assertion that he used the phrase metaphorically, borrowing a custom of men at the games to express significantly the persecution he endured for Christ. We only then require such a scene or scenes at Ephesus as would justify the application of the term to them, and we have such in Ac. xix., and may well suppose that the raging spirit then fully put forth was shown upon many of those numerous occasions when Paul testified to the fierce idolaters of Ephesus that "they were no gods which were made with hands," ver. 28. We have in this chapter a scene fully described which exceeds the savage scenes of the amphitheatre, in that it is men, not beasts, who are the actors. We have the savage passions of the beasts, the stirring up of these to fury when their keepers thought fit to do so, their furious roaring filling the air, their fierce rushing, the varied cries of beasts of different kinds, exactly brought before us in the multitude of the great city, cruel by a fallen nature, and made doubly so by a false and cruel worship, raised from their habitation by artful and influential leaders, stirred up to madness by their artful addresses, rushing in fury with Paul's companions into the theatre eager to destroy them, and there in blind passion shouting out some one thing some another. These were the wild beasts with whom Paul fought at Ephesus. The Greek therion, the Latin bestia, was the apt resemblance of the untaunted apostle contending with the idolaters of Ephesus. The next reference, 1 Co. xvi. 9, represents the sad case of the apostles generally by a yet more fearful feature of those savage games. The combattants in the morning with beasts had armour of offence and defence; but those who were brought last in the day upon the arena were naked and defenceless, exposed without any defence to their foes, and if they chanced to escape one day it was only to be reserved for the same fate on another. How forcibly does this illustrate St. Paul's description of himself and his fellow-apostles: "I think that God hath set forth us the apostles last, as appointed to death, for we are made a spectacle (σκαραβαίοι) unto the world, and to angels, and to men." The last scene of the amphitheatre, where wretched men were exposed to certain death to satiate the cruel or excite the pity of the crowded seats, was required to set forth the condition of those devoted men who stood the brunt of the world's hatred and opposition to Christ in the first age of the church (Whitby's Commentary). Something of a similar kind in the history of those who are addressed in the epistle to the Hebrews seems referred to in ch. x. 32.

The universal temperance, not abstinence, which was required for a long previous time by those who would look for victory in the games, is admirably used to express the temperance which is required in the Christian life, 1 Co. ix. 25-27. Strict temperance, and that
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life-long, is the Christian man's rule, who would with a good hope expect the heavenly crown. It signifies the restraint of one's inclinations in permitted things, for from sinful things he must wholly abstain. This restraint of the inclination within moderate bounds implies constant self-denial. There is no temperance where there is no self-denial. The throwing off restraint is the abandonment of temperance. That which must be subdued and brought into subjection, is not merely the craving of the body, but also the desires of the mind. The body must be the Christian man's servant, not his master. He must learn to rule its appetites, not to be ruled by them. The picture which classic writers give us of the preparation—long, earnest, self-denying—on the part of those who sought the crown in the games, exactly sets forth the corresponding preparation which Christian man must make, if they would not lose their hope. Without it they might as Paul did, and be cast away—judged unworthy of a prize (vss. 12. 13).

The competitor at the games fought and ran before a grand and numerous assemblage. From all quarters the ardent and earnest inhabitants assembled to look upon those who were to put forth before them all their vigour. Some of these spectators had themselves been, or would afterwards be, competitors for victory. Before a nobler or more spirit-stirring assembly none could contend for a human crown. This feature of the games is held held of beautifully in Hc. xii. 1. 2. In the previous chapter St. Paul had brought forward in grand array the heroes of faith. The Old Testament is searched from its first pages to its last to furnish material for the preparation of the saint's mind. It is true. We are always in need of fresh inspiration, and the apostle reminds them again of how many things of greater worth are put upon record. All had been strugglers for victory, and all had secured its crown. Before these the apostle tells the suffering believers he is writing to that they are contending for victory, and especially before them who is the grand example of faith and patience, as he will be the crown of all who exhibit faith and patience in his cause. "Saying we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus." The Christian assembly at the Olympic games illustrates, while it falls infinitely short of, this glorious assembly of saints, and martyrs, and faithful men.

The difference of the crown which men contend for at the games and which the Christian contends for could not escape the apostle's attention, and he has brought it forward in few but striking words: "They do it to obtain a corruptible crown, but we an incorruptible," vss. 24. 25. The crowns at the games were pleasant to the victors—

"Vindictive corona
Et palmar, pretium victoriae."—(Ex. x. 10.)

but they soon lost their freshness and faded; the Christian's crown is incorruptible, and unfeigned, and fadeth not away. [v. c.]

GAMMADIMS, Exe. xxii. 11, not, as some have supposed, the name of a people, but an appellative probably meaning the "guardian or owner." GARDEN.

If what Solomon spoke concerning "trees, from the cedar to the hyssop," was consigned to writing, the work has long since perished; but it is impossible to read the Bible without perceiving that the Hebrews were a people who delighted in flowers and green fields, in groves and plantations, in orchards and gardens. The two hundred and fifty hard botanical terms occurring in the original of the Old Testament are enough to prove this. No collection of classical authors of the same extent, and not professedly treating on Husbandry, could furnish so long a list; and it must be remembered that all these terms occur incidentally in their laws, their poetry, their history. Trees and flowers enhanced the enjoyment, or relieved the gloom, of almost every scene in Jewish life. Like the streets of modern Ishan, like many of the towns of America and the Continent, their cities were sometimes a temple and shaded by trees growing beside the water-courses, Ezech. xxiv. 2. Volgate. Even in towns, the vine was trained along the walls of their houses, and as it clung to the trelis, or wound round the balustrade of the outside staircase, it was both a graceful and useful ornament, Ps. cxxxiii. 3. The courts of their houses usually rejoiced in the shade of some spreading vine- 
vine or terebinth; and, except in the temple, where there was a special prohibition, the areas of the public buildings were still planted with fruit-plants. And occasionally the shelter of a single tree, were a chosen scene of retirement and devotion; and it was in such cool and fragrant bowers that the pupils loved to collect their disciples, and dwell forth their wisdom. The very rustics had a taste for flowers; and, by way of bringing spring and autumn together, the grain newly reaped on the thrashing-floor seems to have been occasionally crowned with lilies or some equally graceful flower, &c. &c. &c. 4

On high occasions, the pathways of conquerors and distinguished personages were strewn with branches in blossom, or with the leaves of the palm. To their feet a fresh charm was added by beautiful and fragrant flowers; and the apocryphal Solomon puts into the mouth of his vaviputative truly Amaranthine ditty:—"Come on, let us enjoy the good things that are present. Let us fill ourselves with costly wine and ointments, and let no flower of the spring pass us. Let us crown ourselves with rosebuds before they be withered." Wisdom, i. 6. Even to the grave this propensity follows them. The modern Egyptians deck the tombs of the dead with palm, or other branches, or fragrant aegopodium; the Turks and the Syrian plant cypress and myrtles in their cemeteries. So among the Jews one mode of "carnishing sepulchres" seemed to have been to plant or sew flowers upon them (Barmer's Obs. on. vol. iii. p. 186, 111. 12; Porcher's Oriental Antiquities, vol. iii. p. 16; Brown's Antiquities of the Jews, vol. i. p. 142). When Abraham bought the field at Machpelah for a burying-ground, besides the cave, special mention is made of the trees which surrounded it; and whether or not interment in gardens was common, by far the most memorable of earth's sepulchres was in the garden of a Jew.

But who can fail to recall that imagery from the grave and the garden, from the field and the forest, which over sacred poetry diffuses the glowing tints of
as when its silvery or amethystine peonies, clear against the cloudless sky, proclaimed the approach of spring, and invited forth to the fields and villages the youth of Judah. By the wayside grew gymnococones, as when Zacchaeus climbed into one to catch a glimpse of the illustrious stranger; and under the terracloth the Bedouin sets up his tent, as when Abraham beneath the oak at Mamre received his angel visitors. As early as the days of Joshua, Jericho was the city of palm trees; with branches of the palm the jubilant procession strewed the road as they conducted the Son of David from Jericho to Jerusalem; and it is only in our living day that palms have disappeared from Jericho. “The solitary relic of the palm forest, seen as late as 1858, has now disappeared” (Stanley’s Palestine, ch. vii). The pine, cypress, and myrtle still cast their shadow, although no feast of tabernacles returns, whose boughs they once adorned. If Sharon has lost its rose, Galilee still yields its lilies, descendants of these lovely flowers to which the divine Teacher pointed in his sermon, and bade his disciples “consider” them, with a feeling which an illustrious naturalist has characterized as “the highest honour ever done to the study of plants” (see J. E. Smith’s History of Botany). Hasebipist was charmed with the jasmine of Palestine; another traveller speaks with rapture of the delicious odour which sprang at every step of his journey from Jerusalem to Jaffa, when the rain had revived the thyme, the balm, and the rosemary; and in the glen of Lachish where Cannan lies embosomed (Alphonse Daudet).
trembled, the do, might, the thyrsus-wise, This give melons, varied, creapers running and century; so beside used avenue houses. distributed ana nosegay, of their a pot...nosegay. For fashionable orchard. which were laid in the better square...of flowers kept fresh in water (Wilkes's Monuments and Customs of Egyptians, vol. I. p. 221.)

In pots and vases flowers were distributed through the apartments, and they grew in the courts of the houses. Residences of the latter sort were approached through an avenue of trees, and the villa was not complete without its garden and orchard. Their pleasure-grounds were laid out in what used to be called the Dutch style, so fashionable in England last century; the flower-beds square and formal; the raised terraces running in straight lines; arbours of trellis-work at definite intervals, covered with vines and other creepers which it is difficult to identify. Some of the ponds are represented as stored with fish, others with water-fowl. Vegetables are depicted in great variety and abundance. It is indeed impossible to look at any representation of an Egyptian garden without feeling some sympathy for the complaints and murmuring of the Israelites in the desert. "The children of Israel waxed ... in bread, and leeks, and fitches, and melons, and cucumbers, and figs, and berries. But now our soul is dried away; there is nothing at all beside this must..." (Taylor's Memoirs of Egypt). Judging from the paintings and sculptures brought to light by Rosellini, Wilkinson, and recent explorers, the country mansion of an ancient Egyptian must have made a near approach to modern sumptuousness. When Pharaoh stripped forth from his palace he found himself beneath an avenue of stately palms and cypresses, whilst the breeze from the river trembled through the light foliage of the one, and scarcely a ray of sunshine could penetrate the massive leaves of the other. If he went into his vineyard he might walk under trellises from whose roofs and sides rich clusters depended, or through colonnades where, thorny-wise, the vines twisted round gilded props or carved pillars. Then passing into the wilderness or park, he and his courtiers might try their skill in archery by shooting at a target, or might spend their arrows on the game preserved in the thickets; or, if inclined for easier sport, the monarch might lounge in his barge and angle for fish, whilst slaves along the shore towed the pleasure-boat of their luxurious lord. Or, if he pleased, he might ascend to the upper and richest apartment of his kiosk, and there, quenching the juice of his grandniece's vintage, or the wine of his own dates, he might listen to the timbrel and harp of the minstrels, whilst every branch of air came laden with perfume, the water-flood shook their wings and made rainbows in the pond, and the gardener's miscellaneous apprentices, the monkeys, played their antics in the pomegranates."

and drink the water of the rain of heaven. And it shall come to pass, if ye shall hearken diligently unto my commandments, which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul, that I will give you the rain of your land in his due season, the first rain,

and the latter rain, that thou mayest gather in thy corn, and thy wine, and thy oil, and thy goods.

At a later period of their history the Jews sojourned for two generations in Babylon. There they must have seen that wonder of the world — "These are gardens, which thou poudest vast: Spread round, and to the morning air do hang forth. Their golden fruits and dewy opening flowers; While still the low mists every in key fields Over the house tops breathed. — Milton.

It is possible that the "hanging gardens" of Babylon may have supplied some hints applicable to the terrace-culture so general on the hills of Palestine; and the reservoir at the summit, with the hydraulic contrivances for filling it, could not escape the notice of an observant people. But whatever practical use the Jews may have made of their Babylonian experiences, their sacred writings contain no admiring allusions to a country which they only recalled as the scene of an irclesome and ignominious exile.

In Scripture we have indications of various inclosures which occasionally bear the general name of garden.

1. We read, ca, vi. 11, of a "garden of nuts," which of course means a plantation of walnuts or almonds, or some other nut-bearing tree. In the same way the Jews had inclosures dedicated to the cultivation of the vine and the olive; so that we continually read of "vineyards" and "olive-yards," and, ca, iv. 13, we find an "orchard of pomegranates."

2. Then there were orchards where trees of various sorts were reared together. Says the Prophet "I made me orchards, and vineyards, and I planted trees in them of all kinds of fruits." Ez. ii. 15. Amongst the fruit-trees cultivated in the Holy Land were the almond, the chestnut, the citron, the date-palm, the fig, and the pomegranate, besides the vine and the olive. For the sake of a dense shade, however, the orchard sometimes contained trees more valued for their foliage than their fruit, "trees of emptiness," like the plane, the terebinth (or "oak"), the mulberry.

3. One of the first times that we read of a "garden of herbs" is when the unscrupulous Ahab coveted the vineyard of Naboth, wishing to convert it into a kitchen garden, 1 Ki. xxi. 2. In every country such an inclosure contains the vegetables which suit the taste of the people, and which the climate allows to be cultivated. Amongst the culinary vegetables of the Hebrews were greens, cucumbers, and melons, which in sultry weather were delightful refrigerants, besides such aromatic herbs and carminatives as mint, anise, rue, and coriander; nor were they likely to omit the onion and the garlic.

4. Like most oriental nations, the Jews were fond of perfumes. Their clothing was often scented. Blind Isaac, "smelling the fragrance of Jacob's vineyard, blessed him, saying, Behold, the fragrance of my son is as the fragrance of a field which the Lord hath blessed," Ge. xxvi. 27. And to the king's daughter the psalmist says, "Myrrh, aloes, and cassia are all thy garments; from the palaces [or cabinets] of Armenia they make thee glad, Ps. iv. 6, 7. The box of precious ointment poured on the head of a guest was the mark of a distinguished reception; and, in later times at least, a garland of roses sometimes circled the heads of the banqueters. We are therefore prepared to find the chief place occupied by odoriferous plants in the flower garden of ancient Palestine. Thus, in the impassioned address of the bride of Solomon — "A garden art thou, filled with rushes sweet; A garden walled, these matchless seats to shield; A spring inclosed, a fountain fresh and sealed; A paradise of plants where all unite, Dear to the smell, the palate, or the sight; Of rich pomegranates that at random blow; Cypress and myrrh, in fragrant gales that flow; Nard, saffron, cinnamon, the dulcet airs Deep through its canes the colurnus prepares; The scented aloes, and each shrub that flowers Gums from its veins and spices from its flowers; Of pride of garden, front of endless sweets, Walling of oil in Lebanon that tastes," — Song of Solomon, iv. 12-15 (God's Translation).

Solomon's own gardens have probably suggested the imagery. As he informs us himself, "I made me great works; I builded me houses: I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits: I made me pools of water to water therewith the wood that brought forth trees," Ez. iv. 16. Of these the traditional site near Bethlem is certainly correct. No locality could in itself be more likely or more convenient for a royal retreat far not from the capital; and it is fully confirmed by the names which still linger, Wady Urts, The valley of the Garden (Hortus Conclusus of the Romans); Gebel El-Fureidis, The hill of the little Paradise (παραδείσας); besides "Fig Vale," "Peach Hill," "Walnut Walk," "Garden of Nuts," &c. Taking advantage of the water supplied by the fountain of Ethan, a Christian Jew has within the last four years created a portion of this territory once more into a fruitful field. The brook, "clear as crystal," which creates its fertility, is thus described by Miss Bremer, who was there in March, 1859: "Everything on its banks seemed to rejoice over the lively running water; swarms of little gnats, which danced above them; the rose-red cyclamen which shot up out of the hollows or cracks in the stones, and bowed their lovely little heads as if to reflect themselves in the clear water; the grass which grew so abundantly

[265] Watering Garden and tying up onions.—Champion.
on the banks as almost to conceal them. The almond-trees were in blossom, and hundreds of little goldfinches, with red crests round their beaks, twittered and warbled in the trees, although most of them were yet without leaves" (Genner's Holy Land, vol. i, p. 190). At the same season a few years previously (1852) Van de Velde expatiates in glowing terms on the scenery of "The Song," as reproduced on the very site of Solomon's pleasure-grounds—the flowers appearing, the singing of birds, the pomegranate blossoming, and then "the getting up early to the vineyards, to see if the vine flourish, if the tender grape appear" (Van de Velde's Syria and Palestine, vol. ii, p. 25). It is one of the sweetest valleys into which the eye can look down; a well-watered orchard covered with every easily fruit-tree that Syria nourishes" (Bross's Land of Promise, 20).

Owing to the density of the population, and the wonderful fertility of the soil when duly watered, a greater proportion of Palestine was laid out in gardens and vineyards than of almost any land. This was especially the case in the neighbourhood of cities. According to Josephus, the environs of Jerusalem were almost all garden together; but from the statements of the rabbis it would appear that, except a few plantations of trees which had existed since the days of the prophets, there were no gardens within the walls (Lightfoot's Works, vol. i, p. 53, vi, 230). For this a sanitary reason is assigned in the danger apprehended from the decomposition of vegetable matter.

Gardens were occasionally used as places of seclusion. Manasses, and Amon his son, were not buried in the royal vaults, but "in the garden of Manasseh's own house, in the garden of Uzza," 2 Ki. xxi. 19, 20. And "in the place where Jesus was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There lay they Jesus therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand," Ju. xvii. 12.

The existing gardens of the East are not calculated to give an exact idea of Syrian husbandry. They are arranged with little taste and kept with little care; at the same time their productions are far the greater part identical with those yielded in the sunny days of Palestine. Like the "garden of cucumbers," it is, in any valuable plantation still needs a lodge for the watchman till once the crop is secured; "when the shed is forsaken by the keeper, and the polec fall down or lean every way, and the green boughs with which it is shaded are scattered by the wind, leaving only a rugged, sprawling weed." (Thomson's Land and the Book, p. 368.) Now that her "country is desolate," there could not be

a more vivid emblem of the daughter of Zion; but the amazing capabilities of the soil, where industry and irrigation are brought to bear, not only help us to recall the past, but make it easy to believe that when the set time is come for the Lord to comfort Zion, "he will make her wilderness like Eden, her desert like the garden of the Lord," Is. xxv. 10. [4, 5.]

GARLIC [laun, shoon, xix. 13] Hasseleqtiq, Frets, 170-22, whilst mentioning that garlic (Allium sativum) is much used by the modern Egyptians, expresses a doubt whether it was known to the Israelites, "as it does not grow in Egypt, but is brought thither from islands in the Archipelago." On this point, however, the inscription quoted by Herodotus (b. ii. 129) may be held as conclusive. He expressly mentions garlic (οἰλίκον) as one of the articles of food supplied to the builders of the pyramids; and with his statement tallies the latest and best authority. "Though garlic grows in Syria, that brought from Egypt is most esteemed." Till the name 'Syrian' was tabbed in Cairo, during the war, those who sold it in the streets cried, 'Tom shimee,' 'Syrian garlic'; it was then changed to 'Iafa o' tom,' "garlic is useful." [G. Wilkinson, notes on Herod, 129.]

Even in the days of the Israelites, imported varieties may have been preferred to those of native growth; but there can be little doubt that the pungent bulb was as popular in the streets of Noph and On, as it is now in Cairo and Damascus. Both the common garlic (Allium sativum), and its less rank cousin, the shallot (A. ascalonicum), are well known bulbous-rooted plants; along with the hyacinth, the squill, the star of Bethlehem, forming a tribe in the beautiful order of the Lilies (Liliaceae). Besides other medicinal properties, garlic is said to have a considerable effect in quickening the circulation, and stimulating the entire system. [6, 7.]

GATE [the common rendering of שִׁוֹעָן, shoon, from the root to cut asunder, to divide, and meaning originally a fissure, aperture, then an entrance], the entrance into a camp, a palace, a temple, &c., but especially a city. It first occurs in Ge. xxi. 17, in God's promise to Abraham that his posterity should possess the gates of his enemies, signifying that they should have power or dominion over them. The gate was the place for great assemblies of the people, 1 Sa. ii. 21; for reading the law and proclamations, 1 Ch. xxiv. 61; 2 Ch. vi. 2; for administering justice, Jos. xvii. 14; i Ki. iv. 1; for fortification and strength in war, 1 Sa. iv. 21. The gate of the town was also a market-place, Zech. iii. 1, apparently as now for country produce. The gate often signified the city, Ge. xxxvii. 17; xvi. 6; De. xxxii. 12; Ps. lix. 2, or the people of the city, as it was necessarily the most public thoroughfare of the town, Esa. xxvi. 2, and the chief place of concourse either for business or pleasure, where the people went to learn the news, Ge. xiv. 1, and to gossip, Ps. lxii. 12; to prefer suits, or to attract the notice of the sovereign or dignitary at his going out or his coming in, Ki. ii. 15, 19; iii. 2. The priests and prophets seem to have delivered their discourses, admonitions, and prophecies in the gates, Ps. vii. 12; Am. ii. 15; viii. 2; Jer. xxxiii. 10; xxxvi. 26. Jeremiah, xxv. 36, mentions that the heads of the people met under the new gate of the temple on the occasion of a disturbance amongst the people. Criminals were punished outside the gates, 2 Ki. xxv. 19, Ezk. vii. 15, xiv. 12. The king of Ai was buried in the entrance of the gate, Jos. xvii. 23. Pashur smote Jeremiah the prophet and put him in the stocks at the high gate of Benjamin, J.c. xx. 2. At Rome the
executions took place outside the Porta Metae or Esquiline. The burial places, as now, were beyond the gates. Gates of “death” or “hell” denoted the region of the departed, or the domain which was conceived to belong to the region, John xvii. 14; Ps. cxliv. 18. The Mahumetans assign seven gates to hell. To evade the gates to exhibit vanity, Ps. vii. 19.

Gates of cities, as places of security, were fortified, and had two valves, generally of wood or of wood covered with sheets of copper or iron, Ec. vii. 18; Is. xvi. 19. There were often also two gates, an outer and an inner one, and they were further protected by outworks or walls in advance of the gates. The Assyrian sculptures contain frequent representations of double and even triple walls with fortified gates in each (Botta, pls. 35, 59, 72, 73). Botta (p. 23) shows the fortified gate with the “chamber over the gate,” 2 Sa. xix. 21, the windows being square, while the gates are arched. That the double valves of the gates were of wood is to be inferred from the repeated representations of setting fire to them by the besiegers. In the walls of Babylon were “100 gates of solid brass” (see Babylon). The gates of the ancient cities of Greece and Etruria were flanked by towers. The entrances to the temples of Thales in Egypt (see Egypt and Fig. 231), to which in all probability Homer alludes in the epithet “hundred-gated,” which he gives to that city, were all flanked by towers. For the much larger gates of Jerusalem, see under that heading. That the valves were of wood and burned with fire we learn from Ne. i. 3. Subsequently the six great gates were covered with iron (Thompson’s Voyages, p. 290). The gates of cities were opened at sunrise and closed at sunset, Ne. vii. 3. They were closed during war, comp. Jos. iii. 9, 11, and “thrown wide open on festive occasions,” Ps. xcviii. 7, 8.

Gates, i.e. valves of iron and brass, mentioned in Scripture, are conjectured to have been wood plated with metal. The Greek and Latin poets, Hesiod, Ovid, and Virgil, all speak of gates of iron. Manvell describes the principal gates of the mosque at Damascus as being in his day covered with brass (p. 129).

Gates of stone were, i.e. xii. 12, most probably formed of a single slab turning on pivots inserted into sockets above and below. The doors leading to the tombs of the kings near Jerusalem were each formed of a single stone seven inches thick, sculptured to resemble four panels, and turning on pivots. Similar doors are described by Dr. Clarke in the sepulchres at Phoemus, and likewise by Irby and Mangles (Travels, p. 125) in the sepulchres near Rysan (Bethshan). They are also found in the Haemot beyond the Jordan and in Persia (Dyer’s handbook, p. 97). Inferred by Mr. Cyril Thornton, Trans. Roy. Soc. Lit. May 4, 1849, Dr. Wilkie’s Narrative, etc., 1831.

Gates of wood were usually of two valves, and secured by strong locks of brass, iron, or wood, 1 Sa. iii. 18; 1 Ki. iv. 13; 1 Co. viii. 5; 2 Co. xi. 3; Ps. civ. 13; Is. viii. 12. Faber supposes that the wooden gates had wickets to allow of passage without opening the large gate, Mat. vi. 23. Some of the passages in the Assyrian palaces appear to have been closed by a strong single valve, probably of wood, which was fastened by a wooden lock like those still used in the East, of which the key is as much as a man can conveniently carry, and by a bar which moved into a square hole in the wall. It is to a key of this description that the prophet probably alludes: “And the key of the house of David will I lay upon his shoulder,” Is. xlix. 2, and it is remarkable that the word of the text for key in this passage of Scripture, warehouses (Dongh), is the same in use all over the East at the present time, but pronounced mahfeth. The key of an ordinary street door is commonly thirteen or fourteen inches long, and the key of the gate of a public building, or of a street, or of a quarter of a town, is two feet and more in length. The key has a certain number of iron pegs at one end, which correspond to so many holes in the wooden bar or bolt of the lock, which, when the door or gate is shut, cannot be opened until the key is inserted, and the impediment to the drawing back of the bolt removed by raising up so
of good omen, doubtless put up at the dedication of the house, a ceremony also in use among the Jews. The door was in the centre, or at a corner of the front, and turned on pivots, and was frequently painted with numerous devices. In order to strengthen the wall over a doorway, a beam of wood or stone was let into it, and the jambs were upright posts on which the lintel rested. Sometimes besides the framework and flat beams the doorway had a round log for its lintel. Over the lintel was the cornice with an overhanging curve like that of the roof, generally with the winged globe or other significant decorations, highly coloured. The stone lintel and the door behind the threshold of tombs and temples, exhibit the holes in which the pivots turned, as well as those of the bolts and bars, and the recess for receiving the opening valves. Some of the bronze pins have been discovered in the tombs. The folding doors had bolts in the centre above as well as below, and a bar was fixed across from one wall to the other.

GATE

Gates as places of Punishment and Sculpture. The Assyrian sculptures again most aptly illustrate these customs, for there are numerous examples of execution by impalement outside the city walls (see Botta and also British Museum, No. 104, and of burying outside the gates (Botta, pls. 69, 70, and Niniveh and the Palace). That the practice prevailed with the ancient Romans, we have the evidence of the several avenues to Rome, which are lined with the ruins of ancient sepulchres and of the Street of the Tombs at Pompeii. That it is still the custom in the East, we may just refer to the multitude of beautiful structures outside the Bab el Nasr, and the gate at the foot of the citadel of Cairo.

Gates as places of Jurisdiction and Judgment. "Judges and officers shall then make thee in all thy gates; and they shall judge the people with just judgment," Ex. xix. 19; Lev. xiv. 3; Deut. xvii. 19. Judges also judged by the lot, as stated in the text, and were fixed in the gates, 1 Ki. xiv. 28; 2 Ki. xv. 17; Je. xxxix. 7. Judges sat on chairs at an appointed place within or under the gates, 1 Ki. xiv. 29, xxv. 9. The sculptures found by Botta (p. 19) contain representations of an armchair or seat of judgment, in which the king sat at the gate. A high seat, called brows, exactly like this excepting in the decorations, is to be found in the court-yard of all respectable houses in Cairo, where the master sits to give judgment in domestic affairs. These seats are never wanting in the court-yard of the houses of sheikhs, of heads of tribes, or of persons in authority. The seat is placed in some shady part of the court against a wall or column, exactly as described in Scripture, 1 Sa. 1, 9, and in some houses it is converted into a high sofa continued the whole length of one side of the court, 1 Sa. xxv, in which case the master sits in one corner. The Assyrian sculptures also afford examples of the high seats without a back, such as the prophet Eli "fell from off backwards by the side of the gate." 1 Sa. v. 17. The ancient Trojans assembled their elders in the gates of the town to determine causes (Hadj. p. 194, Ed. 1, 290). The Romans used the Porta Capena for this purpose (Journ., sat. iii.) The custom of holding

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courts of justice in the gate of the capital town prevails throughout the East; the governor of every city, town, or village sits in or near to the gate to settle affairs of all within his jurisdiction. The very title of the Sultan, "the Sublime Porte," is derived from the Italian "porte," or gate; and the office of the Capuci Bassi of Constantinople (beauh of the gate) must be analogous to that which Daniel held in Babylon.

The first transaction on record of a legal character is that of the purchase of a field by Abraham, which took place in the gate of the city of Hebron, then called Kiriath-arba, Gen. xviii. 19. 21. Then the judgment between Boaz and a relation of Naomi's, R. v. iv. That custom of giving judgment at the gates of cities and royal abodes was universal in the ancient world; we learn also from Egyptian, Assyrian, and Greek sculptures. The metaphorical language, "and thy seed shall possess the gates of his enemies," is derived from the custom of the king sitting at the gate of the city or palace to give audience or judgment, and in obedience to which ancient custom the statues of the Pharaohs and kings of Egypt are always placed at the gates of the temples. On Egyptian monuments, before the entrance of the mansion of the blessed, sits Harpocrates, the type of youth and new life, and a hideous monster, the prototype of Cerberus, sometimes called the devourer of the wicked—guards of the gates of the Ameni or haides. In the sculptures on the sarcophagus in the Soane Museum, the weighing of the deeds of mankind, or the place of judgment, is at one of the many gates of Amenti, Tit. xxviii. 17, which are always guarded by a great serpent. At Thebes there is a bas-relief representing the king giving audience at the door of his tent. The Assyrian sculptures show us Semacherib at the door of his tent giving judgment in the case of the Jewish prisoners taken at Lachish (Isa. xxxix. 35). The gates and courts of judgment in the palaces themselves are sufficiently indicated by the subjects represented on the walls. The Ionic trophy monument excavated at Xanthus by Sir Charles Fellowes furnishes a representation of a Persian satrap sitting at the gate of the city under the shadow of an umbrella dictating terms to Greek ambassadors.

In the Assyrian palaces the gates were remarkable for many significant illustrations of Scripture. The principal gates were guarded by six symbolic figures, compounded of the man, the bull, and the eagle; the elaborately sculptured wings being extended over the back of the animal. These figures are built into the sides of the opening. We regard these symbolical combinations of the human-headed figure of a bull with eagle's wings as probably derived from traditional descriptions of the cherubim, handed down after the deluge by the descendants of Noah; and to the same origin also may be attributed their situation as guardians of the principal entrances of the palaces of the Assyrian kings. In the Assyrian palaces such compound figures are never found, excepting as guardians of portals. Ordinarily the entrances on each side of the central portal recede from the general line of the façade, and are guarded on each side of the doorway by winged divinities, which turn their faces to the entrance, and present the pomegranate to those who enter, affording a more remarkable similarity to Egyptian temples. In Assyria he who was privileged to enter was met by the divinity presenting him with the fir cone: and in Egypt the king is represented receiving from the divinity in the same way the symbol which is
understood to signify life. See cast in Brit. Mus., of Pharaoh Ramses IV., entering his tomb, at the threshold of which he is met by the divinity Herries. Another curious feature of the entrance to Assyrian palaces or temples is, that the tile or brick pavement ceases at the threshold, and their place is supplied by a single large slab of gypsum, the width of the jambs, and covered with a cuneiform inscription divided into two columns. Before the three doors of the façade forming the porch are holes the size of one of the bricks forming the pavement, from eleven to thirteen inches square, and about fourteen in depth. These holes are lined with tiles and have a ledge round the inside, so that they might be covered by one of the square bricks of the pavement without betraying the existence of the cavity. In these cavities Botta found small images of baked clay of frightful aspect, sometimes with lynx’ head and human body, some with human head and lion’s body, and others with the upper part human but terminating in bulks’ legs and tails. As we have no analogous contrivances in the temples of Egypt and Greece, we can only speculate on the peculiarities in the Assyrian structure. It may however be supposed, from the constant recurrence of the emblematic figures at the entrance, that this part of the palace or temple in the Assyrian mind was of the greatest importance, and connected with the religious opinions of the nation. Hence it was tenderly guarded by divinities, inscriptions, and hidden gods from the approach of any subtle spirit or more palpable enemy. With respect to the clay images, they may be the “teraphim,” a name given to certain images which Rachel had stolen from her father Laban the Syrian, and “put them in the camel’s furniture and set upon them,” Ge. vii. 14, 15, circumstances which favour the conclusion that the teraphim, Laban’s gods, were no larger than these Assyrian images. (See Teraphim.) Another word however is worthy of consideration, as it agrees with the places in which these images were found. It is the Arabic word horf, signifying a boundary or margin—a meaning analogous to doorway, the margin or boundary of a chamber. Thus both the Hebrew and Arabic afford significations immediately connected with the gods teraphim; and we have yet another illustration furnished by modern Persians, who call their talismans “tollin,” really the same word, the l and r being the same in some languages, and easily interchanging in many. These speculations are strongly supported by the existing characteristics and superstitions of eastern nations; the pertinacity with which all orientals adhere to ancient traditions and practices; the strongly implanted prejudices entertained in the court of Persia respecting the going out and coming in of the shadow of his palace, and the belief in unseen agencies and the influence of the evil eye, which has prevailed in all countries, and still exists in some, especially in Asia and the south of Europe. The gates above described formed the side of a court, the size and decoration of which favoured the conclusion that it was a court of reception—the place where offerings were presented and where justice was administered; the king’s gate—the gate of judgment—the “porch for the throne where he might judge, even the porch of judgment.” 1 Ki. vii. 4. In this court were want to assemble the princes, governors, judges, treasurers, counsellors, sheriffs, and all the rulers of provinces, Da. iii. 2, 3, of Assyria. When the king gave audience, the porch or seat of judgment was on the south-western or shady side of the court, and communicated immediately by the several entrances with the interior of the palace. It was in a court or a gate of this kind in the royal palace of Babylon that the prophet Daniel sat when Nebuchadnezzar had made him the “Sultan” or ruler over the whole province of Babylon, to i. 28, 29, and it was in a similar court of the king’s house in Shushan the palace, that Haman watched to speak unto the king to hang Mordecai, Ezra vi. 1. [R.] GATH [vine-press], one of the five cities of the Philistines, which were presided over by so many princes or lords, from the time of Joshua till a comparatively late period, Jos. xiii. 2. In Jos. xi. 22 it is stated that Gath was one of the cities in which, at the time of the conquest, there still remained some of the ancient Anakims or giants; and they appear to have perpetuated the race there till much later times, as it was from Gath that the renowned Goliath issued, 1Sa. vii. 4. Nor was he the only representative in David’s age of the gigantic race; for several more are mentioned, 2Sa. xvii. 23; 1Ch. xvi. 3. To Gath, as one of the chief Philistine cities, among others, the ark of the Lord was sent on being taken by the Philistines, and the prophet there also suffered under the severe visitation of Heman, 1Sa. xxx. 8, 9. During his severe persecutions David sought and found in it a temporary refuge, 1Sa. xxii. 17, 18; and he seems to have won the confidence of the people there to his side; for the Gittites, as they are called, who to the number of 600 entered into his service, and stuck so closely by him, were simply Gathites, being the men “who came after him from Gath,” 2Sa. xiv. 1. It was probably, however, at a later period, that these in any number attached themselves to David; and not till he had, among his other success, established his supremacy over Gath and the land generally of the Philistines, 2Sa. viii. 1; 1Ch. xii. 3. It was still, however, allowed to retain a lord or king of its own, though under tribute to the house of David, 1Ki. vii. 28. During the wars that succeeded the division of the kingdom, Gath passed through considerable vicissitudes of fortune, but appears to have last to have been a place of some strength and importance, 2Ki. xii. 17; xiii. 21; 2Ch. xxiv. 6; Am. vi. 2; Mi. i. 10. “We sought in vain,” says Robinson (Researches, ii. 1), “for any authentic trace of the name of Gath throughout the whole region”—so completely has its memorial perished. The precise site of the ancient city is unknown. The Omannah of Eusebius mentions two Gaths: one five miles from Eleutheropolis, towards Diospolis; the other, which he held to be the Gath whither the ark was carried, a large village between Antipatris and Janin. Jerome in his Commentaries (1. 1. 11) places it somewhat differently, on the borders of Judæa, between Eleutheropolis and Gaza. So that even in the first centuries of the Christian era, there seemed to be no certain tradition on the subject. Porter would identify the site with the eminence Tell El-Rushid, about midway between the sites of Eleon and Aschab (Syria and Palestine, p. 290). GATH RHEPER [vine-press of the wall], the birth-place of the prophet Jonah, 2Ki. xix. 25, and a town in the tribe of Zebulun, Jos. xix. 12. GATH-RIMMON [vine-press of the pomegranate], a town in the tribe of Dan, inhabited by the Levites, Jos. xix. 42. 52; 1Ch. viii. 52. This Robinson supposed to be the Gath which Eusebius and Jerome placed at five Roman miles north of Eleutheropolis on the way to
Gaza

Diospolis (ii. p. 12) But here also there is no certainty.

Gaza [strong, fortified], one of the five principal cities of the Philistines, but which, unlike Gath, has witnessed the desolations of many generations, and continues to the present time a comparatively thriving and well-peopled place. It may be regarded as one of the oldest cities in the world, being mentioned in Ge. v. 11. It was one of the border towns of the Canaanites. Like Gath it was also one of the seats of the giant race, the Anakims, that were prior even to the Canaanites, Josh. xii. 21, 22. It was included in the lot of Judah, and is said to have been taken by the tribe, along with Askelon and Ekron, Isa. v. 17; though it is clear they did not attempt to drive out the original inhabitants, nor interfered with the regular government, but were content with some nominal fealty. By and by it became the scene of Samson's mournful captivity and last triumph, Jud. xvi. Afterwards it had its full share in the varying fortunes of the Philistine territory; and had ever and anon to endure sieges which frequently brought it to the brink of ruin. "To the Egyptians it was the key of Palestine, to the Syrians it was the key of Egypt," hence it was the scene of many a severe conflict. That it was a strongly fortified place, as its name import, appears above from the resistance it made to the arms of Alexander. So vigorously was it then defended by the forces under the command of the eunuch Natus, and of such massive strength were its walls, that the engineers of Alexander's army found themselves completely baffled in their attempts to effect a breach. They were obliged to erect an enormous mound 250 feet in height, and about a quarter of a mile in width, on the south side of the town; and even with this advantage, and the use also of the engines that had been employed at the siege of Tyre, the besiegers were frequently repulsed, and Alexander himself sustained no slight bodily injury. It was at last carried by escalade, and the garrison put to the sword. The town itself was not destroyed, but most of the inhabitants that remained were sold into slavery, and a fresh Arab population settled in their stead (Arrian, ii. 27). During the Macedonian wars it was taken and retaken several times; on being taken by Simon it was strongly fortified, and peopled by Jews in place of its former idolatrous inhabitants; further on still it stood a whole twelvemonth's siege against Alexander's army. After its recent reconquest by Jonathan, and a last was carried only by treachery, &c. (Josephus, Ant. x. iii.). In the gospel age it appears to have been a place of some importance; it was among the cities given by Augustus to Herod, as a mark of the imperial favour; and after his death it was assigned to the province of Syria. Though not noticed among the places visited by the apostles in the early propagation of the Christian faith, it is known to have become the seat of a Christian church, the name of whose bishop frequently appeared in the records of the ancient councils. But there are evidences of idolatry having retained a strong hold of the place for centuries after the Christian era; and as many as eight heathen temples are said to have existed in it at the beginning of the fifth century (Acta S. Paul., ii. 90). The present Arabic name of the city is Chuzaad, and its population is estimated by Robinson and by Porter at about 13,000 inhabitants, of whom only a few hundreds profess to be Christians; the rest are Mahometans. It stands about three miles from the sea, and the farthest south of any of the towns on the Philistine coast. Some have supposed that the ancient town stood considerably nearer to the shore; but there is no certain evidence of this. "Between the city and the shore are hills and tracts of sand, on which are scattered a few trees and hedges. Around the city on the south, east, and north, are numerous gardens hedged with prickly pear, which forms an impenetrable barrier. The soil of these is exceedingly rich and productive. Apricots and mulberries were already ripe [21st May]; the former delicious and abundant. Many palm-trees are scattered around the city, though they form no grove as in Egypt; while beyond the gardens, towards the north, lies the extensive drive-grove through which we had passed" (Robinson, vol. ii. p. 256). "The town itself," says Porter, "looks like a collection of large villages that chance had placed near each other. The median stands on a broad-topped hill, which constitutes a kind of strong point containing the Sci, the great mosque, the government offices, and the houses of the chief citizens, all stone buildings, once substantial and in repair, though no one can tell how long ago. On the south-east is a large suburb more densely populated than the hill; on the south-west is a smaller one; and on the north is another still smaller. All these are of mud architecture, differing in nothing from the villages of the surrounding plain, except that here and there is a large mosque and minaret. The present town has no gates, no fortifications, no defences of any kind; and yet from its position one would think it had more need of them than any other place in Syria. It is not only a frontier town, but lying situated on the borders of the desert it is open at any moment to a Bedawin raid. Yet it never suffers; and the secret of its safety is just this—the inhabitants are themselves half free-booters, half receivers, whom the Bedawin deem it more politic to conciliate than to plunder" (Handbook for Syria and Palestine, p. 269).

From what has been stated respecting Gaza, it will
be evident that the expression in the message to the 

evangelist Philip, "Go toward the south unto the way 

that goeth down from Jerusalem to Gaza, which is 

desert," as xiii. 24, must have respect not to the city itself 

of Gaza, but to a part of the way leading to it. Even 

in the present day Gaza could not with propriety be 

described as desert; and much less could it have been 

so in Philip's time. Coins still exist of Gaza that 

were struck in honour of Titus, Hadrian, and some 

following emperors, showing it to have been a place of 

considerable importance both at and subsequent to the 

gospel era. But that portion of the road which lies 

between Eleutheropolis and Gaza passes through a 

region which is now, as it was probably then also, 

without villages, and might fitly be called desert. (see 

Robinson, ii. p. 1)

GAZER. So Gezer.

GEBA [hill], sometimes written Gara, a town 

belonging to the tribe of Benjamin, Jos. xvi. 21; hence 

called "Gage of Benjamin," 1 ki. xvi. 22. Some have 

thought it the first of the seven cities of the desert. 

It appears to the exact point to the extreme north of 

the territory of Benjamin; especially the expression "from 

Geba to Beersheba," 2 ki. xxii. 15, which appears to 

describe the whole extent of the kingdom of Judah from 

north to south, as in the similar expression "from Dan 

to Beersheba" did in respect to the entire Jewish territory 

before its division into two distinct kingdoms.

In xvi. vii. 30, it is coupled with Ramah, in a way 

that appears to indicate the local juxtaposition of the 

two places.

GEBAI [mountain] occurs only once in Scripture, 

111. xvi. 7, and without any definite fixing of the region 
or locality marked by the name, yet in such a connection 
as to show that it must have belonged to that 

portion of Arabia which lies to the south and east of 

Palestine. For it is coupled with Moab, Ammon, and 

Amath, Edom and Ishmael, as together joined in 

conspiracy against the people of Israel. Now, there 

is a mountainous district, immediately south of the 

Dead Sea, which bears much the same name still -- 

Jebel or Djebel -- and which is generally identified with 
The Gebal of the peacemaker, also with the Gebalitis of 

Josephus, and the Gebal or Gebun of the Romans. It was 
simply a portion of the range which is generally design- 
nated, as a whole, the land or mountains of Edom. 

But there must have been some reason in the 
circumstances of the time, which led the peacemaker to assign it 
a distinct place; probably it was occupied by a separate 

branch of the Edomite race, who were very forward in 

showing their hostility.

GEBER [son, in the sense of the Latin rei]. 1. The 

name of one of the officers of Solomon, who were set 

over distinct provinces for revenue or commissariat 
purposes, 1 kr. vi. 9. 2. A Geber is also mentioned at 

ver. 15 as the father of another of those officers.

GEDALIAH [made great by Jehovah], occurs as the 

name of various persons, of whom otherwise we know 

nothing. For xvi. both the canon and 3 of historical 

moment simply as the name of the governor who was 

appointed by Nebuchadnezzar, after the destruction of 

Jerusalem, to preside over the affairs of the feeble 

remnant that still survived in Judah, Je. xxxvii. 2; ki. 

xxv. 22. As it was the mind of God that the king of 

Babylon should, for a time, have the ascendancy over 

the land and people of the Jews, so it was in conformity 

with his will that those who were left behind should 

submit themselves to Gedaliah, as Nebuchadnezzar's 
deputy. The prophet Jeremiah, accordingly, went to 

Mizpah and put himself under Gedaliah's protection, 

Je. xi. 9; he used his influence also with the people in 

endeavouring to persuade them to the same peaceful 

course. But there was a party whose chafed spirits and 
blighted ambition would not suffer them to fall 
in with any arrangement, which formally acknowledged 

the supremacy of the king of Babylon; and this party 

headed by Ishmael, of the seed royal, who had taken 

refuge for a time among the Ammonites, entered into 
a conspiracy to kill Gedaliah. Information of the plot 

was secretly conveyed to Gedaliah, that he might take 

measures to have it defeated; but he refused to give 

credit to the intelligence; and so, in the midst of a 

rebellion, was treacherously murdered by Ishmael and 
his associates. This was done only about two months 

after the destruction of Jerusalem. The murderers 

made their escape, and Gedaliah's body was consigned 

to the flammes of Jerusalem.

GEDE, GEDERAH, GEDEROTh, GEDOR, 

all applied to a city in the territory of Judah; but 

whether they were all different cities cannot be 

ascertained. Nothing of historical interest is connected 

with the names, Jos. xii. 21; xxvi. 8; 1 ch. xviii. 11; 

1 ch. xvii. 7. The last in the list, Gedor, is commonly 

identified with a height in the mountains of Judah, 

having on it some ruins, and bearing the name of Jedor. 

Gedor is thought from 1 ch. xiv. 7, where mention 

is made of certain brethren of Saul, Benjaminians, sons 

of Jerahmeel of Gedor, to have been also a town of 

Benjamin; and the allusion made to a Gedor in 1 ch. 

iv. 50, in connection with the tribe of Simeon, seems 

to refer to some place on the boundary line between Judah 

and Mount S'or.

GEHAIzi [valley of vision], found only as the name of 

the servant of Elisha, 2 ki. i. 12. He appears for a 
time to have enjoyed the entire confidence of his 

master, and to have acted in a manner consistent with 
his situation. It was he who suggested the most fitting 

mode of recomposing the kindness of the Shunammite 

woman, and the suggestion was adopted, 2 ki. i. 11. 

Some years afterwards, when the same Shunammite 
came to Carmel, to inform Elisha of what had befallen 

her son, Gehazi received from the prophet his staff, 

with instructions to go in his name, and lay it upon 

the face of the child. Though the method proved 

ineffectual to the end in view, it manifestly betokened 

Elisha's part entire confidence in the character and 

intentions of Gehazi. We are therefore the more 

surprised to learn, in the next notice which has been 

preserved respecting him, that he should have been 
capable of acting in the presumptuous and deceitful 
manner he did. It was in regard to Naaman, from 

whom, on his restoration from leprosy by dipping 

seven times in the Jordan, Elisha steadfastly refused to 

accept of any of the gifts he had brought from Syria. 

Gehazi thought this a piece of false delicacy on the 

part of his master; and hastened after Naaman, to 

secure a portion of the treasures before they were 

entirely out of reach. He ought to have understood, 

from the determined rejection of Naaman's offers by 

Elisha, that there were important principles involved 
in the matter, which he should have been careful on no 

account, or by any movement on his part, to bring into 

suspicion. But so far from this, he had the audacity to
it was in his chamber in the temple-buildings that Barach read the prophecies of Jeremiah in the audience of the people; and he interceded, though in vain, to prevent the burning of the roll that contained them, Jer. xxxvi. 24. Nothing more is known of him.

\textbf{GENEALOGIES;} formed of two Greek words, and signifying race-accounts, or family registers, tracing the descent and ancestral relationships of particular tribes and families, and especially of the human family out of which they spring, from the remotest times placed special attention to the preservation of such registers. It had undoubtedly a divine authorization.

The purpose of God in respect to the higher interests of mankind took from the first a specific family direction; and it was of importance that at least the more prominent links in the successive generations of these more nearly connected with the development of that purpose should be preserved to future times. The manifestations of the divine goodness were never indeed absolutely confined to any single branch of the human family; nor, even when they assumed meet of a partial and restrictive aspect, were members of other tribes excluded from partaking in them—if only they showed themselves ready to fall in with the terms, on which the way was laid open to the favour and fellowship of Heaven. But the imperfections that inevitably attached, in the earlier stages of the world's history, first to the organization of human society, and then to the means and agencies connected with the divine plan, led by a kind of necessity to the employment of particular races, through which, as the more select channels of working, the truth of God should be more especially disclosed, and the testimony for it more faithfully maintained. It is the genealogy of mankind in its bearing on this higher interest-reaching from Adam through the line of Seth to Noah, then from Noah through the line of Shem to Abraham, then again from Abraham through the lines of Isaac, Jacob, Judah, and David to Christ—over which the providence of God has most carefully watched, and which it has most fully exhibited in the historical records of Scripture. In other branches of the human family, and especially those more nearly related to the one in question, not a few genealogical tables are also given: but they have no more than a subsidiary place: and the chief interest and importance of the genealogical matter of Scripture hangs around the great central chain which connects Adam with Christ, and indeed with that more select portion of it which stretches from the call of Abraham to the birth of the Son of Mary. Nothing of spiritual moment now depends upon any question of genealogy, except what lies along the track of this definite line.

It was different, however, under the old covenant. From the period of its establishment, the people of God were obliged, not as a matter of family pride, or for the sake of a merely antiquarian interest, but for the determination of important questions of civil and religious polity, to keep with the utmost care and regularity their genealogical tables. It was these chiefly that preserved the landmarks between tribe and tribe, family and family, and regulated the succession to inheritances of land, so as usually to render unnecessary the specific destination of property or the framing of wills. It was on these, as connected with the family of Aaron, that the right of any individual or family turned to enter into the sacred and honourable functions of the priesthood; and when, as happened on the return from Babylon, any
persons claiming this distinction were found unable to produce the proper register establishing their descent from Aaron, they were "removed, as polluted, from the priesthood." Ezr ii. 62. The settlement of the kingdom in the house of David, imposed of course a similar necessity for scrupulous exactness upon the members of that house, in order to secure their title to any participation in its honours. So that a manifold and intricate network of registers, the keeping of correct genealogical registers among the tribes of Israel from the conquest of Canaan to the coming of Christ. And that a corresponding degree of attention and care was applied to the matter is certain, not only from the place given to genealogies in Scripture, and the high, even undue account that is said there to have been ultimately made of them, (171, 1; but also from the testimony of Josephus as to the state of things regarding them in his day. He expressly affirms, that he ascertained his own pedigree from the public registers (l. c. 1); and further states in regard to the priesthood, that most exact tables of their descent and family connections had been kept from the time of their original appointment, and that not in Judea only, but in all the places of their sojourn, the members of the priesthood were at the utmost pains to have their family registers kept, so as to be above all suspicion (Contra Ap. i. 7). Josephus mentions these things respecting the families of the priesthood, because his own priestly origin, and his immediate purpose in writing, led him to refer more especially to them; but such exactness and careful preservation in respect to the priestly families, necessarily implied a great degree of the same in respect to the families of the other tribes.

As the keeping of correct genealogical tables had a national interest, so it may be said to have formed a national peculiarity.

A report indeed is mentioned, in a fragment of Africarius, preserved by Eusebius (Hist. Eccl. i. 17), that the public registers had been destroyed by Herod, who was conscious of the infidelity of his Edomite origin, and sought thereby to prevent the possibility of its detection. But Africarius himself seems to have been doubtful of the truth of this report; for after noticing it, he adds the qualifying clause, "whether the matter actually stood thus or not" (εἰ ἦν έπειτα, ἐπιστέπησαν έκ τούτων, οἱ Άφρικανοί, καί Ευσεβίες, the learned editor of Eusebius, in his notes on the passage, finally rejects the story as altogether at variance with the known facts of history. "There can be no reasonable doubt, that down to the taking of Jerusalem by the Romans, the genealogical registers of the Jews were kept with singular care, and with sufficient accuracy to determine all ordinary questions of relationship and descent; but after that event they cease to be heard of. The fearful catastrophe which finally destroyed the place and nation of the Jews, also scattered their genealogies to the winds — fused family and family, tribe and tribe together; so that it henceforth became impossible to tell, if there were an altar, who had a right to minister at it; or if a throne, who stood in the line of succession to its honours. The hand of God was as visibly in this as in the general overthrow of the old typical constitution of things; and if a judicial blindness were not upon the minds of the Jews, they would see in the loss of their genealogies, and the distinctions therewith connected, the clear sign of the abolition of their ancient polity, and the necessity of looking for a fulfillment of their prophecies of a different kind from what they have been expecting.

The relation of the Genealogies of Scripture to questions of Chronology is somewhat variable, and even where it seems most precise requires to be applied with caution. That some of the earlier lists have been framed with a reference to this use — those, for example, of Ge, y, and again of Ge. xi. 10-26 — there can be no reasonable doubt; for specifying, in the exact year of each father's life when the son was born, through whom the line of descent was to be transmitted, they necessarily provide the materials of a chronological reckoning. But in the great mass of genealogical registers this is not done; we have merely a certain number of generations given, and, on the supposition of there being no blanks in these, for the sake of brevity or any other purpose, we can only form an estimate of the entire period by striking an average for the successive generations. We cannot, however, be always sure that every link in the chain is given; and a degree of doubt or uncertainty as to the number, not less than the length, of the several generations, must render chronological calculations founded on such a basis in many cases problematical. Thus, the register of Levi, in Ex. vi. 16-20, gives only two links between Levi and Moses — Levi, Kohath, Amram, Moses: and it has been frequently argued on this ground, that the children of Israel could not have been in Egypt at the utmost above the half of the 490 years mentioned in Ex. xii. 40, as the term of their sojournings. Such also is the view taken of the matter in this work in the article CHRONOLOGY. It is connected, however, as is there admitted, with serious difficulties; such, indeed, as appear almost insuperable, when placed alongside of other things connected with the same table. Tiele, in his Chron. alt. Test. p. 38, thus states them: "According to Nu. iii. 27, the Kohathites were divided in Moses' time into four families — Amramites, Jehozadackites, Hebronites, and Usathites, which together composed 8000 men and boys (women and girls not being reckoned). The fourth part, or about 2150 men and boys, would fall to the Amramites. Moses himself had only two sons. If, therefore, Amram, the son of Kohath, the father of the Amramites, were identical with Amram the father of Moses, Moses must have had 2177 brothers and brothers' sons. But as this is an impossible supposition, it must be admitted as proved that Amram the son of Kohath was not the father of Moses, but that between him and his descendant of the same name a considerable number of generations has been dropped out." Such, at least, is one solution of the difficulty, and one in perfect accordance with other known instances of abbreviation, as in the priestly register of Ezra, ch. vi. 15, 16, compared with 1 Ch. vi. 15, there is only one Azariah given, where the other has two, and several intervening generations are dropped out. Genealogies of this description appear to have been formed, not so much with the view of furnishing definite measurements of time, as of noting the ramifications of tribal and family relationships, and certifying them in a manner from one age to another. For not this, but the former was the matter of chief moment, as regarded the purpose and arrangements of the old economy; and to apply such family registers to the determination of historical epochs in a chronological respect, especially if in doing so some violence has to be done to the facts recorded in the history, is to turn them to a purpose for which...
What some have done with the genealogy of Levi in reference to the sojourn in Egypt has been done by others—in particular by Lord Arthur Hervey, in his treatise undeniable in many respects on the genealogies of our Lord with that of Nachon, of the tribe of Judah, in the book of Ruth. Nachon was the representative of the tribe, in the line of Pharez, at the time of the exodus, and between him and David in the table referred to, in 4 Ch. xxvii, there are just four interlinking links—Salmon (who married Rahab), Beaz, Obed, Jesse, the father of David. Supposing this to be the entire line of descent, and striking a probable average for each generation, the number derived from the settlement in Canaan to the commencement of David's reign is computed at 230 or 240 years—scarcely the half of the common reckoning from the historical data in the book of Judges. The chronology of the period is undoubtedly involved in some obscurity, and it is possible that the briefer period in question may be as near the actual time as the longer. But the genealogy of the house of David is a very narrow and uncertain basis on which to rest it; for here also several names may have been omitted—a supposition which appears quite probable notwithstanding what Lord A. Hervey says to the contrary, by the much greater length of the genealogies of the house of Levi, which for much about the same period exhibit nearly double the number—seven between Phinzechas and Zadok, and still more by the line of Gershon, 1 Ch. vi. It seems, therefore, rash to press a particular genealogy as alone entitled, in such a case, to be regarded; and still more so, when this of necessity carries along with it a disparagement of the historical correctness of some of the narratives in Judges. (See Jer. xxxvii, also JARUS.)

Besides the tendency to precise abbreviation in the genealogical lists, the peculiar regard sometimes manifested in their construction to specific aims requires to be taken into account, in order to guard against improper deductions from them. No more is the strictly historical, than the chronological element always made the ruling principle of their formation: for in not a few of them marked respect was had to the wisdom of family traditions, under which the offspring of each tribe ranged themselves, and in others a regard to specific numbers exercised a determining influence. For example, in the Levitical genealogy already referred to in Ex. vi, four sons of Kohath are mentioned—Amram, Ishar, Hebron, Uzziel; then follow the sons of three of these, while Hebron is dropped out, as if he had died without issue. But in 2 Ch. xxvii, we find no fewer than four sons ascribed to him; so that it must have been from some specific reason—in all probability because no distinction of family sprung from him as its head, that Hebron has no offspring connected with his name in the earlier genealogy. An anomaly of nearly the reverse kind exists in the case of his brother Ishar; for while three sons are ascribed to him in Exodus, in the table of Chronicles there is only one, and he apparently different from any of the three. Such things clearly show that it was often not intended by particular genealogies to give a complete list of the descendants in that line, nor perhaps farther than was required to mark the formation of distinct families—whence calculations as to increase of population founded on these tables, and proceeding on the supposition of their including all the male offspring, are entitled to no confidence; they are based on insufficient data, and turn the genealogical registers to an account for which they were not framed. And the same doubtless may hold in other directions, when they were constructed with a specific regard to the significance or coincidence of certain numbers. A regard of this sort plays a prominent part, as will be more particularly noticed below, in our Lord's genealogy according to Matthew, affecting it in the way of what seems to us viewing the matter in a simply historical aspect arbitrary omissions and absurdities. It does so yet more peculiarly in the genealogy of Jacob's family in Gen. xvi, where for the purpose of making out the seven times ten—the combined number of the male propinquity and completeness—Jacob is counted among his own family (reckoned with the sons of Leah); and two genealogies of Judah (Hezron and Hammul), all Benjamin's ten sons, are contemplated as among the original settlers with Jacob in Egypt, though neither the two former, nor many of the latter, could be born till some time after the descent thither. The persons mentioned, with only an exception or two, which probably arose from subsequent changes, became heads of families (comparable in Nu. xxvi.), and the setting down for the Egyptian sojourn only appeared when they, when they came into existence and made up the ideal number seventy. They have therefore a place in the genealogy, which, along with its general historic aim, comprised the specific design of preserving a memorial of the other circumstances referred to. Such a regard to numbers and family distinctions may appear to us unnatural; it may seem to want exactness, or, as has been recently alleged, to violate historical verity; but the real question is, whether it did not exist, having certain ends to serve for the time then living which might otherwise have been lost? For if so, then it is as much our duty to consider it, and make reasonable allowance for it, as to make account of the idios of language and forms of expression which are peculiar to the original records of Scripture. It is only through such knowledge and consideration that we get at the real purport and proper bearing of their contents.

If the principles now briefly indicated respecting the Old Testament genealogies are rightly apprehended and applied, no difficulty need be experienced on the general subject, nor will hasty and groundless deductions be raised on them. For the individual peculiarities and occasional corruptions found in connection with some of them, we must refer to the particular names in connection with which they occur, and to the work of Lord Arthur Hervey already mentioned.

**Genealogy of Jesus Christ**. The question of chief moment, as regards the substance of the genealogies in relation generally to the interests of truth and righteousness, is the bearing they have upon the person of Jesus Christ, whether in reality he was, after the
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1. One of these is common to both genealogies, and consists in this, that they both apparently give the descent of Jesus through Joseph, who was only his reputed father, not through Mary, who was his sole human parent. This has not always been admitted; and a very common, in itself plausible view of the subject, and other, that, if it were fairly tenable, would afford a ready solution of difficulties, has been to regard the one genealogy (Matthew’s) as that of our Lord’s legal connection with the house of David through Joseph, who in the eye of the law was his father, and the other (Luke’s) as that of his real parentage and descent through Mary. But the words of the latter evangelist cannot by a natural construction be made to yield this sense. Their precise rendering is, “And Jesus himself was about thirty years of age, when beginning to show in public, or to enter on his mission, being, as was supposed, the son of Joseph, who was the son of Heli, the son of Nца, the son of David, the son of Abraham.” The plain and natural meaning of the passage evidently is, that by the common reckoning Joseph was the father of Jesus, and that this Joseph was the son of Heli, and so on. The phrase ad was supposed, goes no farther than to intimate that it was but a reputed connection, the filial relationship of Jesus to Joseph. It indicates nothing as to there being any other link of connection with the remote progenitor Heli; for the Heli is manifestly in apposition with Joseph; and what Joseph was to Jesus, Heli also must have been, only a stage farther removed. Had the meaning been, that Jesus was the reputed son of Joseph, but in reality the son of Heli, namely, his grandson, through Mary the daughter of Heli, the construction in the original would have needed to be different. And in further proof of this, none of the ancients appear to have had the idea, that the words of St. Luke could have had any meaning but that given above; they never seem to have imagined that the evangelist meant to mark the relationship of Mary, and not of Joseph, to Heli.

This therefore must be regarded as one of the peculiarities in the two tables; while both evangelists record the miraculous conception of Jesus, and consequently disclaim the real parenthood of Joseph: yet when exhibiting the genealogical connection of Jesus with the house of David, they seem it enough to present the lineage of Joseph. How should this have been? Did Christ’s legal connection with Joseph, as the husband of Mary, of itself determine the question of his relationship to the house of David, and constitute him in truth a member of that house? So it may fairly seem to be indicated by the prominence which is given to the royal pedigree of Joseph. The evangelists not only content themselves with exhibiting Joseph’s genealogy, but when the angel goes to Mary to announce the miraculous conception, he is represented as going to a “virgin espoused to a man, whose name was Joseph, of the house of David,” Lk. i. 27. When the same or another angel is sent to Joseph to instruct him to consummate his marriage with Mary, he is saluted “Joseph, thou son of David,” Mat. i. 24 and, still again, when the circumstances are narrated which led to the confinement of Mary at Bethlehem, it is said that they went thither because, not she, but Joseph, was “of the house and lineage of David,” Lk. ii. 4. On this ground Augustine threat out the idea, that simply from Joseph’s relation to Mary by the marriage tie, he was Christ’s father, Christ being born of his wife in a manner far more intimate than if he had been adopted from another family. “And on this account,” he adds, “if any one should be able to prove that Mary had no blood relationship to David, it was competent to hold that Christ was the son of David, for the very same reason that Joseph was entitled to be called his father” (De Horn. Evang. ii. 9). There is undoubtedly an element of truth in this view. Jesus was the fruit of Joseph’s marriage with Mary, not indeed as the offspring of his body, but as God’s special gift to him through his proper spouse. In every case, children are God’s gifts to men; and if for high reasons God should dispense with the ordinary agency in bringing them forth, and substitute one extraordinary and miraculous, still the relationship in its essential characteristics would not be altered the offspring being brought forth in the way of God’s appointment, in lawful wedlock, would be entitled to the proper filial relationship to the head of the family. Thus Jesus was God’s gift to Joseph through his proper spouse; and Jesus being born in a Davidic family, the son by special dispensation of a Davidic person, he was in the eye both of human and divine law himself of the house of David. (Bolitze in Riedel’s Zeitschrift für d. LXX, 150 sq.)

Such, apparently was the view taken of the matter by the evangelist Matthew, perhaps by both the evangelists. But by no means excludes, it might possibly rather imply and take for granted, the relationship of Mary to the house of David. The days of the apostolic age, we can conceive, might admit her relationship, or make no question about it; but since the wife’s tribal or family connection was properly determined by that of her husband, they might demand satisfaction as to Joseph’s right to be reckoned of David’s lineage. In truth, Mary’s personal relationship to the same house is taken for granted by the angel who first announces to her the high distinction of the son she was to be honoured to bring forth, when he says, “And the Lord God shall give him the throne of his father David,” Lk. i. 32: an announcement which was made before she could know that her husband to Joseph was to be carried into effect, and while she alone could be thought of as supplying an earthly link of connection with a particular family. It is most probable that her genealogy consisted at a comparatively short distance back with that of Joseph—a circumstance which, if it existed, could scarcely fail to be known generally at the time. At all events, the statements made upon the subject by the two evangelists seem to proceed upon the ground, that the relationship to the house of David belonged in common to Joseph and Mary.

2. But other peculiarities, and, on the supposition of both evangelists having given the genealogical
genealogies


descent of Joseph, somewhat perplexing difficulties attach to the two tables. For they differ even in regard to one of the nearest links of the chain—the father of Joseph, who appears as Heli in Luke, and Jacob in Matthew. And in the whole period between Joseph and David they have but two or three names in common. This will be more readily seen from the following table, presenting this portion of the two genealogies:

|---------|-----------|-----------|--------|----------|---------|---------|------------|------------|-------------|--------------|-----------|-------------|-----------|----------|

Various schemes have been devised to account for this serious discrepancy, and reconcile it with the truth of things; but none was so readily adopted, or met with such general and continued acceptance, as that of Arianus, which proceeded on the principle that the table of Matthew indicates a stricter bond of relationship than that of Luke—that in announcing what son each father begat as his son begat the real or natural descent; while the latter, in naming successively the son of such an one as his father, included sons by adoption or relatives of the second and third degree; that, consequently, in the first evangelist we have the actual descent of Jesus from David; in the third, only the legal succession. It is strange that this explanation should ever have appeared satisfactory, and especially that it should have so long held its place, since the principle on which it is based is manifestly not in accordance with the facts of the case. The Jews made no such distinction in their genealogies as is implied in the explanation. It was all one whether these took the form of representing what son a father begat, or who stood in the relation of father to a son. In both cases alike they were wont to include a more distant, as well as a nearer degree of affinity. In the table itself of St. Matthew, we find no fewer than three links in the chain omitted: Judah is said to have begotten Onias, or Uzziah, although in reality he begat Ahaziah; and Ahaziah begat Jehu, and Jehu begat Uzziah. And instances are found in the Old Testament genealogies of persons being said to have begotten whole races and districts of people, merely because these spring from them, e.g. Ex. xii. 14; 1 Chron. ii. 20.

The proper solution of the difficulty under consideration appears to be that which was proposed by Calvin and some others about his time, but was first distinctly set forth and vindicated by Grotius. "For myself," he says, "I mistake not, by very clear and not fanciful grounds, I am fully convinced that Matthew has respect to the legal succession. For he recounts those who obtained the kingdom without the intermixture of a private name. Then, he says, Jehoachin begat Salathiel. But it was not doubtfully

intimated by Jeremiah, under the command of God, that Jeconiah, on account of his sins, should die without children. His son, Neri, being afterwards assigned, and Luke assigns Neri as the father of the same Salathiel, a private man, while Matthew gives Jeconiah, the most obvious inference is, that Luke has respect to the right of consanguinity, Matthew to the right of succession, and especially the right to the throne—which right, since Jeconiah died without issue, devolved by legitimate order upon Salathiel, the head of the family of Nathan; for among the sons of David, Nathan came next to Solomon. On every account this seems to be the natural and proper mode of explanation. It first of all present a sufficient reason for the exhibition of a second genealogical table; for, as we plainly have the royal successions in Matthew's table, it could only be, if these did not in some instances accord with the actual parentage of the line which connected Jesus with David, that there could have been any temptation or conceivable reason for presenting another. Had Joseph's direct line of ancestors been all one with Solomon's direct or legal successors, this had been clearly the natural, as well as the most honourable, line of descent; no other had been needed, nor could it scarcely have been thought of. But if there were certain breaks in the line, then it came to be of some importance to know how the actual pedigree ran. It is also a confirmation of this view, that immediately after Jeconiah, when it is supposed Solomon's direct line was first broken, the two tables coincide—the names of Salathiel and Zerubbabel, the two next in order, being found in both. These would naturally be brought in from Nathan's line to take the place of Solomon's, which had come to a close in Jeconiah, of whom it was declared that "he must be written childless; for no man of his seed should prosper, sitting upon the throne of David, and ruling any more in Judah." Whether Jeconiah might have any children behind him or not, this authoritative utterance could scarcely be regarded otherwise than as a sentence of exclusion from all right to the honours of the kingdom; and Salathiel, the eldest in the next line of descent from David, would naturally be substituted by those who had the charge of the public registers. It would appear that after Zerubbabel there was at least another break in the direct line of descent; so that the tables again diverge till we come to the third from Joseph: for that the Matthew of Matthew is but a variation of the Matthan of Luke, there can be little doubt. Here the representative of the line appears once more to have become also the representative of the legal succession. Then, on the supposition of Matthan and Matthew being substantially one, Jacob, the son of Matthan, and Heli, the son of Matthan, must have been brothers; and if Jacob, the elder, had daughters, but no son, then Heli's son would come to be Jacob's heir-at-law. We have only to suppose farther, that this son of Heli was Joseph, and that Mary was a daughter of Jacob, in marrying whom he married his own cousin; and thus would come more readily to be recognized as legally the next of kin to Jacob, in order to establish the perfect agreement of the two accounts. These suppositions, and the view in connection with which they are advanced, are all quite natural; and they are borne out by many examples of a collateral kind in the Jewish genealogies. See for proof of this the able and learned investigation of the
subject by Lord Arthur Hervey (The Genealogy of our Lord).

3. A name exists in the post-diluvian portion of the genealogy, as presented by Luke, which is not only wanting in Matthew, but is also wanting in the list of Genesis, etc. The name is that of Cainan, inserted in Luke's table between Sala and Arphaxad. It is quite uncertain how this second Cainan (prior one belonging to the antediluvian period being in all the tables should have originated. It is wanting in the Vatican copy of the Septuagint, but is in the other extant copies, though purged by the same copies in the corresponding table of 1 Chronicles. It is wanting also in the Samaritan Pentateuch, as well as the Hebrew; and seems to have been unknown to Josephus. Nor does it appear to have been in the copies of the Septuagint used by Theophilus of Antioch in the second century, by Africans in the third, or by Eusiceus in the fourth. Jerome, in his annotations on the table, takes no notice of it; but Augustine had it both in his copy of the Septuagint and his copy of St. Luke. There can be little doubt that the name has somehow crept in by mistake, but whether into the Septuagint first, and from that into the copies of Luke, or vice versa, cannot be certainly determined. The greater probability is, that it first appeared in the Septuagint. (So Caian, and more fully in Bochart's Phyleg. i. ii. c. 13.)

4. A peculiarity in Matthew's table: its division into three fourteen is, in perfect accordance with a very common practice among the Jews respecting genealogies. They occasionally resorted to artificial arrangements for the purpose of the memory. Lightfoot gives various instances in his Hist. Heb. on Mat. i.; and we have the following by Schwei. Zeman from the Synopsis of Sahad: "From Abraham to Solomon there are fifteen generations, and at that time the moon was full; from Solomon to Zedekiah there are again fifteen generations, and at that time the moon was down, and Zedekiah's eyes were put out." Arrangements of this sort would naturally lead to abbreviations of some of the divisions; as here, in the second portion of Matthew's table, three links, as already noticed, but left out, to restrict the number to fourteen. It is very probable, also, that some were omitted in the last division; since for the fourteen of Matthew, we have twenty two in Luke. But such omissions were constantly made in the genealogical tables, even when there was no such purpose to be served by it; and was indeed rendered necessary by the inconvenient length to which the tables, when kept in full, often extended. It may be added, that to make out the second fourteen, either David must be counted again, made the first of the second, as he had been the last of the first division, or after Josiah there must have dropped out a name: that of Jehoiakim. This name is given in a few MSS, in the form "Laxax; and whether it should be in this text of not, certainly Josiah did beget Jehoiakim, and Jehoiakim Joachin; so that if the existing text is correct, we have again the intentional omission of a link in the chain.

5. A still further peculiarity may be noticed in the table of Matthew, which may be regarded as an additional proof of the respect had to system in its construction. It is the mention of certain female names in it, which are altogether five—Tamar, Rahab, Ruth, Uriah's wife (Ruth'sheba), closing with Mary, the wife of Joseph: all, it will be observed, out of the usual course; and is viewed as regards the production of a chosen seed, and striking monuments in the successive generations of the grace and power of God. By much the most illustrious instance of this was Mary, chosen, though a fallen sinful woman, to be the mother of that holy One who should be called the Son of the Highest. And as types of the virgin mother in this respect—types of the more remarkable and significant kind, the evangelist brings in remembrance, as he passes along the line of preceding generations, those ancestral mothers in Israel, who, from their natural relationship or their previous history, might justly be regarded as wonders in Israel, and as such prophecies of the amazing phenomenon realized in the person of the Virgin. The connamonizing wonder might thus seem related, as it had in part been anticipated, by what had gone before it.

GENERATION. This word is used in at least three shades of meaning in Scripture, which, however, are all closely related, and naturally grow out of each other. (1) The radical meaning is that of the production of offspring, viewed whether it be naturally produced, or related to the parent. In this sense it is applied to the offspring of an individual, or successive offspring noted in a genealogical table. Such a table was called by the Hebrews sopher toledoth, or Greek στοιχεία γενεαλογίας, book of generations, of de, xv. xvi. cx. i., i.e. lists of successive lines of descent from father to son. (2) Then it is used as a mark of time—the successive lines of offspring being taken to represent so many stages in the world's history. Differing in the intervals at this respect from one stage to another, generation could never be intended to mark a very definite period, and it must be understood with some latitude. But people in such cases readily come to strike a sort of average in their minds; and so many successive generations are observed to fill up the interval between two or more notable points of history, so they take generation to signify much about that space of time. Thus Herodotus says, "three generations (τρεις γενεαλογίας) of men make an hundred years" (i. 121). The term is generally used more indefinitely in Scripture, much in the sense of time, or successive divisions of time, as in Ac. xx. 21, "from ancient generations," q. d. from times of old; Acts iv, "in bygone generations," q. d. times that have gone past; 1 Th. ii, "to generations of generations," q. d. to periods of periods, or one age after another. (3) Finally, the word is sometimes taken more concretely to denote the persons actually constituting a specific generation, as exponents of its state or character. In this sense our Lord speaks of "this generation," or "an adulterous and sinful generation," "an unbelieving generation," Matt. xxi. 40; xxv. 13, 31, and the apostles of an "evil" or "ungodly generation," Acts xvii. 25-28. In all such expressions the existing races are viewed, not in regard to their paternity, or in the light of offspring, nor as filling up a certain space of time, but as possessing and exhibiting distinctive marks of character; they are identified with their age or time as its concrete representatives. In the same sense our Lord speaks of the children of this world being "in respect to their own generation" (for so the words should be rendered), Isa. xxi. 5, εἰς τοὺς γενεαλογίας τούτους, wiser than the children of light; i.e. in dealing with men of their own stamp and character, they manifest a wisdom which is but rarely
Genesis, the book of. 1. Name and contents. The first book of the Bible is named in the Hebrew canon as Genesen, "In the beginning," from the term with which it commences (as in like manner the other divisions of the Pentateuch are denominated either from their initial or first specific words; and by the LXX., Genesis, in the sense as well and indeed chiefly of 'origination' or 'production,' as of its more common biblical acceptance, 'generation' or 'genealogy,' as in Matt. i. 1. The Greek title is exceedingly improper to the contents of the work, which show it to be truly a genealogical as well as the material universe, ch. i. 1, of man and of all history; a genealogy of sin so far as man is concerned, but not as a means of salvation through a promised Redeemer, ch. iii. But more particularly this book is an account of the origin of the Hebrew nation, the seed of Abraham, in their character of the divinely designated channels of redemption to the human race fallen in Adam.

Genesis consists of two great but closely connected divisions. The contents of the first part form a general introduction to the sacred volume, but more particularly to the history which forms the subject of the second part. This will appear from the sub-joined synopsis:

1. The history of the creation and the human race to the call of Abraham, the father of the Israelitish nation, ch. i.-xi., viz.:--

A general history of the creation, ch. i.-ii. 3; a particular account of the creation of man, the provision made for him, and the law under which he was placed, ch. i.xvii., man's violation of that law; the consequences of his transgression, with the divine intention of a recovery, ch. iii. commencement of the history of fallen humanity in the propagation of the race, which is seen to consist morally of two classes, but without prejudice to the divine promise, ch. iv. This last particular confirmed by the genealogy of Adam in the line of Seth down to Noah, ch. v., when the corruption of mankind reached a degree which called down a judgment on the guilty, which, while destroying the wicked, saved a godly seed for re- peopling the earth, ch. vi.-ix.; the descendants of the family thus saved, and their dispersion over the earth, ch. x.-xi.

2. The history of Abraham (to which ch. xi. 37-32 is the special introduction) and of the other Hebrew patriarchs to the death of Joseph, including notices of Abraham and Isaac's descendants in the collateral lines, ch. xii.-xlv. 1, viz.:--

(1.) History of Abraham: his call and journey to Canaan accompanied by his kinsman Lot, ch. xi.-xxxii.; his journeyings in that land and descent into Egypt, ch. xiv.-xx.; his return to Canaan and separation from Lot, who removed towards Sodom, ch. xiii.; invasion of the land; Lot taken captive, but rescued by Abraham, who pursued and defeated the invaders, ch. xiv.; renewal and enlargement of the divine promises to Abraham, ch. xxv.; birth of Ishmael by Hagar, ch. xxvi.; further divine communications with Abraham, ch. xxviii.; destruction of Sodom and deliverance of Lot, with notice of his posterity, ch. xxvii.; further details in Abraham's history, ch. xxvii.; birth of Isaac by Sarah, ch. xxviii.; trial of Abraham by the call to sacrifice Isaac, ch. xxiv.; Sarah's death, ch. xxv.; Isaac's marriage, ch. xxvii.; Abraham's death, ch. xxvii.

(2.) History of Isaac, with brief introductory notice of Ishmael and his sons, ch. xxvii.-xxviii.; birth of Isaac's two sons, Esau and Jacob, ch. xxviii.; Isaac's sojourn in Gerar, ch. xxix.-xxxii.; his return to Beersheba; Jacob's birth, &c.; Isaac's patriarchal blessing, ch. xxx.; xxvii.; Isaac's death, ch. xxx.

(3.) Jacob's journey from his departure for Mesopotamia; divine promises made to him on the journey, ch. xxxviii.; his arrival at Haran, the residence of his uncle Laban; his marriages and issues, ch. xxvii.-xxxvii.; his desires for home, and journey thither, ch. xxxvii.-xxxix.; troubles and discourses in Jacob's family, ch. xxxvii.-xxxviii.

[This part of the narrative interrupted by the genealogy of Esau, ch. xxxvii.]

(4.) Joseph's history, with settlement of Jacob's family in Egypt. Jacob's affliction for his son Joseph, ch. xxxviii.-xlvii.; Joseph's first birth, ch. xxxix.; Joseph's imprisonment, ch. xxxix.-xl.; his promotion at the Egyptian court, ch. xli.; the journeys of his brothers to Egypt to purchase corn, ch. xli.-xlii.; removal of Jacob and family to, and settlement in Egypt, ch. xliii.-xliv.; Jacob's blessing on his sons, ch. xliv.; his death and burial, and death of Joseph, ch. xlv.

There is another division of Genesis designated by the superscriptions, "These are the generations," or "This is the book of the generations," at the head of various sections. It is not however of the importance which Kurz (Die Einheit der Genesis, p. 159, Berlin, 1870) attaches to it: for strictly speaking there are eleven such superscriptions, and not ten, as he maintains—two of them in the genealogy of Esau, ch. xxxiv. 1, 9, and five only have a direct bearing on the plan of Genesis. These are the generations of Adam, ch. ii.-vi.; Noah, ch. vi.-iv. 29; Abraham included in that of Terah, ch. xi. 27-xxx. 11; Isaac, ch. xxvii.-xxxv.; and Jacob, ch. xxxvii.-liii.; for upon these members of the genealogical register the whole history hinges.

11. Nature and importance of its history.—It was entirely to mistake the character of the history of Genesis, or indeed of the Bible at large, to view it as having any other than a sacred purpose. It is in no sense a civil history, or record of general revolutions in human affairs, or even of intellectual and social progress. Genesis opens with an account of the origin of the earth and its various inhabitants, showing the preparations made for man, the special subject of this history, in his moral and spiritual relations. The object of this record, however, it is obvious was not to teach science or natural history, but to point out distinctly the relation of Creator and creature, the fundamental idea of all true religion and worship. Nor are the delineations of
the progress of human affairs given in the immediately succeeding portions of Genesis composed in the spirit of mere secular history. There are indeed incidental notices of the kind which constitutes the staple of such compositions: as the origin of the arts by the Cainites, the founding of cities and empires by Nimrod, and particularly the wars of the confederate kings in the time of Abraham; but all these matters are referred to in a way which plainly shows their entire subordination to the sacred character of the narrative. The whole history of the Cainites is disposed of in the compass of a few verses, 6:14-29, while the particulars there noticed are added only as indications of the character of this elder branch of the human family, and of the sources whence they looked for happiness. The wars of the kings, too, are noticed simply on account of the part Abraham performed in rescuing his kinman Lot, and of his interview on this occasion with Melchizedek. But it is from the relative importance given to the several subjects introduced, that the special purpose of the historian more fully appears. In the narrative of creation, the religious aim of the writer at once appears from the comparatively large space occupied with the account of man, when compared with the biographic sketches of the Hebrew patriarchs. The simplest domestic incidents in the lives of Abraham, Isaac, and Jacob are, in the view of the historian of Genesis, of greater moment than the rise and revolutions of empires. But even when the details are most exquisite, it is the moral and spiritual life of the individual concerned that comes prominently into view. In the account, for instance, of Abraham’s sojourn in Egypt, where an opportunity was afforded to the writer for stating many interesting particulars regarding that country, only one incident is recorded, beauteous living on the patriarch’s character, and though not redounding to his honour, yet manifesting the protection afforded him by God. That the historian, had it suited his purpose, could have furnished particulars which a modern Egyptologist would highly prize, appears from the matters incidentally introduced in this connection. Such information, however, was foreign to the aim of this record as a revelation of God’s plan which is never lost sight of or subordinated to any other consideration.

Nevertheless with respect to such foreign and subordinate matters on which it incidentally touches the history of Genesis is of inestimable value. Even in a secular point of view there is no record which can be brought into competition with it. Taking the very lowest estimate there is absolutely nothing in the whole range of ancient literature which could supply the place of this document if lost; while it is further to be observed that if confidence cannot be reposed in its authenticity, no reliable information exists on many subjects with which it is desirable man should be acquainted, and after which there is indeed naturally an intense longing in the human mind; as for instance the origin and the earliest history of mankind, a subject which without the information supplied in Genesis must be involved in impenetrable darkness. But this is taking the very lowest ground; for the matters adverted to and others of a like character are of little moment except when viewed in the relation which they occupy in this history, by means of its disclosures on the subject of human redemption. With regard to this point the notices in Genesis are very full, showing the necessity in which such a revelational provision originated, and the form in which it was first announced, and subsequently repeated with ever-increasing definiteness, but which even in its obscurest announcements gave being to a life of faith, various evidences and examples of which appear throughout and from the very commencement of this history, giving form and substance to the narrative.

It is accordingly a revelation of God, and of man as related to God his Creator and Redeemer, that the importance of Genesis is to be estimated. More particularly this record was intended to serve as an introduction to the theocracy, or peculiar arrangement into which God entered with the Israelites for the purpose of carrying out his covenant with Abraham and his posterity. It was, therefore according to the great principle which gives coherence not only to Genesis but to the whole biblical history.

The second portion of Genesis is intimately connected with the first, which is an introduction not so much to the lives of the patriarchs as to the whole history and contents of the sacred volume. Abraham is pre-eminent the head of a new dispensation, but his appearance on the page of history has nothing in it abrupt or unexpected. On the contrary the patriarch stands forth in the closest relation to the fundamental principle which directs this narrative. His descent is clearly traced from Adam, the father of the human family, through Seth, “the seed given in the room of Abel,” 6:13-25, down to Noah, the second father of mankind, and thence in the line of Shem, who, it was predicted, should occupy a special relation to Jehovah, and mediately as regards his brethren, ch. 11, 25, 26. Abraham’s divine call and consequent migration to Canaan form the first practical step in furtherance of that peculiar mediatorial arrangement, the germ of which appeared in the announcement of the relation of Shem and Japheth, and through which, as afterwards more fully declared to Abraham, mankind should ultimately be blessed, ch. 12, 18. In the history of man, as recorded in the first portion of Genesis, every step in advance showed only a further divergence from the original unity, moral and social, and locally from the central residences first in Eden, ch. 4, 15, and afterwards in the plain of Shinar, ch. 10, migrations and dispersions required and contemplated indeed in the original constitution, but without the feelings of alienation which subsequently ensued. In the call of Abraham, however, a new unity was established; an individual was
elected out of the mass for the purpose of uniting the scattered nations by new and indissoluble bonds. Yet as if seemingly to defeat this purpose, one branch after another of Abraham's posterity is excluded from the chosen line: first Ishmael, and next Esau; but this excision served in reality to consolidate to the utmost the desired unity; for this prolongation of the single stem to the third generation gave the required direction to its vital energies, besides answering other purposes in the divine economy, as showing that the promised blessings were dependent not on the ordinary course of nature but solely on divine grace.

III. IHi Prophecic Character.—Scripture history, even in its strictest sense, and this preeminently the case with that of Genesis, is not simply retrospective; it has also from its very nature and aim a special aspect to the future, being largely induced with prophetic elements in addition to predictions which are more expressly such. It is concerned with principles more than with persons, and with the latter only or chiefly as illustrating the former. It is certainly not on the ground of mere prediction or any similar partiality that the Mosaic history is a record of the failings, no less truly than of the heroism of the "father of the faithful" and the other patriarchs. It is a revelation of God by its being at the same time a revelation of man, who in creation was constituted "the image of God." Thus too it is that while the earliest notices of Genesis are few and fragmentary as regards the history of the times or of individuals, more especially previous to the Abrahamic age, they nevertheless with all their scantiness afforded comparatively ample materials for elucidating and confirming the truths which, whether deducible from its history or announced doctrinally, constituted the Bible, when it contained no more than the book of Genesis, a suitable religious instructor. How inaccessible an element the past or merely personal formed in this history appears, for instance, from the scanty notices of Adam after the fall compared with the particulars recorded of him prior to that event, when he sustained a relation affecting his posterity and all future time. So also with regard to the history of Cain and Abel, ch. iv. where little more is mentioned than an act of worship and the consequences which thence resulted. But as one of the few notices of Adam, ch. iii. 28, evinced his dependence on the first prophecy of the gospel, ch. ii. 15, so the specific purpose of the history of the first two brothers was to show how, notwithstanding the spread of sin with the propagation of the race, the divine idea embodied in the promise of redemption through "the seed of the woman" began to be realized in and through humanity, by the establishment of the kingdom of God in antagonism to the power of evil which was now visibly exercising an influence in the world, ch. iv. 25, 26.

It is this prophetic element, consistently presented from the commencement almost of the biblical narrative, and gradually developed through the progress of events, rather than the more external or formal links of genealogy and chronology, that imparts a living unity not only to Genesis, but to the entire volume to which it forms an introduction. Through the influence of this principle too the use of faith in primitive times "called on the name of the Lord," ch. iv. 26, and had their hopes directed to a future which should witness the removal of the curse imposed on the ground for man's sin, ch. v. 29, while, without advertting to the intermediate examples, Jacob, at the very close of Genesis, sustained in the same way, with his dying breath intimates, "I have waited for the salvation, O Lord," ch. xliii. 16. The entire series of divine revelations, as well as those on other points, was of a progressive character, the earlier being truly the germ of the later development, and however formally yet not essentially different from it. It is this which gives to Genesis its intrinsic value, and secures for it a permanent place in the volume of inspiration, and in fact prevents any portion of that volume from ever becoming obsolete. The truth announced in the promise "the seed of the woman shall bruise the head of the serpent," and running like a golden thread through successive systems and dispensations till reduced to the historic form, "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law," ch. iii. 15, further gives to the whole a unity which palpably stamps on it a divine signature; for He only who sees the end from the beginning could direct such various and complicated adjustments for carrying out the purposes announced in this history.

IV. Its Generality and Credibility.—Reserving for the article PENTATEUCH the general discussion as to the unity, anti-unity, authorship, and credibility of that portion of Scripture ascribed to Moses, notice need be here taken only of such special objections as apply to Genesis. These are to the effect that it bears traces of the production not of one but of several writers, and of an age long subsequent to that of Moses. Certain German critics, by the application of rules and criteria of their own, pronounce the whole Pentateuch, but especially Genesis, to be an aggregate of heterogeneous fragments, without however being able to agree as to their nature or the manner of their combination; some supposing them to be the productions of two or at most three writers, whereas others, with equal confidence, have maintained another, the highest of these numbers; some again assuming that the several documents or fragments have been connected by the merest accident, while others discern in the compilation a most skilful literary operation. Hence the various names "document," "fragment," and "complement hypothesis," used in this disintegrating criticism. At first this theory was limited to the book of Genesis; and while so limited by Vitringa, who was among the first to raise the question as to the sources of Moses' information on matters prior to his own time, and subsequently by Astruc, who sought to define the number and character of the supposed memoirs, it excited little interest, for such an use of earlier documents was perfectly reconcilable with the Mosaic authorship and inspired character of Genesis. Even Eichhorn's scheme, a modification of Astruc's, was of a somewhat harmless character, notwithstanding his doubts that the compiler of Genesis from the two original documents might have been another than Moses, for this did not necessarily follow from the scheme itself, which was still confined to the pre-Mosaic period. Eichhorn, while admitting the extreme difficulty of separating documents so carefully interwoven, set himself to mark off their respective portions, larger and smaller, sometimes consisting only of verses or even clauses, distinguishing also the interpolations of the compiler, and even to correct the errors of the original autograph, due, as he said, to the inad- vance of the compiler. This arbitrary emendation of
the text, which, but for the fact that it was Scripture that was subjected to such treatment, might be viewed as critical pleasantry, was carried to a greater length by Eichhorn's followers, as by thus conforming the text to the theory there was an easy avoidance of all perplexities. The separation of the assumed documents was effected chiefly through the recurrence of the divine names Elohim and Jehovah, alleged to be characteristic of different writers. Subsidiary texts were also resorted to, and latterly to a greater extent than when the scheme was first propounded; but the interchange of the divine names has always been its governing principle, and hence in no case, that much weight is attached to other characteristics of style and expression. In some passages there is a concurrence of these with the divine name supposed to be appropriate to them; but even when, as often happens, the reverse is the case, it occasions no difficulty to the critics, as they at once assume that there has been an interpolation from the other document, or that the anomaly is owing to an oversight of the compiler. But even this did not suffice; the scheme itself has been subjected to modifications which continually present it in new aspects. Hagen would modify it by rejecting the interpolations of Eichhorn, and assuming the existence of three original documents instead of two; the result of which was that passages which, on leaving the hands of Eichhorn, had some extent and uniformity, were by Hagen's process reduced to a complete mosaic. Other theories specially followed, differing from the original and from one another; for while Hagen and Gramberg were labouring to perfect the scheme of Eichhorn, but in reality were only showing its untenable character, others were actively setting about its destruction, with the view of substituting in its stead something fitted to tell more powerfully against the genuineness of the Pentateuch. Such was the aim of the "fragment-hypothesis" of Vater, extended to the whole Pentateuch, but of so wild a character that it found no reception. De Wette attempted, but unsuccessfully, to form a compromise between it and the other schemes. Meantime so effectually were these views combated by Banke, Hengstenberg, and Havernick, in works embracing the whole Pentateuch, and by Ewald, Denkel, and more recently Kurtz, so far as concerned Genesis, that De Wette was changing his ground with almost every successive edition of his Eichhorn. To the reaction thus occasioned must be further ascribed the "complement-hypothesis" of Tuch — a formidable opponent to the "document-hypothesis" both in its earlier and later forms. Tuch admits a definite plan and internal connexion in Genesis, and so escapes many of the objections to which the other theories were exposed, and which necessitated a constant change in the position of their advocates. But there are other objections to which this theory only gives additional force, and which are overlooked only by expediency as forced and arbitrary as any of Eichhorn's. It is unnecessary however to pursue this subject further, or attempt the refutation of these conflicting theories, the newest forms of which are successively supplanting the older. The more recent are those of Ewald and Hayfield; the former so utterly extravagant that it has found no advocate beyond its author, and the other a revival of the scheme of Gramberg. But as a more tangible ground of objection to the genuineness of Genesis is the alleged traces of a post-Mosaic age, these require to be considered. A distinction, it is obvious, must be made between anachronisms of a subjective character, originating merely in dogmatic preconceptions, and such as relate to matters of fact. Thus, the rejection of prophecy leads critics like Vater, Von Bohlen, and Kalisch, to conclude that passages of Scripture declaratory of matters realized in the history of Israel must have been written subsequent to such events. But even as regards matters of fact, the existence of anachronisms requires to be placed beyond doubt, before they can have any weight in such a case, just because of the improbability of a writer who wished his work to pass as that of an earlier age allowing such contradictions. To notice, however, a few examples: Hebron, Genesis i. 18, xii. 2; it is alleged from Jos. xiv. 15; xv. 13, it was not so named until the entrance into Canaan, its ancient name being Kirjath-Arba, Genesis xxv. 2. That Hebron was the original name appears from the fact that on its first mention it is so designated. In Abraham's time it was also called Mamre, Genesis xviii. 19, from an Amorite prince of that name, Genesis xiii. 18; xiv. 3. Subsequently, but prior to the Mosaic age, the Anakim possessed the place, when it received the name of Kirjath-Arba, Genesis xiv. 13, "a great man among the Anakim," Judges ii. 10. The place Dan, Genesis ii. 10, it is also alleged, received that name only in the time of the judges from the tribe of Dan, its original name being Leish or Leshem, Judges xii. 16, xiii. 20. The locality however is quite distinct: the former is Dan-Jaan between Gilead and the country round about Zidon, 2 Kings xi. 16, the adjacent Jaan being intended to distinguish it from Dan-Leish in the same neighbourhood. The explanatory remarks added to the names of certain places as "Ib.a, which is Zear," Genesis xv. 2, "En-mishpat, which is Kadesh," Numbers xxv. 7, and some others, the opponents of the genuineness regard as indications of a later age, but considering that these explanations were required even for the Mosaic age, as the ancient designations were forgotten or rarely used. For proving them to be anachronisms it must be shown that the new names were unknown in the time of Moses, though with the exception of "the king's dukes," Judges i. 7, which does not again occur till 2 Samuel viii. 18, almost all the names are retained in the books of the immediately succeeding period. The notice that "the Canaanites were then in the land," Genesis viii. 5; xiv. 7, is thought to imply that the Canaanites were still in possession of Palestine, and so could not have been written till after their expulsion. But such is not the import of the passage. The descent of the Canaanites from Ham, and their progress from the south towards Palestine, had been described, Genesis x. 16, and they are now represented as in possession of the land to which the "sons of Eber" were advancing from an opposite point. Standing in connection with the promise of the land to Abraham, this notice contrasts the present with the promised future. The remark, "while there reigned any king over the children of Israel," Genesis xxxiv. 11, could not have been made, it is maintained, until the establishment of the Hebrew monarchy—an assumption which oversteps the relation of this statement to the promises to the patriarchs of a royal posterity, and especially that in an immediately preceding passage, Genesis xxxv. 9. It stands in a relation similar to Deuteronomy xiv. 14, where the erection of a kingdom is viewed as a necessary step in Israel's development. This explanation will of course not satisfy those who hold that in a
simple historical style a statement having such prophetic reference, "is not only preposterous but impossible" (Kilgour, Genesis, p. 401), but against prepossessions of this kind there is no arguing.

To the credibility of Genesis there are numerous attestations. Every department of learning and research, wherever they bear upon its contents, are favourable in their testimony. Even scientific discoveries, which for a time were viewed as standing in opposition to some of its earliest statements, are now found not only to admit of reconciliation with a correct exposition of the text, but also to prove that the writer must have drawn his information from a higher source than human reasonings or imaginations. Particularly important is the confirmation which the genealogical table in Ge. x. is daily receiving at the hands of philologists and scientific explorers: all the lines of history and science converge to an original unity of mankind, and to the plains of Shinar as the second cradle of the race. A striking characteristic of this table, compared with the legends of heathenism respecting the origin of nations, is its freedom from all mythical elements. Everything rests on the basis of ordinary humanity; there is nothing of gods, demigods, or heroes. The founders of nations have nothing in name or character of the confused mixture of divine and human so prominent in Indian and Greek ethnologies. And it is so little confirmation of the truth of this record, that besides the testimony of modern ethnology, the heathen legends when stripped of their embellishments wonderfully harmonize with its statements.

It is however when the biblical narrative refers to Egypt that the most ample confirmations of its historical accuracy can be produced. Something, indeed, may be gathered from the researches of Layard, Rawlinson, and Lutfis amid the ruins of Asyria and Babylonia, but it was not till after the Mosaic age that the great empire on the Tigris and Euphrates rose into importance. Not so however with Egypt, the birthplace of the accredited author of the Pentateuch, and whose intimate acquaintance with all that related to that country—its history, manners and laws, its productions and physical peculiarities—while one of the strongest testimonies in favour of the Mosaic origin of the work, is no less conclusive with respect to its credibility. Had space permitted, numerous particulars might be adduced fully bearing out this statement, but this is the less necessary because the whole subject is fully illustrated in several popular works, by Taylor, Hengstenberg, Osburn, and Hawkins. One example only need be cited, showing the accuracy of the Hebrew historian as compared with such writers as Plutarch and Herodotus. The notice of the vine in the account of the chief butler's dream was objected to because of certain statements by these writers; one to the effect that the Egyptian kings were not permitted to drink wine until a period long subsequent to that referred to in Genesis, and the other that no vines grew in Egypt. But an appeal to the monuments puts the matter beyond dispute, and decides it in favour of the author of Genesis (Wilkinson, Ancient Egyptians, ii. 140-158).

But it is not upon this or any other external testimony, however favourable to its historical credibility, that the authority of Genesis or any other portion of Scripture is to be rested. This most ancient of records in particular carries in it its own evidence. Its contents, particularly its prophetic intimations, whether conveyed by type or in express terms, show it to be part of one harmonious whole, whose vast and varied arrangements, dating from "the beginning," and genuinely comprehending all theology and history, could have been the production only of God.

V. Its Chronology. All the more important questions connected with the chronology of Genesis having been considered in the article CHRONOLOGY, they need not be introduced here. Additional remarks on the biblical date of the human period, as contrasted with the speculations of some modern writers on the subject, and with the extravagant claims to antiquity by several heathen nations, will be found in the article Creation, where it is shown that the moderation of the Hebrew historian in this respect is a strong testimony in favour of his work.

[For literature, see Euseb, Historia ecclesiastica, Book iv, 20; Calvin, Commentaries in Genesis vi. Hengstenberg, Berlin, 1856; Morgenroth, Geistesgeschichte des Alten Testaments (Leips., 1855); Bach, Von den alten Geschichtsbildern in der alttestamentlichen Geschichtsschreibung (Leips., 1859); Eusebius, Chronicon; Oxner, Genesis and Enoch (Leips., 1855), Book, Vol. ii, of the Book of Genesis (New York, 1858); Schroeder, Das erste Buch Noehs (Berlin, 1855); didt. Geschichte der Genesis (Leips., 1855); Taylor, The Theological and Critical Commentary on the Old Testament (London, 1858).]

GENNESARET. See Galilee (Lake of).
expression to it; and their carnal folly and infatuation drew along with it a fearful retribution, especially at the last, when, refusing to do the part it behoved them to do to the Gentiles, the Jews as a people were cast off, and the Gentiles brought into their place. By this relative exchange of places the Gentiles are warned to remember by what tenure they hold their position, and are also admonished to do with all zeal and fidelity for the Jews what the Jews have been so severely punished for refusing to do for them. Ex. xxi.

GENTILES, COURT OF THE, See Temple.

GENTLE-BATH (גנטל), a Hebrew word, but possibly of Egyptian origin, the name of the son of Hadad, born to him in Egypt of his Egyptian wife, Ex. xvi. 22. The father left Egypt in order to prosecute his hostile designs against Solomon, but nothing is known of Gentle-bath except that he was weaned by Tahpenes, the queen of Egypt, and brought up in the royal household, as if he had been a son of Pharaoh.

GERA (קרג), is given at Ge. xxvi. 21 as one of the sons of Benjamin. In the fresh-table of Benjamin's offspring given at Nu. xxvi. 51, seq., Gera is not mentioned, which probably rose from the respect there evidently had to families, so that the descendants of Gera would be included among the Ephraites. Again, in the table found at 1 Ch. xiii. 1-5, there are two Geras, the second being probably a corruption in the text, and both sons of Bech, the eldest son of Benjamin. It is probable that Gera was actually the son of Bech, and the grandson of Benjamin, and that in Genesis he is reckoned among the sons of Benjamin, as having ultimately become the head of a family of that tribe. Others seem to be mentioned as in the same generation, not as being actually the immediate sons of Benjamin.

GERAH, the smallest Hebrew coin, the twentieth part of a shekel, equal to about three halfpence of our money. (See Weights.)

GERAR [probably place of mischief, helplessness], a Philistine town of great antiquity. It occurs in the history both of Abraham and of Isaac, Ge. xvi. 20-21, and was even then the seat of a chieftain or king, who bore the name of Abimelech. It lay between Kadesh and Shur, and consequently towards what was afterwards the extreme south-west of the land of Canaan. This also appears from the proximity in which it lay to Beer-sheba, Ne. xxxv. 22-25. That it was in those early times a more than usually fertile region, or somehow had command of resources which were not elsewhere enjoyed in the neighborhood, may be inferred from its having been resorted to both by Abraham and Isaac in a time of famine. It appears also to have been in existence in the comparatively later periods of Israelitic history, being mentioned in the wars of Achi, 2 Ch. xiv. But it must have relatively decreased in importance, as it never appears again or is it once mentioned in the history of the warlike operations that were carried on between the Israelites and the Philistines after the period of the conquest. In the inventory of Elisha and Jerome it is placed 25 Roman miles to the south of Eleutheropolis. Robinson and most modern travellers speak of having been unable to find any traces of it. But Mr. Williams (Holy City) appeared, on his way from Gaza to Khelban, came in the direction to what was called Joseph's Gera, the reputed grave of Gera, and found near this certain ruins, which he took to be those of the ancient Gerar. It may be so, but the information seems rather scanty for founding any definite conclusion upon.

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GEHUR [hö-yör], a place or district first associated with Ammon or Syria, as among the conquests of Jair, the son of Manasseh. After stating that he had three and twenty cities in the land of Gilead, it is said, Jair took "Geshur and Aram, with the towns of Jair, from them, with Kenath, and the towns thereof, three-score cities," Josh. xiii. While these places were taken, they were held only as subject territories, still to a great extent occupied by their original inhabitants. For it is expressly stated in Josh. xvi. 15, that notwithstanding that the land of Gilead, and the border of the Geshurites and the Maachathites; and all Bashan, had been subdued, yet, "the children of Israel expelled not the Geshurites, nor the Maachathites; but the Geshurites and the Maachathites dwell among the Israelites until this day." It is plain, however, from these notices, that Geshur lay in that portion of Syria which was connected with, or adjoined to, the land of Gilead, and that the conquered but not expelled Geshurites probably dwelt in the rocky fastnesses of Argoß. This region is supposed to be the same with that now called the Lejah, and is remarkable for its singularly wild and ragged character. Burckhardt says, "In the interior parts of the Lejah the rocks are in many places sheer-sided, so that the whole hill appears shivered, and in the act of falling down." &c. And Porter, after quoting Burckhardt, says, "No description can approach the reality. One cannot repress a shudder when he finds himself in such a den, surrounded by armed hordes, on whose faces the country seems to have stamped its own savage aspect." Ibrahim Pasha, flushed with victory, and moved by the obstinacy of a handful of Broches, attempted to drive them away from this stronghold; but, however, a soldier who entered returned, every neck cocked an enemy. . . . The Lejah has for ages been a sanctuary for outlaws, and not uncommonly a refuge for the oppressed" (Handbook for Syria and Palestine, p. 261).

It was the king of this wild and rocky district, Talmai king of Geshur, whose daughter Maachah was taken by David for one of his wives, 2 Sam. iii. 8. She was probably a person of superior beauty, as she became the mother of the two handsomest of David's children, Absalom and Tamar. How David should have thought of getting a wife from such a quarter, or what prior link of connection between himself and the king of Geshur might have led to such a result, is left unnoted in the history. But possibly the Geshurites, who are mentioned among the tribes against whom David made incursions while he dwelt in Ziklag, 1 Sam. xix. 8, and who, from the name being once found in connection with the Philistines, Jos. xiii. 3, are generally supposed to have been a different tribe from the other, may after all have been the same. The Geshurites, very probably, from their fastnesses in Argoß were wont to sally forth, like the Amalekites, in occasional raids upon the districts to the south and east of Palestine, without having any settled habitations there; and David might justly regard them (though located at some distance), equally with the Amalekites who are mentioned along with them, as fair subjects for making reprisals upon. In that case he would be brought into close contact with Talmi, first, indeed, as occupying a hostile relation to him, but not unceasingly afterwards as wishing to form with him a bond of alliance. Amid the troubles and difficulties which accompanied David's access to the throne, a marriage into the family of the king of Geshur might seem to afford a prospect not to be slighted of strengthening his position. As it ultimately proved, this alliance became the source of one of his greatest dangers, in giving birth to the fascinating, but restless and aspiring Absalom. Any temporary advantage David might derive from being married to the daughter of such a king, was nothing compared with the misfortune of having such a son. And in fleeing, as Absalom did, after committing the outrage on his brother Amnon, to the court of his maternal grandfather at Geshur, 2 Sam. xix. 23, one can easily understand how secure a refuge he might find there, while he required to be in concealment, but at the same time how unlikely it was his ambition could remain long satisfied with its treacherous aspect and dreadful seduction.

GETHESEMANE [probably compounded of Ὠδεῖα, "oil press," and ἔσσω, "press," "oil press," a place where oil from the olives growing in the neighbourhood was wont to be made; but in gospel history the place which has been rendered for ever sacred and memorable by the last sufferings of our Lord. The descriptions given by the evangelists of this spot are singularly brief and general. With St. Matthew it is merely "a place called Gethsemane," so also St. Mark; in St. Luke it is "he went, as he was wont, to the Mount of Olives." St. John is the most specific, who says, "Jesus went forth with his disciples over the brook Cedron, where was a garden, into the which he entered with his disciples." Not even here, however, is the locality clearly defined; and putting all together, we learn no more from the sacred poesy, than that Gethsemane was a garden—by the very name is probably to be understood a sort of orchard—on the farther side of the brook Cedron, and somewhere about the foot of the Mount of Olives. The traditional site—fixed on, it is supposed, at the visit of Helena, the mother of Constantine, in A.D. 326—places it a very little beyond the Cedron (145 feet), and quite near to the church of the Virgin Mary, alleged to have been built over her tomb. Maunder describes it in his day (1667) as "an open plot of ground, not above fifty-seven yards square, lying between the foot of mount Olivet and the brook Cedron. It is well planted with olive trees, and those of so old a growth that they are believed to be the same that stood there in our blessed Saviour's time, in virtue of which persuasion the olives, and olive stones, and oil which they produce become an excellent commodity in Spain." That the antiquity of the olives was so very great, Maunder could not believe, because of what is related in Josephus (War, vi. 19), that Titus cut down all the trees within a hundred furlongs of Jerusalem, to supply himself with materials for prosecuting the siege. There can, indeed, be no certainty as to the precise age of the trees; but it is admitted by all travellers, that the eight which still stand upon the spot in question near the marks of a venerable antiquity—having gnarled trunks and a thin foliage. Some years ago the plot of ground was bought by the Latin church; and having been inclosed by a wall, the interior is hid out in walks and flower-beds after the fashion of a modern European garden—a kind of gardening which cannot be regarded as an improvement. The Armenian or Greek church, however, denies that this is the actual site, and has fixed upon another as the proper one, at some little distance to the north of it. It is doubtful if either is the actual scene of our
GEZER

Lord's agony. The Latin site, in particular, is so near to the city, and so close upon the thoroughfare which must have been connected with the bridge and roads in the immediate neighbourhood, that it seems to have been impossible of affording the secrecy indispensable to such a scene. Even the Armenian or Greek site appears too near for the purpose; and some place probably several hundred yards farther up the vale, and to the north-east of the church of St. Mary, is thought by the more judicious explorers to answer better to the requirements of the evangēlical narrative (see, for example, Robinson, Thomson, partly also Stanley, Bichmann, &c.) It is plain, however, that the materials are wanting for enabling any one to decide with absolute certainty upon the precise spot.

GEZER, or GAZER (ancient part, probably isolated or precordial), the name of one of the royal cities of the Canaanites, belonging to what afterwards became the territory of Ephraim, and somewhere in its western border. Jos. xvi. 24. It was afterwards assigned to the Levites, although the ancient inhabitants were not expelled from it, Jos. xxii. 44; iv. 19. In process of time the Israelites took possession of it, and it is mentioned among the places which were allotted and fortified by Solomon, 1 Kings iv. 26; but this was only after it had been taken by Pharaoh king of Egypt, and its former occupants set to the sword. Pharaoh gave it as part of his daughter's dowry on her marriage to Solomon. It is once or twice coupled with Beth-horon, in such a way as to indicate that the places were not far distant; but the exact site of Gezer remains unknown.

GEZITES, according to the Masoretic correction and the English text, but more properly Gezrites, were a tribe dwelling somewhere in the extreme south of the territory of Judah, and mentioned among those who suffered from the incursions of David, while he dwelt in the country of the Philistines, 1 Sam. xxv. 19. Nothing further is known of them. Some would identify the name with Gerizim, but without any proper foundation.

GHOST, the English form of the German geist, or spirit; seldom used now in a religious sense except as the third person in the Trinity of the Holy Ghost. (See Holy Ghost.)

GIANTS. There are two words in Hebrew which are rendered by this term in English גזע (mophillim), and 예수님 (ophanim).

1. The mophillim are first mentioned in the antediluvian period of the world's history, and in connection with the deeds of violence which were the immediate precursors of the divine judgment. The mophillim (giants) were in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they brought forth of them, the same became mighty men which were from of old, men of renown, Gen. vi. 1. All the ancients concur in understanding as mophillim here giants, although the etymology of the word is somewhat doubtful. It is, however, most commonly derived from the causal form of the verb גוזש (mophash), to fall, hence to make to fall, to fall, fall down, persons whose gigantic strength, coupled with their fierce dispositions, caused every one to fall before them. Those who understand by the sons of God in the passage just quoted the angels (such as in the present day Delitzsch, Hoffman, Stier, Kurtz,) regard the gigantic race whose heaven-daring exploits brought on the deluge, as the offspring of the unnatural alliance between the angelic and human nature; so that the mophillim who are said to have existed in those days are only more particularly described by what follows respecting the alliances in question. This, however, is an opinion pressed into the text, rather than required by the sense of the words. Whatever might be the nature of the connections formed between the sons of God and the daughters of men (for which see Sons of God), the heroes that sprung from them appear to be distinguished from the mophillim, who are mentioned as a class regenerate to the other, yet rather superadditio nal and distinct than properly identified. And in proof of the mophillim being simply a race of men, not hybrids of a lower and higher sphere, though a race of gigantic proportions, we have the same word applied to a class of persons who lived after the deluge, and formed part of the original population of Palestine.

The spies who brought back an evil report of the land of Canaan, gave it as the climax of the difficulties it presented to their own people, the mophillim, sons of Anak, who are of the mophillim, and we were in our own eyes as grass-hoppers, and so were we in their eyes. Num. xiii. 33. To say with some of the authors above referred to, that the Anakim merely gave themselves out to be descendants of those semi angelic semi human beings, who bore the name of mophillim before the flood, and that the Israelitish spies foolishly accredited the tradition, is again to press an opinion into the text which is rather sought for than actually found there. The whole that can be legitimately gathered from the words is, that in the mind and judgment of the Israelitish spies, sons of Anak were of the giant class denominated mophillim: and if this may not in the circumstances be deemed absolutely conclusive evidence, it still is the testimony of some of the leading members of the community of Israel, and is the best we are acquainted with.

The word mophillim never occurs again in Old Testament scripture; but the sons of Anak, or the Anakim, with whom the spies identified them, are occasionally mentioned as a tall and powerful race, dwelling though only it would appear in a few families—about Hebron and some other places toward the south of the land of Canaan at the period of the conquest, Josh. xiii. 13, 2; xxii. 11. And the whole that the testimony of Scripture amounts to, as regards giants in this most distinctive sense, and in connection with this somewhat peculiar name, is, that they existed to a certain extent before the flood, having a share in the litigious proceedings that precipitated the deluge; and that they again appeared, or were held by common report to have appeared, in the giant race of the Anakim (the long necked, as the name imports), who were found by the Israelites in the south of Canaan, and by them nearly exterminated. All else regarding them is but supposition or conjecture.

2. The other word identified with giants in Old Testament scripture, mophillim, seems to have been originally a proper name, and it has even been matter of doubt whether it was of Israelite, or even Canaan, origin. In Gen. xi. 20 the Rephaim are mentioned as a distinct race, or tribes, holding possessions, along with other tribes, in the land of Canaan. At the period of the conquest, Og king of Bashan is said to have remained alone (probably meaning to the east of Jordan) of the remnant of
the Rephaim, Deut. xi, and then, in proof of this connection with the Rephaim, mention is immediately made of his enormous bestowed, which was nine cubits long and four broad. The word was hence very naturally taken in a general sense for giants; and the Septuagint, though not in this passage of Deuteronomy, yet in those of Genesis, and also where the word occurs in Joshua, render it by the common word for giants (γίγαντες). But the descendants of the Philistine giants, who are elsewhere associated with the Anakim, were also called Rehobots, 2 Sam. xxii. 22; and so also were some, probably of the same stock, who dwelt about Mount Ephraim, Josh. xiii. 15. In these latter cases, the word is probably used much as a general designation for giants, yet not without respect to their family connection with an ancient race, from which they inherited their vast proportions and their martial prowess. The name originally of a tribe that were peculiarly distinguished for such properties, the word came in the course of time to be applied to those who were remarkable for properties, whether they were descended from that tribe or from some other similarly distinguished.

Beide the Anakim and Rehobots, as originally distinct tribes or families that were accounted giants, we are told also of two others that belonged substantially to the same class—the Emim and the Zuzanim, Deut. xii. 20. Tallness and strength are predicaments of these families, such as assimilated them to the Anakim; so that they were also classed with the giant races. Very little specific information is given us, either, of the races that thus distinctively bore the name of giants, or of any individuals of their number. We know that they exceeded in stature and in robustness of frame the tribes or families that dwelt around them; but distinctions of this sort are always relative; and possibly the actual size and bodily strength of the giants of Scripture did not surpass what is often found in individuals, and even in whole families in modern times. Qualities of this description, it is well known, like others of a merely physical nature, are capable of being propagated from parent to child, and even of being nurtured by proper care and precautions into higher and higher degrees of eminence. And in these rude and comparatively unsettled times, when so much depended upon personal strength and valor, and might so often proved itself to be identical with right, there was the greatest inducement for those who possessed such properties in any marked degree to cultivate them to the utmost, and render them as far as possible a hereditary distinction. In addition to the security furnished by the properties themselves, the very name they acquired for their possessors was itself a defense. But it could only be so, while the ruder stages of society lasted. As art, and skill, and mental resources of all kinds increase, more animal strength and corporeal stature come to be relatively of less avail. And so, it was only in the infancy of the world that the simply giant races could maintain the ascendency; and to that period accordingly the traditions connected with them properly belong. Their power and prestige necessarily gave way before the advance of knowledge and civilization; and nothing could more clearly show the inferiority of the one, as compared with the other, ground of stability and might, than the gradual decay and ultimate disappearance of the giant races that anciently hung around the borders of Canaan, and for a time spread far and wide the terror of their name. The settlement even of imperfectly organized communities reduced them to comparative insignificance; and the establishment afterwards by God of a commonwealth founded in truth and righteousness, left them once more without a name or a possession in the land.

2. Gibbethon [gent. place], a town originally of the Philistines, but afterwards assigned to the tribe of Dan, Josh. xvi. 29. So late as the times of Nahash and Basha, it still belonged to the Philistines; and it was while engaged there in a vigorous siege, that Basha, one of Nahash's officers, smote his master, and took possession of the throne, 1 Kings ii. 18. Nothing is known of its exact site.

Gibeath [Gib], 1. Of the places that bore this name, the most noted was called Gibeath of Benjamin, sometimes also Gibeath of Saul, 1 Sam. xiv. 8, 33, 18. It was the birth-place of Saul, and continued to be his residence after he became king, 1 Sam. xiv. 19; xv. 14. It was doubtless on this account that it was chosen as the scene of that mournful tragedy, in which seven of Saul's sons were executed together, at the suit of the Gibeni, for wrongs inflicted upon them by Saul's bloody house, and which drew forth a singularly touching manifestation of maternal tenderness on the part of Rizpah, the mother of two of the victims, 2 Sam. xvi. 7. Stanley (p. 275) would rather identify this transaction with Gibeah, from its being said that the seven men were "hung in the hill before the Lord," which seems to indicate the immediate neighbourhood of the tabernacle then standing at Gibeah. But the expression might be used with reference to the Lord's judgment in the matter: it was done as in his presence, because of the respect it had to his manifested displeasure. Gibeah had been also the scene of tragedies of a still more mournful and distressing nature at an earlier period—first in respect to the atrocity perpetrated upon the concubine of the Levite, who, on his way to Mount Ephraim, tarried there for the night; and then in respect to the bloody and destructive war which ensued between Benjamin and the other tribes, and in which seven of Saul's sons were slain. This is the event of one of the darkest spots in the records of Israel's history; and not only Gibeath, but the whole tribe of Benjamin, came by it to the very brink of destruction. By the time of Saul, however, Gibeath must have again attained to considerable prosperity and importance.

The comparative nearness of Gibeah to Jerusalem, and the notices respecting it in ancient writers, as well as Scripture, have left little doubt as to the precise hill on which it was situated. It is now called Tiel-El-Ful, the hill of the Diseases. It is distinctly seen from Jerusalem, and lies nearly right north from it, at the distance of four or five miles, on the way to Ramah and Bethel. No remains, however, exist of the ancient city, unless a confused heap of earth and stones can be called such. Even in Jerome's day the city had become a ruin: for when giving a narrative o Paul's journey, and noticing that she stopped at Gibeah, and called to mind its ancient crime, and the concave cut in pieces, he states that it was then levelled to the ground (vi. 23, add. Paterum). The hill is so situated as to command extensive views of the surrounding country, especially in the direction of the Dead Sea and the mountains on its farther side.

2. Gibeath, a town in Mount Ephraim, where
the high-priest Eleazar, son of Aaron, was buried by
Phinehas his son, and his son-in-law, Eleazar's English version, however, translates to Gibeah there, and says Eleazar "was buried in a hill." There was possibly no town on it at that time; but by and by there certainly appears to have been a town bearing the name; and in the Omo-
unciation it is set down as at five Roman miles from Gophna, on the road to Shechem. Dr. Robinson sup-
pposed it to have been in the Wady-el-Jib—a narrow valley about half-way between Shechem and Jerusalem. It was probably the same with what was called Gibeah in the field, Josh. xvi. 21.

Gibeon. The town appears to have been a town of
this name in Judah, though only mentioned once, and
with no indication of its precise locality, Josh. xvii. 27. It is supposed to have been the same with the Gibbathah of Eiseschim and Jerome, which they place at twelve miles on the way to Eclentropolis.

Gibeon [gib'e-on], one of the ancient royal
cities of the Canaanites; a "great city" of the
Hivites, who at an early stage of Joshua's conquests
entered into a stratagem to get terms of peace for the
time being. They did it by false persons, the
local dry and needly in their bags, they proceeded to
come from a far country, and having heard by report
of the wonderful things done by Israel, they sought an
alliance with them. So craftily did the Gibeonites
play their part, that the chief of the congregation of
Israel had agreed to the proposal before they had any
suspicion of the artifice used on the occasion. It was
also resolved that the covenant entered into should be
religiouslv preserved; but that to mark the sense entar-
tained of the conduct of the Gibeonites, a perpetual
service should be laid upon them; they were to be
beowers of wood and drawers of water for the tabernacle
of the Lord for ever. Jos. x. Gibeon fell afterwards to the
lot of Benjamin, and stood a little to the west of
Gibeah, about eight or ten miles from Jerusalem.
It was also made a Levitical city; and the tabernacle was
transferred thither from Nob after the slaughter of the
priests, and remained for a considerable time, though
without the ark, which was brought by David to Jeru-
salem, and placed first in a new tabernacle, and ulti-
mately in the temple. It was Solomon at the commence
ment of his reign, went to Gibeon and sacrificed a thou-
sand burnt-offerings; where also in a dream by night he received from God an assurance of the
great wisdom and prosperity that were to be given to
him. We have no subsequent notice of Gibeon in
Israelitish history; and almost the only earlier one we
have beside those already mentioned, is what is stated
of the engagement by two chosen champions on each
side, between the men of David and Ahim, who all fell,
each by the hand of his fellow. It was by the
"Pool of Gibeon," of which remains are still said to
appear, that the conflict took place, 2 Sam.

Gibeon was a place of some importance from its
being the key to the pass of Beth-horon; and it probably
continued during all the better times of Israelitish his-
tory to be well fortified. It has been identified with
the village El-Jib. "This village stands on the top of a
little isolated hill, composed of horizontal layers of
limestone, here and there forming regular steps, in
some places steep, and difficult of ascent and easy and
wросл capable of being strongly fortified. Round it is
spread out one of the finest and richest plains in cen-
tral Palestine, meadow-like in its smoothness and ver-

duro, dotted near the village with vineyards and olive-
groves, and sending out branches like the rays of a star-
fish among the rocky crevices that encircle it. The
houses of El-Jib are scattered irregularly over the
broad summit of the hill, whose sides, where not too
steep, are covered with trees and terraced vineyards.
They are almost all, in whole or in part, ancient, but
in a badly dilapidated state. One massive building
still stands among them, and was probably a kind of
chapel. The lower rooms are vaulted, the arches being
somewhat circular, and of admirable workmanship. On
the western side of the hill, at the foot of a low cliff, is
a fine fountain, springing up in a cave excavated in the
rock so as to form a large subterranean reservoir. Not
far below it, among the venerable olive trees, are the
remains of an open reservoir, similar to the large one at
Hebron." (Perowne's Syria and Palestine, p. 228.)

Gibeonites, the remnants of the ancient inhab-
itants of Gibeon, have acquired an unhappy notoriety
from an incidental notice recorded of them in the his-
tory of the times of David and Saul. It is said, in his zeal
to the children of Israel and Judah, had sought to slay
them; and had declared that they were persons, though
he did not succeed in utterly destroying them, resolu-
rious, violating, while he did so, the covenant and oath
given to their forefathers at the time of the compact.
It was in See also in the latter days of Saul that
this atrocity was perpetrated, who in being forsaken of
God and given up to the morbid and tormented workings
of an evil spirit, his zeal took the most arbitrary and
capricious directions. And it might be partly on this
account that the reign of Saul was allowed to close
without any special account of him, as being taken in
time of any peculiar violation of judgment being sent
to chastise it. But other reasons must have led to its
being called into remembrance and made the ground
of a proscribed famine, as it was, in the latter days of
David's administration; this plainly implied that David's
house and people needed to have the straitened solemnly
called to the mat, and to receive from it a warning
against incurring similar judgments in the time to
come. Suffering under the reproach of a three years'
famine, David inquired of the Lord, and found that it
was "for Saul and his bloody house, because he slew
the Gibeonites." On learning this, David left it to the
Gibeonites themselves to say what they would regard
as a proper satisfaction; and they demanded that seven
sons of the man who had consumed them, and who had
even meditated their complete extermination, should be
publicly executed. David acceded to their request; and
it is said that "the Lord was inclined for the land,"
ver it. There is not the slightest evidence for the
allegation which has been sometimes made against
David, that he purposely contrived or readily fell in
with this device, in order to weaken the house of Saul,
and place it under a darker stigma. On the contrary,
David's conduct throughout to that house was in the
highest degree generous and noble; and at the very
time when this fresh public calamity fell on it, he took
occasion to have the bones of Saul and Jonathan, along
with the bones of the seven now publicly hanged,
gathered together and honourably buried in the re-
puddle of Kish. This was not like the procedure of
a man who had not many to satisfy against the fallen,
and secretly rejoiced over their deeper prostration.
Indeed, David had no longer any need to be afraid of
the house of Saul; for the sons of his kingdom the re-
billion of Abrahaam had too clearly shown to be found near prayer; they were those of his own house. And on this account both he and they required to be admonished, by every available means of instruction, of the righteousness that every characterizes God’s administration, and which ought in a measure to be found also in that of the earthly kingdom which more peculiarly represented it. If the latter failed in this respect, judgment must infallibly come, and it might even go down from one generation to another as a descending and entailed curse; for though passing into different hands, the kingdom in Israel, as imaging the character and government of God, was still thus unsound. It was especially for the purpose of teaching these truths, and by solemn transactions in history impressing them deeply on the mind, that the circumstances now referred to were appointed by God. All must know, and in particular the reigning house in Israel must know, that God required faithfulness to covenant-engagements, and that if they violated these, their own measure must be meted to them. This is the general principle and design of what took place—both in perfect union with the divine plan, and if we knew the circumstances more fully, even the details might admit of a reasonable explanation.

GILETIES, who plunily belonged to the Phoenician territory, are understood to have been the people of Byblos, a city of the Phoenicians between Tripoli and Berytus. The Hebrews seem to have called it Gebal. “The land of the Giletis” is coupled with “all Lebanon,” as together belonging to the territory of the Israelites on the northern side. And in connection with the shipping and merchandise of Tyre, the prophet Ezekiel mentions “the ancient of Gebal” as furnishing carvers, or perhaps generally ship-carpenters, Ezek. xxvii. The Gileites are not mentioned in immediate connection with the affairs of Israel; if they did come into direct contact with these, it must have been for evil and not for good. For Byblos was the seat of the worship of the Syrian Tannam or Avon—a worship which certainly found its way, among other corruptions, into the later idolatries of the Jewish people, Deut. viii. 14, but whether directly from Byblos, or from other parts of Phoenicia, we have no means of ascertaining.

GIDEON (utter down; destroyer; called also from an action in his life, Jerubbaal, i.e. Rival of one who contends or pleads against Baal), the fifth in order of the men whom the Lord successively raised up to deliver and judge Israel. He was the son of Joash, the least, as he himself said, meaning thereby perhaps the youngest, in his father’s house, Judges vi. The house was of the tribe of Manasseh, and Joash himself with his family dwelt at Ophrah; but whether this lay in the territory of Manasseh to the east of Jordan, in the land of Gilgal, or in that to the west, has not been conclusively determined. As, however, the chief scene of Gideon’s great exploits with the Midianites was manifestly on the west of Jordan, and his future residence also on the same side, somewhere in the neighbourhood of Shechem, the probabilities undoubtedly are in favour of the supposition that both Ophrah and the family of Gideon belonged to the western division of Manasseh. Mount Gilgal, indeed, is named in connection with the movement of Gideon against Midian, but probably only as the first place of rendezvous for his army, Judges v. For the sake of security he might be obliged to assemble the people on the mountains last to the east of Jordan. Stanley (Saud and Palestine, p. 324) and others, without any authority from MSS., would substitute Gilgal for Gilead in the passage referred to. This is otherwise objectionable, as one does not see how thousands from Asher, Naphtali, and beyond Eschrenath, could have been met on Gilgal, with the Midianites lying between.

Gideon appeared on the theatre of affairs in a time of general backsliding, and when great oppression was exercised over Israel by the Midianites. So completely had this warlike Arabian race recovered from the terrible slaughter they sustained at the hand of the Israelites, shortly before the death of Moses, Num. xxxi., that now, probably about 200 years later, they had come up in progresive force and numbers, so as entirely to overpower the children of Israel. For the better accomplishment of their purpose, they had entered into league with the Amalekites and other tribes of the desert; and the united bands at last overspread the territory of Canaan with hordes of cattle and multitudes of camels, to an extent which threatened to consume the whole produce of the land. The people of Israel fled wherever they could into dens, and caves, and strongholds; they durst scarcely venture into the light of day, even to provide themselves with the means necessary for their support; and the valiant Gideon, when thrashing what for his family, had to carry on his operations beside the vine-press, instead of on the open threshing-floor, in order to escape the notice of the Midianites. Such was the position and such the employment in which he was found by the angel of the Lord, who appeared to him and said, “Jehovah is with thee, thou mighty man of valor.” It was a startling address, and one that seemed rather like a bitter irony, when viewed in connection with the existing state of affairs, than the words of solemnest and truth. Therefore Gideon replied, “Oh! say Lord, if Jehovah be with us, why then is all this befallem us? and where be all the miracles which our fathers told us of, saying, Did not Jehovah bring us up from Egypt? But now Jehovah hath forsaken us, and delivered us into the hands of the Midianites.” The responding tone of the reply was not unnatural in the circumstances, and what followed was designed to reassure his mind, and brace him with energy and fortitude for the occasion. Jehovah, it is said—for instead of the angel of Jehovah, as formerly, it is now Jehovah himself—“Jehovah looked upon him, and said, Go in this thy might, and shall save Israel from the hand of the Midianites; have I not sent thee?” Gideon still expressed his fear of the result, mentioning his own comparative insignificance, and that of his father’s family, but was again met with a word of encouragement, “Surely I will be with thee, and thou shalt smite the Midianites as one man.”

As Gideon’s heart now began to take courage, but to make him sure that it really was a divine messenger he was dealing with, and that the commission he had received was from the Lord, he requested a sign from heaven; and it was given him in connection with an offering, which he was allowed to present, of a kid and some unleavened cakes. These the angel touched with the tip of his staff, and it presently rose out of the rack and consumed them. Immediately the angel himself disappeared, though not till he had by a word of peace quieted the mind of Gideon, which had been frightened by the thought of having seen the face of the Lord.
And now, as a preparation for the work of deliverance to which he was called, and to make it evident in whose name and might he was going to undertake it, he proceeded to do the part of a practical reformer in his father's house. The family of Jasho also had fallen under the prevailing spirit of idolatry; images of Baal and Ashtarah (improperly translated gross in ch. vi. 25, 26) were standing on his father's property; and the eating of the flesh of them during the ensuing night, Gideon cut down, and in their stead reared an altar to Jehovah, and offered on it a burnt-sacrifice. So strong was the spirit of idolatry in his father's household, and among the people of Ophrah generally, that he felt it necessary to accomplish this work of reform and sacrifice, with the help of a few chosen men, during the dead of night; and on the morrow, when they knew who had done it, they demanded of Jasho the life of his son. But Jasho, who had foolishly learned from Gideon the instruction on which he rested, refused to hear the boldly-challenging them to take up the cause of Baal, and even called upon Baal to show his power, if he had any, by avenging it himself. This seems to have had the desired effect. Jasho called his son Jurebbaal (Bad-driver), and was content to leave it to the decisions of Providence whether Gideon or Baal was to prevail in the conflict.

The matter was long in coming to an issue. The Midianites and Amaleckites, in a mighty host, had pitched in the splendid valley of Edom which, in intensive, no doubt, as heretofore, to feast themselves at pleasure on the fat of the land. But the Spirit of the Lord came on Gideon, and he blew the trumpet through Abiezer first, then throughout Manasseh, Asher, and Naphtali: and presently thousands responded to the call, and gathered themselves around him. It might have seemed as if this were enough, and that he might now proceed with a dauntless spirit to the conflict with the enemy. But the weakness and backsliding of the past still lingered in the soul of Gideon, and like an ill-concealed appari- tion, rose up and shook his resolve when water was needed for the march on the morrow. He again, therefore, cast himself on the mercy of God, and prayed, in addition to former assurance, a double sign-first, that dew might fall on a fleece while the earth remained dry, and next, that the earth might be wetted with dew while none fell upon the fleece. Both signs were granted: so that Gideon could no longer doubt he had the direction and support of Heaven on his side. But having thus tried God, he had himself in turn to be tried. Situated as Israel at the time was, too much appearance of preparation for the coming struggle was as much to be deprecated and feared as too little more; indeed, as regarded the spiritual interests at stake. It was not simply victory that they needed; but such a victory as would display the finger of Jehovah, and so magnify his power in their eyes as to shame them out of their false confidence in Baal. Therefore, since so many had assembled around the standard of Gideon, lest they should vanquish themselves, and imagine that their own hand might achieve for them a victory, Gideon was put upon measures that should reduce his effective force to a very limited number. He was first of all to proclaim that whosoever was of a fearful spirit should return; and two-thirds of the numbers who had rallied around him took advantage of the liberty which this proclamation gave them: twenty-two thousand left, and only ten remained. But even this force appeared much too great, and by another, apparently somewhat arbitrary test, it was reduced from thousands to hundreds. Gideon was ordered to bring them down to the water what water we are not told, and it is vain to conjecture, and to separate those who lapped of the water with the tongue, as a dog lapping, from those who bent down on their knees to drink. The lapping is more particularly explained by the persons who seek that method being said to put their faces to their mouth, at once. There were only three hundred of them who did so, and the Lord said to Gideon, 'By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand.' It was but a slight circumstance that marked the difference between them and the others; but still it indicated a specific quality; they were the persons that took the more expeditious method of quenching their thirst, and thereby gave proof of a readiness and alacrity which bespeaks a fitness for executing the work of prevailing at the enemy or pursuing an enemy. This affords a perfectly sufficient and natural explanation, and there is no need for resorting, as many do, to peculiar usages in the East, and most who knows anything of the manners of people in rural and highland districts, can need to be told how common it is for them, when wishing to get a hastily refresheinent at a running stream, to lift the water to their mouths in the palm of their hand, instead of leisurely bending down, or lowering themselves along to get a full draught.

The three hundred men, therefore, were given to Gideon as a select band, with which he was to put to flight the congregated forces of Midian and Amaleck. The rest were not sent home, but kept in their tents, to be ready when occasion called for them. The three hundred were divided into three companies, and each, in addition to their swords, supplied with a trumpet, and an earthen pitcher containing a lamp. The pitcher merely served to conceal the lamp, till it was necessary that this should be exhibited. It was arranged that in the dead of night the three companies should approach at three different points, and at one and the same moment, all following the example set by Gideon himself, were to break their pitchers, hold up their lamps in the one hand, and blow with their trumpets in the other so as to create the impression of their being but the advance-guard of an immense attacking force. The maneuver, employed as it was under the divine sanction, and after an encouraging visit paid to the Midianitish camp in the earlier part of the night by Gideon and his servant, had the desired effect; the enemy were struck with a sudden panic, and thrown into insatiable confusion, when thus they perceived so many lights flashing on them, and heard so many trumpets accompanied by the loud war-cry, 'The sword of the Lord (Jehovah) and of Gideon.' They fell by the sword, not merely of Gideon and his valiant little band, but also of another, not being able in the terror of the moment and the darkness of night to distinguish friend from foe. And thus a dreadful slaughter and discomfiture ensued, which was followed up on the next day and following days by a general rising of the people in the surrounding districts, who proved of great service in consummating the triumph, however disdained they might be to face the enemy in his strength. No fewer than 120,000, it is said, fell in the conflict, i.e., viz: beside what might afterwards be slain of the 15,000 that
escaped, in the first instance, with Zela and Zalmonna, but were overtaken, and in a subsequent battle defeated by Gideon. "Thus," as the sacred historian remarks, "was Midian subdued before the children of Israel, so that they lifted up their heads no more." Juz. viii. 28. They never regained sufficient strength from the disaster to assume an attitude of hostility against Israel; and the references made in later writings to the victory of Gideon point to it as emphatically a day of Jehovah's right hand, in which he completely prostrated the strength of a most powerful enemy, Eee: ix. 26, xiv. 7; xxii. 3. There were, however, certain abate-
ments to the honours of the day. The Ephraimites were disqualified at not having been called at the first by Gideon to take part in the enterprise, and were only quieted by his according to them the praise of having done more at the end for the common cause, than he had at the beginning, Juz. viii. 2. They should, in truth, have merited no such soothing compliment, but should rather in thoughtful silence have marked how peculiarly the hand of God had ordered as well the circumstances that preceded as those that accompanied the conflict. The men of Succoth offended in a different way; they acted a cowardly part to the last, and refused to supply Gideon and his party with a few loaves of bread, when faint with pursuing Zela and Zalmonna, the two kings of Midian, who had managed to escape. Succoth lay to the east of Jordan, at no great distance from the border of the Midianitish territory; and the men of the place, no doubt, thought that in their case discretion was the better part of valour; that it was too much to ask them openly to befriended a pursuing force, so long as such powerful neighbours as Zela and Zalmonna were still alive; nor would it seem at all likely to them that much success could attend Gideon's army, in their attempt to carry the war into the native country of the Midianites. In this case, however, as so often happens in great emergencies, worldly wisdom proved a poor substitute for a humble and reliable faith; and by the chasmine inflicted on the men of Succoth on Gideon's return, they were taught a salutary lesson, which, it may be hoped, was not without permanent advantage to them, Juz. vii. 13-18.

The results of the victory wrought by God through the instrumentality of Gideon were not such, at least, in a spiritual respect, as might have been expected. External rest followed, and lasted, it is said, for forty years, to the close of Gideon's lifetime. But the spirit of idolatry was far from being subdued, and even in Gideon's own household sprung into efflorescence during that period of outward peace and prosperity. Gideon himself behaved nobly, having refused to take the place of supreme ruler or king, when requested by the people; he said, No, "neither I nor my son shall rule over you; Jehovah shall rule over you," Juz. viii. 23. He would have no personal recompense for the services he had rendered his people, except that every one would give him the earnings of his prey; and even this, though amounting to 17,000 shekels of gold weight, he would not appropriate to his private use, but turned it into the form of an ephod—the more distinctive part of the priest's attire—and placed it in the town of Ophrah. He obviously meant it to serve as a sacred memorial of the Lord's goodness, and to point men's attentions away from himself, as the mere instrument, to Jehovah, by whose grace, and counsel, and might the work of deliverance had really been won. But the gross spirit of the times in great measure defeated this object. The golden ephod "became a snare to Gideon and to his house;" it was turned into a sort of idol. Success had also marred the simplicity of Gideon's manner, and by degrees introduced looseness and disorder into his family. He took to himself many wives and concubines, who brought him indeed a numerous offspring, there being no fewer than seventy sons; but it inevitably brought also the usual attendant of polygamy, a bower of domestic jealousies, corruptions, and miseries. The moral influence of the family ceased apparently even before Gideon himself had finished his career; for as soon as he was gone, the men of his very place and neighbourhood were ripe for a general movement in favour of idolatry, and they agreed together to make Baal-berith, that is, Baal of the covenant, their God, Juz. vii. 23. The state of the case seems to have been, that they occurred in setting up an idol to worship, and erecting an idol temple; hence, in reference to the Shechemites, we read of the house of their god Berith, Juz. ix. 14. It implied that the Israelites made a compromise with the surrounding heathenism; the object of their common worship was to be a Baal, but Baal of the covenant; not, therefore, absolutely and formally different from Jehovah, but Jehovah under a special name and character, consequently worshipped in a manner that he could not regard. Can we wonder, after such a defection, that the spirit of evil should break out, as it so soon did, with the violence of a whirlwind, in Gideon's house and among the people of Ablozer? The family, on which the sun of divine favour had for a time shone so brightly, became in the next generation a plague and a ruin, itself receiving into its bosom the vials of heaven's wrath, and in its calamities course becoming the occasion of involving multitudes around it in the same! A most striking proof in its history both how righteousness exists, and how sin becomes ruin of any people! 

GIER-EAGLE [pachuv, pacham, racham, rachamim]. This word occurs only in the enumeration of birds prohibited by the law of Moses as unclean; in the former form in Le. xi. 18, in the latter in De. xiv. 17. The LXX. have rendered it "swan" (giyron) in the former case, and "hawk" (upas) in the latter. The Hebrew word ordinarily signifies hawks or crows, and commentators have sought to establish an identity with one species or another founded on the distinctive habits of the bird, but with little success. The writer of the notes in the Pictorial Bible accepts the first meaning of the LXX.; Boothroyd and Taylor, in Calcutt, will have the king-fisher to be intended.

Gire, however, has sufficiently shown that the bird must be the Egyptian vulture—Neophron percnopterus, which is abundant in the East, and is popularly called Pharaoh's chicken. But it is also well known by the name rachamath, which is literally the old Hebrew appellation. The traveller just cited considers that this name, alluding to the signification mentioned above, commemorates the fact that this vulture was sacred to Isis, and considered an emblem of parental affection. At present the bird, though horribly filthy and obscene in its habits, is held in such esteem in Egypt, that a penalty attaches to any one who kills it near the great cities. This probably is only for its uselessness as a scavenger. The Neophron enjoys a wide geographical range, since it occurs over the whole of Asia, Europe,
and Africa. It has even been taken in England and in Norway. It is rather a conspicuous bird; for the plumage is wholly white, except a band of black across each wing: the head, naked face, legs and feet are yellow.

GILPH [properly, a broad, rocky region; but by a slight change in the pronunciation, called, it might signify keep of olives], the name given by Jacob to the heap of stones erected by him on a memorable occasion, Genesis 33. 1. A district east of the Jordan, which included the towns of Beth, Jazer, and Jabesh. Its limits cannot be, and probably never were, strictly defined, and the name seems sometimes to have been applied to the whole Transjordanian country. Its mountains are to be seen from nearly all the hills and table-lands of western Palestine, and seem to form an unbroken ridge bounding the view to the eastward.

To the pilgrim at the sacred sites, and the traveller in the Holy Land, they are the limits of his knowledge, as the Mediterranean was to the Jews, as the Atlantic was to Europe in the middle ages, as the Libyan hills are to the traveler on the Nil. But on approaching them the unbroken appearance of their outline vanishes, and when their summits (2000 or 3000 feet above the Jordan valley) are reached, there opens out a wide table-land tossed about in wild confusion of undulating downs, clothed with rich grass and with magnificent forests of sycamore, beech, terebinth, ilex, and enormous fig trees. These downs are broken by three deep defiles, through which there fall into the Jordan the three rivers of the jarmuk, the jablok, and the Arnon; the latter however is south of the limits of Gilead as generally understood. On the east they melt away into the vast red plain which, by a gradual descent, joins the level of the plain of the Hauran and of the Assyrian desert. The whole of this vast country, being well adapted for pasture, was granted to the Rebubites, the Gadites, and the half tribe of Manasseh; after it had been won from Sihon king of the Amorites and Og the king of Bashan, Joshua xii, 21. 32. Gilead in its proper sense fell partly to the lot of Gad, partly to Manasseh. Their boundary cannot be accurately laid down, further than that Gad seems to have stuck to the south and west by the Jordan as far north however as the Sea of Chinneroth, Joshua xiii, 27, and Manasseh to the north and east as far south as Mahanaim. The forests and pastures of Gilead seem to have kept alive in its inhabitants that wild and nomadic character which was soon lost by the tribes to the west of the Jordan, while its exposure to the attacks of external enemies nurtured their warlike spirit, and its isolation from the rest of the Holy Land kept them in the background of the history of God's people. At different times too remarkable men suddenly appeared from its forests, Jephthah, the victorious captain, the performer of his rash vow; Elijah the Tishbite, the bold reprover of Ahaz, the asceter of God's honour, the sole antagonist of Baal's four hundred prophets on Mount Carmel. The wildness of the region whose name must have had a similar effect upon the western Ischadites, as had his strange appearance and the accounts they heard of his miraculous nourishment by ravens, of his raising the widow's son, and of his running before Ahaz's chariot from Carmel to Jezreel. In his country too was Gideon, the frontier town, so often taken and retaken by the Syrians, and at last the scene of Ahab's death, as foretold by the prophet.

At other times Gilead comes before us for a moment as it were in the sacred history. It was the scene.
of the crisis of Jacob's life, when, no longer an outcast and a slave, he returned the independent chieftain of a numerous and wealthy tribe to the land of his fathers. For here on Mount Gilgal he finally parted with Laban, who had long deceived and oppressed him, and had pursued him hither from Padan-Aram. At Mahanaim he overheard the inheritance of his descendants, and meditated on his changed fortunes. "With my staff I passed over this Jordan, and now I am become two bands." Here also the angels of God met him, sent no doubt as a support in his trial, and as an earnest of the Almighty's protection. At Peniel took place that mysterious wrestling in prayer, when he received his new name of Israel, the "wrestler with God," more suitable to his altered prospects than Jacob, the supplieate; and thus by converse with God, he prepared for the last trial of this period of his life the doubled meeting with Laban. At Succoth, where he built him a house, and made hedges for his cattle, we trace a further step in his history—the transition from the wandering to the settled agricultural life. (Gen. xxxii. xxxiii.)

On another occasion we are brought back to Gilgal at the time of David's second trial, when he fled to Mahanaim from Absalom, who was defeated and slain in the neighbouring forest of Ephraim. On two special occasions also did the Transjordanic hills afford a safe retreat to God himself from his foes and their dangers in Galilee and Judah. Thither he probably retired after his baptism; thither also in the interval of danger which immediately preceded the end of his earthly course, (Jos. xii. 13.) And these too were the mountains "whither, in obedience to their Master's prophetic bidding, the Christians fled from the siege of Jerusalem, and found at Pella a refuge from the calamities which befell their countrymen."

The balm of Gilgal seems to have been valued for its medicinal properties from the earliest times. The Midianitish merchants to whom Joseph was sold were passing through the valley of Jezreel on their way from Gilgal to Egypt, (Gen. xxxvii.) Josephine often mentions this balm or balsam, but generally as the product of the rich plain of Jericho, for example (Antiq. vii. 1.) "Now when Pompey had pitched his camp at Jericho where the palm-tree grows and that balsam which is an ointment of all the most precious, which upon an incision being made in the wood with a sharp stone discharges out thence like a juice, he marched in the morning to Jerusalem." Dr. Thomson found in the plain of Jericho some thorn bushes called the zakoura, which is like the crab-apple tree, and bears a small nut, from which a kind of liquid balsam is made, and sold by the men as balm of Gilgal so famous in ancient times, and he supposed "that the balm which Jacob sent to Joseph, (Gen. xxxvii. 11.) and that which Jerahmeel, (ib. xii. 22.) refers to for its medicinal qualities, were the same which the trading Ishmaelites were transporting to Egypt, and that it was some resinous extract from the forest trees of Gilgal" (The Land and the Book, p. 167). (Gen. v. 2.)

2. Gilgal. A Gilgal is mentioned in Jn. vii. 5, in connection with the movements of Gilboa, which must have been some place or mountain, not on the east, but on the west of Jordan, and probably in the territories of Naphtali or Zebulon. Some have supposed that Gilgal (גילה) is a corruption of the text for Gilboa. But the MSS. give no countenance to this; and in the present state of the evidence, the natural supposition is, that a Gilgal of some sort, though otherwise unknown, existed near the scene of Gibbon's operations.

3. Gilgal. Two persons are mentioned as bearing this name—a son of Machir, (Num. xxxi. 27.) and the father of Jehoshaphat, (1 Chron. ii. 7.)

Gilgal (גילה, גילה). 1. The place, whether town, or as is more probable, open space, on which Israel made their first encampment after crossing the Jordan, (Num. xii. 25.) It is simply described as being "in the east corner of Jericho." It is placed by Josephus at the distance of ten stadia, or little more than a mile from Jericho, and about five times as much to the west of the Jordan (Antiq. vi. 13, 14.) It is expressly called a hill or rising-ground, (Jos. xi. 12.) and there, resting a little, the host of Joshua performed the rite of circumcision and partook of the passover, before they entered on the work of conquest. It was in regard to the work of circumcision that the place obtained its future name: "And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Therefore the name of the place is called Gilgal into this day," (Jos. vii. 5.) It has been made a question, whether the administration of circumcision should have been called rolling away the reproach of Egypt; whether the reproach had respect simply to their previous uncircumcision condition, or to their condition otherwise, as connected with and indicated by the suspension of circumcision. The latter seems decidedly the preferable view. For, in the first place, the simple fact of circumcision having ceased to be administered during the wilderness sojourn, could scarce have been so generally known in Egypt as to become a matter of reproach there against Israel. The Egyptians had no means of knowing whether it was practised or not. Then, even if it had been known, one does not see how it should have been, as a mere fact, turned into a reproach; because there is no evidence to show that the Egyptians as a people in any way identified their national honour with the rite, nor is it certain that the practice was ever by any means universal, except among the priesthood. Origen speaks of it as confined to them (Hom. iv. 1 John., and Clement of Alexandria merely adds those who sought admission to the mysteries (Strom. i. 13.5, p. 192.) It is chiefly on a misunderstanding of the passage before us, coupled with a general statement of the evangelists (Matt. viii. 2.) as to the general practice of circumcision among the Egyptians, that the absolute and stringent univer- sality of it there has been affirmed. (See, for example, Wilkinson's Ancient Egyptians, p. 257; Ritse's Cyclopaedia, art. Circumcision.) Besides, if the simple disuse of the ordinance had him so long upon Israel as a reproach, one must say it was very needlessly borne, since it could have been removed any time during the forty years; almost anywhere they could have halted long enough for the purpose. In reality it had been done, when for the command to circumcise was now given to Joshua, it came as an order to "circumcise them again, the second time," (Jos. v. 2.) The former time would doubtless be when they lay encamped around Siani, so that the forty years of discontinuance mentioned could not be absolutely forty; the term is used in a general way for the period of the wilderness sojourn. When leaving Sinai and marching toward Canaan, the administration of the ordinance required to be suspended for a time, on account of the incessant movements to and fro. But
when, for their wars of faith and frequent backslidings, the people were doomed to continue in the wilderness for nearly forty years longer, as this was a suspension of the covenant itself, so the ordinance, which was its more peculiar badge and seal, was fitly suspended too. Not from any external difficulty in practicing it, but as a sign of their humbled and dishonoured condition, was it henceforth allowed to fall into abeyance by the lawgiver. Hence it is expressly connected here with their having disbelieved God's voice, and losing in consequence the fulfilment of the great promise of the covenant, ver. 6. This was emphatically the reproof of Egypt, viz, the reproach of having been led out of Egypt with high hopes of future advancement, which had not been realized. It was precisely such a reproach which Moses dreaded, and which led him on one occasion to say, "When for toil should the Egyptians speak and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth." Ex. xxiv. 12. Now that they had become again a circumcised people, by the express command of God, the portal bar was taken off; they were acknowledged by him as in the proper sense his covenant-people, in whose behalf he was ready to execute the word on which he had caused their fathers to hope. Thus, no longer should Egypt have occasion to taunt them with having been circumcised with false expectations and promises; being unfurnished. The deed at Gilgal terminated the period of shame, and commenced a holier era (see ch. xxiv. 4-8.

2. Gilgal, from which Elijah and Eliza went down to Bethel, ch. xix. 9, was apparently a different place from that just noticed for, had it been meant, the passage from the one place to the other could never have been represented as a descent, Bethel being upwards of four miles above the banks of the Jordan. There must therefore have been a Gilgal somewhere in the district of Bethel, and at a higher elevation than it, of which the remains are supposed to have been found in certain ruins, bearing the name of Jilqah or Jilqah, situated a few miles to the north of the ancient Bethel (Robinson, in p. 157).

3. Gilgal, not far from Shechem, beside the plains of Moreh, Josh. xxiv. 12. This may, however, have been the same with the immediately preceding; but it is impossible to decide with certainty. The passage in Joshua speaks of the nations or peoples of Gilgal, whose king fell under the hand of Joshua; implying that it was a place of some importance at the time of the conquest, and formed a centre to several tribes in the neighbourhood.

GILLOH, a town situated somewhere in the hill-country of Judah, and known simply as the birthplace of Ahihophel, 2 Sam. xv. 12. In Josh. xv. 51, it is mentioned along with Debir and E Church; but hitherto no traces have been found of it.

GIRDLE, an article of dress, of such importance in the East, worn both by men and women. Its several nature and use, as well as the spiritual application made of it in Scripture, have been described under Dress. It is enough to indicate here a few leading points. For persons in plain attire the girdle was very commonly of leather; but was also not infrequently made of linen, and sometimes highly ornamented with embroidery, and even with gold, silver, and precious stones. Of this costlier sort presents were often made, 2 Sam. xvii. 11. Its chief use was for binding up the loose

and flowing garments that were worn alike by both sexes, so as to admit of their moving with more freedom, and addressing themselves to active employment.

Hence to girdle or girdle up the loins, was a common expression for putting one's self in readiness for any service that might be required, as in ch. xxv. 10. Daggers were usually stuck in the girdle; but the sword was sometimes at least suspended by a belt thrown over the shoulder, as in xiv. 22. p. 167. Among other incidental purposes served by the girdle, it was so held as frequently to supply the wants of a strip curtain.

The girdle of the priests had a name of its own (palliais), and was in various respects peculiar. (See PRIEST, CLOTHING, etc.)

GIRGASHITES, one of the tribes who inhabited Canaan before the conquest of the land under Joshua. The name frequently occurs, xvi. 18; xx. 12; xxi. 14, Josh. xi. 1; xxia. 1; but always in connection with the names of other tribes; and it is altogether doubtful to what districts of the land their possessions should be assigned. They are generally associated with the neighbourhood of the Sea of Galilee; but it rests on no solid grounds, and without intimates that nothing was known of them in his time but the name (A.V. 6:23).

GITTITES, men of Gath, six hundred of whom attached themselves to David, and became part of his body-guard, 2 Sam. xix. 15. It has been supposed by some, that they were the six hundred men who had followed David to Gath, 1 Sam. xvii. 20 (see CHERITHITES); but it is rather against this view, that Bithi, who appears to have been their leader, is called "a stranger and an exile," xvi. 29. There can be little doubt, however, that if natives of Gath, they submitted to circumcision, and became Israelites in faith and worship, though they were strangers by birth. Obadiah is called a Gittite, 2 Sam. xvi. 10, but as he was a Levite, this must have arisen either from his having had some accidental connection with Gath, or perhaps more probably from his being a native of Gath-rimon, a Levitical city.

GITTITH, a term occurring in the titles of some of the Psa. Mers, probably the name of a particular kind of musical instrument: (See PSALMS.)

GLASS. There remains no longer any doubt as to the remote antiquity of the manufacture of glass, it was beyond all question one of the arts practised in ancient Egypt, and from the paintings of Beni Hasson,
exhibited, it is supposed, during the reign of the first
Ottoman and his immediate successors - that is, from
sixteen to fourteen hundred years before the Christian
era-representations have been found of the subject.
The subjoined are given by Wilkinson (vol. iii., p. 60),
exhibiting two sets of glass-blowers: and as the glass at
the end of the blow-pipe was painted green, no doubt,
as Wilkinson remarks, can exist as to the intention of
the artist.

There is other evidence, however, of the antiquity
of the art; for images of glazed pottery, belonging to
much the same period, covered with a vitrified sub-
stance of the same quality as glass, have been discovered
in the monuments; and beads and other ornaments
of glass have been found, glass vases and bottles also,
considered to be of a remote antiquity. Various glass
articles have been excavated from the ruins of Pompeii
though the glass, it is believed, had been of inferior
quality, and adapted to few of the purposes to which
it is now applied. This may have been so at Rome:

and in Europe generally; for it was in Egypt and
Phcenicia, and more especially in Egypt, that the art
was cultivated in early times, and brought in some
of its branches to a very high degree of perfection. In
Egypt they had the advantage, not only of an earlier
application to the art, but also of a peculiar earth,
which appears to have been necessary to the production
of some of the more valuable and brilliant kinds of
glass; hence a great part of the glass were used at
Rome about the Christian era and subsequently came
from Alexandria; and the emperor Hadrian was pre-
sented by an Egyptian priest with some vases, which
were reckoned so fine that they were produced only on
grand occasions (Strabo, lxxxii.; Vopiscus in Vitr., iii., c. 9).
Winckelmann has given it as his opinion, that "the
ancients carried the art of glass-making to a higher
degree of perfection than ourselves," and Wilkinson
states respecting the Egyptians, "Such was their skill
in the manufacture of glass, and in the mode of stain-
ing it of various colors, that they contrived to suc-
sess the anatlist and other precious stones, and even
arrived at an excellence in the art which their suc-
cessors have been unable to retain, and which our Eu-
ropean workmen, in spite of their improvements in other
branches of this manufacture, are still unable to imitate.
For not only do the colours of some Egyptian epiqque
glass offer the most varied devices on the exterior, dis-

transparency. Hence, glass was not applied in ancient
times to windows; when these were not, as they com-
monly were in the East, simply open apertures by day,
with wooden doors placed on them by night, a kind of
semi-transparent stone, a sort of paste, called 
\[\textit{opus sacer-basius},\] was generally used, and continued to be so for
centuries after the Christian era. Nor was glass in
ancient times, so far as we know, ever applied to the
production of mirrors. These were made of some sort
of metal—the larger and more expensive ones of silver,
and those in more common use of what is denominated
bras, though it is understood to have been a compound
of copper and tin, not copper and zinc, which are the real
ingredients in brass. Hence the hiver for the tabernacle
was made of the looking-glasses which had belonged to
the priests women who stately attended upon the ser-
dices of the sanctuary, &c. xxxviii. 18. Hence also Job
the sly is spoken of as being spread out "like a moth
looking glass," xxiii. 18. And in 1 Co. viii. 12, 
"for now we see through a glass darkly (\textit{de adi
diaire}, in a mystery)"-though nothing is implied as to the
substance composing the glass, yet it seems best to
understand the apostle as speaking of glass in the same
sense as where the word is elsewhere used, 2 Co. iii. 13;
Ta. 1, 23, &c., that is, of glass in the sense of mirror,
reflecting, though somewhat dimly and imperfectly (more
so in ancient times than now), the objects exhibited in
it. To the eye of the spectator such objects appear to be seen through the glass, on its farther side, and with a degree of darkness or mystery corresponding to the imperfection of the instrument employed. God’s Word is a mirror of this sort in respect to spiritual and divine things, in which and through which, as it were, the eye of faith can apprehend them, yet imperfectly, as in the far distance and amid a haze of dimness and obscurity. This is the only meaning of the passage that appears to be justified by the state of ancient art. Wetstein and Schöttgen have sought to establish another meaning by such rabbinical utterances as the following: “All the prophets saw through a dark glass, Moses through a bright glass” — which, if it have reference to window-glass, or any substance used instead, must have contemplated a state of things long posterior to the gospel age. The other interpretation therefore must be acquitted in as the more natural and certain; the rather so, as in the second epistle to the Corinthians, the apostle has again connected the gospel with glass in the sense of a reflecting mirror.

GLASS, or MIRROR. So Looking-Glass.

GLEANING. The right of the poor to glean after the reapers in harvest and in the vintage was one of the merciful provisions of the law of Moses, Ex. xxiii. 10.; 19. How it was carried out by the latter part of the covenant people is beautifully exhibited in the history of Ruth.

GLEDE (גלאד, read). The name of some unclean bird prohibited in De. xiv. 15. The only passage in which the word occurs is in the parallel list in Lev. xi. 19., where the word גלאד, gled, a verb in similar connection, which our version renders colure. The great similarity between the letters ג and כ renders it highly probable that these two terms represent one and the same word. At all events the LXX., and the Vulgate render both by the same term, the former by γλαῦτων, the vulture, the latter by µελίτας, the kite. Each term presents us with a good etymology, κόννωσις expressing vision, δύσαλος flight. The vultures and the kites are pre-eminent for fleetness of wing and for piercing sight; and we may be tolerably sure that one of these genera is intended. Under these circumstances there is no need to change the English rendering.

The kite (Milvus aegyptius) is spread over the whole of Europe, Western Asia, and North Africa. In England it is much more rare than formerly, though still a well-known bird. In some districts it retains the old Saxon name of glede, which alludes to its smooth and gliding flight. This, owing to its great length of wing and deeply-forked tail, is performed with the slightest possible apparent exertion. “Occasionally it soars in circles, with its rudder-like tail by its inclination governing the curve, then soars and remains stationary for a time, the tail expanded widely, and, with its long wings, simulating its flight, apparently from the extent of surface the bird is able to cover” (Varley’s British Birds, i. 99). Sir William Jardine describes it as everywhere a fine accessory to the landscape; one of the most harmonious appendages of the forest — its graceful flight and sailing gyrations heightening the effect of some dark and craggy forest scene in the Scottish Highlands, and breaking the quiet by its sudden and peculiarly shrill shriek.

The prey of the glede consists of small quadrupeds, birds, and reptiles, and is generally taken on the ground by a sudden pounce.

GLORY is, perhaps, more variously used in Scripture than in most other writings; yet its scriptural meanings are not quite so manifold and arbitrary as they have sometimes been represented. For example, it has been supposed that this word, or its synonym in the original, has been occasionally used as a designation of the Holy One, the supposed seat of the emotions, especially of the more powerful emotions anger and love. This meaning has been attributed to it as used by Isaiah, respecting Solomon and Levi: “With them, my glory, and my delight, I will rejoice” (Is. xxvii. 1). Others, in this last passage, and in Ps. livii. 8., “Awake up, my glory,” Ps. cviii. 1., “I will sing and give praise, even with my glory,” have understood it of the tongue, as the most honourable member of the body. But there is no ground for such explanations. The glory meant by the psalmist is but another word for the heart or soul; the seat of emotion, and feeling, and will, and as such the glory of man is a living and rational nature. Indeed, in all the applications of the word, one can easily trace the fundamental idea involved in it. Properly it is the exercise and display of what constitutes the distinctive excellence of the subject of which it is spoken; thus, in respect to God, his glory is the manifestation of his divine attributes and perfections, or such a visible efficiency as indicates the possession and presence of these, 1. xiii. xvii. 18., 19. 22., 23., 1. xlv. 11., 12., xvi. 5., 6., 1. lxv. 12. In respect to man, his glory is found in the things which discover his honourable estate and character, such as wisdom, righteousness, superiority of position, or that outward magnificence which is expressive of what, in the lower sphere, bespeaks the high position of its possessor. So many examples occur of such applications of the word glory in Scripture, that it is needless to point to individual cases. But it is also, and by a very natural extension, used for the property or possession itself, which tends to thrust around its subject a halo of glory, or in some respect to crown it with honour; as when the glory of man is identified with his soul; the glory of Lebanon with its trees, 1. xcv. 9. the glory of herbs with the beauty of their flower, 1. xxvii. 10. the glory of God with his infinite perfections, and especially with his pure and unchanged righteousness, 1. iii. xlvii. 8. In this last sense God is the glory of his people, Jer. xii. 11., Zech. ii. 13., because he is the
living root and spray of all that distinguishes them for good; and they are his glory in the other sense, as xiii. 6. 

KID, a small two-winged fly, only too well known in all climates for its venomous assaults on man and beast. There are many species, distinguished by the generic name Calliphora, but all having a similar con

formation and similar habits. The species found in foreign countries are generally known as musquitoes; but mosquitoes and gnats are the same thing.

The weapon with which the gnat makes its attack is a long and slender proboscis, which projects from the mouth like a fine bristle, appearing to the naked eye quite simple. Under the magnifying power of the microscope, however, it is seen to be a flexible sheath of six distinct pieces, two of which are cutting blades, or lancets, two matched like a saw with reverted teeth, a tubular canal, and the central one an excessively acute point which is also tubular. When the attack is made, the gnat brings the tip of the organ within its sheath to press upon the skin, into which it presently enters, the sheath remaining without, and bending into an angle as the lancets descend. When the weapon has penetrated to its base—a distance of one-sixth of an inch or more—the lancets move laterally, and thus cut the flesh on either side, promoting the flow of blood from the superficial vessels; at the same moment a highly irritating fluid is poured into the wound, which has the effect of diluting the blood, and thus of rendering it more capable of flowing up the skinner central tube into the throat of the insect. It then sucks, if undisturbed, till its stomach is filled to repletion, leaving a painful tumour accompanied with an intolerable itching. It is the female gnat alone which is noxious; the male, whose proboscis is feathered, has no power of sucking blood.

In low and leisurely parts of our own country the gnat is an intolerable plague; but those who have visited the unfrequented regions and forests of other lands are aware how much more formidable are the gouts there. Dr. Clarke, travelling in the Crimea, tells us that the bodies of himself and his companions, in spite of gloves, clohes, and handkerchiefs, were rendered one entire wound, and the consequent irritation and swelling excited a considerable degree of fever. In a most sultry night, when not a breath of air was stirring, exhausted by fatigue, pain, and heat, he sought shelter in his carriage; and though almost suffocated, could not venture to open a window for fear of the mosquitoes. Swarms nevertheless found their way into his hiding-place; and in spite of the handkerchiefs with which he had bound up his head, filled his mouth, nostrils, and ears. In the midst of his torment he succeeded in lighting a lamp, which was extinguished in a moment by such a prodigious number of these insects, that their currents actually filled the glass chimney, and formed a large conical heap over the burner. The noise they make in flying cannot be conceived by persons who have only heard gnats in England. It is to all that hear it a most fearful sound (Dr. Clarke's Travels, 200). A traveller in Morocco feehingly complains, that notwithstanding the weariness of a journey of fifty miles, he could take no repose for the terrible musquitoes, and that his face and hands appeared, from their stings, as if he were suffering from the most virulent sort of smallpox (Jackson's Memoirs, 31). In America the Indians are said to pass the night buried in sand, the head only exposed, which they cover, though most imperfectly, with a handkerchief (ibid).

Nor are the coldest climates exempt from these minute pests. In Lapland the prodigious swarms are compared to snow-storms when the flakes fill the air, or to the clouds of dust raised by the wind. The miserable natives cannot take a mouthful of food, or lie down to sleep in their huts, except in an atmosphere of smoke that almost suffocates them as well as the musquitoes. In the open air it is rarely possible to open the mouth without inhaling dozens of them, and meats and drinks are presently blackened by the alighting crowds.

In Palestine and the surrounding regions these insects are sufficiently numerous to be a great annoyance to the inhabitants. Herodotus tells us that the inhabitants of the lower parts of Egypt were accustomed to obtain a certain degree of immunity from them by sleeping under the cover of a net used for fishing. Much doubt has been thrown upon his meaning by those who could not conceive how the coarse meshes of a fishing-net could keep off insects so minute. But some curious observations of Mr. Spence made in Italy go to prove that, from whatever cause, certain flies will not pass through a window across which threads are placed, though far wider apart than the breadth of their own bodies.

 Gnats were placed by the law among unclean animals; and because the custom of straining liquids to stop the flies from them the bodies of such insects accidentally immersed. The Lord Jesus alludes, Matt. xxiii. 21, to the practice, in reproving the hypocrisy of those who, zealous about the minute punctilios of the law, neglected its weightier matters—judgment, mercy, and faith: "Ye blind guides! which strain out [for so it should be], not stain out of a gnat, and swallow a camel." They would take great pains to avoid transgressions as minute as a gnat, while they could swallow without scruple sins as vast as a camel. The reproof is not altogether obsolete even in our days. [Pil. c.]

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GOAT [py., πίγ. attul. πίγγ. tenip. πιγ. altir. 
pig. tibsh. Kin. πίγ. god]. Of these terms attul, tenipir, and tibsh are used to signify the he-goat, the first being the ordinary appellation, while tenipir and tibsh are used in the same sense more rarely; κι is also an ordinary word, often rendered "goat" in the general, but always implying the she-goat, as in the phrase "a kid of the goats," or "an he-goat of the
goats” (Heb.), so’t signifies hairy, and may be considered a descriptive appellation, like the Latin soricis for a horse.

From very remote antiquity goats have formed an important part of pastoral wealth in the East. They are not mentioned by name in the enumeration of Abram’s possessions, Gen. xxxi. 26, nor in those of Job, Job xxxiii. 29, but perhaps they are included under the generic term of “beasts,” which Lot, Gen. xix. 16, and, it appears, Abram possessed; and a she-goat formed part of the sacrifice offered by Abram on the occasion of the promise of Isaac, Gen. xvii. 1.

In the account of the miraculous increase of Jacob’s cattle, Gen. xxxiii. 12, we find mention of attalin, which though rendered in the English version ren, doubtless means hogs, as everywhere else, and as appears by a comparison with ch. xxxii. 32, of sept., where the part-coloured are goats and the brown sheep, these being the exceptions to the general rule, the goats being commonly black and the sheep white.

The goat was used, together with the sheep and ox, for those sacrifices of blood which prefigured the offering up of the Lord Jesus. The paschal “lamb,” might, at the pleasure or convenience of any father in Israel, have been a kid: “Ye shall take it out from the sheep, or from the goats,” Ex. xii. 5. The burnt-offering might be “of the sheep or the goats,” Lev. i. 10; the peace-offering might be “a goat,” Lev. vi. 12; the sin-offering “a kid of the goats,” male, Lev. vi. 27, or female, ver. 2, and the trespass-offering the same, ver. 6. The goat plays a prominent part in that very remarkable ceremony by which the transfer of the guilt of the believer to Christ, and his bearing it away beyond the recognition of God, is represented—the scape-goat. Here two goats were taken from the flock and presented before the Lord: one was then slain and his blood carried within the vail; the high priest then put his hands on the head of the other goat and confessed all the iniquities of Israel: “He will put his hands upon the head of the goat;” which was then sent away into the uninhabited wilderness, and there let go, Lev. xvi.

In the domestic economy of the pastoral peoples of the East the goat has always been of great value. The flesh of the adult is rank and unfit for food, but that of the kid is excellent. It was with “two kids of the goats” that Rebekah made the inviting venison with which Isaac was deceived—“savoury meat such as he loved,” Gen. xxvi. 31. In the law it was repeatedly forbidden to “seethe a kid in its mother’s milk,” Ex. xxii. 26; a prohibition the reason for which has greatly puzzled commentators. The most likely reason that has been assigned is, that such a practice existed as an idola trous rite. Edward words that in an old Kanaite commentary on the Pentateuch, he met with the statement that it was a custom with the ancient idolaters at the ingathering of their fruits to take a kid and seethe it in the milk of its dam, and then to go about and sprinkle with the broth their trees, fields, and gardens in a magical manner, under the impression that by this process they insured their fruitfulness in the ensuing year. Spencer also mentions a similar rite as in use among the Zabians. It is a remarkable corroboration of this view, which seems more probable than any of the others, that this command is first mentioned, Ex. xxii. 26, in immediate, but otherwise unintelligible connection with the laws concerning the season of ingathering, and the bringing of the first-fruits to the house of the Lord (Pictorial Bible on N. xiv. 20).

The “milk of the flock” was doubtless largely derived from the she-goats. From a passage in the Proverbs, ch. xxxiii. 27, it would seem that goats’ milk was an important source of profit, as well as an object of domestic consumption. “The lamb are for thy clothing, and the goats are the price of the field; and thou shalt have goats’ milk enough for thy food, for the food of thy household, and for the maintenance of thy household.”

The former of these statements recalls a phrase familiar to the ears of those who have travelled among the peasants in Ireland, where the pig is pre-eminently the domestic animal. “Tis he that pays the rent.” And the latter may receive illustration from the observations of Dr. Kitto, who, speaking of Palestine and the contiguous countries, says, “From the beginning of April to September the towns are supplied with milk by large herds of goats, which pass through the streets every morning and are milked before the houses of the customers. The produce from the milk is consumed in abundance at the same season. Butter and cheese are, among the nomades who principally supply the towns, made of goats’ and sheep’s milk, although cows’ milk is also used in the towns. It may be had fresh through the season, so may kebabiêt, which has some resemblance to Devonshire cream. And, above all, there is keba, a Scripture name for the same thing—our buttermilk, which forms the principal beverage of the Arabs, and is much used in their dishes. Large quantities are also consumed in the towns. The season lasts it makes up a great part of the food of the poorer classes; it is also served up at all tables, either in small bowls by itself, or mixed up with salad herbs, and is sometimes poured over the roast meat and ragouts.”

Kebab from the milk of the buffalo is also much esteemed. These things are brought to the towns from the villages and the camps of the wandering tribes. The scriptural name of kebab is still applied to fresh milk, as that of keba to dried Kitto’s Pictorial, p. 110.

The skin of the goat was, and is, used to make the bottles which are so often alluded to in the sacred Scriptures. Resplendent as the custom appears to our taste, all the oriental nations, particularly such as are nomads in their habits, keep their water, milk, wine, and other liquors, in skin bottles. “These leather bottles are made of goat-skins. When the animal is

killed, they cut off its feet and its head, and they draw it in this manner out of the skin without opening the belly. They afterwards sew up the places where the legs were cut off, and the tail, and when it is killed they tie it about the neck. These nations and the country of Persia never go a journey without a small leathern bottle of water hanging by their side like a strip. The great leathern bottles are made of the skin of the goat, and the small ones, that serve instead of a bottle of water on the road, are made of a kid's skin (compris). These bottles are frequently rent when old and much used, and are capable of being repaired by being bound up.

Goats' hair is enumerated among the articles contributed by the Bedouins in the wilderness for the construction of the tabernacle, Ex. xxx. It was spun by the women, Ex. xx. 25, and formed into curtains for the covering of the edifice, Ex. xxx. xi. “All work of goats' hair” is mentioned, Ex. xxx. 26, in such a connection as implies that the manner, arrangements, or furniture of the warriors that had fought against Midian were made of this material. And we read of a “pillow of goats' hair” in David's bed, 1 Sam. vi. 1; either stuffed with goats' hair, or more probably the pillow-case (or what with us would be the felúd) woven of the finer hair of the goat.

There are several breeds of goats which have been cultivated and preserved with great care from time immemorial in the East, the hair of which is used in the formation of textile fabrics. One of the most celebrated is the Angora goat, whose hair is very long and of a silky fineness. The goat-herds of Asia Minor are said to bestow much labour on their charge, frequently washing and combing their fleece, which has their delicacy and degenerate in another climate. Then there is the Syrian goat, which Lamhems made a distinct species under the name of Capra mamelonia, remarkable for its long pendulous ears, its convex (and therefore sheep-like) face, and its ample, long, and usually coarse hair. This race is generally black, and the Bolognesi commonly make their tents of a coarse cloth woven from their hair. To this the bride in the Song alludes, when she describes herself as black, like the tents of Kebar, while the bridegroom gracefully compares her rather to the curtains of Solomon. For the passage should probably be thus read:

Beck. —I am black.
Bolognese. —But comely
Beck. —As the tents of Kebar.
Bolognese. —As the curtains of Solomon.

If the latter were woven of the fine shawl-wool of the Thibet or Cashmere goat, it would make the turn of the comparison the more elegant.

This Cashmere breed has long been celebrated as the source from which are obtained those elegant Indian shawls which fetch so high a price in Europe. It seems to be essentially the same as that just mentioned as the Syrian goat, but brought by careful culture to a very high state of excellence. It has long silky hair, straight and white, large hanging ears, and clean slender limbs. It is not the long hair, however, which is used in the manufacture, but a delicate greyish wool, which clothes the skin beneath the hair. In winter this becomes more copious, yet not more than threeounces are obtained on an average from each goat, and this raw material sells, even in Thibet, as high as five shillings the pound. Thence it is carried on men's backs, over the ridges of the Himalayas, across frightful precipices, along narrow ledges over sharp snow-covered peaks climbed by wooden ladders, across rattling cane-bridges over foaming torrents, until it arrives, loaded with extortionate taxes, at Cashmere, where the shawls are woven. Thence they are sent by mountain roads similarly beset with dangers and difficulties, and subject at every step to extortionate tribute, into Europe, either through Turkey or over the Caucasus through Russia.

The long pendent ears of all the breeds of this species, if it be entitled to such a distinction —constitute a very remarkable character. In some specimens it is displayed to excess. Ranwold says, at Aleppo, some whose ears were two feet long, which so hung down to the ground as to embarrass the animal when it fed. The proprietor, he informs us, often cuts off one ear, and then the animal turns towards that side in feeding, that it may not be annoyed by the remaining ear, which rages along upon the grass. It is doubtless to this peculiarity that Arnaud himself a herdsman —alludes in these words: “As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear,” Am. iii. 12.

A he-goat was the symbol of the Macedonian empire in the prophetic vision of Daniel, ch. viii. 5—a goat that had a notable horn between his eyes. It is interesting to know that this was the recognized symbol of their nation by the Macedonians themselves. Monuments are still extant in which this symbol occurs, as one of the pilasters of Persopolis, where a goat is depicted with one immense horn on his forehead, and a Persian holding the horn, by which is intended the subjection of Macedon by Persia (No. 310). There are also coins of Achaemen king of Macedon (B.C. 415), having as their reverse a one-horned goat (No. 311). And there is a gem in the Florentine collection, on which are engraved two heads united at their occiputs, the one that of a ram, the other that of a one-horned goat (No. 312). By this is expressed the union of the
Persian and Macedonian kingdoms, and Mr. T. Combe, who gives us the information, thinks that “it is extremely probable that the gem was engraved after the

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composition of Persia by Alexander the Great, quoted in Taylor's Cabinet, art. "Macedonia.")

The extraordinary salacity of the be-goat, and the disgusting odour which is powerfully diffused from it, give to this animal a repulsive character that contrasts strongly with that of the sheep. We may suppose that it is on this account that the Lord Jesus uses the symbols of sheep and goats to represent respectively the righteous and the wicked in the solemn judgment scene described in Matt. xxi. 31-46. There may be something, too, in the "buckiness" of the goat which enters into the emblem, as hair appears in some cases a symbol of sin. In this connection it may be worth observing, that in the ceremony of the scape-goat, representing Christ made sin, the term suita is the one used for the goat, "the hairy one;" and the same expression is used of Esau's hairiness and of Jacob's procession of it. When a goat is mentioned as a "scape-offering," it is almost invariably by the same significant term. The very same word is translated "devil" in Lev. xi. 7, and 1 Co. x. 29. Burckhardt also in 2 Ch. xi. 15. Finally, the same term, rendered "scape," is xlii. 21; xxiv. 18, designating droll forms inhabiting desolate Babylonia and Babylonia, may have a deeper meaning than that of goats, by which some commentators would understand it. [p. 106.]

GOAT, SCAPE. See SCAPE-GOAT.

GOAT, WILD (בַּקָּרוֹנ, gêlûm, plural). As the word in this form occurs in connection with lofty eminences and precipitous rocks, it is probable that the common interpretation is correct which refers it to the ibex. Several species have been described by naturalists as inhabiting the different mountain ranges of the East, all of them so slightly varying from the European form (Capra ibex) that Vol. I. they may possibly be but varieties of it, dependent on climate and other local peculiarities. One of these is described by Burckhardt as inhabiting all the ranges and wadys south of the Arnon, in large herds of forty or fifty. They make their nest in high estimation, and make a profit out of the immense knotted horns, which they sell to the merchants of Hebron and Jerusalem, where they are wrought into handles for knives and daggers. Burckhardt himself saw a pair three feet in length. The hunters find it difficult to approach them within range, but they succeed by hiding themselves among the rocks on the borders of the streams in the valleys, and shooting them when they revisit their home in the evening to drink. It is observable that the same story is rife there that is told of the alpine ibex, that the animal when alarmed will throw itself from a precipice of fifty feet and upwards in height, alighting on the horns, the elasticity of which preserves them from injury. Incredible as it seems, it is difficult to account for the wide prevalence of the belief without foundation, and the observations of uninitiated people on animals with which they are familiar must not be unhesitatingly rejected.

Among the Sinaean mountains, as we learn from the authority of the same traveller, the ibex appears again. He supposes it to be the same species, and doubtless it is, especially as it bears the same name among the Arabs of both regions, viz. the ibex. There the chase is pursued in much the same manner and under much the same circumstances as that of the chamois in the Alps and the Tyrol. The hunters exercise great vigilance and hardihood, taking vast circuits to get above their quarry, and especially aiming to surprise them at early day. Like most mountain quadrupeds that are gregarious, they have a leader, who acts as sentinel, and gives the alarm on the occurrence of any suspicious sight, sound, or smell, when the whole flock

[311.] Coin of Archelaus, king of Macedon.

makes off for a loftier peak. Their numbers are said to have much decreased of late years; for the Arabs report them so abundant fifty years ago, that if a stranger sought hospitality at a Bedouin's tent, and the owner had no sheep to kill, he would without hesitation take his gun and go confidently to shoot a becon.
The flesh is excellent, with a flavour similar to that of our venison. The Bodosims make water-bottles of their skins, as those of the domestic goats, and rings of their horns, which they wear on their thumbs. Dogs easily catch them when surprised in the plains, but in the abrupt precipices and chasms of the rocks the Ilex is said to elude pursuit by the tremendous leaps which it makes.

It is likely that this species is identical with that which bears the name of pseong (Cyprosa cyprosa), and which inhabits all the hotter regions which traverse Asia, from the Taurus and Caucasus to China. It is very robust, and much larger than any domestic goat; its general colour is gray, shaded with brown, with a black line down the back and across the withers, and a white patch on the rump. The horns of the male are very large, compressed, and slightly diverging as they arch over the back; their front side makes an oblique edge, and is marked by a series of knobs with deep hollows between.

Cuvier and other modern zoologists have supposed the crupus to be the parent stock of the domestic goat. If this be true, our translators' rendering of "wild-goats" for כֶּבֶשׁ (kesh) has a peculiar propriety. [E.H.G.]

GOD [from the German Gott, which is allied with god, the common English name for the Supreme Being, as the sole, independent, universal, and perfect Lord of creation. It is used indifferently for two words in the Hebrew. (1.) The first and best comprehensive of these is El, which means might or strength for its root-meaning, and was applied to God as emphatically the strong and mighty one, who can do in heaven and on earth what seems good to him. Being used for strength generally, and occasionally for men and other real or imaginary beings, as possessed or appearing to be possessed of the quality of strength, it is very often coupled with some other epithets when applied to the true God, in order more distinctly and adequately to express his being and Godhead. Thus we have El-Shaddai, God almighty; El-Elohim, God of gods; El-Bethel, God of Bethel; also God-justus, God most high, &c. It is also on account of this very general import and use of the word El, that we find it applied in the original—though in such cases translations commonly employ a paraphrase—to anything singularly great or mighty of its kind. Thus, over El, declars of God, such as are peculiarly strong and lofty, standing as it were in a relation of their own to God for having planted or nourished them; and in like manner, "Mountains of God," "Lion of God," &c

As a designation of God, El is more frequently used in poetry than in prose—probably on account of the might implied in and indicated by the term, rendering it more congenial to the excitement and energy of mind exhibited in poetry. (2.) The more distinctive synonymous for God in Scripture is Elohim in the singular (גָדוֹל), and in the plural Elohim (גָדוֹל). Hebrew philologists differ as to the etymology of the word—whether it should be held to come from a root signifying to be strong (ם), or from one signifying to fear (ש). Practically, the difference is not material; as in either case the word denoted God, as the great object of homage and awe—in the one case more generally, in the other with special reference to his infinite power and restless might. What, however, is clearly marked is, that the singular Elohim is but rarely used, only indeed in the rapt style of poetry; while the plural Elohim was the common form of the designation both in poetry and prose. This usage of a plural term has given rise to a good deal of discussion, and has not unfrequently been connected with fanciful or superficial reasons. Many orthodox theologians have sought to find in it an indication of the Trinity, by others it has been regarded as what is called the plural of majesty or excellence, the common style of earthly sovereigns; and not a few rational theologians have been able to see nothing more in it than a remnant of polytheism—the term having been first, as they supposed, applied to a plurality of gods, while such were believed to exist, and still retained after the belief of one living and true God came in their place. The progress of investigation, and the more thorough knowledge that has been obtained of the language and literature of the Bible, have tended rather to discomfiture each of these positions, and to favour, if not establish, the conviction, that the plural in this case is used in accordance with a principle, of which there are many other examples in the Hebrew, viz. for the purposes of enriching and intensifying the idea expressed in the singular. It is not to be regarded (with Hofmann and Eschbach) as an abstract—Godhead; but it is used by the Eastenengers, Delitzsch, Reil as the plural of magnitude. Elohim designates God as the infinitely great and glorious One, having in himself the fulness of divine perfections, in their manifold variety of powers and operations. As a plural, it "answers the same purpose which is accomplished elsewhere by an accumulation of the divine names (as in Jos. xxii. 22: the vier holi in Is. vi. 3, and the Lord of lords in De. x. 17). It awakens attention to the infinite riches and the inexhaustible fulness which are contained in the one divine Being; so that if men might even imagine immeasurable gods, and invest them with perfections, these should still be all comprised in the one Elohim" (Hone, Pent. p. 296, for Gen. Trans. p. 272—where also, a few pages before, various examples are given of the grammatical principle on which the explanation is based).

The view of God, which according to this explanation is embodied in the word Elohim, while it cannot be said to teach directly the doctrine of the Trinity, is yet in perfect accordance with it, and presupposes that plenitude of life and blessing, and that diversity of operations in their distribution, which most fitly harmonize with the threefold personality of Godhead. The doctrine itself has its distinct enunciation and development only in the later portions of Scripture, and in connection more especially with the great work of redemption. But its scriptural exhibition belongs rather to what is said of the Son and the Holy Spirit, as contrasted from the Father; for personal attributes and actions being ascribed to them, there necessarily arises the doctrinal conclusion of a threefoldness in the unity of God. In Old Testament scripture, however, though there are not wanting passages, especially in the prophetic writings, which more or less distinctly indicate this doctrine, it was necessary to maintain a certain reserve in regard to it. Had the doctrine of the Trinity been there formally exhibited, while still the unity by other ways was made the objective ground of the representation, and give it practical weight and value to man's minds, lay under a veil, the effect would inevitably have been to encourage the
tendency to polytheism and idolatry. So many things drew in this direction in ancient times, that the unity of God required to be guarded with the utmost jealousy among the covenant-people, and the most explicit as well as reiterated declarations made respecting it. Hence, sometimes when using the plural word for God, occasion is taken to prevent the idea from entering that it implied any multiplicity in the heathen sense—as in Ps. vi. 4, "Hear, O Israel, the Lord our God is one Lord;" or more literally and much more expressly, "Hear, O Israel, Jehovah (is) our Elohim, Jehovah one;" and again, ch. xxiii. 39, "Beloved now I am He, and no Elohim with me;" or as it is in Ps. xlv. 6, "Besides me there is no Elohim."

The word Elohim, however, as might be expected from its being the common designation of the Supreme Being, is often applied to the objects of heathen worship, not being actually divine, but as believed to be such by their votaries, and in popular language so called. In this case, however, the plural had its common force; the objects of worship referred to were Elohim, or gods, because they were contemplated as a multitude of personalities, each being supposed to have his individual characteristics and distinct sphere of operations. But that the language employed was taken simply as current coin, and implied nothing as to their proper existence, was obvious from the whole teaching of Scripture, and is often made the subject of express declarations; as when the idol of the nations are called gods, there yet are no gods, Je.xvi. 29; ch. xiii. 7, or the gods that have not made the heavens, Je.xxxi. 11; or when they are described as vanities, while Jehovah is the living and the true God, Ex.xxxvi. 22; Lev. xi. 1; Dei. xxvi. 8.

Beside this merely popular application of the term Elohim, in the sense of gods, there is also an occasional use of it in Scripture, according to which it includes what in appearance or character has in it something of the superhuman, the divine, as in Ps. viii. 6, where it is said of man, "Thou hast made him a little lower than God, to want a little of the Elohim;" and in Ps. lxxxvi. 7, "Worship him, all ye Elohim." In these passages the angels have very commonly been understood as being more particularly intended; and such was the rendering adopted by the Septuagint, which has also been very commonly followed in other versions. The term may certainly be regarded as including the angels, and perhaps more especially pointing to them, though it should rather be regarded as indicating whatever has most in it of a divine like nature and dignity, and the angels only as being the purest reflections known to us of the divine essence. In some passages it is even applied to those who have only that limited approximation to the divine, which consists in bearing a portion of God's delegated authority—the rulers and judges of Israel, Ex.xxxviii. In allusion to this it is said in Ps. lxxxii. 1, "Elohim (God) judgeth among the Elohim" (gods) the supreme judge exercises judgment in the midst of subordinate ones, in order to secure that their judgment be in accordance with the great principles of his righteousness; and to show that the persons more immediately addressed were called gods only in this inferior sense, and were also unworthy of the designation, it is added in ver. 6, 7, "I have said ye are gods, but ye shall die like men, and fall like one of the princes." Hence also, as all true Israelites were called sons of God, the term might be applied in a qualified sense to them, as having in them something of a divine nature, and indeed is applied by our Lord in the extended use he makes of the passage just referred to from Ps. lxxxii. 19, xxx. 33.

It will be perceived, from what has been said, that the Hebrew names for God, whether El, Eloah, or Elohim, have a certain generality about them. They point to God in his superhuman, uncarnate, essentially divine, and, as such, adorable essence; but do not indicate what he is in his special relation to the members of his covenant. The name peculiar designation of God in this respect is Jehovah, which throughout Old Testament scripture consequently appears more than the others as the strictly proper name. It is therefore in connection with it, that the being and character of God, as the God of Revelation, will be most fully considered.

GOG, as used by Ezekiel, ch.xxxix.xxxiv, where alone the name occurs in Old Testament scripture, is evidently formed from Mazag, as a sort of root word, to designate the prince, or ideal head, and representative of Mazag. Gog is described as the son of Rosh, Meshech, and Tubal. Mazag has a historical existence, being mentioned among the sons of Japheth, Ge.xi. 7; and so also are Tubal and Meshech. These, however, like the other names in the genealogical tables of Ge.x.x., were the names, not simply of individuals, possibly in some cases not of individuals at all, but of peoples and lands. By Mazag, therefore, must be understood some distinct race of Japheth's posterity inhabiting a territory that also bore their name; and Ezekiel, when making use of the name in one of his characteristic prophetic delineations, formed out of it another name to designate one that might represent Mazag's power and interests. Mazag itself is the name of a very indefinite region of people. Neither in Ezekiel nor elsewhere are any precise landmarks given respecting it; and the other names coupled with it, Rosh, Meshech, and Tubal, are scarcely sufficient to relieve us of the uncertainty. Meshech and Tubal are understood to have been the same with the Moschi and Tiberant of the classical writers, that inhabited regions in the district of Caucasus. Rosh, which some would identify with the Asiatic Russians, and which Bochart has shown was sometimes applied to the Tauri (ch. xxxiv. 7), must have designated a land and people somewhere in the same quarter. And therefore the Gog of Ezekiel, who is represented as standing at the head of the whole, must be viewed as in some sense the head of those tribes in the high and somewhat outlandish regions in the north-west of Asia. That the use made of Gog and the tribes in question is for the purpose of presenting an ideal delineation, a prophecy of what might be expected one day to arise of evil to the cause and people of God, from quarters and influences that should hold much the same relative position toward them in the future, which was done by the rude and distant tribes in question seems clear from the whole character of the delineation itself. But it would take too long to investigate the subject here (see Fairharn's Ezekiel, Comm. xxxix.xxxvii).
people—the apocalyptic form of the name makes Gog and Magog alike persons, leaders of a great assault: a diversity in form, with an agreement in substance, which was doubtless intended to help us to a right understanding of the true nature of the representation.

GOLAN (זָלָן), the name of a Levitical town of some importance, in that part of the territory of Manasseh which lay to the east of Jordan, in the country of Bashan, Deut. iv. 4; xxii. 31; Josh. xiii. 13. No event of a public nature is connected with it in sacred history; but from it in later times the province Gaulonitis derived its name. The name is still preserved in the Arabic Julian, or Jordan, which is applied still by the natives to that particular district. The inscriptionist judges, who are mentioned by Cambel, Ax. vii., is supposed to have been from this district, as he is called by Josephus a Gaulonite (Ant. viii. i.). Shortly after, however, in the same chapter, Josephus also calls him a Gaulan. Possibly the one epithet denoted the place of his birth, and the other that from which he drew the main part of his retinue.

GOLD comes into very early notice in Scripture as one of the representatives of wealth, and among the precious metals, the chief material of which ornaments of dress were made. It appears to have been known and prized in primeval times, as the land of Havilah, round which one of the rivers of paradise flowed, is said to have been distinguished for the excellent quality of its gold. Abraham is recorded to have been rich in gold, as well as silver and cattle, Gen. xiii. 2, xxxi. 53; and golden crowns and bracelets were among the presents which he sent by his servant, when commissioned to go in search of a wife for Isaac. Such facts show conclusively how very early gold came to be esteemed among the most valuable commodities a man could have, and how soon it was turned to use in the fine arts.

In subsequent times frequent mention is made of the employment of gold among the Israelites, and those with whom they were brought into contact; but there is nothing peculiar in the notices, or that calls for any special remark, unless it be the large quantities in which at certain periods it is said to have existed, and the profusion with which it appears to have been applied. For example, in the construction of the tabernacle twenty-nine talents of gold are said to have been expended. But this is as nothing compared with what was provided for the temple, David himself having prepared and offered toward its erection 3000 talents of gold, and the principal men of his kingdom 5000 more, 1 Ch. xxix. 5. The exact worth, or even weight, indicated by these numbers cannot be determined with any certainty; for the word talent was used in different countries, and in different ages of the same country, for weights very widely dissimilar. As used in Homer, the talent was unquestionably of much smaller weight than the later talent, which consisted of sixty minae, equal to about eighty-two pounds avoirdupois; and even at a much later period traces of the same small talent have been found in Greek writers (Suidas's Dict. of Greek and Roman Coins, "Foster"). There is reason to believe, that the Babylonian system of weights, or some other ancient oriental system, exercised an important influence on the later Grecian mode of reckoning; and it is extremely probable that it did so likewise on that of the later Hebrews; in both cases alike rendering the talent much larger than it had been originally. (See WEIGHTS.) This supposition is favoured by the consideration, in regard to the tabernacle, that there appears to have been no adequate reason, scarcely indeed room, for the employment about it of so many as twenty-nine talents of gold, if these talents weighed each eighty-two pounds. By much the greater proportion of what was used went to the construction of thin plates for covering the boards of the tabernacle and some parts of the furniture; and from the extreme ductility of gold, it is well known that a comparatively small quantity goes a long way in this employment. It is impossible, therefore, to say, with any approach to certainty, what precise quantities of gold may be indicated by the talents specified in the days of Moses, or even of David.

But there can be no doubt that at both periods the proportion employed of this metal was relatively great, and especially that in the times of David and Solomon it existed in extraordinary profusion; so that, as it is said in particular respecting Solomon's time, "gold was nothing accounted of," Ecclus. vii. 2.

It is right to notice, however, that this singular abundance of gold in early times was not confined to Palestine and the covenant-people; it comes out also in the history of other Asiatic nations. Herodotus has drawn attention to this as one of the peculiarities connected with ancient Asia, and as raising a question, which is not quite easily solved as to the quarters whence such immense stores of this precious metal may have been derived. While various mountains in Western and Northern Asia are known to have yielded gold, he thinks that the immense supply of it which appears to have existed in so many countries of Central Asia, can only be adequately accounted for by the commerce that was kept up with the gold-producing regions of Africa, as well as those of the south and east of Asia, in particular of India. But as to its plentifulness there can be no doubt. "It has been the constant taste," he says, "of the Asiatics to employ their gold, not so much in coinage, as in ornaments of every sort, and embroidery. The thrones of their princes, the furniture of their palaces, and especially all that belongs to the service of the royal table, from the time of Solomon to the present day, have been fashioned of massive gold; their weapons have been also thus decorated, and dresses or carpets, embroidered with gold, have been at all times among the most valued commodities of the East. This splendour was not a prerogative confined to the Persian monarchs alone, as if they bought up the gold in every part of their dominions to dazzle the eyes of their subjects. The same practice prevailed through all the gradations of that system of despotism. The satraps were comparatively as wealthy as their master, and their inferior officers again in the like proportion. We meet also with occasional instances of private individuals possessed of immense wealth; and, according to Herodotus, even a pastoral nation of Eastern Asia (the Massagetae) had most of its utensils of gold" (Hist. 1. p. 20). It may be added, in further proof of this, and in illustration also of the disposition to devote large quantities of gold to sacred uses, that in the temple of Belus at Babylon, there is reported to have been found a single statue of Belus, with a throne and table, which together weighed 800 talents of gold, and in the temple at large to the amount of more than 7000 talents. These talents undoubtedly were according to the large Babylonian standard.
GOLGOTHA

attacked to gold, as used in sacred architecture, see
TABBANACLE.

GOLGOTHA [Heb. גולות, goloth, but in Chaldee
מגולה, magolha, a skull] occurs in 2 Ki. ix. 25, where it
is said of Jezreel, "they found no more of her than the
skull." The only other passages where the word occurs,
are those in the evangelists which describe the scene of
our Lord's crucifixion. "When they were come unto
a place called Golgotha, that is to say, A place of a
skull," Matt. xxvii. 35. St. Luke uses the corresponding
Greek word ιεροσαλημ, for which the Latin calvaria,
or Calvary, has been substituted in modern versions; and
St. John says Christ "bearing his cross went forth into
a place called a skull (opusion), which is called in the
Hebrew Golgotha," ch. xix. 17. In that place, wherever
ever it was, the evangelists all testify our Lord was
crucified, and also that he was buried; for in the same
place where he was crucified the garden lay wherein
was the new tomb, to which Joseph of Arimathaea
committed the dead body. The question as to the site
of Golgotha, therefore, virtually resolves itself into that
which has been raised respecting the Holy Sepulchre;
and it will be found discussed under JERUSALEM, in
that part which treats of the sepulchre. It will be ob-
erved, however, that no indication is given by the
evangelists of Golgotha, or Calvary being a monument;
it is simply spoken of as a place, and a place that had a
garden in it. The idea of a monument is supposed to have
arisen from the mention of a rock, as that on which the
church of the Holy Sepulchre was built. No trace of
a monument connected with the crucifixion is found in any
writer down to the close of the fifth century, though the
tomb rock is occasionally used. Afterwards the pilgrims appear to have given currency to the notion,
and it ultimately became common. (See Robinson, Re-
narkable Vistas.)

GOLIATH, the name of the giant whose defeat and
death threw such glory around the youthful career of
David. He is known only as connected with that
memorable occasion. (See DAVID, GIANT.)

GOMER [כטבון]. 1. A son of Japheth, most pro-
bably the eldest, as his name stands first in the genealogy,
Gen. x. 2, and thereafter the designation of a people spring
from him as their common head. Like Magog, Reu, Meshech,
and Tubal, they appear in the description of Ezekiel
among the tribes of the remote and barbarous North, ch. xix. v.
They are commonly understood to be the same as the Cimmeri, who inhabited the Tauric Chersonese, and the region near the Don and Donube.
From that region as their proper seat they made many
inroads into the more genial climes of the South, especially into Asia Minor. (Mead. i. 16, 13, 23, &c.; Behring, Ethnol. x. 3.)

2. Gomer is also the name applied to the hapax
whom Hosea in his vision is represented as taking for
a wife, ch. i. 2. The name was probably intended to
indicate her consummate wickedness, as one that had
completed her course of transgressions. She is not to
be understood as a real wife of the prophet; the
transactions connected with her took place in vision.
(See HOSAIA.)

GOMORRAH, one of the four cities in the plain of
Sodom that were destroyed by the judgment of
Heaven, and whose site is now understood to be occu-
pied by the waters of the Salt or Dead Sea. (See SALT
SEA, SODOM.)

Gopher. The wood of which the ark was con-
structed, Gen. vi. 14, and regarding which there have been
many conjectures. (See CYPRESS.) [L.B.]

Goshen [etymology unknown]. 1. A district or
province in Egypt, which was assigned, at Joseph's
intercession, to the family of Jacob, when they came to
sojourn in Egypt, and in which they grew till they
became a large people, Ex. xiv. 22, xv. 22. That this was
also the region in which they continued to the period
of their departure, appears from several notices im-
mediately preceding this event, in which Goshen is
expressly mentioned as still the place of their abode,
ex. viii. 22, ix. 16. The district itself is nowhere circum-
stantially described, or even definitely indicated in
Scripture; but a variety of particulars combine to point
to the tract of land which lies along what was called the
Pelusiac branch of the Nile, forming the northeastern
part of the Delta, and that part of the country which
lay nearest to Palestine. This correspondence several
of the notices respecting it, in which it appears as a
kind of border-land, which those coming from Canaan
to Egypt must first reach; for, when Jacob was on his
journey to Egypt, Joseph was sent on before him as far
as Goshen, and Joseph goes up from his usual place of
residence to Goshen, to meet his father, Gen. xxi. 25, 29.
It is also represented, in conformity with this position,
that the last great struggle, as comparatively near to
Palestine, by the route that lay through the land of the
Philistines, Ex. xii. 11. Then, while the Israelites do
not appear to have had any considerable settlements
of the farther side of the Nile, yet it is clear they were
in a position that admitted of ready access to it: it was
on the river (whether the main stream, or one of the
branches) that the infant Moses was exposed; in con-
nection with it also that several of the miracles wrought
by Moses were performed; and the fish of which they
had been wont to partake, and the mode of irrigation
with which they were familiar, bespoke a residence
somewhere in its neighbourhood, Ex. ii. 5, iii. 9, v. 5, xi.
15, 20-21. Again, while such notices implied that the
locality occupied by the Israelites was within reach of
the main stream, or some one of the branches of the
Nile, when it is said that the land was suitied to them
as a company of shepherds, implying access to extensive
pasture-grounds, Ex. xiv. 23, that three days were suf-
ficient for their going into the wilderness to keep a
distant from the Lord, Ex. x. 3, that at the time of their
departure two or three days' march actually carried them
to the Red Sea, Ex. xii. 19, 20; Num. xiv. 8, there seems
no room to doubt that the parts of the Nile and of Egypt
most nearly adjoining Arabia must have been those
with which they were associated. Accordingly, the
Septuagint translators expressly call it "Goshen of
Arabia" of αποκελυτής, Ex. xxv. 36—as also Pliny desig-
nates the district stretching along the east side of the
Pelusiac branch of the Nile, "the Arabic montes" αραχους
of the district of Goshen is so far indicated by these
various particulars that there can be no reasonable
doubt as to its general position—though it is impossible
to define with any exactness its proper boundaries;
and of the two cities mentioned in connection with it—
Cithaon and Rameses, Ex. i. 11, the site of neither is cer-
tainly known, while still there is sufficient ground for
holding them to have stood between the Nile and the
Red Sea. It was from Rameses, as their common
rendezvous, that the Israelites set out on their final
departure from the land of their sojourn, Ex. xii. 7; and
as their second encampment brought them to the edge of the wilderness. So, at last, there were a number of border cities, not at great distance from the northern extremity of the Red Sea; according to Dr. Robinson, from thirty to thirty-five miles.

It is not necessary, however, to suppose that during the whole period of the sojourn in Egypt, the Israelites continued to dwell altogether within the same region, as they multiplied in number, and in process of time began to devote themselves to other occupations, they would naturally extend their settlements, and, at various points, become more intermingled with the population of Egypt. It is quite possible that certain of their number crossed the Pelusiac arm of the Nile, and acquired dwellings or possessions in the tract lying between it and the Tanitic (Robinson, iv. 1, p. 36. Hengstenberg, Egypt and Books of Moses, p. 15 Trans.) Particular families may have also shot out in other directions; and in this way would naturally arise that freer intercourse between them and the families of Egypt, which appears to be implied in some of the later notices, Ex. xi. 7, xii. 22. Still, what we have indicated above as the land of Goshen, the district in which the original settlers from Canaan were assigned a home, continued to the last the head-quarters of the covenant people; and in this, or its immediate neighbourhood, the great body of them would assuredly be found, when the movements fairly commenced which were directed toward their escape. Goshen, it would seem, was remarkably suited to their position in Egypt, whether viewed in respect to its original, or to its future and more mature state. There are several wadys belonging to the district, which furnish excellent pasture-lands, so that there are still more flocks and herds to be seen in it than in any other part of Egypt; and as already mentioned, its vicinity to the Arabian peninsula afforded opportunities for the Israelitic shepherds conducting their flocks at resting times to the wadys of the desert. At the present day this is still done to a considerable extent by the inhabitants of the same district (Robinson, p. 59, 77.) But—as by and by the descendants of the shepherd patriarchs began in good measure to drop—were obliged by the very rapidity of their increase to drop—their nomadic habits, and betake to the culture of the soil, and the other employments of social life, Goshen had capabilities enough to call forth their energies. Although the expression applied to it by Pharaoh, Ex. xvi. 8, "the best of the land," should possibly be taken in a relative rather than an absolute sense, it must yet be understood to designate the region as every way adapted to an enterprising and progressive people. Even still it is considered the best province of Egypt, bearing the name of edh-ShANKIPH, and yields the largest revenue (Robinson, p. 178). This arises chiefly from its being well intersected by canals, and so level that large portions of it are regularly overflowed by the Nile. Certain tracts are even represented as fertile: and a large plain or wady (Tanimit), which divides the district into two halves—a northern and a southern—in particular is well adapted for cultivation. And such doubtless was the character of the region in a much higher degree in the earlier and more flourishing periods of Israelitic history; for by the miserable and negligence of later times, there have come to be in many parts large accumulations of sand and extensive bogs, where probably there once were fertile fields and a thriving population. Even now Robinson tells us

"There are so many villages deserted, that another million might be sustained in the district, and the soil is capable of higher tillage to an indefinite extent." It may therefore with confidence be concluded, that the nature and situation of the district are in perfect accordance with the relation in which it stood to the offspring of Jacob, and that all the notices in the Pentateuch respecting it are perfectly consistent both with each other, and with what is otherwise known of the locality.

The relation of Goshen to the common residence of the kings of Egypt is nowhere distinctly stated. Exemplified, both in the earlier and in the later accounts, that the distance was not very great between the royal seat and the chief settlements of the Hebrews; more especially in the later accounts, which represent Moses as far a considerable time, and amid a great variety of transactions, mediating without apparent difficulty or long delay between Pharaoh on the one hand and the head of the covenant people on the other. It is to be remembered, however, that the narrative is extremely brief, and the actual circumstances may have been such as to require at several points both greater time and more complicated agencies than have found any explicit record from the pen of the sacred historian. From the field of Zaan being mentioned in connection with the wonders of Moses, Ex. xxxviii. 12-15, some have supposed that the town of that name, situated in the Tanitic nome, must have been the capital of Pharaoh at the time. Bechert and Hengstenberg, among others, have advanced this view, and said nearly all that is possible for it, but they have not been able to establish the point altogether satisfactorily; and it is quite probable that Zaan, in the passage referred to, is used in a general sense, as a kind of representative city in the land of Egypt for the land itself (see Kurtz, History of 000 C. c. xiv. 74.) Knowing so little of the political circumstances of Egypt at the time of Israel's connection with it, we want the materials for determining with any certainty the precise city in which either Joseph ruled with one Pharaoh, or Moses negotiated with another. On such a subject conjectures may be hazarded, and disputes renewed ever so frequently.

In regard also to the final connection of the Israelites with the land of Goshen—their mode of assembling together when the crisis actually came, and the measures of all sorts adopted for conducting so vast a company, in face of the most formidable obstacles both in front and behind—it must ever be possible for men of impulsive and captious spirits to start questions of doubt and difficulty, which the brevity of the sacred narrative provides no materials for properly solving. Such questions have of late particularly been pressed; but they are essentially unfair, since they proceed mainly upon our ignorance of the minutest circumstances and details of the transactions. It is asked how could such multitudes, including so many women and children, be brought together and carried simultaneously over trackless deserts? How could provisions necessary for their sustenance be obtained, or provision sufficient for all their sheep and cattle? Doubtless such things were well thought of beforehand, and all needful precautions taken. The man who could conduct such a warfare with the king of Egypt, and was himself skilled in all the learning and wisdom of the country, would not leave matters unsecured for which even to common prudence and foresight plainly called for special attention. It is to be
remembered also, that while from the nature of the case, as well as from what appears in the narrative, the great body of full-grown men must have been kept pretty close together, and marched in order, there was not the same necessity for this being done with the other members of the company; and the greater part of the sheiks and beris were in all probability distributed at some distance among the wades which joined Goshen and stretched into the desert. On such points the sacred history gives no specific information, but leaves it to be understood that everything was done which prudence might dictate, or the circumstances of the case require.

And on this understanding the accounts of what took place ought in all fairness to be parsed.

2. GOSHEN. The name occurs altogether three times in the book of Joshua—twice as the designation of a district, "the land of Goshen in it mid; and once as a city, sh.w.t, among the places and towns conquered by the Israelites, and within the tribe of Judah. The city is connected with the hill-country of that tribe, and the land of Goshen is simply mentioned as being in the south country; but whether the two stood related to each other as town and country, or were in separate localities, is not known. The probability certainly is, that they were so related, as it is by no means likely that there should have been two Goshens entirely distinct yet both within the territory, and apparently the more southerly portion of the territory, of Judah. But modern research has found no trace of a Goshen in that region.

GOSPEL. The Greek word for which gospel has been used as the equivalent is εὐαγγέλιον, which in earlier Greek signified a present given to any one for bringing good tidings, or a sacrifice offered in thanksgiving for such tidings having come—the gods, in the latter case, being regarded as the senders of them. But in later Greek it was used for the good tidings themselves, and in the Sept. is the common rendering for γοβίλα (the church), a useful no mean. In the New Testament it denotes primarily the glad tidings respecting Messiah and his kingdom; this was emphatically the gospel (Savon, gospel, i.e. good teaching or tidings); and by and by the word came to be applied to the scheme of gospel truth which the glad tidings embodied. It was hence, according to another and still later application, quite naturally employed as a common title or heading for the historical accounts which record the great facts that constitute the ground and basis of Christianity. For these gospel was a more appropriate name than καθήμ. (καθήμ.γοβίλα), which Justin Martyr designates them, or δίκη γλώσσα, a term also occasionally employed in ancient times; since they do not profess to be, nor should they be regarded as either complete personal reminiscences, or full histories of Jesus, but rather the records of such things as the individual writers were led, through the Spirit, to select out of the manifold variety that belonged to his marvellous history. They have been called the gospel according to (or) the respective writer of each—according to Matthew, Mark, &c. The relation thus indicated between the evangelist and the production that bears his name is not very definite and precise; but it cannot be understood in the loose sense adopted in former times by Fustus the Manichean, and more recently by some rationalists, as if only the main substance of each narrative were to be associated with the particular writer, while, in its existing form, it may have received not a few later additions. This cannot be allowed. The gospel according to such an one, to Matthew for example, must mean the gospel as done by his hand, or exhibited after his mode of narration. So that the gospel according to Matthew does not essentially differ from the gospel of Matthew. But the former mode of expressing the relation is the more fitting, since as a gospel the narrative could be called his only in a qualified sense; he was but, as it were, the scribe of the materials composing it, in no proper sense the author of them.

Very early notices are found of these gospels, and of these alone, as authentic. There were certain heretics who refused to own more than one of them, and are said to have mutilated even that. There were also various other writings which assumed the name of gospels, and which are known to have existed, some in the third, and others in the next and following centuries. But the church never recognized more than four canonical or authentic gospels; and from the beginning of the second century onwards, we have undoubted evidence of the recognition of these. The opponents and corrupters of Christianity themselves have borne incidental but important testimony on this point; for in the controversies they raised, the gospels were brought into notice as well-known and accredited documents. Celsius not only refers generally to the narratives of the disciples of Jesus, but speaks of them as three or four, makes quotations from them, tries to find discrepancies in them: from which we can easily perceive that it was our present gospels he had in his hands (Lambeth’s Works, v. p. 292. sq.) Then, in regard to the heretics, it is distinctly reported by Hippolytus of one of the earliest of them, Basilides, who lived toward the beginning of the second century, that he admitted it to the facts of our Saviour’s life, as these are written in the gospels, (lit. ‘between two, putting, however, a mystical explanation on them. Of Valentine, it is affirmed by Tertullian (de Prescr. Haer.,) that he accepted the whole instrument,” meaning thereby the entire letter of New Testament scripture; and in the quotations given from his writings by Hippolytus and Clement of Alexandria, there are unembellished references to all the gospels except Mark’s, as well as to many of the epistles of the New Testament. The case of Tatian is still more striking; for after having become a hearer and disciple of Justin Martyr at Rome, he departed in a measure from sound doctrine, indulging some of the notions of Marcion, and placing himself at the head of the sect called Encratites; but still he kept to a certain historical belief in Christianity, and composed his Hist. Apostol., which was a kind of harmony or combination of the four gospels, and which Eusebius testifies was partially current in his day (Eust. Hist. vi. 29; see also Norten on the genuineness and Authenticity of the Gospels, vol. i, where the evidence yielded by the early heretics for the gospels is well brought out and exhibited.)

There can be no doubt, therefore, that the present gospels existed as far back as our historical records can carry us, and existed as authoritative documents respecting the Christian faith. But it is important to note, that while the external testimony is clear and conclusive thus far, it is perfectly silent as to the text, or distinct origin of these gospels, and their relation one to another. They seem to have been viewed as so many original and independent sources, each one as much
GOSPEL

so as the others. The critical spirit of modern times has
refused to halt at this point; it has sought to go farther,
and to get at, so to speak, the genealogy of the several
gospels, with their different degrees of relationship to each
other. But this has proved a somewhat impracticable task.
The subject has consequently been turned into
a great variety of shapes and forms. Each of the
four gospels has in turn been assumed, by different
critics, to be the first, out of which the others suc-
cessively arose; and the theory has once and again been
propounded of some prior, more strictly original gospel,
no longer extant, which formed the common basis of
them all. As a proof how differently critics judge upon
such points, and how widely the most conflicting
opinions meet with actors, it may simply be noticed
in respect to the first three gospels, that in recent
times the gospel of Mark has most commonly been
considered the fundamental one, from which the gos-
pels of Matthew and Luke were constructed by the
help of additional matter; but so far from according
with this view, De Wette held it to be certain, that
Mark drew his materials almost entirely from Mat-
thew and Luke, and that his gospel is to be regarded
in a sort of connecting bond between the two. The
whole may justly be characterized as a piece of rash
and profuse speculations. The proper materials are
wanting for such an inquiry; nor can it well be prose-
cuted without conjecturing, or appearing to connec-
tion, the idea of there being something legendary in
one or more of the gospels. Let it only be granted,
that the several writers were either themselves eye
and ear witnesses of what they record, or conversant
with those who had been so, and that they received special
grace and guidance from the Holy Spirit to give a
faithful account of the things brought within their
cognizance, and there will be found nothing, either in
the coincidences or the diversities of the several gos-
pels, to hinder their being ranked as original and in-
dependent, as well as, in the highest sense, trustworthy
sources. It is only by ignoring one or other of these
necessary elements, that an air of plausibility and im-
portance comes to be thrown around the speculative
inquiries that have been referred to.

The stream of ancient tradition, and the indications
of early belief, are in favour of the present order of
the gospels, as having its foundation in nature, and
one that ought to be maintained. In the old Latin
and Gothic versions, indeed, the gospels of Matthew
and John stand first, then those of Mark and Luke.
The same order is observed in one of the older MSS.—
the Codex Cantabrigiensis. But these are the chief
exceptions to the usual order; and there can be little
doubt that they sprung out of a regard to the apotre-
ological position of Matthew and John, which, it was
thought, entitled their writings to a certain prececence
over others of the same class. But this consideration
was not generally deemed sufficient to alter an existing
order; and rightly. For, as the writings themselves
were historical, it was fit that the historical element
should determine the order which they were to occupy
in the canon. All ancient testimonies concur in re-
presenting the gospel of Matthew as the earliest in its
appearance, and that of John as the latest. Hence
they had respectively the first and the last places in
the collection assigned them; and it is but natural to
infer, that the position of Mark’s gospel as the second,
and of Luke’s as the third, in like manner rested on a
chronological basis. But in that case the two gospels
which were written, not by apostles but by evangelists,
must have been issued during the lifetime of apostles;
and standing, as they do, in the centre with an aposto-
ic writing on either side of them, they carry along with
them the judgment of the ancient church, as being not
only of the same age, but also parallel in authority and
importance with the others.

In regard to the reasons that may be assigned for this
fourfold number of the gospels, there has been consider-
able diversity of opinion, but with the more thoughtful
and serious class of interpreters a visible progress to-
towards similarity of view. In ancient times there were
not wanting indications of a right feeling upon the
subject, though it too commonly threw itself into fan-
cul and even fantastic forms. The early fathers ap-
ppear to have felt that there was a unity amid the
diversity, and that in the four evangelists we have
rather a fourfold gospel than four entirely distinct gos-
pels. The name of Ἑβδομαδιας, or Ἐβδομαδιας, was
not unaptly applied to the joint collection. Ire-
neas called this collection by the significant appellation
of τεσσαρα, a word meaning fourfold gospel (Ioan. ii. 11); and the same
word (τεσσαρα, fourfold) is applied by Origen. The expres-
sions obviously point to a fourfold aspect supposed to lie
in the still substantially one and harmonious exhibition
they contain of the life and character of Jesus. That
in particular of Irenæus seems to point to such a unity
in diversity, or diversity in unity, as belonged to the
church form in Eckel’s description of them, et al. and
indicates, even at that early period, a disposition to
contemplate the different evangelists as somehow rel-
ated to the church. For anything we know, this
father was the first who pointed the thoughts of the
church in that direction; but in doing so he struck a
chord which vibrated afterwards in many bosoms, and
which in process of time allied itself to some of the best
poetry of the middle ages. Both the fathers them-
selves, however, and the poetical writers of later times,
while they delighted to think of the evangelists under
the likeness of the churcb form, differed to some ex-
tent in their modes of exhibiting the resemblance. The
distribution most commonly made was not that of
Irenæus, who assigns the lion to John and the eagle to
Mark, but that of Jerome who connects John with the
eagle and Mark with the lion, as also the man with
Matthew and the calf with Luke. Augustine, Gregory
the Great, and indeed the majority of patristic and
medieval writers, followed the same order, though
occasionally other combinations are met with, as when
Athanasius couples the calf with Mark, the lion with
Luke, and the eagle with John; and Augustine again
presents some further variation. But the connection
itself was manifestly fanciful, and it is needless to trace
its exhibition further, as it naturally assumed different
shapes in the hands of different writers. Some of the
better specimens of the poetry referred to may be seen
in Trench’s Sacred Latin Poetry.

This, however, was not the only direction which the
early speculations on the fourfold gospel took. The
number was considered with reference sometimes to the
four rivers of paradise; sometimes to the four cardinal
virtues; sometimes, again, the reason was sought in the
fact that the revelation contained in them consists of four parts—doctrine, precepts, threatenings, and prom-
ises; or because the world has four quarters, and the
gospel is destined to be of world-wide extent. (See Suicer, Theeaurne, art. Ewagaga.) Yet with all that there is of an arbitrary or fanciful nature in such comparative representations, one cannot but perceive in them a sound feeling at bottom, breathing desire and prompt ing inquiry after the true reason, however far it might yet be to seek. One is ever conscious of a nearer approximation to the truth than in the spirit which dictated the following statement of Michaelis, "That the number of our present gospels amounts to precisely four, we can ascribe to no other cause than mere accident;" or even in the more guarded deliverance of his annotator, Marsh, "To ask why the number of authoritative Greek gospels was precisely four, and not either three or five, is as absurd as it would be to ask, why Cicero wrote precisely nine epistles to Lucullus, and not either eight or ten."

Such statements obviously proceed upon a simply external view of the matter. The facts of the gospel age are contemplated as among the ordinary events of history, requiring, instead, certain witness, testi tate them, and a few writers of competent ability and sufficient information to compose authentic notices of them for future generations; but how many these might be, or how long, depended entirely upon the circumstances of the time, and was in itself a matter of comparatively little moment; if only a veritable and well-attested record was provided. Undoubtedly there is an element of great importance even in this external aspect of the question. Christianity was to have a historical basis, and it could not dispense with a competent historical attestation. And in this point of view, if we could not affirm that precisely four separate records were proper and necessary, we still can have no difficulty in perceiving the wisdom or moral propriety of providing such a number—combining, as it does, adequacy without needless redundancy; securing a becoming variety of independent accounts, and yet no wearisome sameness and iteration of details. Contemplating the subject from the simply historical point of view, it is not too much to say that more would have been unnecessary, and fewer barely sufficient.

Yet it is true of this, as of every other part of the divine procedure, that we never can see the full meaning or reason of it so long as it is considered only in its external aspects and relations. There is here also an inner region, which requires to be looked into, though it has only of late become the subject of wisely-directed inquiry. Olshausen, perhaps, has the merit of first setting investigation here upon the right track. In the introduction to his Commentary on the Gospels he remarks, "The life of Christ afforded such an abundance of sacred phenomena, and his discourses breathed forth so rich a stream of life through the circle of his disciples, that single individuals were unable fully to comprehend the exceeding greatness of his person. In him was revealed what far exceeded the comprehension of any individual man; and hence it required many minds, that as it were, higher-like, received the rays that proceeded from him, the sum of his own spiritual world, and who again presented the same image in various forms of refraction. Conceptions of so diversified a character of our Lord in his divine-human ministry, are contained in these four gospels, that when combined they form a complete picture of Christ." In like manner Næsser, in his Life of Christ (see ed. speaking of the means necessary to be employed for having his doctrine transmitted in an authentic form to after ages, said, "Had he, in whom the divine and the human were combined in unbroken harmony, intended to do this himself, he could not but have given to the church the perfect context of his doctrine in a perfect form."

Well was it, however, for the course of development which God intended for his kingdom, that what could be done was not done. The truth of God was not to be presented in a fixed and absolute form, but in manifold and peculiar representations, designed to complete each other, and which, bearing the stamp at one of God's inspiration and man's imperfection, were to be developed by the activity of free minds, in free and lively appropriation of what God had given by his Spirit." Holding, however, this general reason for a fourfold exhibition of the life and ministry of Jesus, and this general view of the gospels to each other, Olshausen admits that it is not quite easy to estimate with precision the distinctive character, and indicate the relative place, of each of the gospels. To a certain extent there is no great difficulty; especially as regards the first and the last of the gospels. It is plain that St. Matthew in his narrative seeks more to meet the Judaistic tendency, and St. John the Gnostic; that the one also exhibits more of the human and familiar aspect of Christ's character, the other more of his divine and holy nature. The peculiarities are less marked in the case of the two evangelists, and it is chiefly with respect to them that the difficulty of a full and sharply drawn series of distinctions presents itself. All that occurred to Olshausen was, that they both seem to be characterized by the pagan-Christian element—Mark exhibiting it more in the Roman, Luke more in the Greek form; a view which is manifestly too vague and indefinite to be quite satisfactory as to either of them. It points, however, in the proper direction.

The vein of thought thus opened by Olshausen was not long in being worked at by others; and instead of the previous neglect, there is some danger of the opposite extreme being run into, and of too much account being made of the differences in tendency and circumstances of the several evangelists. As an example of excess in this direction—though only one out of several that might be named—we may point to the Four Witnesses of Da Costa; in which, while there is not wanting acuteness of observation and pain-taking diligence, there is apparent also a considerable straining, occasionally even somewhat of a sorting of the materials, with the view of bringing clearly and prominently out the influence supposed to be exercised on the several gospel narratives by the position and circumstances of the respective writers. Almost everything wherein any of the narratives differs from the others, is laid to the account of the individual's condition or history—Matthew inserts this or omits that, because he had been a publican, Mark because he had been the disciple of Peter, Luke because he had been a physician, and so on. Such things would no doubt have their influence, but it could only show itself in a very occasional and subsidiary manner. We must rise higher, and, with Mr. Weiscott, in his excellent little work, *Introduction to the Study of the Gospels*, must discern in each of the evangelists "the type of one mighty section of mankind," severally giving, in accordance with that type, a true image of the life of Christ, yet, on that very account, not a complete one—an image more peculiarly suited to the class of persons, or the conditions of life, represented by the particular Gospel.
type. For it, to use the words of Mr. Westcott, “if he
is indeed our Pattern, as well as our Redeemer—if we
must realize the variety of his manhood for the direction
of our energies, as well as the truthfulness of his Deity
for the assurance of our faith, it must be by comparing
the distinct outlines of his life, taken from the differ-
et centres of human thought and feeling. For it
is with the spirit as with the natural vision—the
truest image is presented to the mind, not by the ab-
solute coincidence of several impressions, but by the
harmonious combination of their diversities” (p. 160).

In the present case, of course, the diversities can be
only relative; they must lie within a limited range;
for in each of the evangelical narratives the historical
truth had to be kept; and there could be no further
scope for diversity than what might be found in the
selection of the incidents to be recorded, and which
may be called their historical setting in the narrative. Hay
however, there was room for the play of individual peculiarities in the writers, such as might leave a cor-
responding impress on their productions. In the first
and last of the evangelists, as already noticed, these
are so palpable that it is scarcely possible to miss them
—St. Matthew everywhere discovering a respect to
the Jewish mode of thought and feeling, having an eye
always intent upon the promises made to the fathers,
and bringing forward such traits in the character, and
such incidents in the life, of Jesus, as clearly bespeak him
to be the Messiah of prophecy—St. John, with not less
distinctness, indulging the contemplative cast of mind,
which delights in retiring into its own chambers of
imagery, and meditating with holy wonder on the revela-
tions made through the incarnation and work of
Christ, respecting the mysteries of the divine nature,
and the movements of Heaven’s mind and will in behalf
of a sinful and perishing world. In the gospel of Mark,
however, something approaching to the reverse of this
appears—all is instinct with the action and energy of
life; he plunges at once into the middle of affairs; and
throughout shows a disposition to depict scenes of hasty
labour, and record miracles of healing, rather than give
varied and prolonged accounts of teaching; so that the
active and energetic spirit, the tendeiy which delights
to embody thought in work, and make life a business,
has its type and representation in this evangelist. And,
finally, in Luke everywhere appears the subjective
temperament—a disposition to exhibit the traits and cir-
cum-tances which are more peculiarly fitted to touch
the heart, and consequently to keep Jesus in view pro-
cominently as the Saviour, whose object ever was to
heal, to restore, to win back the lost—the balm and
the hope of mankind. These are all broad, easily marked
characteristics; which have their representation in every
age, this more conspicuously in one class, that in an-
other. And though it were certainly foolish and unwar-
rantable to ascribe the whole, or even the leading con-
tents of each gospel, to that which more peculiarly dis-
tinguished the writer, yet as this distinguishing ele-
ment could not fail to impart its appropriate colouring
to the several narratives, it cannot but be right to mark
the points wherein it appears; the more especially as
they will be found to yield, when duly taken into ac-
count, a ready explanation, not only of the general
differences, but also of many of the seeming discrepan-
cies which the gospels present one toward another.

The failure to take duly into account the distinctive peculiarities and aims of the several evangelists has had
an injurious influence on two very different classes of
writers, and at the hands of both has seriously ob-
structed the proper understanding and adjustment of
their contents. The one class are those who look too
exclusively to the divine element at work in the pro-
duction of the gospels to give sufficient scope to the
human, and who seem to think it an infringement on
the doctrine of inspiration to account for any diversity
in the narratives by referring to peculiarities in the
position and tendencies of the writers. But this pro-
cesses upon a mistaken view of the subject, as much as
when the development and exhibition of our Lord’s
humanity is treated as at variance with his true and
proper divinity. It is characteristic of the Spirit’s
agency, as well in his higher as in his more common
operations upon the souls of men, to adapt himself to
their several idiosyncrasies—not violently to control or
suppress their diverse susceptibilities and habits of
thought, but rather to bring these under the sway of
his all-pervading influence, and render them subver-
vient to his design. The natural must have its play in
inspiration as well as the supernatural; and hence the
freedom, the simplicity, the marked individualities,
which characterize the sacred writers, and which throw
around their writings the charm of an attractive and
pleasing variety. But if one class of interpreters have erred by overlooking this element for the sake of the
divine, there is another who have more grievously
erred by at once disparaging the divine, and misappre-
hending the human, in the composition of the gospels.
The semi-infidel, rationalistic spirit of this class leads
them to judge of all by a merely human standard; and,
as if each evangelist must have had precisely the same
end in view, and must have used precisely the same
materials for reaching it, if he happened to be ac-
quainted with them; they therefore conclude, that in so
far as one differs from another, or is less full and expli-
cit in its information, the detective knowledge or par-
tial misapprehension of the writer affords the only
explanation. It is on this false principle that most of
the recent attacks on the credibility of certain portions
of the gospels is based, and that their consistence has
been impugned. The groundlessness of them will be
seen in proportion as an insight is obtained into the
real position and design of the evangelists, and suf-
ficient regard is paid to that distinguished them from
each other, as well as what belonged to them in com-
mon. When this is understood, it will be perceived
that their knowledge of the gospel events was not to be
measured by what they have recorded, and that their
several bent of mind, and the somewhat different
points of view from which they wrote, naturally gave
rise to certain diversities in the form of their respec-
tive narratives.

For the truthfulness of the accounts in the gospels
the following topics in particular may be consulted with
advantage—Lamburn’s Credibility, Paley’s Evidence,
Young’s Christ of History, Isaac Taylor’s Restoration
of Belief; and in German, Theduck’s Glaubwürdigkeit
der Evangelischen GeschichI, and Eberard’s Wis-
enschaffliche Kritik der Evangel. Gesch. The works written
especially with a view to the exhibition of the harmony
of the evangelists are very various, and form indeed
an extensive body of literature. It commences with
Augustine’s De Divinum Evangeliorum, and is still
receiving continual accessions. Indeed the greater part
of the more recent commentaries on the gospels may
also be regarded as in a sense harmonies; but among works specially devoted to the harmonizing of the evangelical narratives, may be noticed Greerwell’s *Discussions upon the Principles of a Harmony of the Gospels*, four vols., elaborate, learned, and careful in investigation, but often defective in penetration and judgment. Robinson’s *Harmonies with Notes*; Westcott’s *Introduction to the Study of the Gospels*, the last particularly valuable for its brief but clear and lucid examination of principles bearing on the subject, and the manner in which it meets many plausible objections. In German may be mentioned those of Dr. Wette and Liecke (1817), Clausen (1829), Reichen (1840). The harmonies of Macknight, Newcome, Lightfoot, are now to a large extent superseded, though they may occasionally be used with advantage; and the same may be said of some of the still older harmonists. These, however, of Calvin, Gisander, the mitzits, Gerhard, still have their value as commentaries, apart from anything peculiar to them as attempts at presenting in chronological order the materials of gospel history, in which respect they are more or less defective. The works of Calvin and Gerhard especially are deserving of perusal. Latterly, it may be added, it is to the three first gospels that synoptical arrangements have usually been confined, and the name of *Synoptical Gospels* has hence come to be commonly applied to them. The Gospel of John, having so much peculiar to itself, so little in common with the others, that it is most fitly taken apart.

APOCRYPHAL OR SPURIOUS GOSPELS. It is not necessary here to do more almost than mention the names of some of these productions, which belong to church history, rather than to the literature of the Bible. To this class we can scarcely assign what was called by Jerome and others the *Gospel according to the Hebrews*; for this, it would appear, was substantially the Gospel of Matthew in the Hebrew or Aramaic language, and with certain interlopations of an hater and manifestly fabulous kind. (See under Matthew.)

The *Prophecies of Jesse*, or *Gospel of the Levites*, which professes to give a detailed account of the birth of Christ, the journey to Bethlehem, &c., with many ridiculous stories respecting the child, the standing still of the clouds, birds, and other things, at the birth, is one of the oldest of the spurious gospels; it is supposed to have appeared near the close of the second century, as references are made to it by Tertullian and Origem. The *History of the Virgin Mary* is a similar production, which appeared about the same time, and is commonly ascribed to the same author—Lucien, or Lucius, a scholar of Marcion, though not in all respects a follower. Then there are the *Gospel according to Peter*, which was presented to Scipion, bishop of Antioch from 160 to 211, by some people in Chalcis, and which he judged to be no writing of the apostle, but a spurious and partly erroneous production. In the interest of the Ebionites, therefore rejected; the *Gospel of Thomas the Levite*, supposed also to be of Gnostic origin, and containing many fabulous things respecting the infancy of Jesus; the *History of Joseph the Carpenter*, probably an Arabic or Egyptian production, in both of which languages it exists, and still held in esteem among the Copts; the *Gospel of Nicodemus*, containing detailed and fabulous accounts of Christ’s trial, and his subsequent descent into hell, supposed to be a fabrication of the fifth or sixth centuries. The whole of these spurious productions, along with several others of a like kind, with ample proofs of their spurious character, and many points of information respecting them, will be found in the *Cable Synopsis Novi Testamenti of Fabricius*, two vols. An English translation of them by Hone has been published in a cheap form.

**GOURD.** On leaving Nineveh we read that Jonah “went and sat on the east side of the city, and there made him a booth” (Jon. 4:1-5, and made it come up over Jonah, that it might be a shade over his head.” *Jonah*: 4:5. This *Gourdon* the Septuagint renders *lathos*, with which agrees the authorized version “gourd.” Nor could any plant be more suitable for the purpose. “It is very commonly used for trailing over temporary arbours. It grows with extraordinary rapidity. In a few days after it has fairly begun to run, the whole arbours is covered. It forms a shady absolutely impenetrable to the sun’s rays even at noonday. It flourishes best in the very hottest part of summer. And lastly, when injured or cut, it withers away with equal rapidity” (Thomson’s Land and the Bible, ch. vi.)

At the same time it is only right to mention that since the days of Jerome a very different plant has been generally accepted as the *Gourdon* of Jonah. That father says: “It is the same as in the Sirenas and Punna is called *arborea*: a shrub of upright growth, with broad leaves like a vine, and yielding a dense shadow. It springs up so rapidly that in the space of a few days where you saw a tender herb you will be looking up to a little tree: *intra puicas dies quam haec videras, arboreos suscipies*” (Theodoret in Joamn, cap. iv.)

The *Leaves of Jerome* is sufficiently ascertained to be the castor-oil plant, or *Ricinus communis*, which in every respect corresponds with the above description. Kiuchi mentions that it was planted at the doors of houses for the sake of its grateful shadow. It is also a curious confirmation of Jerome’s theory that the Egyptians called the plant *kik*, a name almost identical with the Hebrew *Eikoupa*; and “the modern Jews of London use castor-oil by the name of oil of *kik* for their Salubrity lamps, it being one of the fine kinds of oil their traditions allow them to burn on these occasions” (Cato’s *Scripture Herbal*, p. 161.) With addition to the beautiful palmed leaves, resembling a hand with the fingers outspread, the *Ricinus* has long been known by the name “‘Palma Christi,” which is the alternative rendering on the margins of our English Bible. It grows in Palestine. Among other trees in the valley of the Jordan, near Jericho, it is mentioned by Dr. Robinson as “of large size and having the character of a perennial tree” (Biblical Researches, vol. i, p. 232.)

**Wild Gourds.**—During a time of dearth one of the sons of the prophets at Gilgal went out to gather cherries, or such vegetables as could be found in the fields. He found a “wild vine,” or creeping plant with tendrils, “and gathered thereof wild gourds (πορακάλα) his hp full, and came and shewed them into the pot of pottage: for they knew them not.” But such was the taste of the soup or pottage that they exclaimed to Eleasa, “0 thou man of God, there is death in the pot;” and it was not till he had cast in some meal that it became fit for use, 2 Kii, iv. 26-28.

One of the kindest gifts of the Creator to the warmer regions of the world is the cucurbitaceous tribe of
plants. Even in our own temperate climate the melon and cucumber are prized, and "shred into the pot," or boiled entire; the pumpkin and vegetable marrow are largely used for culinary purposes. But we can have little conception of the important part performed in the torrid and sub-torrid zones by that wide-spread and most miscellaneous family, which, in bottles of various fantastic shapes, beams up the previous moisture and keeps it cool in sandy wastes and burning deserts. Grateful, however, as is the juicy pulp of many species, the root of nearly all the perennial varieties contain a bitter acid principle; and in such examples as the colocynth and the squirming cucumber, this bitter element ascends and is found freely developed in the pulpy fruit. Even melons in a garden may be made bitter by a few bitter kengwe (C. coffe) in the vicinity. The bees convey the pollen from one to the other” (Livingstone’s South Africa, ch. 81).

No doubt it was some harmless gourd, egg-plant, melon, or cucumber, which the surveyor for the college at Gilgal intended to gather; but unwittingly he brought home a lapful of colocynth. Whether these were squirming cucumbers or colocynths, the intense bitterness would make it impossible to proceed with the potage, and must at once have suggested the idea of poison: “There is death in the pot.”

We have sometimes been inclined to fancy that the gourds in this instance belonged to an edible species, in which the bitter principle this time happened to be present. The specific name, however, is in favour of some distinct and separate plant, which an inexperienced collector had confounded with some well-known and wholesome cascara; just as amongst ourselves puff-balls and poisonous fungi are often mistaken for mushrooms. An etymologist would give his verdict in favour of the squirming cucumber (Echinotheca myxoma), deriving pakath from pak, “to split, or burst.” This plant is of plentiful occurrence in Palestine. The fruit is not unlike a small cucumber, covered with hairs. It is from an inch to two inches long, and when ripe projects its juice and seeds with considerable force through an opening at the base. The juice yields the principle known to pharmacy as colocynthis, bitter and poisonous, and such an active purgative that, according to Dr. Thompson, it acts in doses of less than 1/2th of a grain! But considering its propensity to part with all its contents when handled, we do not think that even a novice would be so apt to bring home the squirming cucumber as the fruit of the Citrullus colocynthicus, or colocynth. Like the former, it is of frequent occurrence, and with its globular fruit and smooth yellow rind, so closely resembling an orange, it has a plausible and prepossessing appearance; but its flavour will be sufficiently appreciated when we add that it yields the colocynth of medicine.

Of many plants the unwholesome qualities may be lessened or destroyed by boiling, or by treating them with acids which neutralize their noxious ingredients. Thus it is stated that at the Cape of Good Hope the colocynth is eaten, being rendered innocuous when properly pickled (Barnes’s Plants United, No. 20). But the means taken by Elisha had no natural fitness to counteract any poisonous properties, and the result can only be regarded as miraculous. In the same way there are some plants of rapid growth: but neither the “Palma Christi” nor any gourd could have sprouted with such amazing swiftness as in a few hours to extend a canopy over Joseph, or cover his booth with a leafy awning, except at the express command of Him who said in the beginning, “Let the earth bring forth the herb yielding seed, and the fruit-tree yielding fruit after his kind; and it was so.”

GOZAN, generally believed to be a river of Media, to the banks of which the captive Israelites were transported first by Tighath-Pileser, and afterwards by Shalmaneser, 1 ch. v. 21; 2 Ki. xxi. 6. This river has lately been identified by Major Roome, with the Kizil Ozan, or the Golden River of Media (Geography of Herodotus, sec. 15). It rises in Kurdistan, a few miles to the southwest of Semnah, and after joining with some other streams...
GRASS

merges into the Sipiel River or White River, and falls into the Caspian Sea. Some, however, and among these Gesenius, understand by Gozan a district of Mesopotamia, and instead of reading, as at 2 Ki. xvii. 6, "and placed them in Hahah, and in Habor by the river of Gozan," substitute, "and placed them in Hahah, and in Habor, a river of Gozan." But the passage in Chronicles, where Hara comes between Habor and Gozan seems to favor the other view. Also Hahah, a province, going before Habor, seems to imply that both are provinces; since one could hardly speak in close succession of putting them in a province and in a river, as if the same thing were meant in the two cases.

GRACE. This is the usual rendering of the Greek χάρις in New Testament scripture, though sometimes favour, or good will toward persons that appear fit objects of it, I. Cor. 15:10; Acts 20:35; and favour rendered back for favour received, Galatians 6:10. Hence, salvation is represented as being altogether of grace. "By grace ye are saved," Ep. i. 14:8, and believers now are not under the law, but under grace, Rom. 11:11; that is, not formally placed under the enactments and covenant of law, but under the rich and plentiful provisions of grace. As their state of peace and privilege here, so their final blessedness and glory hereafter, is ascribed to the praise of divine grace, Eph. i. 16. It was a very natural extension of the meaning of the word to apply it, as is sometimes done, to the mediatorial acts and operations of grace manifested from God to the sinner—to the exercised love, beneficence, spiritual joy, &c., which are at once the fruit and the evidence of imported grace, I. Coī. vi. 17:20; viii. 4; Phil. i. 7. Considered, however, in what is undoubtedly its main aspect, as a quality in the divine administration—it cannot properly be discussed apart, but must be viewed, in order to be understood aright, in connection with the diverse purposes and acts which most peculiarly exemplify it, such as the atonement of Christ, &c.

GRANARY. See AGRICULTURE.

GRAPE. See VINE.

GRASS. χάρις (charios), 1 Ki. xviii. 5; Job xi. 15; Ps. xxviii. 2; vs. xxvi. 2. ἀνάστασις (debes), the first shoot or tender spires, the soft young heritage, De xxiii. 22; Ps. xxxiv. 4; Job vi. 5; Ps. xxviii. 2. The grass which grows up after mowing, in some places still called "aftermath," or "fog," and in New England called "rowen," Am. iii. 1; ἀνάστασις (debes), dry grass; grass which has withered as it grew, for "hay" was not made in Palestine, 1 S. x. 24. xxiii. 11. A. V., "stubble," in the New Testament χάρις, Mat. vi. 30, 40. As in Mat. vi. 30, where a lily is called "the grass of the field," it is evident that, like the Latin "gramen," and the English "grass," the Hebrew equivalent had a very extensive range, and was not restricted to the "grasses" (turbantis) of the botanist. These are themselves a very ample order, ranging from diminutive plants like our own mouse-ear barley, to the bamboo which shoots up to a height of fifty or sixty feet in an Indian jungle: and including productions as various as the Arundo donax of Southern Europe, which furnishes the fisherman with his rod and the weaver with his "cord," the cereals which supply to all mankind the staff of life, and the sugar-cane, which is the staple of the humblest artisan in Europe or American plantation luxuries unknown to a Roman emperor.

But when we speak of grass we are usually thinking of the narrow blades, so thick-set and tender, which form the sward on a meadow or the matchless turf on an English lawn. Or if we are thinking of a separate plant, it is a hollow grass stem rising up from the midst of these spiring blades, and throwing out leaves from its joints, till it ends in blooming spikelets, böses or more compact, which, when the flowering time is over, show the taper cornlike seeds inclosed in the chaffy glumes, and which we alsostead as food for the cattle, even as we reserve the fruit of the cereal grasses as food for ourselves. The foxtails, darnels, and panic, which clotch the meadows and build up the hayricks at home are pignics, however, when compared with the grass "which grows for the cattle" of other lands; with the "tesse," for instance, whose enormous tufts form an incontestable supply to the birds both amphibious and terrestrial of the Falkland Isles, and the beautiful pampas-grass, under which the huntman can ride and see high overhead its "plume of silvery feathers.

The imperfect enumeration which we possess of grasses native to Palestine is of less importance, as the scriptural allusions may very well be understood without our being able to identify the species. The psalmist wishes, Ps. cxxiii. 8, that the hatters of Zion may be "as the grass upon the house-tops, which withereth before it groweth up," or, as it should be read, "before it is plucked up" (see Hengstenberg, Walford, &c.), and Isaiah, xxxiii. 7, speaks of vanished populations "as the grass of the field, as the grass on the house-tops, blasted before it be grown up." On the flat roofs at the present day any one may see grass which has sprung up in the rainy season, withered away by the first weeks of sunshine. "When I first came to reside in Jerusalem," says Dr. Thomson, "my house was connected with an ancient church, the roof of which was covered with a thick coat of grass. This being in the way of a man employed to repair my house, he actually set fire to it and burned it off; and I have seen others do the same thing without the slightest hesitation. Nor is there any danger: for it would require a large expense for fuel sufficient to burn the present city of Jerusalem." (The Land and the Book, p. 4. e.) Indeed nearer home we may often see grass and even oats springing up on the roof of a thatched cottage, and a goat peradventure nibbling the herbage afore it is withered. The dew, "distilling," on the grass, and the rain descending on the mean grass, or rather on the grass which has been close-browsed by the cattle, furnish the sacred poetry with a frequent and exquisite image, De xxvii. 2; Ps. xxvi. 6, Ps. xxxix. 12. Mat. vii. 5, and still more frequently does that emblem recur in which our fleeting generations are compared to the grass "which in the morning groweth up, and in the evening is cut
GRASSHOPPER [779, Ch. 11:2 v.; 780, gk. 779, 780
 Chap]. The first of these terms properly signifies the migratory locust (Gr. migratorius), whose irregular visitations often produce such after devastation. The second occurs but twice, viz., in Am. vii. 1, "The Lord God... formed grasshoppers in the beginning of the shooting up of the latter growth," and in xii. 17, where the construction is peculiar, 779, 780, (gk. phaen., onset of locusts), perhaps a repetition of intensity, as our translators appear to have taken it, for they render the phrase "great grasshoppers."

The former of these two passages alludes to the voracity of the gk., as "eating the grass of the land," so as to "make an end" of it, a character so common to the Grilloidea, that it does not help us to identify the species. The latter gives us the additional particulars of the flight of the hedges in the cold day, and flying away when the sun encloses. This also is general, for sluggish repose during cold weather, and activity under the stimulus of a hot sun, is common not merely to the grasshopper tribe, but to most insects. We do not think more than this is intended in the allusion; but it has been supposed that the locust in its different stages is here described: "The locust lays her eggs under the shelter of a bush or hedge. They are protected by their situation from the cold of winter, and are hatched early in spring by the heat of the sun. Consequently, in the places which have been visited by the plague of locusts, the hedges and ridges swarm with the young ones about the middle of April. At last, when the sun has waxed warm about the end of June, they acquire their perfect condition by the development of their wings, and fly away." (Pit. Bible, in loc.)

The word chōphē is equally indefinite as to species, though no doubt exists as to its designating some one or other of the winged kinds of Grilloidea. The LXX. always render it by the generic term ἀφνής, and the Vulgate by locusta. In three of the five passages in which the word occurs, minuteness is the prominent idea intended: "We were in our own sight as grasshoppers," Nu. xii. 3:1; "The grasshopper shall be a burden," Ex. xii. 11; "The inhabitants thereof are as grasshoppers," Is. x. 22. In 2 Ch. vii. 13, the same insects, here rendered in the English version locusts, are depicted as a plague commanded "to devour the land," while in the remaining example of the word we have merely a generic mention—"the grasshopper after his kind," Is. xii. 22. There is no real distinction between grasshoppers and locusts, several of the small species so familiar to us in our English meadows being true locusts, such as G. stellatus, G. pluripes, which have the very same generic characters as G. migratorius, G. aegyptiacus, &c. The rendering of the word chōphē by grasshopper is therefore unexceptionable, expressing some undetermined species of Grilloidea, either the migratory locusts, but of small size. There are doubtless many species found in Palestine and the neighbouring countries, as in all temperate and warm regions.

The mouth of a grasshopper is a curious piece of mechanism. It consists of nine distinct organs—an upper lip, two mandibles, two lower jaws, and two pairs of jointed organs called palpi, which are probably the seat of some peculiar sense. The lip is a felt plate, and folds down from above, while the mandibles and jaws work from right to left: the former are very strong horny plates, curved and notched at their meeting faces, and admirably fitted for their assigned office of biting down vegetable substances. [P. 6. G.]

GREAVES. See Armor.

GRECIANS, HELLENISTS ['Elλανώρραί]. There is much division of opinion as to who the parties called in the New Testament Graciacns are. They are contrasted from these called Hebrews, Ac. vii. 41, and the difference usually supposed to exist between them is that the Gracicians or Hellenists were the Grecian Jews, or those who spoke Greek as their ordinary language and used the Septuagint version; while the Hebrews were those Jews who spoke the Hebrew or Syro-Chaldaic language and used the Hebrew Scriptures (Ac. vii. 41). To this view is generally added that the Hellenists lived out of Palestine, and the Hebrews in Palestine. (Winer, Gr. Ch. 139.) Faber, however, gives us no fewer than seven opinions on this question (Tit. cxxxvii. 489). The first is that the Hellenists mean the Gentiles; the second, that they were Jews who adhered to the Romans, or lived in their pay; the third, that they are not significant of nation or language alone, but also of faction or party; the fourth, that they are Jews of the second dispensation living in the Greek provinces; the fifth, that they are Jews living out of Palestine, ignorant of Hebrew, and speaking the language of the land they lived in; the sixth, that they were proselytes from the Greeks; the seventh, that they were Jews living out of Judea, and speaking the Greek tongue. To these opinions Mr. Roberts has added another, that the term is not significant at all of a difference as to language or country, but that the Hellenists and Hebrews formed two parties among the Jews both at home and abroad, who differed from each other in religious principle, the Hellenists being distinguished by a liberal spirit, while the Hebrews were the rigid adherents to Judaism. (Ibid. p. 579.) A brief view of the passages where these terms occur will bring us to a satisfactory view as to who the Hellenists really were. We will first attend to the term "Hebrews."

The infant church of Jerusalem was composed of Hebrews and Hellenists, Ac. vi. 1. Of these the Hebrews were the most influential and powerful, and we may therefore suppose that the Hebrews were far more numerous in Jerusalem than the Hellenists. Again, we gather from 2 Co. xi. 22, and Phi. iii. 5, that Hebrews signified a smaller section of the Jewish people than Ismaelites; the latter phrase probably embraced all the natural descendants of Jacob, the former a portion of them only. Again, we gather from Phi. iii. 5, that Hebrews was not a term distinctive of a peculiar school of Jewish theology, of the school of rigid Judaism as distinguished from a more liberal school, for when Paul would indicate that he had belonged to the rigid school of Judaism, he adds that, "as touching the law he was a Pharisee," an intuition wholly superficial, if by Hebrews were meant the rigid school of Jewish opinion. Again, we gather from the fact that Paul was a Hebrew, that the phrase has no reference to birth; Paul was born in the foreign city of Tarsus, and yet he was a Hebrew: he was educated at Jerusalem, but he was born abroad. Ac. xxii. 3. Once
more, from Paul's being a Hebrew we gather that the phrase is not distinctive of language, for Paul was equally acquainted with Greek and Hebrew; and besides the knowledge of both these languages was common in Jerusalem (see GREECE). We gather accordingly from these passages that Hebrews in St. Paul's time meant those Jews who, whether born at home or abroad, had received their education and training in the schools of Judea, and especially in Jerusalem. The phrase was distinctive, not of nation, or language, or opinion, but of the place of education. On this view few foreign Jews would be Hebrews, while most of the homeborn Jews would be designated by the term.

We now turn to the Hellenists. As contrasted distinguished from Hebrews, these would signify such Jews as, whether born in Palestine or not, had received their education and religious training in foreign lands. On this view most of the Jews born abroad would be Hellenists, while few of the homeborn Jews would be included in the term. We will find the notice of Scripture to agree with this view. The infant church of Jerusalem was composed of Hebrews and Hellenists, Ac. vi. While the Hellenists were the weaker and less numerous party, they were at the same time by no means without influence, and seem to have constituted a strong minority in the church. According to our view these were Jews who had received a foreign education, and of such we learn from Ac. ii. 5, that there were great numbers then dwelling at Jerusalem, men who had remained up to the time of Pentecost in some foreign land, the knowledge of whose tongue they brought with them, and who had for some reason come afterwards to live in Jerusalem. We further gather from Ac. vii. 5-11, that many of these foreign educated Jews were converted to Christianity, and this formed that powerful minority whose murmurs against the yet stronger Hebrews we read of in Ac. vi. 1. We learn somewhat more about the Hellenists in Ac. xix. 29. It was with them that Paul came chiefly into controversy on his first visit to Jerusalem. They were here evidently a powerful body, for it was to guard Paul's life from them that he was sent away on this occasion from Jerusalem, ver. 28. They seem also to have prided themselves on their powers of reasoning, and as clever disputants to have stood forth as the best exponents of Judaism, and were probably those same men who, Ac. viii. had before disputed with Stephen, and brought about his death, and on which occasion Paul had himself sided with them, Ac. xix. 29. This would make them more eager against the convert, and would also dispose him to meet them. It accords also with the view that the Hellenists were foreign educated Jews, of whom great numbers resided at Jerusalem. We find only one other mention of the Hellenists in the New Testament, not however at Jerusalem, but at Antioch, Ac. xvi. The passage presents two readings, one having Ἐλλαστήριος, the other Ἐλλαστήριος. The external evidence is chiefly in favour of the former (Johannes, Gr. Test. in looth; and the internal evidence appears to us also to lead to the same conclusion. In ver. 19 we are told that they who were scattered on Stephen's death came to Phenice, and Cyprus, and Antioch, preaching πάνω καὶ ἐν οἷς ἦσαν; but Jews only, the reading of ver. 29 may be Ἐλλαστήριος. Their mention here then shows us that Hellenists is an equivalent term, or very nearly so, for Ἰουδαίοι dwelling in the foreign city of Antioch; the Jews of ver. 19 being the Hellenists of ver. 29. While we have no doubt as to the proper reading of this verse, it is right to add that scholars of the highest name prefer the reading Ἐλλαστήριος (Bengel, Griesbach, Thiele & R. Site, Landmann, Scholz, Tischendorf). They rest their preference partly on a certain amount of external evidence, which, however, they allow to be inferior to that for the other reading, but chiefly on a contrast between vers. 19 and 29, which is said to be indicated by the use of the particle ὅλος at the beginning of the latter verse. But while this particle is commonly used in an adverbial sense, it also frequently serves merely to pass from one thing to another, and by an easy transition to denote something like the connection of cause and effect. It is thus we understand it here. Having in ver. 19 mentioned in general terms the preaching of all those who were scattered from Jerusalem on Stephen's persecution, the historian seems here to take up what some of them did in following out the common course of proceeding. If, however, any are disposed to think that the particle ὅλος indicates a contrast between what was done by those spoken of in ver. 19 and those spoken of in ver. 29, it bears with this sense most powerfully in favour of believing Greeks being meant, and not Jewish Christians. [Ref.]

GREECE [Ἑλλάς, Heb. יִשְׂרָאֵל, Jisra'el]. Greece is sometimes described as a country containing the four provinces of Macedonia, Epirus, Achaia or Hellas, and Peloponnesus, but more commonly the two latter alone are understood to be comprised in it. We will consider it as composed of Hellas and Peloponnesus, though there seems to be no question that the four provinces were originally inhabited by people of similar language and origin, and whose religion and manners were alike. Except upon its northern boundary it is surrounded on all sides by the sea, which intersects it in every direction, and naturally gives to its population seafaring habits. It is also a very mountainous country, abounding in countries of great height, which branches out and intersect the land from its northern to its southern extremity, and form the natural limits of many of the provinces into which it is divided. At the isthmus of Corinth it is separated into its two great divisions, of which the northern was called Grecia estra Peloponnesus, and the southern the Peloponnesus, now called the Morea. The mountain and sea are thus the grand natural characteristics of Greece, and had a very considerable influence on the character of its inhabitants, as is evidenced in the religion, poetry, history, and manners of the people. The country has been always famous for the temperature of its climate, the salubrity of its air, and the fertility of its soil.

Of the history of Greece before the first recorded Olympiad, B.C. 776, little that can be depended on is known. There is no doubt but that from very remote periods of antiquity, long prior to this date, the country had been inhabited, but facts are so intermingled with legend and fable in the traditions which have come down to us of these ancient times, that it is impossible with certainty to distinguish the false from the true (History of Greece by G. Grote, pref. to vol. i.). The traditions in which some of the noted settlements are said in profane writers to have been made in Greece are of a very remote date. The reign of Aeneas, who is supposed to
have founded Argos, some place B.C. 1296 (Apolh. l. i.). Erechtes is thought to have founded Nevia B.C. 2085, and Umann to have settled in Greece B.C. 2942 (Tomaselli's Manual of dates). These are periods of very remote antiquity, while they presuppose still earlier settlements of the country by tribes whose names are wholly lost, and they derive very considerable confirmation from a chapter in the book of Genesis which gives us in a few verses more trustworthy information about the early history of the races of the earth than we derive from any other sources. It is from Javan, i.e. x, one of the sons of Japheth, that the Hebrew name of Greece is derived, i.e. Ιαυανος. This Javan had four sons, Elisa, Tarshish, Kittim, and Dodanim, and by these we are told that the isles of the Gentiles were divided in their hands (Gen. x. 5). By the Hebrew word for "isles" (2 Chron. ii. 16) is meant not merely what we call islands, but also those lands lying to the westward of Judaea which were reached by sea from that country (Gen. x. 16; Jer. ii. 15; Colossians, grave interpreter: i. 189). This description specially points out Greece, the first great land reached by sea from the coasts of Asia after penetrating through the archipelagos of islands studding the Egean Sea. This western migration of the grandson of Noah with their families is further fixed by the circumstances related in Gen. x. 1-8, as having taken place subsequently to the building of Babel and the confusion of languages. The building of Babel is usually placed from about B.C. 2290 to B.C. 2147, which agrees quite sufficiently with the early dates claimed for the first settlements in Greece. Henceforward we meet with no reference, even of a general kind, to Greece in the Bible, until we find special allusions to it by name in the prophesies, as a slave-holding country intimately connected by commerce with Tyre, as destined after its conquest by Alexander to form the third of the four great monarchies of the ancient world, and as foretold to receive from Jerusalem the blessedness of the new covenant which God was to establish with the Gentiles. (Ezek. xxvii. 13; Da. viii. 21; Is. xiv. 19.)

The earliest accounts of the inhabitants of Greece represent them in a very barbarous state, little if at all superior to the condition of those whom we call savages at the present day. The usual causes produced this great degeneracy from the civilization which they left behind them in the part of Asia from which they migrated. Being, as the early settlers in most countries are, of a wild and adventurous character, cut off by the sea from any frequent communication with the old country, thrown upon a land which at first afforded an abundance of food to the hunter with little necessity for application to the laborious life of the husbandman, with a religion even then corrupted from the pure theism of Noah, it was not to be wondered at that the men who sided in the building of Babel, and who partook of the civilization of the world at the period subsequent to the flood, degenerated into the wild hunters, who forgot the arts of husbandry, and where hunting failed had recourse to the berries of the woods for their food. When their numbers increased they encroached upon each other's hunting grounds, and hence tribal wars, such as we read of among the North American Indians, would be the chronic state of the rude inhabitants of primitive Greece.

The East, from which they originally came restored civilization to the degenerate inhabitants of Greece, from Asia Minor, Phcenicia, and Egypt, came laws and letters, and with them the forms of idolatrous worship into which the learned priesthood of these lands had perverted the monotheism of Noah. We now find great names arising, and preserved in the legendary history of Greece, in connection with whom it is impossible not to suppose that along with an admixture of fable there is a considerable amount of truth related. The Egyptian Inachus founded the kingdom of Argos, about B.C. 1550 (Apolh. l. i. 3). From the same country Creusor leads a colony, B.C. 1556, settles in a barren promontory, where he builds a city, called at first Creumis, after him, but since known by the world-renowned name of Athens or Athens, from the Egyptian goddess Neith. At a later period from the same land comes Damas, who expels the royal house of Argos, and gives his name to the inhabitants of southern Greece. About B.C. 1559, the Phoenician Celons, in consequence as it is supposed of political troubles in Palestine, occupied Crete, founded the celebrated city of Thes, and gave to Greece those letters which the genius of her sons was afterwards to make so renowned. And the Phrygian Pelops, about B.C. 1293, became monarch of the southern half of Greece, whence called after him the Peloponnesus. Amid the midst of legend and fable stand out those great names, some of the few historic stand-points in times when almost all is shadowy and fleeting, while all alike, legend, and fable, and history, have been depicted by the master-hand of Homer. During this period of mingled legend and history Greece would appear to have begun to exercise a foreign influence. The expedition of the Argonauts about B.C. 1263, and the siege of Troy about B.C. 1193, for both of which there would appear to be historical foundation, attest this. During these early periods the Greeks exchanged monarchical for republican forms of government. With the first recorded Olympiad, B.C. 776, the period of real Greek history, as distinguished from legend, begins. From this time until the end of that generation of men who accompanied Alexander to the Persian war, i.e. until B.C. 390, is the period during with Greece occupies a great leading position as a political power. Its history during this period has been well divided by Mr. Grote into six departments, the first of which may be looked as a period of preparation for the five following which exhibit the free life of collective Athens. 1. Period from 776 B.C. to 596 B.C., the accession of Peisistratus at Athens and of Creusus in Lydia. 2. From the accession of Peisistratus and Creusus to the repulse of Nereus from Greece. 3. From the repulse of Nereus to the close of the Peloponnesian war and overthrow of Athens. 4. From the close of the Peloponnesian war to the battle of Leuctra. 5. From the battle of Leuctra to that of Crenone. 6. From the battle of Crenone to the end of the generation of Alexander. (Heron's History of Greece, prefixed.)

It is to this period that we find the greater number of the references to Greece in the Hebrew prophets to refer. The first historical notice of Greece, as the earliest mention of its settlement, is made in Scripture. The prophet Joel, about B.C. 808, speaks of Greece as a great slave-market, to which the Tyrian merchants bought their captives from Judah and Jerusalem for sale, Joel iii. 6. This was the earliest introduction of the Jews to a people with whom, and with whose customs
and language, they were afterwards to be intimately connected through the conquest of Alexander and the establishment of the Grecian empire in Asia. We thus find Greece distinguished at its earliest historic period as a great slave-holding country. The reference to Greece in Ezekiel, somewhat over one hundred years later than that in Joel, brings forward Greece, in conjunction with other countries, as a trading country exchanging the merchandise of Tyre, her slaves and brassen vessels, Eze. xxviii. 13. In Joel we saw Greece purchasing Jewish slaves from Tyre; in Ezekiel we find Greece bringing in her own ships to Tyre slaves and brassen vessels, and receiving instead the merchandise of Tyre. Greek slaves were highly prized in the East (Bekeb, Geor. Sue. part ii. c. 3, p. 155); and reference may perhaps here be made to the workmanship of brass for which Corinth afterwards at least was so famous (Proc. Nat. Hist. xxvi. p. 319. Journal of Sacred Literature, Jan. 1857, p. 251). The reference in Daniel to Greece is prophetic, vii. 61; viii. 5, 8. During the reign of Belshazzar king of Babylon he sees his famous vision of the four great ancient monarchies, of which the first, or Babylonian, was then verging to its close. Four beasts represent the four kingdoms, of which the four winged leopard represents Greece. In another dream he sees a fuller vision of the second and third of these kingdoms engaged in the deadly struggle which resulted in the overthrow of the Persian monarchy by the Grecian Alexander: in this a large part represents Greece. The representations in both these dreams are admirably descriptive of the rise of the Grecian empire. The four-winged leopard, the great beast from the West that touched not the ground, and ran upon the ram in the fury of his might, marvelously represent that wonderful power, which under the fierce young Macedonian with the rapid flight of the bird, the ferocity of the leopard, and the strength of the horned goat, rushed from Europe to the East, and within the short space of six years subdued the Medes and Persians, overrun Babylon and Egypt, carried its victorious arms to the confines of India, and only ceased to conquer when there was no enemy left to subdue. It was indeed a prophecy worthy to be shown to Alexander, as Josephus tells us that it was (Jut. vi. viii. 35). The political history of Greece from this period ceases to be of much interest. We next find Rome with her usual policy siding with Greece in her efforts to throw off the yoke of Macedon; delivering the power which invoked her assistance from the Macedonian yoke, only to bring her under her own; until n.c. 146 Greece is declared a province of the all-embracing Roman empire, under the name of Achaia, and from thenceforward ceases to exercise any independent political action.

The influence of Greece upon the religious destinies of the human race was of the most important kind. It exercised this influence chiefly in two ways: first, in stirring up the human mind from barbarous stagnation and brutal ignorance, and disciplining and exercising the mental powers; secondly, in providing a language more capable of giving expression to thought than any other tongue of man, spreading this language over the surface of the civilized earth, and even into barbarous lands, affording thus a channel for the labours of the first Christian missionaries, a mode of communication between the scattered Christian churches, a depot-storey for the inspired writings which were to be for all time the rule of faith to the Christian world. In this light the influence of Greece upon the Christian religion was of the most important kind. The Babylonian empire rose, conquered, and fell, and left no impress upon the human mind; the Persian empire was much the same: the Grecian in turn rose, conquered, and fell, but her living spirit survived the overthrow of the political body, and, as though freed from an encumbrance, worked more effectually when under the dominion of Tyre upon the human intellect than she had done when at the zenith of her power—Tyre was meant for one nation, and the language which preserved its history and laws was confined to that nation, and died out even among them; the gospel was meant for all nations, it consequently required a universal language, and such a language Greece nursed and gave to the world.

The influence which had this most important effect upon the gospel of Jesus Christ was secured by Greece chiefly in these three ways, viz., the progress of her arms, the diffusion of her heroines, and the power of her literature. The three combined to stamp Grecian intellect and the Grecian language upon the human race. The Persian invasion and its repulse first raised Greece into prominent political notice. The battles of Marathon, Thermopylae, Salamis, and Platae, spread throughout the East the knowledge that a western state was able to compete successfully in arms with the masters of Asia. A century and a half elapses, and the same men of Greece who had repelled Xerxes from Europe cross the Hellespont into the heart of Persia; at Granicus, Issus, and Arbela, overthrow its armies, and pass onward still in the flush of conquest to the Indus. The Grecian empire in Asia is founded, and secures for Greece the influence which successful arms always procure for those who wield them. The political wisdom of the conquerors seems to have been as great as their discipline and courage in arms. No stronger proof can be given of this than the fact that during the twenty years of war which ensued among the generals of Alexander after his death—when, in the language of Daniel, the great horn was broken, and four lesser horns sprang up in its room—no attempt was made by the conquered nations to throw off the Grecian yoke. They acquiesced in it, as though it had been a power established from ancient times.

The colonies of Greece were another means by which she spread her influence and language very wide. The overrunning of a narrow country by an increasing population, political troubles at home, the spirit of enterprise, and the facilities created by naval parents and the commercial habit, made Greece a great colonizing country for centuries before it was known as a military power of a first class. And the habits of the country made Grecian colonization to be of a peculiar kind, and of a kind which secured for the mother country a permanent influence. The Greeks seldom went far inland with their colonies. Islands, or the sea coasts of continents, were the localities which they chiefly selected. Keeping up by this means through their shipping a constant intercourse with each other and with Greece, they preserved a unity though scattered which vastly increased their influence, and they preserved their language very much in the same condition in which they brought it from Greece. Sicily is said to have been colonized from Greece so early as n.c. 1293; somewhat later we have the Eleans colonizing the coasts of Asia from the Propontis to the
rider Hermus: about b.c. 804 we have Atica sending her surplus population to Chios and Samos, and the coasts of Asia south of the Hermus, and founding great cities such as Ephesus and Miletus: we have the Dorians and other Grecian people at various times colonizing Caria, and Rhodes, the northern shores of the Egean, the great island of Cyprus, Crete, and other great towns in Africa, and the greater part of the coast of Italy: and in b.c. 332 Alexander founded the city of Alexandria, which it is supposed, as he anticipated it would, the commercial capital of the world.

But it was by her literature that Greece exercised her chief influence upon the human mind. Receiving at first her own recovered civilization and letters from the East, she matured and gave to the world a language of unequalled power, and a literature which has to this day charmed the imagination and exercised the intellect of the most cultivated nations of the earth. With far greater truth than can be said of any other language, ancient or modern, Greek may be said to have been in the days of the apostles a universal language (Gibbon's Decline, ch. 19). From the Adriatic to the Euphrates and the Nile men spoke and thought in the Greek tongue. Asia was covered with Grecian cities, and where the armies of Alexander had marched there they brought and left the knowledge of their majestic tongue. Throughout the Roman empire, while the Latin tongue was maintained in the administration of civil and military government, Greek was the natural idiom of science and letters. In Rome itself, the chief seat of the Latin tongue, the senate resounded with Greek debates (Vit. Max. lib. ii. cap. ii. 39), and Roman satirists complain that the Greek is more used than the Latin tongue (Suet. Suet. vi. 18). Even among the barbarous Gauls, unabashed by Rome, Grecian letters had found their way (Cassiod. Bell. Got. lib. i. 25; vi. 10), and the Macedonian speech was heard among the Indians and Persians (Sic, Consul. ad Gallium, cap. vi.). When St. Paul writes epistles for the information and edification of the Christian churches, it is in this tongue that he writes. Everyone would look for Greek in his letters to the cities of Corinth and Thessalonica, where it was their native tongue; but it is in the same language that he writes to Rome, Ephesus, and Galatia. In this tongue Mark writes his Roman gospel, and Peter addresses the churches scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, i.e. 11, and James communicates with the twelve tribes scattered abroad, Jas. 1. 1. Among the foreign Jews of the Roman empire there can be little if any question that Greek was the spoken language. They consulted the oracles of God in the Septuagint version. How far the Greek language was used among the Jews in Palestine is still a question among learned men (Fairbairn's Hermetical Manual, part i. sect. i. 1. Discussions on Gospels, Rev. A. Roberts, ch. ii. 3. &c.) Dif- ferent opinions are held and ably maintained, with much show of evidence for each; but that the Grecian language was cultivated to a very considerable extent among them is denied by no competent scholar. Some think that throughout Judea scarcely any language was heard except the Grecian (Yoma, DeSibyllis Graecis, cap. xi. 4. Dindorf, De Christo Graecis locupletis Exercitatio). Some think that throughout the country both Hebrew (the Aramaic) and Greek were well understood and spoken by all classes of the people, the first being that preferred in familiar intercourse, while the latter was the language of literature, of instruction, and of public life (Rev. A. Roberts, Discourses on the Gospel). Others again hold that Hebrew was still the prevailing, most generally used, and best-loved language of the people of Palestine, formed the staple of their vernacular tongue, while the knowledge of Greek was chiefly confined to the higher and more educated classes (Dr. Fairbairn's Hermetical Manual, part 1. sect. 1) The opinion we are inclined to adopt is this: we would say that Hebrew was well understood, commonly used, and most loved in Jerusalem and its neighborhood, while the knowledge of Greek was there also generally spread; while on the other hand Greek was probably the prevailing language among all classes in Samaria and Galilee, and Hebrew less generally understood and spoken. There are obvious causes for the distinction here suggested. Jerusalem was the headquarters of Judaism, where men would cling most strongly to its distinctive language; it was besides a rule peopled by inhabitants of utmost Jewish descent. On the other hand Samaria was peopled chiefly from districts wholly unacquainted with the Hebrew language, Acts xxi. 24; and even prone to adopt foreign and Grecian customs in preference to those of the Jews. Galilee too was on every side surrounded and penetrated by a Gentile and Greek-speaking population, from which Judea was in a great measure free, and which would almost inevitably during a long course of centuries make the prevailing Greek tongue familiar to all classes.

That Hebrew was commonly spoken at Jerusalem is certain. The Galilæan Peter, or, as some think, the writer of Acts, calls it "their proper tongue," Acts i. 15; when Paul addresses an audience at Jerusalem he gains the more attention because he speaks in the Hebrew tongue, Acts xxii. 1; and in the siege of Jerusalem by Titus, the negotiations between the Romans and besieged are carried on through an interpreter (Josephus, Jewish Wars, vi. 1. 43, &c. vii. 1. 2), and the language in general used among the besieged seems to have been the Hebrew (Josephus, Jewish Wars, vii. 1. 3, iv. 22; vi. 1. 1). On the other hand an audience at Jerusalem was capable of understanding Greek, for that addressed by Paul in Hebrew had expected to be addressed in Greek, Acts xxii. 2. But while Hebrew may be said to have been the prevailing language at Jerusalem, Greek may, we think, be allowed to have been much more the prevailing tongue in Samaria and Galilee. It is now generally allowed that the acquaintance of the apostles with the Greek tongue was not the effect of miracle but was acquired in the usual way. We have four of them, Peter, James, John, and Jude, writing in Greek in such a way as shows their perfect familiarity with the language. The only natural inference is that they had learned it as we all learn our native tongue by hearing it generally spoken around us. But these apostles were Galileans, and men in a humble rank of life, and from this it would appear that Greek was commonly spoken by the humbler classes in Galilee. With this view of the ordinary language of the people of Galilee, and with the fact that a very large proportion of our Lord's hearers, when he delivered the Galilean the sermon on the mount, were either Galileans, or belonging to cities and districts which spoke Greek and did not speak Hebrew, Mat. iv. 23, we have little reason to doubt but that this famous sermon was spoken in the Greek tongue. Spoken in Galilee, and with of course Galileans forming the majority of his hearers, if it were spoken in Greek it argues a familiar acquaintance with Greek on the part of the Galileans. Again, while we have seen in Josephus' mar-
native of the Jewish war strong evidence that Hebrew was the prevailing language at Jerusalem, and that generally spoken, this, so far as we know, does not appear from his account of the war when it was waged in Galilee (Josephus, Jewish Wars, III. viii. 3.3; vii. 4.1, 5; vi. 2.3, 4). Upon these various occasions we are not told of the Galileans using the Hebrew language, or acquainting with the Romans through an interpreter, as we find repeatedly stated when the scene of the war changes to Jerusalem. The inference is, that the Galileans and Romans had a common tongue, which could only be the Greek. We thus find the wide influence of Greece upon the human mind in her giving to men in the apostolic age a common tongue, one far more universally used than any other then or since.

In this Greek tongue men of Grecian birth gave to the world works which are to this day models in every branch of literature, and which had the most powerful effect in rousing, disciplining, and maturing the faculties of the human mind. Greece, after its political overthrow, was the school of the human intellect; the subtle power which penetrated a stagnant inert mass, and sent through it the pulse of thought. When we enumerate in poetry and the drama the names of Herodotus, Homer, Alcimus, Sappho, Eschylus, Pindar, Empedocles, Sophocles, Aristophanes; in history, the names of Herodotus, Thucydides, and Xenophon; in legislation, the names of Lycurgus and Solon; in oratory, those of Isocrates, Demosthenes, and Aeschines; in philosophy, those of Pythagoras, Socrates, Plato, and Aristotle; we have mentioned the names of men whose works exercised an incalculable influence on the human mind in their own and in every succeeding time, who, in the words of Grant, overshot their own age, and became the teachers of posterity. To their works we owe the perfection and preservation of the Greek tongue, just as we owe the perfection and preservation of our English language to our great writers, above all to our translation of the Bible and the works of Shakespeare. Whoever wishes to see some of the notices which various Greek writers have taken of Jewish history, will find an account of them in Josephus (Con. Apost, i. 1. 2. 2.; ii. 1. 2. 2.).

So widely prevailing in the apostles' days was the Greek influence and the Greek language, that Greeks in the New Testament becomes equivalent or almost so to "Gentiles" in the Old Testament. As the Jewish prophet divided mankind into Jews and Gentiles, so the Christian apostle divided it into Jews and Greeks. The name Greek is given not only to the inhabitants of the Grecian cities of Macedon or Achaia, but sometimes to the whole of mankind as distinguished from the Jew, and sometimes to civilized men as distinguished from barbarians. Thus, all the dwellers in Asia (Proconsular Asia) are divided into the two divisions of Jews and Greeks, Acts xviii. 19; xx. 1-21. The multitudes nations known to modern travellers who dwelt in every land are called Greeks by the Jews, in vii. 23 in the original. Greeks are used as synonymous with barbarian, the Greek translation of the wide-including Hebrew term גוין (goyin), Acts vii. 2, 2. 3. 28. In the matter of language mankind is divided into two divisions, Greeks and barbarians, Acts xi. 19 (see Liddel, G. H. Lex, s. v. גוין). Greeks and Jews once said to compose all to whom Paul had preached up to the time when he wrote his epistle to the Romans, Ro. i. 16; ii. 9, 19. When Paul would comment all the divisions into which mankind could be distinguished, he only adds the barbarian and Scythian to the Jews and the Greek, Col. iii. 11. In his epistle to the Corinthians he makes the threefold division of mankind to be Jews, Greeks and believers, I Cor. xiv. 9; in the original; while elsewhere he makes the Jew and the Greek to embrace absolutely all men over the whole face of the earth, Acts iv. 27; xiii. 49-52.

The influence of Greece upon the propagation of the gospel was of the most important kind, but in its propagation of the human mind for the gospel that influence was of an indirect rather than of a direct kind. The idyllic, yet beautiful system of Greek mythology, and even its philosophy, did not of themselves create a disposition to receive the doctrines of the gospel. St. Paul complains that the preaching of the cross was to the Greeks for stumbling-block, 1 Cor. i. 23, and it required the grace and power of God accompanying the preaching of his word to overcome the one as well as the other, 1 Cor. i. 25. But in an indirect way the influence of Greece upon the world produced under God's providence results of the most important kind in the success of the gospel. We have already referred to its influence in quickening the intellectual faculties of the human mind, and taking away the dull, dead, uninquiring disposition which is one of the characteristics of barbarism, and which offers an inert opposition of the strongest kind to the reception of truth. The value of this may be estimated by the fact that, while the gospel had indeed triumphed among barbarous people, 1 Cor. i. 11, it was among the more civilized communities that it had its greatest victories— in cities, rather than in the rural districts, Acts xiv. 7.; xiv. 12.; xvi. 1. But it was more than all in its providing a universal medium of communication through at least the Roman world that Greece exercised an incalculable influence on the propagation of the gospel. The old theory of the gift of tongues, Acts ii. 4, being for the purpose of enabling the apostles to preach to men of various languages is now very much given up by the most orthodox commentators (Chapmann and Horsley, 1. 27; Alexander of the Acts, p. 45; Alford on Acts, ii. 4.) The places where we read chiefly of the gift of tongues were such as it was least required in for this purpose, Acts ii. 4. 1.; xvi. 18.; xii. 1. In none of these places are we told that the immediate gift of tongues was for the purpose of instructing the heathen, but that it was a sign attending the truth of the gospel. In some cases at least the speakers with tongues did not understand what they said, 1 Cor. xiv. 19. The truth seems to be that God, who prefers ordinary methods to miracle, where miracle is not required—though where it is required he works it with a lavish hand—had in the spread of the Greek tongue provided the necessary vehicle for the propagation of the gospel. Greek colonization, victories, and literature, provided this required medium, as human authority and law had provided a great fold through which the gospel took its free course. Accordingly, we find our Lord selecting as his apostles men whose use of the Greek language proved it to have been their mother tongue, acquired according to the natural laws of lingual acquisition (Smolker, Planting, &c. of the Church, p. 16. English edition). From Greek-speaking Galilee the first Christian missionaries are chosen. And so we find through the book of Acts, and from the epistles, that wherever these men and others like them went, they found a Greek-speaking population, to whom in Greek
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**HABAKKUK** from the verbe הֲבָקֵק, habak, to embrace, through reduplication of the verbal form, which intensifies the meaning; so that Habakkuk, as the name of a man, will signify, according as it is taken, actively or passively, either the cordial embrace, or the cordially embraced one, the name of a distinguished Hebrew prophet. Luther took the name in the active sense, and applied it to the labours and writings of the man, thus: "Habakkuk had a proper name for his office; for it signifies a man of heart, one who is hearty toward another and takes him into his arms. This is what he does in his prophecy; he comforts his people and lifts them up, as one would do with a weeping child or man, bidding him be quiet and content, because, please God, it would yet be better with him." Such, certainly, was the general aim of his prophecy as regards the people of God; it held out the prospect of returning favour and blessing, after floods of judgment had spent their fury in vindication of the cause of righteousness.

No personal trait or historical notice has been preserved of Habakkuk in any canonical book of Scripture; and the tradition which is found at the close of the apocryphal story of Bel and the Dragon—which represents him as caught away by an angel and transported to Babylon, that he might relieve the hunger of Daniel when shut up in the lions' den, with the food that had been prepared for some reapers in Jucud—is so evidently an invention of later times, that no account can be made of it. If available for anything, it can only
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be as a traditional evidence that Habakkuk was a contemporary of Daniel; but for this purpose it is scarcely needed, as there are other things of a more reliable kind which yield the same result. 1. The first thing that deserves notice, in endeavouring to find one's way to the personal position and characteristics of the man, is the designation he gives of himself at the commencement of his book; he is there styled " Habakkuk the prophet." This designation is applied only to those who were in habitual possession of prophetic gifts, and held as their chief distinction the prophetic office. As persons so ordered and called must commonly belong to the Levitical order, this circumstance alone renders it probable that he was by birth a Levite.

2. The subscription appended to the lyrical prophecy contained in the third chapter of his book, strengthens the conviction thus produced of his Levitical origin; it is dedicated " to the chief singer—i.e. the leader of the temple music—on melody, to be sung on with my stringed instruments." This indicates him as one who had personally to do with the temple-service; who, with his own harp-chord or stringed instrument, meant to accompany the song which, through the Spirit, he had inspired for the use of the temple worshippers. As such, however, he must have been a Levite, if not also a priest; for all that pertained to the singing of the temple was in their hands; and the leading members of that sacred band, Asaph, Heman, and Jeduthun, from the first took rank with and were called prophets, 1 Ch. xxv. 15. The supposition of his belonging to this class is further borne out by the strongly lyrical character of his book, in which respect it approaches nearer to the Psalms of David than any other of the prophetic writings. It is but natural to conceive, that in this case, as in so many others, the habitual occupation of the writer was allowed to give its distinctive impress to the utterances which he was inspired to give forth to the people of God. 3. Finally, in regard to the period to which his writings should be assigned, there are indications in the writings themselves, and their relative place in the sacred canon, which clearly point to a time somewhat, yet not very soon, anterior to the era of the Babylonian exile. Thus, in the first chapter of his predictions, he announces the Chaldean invasion as a thing still future, and a thing so portentous in its nature, so fearful in its character and results, that men would not believe it till it had actually taken place, ch. i. 5. The Chaldean power, it would seem, was already known as one of rising energy, yet scarcely known as capable of inflicting such terrible disasters as those which might now be expected; and the time, therefore, may naturally be supposed to have been prior to the battle of Carchemish, in the fourth year of Jehoiakim's reign, when by the overthrow of the army of Egypt the Chaldeans rose at once to the visible mastery of the world. From that period the Chaldean power developed itself with terrible energy and force, and men soon ceased to wonder at any devastation accomplished by it. Yet, in this case, the devastation could not be placed many years subsequent to the prediction; for, speaking to the men of his own generation, the prophet says, "I wrote it in my book, saying, he shall do this thing, and it shall be done." He might have spoken thus any time during the latter half of Josiah's reign, but we cannot well transfer the words to an earlier period. It is quite probable, however, that he did speak so early, and not, as many of the later critics suppose, in the days of Jehoiakim, and while the Chaldean army was actually on its way to Jerusalem. For, Zephaniah, whose writings stand next in order to Habakkuk's, and who also announced the same coming desolations, is expressly declared to have prophesied in the days of Josiah, Zep. i. 1; and there is every reason to believe that the compilers of the canon, who, living near the times of the sacred writers, had access to information regarding them that is no longer available, were chiefly guided by chronological considerations in fixing the order of the minor prophets. If, then, Zephaniah prophesied in the days of Josiah, it is every way probable that Habakkuk, whose writings were placed immediately before those of Zephaniah, also prophesied during the same reign. And this is still further confirmed by two remarkably coinciding passages in the two prophets, Hab. ii. 9; Zep. i. 17; which appear to indicate that the one prophet stood to the other in a relation of dependence. But from the character both of the two prophets and of the two passages, this is greatly more likely to have been the case with Zephaniah toward Habakkuk, than with Habakkuk toward Zephaniah (see Deissmann, 1st Prophecy Table, p. 181). There are also apparent references in Jeremiah to some passages in Habakkuk (comp. Jer. ii. 19 with Hab. i. 12, and Jos. xxix. 13 with Hab. ii. 17); which seem to point in the same direction. We have therefore good reason to believe that Habakkuk prophesied, and that his writings were known to other men of God, in the days of Josiah, but it could only have been in the latter portion of those days, when the time of the great catastrophe was not very remote; and also when the temple-service, through the reformation of Josiah, had been so far restored, and the cause of God generally had so far again risen to the ascendant, that a fresh lyrical song like that of Habakkuk could be fitly destined for the sanctuary. If, then, we should date his prophetic agency from the last ten years of Josiah's reign—that is, from B.C. 629, or fifteen years before the first capture of Jerusalem by Nebuchadrezzar, and thirty or so before its total destruction—we shall not probably be far from the mark. We can scarcely suppose him to have begun to prophesy earlier, but it may possibly have been a little later.

The inscription which Habakkuk put upon his prophecies is somewhat peculiar; he designates them as " the burden (monea) which he did see." The learned are still divided as to the proper meaning of the term monea, viz. whether it means simply a divine word, which the prophet was to take up and bear to others, a message from Heaven with which he was charged on their account, or specifically a word of judgment, heavy tidings that he received to deliver to them. The prevalence of modern authorities is in favour of the former opinion, though Hengstenberg still adheres to the latter; and he so far has the usage on his side, that if not in all, certainly in by much the greater number of instances in which the word occurs, it characterizes prophecies that are of a premonitory nature and threatening character. In every word of God that is actually termed a burden, threatenings and judgments occupy a conspicuous place. But still as these are, in many of the cases, intermingled with announcements of coming good, it appears somewhat arbitrary to restrict the word altogether to the minatory aspect of God's dealings. A prophetic word of grave and solemn import to the parties concerned, seems to be as much as the usage would warrant us to understand by the
term. And that word the prophet Habakkuk reports himself to have seen, as some of the other prophets also have done, Is. xlii. 1; xlv. 1, 13; Jer. i. 11; that is, it presented itself in the first instance to his soul as an objective communication from the Spirit of God, which he had but to apprehend with the eye of his inner man, and faithfully report for the good of others. Not, however, that he was simply a passive instrument in the matter; the whole tone and character of his writings show him to have been intensely alive and interested in what passed before the eye of his mind; but it was still not his own visions he had to do with; it was the mind of God shedding itself like a heavenly light within him, and giving him clear discernment of the things that were going to develop themselves in the providence of God.

The leading subject of his prophecy has been differently apprehended by commentators, according to the point of view from which they have contemplated it; some regarding it as mainly a revelation of the mind of God concerning the Chaldean power; while others (like Calvin) take the Jews to be the chief theme, and the stability of God's interest in connection with them. Viewing the book simply as a composition, and with reference to the relative place occupied by the topics presented in it, one might justly say, with Delitzsch, that the prediction respecting the Chaldean kingdom as the great worldly power forms the centre around which the other parts of the book are grouped, toward which all the rays as it were converge. The invasion of Judah in that case, described in ch. 1. 5-11, is but as the anti-chamber to the building, which consists in a delineation of the God-defying character of the Chaldean monarchy, and the consequent certainty of its overthrow; and in the announcement of this was the special comfort provided for the people of God. It is scarcely possible, however, to avoid feeling that the primary and more fundamental point to the prophet's mind lay deeper than this. The book is profoundly moral in its character and tone. What lies nearest to the heart of the prophet is the cause of truth and righteousness; and how, amid the formidable appearances that were against it, this was to be maintained and vindicated. In his immediate neighbourhood, and among those who should have stood as one man for the interests of righteousness, he saw disorders and inequities proceeding, such as manifestly cried to Heaven for vengeance. That vengeance he also saw coming; but, strange to think, travelling in the march of a power itself mere godless and corrupt than the people it came to chastise. Could such a power really prosper? Could the interest or even the faithfulness and consistence of a righteous God stand with the continued success and imposing ascendency of a dominion which so lawlessly trumpeted on everything human and divine? Impossible! such an instrument of judgment must itself be judged; the great worldly power is only raised up for a time as a thinning instrument in the hand of God; and when its work is done it shall be shattered to pieces, as it had shattered those that were opposed to it. But the truth and faithfulness of God have another foundation; rooted in his own eternal nature they stand fast to all generations for as many as humbly trust in his name; and as in the past, so in the future, he will never cease to manifest his glorious perfections in their behalf, till every hostile power has been destroyed, and the whole earth is filled with the knowledge of his glory. Blessed, then, are they who, in all circumstances, confide in his word, and commit themselves to his keeping—alone blessed. Such is the train of thought and feeling that runs through this prophet; and if, on surveying it, we may say that the character and doom of the Chaldean power has formally the largest place in his writings, we must also say that beneath all lies the prophet's regard for the truth of God, and his people's relation thereto; and mainly with a view to this was the other and more external phase of the divine dealings exhibited.

Viewed in respect to form, the chief peculiarity in the writings of Habakkuk is found in the lyrical effusion contained in ch. iii., and on which much diversity of opinion has prevailed. It is also in the interpretation of that portion that the chief difficulty for the expositor lies. Without going into any detail on the matter, which would have be out of place, we shall state briefly and in the general what appears to be the correct view is that also that has been ably set forth and vindicated by Delitzsch in his work on this prophet. This prayer-song, destined by the prophet for the spiritual enlightenment and quickening of the covenant people, forms the devotional echo and resumption of the previous portions of his book. In the use of it the worshipper was to be understood as entering into the revelations already unfolded, and giving vent to his feelings before God with the liveliness and energy appropriate to sacred song. In the subject itself there was much to excite the spirit, and stir it with alternate movements of fear and hope; and this perhaps is the reason why the piece is entitled upon Shigionoth (from שִׁגַיון, to extol to and fro), pointing to the raised or tumultuous character of the production, its quick and rapid transitions of feeling, as of a soul deeply moved and agitated by the thoughts that were passing through the mind. And then, as regards the substance of the representation, while from the connection and design of the song we must suppose the prophet to have had his eye throughout upon the future—a supposition fully borne out by an analysis of the several parts—it is chiefly thrown, as in some of the psalms, for example Ps. lxxvi., into the form and imagery of the past. "The prophet borrows from God's wonders of old, and the representations given of them, the traits and colours of his delineation respecting a corresponding future, justly regarding the one as the type of the other; for the work of judgment he delineates was one that should unite in itself all the elements of dreadful majesty and re-deeming power that had ever appeared in God's earlier judicial manifestations for his people, a deliverance that should even eclipse the typical deliverance from Egypt. This close pre-established connection between the past and the promised future, is the reason why the prophet makes Tenman and the mountains of Paran the starting-point of the theophany, and represents the tribes on both sides of the Red Sea as thrown into terror and confusion, precisely as the harpers in Ex. xx. 3 are represented as singing the song of Moses and the Lamb" (Delitzsch, p. 190). In short, for the assurance of his faith and hope, and for the more vivid realization of what was to take place, the prophet sees God traversing anew, as it were, the old paths, and doing over again his mighty deeds; so that his people should certainly be able to rejoice in him still, and know him as the God of their salvation. Such indeed is the usual
style of prophecy, which ever strives to picture the future under the relations and imagery of the past—only, the demands of lyrical poetry, when the prophecy takes this shape, naturally give to the production a bolder and more life-like appearance.

The style of the prophet Habakkuk has always been regarded as peculiarly distinguished for its purity, terseness, and force. Lowth characterizes his style as among the finest specimens of the purest Hebrew poetry; and it ranks also with the best for loftiness of sentiment, vivacity of description, and appropriateness of imagery. Though only two passages from his writings are distinctly referred to in the New Testament, yet one of these is quoted with special emphasis and some frequency; it is the pregnant utterance in ch. ii. 1, "The just shall live by his faith," which contains the germ of the entire gospel, Rom. xiv. 17; Gal. x. 13. The other is in ch. i. 5, and is quoted by Paul in one of his warning addresses to his unbelieving countrymen, Acts xx. 13, 14.

Besides the general commentaries on the minor prophets, the best help for the critical study of this prophesy is the commentary of Delitzsch already referred to, which biblical students, who are acquainted with German, will find pervaded by the accurate scholarship, the profound thought, and generally sound discrimination which characterize the writings of the author.

HABEGERON. [So 1 Chron.

HABOR. [So Jer.

HACHILAH, the hill and wood of, is mentioned among the lurking-places of David, 2 Sam. xx. 15, 16, 17. It must have been near Ziph, but the precise hill cannot be determined; and no remains have been found either of the name or of the wood.

HACHMONITE, a derivative of Hachmon, the founder of a family, some members of which have been mentioned as men of note, but nothing is known of the founder himself, 1 Chron. xi. 46; xvi. 15. And in the genealogy of Esa's descendants, Hachal was the name of one of the early kings who reigned over the Edomites before there was a king in Israel, 1 Chron. xxv. 21.

2. HADAD, one so-called of the Edomite race, is mentioned as among the enemies of Solomon, 1 Kings xii. 20. He belonged to the seed-royal; and when a mere child had escaped from the terrible slaughter inflicted by the army of David under death, by being carried into Egypt. He was there treated with much respect by the existing king, and was ultimately married to the sister of Tahpanhes the queen. On hearing of the death of David, he requested and obtained leave of Pharaoh to return to his own country, doubtless with the view of making an effort to regain for his family and kindred the ascendancy which they had lost. And though we have no particular account of his operations, yet from being mentioned in particular as an adversary to King Solomon, and one whom the Lord stirred up against him, it is clear that he must have been a person of considerable energy, and that under him the scattered forces of Edom must have rallied so far as to prove a dangerous rival to Israel. Express mention is also made, when noticing another adversary of Solomon, of "the mischief which Hadad did," ver 25, though the details are nowhere given.

3. HADAD. This is understood to have been the name of a Syrian deity, or probably one of the names of the tutelary gods of Syria, though rarely mentioned under that name. It is understood to be this name which appears in the Latinized form of Adonai (Acts viii. 9). In Scripture it is found only as a component element in some proper names, such as Habak-zezer, Ben-hadad, Hahdah-Rimon.

HADAD EZER (Hadad for a helper), also written HARRAR-IZER, a Syrian king, whose capital was Zokah, and one of the most active and formidable of the foreign enemies of David. The wars he had to wage with this king called forth in a peculiar manner both the faith and the heroic energy of David; as appears particularly from Ps. lxxx., which was composed in reference to them, and also from the numbers that are reported to have fallen in the field of battle. Three deadly conflicts are particularly mentioned between the two, 2 Sam. xxiii. 5, 7, 15, in each of which David was successful; and the last was so decisive, that the other kings who had joined with Hadad-zer fell off from him, and entered into terms of peace with Israel.

HADAD-RIMMON, the names of two Syrian deities, combined together seem to form the designation of a particular place or district in Phœnician. In Scripture it is referred to only once, and that in a prophetic passage making allusion to the death of Josiah, 2 Kings xxiii. 17, but in the historical book which records the death itself. Speaking of a future mourning the prophet says, it should be like "the mourning of Hadad-Rimmon in the valley of Mechobon" the mourning, namely, which took place there at the death of the good king Josiah. Jerome speaks of it as a city, and says it afterwards went by the name of Maximianopolis, and was in the valley of Jezreel, but gives no further information about it (comm. no. indeed. Modern research has failed to obtain any certain trace of the spot; nor is anything known as to the way in which it came to acquire a name of such marked Syrian origin.

HADAR. [So Habah.

HADAR-IZER. [So Habah-izer.

HADES. Although this word has never been properly naturalized in English, and does not occur either as a general or a proper name in the English Bible, it is necessary to assume its existence in a work which aims at embracing the full circle of Bible terms and ideas. The word ᾠδης, which is always used as its equivalent in the scriptures of the New Testament, and frequently also in those of the Old, no longer conveys the exact meaning of the original. It is now only employed as denoting the place of final torment, and precisely corresponds to the Greek term γῆς, for which it is also used in our English Bible. For ᾠδης we have still no proper equivalent; and in order to get a correct view of the reality indicated by the name, we are obliged to retain the name itself.

HADES (gr. ᾠδης, derived, according to the best established and most generally received etymology, from privative ἀ and δης, hence often written ἀνδης, means strictly what is out of sight, or possibly, if applied to a person, what puts out of sight. In earlier Greek this last was, if not its only, at least its prevailing application; in Homer it occurs only as the personal designation of Pluto, the lord of the invisible world, and who was probably so designated—not from being himself invisible, for that belonged to him in common with the heathen gods generally—but from his power to render
of Scripture on the subject, that it is unnecessary to point to particular examples; in respect to the good as well as the bad, the passage into sheol was contemplated as a descent; and the name was sometimes used as a synonym for the very lowest depths, Ge. xxiv. 32; Job xi. 26; xiii. 28. This is not, however, to be understood as affirming anything of the actual locality of disembodied spirits; for there can be no doubt that the language here, as in other cases, was derived from the more appearances of things; and as the body at death was committed to the lower parts of the earth, so the soul was conceived of as also going downwards. But that this was not designed to mark the local boundaries of the region of departed spirits, may certainly be inferred from other expressions used regarding them—as that God took them to himself; or that he would give them to see the path of life; that he would make them dwell in his house for ever; or, more generally still, that the spirit of a man goeth upwards, Ge. v. 21; Ps. xvi. 11; xvi. 6; Ec. iii. 21; xi. 7. During the old dispensations there was still no express revelation from heaven respecting the precise condition or external relationships of departed spirits; the time had not yet come for such specific intimations; and the language employed was consequently of a somewhat vague and vacillating nature, such as spontaneously arose from common feelings and impressions. For the same reason, the ideas entertained even by God's people upon the subject were predominantly sombre and gloomy. Sheol wore no inviting aspect to their view, no more than hades to the superstitions heathen: the very men who believed that God would accompany them thither and keep them from evil, contemplated the state as one of darkness and silence, and shrank from it with instinctive horror, or gave hearty thanks when they found themselves for a time delivered from it, Ps. xi. 5; xxx. 5; Job xiii. 13; Ec. iii. 16; vii. 18. The reason was that they had only general assurances, but no specific light on the subject; and their comfort rather lay in overlooking the gulf of sheol, and fixing their thoughts on the better resurrection, sometime to come, than in anything they could definitely promise themselves between death and the resurrection-morn.

For in this lay one important point of difference between the Jewish and the heathen hades, originated by the diverse spirit of the two religions, that to the believing Hebrew alone the sojourn in sheol appeared that only of a temporary and intermediate existence. The poor heathen had no prospect beyond its shadowy realms; its bars for him were eternal; and the idea of a resurrection was utterly strange alike to his religion and his philosophy. But it was in connection with the prospect of a resurrection from the dead, that all hope formed itself in the breasts of the true people of God. As this alone could effect the reversion of the evil brought in by sin, and really destroy the destroyer, or nothing less was announced in that first promise which gave assurance of the crushing of the tempter; and if, as to its nature, but dimly apprehended by the eye of faith, it still necessarily formed, as to the reality, the great object of desire and expectation. Hence, it is said of the patriarchs, that they looked for a better country, which is an heavenly; and of those who in later times resisted unto blood for the truth of God, that they did it to obtain a better resurrection. Heb. xi. 13, 16. Hence too the spirit of prophecy confidently proclaimed the arrival of a time, when the
dead should arise and sing, when sheol itself should be destroyed, and many of its inmates be brought forth to the possession of everlasting life, 1 Thess. iii. 14; 1 Cor. xv. 51, 52. And yet again in apostolic times, St. Paul represents this as emphatically the promise made by God to the fathers, to the realization of which his countrymen as with one heart were hoping to come (Acts xxvi. 7; and Josephus, in like manner, testifies of all but the small Sadducean faction of them, that they believed in a resurrection to honour and blessing for those who had lived rightfully in this life (Acts xviii. 13). This hope necessarily cast a gleam of light across the darkness of sheol for the Israelite, which was altogether unknown to the Greek. And closely connected with it was another difference also of considerable moment, viz., that the Hebrew sheol was not, like the Gentile hades, viewed as an abode of the dead and independent region, withdrawn from the primal fountain of life, and subject to another dominion than the world of sense and time. Plato was ever regarded by the heathen as the rival of the king of earth and heaven; the two domains were essentially antagonistic. But to the more enlightened Hebrew there was but one Lord of the living and the dead; the chambers of sheol were as much open to his eye and subject to his control as the bodies and habitations of men on earth; so that to go into the valley of the shadow was but to pass from one department to another of the same all-embracing sway of Jehovah.

Such was the general state of belief and expectation regarding sheol or sheol in Old Testament times. With the introduction of the gospel a new light breaks in, which shines its rays also through the vails of the departed, and relieves the gloom in which they had still appeared shrouded to the view of the faithful. The term sheol, however, is of comparatively rare occurrence in New Testament scripture; in our Lord's own discourse it is found only three times; but on two of the occasions it is used in a somewhat rhetorical manner, by way of contrast to the region of life and blessing. He said of Capernaum, that being excited unto heaven it should be brought down to sheol, Matt. xxiii. 29—that is, plainly, from the highest point of fancied or of real elevation to the lowest abasement. Of that spiritual kingdom also, or church, which he was going to establish on earth, he affirmed that "the gates of sheol should not prevail against it," Matt. xvi. 18, which is all one with saying that it should be perpetual. Sheol is described as a kind of realm or kingdom, accented, like earthly kingdoms in the East, to hold its council-chamber at the gates; and whatever measures might be there taken, whatever plots devised, they should never succeed in overthrowing the foundations of Christ's kingdom, or effectually marring its interests. In both these passages sheol is placed by our Lord in an antagonistic relation to his cause among men, although, from the manner in which the word is employed, no very definite conclusions could be drawn from them as to the nature and position of sheol itself. But in another passage—the only one in which any indication is given by our Lord of the state of its inhabitants—it is most distinctly and closely associated with the doom and misery of the lost; "in hades," it is said of the rich man in the parable, "he lifted up his eyes, being in torments." The soul of Lazarus is, no doubt, also represented as being so far within the bounds of the same region, that he could be described and spoken with by the sufferer. Still, he was represented as sharing no common fate with the other; but as occupying a region shut off from all intercourse in that assigned to the wicked, and so far from being held in a sort of dungeon-confinement, reposing in Abraham's bosom, in an abode where angels visit. And with this also agrees what our Lord said of his own temporary sojourn among the dead, when on the eve of his departing thither—"To-day," said he, in his reply to the prayer of the penitent malefactor, "shall thou be with me in paradise," Luke xxiii. 43. But paradise was the proper region of life and blessing, not of gloom and forgetfulness; originally it was the home and heritage of man as created in the image of God; and when Christ now named the place whither he was going with a robedom shine—paradise, it bespoke that already there was an overthrowing of the evil of sin, that for all who are Christ's there is an act of knowledge, as a passage that had its verification in Christ; and the language of course in this, as in other prophetic passages, was spoken from an Old Testament point of view, and must be read in the light which the revelations of the gospel have cast over the state and prospects of the soul. We may even, however, go farther; for the psalmist himself does not strictly affirm the soul of the Holy One to have gone to hades; his words precisely rendered are, "Thou wilt not leave (or abandon) my soul to hades"—that is, give it up as a prey to the power or domain of the nether world. It is rather a negative than a positive assertion; concerning our Lord's connection with hades, that is contained in the passages; and nothing can fairly be argued from it as to the local habitation or actual state of his disembodied spirit.

The only other passages in the New Testament in which mention is made of hades are in Revelation: ch. i. 18, where the glorified Redeemer declares that he has the keys of death and of hades; ch. xiv. 2, where death is symbolized as a rider, smiting all around him with weapons of destruction, and hades following to receive the souls of the slain; ch. xx. 13, 14, where death and hades are both represented as giving up the dead that were in them, and afterwards as being themselves cast into the lake of fire, which is the second death. In every one of these passages hades stands in a dark and forbidding connection with death—very unlike that association with paradise and Abraham's bosom, in which our
Lord exhibited the receptacle of his own and his people's souls to the eye of faith; and not only so, but in one of them it is expressly as an ally of death in the execution of judgment that hales is represented, while in another it appears as an accursed thing, consigned to the lake of fire. In short, it seems as if in the progress of God's dispensations a separation had come to be made between elements that originally were mingled together—as if, from the time that Christ brought life and immortality to light, the distinction in the next world as well as this was broadened between the saved and the lost—so that hales had been forth appropriated, both in the name and in the reality, to those who were to be reserved in darkness and misery to the judgment of the great day; and other names, with other and brighter ideas, were employed to designate the intermediate resting-place of the redeemed. It was meet that it should be so; for by the personal work and mediation of Christ, the whole church of God rose to a higher condition: old things passed away, all things became new; and it is but reasonable to suppose that the change in some degree extended to the occupants of the intermediate state—the saved becoming more enlarged in the possession of bliss and glory, the lost more sunk in anguish and despair.

Such being the nature of the scriptural representation on the subject, one must not only condemn the fables that sprung up amid the dark ages about the limbus or antechamber of hell, and the purgatorial fires, through which it was supposed even redeemed souls had to complete their ripening for glory; but also reject the form in which the church has embodied its belief respecting the personal history of Christ, when it said, "descended into hell." This, it is well known, was a later addition to what has been called the apostles' creed, made when the church was far on its way to the gloom and superstition of the dark ages. And though the words are capable of a rational and scriptural explanation, yet they do not present the place and character of our Lord's existence in the intermediate state, as these are exhibited by himself; they suggest something painful, rather than, as it should be, blessed and triumphant; and, if taken in their natural sense, they would believers of that sure hope of an immediate transition into mansions of glory, which His followers and participants of His risen life, it is their privilege to entertain.

**HADORAM.** 1. A descendant, or more probably the name of a race of descendants from Eber by his son Joktan, Gen. x. 27. They have been supposed to be the same with the Adramites, or Aramites, who had their settlements in the south of Arabia (Gesen. Theb. Boccari, ch. iii. 27). 2. The name given in 1 Ch. viii. 10 to the son of Teli king of Hamath, who was sent as ambassador from his father to congratulate David on his victory over Hadad-ezer; he elsewhere bears the name of Joram, 2 Sam. xix. 18, which however has an Israelitish aspect. 3. An alternative name of one of the officers of Rehoboam, who was over the administration of taxes, and lost his life on the occasion of the general revolt. His other name was Adoniram or Adoram, 2 Chr. x. 18.

**HADRACH** [etymology uncertain], occurs only as a proper name in the heading of one of Zechariah's eschatological prophecies, which stands thus. "The burden of the word of the Lord on the land of Hadrach, and Damascus is its rest," ch. x. 1. It used to be regarded as the name of a city and region not very remote from Damascus, chiefly on the authority of R. Jose, quoted by Jarchi, and of Joseph Abbaesi, given and supported by J. D. Michaelis. But Hengstenberg, in his remarks upon the passage in his *Christologie*, has shown that these persons confounded Hadrach with an Adram in the Syrian desert, which is the same with the ancient Edris. There is no historical notice of either a land or a city going by the name of Hadarch (חָדָרךְ); and it is against all probability, as well as prophetic usage, that a strictly proper name should have been employed to designate the subject of a prophecy which was otherwise unknown. But it was by no means unusual to adopt symmetrical names of regions on which the word of prophecy was to fall: as, in Isaiah Jerusalem is designated "Ariel," and "the valley of vision;" Babylon the "desert of the sea," Isa. xlv. 1; xlix. 1; lx. 1; in Jeremiah also Babylon is proscribed against under the name of Shechem; and in Ezekiel Jerusalem and Samaria under the names of Ahab and Ahilubah, Joel ii. 1; Ez. xxi. 12. So here Zechariah, when going to describe the future overthrow of the Persian empire, especially in those provinces of its dominion which lay in the neighbourhood of Judah, most probably called it by the symmetrical name of Hadrach— which is composed of יָדָר, sharp, then strong, energetic, and מַר, soft, then infra- weak; so as to form the etymological title of strong-weak—strong in one respect, but weak in another; to present appearance, of indomitable power and energy, but in the purpose of God destined to become a helpless prey in the hand of a mighty adversary. The prophecy had its fulfilment in the conquests of Alexander the Great. Such, briefly, is the view of Hengstenberg, which seems on the whole the most probable; but it cannot be regarded as certain. Gesenius conurs with Hengstenberg as far as regards the view of the Jewish commentators, but for the rest is disposed to follow Pekel, who takes Hadrach to be the name of a king of Damascus.

**HAGAR** [most probably flight, supposed to be derived from a root unused in Hebrew, signifying either to fly, but existing in Arabic, whence the well-known Mahometan era *Hijr*, the flight], the name of Sarah's bornmaid, and the mother of Ishmael. Of her earlier history we are simply told that she was an Egyptian by birth, Gen. xi. 2; and, as Abrahain had spent some time in Egypt shortly after his first appearance in the land of Canaan, the probability is, that Hagar was then received into his household, and was taken with him when he returned to the land of Canaan. That she must have stood high in the estimation of her mistress is evident from the proposal of Sarah, when she judged herself to be hopelessly barren, that Abraham should go in to Hagar, and thereby obtain the long looked for seed. The impropiety of this proposal, and of Abraham's acceding to it, has been already noticed in connection with Abraham. Apart from all other evils, it had the effect of putting Hagar out of her proper place; when she found herself to be with child her mistress was despised in her eyes; and this insubordination on the part of the maid awoke a spirit of indignation and severity in the bosom of her mistress, which was carried so far on the one side, and so hotly met on the other, that Hagar at last fled from the tent. From this flight perhaps she got the name of Hagar, which afterwards adhered to her. On leaving the tent of Abraham she
HAGAR

not unnaturally took the direction of Egypt, and was found by the angel of the Lord beside a well in the wilderness of Shur, which lies between the south of Palestine and Egypt. There she was kindly accommodated with by the heavenly messenger respecting her conduct, and being expressly directed to return to the household of Abraham and become subject to Sarah, she complied with the injunction. Such a compliance must have been anything but agreeable to the natural feelings of Hagar; and her readiness in yielding it is so far an indication of something good, at least of a natural kind, being found in her. From what afterwards happened, we can scarcely entertain the supposition that it was more.

The specific reason assigned by the angel for Hagar's return to the household of Abraham, had respect to the son she was to bring forth to Abraham; and will become more distinctly visible under Ishmael. The Lord manifestly did not wish that the child of the father of the faithful, even though born after the flesh, should be born and reared elsewhere than in Abraham's family; and doubtless respect was also had to the lessons that were to be supplied, and the warnings that were to be administered, through the facts of this child's subsequent history. When Hagar heard, however, that she was to give birth to a son, that this son was to be the heel of a numerous offspring, which should maintain its ground against all dangers and assaults, and be a sort of natural wonder in the world, she could not but feel cheered in spirit, and be encouraged to take well whatever might be immediately before her. She gave unmistakable evidence of this state of mind in the name she invented on the occasion. She called the name of the Lord that spake to her *Attah-Elroi*, Thou God-of-the-seeing; and adds by way of explanation, "Have I not also here seen him that setteth me?" What struck her was the fact, that in that long-unfrequented region the eye of the All-seeing had been taking cognisance of her, helpless and forsaken as she seemed. Then, in further memorial of the same, she called the well *Rac-lsbab-er*, Well of the Living One that sees me. It put more generally it would be, Well of the ever-living and present God. Hagar was therefore no heathen; she had learned enough in Abraham's family to know that there was but one living and true God; and her belief in this fundamental truth could not but be confirmed, as it was called forth, by the manifestation that was now given her of the all-seeing eye and gracious providence of Jehovah. Thus cheered and comforted, she returned to the tent of Abraham, and in due time gave birth to Ishmael.

We hear no more of her till the memorable occasion of Isaac's weaning, when, amid the general hilarity of Abraham's house, and the exuberant joy of his aged spouse, a malignant storm was seen lowering on the face of Ishmael, which again drew forth the ire of Sarah, and led to a new scene in the household. Ishmael must by this time have been fifteen or sixteen years old; for he was thirteen when he was circumcised, and all that pertained to the conception, the birth, and the weaning of Isaac had yet to take place. Ishmael, therefore, was no longer a mere child, but a grown youth, and Sarah not unfairly conceived that his demeanour on the occasion referred to but too clearly indicated the spirit he was of a spirit utterly opposed to the claims of Isaac, as the free-born, heaven-born child; and she insisted on Ishmael and his mother being cast forth, that the inheritance might be left to Isaac, Ge. xxvii. 10. It seemed a somewhat harsh expedient, and is said to have been grievous to the paternal heart of Abraham. But the right principle was on Sarah's side, and the word of God gave its sanction to what she had demanded: Hagar and Ishmael must be externally separated from the chosen seed, as they had already separated themselves by their internal feelings. While, however, the casting forth was but tolled as it was there was an undue degree of haste and rigour in the manner of carrying it into execution. For it would seem that all the provisions in meat and drink which were given to the two exiles was what could be laid on the back of Hagar, Ge. xxvii. 14. But possibly the meaning is, that this was merely what was furnished for an immediate supply, while in addition a certain portion in flocks and herds was also divided to them, Abraham, we are told, gave portions of this sort to the latter sons he had by Keturah, Ge. xxvii. 34. From Ishmael afterwards appearing at the burial of Abraham, and along with Isaac committing him to the words, Ge. xxvii. 50, it may certainly be inferred, that Ishmael continued to occupy a still higher place in the regard of the father than those other sons, and not even a larger portion from his hand. The rapid rise also of Ishmael's family to power and influence is a further proof of the same: so that the scantiness of provisions furnished to Hagar and Ishmael may be more apparent than real, and the difficulties that beset them may have been such only to attend desert-life at the outset, before the proper habits for refreshment and sustenance are known.

But however this may have been, Hagar with her son had very nearly perished for thirst, in their first wanderings through the wilderness of Judæa. Hagar had even given up all for lost, and had caused her son to lie down under a shrub of the desert, while she herself withdrew to some distance, that she might be spared the pain of seeing him die. But she was again mercy-wisely visited from above: the Lord saw the affliction, and opened her eyes to perceive a well in the neighbourhood, at the same time giving her a fresh assurance that her son should live and become the father of a great people. Such certainly proved to be the case; and the only further notice we have of Hagar in connection with it is, that she by and by went and took a wife for her son from Egypt. This did not anger well for the spiritual character of the future progeny; but it belongs rather to the history of Ishmael than of Hagar. So far as herself is concerned, there is no appearance of her having ever become a true follower of Abraham, a child of faith in the sense that he and Sarah were; but as regards the more conspicuous and blameworthy actions of her life, it is meet to confess, that considering all the circumstances, she appears as one somewhat more sinned against than sinning—an object of pity more than of condemnation.

HAGARITES, or HAGARENES, a wandering Arab tribe, who seem to have had their usual haunts to the east of Judah, near the territories of the covenant-people; for they are mentioned as having in the days of Saul come into collision with the tribe of Reuben, and fallen by their hand. They appear however to have, in some degree, recovered; for at a later period, probably in the time of Jehoshaphat, they are named along with the Molechites and various other Arabian tribes, among the enemies who entered into a confeder-
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ble conspiracy against Judah, to be enacted. Nothing further is heard of them. Some have supposed them to have derived their name from the mother of Ishmael; which is not very probable, considering that Ishmael was her only son, and that he was regarded as the real founder of the race that sprung from Abraham's connection with Hagar.

HAGGAI [lit. from hag, a festival], one of the later minor prophets, and the first in order of the three who flourished after the return from Babylon. The short book of Haggai throws no light on the personal history of its writer; and authentic Jewish history is equally silent. Rabbinical tradition represents him as having been born in Babylon, and having joined the first band of exiles who, on the issue of the decree of Cyrus, B.C. 536, returned to their old possession. It also asserts him to have been buried among the priests at Jerusalem, in which case he must have belonged to the family of Aaron. The traditional accounts, so far, may be regarded as perfectly credible, though they cannot be pronounced certain; but further notices from the same source respecting Haggai deserve no particular notice.

The book of Haggai consists of four distinct prophetic addresses—one in the first, and two in the second chapter; and the dates of each are given with remarkable precision. The first address was delivered in the second year of Darius (c. B.C. 529), in the sixth month, and on the first day of the month, therefore on the feast of the new moon, ch. i. 1-13. The second, which was a mere assurance of the Lord's gracious presence and blessing, now that the people gave themselves to the Lord's work, was only twenty-four days later. The third belongs to the twenty-first day of the seventh month, ch. ii. 1-14; and the last, consisting of two parts, has for its date the twenty-fourth day of the ninth month. So that the whole prophetic agency of Haggai, so far as it has found a record in the book that bears his name, was limited to the short space of between three and four months. And it has respect throughout to one theme—the building of the second temple; although, with the comprehensive eye of the true prophet, it glances at various other points in the present and the future, which stood in a moral relation to the work more immediately in hand.

The time of Haggai's appearance as a prophet dates about sixteen years after the edict of Cyrus. The small remnant had returned to Jerusalem, and had also, with mingled feelings of joy and sadness, laid the foundation of the new temple, Ezra iii. 10-12. But they were not permitted to proceed far with their undertaking till they began to experience the keen jealousy and bitter opposition of their neighbours, the Samaritans. Had Cyrus himself lived, the hindrances thus thrown in their way would have been easily overcome; but he lost his life not many years afterwards; and the unsettled state in which the affairs of the Persian empire continued during the periods of Cambyses and Darius the Magian, gave the adversaries of the Jews an advantage of which they did not fail to avail themselves. Accordingly, the work was first impeded in its progress, then absolutely arrested, until after the accession of Darius, when the administration of the empire began to assume a more settled and orderly form. And led through the Spirit to perceive that the time had now come for more determinate action in regard to the building of the Lord's house, the prophet Haggai came forth in the name of the Lord to stir up the people to the work. His first word, however, was one rather of reproach than of encouragement; it charges upon the people lukewarmness and love of fleshly indulgence the cessation that had taken place in the work, and points in the manifest judgments of the Lord upon them as clear signs of his displeasure at their conduct, ch. i. 1-3.

We are not from this to suppose that he attributed nothing to the obvious opposition of the Samaritans; but merely that this of itself was not enough: that the people latterly had rather been taking excuse from it to prosecute their own interests, than absolutely hindered from mind ing God's, and had become quite content to let the walls of the Lord's house lie in their unfinished and broken state. For the external work, therefore, to which they were now called, there was needed a preparatory one of repentance and spiritual devotion. To this Haggai first earnestly called them; and the incident he saw that the call had begun to be responded to, he cheered their hearts with the assurance that the Lord was with them, ch. i. 13.

But it was soon found that a depressed state of feeling hung upon the minds of the people, and greatly discouraged them in the prosecution of their work. The contrast in external appearance between they were now building, and the magnificent structure that had been reared by Solomon, disposed them—especially those of them who had seen the former one—to regard that which was now proceeding as comparatively poor and insignificant. And it was not merely the inferiority in outward glory which, in that case, would naturally trouble them, but the apparent failure of the divine predictions which had been uttered before or during the Babylonish exile, and which made promise even of a more glorious temple in the future than had existed in the past, Is. ix. 10. Could they, then, be really doing the Lord's work, while engaged in raising so inadequate a structure? Could the Lord himself actually be with them? Should they not rather wait for better times, when they might be able to set about the work in a worthier manner and with clearer evidences of the Lord's favour and protection? It was to meet this state of feeling, quite natural in the circumstances, that the next message of Haggai was addressed; it gave the builders of the house the special comfort which they needed, ch. ii. 7-14. They were not, he assured them, like men left to their own resources; the Lord was with them; "the word that I established with you when ye came out of Egypt, and my Spirit abode in the midst of you. Fear not" (so the words should be rendered). The meaning is, that the word the Lord spake to them when they came out of Egypt, and when his Spirit wrought so marvellously for their good, he repeated now; in both cases alike his message was, "Fear not," comp. xx. 20. Many changes, it is true, were to take place; all things in heaven and earth were to be shaken; but so far from interfering with that which constituted the real glory of their temple and nation, the things destined to take place would rather tend to promote it; for the world with its wealth and honour would yet come to pay homage to them, and there—in connection with that very house—would the Lord give peace and blessing to the world. The promise is a most comprehensive one; it stretches from the day of the prophet onwards through all coming time, but reaches its culmination in the establishment of the Messiah's king-
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Scheinaliah: Esther and the book of Daniel were also assigned to it. But the division was so manifestly arbitrary, that it was never accepted as a proper one by the church. In the New Testament all the books of the Old Testament go by the name of the writings or scriptures (corresponding to the hēliakion among the Jews), or the sacred scriptures; and a division so far is recognized in certain passages, that they are spoken of under the names of the law and the prophets; and once, “Moses, the Prophets, and the Psalms,” Matt. xii. 40. (See SCRIPTURES.)

HAIR, another form of what is more commonly written Al, Gen. xi. 30. (See Al.)

HAIR. There is nothing, in which the usages of different countries, and even of the same country at one period as compared with another, have exhibited more variety and caprice, than in respect to the cultivation or neglect of the hair. Of the more ancient nations, the Egyptians appear to have been the most uniform in their habits regarding it; and, in some respects also, the most peculiar. We learn from Herodotus iii. 26, 127, that they let the hair of their head and beard grow, only when they were in mourning, and that they shaved it at other times. Even in the case of young children they were wont to shave the head, leaving only a few bristles on the front, sides, and back.

[215] Egyptian manner of wearing the hair.

From statues of an officer of rank and his wife of sister, 20th dynasty. British Museum.

“Or, more particularly were they,” says Wilkinson, “on this point, that to have neglected it was a subject of reproach and ridicule; and whenever they intended to convey the idea of a man of low condition, or a slovenly person, the artist represented him with a beard” (Ancient Egyptians, p. 262). Slaves also, when brought from foreign countries, having bristles on them at their arrival, “were obliged to conform to the common habits of their masters; their beards and heads were shaved; and they adopted a close cap.” This universal practice among the Egyptians explains the incidental notice in the life of Joseph, that before going in before Pharaoh he shaved himself, Gen. xi. 11; in most other places he would have combed his hair, and trimmed his beard, but on no account have shaved it. The practice was carried there to such a length, probably from the tendency of the climate to generate the fleas, and other vermin which nestle in the hair; and hence also the priests, who were to be the highest embodiments of cleanliness, were wont to shave their whole bodies every third day (Herod. ii. 57). It is singular, however, and seems to indicate that notions of cleanliness did not alone regulate the practice, that the women still wore their natural hair,湾 and plaited, often running down in the form of strings to the bottom of the shoulder-blades. Many of the female mummies have
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been found with the hair thus plaited, and in good preservation.

The precisely opposite practice, as regards men, would seem to have prevailed among the ancient Assyrians, and indeed among the Asians generally. In the Assyrian sculptures the hair always appears long, combed closely down upon the head, and shedding itself in a mass of curls on the shoulders. "The beard also was allowed to grow to its full length, and, descending low on the breast, was divided into two or three rows of curls. The moustache was also carefully trimmed and curled at the ends" (Layard's Nineveh, ii, p. 227). Herodotus likewise testifies that the Babylonians wore their hair long (i. 155). The very long hair, however, that appears in the figures on the monuments is supposed to have been partly false, a sort of head-dress, and not the effect of the natural hair.

Among the ancient Greeks the general practice was to wear the hair long; hence the epithet so often occurring in Homer of "well combed Greeks," and the saying, which passed current among the people, that hair was the cheapest of ornaments. But the practice varied. While the Spartans in earlier times wore the hair long, and men as well as women went to have it tied in a knot over the crown of the head, at a later period they were accustomed to wear it short. Among the Athenians also it is understood the later practice varied somewhat from the earlier, though the information is less specific. The Romans passed through similar changes; in more ancient times the hair of the head and beard was allowed to grow; but about three centuries before the Christian era barbers began to be introduced, and men usually wore the hair short. Shaving also was customary; and a long beard was regarded as a mark of slovenliness. An instance even occurs of a man, M. Livius, who had been禁止 for a time, being ordered by the censors to have his beard shaved before he entered the senate (Luc. v. 81). [See woodcut No. 201, under Diadem, for further illustrations of ancient modes of wearing the hair.]

This later practice must have been quite general in the gospel age, so far as the head is concerned, among the countries which witnessed the labours of the apostles Paul; since in his first epistle to the Corinthians, he refers to it as an acknowledged and nearly universal fact. "Doth not even nature itself teach you," he asked, "that if a man have long hair, it is a shame to him? But if a woman have long hair, it is a glory to her; for her hair is given her for a covering," 1 Cor. xi. 14, 15. The only person among the more ancient Israelis, who is expressly mentioned as having done in ordinary life what is here designated a shame, is Absalom; but the manner in which the sacred historian glosses the extravagant regard he paid to the cultivation of his hair, not obscurely intimates that it was esteemed a piece of foppish effeminacy, 2 Sam. xiv. 26. Both in earlier and later times the common practice among them was to wear the hair short—a sort of medium between the extreme of shaven parts and lengthened tresses, Exo. xvi. 24. And this seems also to be what is meant by the order not to round the corners of their heads, nor mar or corrupt the corners of their beards, in Exe. xix. 27; not wholly to crop off the one, nor to shave the other, but to preserve both in moderation. But an exception was made in the case of the Nazarites, who, in connection with their particular vow, and as the special badge of their consecration, were bound to let their hair grow (see Nazarets). This very exception, however, for a specific religious purpose, was an indirect proof of the contrary practice being generally followed; the long hair would otherwise have been no distinction. But while short hair upon the head was reckoned proper for a man, baldness was by no means regarded—less so, perhaps, than in western countries now, because of the general custom of wearing artificial coverings on the head, and perhaps also because of baldness being one of the symptoms of cutaneous disease, in particular of leprosy. Job is even represented as having shaved his head, to make himself bold; in the day of his calamity, ch. i. 29; probably more, however, as a symbol of desolation, than as an ordinary badge of mourning; for it is in that respect that baldness is commonly spoken of in Scripture, Is. xlvii. 12; xlvii. 2, 26. The call in Deut. viii. 29 to cut off the hair—"Cut off thine hair, O Jerusalem, and cast it away; and take up a lamentation on high places"—is addressed to Jerusalem under the symbol of a woman, and indicates nothing as to the usual practice of men in times of trouble and distress. In their case, we may rather suppose, the custom would be to let the hair grow in the season of mourning and to neglect the person. But the practice would naturally differ with the occasion, and with the feelings of the individual.

HALAH, the name of a Median city or district, to which some of the captive Israelites were transported by the king of Assyria, when the ten tribes fell under the heathen power. Nothing certain is known of it; and a considerable diversity of opinion has prevailed among commentators as to the precise locality where it should be sought. From the passage in 2 Ki. xvii. 7, it would seem to have been somewhere on the river Gozan, or Kizil-ozan, as it is now generally called, and consequently beyond the bounds of Babylonia.

HALAK [latoalo], the name given to the mountain which formed the southern extremity of Joshua's conquests, Josh. xii. 15, xiii. 7. Instead of "the mount Halak," in the passages referred to, it might be read "the smooth mount," which goeth up to Sheir. No mention occurs elsewhere of a mountain of this name.

HALLELUJAH, the same as Alleluia (which see).

HAM [hot], one of the three sons of Noah, from whom the earth after the deluge was peopled. He is first mentioned between the other two—Shem, Ham, and Japheth, Gen. x. 21. But afterwards he is expressly designated the younger son of Noah, Gen. x. 24—the same word in the original that is applied to David among the sons of Jesse, 1 Sam. xvi. 11—which seems to imply that he was the youngest of the family, being the younger
relatively to the other two. He had four sons—Cush, Mizraim, Phut, and Canaan. The three first travelled southwards, and from them chiefly sprang the tribes that peopled the African continent, as Canaan became the father of the tribes that principally occupied the territory of Phoenicia and Palestine. (See under the several names.) Of Ham himself we know nothing excepting the unfortunate circumstance connected with his father's too free indulgence in wine, in respect to which he acted so unbecoming a part, and which is treated of elsewhere. (See NOAH AND CANAN.)

Ham is also used as a designation of Egypt, most likely on account of its population having sprung from a son of Ham, Ps. cvi. 33; xiv. 22, and the name Ammon, by which the chief god of the northern Africans was often called and worshipped, probably derives its origin from the same source. Pictorially the Canaanites, with the Amalites and Philistines (see ASIA), it would have been strange and unnatural for any of the Amalite race to have turned it into a family designation. No doubt there are caprices in names as well as other things; and it is not impossible that a use not in itself natural or likely may have been made of this particular epithet. But in the circumstances it is not too much to say, that the fact of Haman's Amalite descent is somewhat problematical; and if advanced at all, it should only be as an ancient opinion, which has certain probabilities on its side, and which, if true, would afford a ready explanation of some of the points indicated by this expression. Robinson (supra, p. 60) would place it on the western approach to Hamath, consequently farther off from Palestine than Hamath itself. But this seems improbable, and is not concurred in by Van de Velde, Stanley, and others. The entering in to Hamath is more naturally understood as given from the Palestinian point of view, therefore on the south of the land of Hamath, probably about Kiblah (or Van de Velde thinks, a place about 30 miles beyond Hasab, and a place where the two Lebanon ranges terminate, opening on the wide plain, which belonged to Hamath. This appears the remotest point to which the spies could possibly extend their personal inquiries. Nu. xiii. 31, and seems most naturally to accord with the general conditions of the geographical problem. In David's time Hamath appears to have formed the seat of an independent kingdom; for Toi the king of Hamath is mentioned among those who entered into friendly relations with David, 2 Sam. xiv. 25. In the age of Solomon it appears to have formed part of the extended dominion of Israel, as he is spoken of as having built storerooms in it, 2 Ch. vii. 1; and long afterwards the second Jerobeam is said to have conquered it, 2 Kings xix. 28. Along with the whole of that part of Syria, it fell shortly afterwards under the sway of the king of Assyria, 1 Kings xvi. 22, and then under that of the king of Babylon. After the period of the Alexandrian conquest it bore the name of Epiphania (Ἐπιφανεία); but the old name has again supplanted this, and among the native population the latter probably never took root. Hamath has become one of the possessions of the Turkish empire, and is supposed to contain about 30,000 inhabitants, of which 2500 belong to the Greek church. The modern town is "built in the narrow valley of the Orontes, and on both sides of the river, whose banks are fringed with poplars. Four bridges span the river; and a number of huge wheels, turned by the current, raise the water into aqueducts, which convey it to the houses and
HANNATH, Architect and part of the form. Labide, Voyage en Orient.

Hammath, the splendid plain of Damascus, style, of sun-dried bricks and wood. Though plain and poor enough externally, some of them have splendid interiors. The city carries on a considerable trade with the Bedawin" (Porter, in Murray’s Handbook).

HAMMATH; the same word, with a different accentuation, appears as the name of a city belonging to the tribe of Naphtali, and apparently near the Sea of Galilee, Jos. xix. 35. It was probably the same with the Hazmoth-Domm, a Levite city in the tribe of Naphtali, Jos. xii. 32. But nothing particular is known respecting it.

HAMOR [Hebrew], the father of Shechem, and head of the Hivite tribe, that held possession of the fertile district of Shechem at the time of Jacob’s return from Mesopotamia. Nothing is recorded of him personally, except the judicious and prudent part he took in endeavouring to avert the evil consequences of his son’s rash and sinful behaviour in respect to Dinah, rendered unavailing by the still greater rashness and iniquity of Simeon and Levi, to which Hamor and many of his tribe fell victims. The name of Hamor was long kept up in connection with the tribe, and generations afterwards was even used as a sort of watchword with the Hivite remnant, when rising in revolt against the dominant Israelites, Je. xix. 25; Jos. xix. 32. In the reference made to the transaction by Stephen, the name is given in the Greek form, Exmor, Ac. viii. 18.

HANTALAI [relative of the dead], the daughter of Jeremiah of Libnah, who became the wife of Josiah king of Judah, and mother of Jehoiakim and Zedekiah. If one may judge from the history of her sons, her character and influence were of a very different description from what her name might seem to import.

HANAMEIL [etymology unknown], the name of an uncle of the prophet Jeremiah. In token of the certainty with which a return from Babylon might be counted on, he is represented in one of the prophecies of Jeremiah, ch. xxxi. 6, seq., as coming to sell his inheritance to his nephew, who buys it, and pays the money according to the regular forms in such cases, in the assured confidence that he or his posterity should one day possess it. The transaction has sometimes been referred to as a proof that the original law, forbidding the alienation of the inheritance of the Levites, Ec. xxxi. 31, had by that time fallen into abeyance. The law, however, seems to point to such an alienation as would transfer the property of a Levite to the family of one belonging to another tribe, not to the interchange of property between one Levite and another. But the transaction in the present case, though, like other things done in prophetical vision, described as an actual occurrence, seems to have taken place in the spiritual sphere above: the whole chapter relates what came to Jeremiah by the word of the Lord, and that part which consists in action, as well as that which delivers a message in words, is most fitly understood of the spiritual agency of the prophet. The transaction therefore is not to be classed among the occurrences of everyday life.

(See Prophecy.)

HANANIAH [the gift or favour of Jehovah].

1. One of Heman’s sons, and head of one of the twenty-four courses into which the singers were divided by David, 1 Ch. xxv. 1, 23. 2. A captain in the army of Uzziah, 2 Ch. xxvi. 11. 3. A prince in the time of Jeremiah, and father of a Zedekiah, Je. xxxvi. 12. 4. A false prophet from Gibeah, who also lived in the time of Jeremiah, and delivered counter-messages to those uttered by that prophet. He was denounced by Jeremiah as an impostor, and his judicial death predicted, Je. xxxviii. 5. The original and proper name of one of the three Hebrew youths, who acted so nobly a part at Babylon, better known by the Chaldee name of Shadrach, Da. i. 6. Many others bore the name, of whom nothing particular is known. Je. xxxvii. 13; 1 Ch. viii. 24; 1 Ch. iii. 18; Est. x. 2; Ne. xii. 10, 11, 5, 6, 7.

HAND. With one exception, there is nothing very peculiar in the reference made to the hand in Scripture. Being the member of the body which is chiefly employed in doing active service, it is used in Scripture, as well as other writings, in a great variety of applications, founded upon and suggested by this natural employment; such as “the strength of his hand” for the possession of power generally, “the cunning or skill of the hand” for any natural accomplishment, “putting things into one’s hand” for committing them to one’s oversight and control, &c. The right hand being also, for the most part, the organ most used, and in consequence most skilled, in the execution of work, a variety of figurative applications quite naturally arise out of this fact, having respect to the right hand as the more, to the left as the less, honourable and efficient of the two; hence such expressions as “Let not thy left hand know what thy right hand doeth,” “a wise man’s heart
is at his right hand, but a fool's heart is at his left hand;” “sitting at the right hand of power,” “the man of thy right hand,” &c. Such forms of expression are so common in all languages, and at all times, that they require no special explanation: nature itself furnishes a ready interpretation of them even to the most uncultured.

Imposition of the Hand, or of the Hands, however, forms a sort of exception to this general similarity; it may be regarded as a strictly scriptural usage—though it no doubt also had its foundation in nature, and may to some extent have been used in some of the natural religions of antiquity. It occurs at a very early period in Scripture as a patriarchal usage, appropriate and becoming, perhaps, rather than strictly religious. Jacob laid his hands upon the heads of Joseph's children, when going below upon them his peculiar blessing, Gen. xlv. 14, precisely as in had to lay his hands on the little children when they were presented to him for his blessing, Matt. x. 16.

In like manner, and with a nearer approach to a religious service, Moses was instructed, before his departure, to lay his hand upon Joshua; and the reason of the action is at the same time given: “Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thine hand upon him . . . . And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient,” Num. xii. 16. And so again, after the death of Moses, it is said, “And Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands upon him,” Num. xxvii. 18. So that there was a conveyance in the matter of gifts from one who had to one who had not, and the laying on of the hand of him who imparted was the symbol of the conveyance—the hand being the usual instrument of communication from one to another in what pertains to giving and receiving. So also in regard to guilt: the people who heard the blasphemy of the son of the Israelitish woman in the wilderness were transfused to her—their guilt put off on her—and in that manner she was transferred to the congregation, was solemnly transferred to them in which it properly belonged. In this sense, undoubtedly, the action was used in the gospel age in connection with the bestowal of the supernatural gifts, or the miraculous effects of the Holy Spirit: the apostles laid their hands on sick folk, and healeth them, Matt. x. 8; Mark vi. 13, and at times also they laid their hands on the baptized, that they might receive the special gifts of the Spirit, Acts viii. 17, 18, xix. 6.

It was a quite natural extension of the same practice, to apply it to those who were set apart to sacred office in the church—the men already possessed of delegated power and authority in the church thereby proceeding, like Moses in respect to Joshua, to put some of their own honour upon those who were raised to a share in the same responsible and dignified position. Acts vii. 27, 28, 41. Not that the mere act could confer it; but it was employed as a fit and appropriate symbol to convey their full and formal consent to the bestowal of the gift, and being accompanied by prayer to Him, who alone could really bestow it, might ordinarily be regarded as a sign that the communication had actually taken place.

On this account the action has been retained in most communions as a becoming service in the ordination of qualified persons to the ministry. And in those churches which retain confirmation as a distinct service, imposition of hands is also retained as an appropriate part of the service.

In old Testament times the imposition of hands formed an essential part of the ritual of animal sacrifice. It is expressly mentioned in respect to all the kinds of offering by blood, Ex. xiv. 24, 25, 26, 28, —with the exception alone of the trespass-offering; and it was doubtless omitted in regard to it on account of the affinity between it and the sin-offering, as it would be readily understood that the prescription on this point established for the one would equally apply to the other. The Jewish authorities held it as a fixed principle that “in all sacrifices, whether offered by express enactment, or of free-will, the offerer had to lay his hands upon the victim while still alive, with the exception only of the first-fruits, tithes, and the paschal lamb” (Sama Hic Ketharoth, 3). It was the formal act, by which the offerer identified himself with his victim, transferring, as it were, from himself to the victim the qualities or feelings in which that victim was to represent him, and be his substitute on the altar of God. In respect to the one great animal sin-offering it is thus explained: “Aaron shall lay both his hands upon the head of the live-goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat,” Lev. x. 21. Here plainly the one thing conveyed by the hands of the offering high-priest to the goat was the collective guilt of the people—that guilt, however, as already abated for by the slain goat, the other part of the offering, and now to be borne away into everlasting forgiveness by the live goat, as graciously forgiven by God. In all sin and trespass offerings, which expressly brought to remembrance the transgressions of the offerer, and had for their object the atonement of his guilt, this guilt was undoubtedly the thing transferred by the action of the laying on of hands; it was the personal burden of the worshipper, which, however, as already abated for by the slain goat, the other part of the offering, and now to be borne away into everlasting forgiveness by the live goat, as graciously forgiven by God. In all offerings of blood there must have been something of this transference of guilt; for the blood, which bore in it the life of the animal, had in every case this significance: it was given to make atonement for sin; and in all approaches to God the worshipper could only come with acceptance, if he came with confession of sin, and relying on the presentation of sacrificial blood as the appointed medium of forgiveness. But in the burnt-offerings, and in the peace or thank offerings, as there were other feelings expressed on the part of the worshipper, so there were other things symbolically transferred to his victim by the imposition of hands, according to the nature of the sacrifice presented, and the occasion that called it forth. In every case the rite is to be viewed as retaining its native import, as the act of a symbolical transference of that in the offerer, for which he brought his victim, and in respect to which he wished it to be taken as his representative before God.

HANES, a city of middle Egypt, situated on an island, on the west of the Nile. It is commonly understood to be the place called by the Greeks Hareopeolis, and is said to have been formerly a royal city. It is mentioned only in Isa. xxx. 4.

HANGING was a judicial form of treatment practised from early times among the Jews, but not explicitly enjoined. In the first notice that occurs of it, the only
notice taken of it in the law, it is introduced rather for the purpose of setting a limit to the term of suspension, than appointing it as a mode of execution. ‘If a man have committed a sin worthy of death, and he be to be put to death, and then hang him on a tree, his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day;’ and this for the special reason, ‘that the land might not be defiled,’ 

The restriction manifestly has respect to the treatment of the dead, rather than the punishment of the living; as the touch of the dead defiled, and a special defilement could not but be regarded as attaching to the dead body of a criminal, hung up before heaven and earth as an accursed thing: so, if exposed thus at all it should be but for a brief space: the polluting spectacle should be removed and buried out of sight before the close of day. And this renders it probable that death was actually inflicted before the hanging took place; as in the passage quoted above, the ‘putting to death’ seems to go before the ‘hanging on a tree;’ and in the case of the kings who were vanquished by Joshua, and brought forth for execution from the cave in which they had taken refuge, it is said that Joshua first smote and slew them, and then hanged them on a tree till even, josh. v. 20. Such seems to have been always the case when hanging was resorted to: death by the sword, or by stoning, was first inflicted, and as a mark of public reprobation the corpse, in certain cases, was exposed to open shame and ignominy, precisely as, in later times, it was the custom for state criminals to be first beheaded, then quartered, and the several quarters sent to different places for public exposure. In the accompanying woodcut, from the Assyrian sculptures, it will be observed, that the persons are in a position which bespeaks their death to have taken place before the suspension, and so confirms what has been said as to the usual practice in ancient times.

Hanging, or Hanging, is also very commonly used in the English Bible for curtains or coverings of the tabernacle, Ex. xxv. 36, 40. It is proper to note, however, that two words are used in the original for what in the English Bible is called hanging and hangings. The hanging or curtain for the door of the tabernacle, also for the door of the outer court, is simply the covering—what conceals or hides from public view—מָעָק (from the root to cover). But the hangings or curtains which surrounded and enclosed the court of the tabernacle are denoted by a word of uncertain etymology in this sense, and used only in the plural—םָהַלָּאָה. The sense is so plain, that we are fortunately not dependent on the etymology for understanding it. A different word from both of these denotes the veil which separated the holy from the most holy place. (See Tabernacle.)

HANNAH [هذه, هارون], an honoured name in the roll of Israelite female worthies, the name of one who in the highest and largest sense was a mother in Israel. Hannah was unfortunately not the only, though she was the favourite, wife of Elkanah, a Levite of Ramathaim-zophim; and at her first entrance on the stage of sacred history, she appears as an object of pity, much more than of congratulation—a victim of the evils of polygamy. Peninnah, her rival in the household, though she shared less of the affection of the husband, had the marked advantage of being a mother of children, and unmeritously used it by tantalizing Hannah with her barrenness. To such a height did this bitter provocation grow, that Hannah lost all pleasure even in the festive solemnities which the family went yearly to hold before the Lord; instead of rejoicing on such occasions, she wept, and would not be comforted. This, of course, she might have done without any principle of grace, or feeling of genuine devotion. The vexation might have begun and ended with the frettings of disappointed ambition or wounded pride. But the current of grief in her bosom took a better direction. Before Hannah closed and earnest dealing with God; and giving vent on one occasion to the desires and feelings which animated her bosom, she prayed before the tabernacle in so exalted a manner that Eli took her for a person under the influence of drink, and addressed her in the language of reproof. This, however, he turned into a blessing, when he heard from her own lips how the matter really stood. But it is not merely the fact that Hannah prayed, and, as she said, ‘poured out her soul before the Lord,’ which indicates the depth and earnestness of Hannah’s piety; it is rather the scope and object of her prayer. ‘She vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head,’ 1 sa. i. 11. That is, she would devote him to the Lord’s service, and from his very birthplace him under the restraints and obligations of the Nazarite vow. Hannah not only wished to be a mother of children, but sought the honour of giving birth to a seed, though it should be but a single individual, who might be a chosen vessel in the Lord’s hands for reviving his cause, and advancing the interests of righteousness. This she could hardly have done in so peculiar a manner, namely, by desiring her child from his birth to the fulfillment of the Nazarite vow, without having previously had much at heart the existing state of religion, and perceptions of the need of some extraordinary instrument to turn again the prevailing tide of evil. The directions laid down in the law respecting the Nazarite vow proceed on the assumption of its being of a free-will nature. It was in all ordinary circumstances to be left to the promptings of the religious impulse in any individual, whether he would undertake it, or for what length of time he would impose it on himself; and only a peculiar and disorganized state of things could have justified the devestimation of any one to it as the perpetual rule of his life. There had been such a state of things some time prior to the period of Hannah’s life, when an angel from heaven gave promise to the wife of Manoah (hitherto also without offspring) of a child who from his birth should be placed under the Nazarite
ordinance, as one destined to peculiar service for heaven; and the destination had its accomplishment in the singular, but somewhat erratic and mournful, career of Samson. There can be little doubt, that the history of that remarkable man—which was still fresh in the recollections of all, and of the close of which many still living had been eyewitnesses—had made a deep impression on the mind of Hannah; and probably from a conviction that the work for which he had been raised up was but partly accomplished—that his mission had in great part failed, and failed much because he had received so little of sympathy and support from the people—Hannah sought from the Lord another Nazarite who might resume the work; and from his official connection with the house of God, might even prosecute it in a higher and more hopeful manner.

Such appears to have been the spirit that animated this pious woman, and the objects on which she had set her heart. We need not, therefore, be surprised that the Lord heard her petition, and gave her the means of performing her vow. In due time a son was born, whom she named Samuel (child of oath), in perpetual remembrance of the manner in which she had obtained him; and in further acknowledgment of the same, and in pious celebration of the feelings and principles evoked by the occasion, when she returned to the tabernacle, bringing with her the child she had received, and now gave back to the Lord, she poured forth her heart in that song of thanksgiving of which the people of God have served themselves on many an occasion of joyfulness; and of which we hear, in a manner, the prolonging echoes in that corresponding strain of thanksgiving which was uttered by the Virgin Mary in anticipation of the birth of Jesus. Hannah's song was such an effusion as could only have come from one who had a right to regard herself as a sign and wonder to Israel—one, in whose condition and prospects were supernaturally exhibited the great principles of the divine government, which it was the part of God's administration to be ever unfolding, but which were to have their grandest development in the history and kingdom of Christ. She saw these principles—the principles especially of favour, blessing, and prosperity to the humble plans of rejection, opposition, and discouragement to the ungodly proud, not only most strikingly exemplified in her own case, but like a sacred thread running through the history of God's dispensations, and at last rising to their final triumph in the full and glorious establishment of Messiah's kingdom:—

"The adversaries of the Lord shall be broken to pieces; out of heaven shall be thunder upon them: the Lord shall judge the ends of the earth: and he shall give strength unto his king, and exalt the horn of his Anointed (Messiah)."

It was, of course, the Spirit of the Lord which enabled Hannah to take such a comprehensive view of things, and speak in a tone so lofty and authoritative from the present to the future. She spoke as the Spirit gave her utterance—a prophetess in word, as in the circumstances of her condition she was a type and witness to Israel. Both in speech and in action she became the beginning and the herald of a new phase of the divine kingdom. She stood at the threshold of a general revival, of which her Nazarite son became the leader, and which was afterwards carried forward by David and his fellow-workers—a revival which in its immediate results raised Israel to the highest pinnacle they were destined to reach under the old covenant, and in its remoter and higher issues, found its culmination in the work and kingdom of Christ. Such was the long and glorious train of good that sprung from the humble prayer and pity of Hannah; and through which she, though dead, still speaks to the believing people of God; and speaks especially to persons in lowly rank and with straitened opportunities, who, if but strong in faith like her, and fervent in spirit, may help forward, or even originate, movements which shall diffuse blessings that extend to other ages than their own.

HANUN [pious], occurs as a Jewish proper name, but of persons respecting whom little is known, 1 Chron. 15:20. It is chiefly thought of as the name of an Ammonite king, who insulted the messengers of David, and provoked a war which ended in the almost total annihilation of the Ammonites as a separate people. David, with all apparent sincerity and good feeling, sent, on the death of Nahash, the father of Hanun, an embassy of condolence, specially on the ground that he had himself been kindly dealt with in his distress by Nahash. But David was now viewed as a formidable rival to the Ammonite power, and his messengers were looked upon as spies; so that, instead of being received with respect, they were sent back with their garments cut away from the middle, and their beards half shaved. This insult was resented by David and his people; and though the war which ensued proved long, and in some respects humiliating to Israel, it ended in the complete subjugation of the Ammonite power, 2 Sam. 10:1-26.

HAR (mountain), the name of a place or region, probably a mountaneous region in the Assyrian empire, to which portions of the ten tribes were carried, Ezek. 38. The name nearly corresponds with the ancient Greek name of Medon, which was Arvom; and the people were called Arumi. But in Scripture itself the name occurs but once, and without any definite landmarks.

HARAN (mountain), a brother of Abraham, and father of Lot, Milcah, and Iscah, Gen. 11:27, of whom nothing more is known.

HARAN, but more properly CHARAN [Gr. Xaros, Latin CHARRA], was a place and district of Mesopotamia, at which for a certain time Abraham settled along with his father Terah; where also Terah died, Gen. 11:31. In future times it rose to some importance as a place of merchandise and strength; and is hence specially mentioned among the conquests of the king of Assyria, 2 Kings 15:19, as also among the places with which Tyre carried on her extensive traffic, Ezek. 27:10. It seems afterwards to have sunk into decay, and has shared the fate of most ancient cities in that region.

HARE ( perks, arachis). No doubt exists as to the propriety of this identification. The LXX render the Hebrew by σαρκον, "the hairy foot," the significant term by which the Greeks designated the hare; and the modern Arabs still call the animal by the name arakah.

The word occurs only in the enumeration of animals clean and unclean, Deut. 14:11, and the hare is classed in the latter category, "because he cheweth the cud, but divideth not the hoof." This character of dividing the hoof had been already more particularly defined in ver. 3: "whatsoever parteth the hoof and is cloven footed:" and this, with the chewing of the cud, indicates the modern order Ruminantia. The hare has indeed a divided foot, but not a cloven hoof, and there-
The hare is lacking in one essential character of ceremonial cleanliness. The other attribute of chewing the cud does not belong to it either, in the sense in which it is possessed by a true ruminant; there is no regurgitation of food already swallowed for the purpose of a more complete mastication; and there is no division of the stomach into compartments, a structure which invariably accompanies the habit of rumination.

Yet modern science, which has established this, cannot be allowed to have inspired the legislator of mistake. It is obvious that the hare does in repose chew over and over the food which it has some time taken; and this action has always been popularly considered a chewing of the cud. Even our poet Cowper, a careful observer of natural phenomena, who has recorded his observations on the thrice hares which he had domesticated, affirms that they "chewed the cud all day till evening." The checks of the Redactor are for the most part capable of forming peaches for the retention of food, in a greater or less degree; the hare and the rabbit, though not possessing this peculiarity to the same extent as some other genera of the order, yet retain the crooked food within the hollows of the cheeks, and mask it at leisure; so that the operation is a real re-chewing.

It is observable that many of the oriental nations consider the hare's flesh as unwholesome; and it has been prohibited by some, as our British ancestors, who regarded not the authority of the law of Moses. The Mahometan doctors have pronounced it abominable, though so far from being forbidden in the Koran, its use may be justified by the example of the Prophet himself. Notwithstanding this, however, the Arabs, the Kurds, the Ezakht of Persia, and other semi-barbarous Moslem tribes, eat it with avidity, though the meat is thin and insipid. Rosell thus describes the manner in which it is cooked by the Bedouins: "A hole dug in the ground is furnished with such dry brushwood as the desert affords, and upon this, when thoroughly kindled, the hare is laid without any preparation, or even removing the tufts or straws. When the fire has ceased blazing, the earth that had been dug and laid round the edges, being now thoroughly heated, is raked over the hare, which is thus left covered up until sufficiently roasted. Its own gravy with a little salt comprises the sauce, and the dish is said by those who have eaten it to be excellent."

The common hare of Palestine is a different species from any of those proper to Europe. It is of about the same size as our hare, with the fur buff-coloured or yellowish-gray. There is also a second species, abundant in the desert, smaller and darker in hue. The former of these is the Lepus ecarnatus of zoologists; the latter the L. capreolus. One of them is frequently depicted in the paintings of the ancient Egyptians; they clothed it with grayhounds as we do, and sometimes captured it alive and kept it in cages. [R. H. C.]

HARETH, FOREST OF, one of David's haunts, 1Sa. xi. 3, but quite unknown as to its precise locality, further than that it was in the land of Judah.

HARLOT. This word and another, "whore," seem to be used indiscriminately by our translators to denote a woman who leads a licentious life. The object of such a person is usually mercenary, Ex. xi. 3, and this is implied in the etymology of the word "whore," as well as of the word σουρίξα, which with its connected terms is used in the original Greek. The noun commonly rendered "fornication" must, however, be taken, occasionally at least, in a wider sense, as including any act of licentiousness, in the married as well as in the unmarried, and this even though it should not be carried to excess in the enjoyment of life. Thus in Matthew xix. 18, "I say unto you, that whosoever shall put away his wife," saving for the cause of fornication, "causeth her to commit adultery," At other times it is restricted to its proper meaning, as distinguished from adultery, 1Ti. i. 11, and so in several catalogues of sins.

In Hebrew the word which occurs most usually generally in the Old Testament is כָּרָה (carah) - a term in its very nature thoroughly comprehensive; for it is the feminine participle of the verb which is in common use to express licentiousness acting on the part of either men or women, married or unmarried; and as indeed it is used to describe the misconduct of a person occupying the usual factory position of a concubine or secondary wife, Ía 2. In the book of Proverbs, whose treatise of practical, moral, and religious topics leads to frequent mention of licentiousness, besides occasional expressions, there are two other descriptive words which are so much used, that they may be regarded as appropriated to become equivalent to carah, namely, כָּרָה (carah) and כָּרָּה (carah), very well translated by "stranger," or "strange woman." There is, however, some difference of opinion as to the circumstances in which such a name was given to harlots. The simplest account seems to be, that it refers to a man leaving his own rightful wife for another, who ought to be strange to him. "Let them be only thine own, and not strangers with thee. Let thy fountain be blessed, and rejoice with the wife of thy youth. . . . And what wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?" Pr. v. 17, 20.

Yet a different explanation has been sought in the fact, that the law of God in the seventh commandment forbade everything unchaste, of course the act of fornication, and emphatically the habit of it as a livelihood. But as this evil is sure to appear wherever fallen human nature is left to work its will in society, and as advancing civilization, and the growth of large centres of manufacture and commerce have commonly developed and fostered it, it is likely enough that the earliest and most frequent offenders were "strange women," in the sense of foreigners, like the Midianite women in
the days of Moses, N. xxv. Certainly _gorash_ is used many a time of a woman from a foreign country taken in marriage—a sin on the part of the Israelite man who married her, but not in any sense an immoral act on the part of the woman. (See the case of Solomon, 1 Kings xi. 1, and often in Ezra, ix., Neh. xiii.). There are cases in which there may be difficulty in determining the import of the phrase; but our translators have certainly gone too far, when after rightly remarking that Jephthah's mother was a harlot, v. 4, they make his brothers justify their act of disinheriting him by saying, "for thou art the son of a strange woman." The words assert no more than that he was the son of "another woman," or "another wife," as they are translated, v. 16. Josephus, indeed, steers a sort of middle course; says nothing of her bad character, but calls Jephthah a foreigner in reference to his mother, chap. v. 7. But we do not know the reason of his making the assertion, more than of his withholding the other.

Another word, however, occurs in the Hebrew of the Old Testament, which had better have been kept more carefully apart than it has been by our translators, נֶאֶשׁ (gorasheth), which occurs in three passages 1 Kings xxxii. 22, Ps. lxxix. 17, Jer. v. 11. This is the feminine of the adjective gorash, also occurring repeatedly, Ps. lxxxiii. 13, 14, 15, 16, 17, 18, xxxi. 19, and the word means "set a part to a sacred purpose," according to the infamous rite in use among the votaries of certain deities worshiped in Canaan and neighboring countries. Allison has already been made to this licentious worship of Baal Poor by the Midianites. The passages just quoted from the books of Kings show with what difficulty it was kept down in the little kingdom of Judah, after the melancholy disruption of the people; and there is no reason to doubt that matters were worse in the kingdom of the ten tribes, on account of their weaker hold of the religion of their forefathers, and their more licentious views of heathenism. The same horrible mingling of vice with a worship of their gods, seems to have been set up among the Samaritan colonists who took the place of the ten tribes. At least, this is the commonest and simplest way of interpreting 2 Kings xii. 39, that "the men of Babylon made Smooth bonith," that is, booths of or for daughters. And the meaning is not essentially altered, if this be taken to be an ideal of an idol for it would be a name taken from the worship. Hereodetus informs us of one abominable form of this worship at Babylon. (See also in the Apostles, Mark xvi. 15.)

The law of Moses, Deut. xxii. 28, follows up the prohibition of sacred harlots by another: "Thou shalt not bring the hire of a woman, whereunto thou enterest into the house of a liquids thy bank for any vow," forbidding any attempt to follow a part of a common harlot's gains. Again, it is said, Lev. xx. 29, "Do not prostitute," or rather, as in the margin, "profane thy daughter, to cause her to be burned, both the land and women full of wickedness." The law was enforced by a special sanction in the aggravated case of a priest's daughter: "if she profane herself by playing the whore, she shall be burnt with fire," Lev. xx. 15. This was the very punishment which Judah assigned to his daughter in-law, when she had gone astray, Deut. xxxii. 29. Two Greek Jewish writers of the apostolic age go further in their account of the laws of Moses on this subject, but without any ground in the Bible, or anywhere else, so far as the learned Selden knew it. (See Fabricius, i. 11, iii. 12; Josephus, who makes marriage forbidden to a harlot (Ant. iv. 8, 23) and Philo, who says that all whoredom was punished with stoning. It is perhaps not safe even to infer that the sons of harlots were disinherited, on account of the case of Jephthah, especially not that which Jephthah's mother was a harlot.

That the laws against whoredom and harlots were not fully carried out need occasion no surprise. In Solomon's days we read of two such women, who lived together, coming before him with a case for judgment, 1 Kings iii. 22; and the commonness of the evil is indicated by his descriptions in the book of Proverbs. In later times the degeneracy was probably greater, as has been already stated in reference to the sacred harlots. We read, 31. 7. of fearful judgments upon Samaria, for she gathered none of the fruit of a harlot, and they shall return to the hire of a harlot." So it is said of king Jehoram in Judah, 2 Chron. xxi. 14, that "he made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto," causing them "to go a whoring, like to the whoredoms of the house of Ahaz." There might be something urged in these passages for the view that it was spiritual whoredom; and there is absolute certainty that the spiritual and the natural were often combined, as in Hos. iv. 19-11. But we should not make this the origin of the frequent expression, going a whoring after other gods, and the like, which are found in the laws of Moses, Deut. xxii. 23, 24, xxxii. 18, 20; which is taken up in the Psalms xxvi. 7, and often in the writings of the Prophets; and which is resumed in the New Testament, especially in the symbolic language of the book of Revelation. It is rather the counterpart of the doctrine that the Lord and his church are bound together by the tie of marriage, which is sometimes represented as actually present, and sometimes as an implied bond. In this case, certain by exclusions. Unfaithfulness in the duties which this relation involves is therefore naturally represented by the words which express the same unfaithfulness in the earthly relation.

"The attire of a harlot," Prov. vi. 20, is not an expression which proves that this class of persons had a particular dress assigned to them; it may indicate nothing more than that her style of dress was wanting in modesty. Neither is it safe to connect the wearing of a veil (possibly of pure white) with the face with this way of living, on account of what is said of Tamar, Gen. xxxviii. 13, 15.

HARNESS in its older meaning signified armor, and in that sense is used in the only passage in which it occurs in the English Bible, 2 Kings xiv. But it is there inserted by the translators to make the sense more explicit; and there is nothing corresponding to it in the original.

HAROD (Jer. 25. 1), the name of a spring and stream in the valley of Kidron, beside which Gideon's army pitched, Josh. vi. 17. Nothing farther is known of it, nor is it certain where precisely the fountain lay.

HAROSETH, with the additional epithet OF THE GENTILES, is mentioned only in connection with Sisera, the captain of the host of Jabin, king of Canaan, Josh. iv. 11, 12. It must have been some town on the northern limits of the land of Canaan, and called Harosheth of the Gentiles, much as Gilead was afterwards called...
Galilee of the Gentiles, because situated on the border territory, and having a certain mingling of the Gentile races in its population. It is never mentioned in the later history. (See ARAB.)

HARP. See Musical Instruments.

Harrow. See Agriculture.

Hart [sign. agilh; Hind, epbh, agilh, ephb]. With the exception of one or two places of different construction, the LXX. render the whole of the passage in which the above words occur by ἅρτος; thus agreeing with our English translators. It is scarcely necessary to remark that hart is the old English name for the male of the red deer or stag (Cervus elaphus), and hind is the female. The allusions in the sacred Word afford us some help in identifying if not the species, at least the genus intended. A wild quadruped, of the ruminant order, with palatable flesh, T.V.S. viz. caprine, swift and graceful in motion, ca. ii. 5, addicted to leaping, Is. xlii. 6, to mountains, Ps. iv. 6, and to the level pastures, Ex. iii. 5, sure-footed, Ps. xvi. 11, bringing forth its young in secret or inaccessible places, Job xxxi. 1, proverbially impatient of slaughter, Ps. lxiv. 4, and altogether magnificent and constant in affection, Ex. xix. 5, is a creature indicated by the Hebrew words; and there can be but two families, the Cypreus or antelopes, and the Cervidae or deer, in which we may search for it. Though most of the characters just enumerated are common to both families, yet there are some which indicate a deer rather than an antelope, especially the last-named, if we rigidly understand the allusion to include not only the furtiveness of the female in the estimation of the male, but also and principally her singleness—that she is one and not two. This would exclude the Cypreus, all of which we believe are polygamous; whereas the stag (and perhaps all the deer tribe) is strictly monogamous. Col. Hamilton Smith, whose authority on such a subject is very high, decides in favour of the stag. In opposition to the opinion of Sir Gardner Wilkinson, that a species of oryx is intended, he remarks that "an Ethiopian species could not well be meant where the clean animals fit for the food of Hebrews are indicated, nor where allusion is made to suffering from thirst, and to high and rocky places and the refuge of females, or of both, since all the species of oryx inhabit the open plains, and are not remarkable for their desire of drinking; nor can either of these propensities be properly ascribed to the true antelopes or gazelle of Arabia and Syria, all being residents of the plain and the desert; like the oryxes, often seen at immense distances from water, and unwilling to venture into forests, where their velocity of flight and delicacy of structure impede and destroy them. Taking the other interpretation, and reviewing all the texts where hart and hind are mentioned, we find none where these objections truly apply. Animals of the stag kind prefer the security of forests, are always most robust in rocky mountain covers, and seek water with considerable anxiety; for of all the light-footed ruminants, they alone protrude the tongue when hard pressed in the chase. Now, comparing these qualities with several texts, we find them perfectly appropriate to the species of these genera (those of the Cervidae) alone" (Col. H. Smith, col. viii. 158, 159).

It has been assumed that no species of deer inhabits Egypt, Arabia, or Syria, and that therefore we are precluded from this identification. But even if this were proved, it by no means follows that the like privation existed in ancient times; for how could we have known, in the absence of testimony to the fact, that wolves and bears once inhabited England, and lions Crete? Now decisive testimony is extant that some kind of deer is one of the beasts of chase among the ancient Egyptians, for it is depicted in their hunting scenes, though not commonly. Again, both the stag and the fallow-deer appear on the seals recently exhumed from the ruins of Nineveh.

It is not correct, however, to say that no species of Cervus is found at this day in North Africa or South-western Asia. A true stag (Cervus barbatus) is spread over the whole Mediterranean region of Africa, from Morocco to the Red Sea. Sir Gardner Wilkinson was informed that it is found in the neighbourhood of the Natren lakes west of the Nile; and Col. H. Smith mentions, on the authority of a friend—a eye-witness—that it has been seen in the neighbourhood of the Dead Sea, on the route from Cairo to Damascus. This of course is conclusive; but it may be added that a deer—doubtless this same species—is well known to the Arabs by the name of ʿijal (conf. ʾijl), and that it is asserted by them to feed on fish. The common European stag has been abundant from the most ancient times in Greece, and appears to be spread over the Taurus and Caucasian ranges. Ainsworth mentions it in the Tigris valley, together with the fallow-deer; and Hassequist—too good a naturalist to be easily mistaken—asserts that he saw this latter in the woods of Mount Tabor. Col. H. Smith, however, considers the stag of the Caucasus to be a distinct species; the male of the Tatars, and the gazelle of the Armenians, a race of superior size to ours, with a curious mane, and wanting the biscanter, or second branch of the horn. "We believe this species," he adds, "to be the origin of Asiatic Turky, and mara of the Arabs, and therefore residing on the borders of the mountain forests of Syria and Palestine. One or both of these species [viz. this and the Barbary stag] were dedicated to the local lord dcr on Mount Libanus—a presumptive proof that deer were found in the vicinity" (Col. H. Smith, col. viii. 9). Some of the scriptural allusions to this animal we may further consider. The security of the hind’s footing in lofty and craggy places is used to express the believer’s safety in trial, and especially in that peculiar spiritual danger which springs out of conscious examination. In that elegant psalm, which a master in criticism has pronounced one of the most beautiful specimens of Hebrew ditty, David’s longing after restored communion with God in his appointed ordinances, during his persecution by Saul, is compared to the panting of the thirsty hart for the water-brooks. The grace and beauty of the young hart literally “the fawn of harts,” and the swiftness of its motion, are attributes which the church in the Song of Solomon uses to express her admiration of her divine Bridegroom and her longing for his speedy return.

The phrase ἅρτος ephb. agilh hasbacher, which occurs in the title of Ps. xxii., literally signifies “the kind of the morning,” as rendered in the margin of our English version. Much uncertainty has been expressed as to what may be the purport of such a phrase, and its connection with this psalm. When we consider the
prophetic character of this utterance of David—that it presents the blessed Lord Jesus in his deepest darkness, under the wrath of God, surrounded on every side by devils and men animated with bitter hatred—like the hunted deer in the toils—and that this darkness and distress suddenly, ver. 22, et seq., break into light and joy— the morning of resurrection flashing upon the night of the cross—we think there cannot be much ground for doubting the application of the allusion. Like the patriarch Joseph, a type of Himself—"the archer sorely prized him, and shot at him, and hated him." He was, as Cowper says, 

"Him, who had himself been hurt by th' archers. In his side he bore. And in his hands and feet the cruel scars.

Plect, book iii, [p. 36.]"

HARVEST.

Agriculture.

HASHABIAH [regarded by Johnson], a very frequent name among the Levites, although none bearing it came to be of note, 1 Kings vii. 13. 18. 1 Chron. xvii. 17. Ezra viii. 19. Num. xi. 46.

HAURAN [the caverns]. Greek Ἀχώραινος, a tract of country to the east of Jordan, stretching from the neighbourhood of Damascus southward as far as the Jabbok. It is mentioned only in Exod. xvii. 16. 18., as a border-territory, in connection with Damascus on the one hand and Gilgal on the other. It is supposed to have been greatly enlarged under the Romans, so as to include a much more extensive district than originally bore the name. It is now, and from ancient times has been, divided into three provinces, one of which, and that by much the best, was probably the Hauran of Ezekiel. This is called En-akrakhu, the Plain, an extensive level tract, stretching through the whole length of the entire district, and possessing a peculiarly rich and fertile soil. It still is the granary of Damascus, notwithstanding that hordes of wandering Arabs are ever and anon securing it, and cultivation is in a most backward state. "The Hauran," says Lord Lyndsay, "is an immense plain, very rich and fertile, sometimes slightly undulating, sometimes flat as a pan-cake, with here and there dunes, also another country similar to rounded hills, like dumplings conspicuous from a great distance, and excellent landmarks. The plain is covered in every direction with Hauran towns, built of black basalt, some of them more heaps of rubbish, others still almost perfect, the Arab villagers dwelling under the same stone roofs, and entering by the same stone doors, as the old Romans—stone doors and stone roofs, owing to the want of timber in the Hauran, which obliged the colonists to employ the more durable material... Most of the chief towns of Antanitis exhibit traces of the architectural magnificence of Rome, so freely lavished on her remotest colonies; but what most struck me here was the consideration evinced, and the pains taken, even during the last ages of her decay, to promote the real welfare and comfort of her people. There is scarce a village without its tank or cistern; plain, solid structures, so substantially built, that they are still almost invariably as good as new" (Letters, p. 24).

As the Hauran, in the stricter sense, belongs to the country which went by the name of Bashan, some notice of its present as contrasted with its ancient condition, will be found under that article. It may be mentioned, however, that while Lord Lyndsay, in the preceding extract, characterizes the buildings as Roman, and other authorities give a general confirmation of the statement, some have been noticed of a different character. Mr. Cyril C. Graham, who explored the district, especially its extremely southern part, in 1857, speaks of a town, at a little distance from Kuraych, with the name of Um er-Ruman, with ruinous houses but fine tombs, where the style of building was not Roman, but approached nearer to that exhibited in the ruins of Palmyra (See Expedition Society for 1857, p. 24). One of the most striking descriptions he gives is that of Um el-Jemali (mother of canals), a few miles straight south from Bozrah, and which he supposes to be the same as the Beth-Gannim (house of canals) of Scripture, Job xix. 22. It had the appearance of an enormous city, standing alone in the desert, and one of the most perfect cities Mr. Graham only saw in the region. It was surrounded by a high rectangular wall, enclosing a space nearly as large as the wall of Jerusalem. Many of the streets were paved; there were large public buildings, private dwelling-houses, with three rooms on the ground-floor, and two on the first story, which was reached by a stair outside; the doors, as usual, were of stone, and some of them folding-doors. Every street was traversed, many of the houses could simply inspected, but not a creature was to be seen, not a sound heard; it seemed like a city of the dead, or like an enchanted palace in the Arabian Nights, where the population of a whole city had been put to death for a century (p. 256). The general style of architecture Mr. Graham conceived to be indicative of a period long subsequent to the ancient kingdom of Bashan, which was overthrown by the Israelites, as indeed the frequent impressions of the cross bear evidence of Christian times for at least many of the erections. Amid the uncertainty, however, that prevails on particular points, and the terrible desolation that reigns where once a thriving population had its home, one thing impressed itself deeply on the traveller's mind—the strong confirmation lent by such scenes to the truth of Scripture. "Be fore the present century little was known as Mr. Graham concludes his narrative of these countries; but now each few years some researches bring to light more and more facts connected with the early history of the places with which we are so much concerned in Holy Writ. And we may be quite sure that every certain extension of our knowledge in this respect will afford us additional conviction of the surpassing accuracy of the Holy Scriptures." The inhabitants of this district are chiefly Muslims, who in manners and dress resemble the Bedawin, but there is a sprinkling also of professed Christians, and latterly of the Druze (Murray's Handbook, p. 69). The other two divisions of the Hauran are called El-Lejah and El-bol, the former being a rocky plain lying on the north-west of the Hauran proper, and the other a montainous district between the plain of Hauran and the eastern desert. The Lejah is inhabited by a very lawless class of Bedawin, who continually issue forth from their rocky fastnesses on predatory excursions, and attack, plunder, or destroy as it suits their purpose. They have had the same character from a very remote period. The region is filled with deserted towns and villages which the Arabs have unoccupied. The other division, El-jebel, the Mountain, is also of a rocky
HAVILAH appears first as the name of a region in the primeval earth, distinguished for its possession of gold and precious stones, also compassed by the river Pison, Gen. ii. 11, 12; then as the name of a grandson of Ham by his eldest son Cush; also of a son of Eber by Joktan, xvi. 7, 24, each of whom probably gave their name to, or were themselves called from, a region occupied by their offspring, the one in Ethiopia, the other in Arabia; finally, as the name of a tract or place in the way between Canaan and Egypt on the line of Shur, i. 18, xxv, which is also mentioned in connection with the history of the Ishmaelites, xvi. xv. xvi. It is impossible that all these applications of the word can be understood of one and the same place; even in the post-cainitan times there must have been at least two places known by the same one at no great distance from the land of Canaan, and another in the southern parts of Arabia, or the parts of Africa over against it. Many conjectures have been made as to the precise localities of each but nothing very definite or certain has been obtained. Niebuhr found in Yemen alone two districts bearing the name of Hahil, which is probably but a modification of Havilah. In regard to the antecainitan Havilah it has been already stated under Eden, that nothing certain can be known. But the probability is that it lay more towards India than Arabia.

HAVOTH-JAIR [that is, wings place, village of Jair], the name given to a certain number of little towns in the land of Gilgal, the possession of Jair, a descendant of Manasseh. They formed a portion of the country of Bashan, and were hence called in one place, Bashan-Havoth-Jair, De. iii. 13. The accounts referring to them are involved in some obscurity, but are quite explicable when the facts respecting Jair are correctly given. (See Jair.)

HAWK [H. 7. see]. This is mentioned among other birds of prey as unclean in De. xi. 16; De. xiv. 15. It also occurs in the book of Job, in that measureful utterance in which Jehovah challenges the strength, skill, and knowledge of his servants, xxxv. 28. "Dost the hawk fly by thy wisdom, and stretch her wings toward the south?" The migratory instinct is here alluded to, which must be added to the other characters implied, in order to identify the species meant. The LXX. render the word the passage in De. xiv. as corrupia by itxex, the Greek name for the sparrowhawk (Falco xexx, Linnae, and xexx itself, by which the species was known to the Romans, is probably derived from fxex, hex]. This small but courageous falcon, so familiar to us, is spread over the whole of Europe, and ranges on all sides of the Mediterranean. Mr. Strickland, an accomplished ornithologist, saw it at Suxyma, and the Zoological Society have received specimens from Eryxorum. It extends throughout central and southern Asia, and occurs even in Japan.

Our information on the natural history of Palestine is astonishingly poor. We know from recent observation whether the sparrow-hawk is migratory or not in these regions. Prince Bomparte, who says that it is common about Rome, informs us that it is migratory upon the poultry-yard, seize a chicken, and bear it away. It has been occasionally used in falconry, and may be one of the seven species enumerated by Dr. Russell as employed for hawking around Aleppo and Damascus. [H. 2. 66.]

HAZEL [vision of god], first the general of the forces of Benhadad king of Syria, then his successor and successor. He appears to have been a man of great military skill and resolute spirit, but of baseless ambition and unscrupulous character. Without any previous notice of him, or any reason assigned for the elevation he was destined to occupy, his name was mentioned to Elijah at Horeb, as that of the person he was to anoint king over Syria. Iki. xiv. 15, but, from what afterwards occurred, there can be no doubt that the main reason of the appointment was, that from his determined and ferocious character, he might act the part of a severer scourge to Israel than Benhadad had done. The wars of Benhadad with Ahab had meanwhile ended in his own humiliation and the defeat of his projects against Israel; but this was no ground, Elijah was given to understand, for supposing danger to have ceased in the Syrian direction; a more formidable adversary than Benhadad was in store to be placed up against the throne, whom in the same God would use as his rod of correction. The purpose, however, though announced then, was kept for a time in suspense: there were relentings on the part of Ahab and his impious wife, and the forbearance of God allowed the actual elevation of Hazael to the throne to remain in abeyance for years to come. The prophet, doubtless, understood that such was the mind of God, as no step appears to have been taken by him to promote Hazael to the throne. The matter seems to have been committed by Elijah to his successor Eliahu, as was that also of the appointment of Jehu to the throne of Israel; and when Eliahu afterwards came into contact with Hazael, he simply intimated to him his destination to occupy the throne of Syria. Benhadad in his illness had sent him to inquire at the pro-
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plotted, whether he should recover of the disease under which he laboured; and after stating that he might, indeed, recover of that i.e. that there was nothing fatal in the trouble itself, Eliezer added, that he should still certainly die, and that Hazael should be king over Syria. Even then this was but incidentally brought out, the prophet neither told Hazael how Benhadad was to die, nor gave him any commission to usurp the throne. But setting his face earnestly upon that of Hazael, as if some serious and affecting matter was weighing upon his soul, he at last burst into tears; and on being asked by Hazael why he wept, Eliezer said, "Because I know the evil that thou wilt do unto the children of Israel: their strongholds wilt thou set on fire, and thy young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child," 2 Ki. viii. 12. The answer of Hazael bespeaks the absence at the time of all such atrocious purposes on his part—his astonishment, indeed, that he should be thought capable of harbouring them, for he asked if he was a dog that he should do such a thing; but at the same time, he betrayed his ignorance of self, and of the corrupting influence which irreparable circumstances were going to produce upon his heart. He had no sooner left the prophet than he entered on his downward career; first trusted should his master's love, and then sitting on the throne of Syria. And as we read that by and by bloody wars with Israel followed, in the course of which he laid waste extensive districts, and wrested from the hands of Jehovah many cities, we cannot doubt that the atrocities foretold by Eliezer were to the letter executed by the forces of Hazael, 2 Kii. xv. 19, 20, xxv. 17. He failed, however, to consolidate his empire; and the cities he had won from Israel were again recovered from his son, the second Benhadad, by Josiah and Jeremiah, 2 Ki. xxv. 26. So triflers did his ambition and cruelty prove for his family and kingdom.

Hazar Maveh (court of death), the third son of Joktan, who gave his name to a people and province of Arabia. It still subsists with little variation in the Arabic Hadramawt, which lies to the east of Yemen.

Hazeroth, the third station of the Israelites after leaving Sinai on their route toward Canaan, and supposed to be the same with 'Ain Hudhera, Xu. xx. 23. They rested there some days; and their sojourn at it was marked by the unhappy event of Miriam and Aaron against the authority of Moses, which led to the infliction of leprosy on Miriam for a week.

Hazezon-tamar. See EXOD.

Hazor (the inclined, founded, or fortified), a town, which lay within the bounds of the tribe of Naphtali, Jos. xix. 36, but which occupied relatively a much higher place under the old masters of Canaan than it ever did under the Israelites. At the time of the conquest it was the capital of a king or chieftain Jabir, who headed one of the strongest combinations of the native forces with which Joshua had to contend. The multitudes that assembled under his leadership are said to have been "like the sand that is upon the sea shore, with horses and chariots very many." It is said also, that they pitched together at the waters of Merom, Jos. xi. 1-5. These waters of Merom are what now goes by the name of the Lake Hulah; and somewhere in its neighbourhood Hazor is understood to have been. But the exact site has not been ascertained. After defeating those assembled forces Joshua returned and smote Hazor, and burned it with fire. It partially recovered however from this disaster; for in the time of the judges we find another Jabin, called king of Canaan, "who reigned at Hazor," Judges x. 12, and who, like his predecessor, headed a most formidable combination of the heathen princes, and drew together an immense force, that for a time appalled the people of Israel. But he was defeated by the efforts of Deborah and Barak. Hazor is mentioned at a later period as one of the cities which Solomon fortified, 1 Ki. xiv. 13, and still later as one of the larger places taken by the king of Assyria, 2 Ki. xv. 29. Its position on the northern borders of Palestine naturally rendered it a place of some importance, as well for the possessors of Canaan, as for those who had designs of conquest respecting it.

Heart. In the language of Scripture this word is used somewhat more generally than it is in the present day; it often indicates the intellectual, as well as the moral and emotional part of our nature; precisely as, on the other side, the mind comprehends the seat of feeling as well as of thought. Unquestionably the most common use of the term has reference to the will and the affections; yet not to these exclusively, since we read of persons "understanding in their heart," having "the eyes of their heart opened," or "the foolish hearts darkened," Mt. xix. 23-25, Is. ii. referring to the same text, Is. xx. 18. It always is, of course, the intellectual part of one's nature of which the apprehension of truth is to be predicated; it is with the understanding that the truth has directly to do, either for discernment and acceptance, or for misconception and rejection. But the capacity of knowing and apprehending always depends materially upon the state of the heart; and, as written in the Bible is, not in philosophical, but in popular language, the reference it makes to the heart in connection with the understanding or the not-understanding of divine truth, conveys the important and salutary lesson, that in this department of things the moral to a large extent rules the intellectual. In all moral questions those necessarily act and react on each other; but in these matters which are more directly spiritual, and affect the soul's relation to God, it is emphatically the case, that as the state of the heart is, so will be the thoughts and apprehensions of the mind.

Heathen. No Gentiles.

Heaven. This word is employed to describe the upper and holier region of God's universe, in contrast with the habitations. And since the earth or ground is the abode of sinful man, and has been subjected to a curse on account of him, Gen. iii. 17, the same contrast gives prominence to heaven as the holy place where God shows himself to his holy creatures, where there is no more curse, and where nothing enters that defiles or works abomination or makes a lie. Eccl. xii. 3, 4. The name "heaven" in our own language has been extended, according to its etymology, that which is covered or lifted up; and a similar origin has been assigned to the Greek οὐρανός, Uranos, and the Hebrew שמים, shomayim, by which it is represented in the original Scriptures. This explanation is confirmed by the frequent use of "heights" or "heights," in either the singular or the plural; the Hebrew שמים (shomayim), sometimes rendered "the heights," sometimes "on high," Job xvi. 19; xxxii. 2; Ps. xiii. 13; Ezek. vii. 16, i.e. be-
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where not so well "high places," Job xxv. 2, "above," Ps. xxviii. 1; and similarly the Greek ἄνω, Isa. l. 7; xcviii. 10; ἄνωθεν. Mal. ii. 13: we also ἄνωθεν, "the highest places," Mal. xvi. 8.

This somewhat indefinite word is used in various senses, or perhaps rather in one sense with various applications more or less indefinite and remote from us which make them. We may apply it to the "shall be heavens over our head; or again to the "incredible" and more glorious heavens, of which the former may be regarded as the mere fringe or exterior near-to-uselves. The visible heavens themselves stretch away into the unknown depths of space, in which are the sun, moon, and stars, etc. i. 16, etc.; but equally they may be taken to be the atmosphere at any distance, even the most insignificant from the surface of the globe. Thus we read of the birds or fowls of heaven, occasionally expressed "the fowls of the ari" in the authorized version, e.g. vi. 26, vi. 34, etc. So also we read of the rain and the hail of heaven, Dan. iii. 21; Rev. xi. 7, the dew of heaven, Gen. xxxviii. 27, the hoar frost of heaven, Job xxxviii. 24, and many a time the clouds of heaven. Thus also it is applied to the entire surface of the atmosphere, "I will make gone heaven as from." Isa. lxxi. 19, "The fountain of Jacob shall be open and broth shall drop down dew," Deut. xxxi. 22. And sometimes our translators have rendered this by the word "sky," as, "the sky is red," Mal. xi. 5. From this comes naturally the phrase "under heaven," or more emphatically "under the whole heaven," to denote the surface of our globe. This is also expressed more graphically in other phrases which involve something metaphorical: "from the one side of heaven unto the other," De. iv. 22; "from one end of heaven to the other," Mal. xii. 21, "the face quarter of heaven," Jer. xxvi. 26, whereas at other times it is "the circuit of heaven," Job. xxxi. 11. These heavens are besides compared to a tent which God has pitched, "who stretcheth out the heavens like a curtain," Ps. cv. 21; Is. vi. 22. By a similar yet somewhat balder metaphor they are compared to a solid building, with foundations and pillars on which they rest, 2 Par. xxvi. 1; Job. xlvii. 11, with a gate for entrance, Gen. xxviii. 17, and with windows which are opened for pouring out the rain, Gen. xi. 11; xlvii. 2; Is. xxviii. 19. The last representation has its metaphorical in character confirmed by its occurrence in such passages as 2 Ki. vii. 2; Mal. iii. 10. Yet all these descriptions are literally understood by many interpreters, in spite of the inconsistencies to which their opinion unavoidably conducts: and they have some support from the Septuagint and Vulgate, which have rendered ἀνωθεν (eteri), Gen. i. 6, "firmament;" though a translation in the margin of our Bible, "expansion," or expanse, is unobjectionable in every point of view, and etymologically is preferable. A favourite passage with some of these writers, whose object seems to be to fasten a charge upon the Word of God, that it authoritatively teaches the crude notions which the ancient Hebrews may have entertained, is Is. xxxiv. 4, where they shelter themselves under the authority of the excellent Vitrings, whose bold taste in this instance has led him to explain the imagery as if the stars of heaven were conceived of as resembling wax candles set in the vault of heaven. Another text is Job xxxviii. 12, "Hast thou with him spread out (the verb from which firmament or firmament is derived) the sky, which is strong and as a molten looking-glass?" But the word here and in other passages rendered "sky" is very difficult when we come to determine its precise meaning; though the balance of authority and probability inclines us to identify it with the light clouds in their highest elevation at which we see them; and the whole verse is manifestly, whether we look at it by itself or along with the context, a highly poetical figure. Those who insist upon a prosaic interpretation may proceed to inform us what are "the battens of heaven," which are named in ch. xxxviii. 37. And having satisfied themselves that the Bible promises heaven to be at one time a circle and a figure with four corners which rests on pillars, they may perhaps find mathematical data for determining the ratio of its height to its superficial extent in the familiar passage, Ps. viii. 11, 12, "For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us."

The indefiniteness of the application of this word heaven or heavens is not improbably indicated by the frequent use of the plural in English, as also often in the original where this does not appear in our translation. In the New Testament this plural does not seem to occur in the writings of John, whereas it is extremely common in Matthew, who clings very closely to the thought and diction of the Old Testament: in Hebrew it is always plural. This explanation, the indefinite or infinite spaces included under the notion of heaven, is also given by many eminent scholars in reference to the phrase "the heavens of heavens," Ps. cxviii. 4; xviii. 4. A simpler and probably more satisfactory explanation is, "the highest heavens, the heavens per eccellentia; and in the highest and most emphatic sense, analogous to other Hebrew phrases, "the song of songs," "the body of holies." This also agrees better with the fuller phrase, "the heaven and the heavens of heavens," Ps. cx. 14: and with the language of Paul, 2 Cor. vii. 2, that he was caught up into the third heaven, as it were into heaven in the superlative degree, or into that heaven which is the abode of the blessed, after having passed through two lower regions, that of the atmosphere and that of the heavenly bodies, to both of which also the name of heaven is applied. There is certainly nothing to warrant the supposition that this third heaven in accordance with a Jewish notion of seven heavens, a notion it may be of unknown antiquity, but which at any rate is not discovered in Scripture, or even in the Apocrypha, as Eclesiasticus xvi. 18 does not go beyond the language of Scripture when it speaks of the heavens and the heaven of heavens of God. Some succession of heavens up to the highest point, though without implying anything more than this third heaven, is favoured by three other texts. It is said, Is. vi. 1, that we have a great high priest "that is passed into the heavens;" but more correctly "that has passed through the heavens." Again, Is. vii. 26, our glorified high priest is said to have been "made higher than the heavens." And similarly, Jef. iv. 5, he has "ascended up far above all heavens;" or "all the heavens." In this epistle there also occurs five times the peculiar phrase τα τοποθήτα, "the heavenly," or possibly "the super-celestial," ch. i. 12, 13; 6. 10; 11; 10; vi. 12, in our version always "the heavenly places." (though once in the margin "heavenly things"), except in the last, where it is "high places," probably on account of the difficulty about finding
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Heaven is a spiritual dwelling place, as is clearly indicated in the

sacred writings of the old and new testaments. The idea of heaven

is nowhere fully developed in the original text of the Bible, but it is

suggested by various expressions and metaphors. The term "heaven"

is used in the Old Testament to refer to the dwelling place of God

and the after-life of the righteous. The New Testament expands

these concepts and introduces the idea of a future kingdom.

The concept of heaven is central to the Christian faith, and it is

discussed in various passages throughout the New Testament.

For example, in Revelation 21:1-8, a description of the new heaven

and earth is given, which includes a new Jerusalem that will be

built by God and will be the residence of the saved. This passage

also includes the promise of a new creation, where there will be no

more tears, death, or pain.

The idea of heaven is also discussed in the teachings of Jesus,

who spoke of the kingdom of heaven as a place of rest and

eternal life. Jesus also taught about the after-life, and he

promised to his disciples that they would join him in heaven after

his return.

The concept of heaven is also central to Christian eschatology,

the study of the end-time events. It is believed that the faithful

will be taken to heaven at the rapture, and that there will be a

great and final judgment at the second coming of Christ.

In summary, the concept of heaven is a central and

significant idea in Christian thought, and it is

discussed in various passages throughout the Bible.

As a result, it is important for Christians to

have a clear understanding of the concept of

heaven and to hold to the teachings of the Bible

regarding this important topic.
this heavenly temple were the great original, of which he saw a model or copy. In like manner the argument in the following chapter contains this sentence of comparison between animal sacrifices and the sacrifice of Christ. It was therefore necessary that the symbols of things in the heavens should be purified with them, but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." Rev. xiv. 23. The language of these two chapters suggests that heaven as a whole is the temple on high.

A similar impression will probably be left with any careful reader of Rev. iv. v. And so at other times in the symbolism of that book. In ch. vi. 9, when the fifth seal was opened, John saw "under the altar the souls of them that were slain for the word of God and for the testimony which they held." The language in ch. vii. 15 suggests that the occupations of the redeemed and glorified is a privately active in the presence of the Divine Majesty upon the throne, as of old it was upon the Jewish mercy-seat. And, ch. viii. 3, John saw how "another angel came and stood at the altar having a golden censor, and there was given unto him much incense, that he might offer with the prayers of all saints upon the golden altar which was before the throne." In none of these passages is there even a hint of a line which circumscribed this sanctuary; and the natural inference is that all heaven is included in it, with which might be compared the language of Ezekiel, ch. xliii. 12, "This is the law of the house: upon the top of the mountain, the whole limit thereof round about shall be most holy," or "a holy of holies." And in fact John bears express testimony in his final vision that this was the case, Rev. xxi. 22, "And I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it." On the other hand, there are two or three texts in the course of the prophecy which do specify some one place as properly "the temple in heaven," and distinguish this from heaven in its full extent, Rev. xvi. 17; xix. 5, 8.

The solution of this difficulty, as of many others, may be impossible, owing to our present imperfect understanding of the symbolic language. But, in conclusion, we must express our strong dissent from the view of some who press the symbols as a proof that there is nothing literal, and so dwell upon the truth as to the moral character being the thing of predominant importance, as to draw from it the unqualified inference that heaven is merely a state and not a place. Our conceptions of that place may be very rude and erroneous: but a place there must be. For, (1.) There must be a place where God is present in an especial sense, where he manifests himself as ruling, judging, and above all, communicating grace and glory. The heaven, even the heavens, are the Lord's; but the earth hath he given to the children of men." Ps. cxv. 16. He is therefore called, not only "our heavenly Father," but more unmistakably "our Father which is in heaven." At times he is styled the "God of heaven," Gen. xxii. 7; John iii. 5, repeatedly in Ezra and Nehemiah and Daniel, and also Rev. xi. 13; xvi. 11. In heaven he sits upon his throne and rules. Ps. ii. 4; xi. 1; Rev. iii. 21; Matt. v. 37; Rev. iv. 4; from which he looks down on men, De. xvi. 15; Ps. xcv. 2; ch. xlv. ii. He dwells on high in his holy habitation, Is. xxvi. 3, 17; Joel ii. 13; "The Lord shall roar from on high, and utter his voice from his holy habitation," Joel xxvi. 25.

"The God of Je-hovah ride upon the heaven in thy help, and in his excellency on the sky," Ps. xxxix. 12. In heaven, his habitation, or on high, he hears prayer, 1 Chr. xxvii. 20; Rom. viii. 29. From heaven he rained fire and hailstone upon Sodom; and from heaven also he rained bread for his people in the wilderness. From heaven he called to his servants upon earth, Gen. vii. 14, and from heaven he sent his Son to seek and save us. Jer. iii. 14; 25, 32, as he has been ever sending down from heaven his Holy Spirit, Acts iii. 19. There must be a place where the glorified body of the Saviour now is, that heaven which "must receive him until the times of restitution of all things," Acts xx. 34. Upright that heaven he is repeatedly said to have ascended, and there he who is man as well as God now is at the right hand of God; and where he is, there must also have his servants be. Jer. xxii. 28. Heaven is a place to which Elijah was translated, soul and body together, 2 Kings ii. 11. And there all Christ's people are to be along with him, 1 Thess. iv. 17; as he expressly taught his disciples that he was going away to prepare a place for them, to which in due time he would conduct them, John xiv. 1, 2. In that place their treasure is hid up by him, Matt. xiii. 42, and there an eternal inheritance is reserved for them, Rev. v. 12, 14; xiv. 1, (2.) There must be some place where are to be found assembled "the angels which are in heaven," Matt. xxiv. 30; xxv. 31. And in that place their treasure is hid up by them, Matt. xiii. 42, and there an eternal inheritance is reserved for them, Rev. xiv. 1, 12, 14; xvi. 1, (3.) Heaven must be some place where are to be found assembled "the angels which are in heaven," Matt. xxiv. 30; xxv. 31. And in that place their treasure is hid up by them, Matt. xiii. 42, and there an eternal inheritance is reserved for them, Rev. xiv. 1, 12, 14; xvi. 1, (4.) Heavenly places are the innumerable, in the other the animated hosts are indicated by which the heavenly regions are occupied. A similar comprehensive expression is very frequent in the Old Testament, and leads to the designation of Jehovah, the God of heaven, as "God of hosts," just as in New Testament prophecy the Son of God is represented in the open heaven riding forth to victory, and followed by the armies which are in heaven, Rev. xiv. 14, 15. [C. C. M. H.]

HEBER, or EBER [אֶבֶּר—beqoq], the name of several individuals mentioned in the Old Testament. 1. The patriarch Eber, Gen. xii. 25; xxv. 14-16, the father of Peleg, and ancestor of Abraham. 2. A priest, Num. xxii. 28. 3. A Gadite, 1 Chron. vi. 4. 4. Two Benjamites, 1 Chron. viii. 22. But the names of 2, 3, 4, 5 are doubtful, the LXX. giving Α'κόθα as the name of 2, and Λ'κοθα as the name of the other three. It is not certain, therefore, that the name Eber [אֶבֶּר] was borne by any except the patriarch 1. (See further under HEBREW.)

[5. R. W.]

HEBER [אֶבֶּר—once אֶבֶּר], num. xxvi. 45, society, company], also the name of several individuals. 1. A grandson of Asher, Gen. xxi. 25; xxv. 43, (LXX. Α'κοθα Λ'κοθα). 2. A Jew, 1 Chr. viii. 8, (LXX. 'Ašerah). 3. A Benjamite, 1 Chron. viii. 17, 25, (LXX. 'Ασερα). But the best known is 4. Heber the Kenite, Judg. iv. 11, 14, 18, 19, (LXX. 'Ασερα), the husband of Jael, immortalized in the song of Deborah. (See JEREM.)

[D. R. W.]}
HEBREW, HEBREWS, אֶבְרֶיתִּי. The following are the points of distinction between the names Hebrew and Israelite:

1. Hebrew is a name of wider import, at least in its earlier use. Every Israelite was a Hebrew, but every Hebrew was not an Israelite. This is evident from the very first passage in which the word is met with, viz. xx. 13, where Abram the Hebrew is mentioned along with Manasseh the Amorite, and also from Ge. xxxix. 14; xl. 15; xl. 12, where Joseph is spoken of as a Hebrew, and the land of Palestine is called the land of the Hebrews. From these passages we naturally conclude that the Hebrew element in the population of Palestine could not have been confined to the family of Jacob. Also, in Ge. x. 21, Shem is called the „father of all the children of Eber“ or Hebrews; and in Nu. xxiv. 21, it is not probable that by Eber, which is mentioned along with Assur, the children of Israel, and they alone, are meant. But after the conquest of Palestine by the Israelites the name Hebrew was no longer used with its original latitude, and Israelite and Hebrew became synonymous, though not by any means employed interchangeably by the sacred writers.

For 2. When the name Hebrew is used in preference to Israelite, there is always a reference to the foreign relations of Israel. It is used (1.) by foreigners, Ex. ix. 9; x. 5; iv. 9, 36; vi. 6; xii. 42, 49; or (2.) by Israelites when addressing foreigners, Ex. ii. 7; iii. 8; X. 42; Jone. i. 47; or (3.) when Israelites are opposed to foreign nations, Ex. xii. 12; xiv. 21; v. 18; x. 22; xviii. 15; (See Genesis, Theo.). The only exceptional passage is Xv. 24: “And Saul blew the trumpet throughout all the land saying, let the Hebrews hear”—in which, however, and also in ver. 7, it is possible we ought to read מִנָּה instead of מִנָּה.

Even if the exception be allowed, it cannot affect the conclusion to which all the other passages point, viz. that Hebrew was the international designation, Israel the local and chosmic name, the family name, if we may so speak, surrounded with all the sacredness of home associations, and thus capable of having attached to it a spiritual import, which never was and never could be associated with the name Hebrew. Quite in harmony with this conclusion is the fact that the Greek and Roman writers seem to have known nothing of the name לֵינָד; Hebrew and Jer are the names they employed. (Genesis, Hebrews, by Speck, sect. 5, 1.) Even in the Old Testament the name Hebrew is comparatively rare, being found only thirty-two times. In what we call the Hebrew poetry the word Hebrew never occurs. No Hebrew prophet ever prophesies of the Hebrews.1 In the Hebrew history also the name Hebrew is not met with after the accession of David. It is found more frequently in Genesis and Exodus than in all the other books of the Old Testament. The reason is obvious. Hebrew is the name which linked the descendants of Jacob with the nations; Israel the name which separated them from the nations. We cannot wonder that after the legislation of Sinai the former name should fall almost entirely into disuse. In later times, toward the commencement of our era, the use of the name Hebrew, as an ancient and venerable name, was revived. Compare Ac. vi. 14; xxv. 22; iii. 19, 20.

1 In the prophetic writings Hebrew is found only in the story of Jonah (i. 19), and in Je. xxxix. 9, 14, where the Pentateuch is quoted. Compare Ex. xii. 2; De. xii. 17.

As to the origin of the name, there is great diversity of opinion. (1.) By some it has been regarded as a patronymic from Eber or Heber אֶבְרֶיתק, just as אָבָר יִשָּׂרָאֵל from אָבָר. Nu. xxvi. 1, and though we can assign no reason why the descendants of Jacob should bear the name of Eber rather than that of any other of their patriarchal ancestors, yet the close connection of אָבָר יִשָּׂרָאֵל, אָבָר יִשָּׂרָאֵל with אָבָר, Eber, in ver. 24, 25, of the same chapter, and the use of Eber as a national name in Nu. xxiv. 24, give to this opinion a certain measure of probability. (2.) By others it has been regarded as an appellative from אָבָר, beyond, denoting either an immigrant from beyond, i.e. an immigrant into Canaan from beyond the river Euphrates, orient transapennentia, into Canaan. Thes. compare Jos. xxiv. 2, beyond the river, because your fathers dwell of old, or an immigrant beyond or across the Euphrates westward from Mesopotamia. Those who hold this view appeal to a similar use of אָבָר, before, to denote the east, and compare אָבָר with אָבָר, אָבָר, xxv. 20. The derivation of אָבָר from אָבֶר also is supported by the analogy of אָבֶר from אָבֶר, under.2 In the Chaldee portion of the book of Ezra, אָבֶר, אָבֶר, beyond the river, occurs frequently as a geographical designation of the region west of the Euphrates, for x. 11, 24, 25, that region being beyond the river with reference to the seat of empire in the east; and the Samaritan antithesis of the Jews designate themselves: the men beyond the river, no doubt with reference to their compatriots in Babylon, Elam, and the other eastern regions from whence they had been transplanted into Samaria. Ex. vi. 6. 11. For the same reason the Hebrews may have been so called with reference to the cradle of their race east of the Euphrates. It is not necessary, on this hypothesis, to suppose that the name Hebrew originated with the Canaanites. The name may have been assumed by the Hebrews themselves, while there remained with them a vivid consciousness that they were strangers in a strange land, and that beyond the Euphrates lay their land to which they were bound by the strongest bonds—the land of their fathers and their kindred. e.w. xiv. 13, xxvii. 2. This view is favoured by the LXX., in which אָבֶר is rendered 'Αβαρία to pirasi, Abraham who had crossed the river, and the objections of its antagonists, such as that אָבֶר, beyond, is nowhere אָבֶר, אָבֶר, beyond the river, do not appear of sufficient importance to outweigh the evidence in its favour.

If required to make choice between the two opinions just stated, our decision would be given in favour of the latter. But it does not appear by any means certain that the two opinions are incompatible, and that the adoption of the one involves the rejection of the other. The name Eber, like Peleg, and many other of the early patriarchal names, may have been prophetic, and may include a pre-ominition of the migratory tendencies and life of his posterity. [B.N., W.]

2 With regard to nominal forms in אבֵר, Ezekiel remarks that they are properly סֵיוֹנִים suffixes containing the idea: גָּלֶה קֶרֶם:—hebrews. —Hebrew, sect. 164 n.
HEBREW LANGUAGE.
The Hebrew language, the language of the Hebrew people, and of the Old Testament scriptures, with the exception of the few chapters written in Chaldee, (see Chaldee Language.) In the Bible this language is nowhere designated by the name Hebrew; but this is not surprising when we consider how rarely that name is employed to designate the nation. (See Hebrew.) In Is. xix, 18, it is called the language of Chaldee, as distinguished from that of Egypt, and in 2 Ki. xxiii, 26, 28, it is called the Jewish language, as distinguished from the Aramean. It is in the introduction to the book of Ezechielations that we find the earliest mention of a Hebrew language; but it is by no means certain that the language there mentioned is the language which we call Hebrew, and not the Chaldee or Neo-Chaldee, which, having superseded the ancient language of the Hebrew people, was therefore called the Hebrew language—the name which it bears in the New Testament.

But, passing from the name, let us proceed to examine the language itself, which, by whatever name known in ancient times, has come down to us hallowed by the most sacred and venerable associations—the language of a people who, in the words of M. Renan, among all eastern nations were privileged to write for the entire world.

The Hebrew language belongs to the class of languages called Semitic or Semitic—so called because spoken chiefly by nations enumerated in Scripture among the descendants of Shem. The Sumerian, Persian, Greek, Latin, with the Germanic and Celtic languages, are the principal members of another large class or group of languages, to which have been affixed the various names of Japhetic, Indo-European, Indo-Germanic, and Aryan. This latter class embraces most of the languages of Europe, including a good part of our own. The student, therefore, who besides mastering his own language, has passed through a course of Greek, Latin, French, and German, and few of our students, except with a professional view, extend their linguistic studies farther, has not after all his labour get beyond the limits of the same class of languages to which his mother tongue belongs, and of which it forms one of the most important members. But when he passes to the study of the Hebrew language he enters a new field, he observes new phenomena, he traces the operation of new laws.

The name Semitic, when employed to designate a class of languages, has sometimes been taken in a more large, sometimes in a more restricted sense. Rassen, in his Philosophy of Universal History, includes under the head Semitic the ancient Egyptian—the language of the hieroglyphic inscriptions—and its descendant, the Coptic. And it is true that between these languages and those which are universally recognized as belonging to the Semitic class, there are some very striking correspondences, especially in the pronouns; but these correspondences, though quite sufficient to establish the fact of a connection at some remote period between the Egyptian and the Hebrew, Syrian, and Arabic, are not sufficient to justify the philologist in at once ranking all these languages as members of the same class. There is another language which has a much better claim to rank as a member of the

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1. Characteristics of the Semitic Languages, and in particular of the Hebrew. The characteristics of a language or class of languages must be sought for in one or other of three directions. 1. In the laws which regulate its sounds. 2. In the laws which regulate the formation of words and words. 3. In the laws which regulate the structure of sentences.

1. With respect to sounds, the chief characteristics of the Semitic languages are the four following:—

(1.) The predominance of guttural sounds. The Hebrew has four or five guttural sounds, rising from the slender and scarcely perceptible throat-breathing represented by the first letter of the alphabet ב to the strong rough גילה and ה. To these we must add the Semitic א, which partakes largely of the guttural character. And these sounds were not sparingly employed; on the contrary, they were in frequent use than any other class of letters. In the Hebrew dictionary the four guttural occupy considerably more than a fourth part of the whole volume; the remaining eighteen letters occupying considerably less than three-fourths. This predominance of guttural sounds must have given a very marked character to the ancient Hebrew, as it does still to the modern Arabic.

(2.) The use of the very strong letters ג, ד, מ, which may be represented by ι, ι, or ö, ö; in pronouncing which the organ is more compressed and the sound given forth with greater vehemence. These letters, especially the last two, are also in frequent use. When the Greeks borrowed their alphabet from the Phoenicians they softened or dropped these strong letters ג being softened into 6, and מ, מ, being dropped except as marks of number, and changed the guttural letters into the vowels α, ι, ι, ο.

(3.) The Semitic languages do not admit, like the Indo-European, of an accumulation or grouping of

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1 A similar confusion of names is found in the appendix to the LXX, translation of Job, in which the Hebrew is called Syrian.

2 "All the original population of North Africa appears to have been a race of the Semitic stock."—Bahr, Travels, 1, 221, 230.
HEBREW LANGUAGE

consounds around a single vowel sound. In such words as craft, crush, partial, strong, stretch, we find, four, five, and six consonants clustering around a single vowel. The Semitic languages reject such groupings, usually interposing a vowel sound more or less distinct after each consonant. It is only at the end of a word that two consonants may stand together without any intermediate vowel sound; and even in that case vowels are employed to dispense with a conjunction which is evidently not in accordance with the genius of the language.

(1) The vowels, though thus repositiously introduced, are nevertheless kept in strict subordination to the consonants; so much so that it is only in rare and exceptional cases that any word or syllable begins with a vowel. In Hebrew we have no such syllables as ah, ay, ad, in which the initial sound is a pure vowel; but only ha, ya, da. If Sir H. Rawlinson is correct, it would appear that the Assyrian language differed from the other Semitic languages in this particular. In his syllabic alphabet a considerable number of the syllables begin with a vowel.

If we endeavour to calculate the effect of the foregoing peculiarities on the character of the language, we cannot avoid the conclusion that the Semitic languages are of a more primitive type than the European — much less matured, polished, compacted, the natural descent of a mind vehement and passionate, impassive rather than coldly reflective. With respect to roots and words, the Semitic languages are distinguished in a very marked manner:

(1) By the three-letter root. This is one of the most striking characteristics of these languages, as it does not appear that there is any language not belonging to this class in the formation of whose roots the same law has been at work. It is very difficult to ascertain the origin of this singular phenomenon. It may possibly be regarded as a kind of equivalent for the compound roots of other languages which are altogether wanting in the Semitic; an original three-letter root being enlarged and expanded into a greater or less number of three-letter roots, for the purpose of giving expression to the various modifications and shades of the primitive root idea. The attempt has indeed been made, and with no small measure of success, to point out and specify the two-letter roots from which the existing three-letter roots have been derived; but it has been properly remarked that such an investigation carries us quite away from the Semitic province. When we reach the two-letter root we have left behind as the Semitic languages altogether, and drawn forth a new language, which might be regarded, did we not know that the most ancient is not always the most simple, as the one primeval language of mankind.

(2) The consideration of the Hebrew three-letter root, and its possible growth out of a more original two-letter root, leads us to the notice of another prominent feature of the Semitic languages, viz. the further growth and expansion of the three-letter root itself into a variety of what are called conjunctival forms, expressing

1 In this respect there is a gradation in the different Semitic languages; the Arabic being richest in roots, the Amaran poorest, and the Hebrew and Ethiopic holding a middle place. — Dillmann's Biblical Grammar, p. 57.

2 The Hebrew alphabet, however, of which the initial letter is a, may be said virtually to begin with a vowel, the sound of a being scarce perceptible by our ears.

3 For qunquagianha Nuntiuit in the dardier noth, aia fast in mean eurinc ciow Sprache.—Adelung, Mihar der, 1. 361, writing of the Hebrew language.
The influence of the imagination on the structure of the Semitic languages is further disclosed in the view which they present of nature and of time. To these languages a neuter gender is unknown. All nature viewed by the Semite appears instinct with life. The heavens declare God's glory; the earth shows forth his handiwork. The trees of the field drop their leaves and sing for joy.

This, though the impassioned utterance of the Hebrew poet, expresses a common national feeling, which finds embodiment even in the structure of the national language. Of inanimate nature the Hebrew knows nothing; he sees life everywhere. His language therefore rejects the neuter gender, and classes all objects, even those which we regard as inanimate, as masculine or feminine, according as they appear to his imagination to be endowed with male or female attributes.

And as his imagination thus endowed the lower forms of nature with living properties; so on the other hand, under the same influence, he clothed with material and sensible form the abstract, the spiritual, even the divine. In Hebrew the abstract is constantly expressed by the concrete—the mental quality by the bodily member which was regarded as its fittest representative. Thus hatred or love stands for strongly to, as style, mortify, means also anger; the shining of the face stands for favour and acceptation, the falling of the face for disapproval. So also to any often means to think; to speak with our mouth stands for to be of the same sentiment. The verb to be employed is to describe mental as well as bodily progress. One's course of life is his way, the path of his feet.

And not only in its description of nature, but also in its mode of indicating time, do we observe the same predominant influence. The Semitic tense system, especially as it appears in Hebrew, is extremely simple and primitive. It is not threefold like ours, distributing time into past, present, and future, but twofold. The two so-called tenses or rather states of the verb correspond to the division of nouns into abstract and concrete. The verbal idea is conceived of either in its realization or in its non-realization, whether actual or ideal. That which lies before the mind as realized, whether in the actual past, present, or future, the Hebrew describes by means of the so-called pronominal tense; that which he conceives as not to be realized in process of realization, whether in the actual past, present, or future, he describes by means of the so-called future tense. Hence the use of the future in certain combinations as a historical tense, and of the so-called pronominal in certain combinations as a prophetic tense. Into the details of the tense usages which branch out from this primitive idea we cannot now enter. It is in the structural laws of the Hebrew language that its influence is most strongly marked: in the Aramaic it is almost lost. (2) The influence of the imagination upon the structure of the Semitic languages may also be traced in the absence of a few grammatical forms which we find in other languages. Much that is definitely expressed in more highly developed languages, is left in the Semitic languages, and especially in the Hebrew, to be caught up by the hearer or reader. In this respect there is an analogy between the language itself and the modes in which it was originally represented in writing. Of the language as written, the vowel sounds formed no part. The reader must supply these mentally as he goes along. So with the language as spoken. It has not a separate and distinct expression for every shade and turn of thought. Much is left to be filled in by the hearer or the reader, and this usually without occasioning any serious inconvenience or difficulty. The Semitic languages, however, do not all stand on the same level in this respect. In the Syriac, and still more in the Arabic, the expression of thought is usually more complete and precise than in Hebrew, though often for that very reason less animated and impressive. A principal defect in these languages lies especially in the Hebrew, is the feebleness of the particles. And also the extreme simplicity of the verbal formation does occasion to the European student difficulties which can be surmounted only by a very careful study of the principles by which the verbs are governed.

In this respect the Hebrew occupies a middle position between those languages which consist almost entirely of roots with a very scanty grammatical development, and the Indo-European classes of languages in which the language is made to give definite expression to the same ideas. The Greek, says Paul, seeks after wisdom; he reasons, compares, analyzes. The Jew requires a sign—something to strike the imagination and convey conviction to the heart at once without any formal and lengthened argument. The Greek language, therefore, in its most perfect form, was the offspring of reason and taste: the Hebrew of imagination and intuition. The Semites have been the philosophers whose great rough blocks the Sphæritides have cut and polished and fitted one to another. The former, therefore, are the teachers of the world in religion, the latter in philosophy. This peculiar character of the Semitic mind is very strongly impressed upon the language.

A national language being an embodiment and picture of the national mind, there is thus thrown around the otherwise laborious and uninteresting study of grammar, even in its earliest stages, an attractive power and value which would not otherwise belong to it. It was the same mind that found expression in the Hebrew language, which gave birth, under the influence of divine inspiration, to the sublime revelations of the Old Testament scriptures. And it would be easy to trace an analogy between these revelations and the language in which they have been conveyed to us. It is curious to find that even the divinest thoughts and names of the Old Testament connect themselves with questions in Hebrew grammar. Thus, when we investigate the nature and use of the Hebrew plural, and discover from a multitude of examples that it is employed not only to denote multitude, but likewise whether in space or time, as in the Hebrew words for life, youth, old age, &c., and also whatever bulk largely before the mind, we are unwittingly led on to one of the most important questions in the criticism of the Old Testament, viz. the origin of the plural form of the divine name יְהֹוָ֛ה (Yhwh), in our version rendered God.

1 Deahl, 'Hebrew,' sect. Ed. a. This subject was discussed by the present writer in the Journal of Sacred Literature for Oct. 1849. To the general principles of that article he still adheres, though the experience of fourteen years has necessarily suggested not a few modifications in the details.
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dimension of that most sacred name of God, which the Jew still refuses to take upon his lips, the four-letter name ְּּּ, Jehovah or Jehovah. This, however, is a topic which we cannot pursue further: it is sufficient to have noticed it.

3. In the 

syntactical and grammatical structure of the Semitic languages and writings we trace the operation of the same principles, the same tendencies of mind which manifest themselves in the structure of words. In this respect the Hebrew language exhibits a more simple and primitive type than any of the sister-tongues. The simplicity of the Hebrew composition is very obvious even to the reader of the English Bible, or to the scholar who compares the Greek Testament, the style of which is formed on the model of the Old Testament, with the classical Greek writers. We observe at once that there is no such thing as the building up of a lengthened period, consisting of several propositions, each of which is for the moment imperceptible in the view of the speaker or writer, until it is superseded by that which follows. This results at once from the character of the Semitic mind, which was more remarkable for rapid movements and vividness than for large and comprehensive groups. Such a mind would give forth its thoughts in a rapid succession of independent utterances rather than in sustained and elaborated composition. It is a consequence of the same mental peculiarity that the highest poetry of the Semitic nations is lyrical.

The Hebrew composition is also extremely pictorial in its character, not the poetry only but also the prose. In the history the past is not described: it is painted. It is not the ear that hears: it is rather the eye that sees. The course of events is made to pass before the eye; the transactions are all acted over again. The past is not a fixed landscape, but a moving panorama. The reader of the English Bible must have remarked the constant use of the word behold: which indicates that the writer is himself, and wishes to make his reader also, a spectator of the transactions he describes. The use of the tenses in the Hebrew historical writings is specially remarkable. To the young student of Hebrew the constant use of the future tense in the description of the past appears perhaps the most striking peculiarity of the language. But the singular phenomenon admits of an easy explanation. It was because the Hebrew viewed and described the transactions of the past, not as all past and done, but as in actual process and progress of evolution, that he makes such frequent use of the so-called future. In imagination he quits his own point of time, and lives over the past. With his reader he sails down the stream of time, and traces with open eye the winding course of history. It is impossible to reproduce in English this peculiarity of the Hebrew Bible.

Further, in writing even of the commonest actions, as that one said, spoke, saw, etc., the Hebrew is not usually satisfied with the simple statement that the thing was done, he must describe also the process of doing. We are so familiar with the style of our English Bibles that we do not at once perceive the pictorial character of such expressions as these, recurring in every page:—he went forth with his hand and took—speaks—saw—put forth his hand and took—lifted up his eyes.

and saw—his supper and slept. But what we do not consciously perceive we often unconsciously feel; and doubtless it is this painting of events which is the source of part at least of the charm with which the Scripture narrative is invested to all pure and simple minds.

The same effect is also produced by the symbolical way of representing mental states and processes which distinguishes the Hebrew writers. Such expressions as to stand or incline the ear for to hear attentively, to adjust the neck for to be stubborn and rebellious, to uncover the ear for to reveal, are in frequent use. Even the acts of the Divine Mind are depicted in a similar way. And in the study especially of the Old Testament we must keep this carefully in view, lest we should err by giving to a symbolical expression a literal interpretation. Thus we read, in Exod. ii. 4, that "the Lord spake unto Moses face to face as a man speaketh unto his friend," we must remember that it was a Hebrew who wrote these words, one who was accustomed to depict himself and others the spiritual and mental relations of the people by words. The vision of the hearer would be the same as, how much more vivid and impressive of the spiritual ideas which they embody, than could be conveyed to us by any other mode of representation or expression.

The simplicity and naturalness of the language further appears in the prominence which is constantly given to the word or words embodying the leading idea in a sentence or period. Thus the noun stands before the adjective, the predicate stands before the subject, unless the latter be specially emphatic, in which case it is not only put first, but may stand by itself as a nominative absolute without any syntactical connection with the rest of the sentence.

The constant use of the oratio directa is also to be specially noted, as an indication of the primitive character of the language. The Hebrew historian does not usually inform us that such and such a person said such and such things; he actually as it were produces the parties and makes them speak for themselves. And to this device if it may be so called the Bible history owes much of its freshness and power of exciting and sustaining the interest of its readers. No other history could be so often read without losing its power to interest and charm.

Lastly, in a primitive language, formed under the predominating influence of imagination and emotion, we may expect to meet with many elliptical expressions and also with many redundancies. Not a little which we think it necessary formally to express in words, the Hebrew allowed to be gathered from the context; and, conversely, the Hebrew gave expression to not a little which we omit. For example, nothing is more common in Hebrew than the omission of the verb to be in its various forms; and on the other hand a very striking characteristic of the Hebrew style is the constant use of the forms "and he went forth, "he lifted up his eyes" and it came to pass, which, in translating into English, may be altogether omitted without any serious loss. In the Hebrew prose also we often meet with traces of
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that echoing of thought and expression which forms one of the principal characteristics of the poetic style; as in Ge, vi, 22, "And Noah said according to all that God commanded him — so did he," and similar passages, in which we seem to have two different forms of recording the same fact combined into one, thus:—

And Noah did according to all that God commanded him;

According to all that the Lord commanded him, so did he.

II. History of the Hebrew Language. Under this head are embraced three important topics, which we must rapidly glance at: 1. The origin of the language; 2. The nature and effects of the various influences which modified the form of the language, so long as it continued a living language; and 3. The date at which it ceased to be a living language.

1. Origin of the Hebrew Language. — The primeval seat of the Hebrew language, so far as can be gathered from extant historical notices, was Palestine. These notices carry us back to the age of Abraham, but no farther. Whether Hebrew was the language of paradise, as the older critics and theologians fondly imagined, is a question for the solution of which we have no historical data. It is true that the names, Adam, Eve, Abel, etc., receive explanation from the Hebrew; but the argument formerly founded on this circumstance, and confidently relied on, is now generally allowed to be by no means conclusive. These names are in fact picture names; their meaning forms an important part of the story; and whether they were real names of ancient personages, or Hebrew equivalents for the real names, we have no means of certainly determining. The Hebrew may have been the primeval language; but there is no decisive historical evidence that it was.

So far as history informs us, Palestine was the earliest seat of the Hebrew language. And, what is somewhat surprising, when we do first meet with it, it is not confined to the families of the patriarchs, but appears to be the common language of the numerous tribes by whom Palestine was then occupied. There is no doubt that a language substantially the same as the Hebrew was the language of Canaan in the days of the patriarchs. The immigrants from beyond the Euphrates, and the tribes among whom they sojourned, and with whom they maintained frequent intercourse, spoke the same language. This fact at once suggests an important question for solution, viz. Was Hebrew the language of Abraham previous to his entrance into Canaan? or did Abraham, after his entrance into Canaan, acquire and transmit to his descendants the language of his adopted country? This is a question to which it is impossible at present to give a decisive reply, in consequence of our ignorance of the earlier history of the Phoenician and Canaanitish tribes, and the relations subsisting between them and the Semitic nations to whom by their language they were so closely allied. Still we must confess that the balance of probability appears to us to incline to the latter alternative. The evidence is scanty, but not without weight. (1.) In De. xxvi, 5, Abraham is called a Syrian or Aramean (אָרָא), from which we naturally conclude that Syrian was his mother-tongue, especially when we find (2.) from Ge. xxxii, 17, that Syriac or Chaldee was the language spoken by Laban, the grandson of Nahor, Abraham's brother. Moreover, it has been remarked (3.), that in Is. xix, 18, the Hebrew is actually called the language of Canaan; and (4.) that the language itself furnishes internal evidence of its Palestinian origin in the word גָּוָא (gōw), art, which means also the east, and has this meaning in the very earliest documents. And (5.) finally, Jewish tradition, whatever weight may be attached to it, points to the same conclusion (Genesis, Geschichte, sect. vi. 9).

If we inquire further, how it was that the Canaanites, of the race of Ham, spoke a language so closely allied to the languages spoken by the principal members of the Semitic family of nations, we shall soon discover that the solution of this difficulty is impossible with our present means of information; it lies beyond the historic period. It may be that long before the migration of Abraham, a Semitic race occupied Palestine; and that, as Abraham adopted the language of the Canaanites, so the Canaanites themselves had in like manner adopted the language of that earlier race, when they gradually dispossessed, and eventually extirpated or absorbed. However this may be, leaving speculation for fact, is it not possible to discover a wise purpose in the selection of the language of Tyre and Sidon — the great commercial cities of antiquity — as the language in which was to be embodied the full revelation of Himself and of his law which God made to the ancient world? When we remember the constant intercourse which was maintained by the Phoenicians with the most distant regions both of the East and of the West, it is impossible to doubt that the sacred books of the Hebrews, written in a language almost identical with the Phoenician, must have exercised a more important influence on the Gentile world than is usually acknowledged.

Of course the Canaanitish language, when adopted by the Hebrews, did not remain unaltered. Having become the instrument of the Hebrew mind, and being employed in the expression of new and very peculiar ideas, it must have been modified considerably thereby. How far, may possibly be yet ascertained, should accident or the successful zeal of some explorer bring to light the more ancient monuments of the Phoenician nation, which may still have survived the entombment of centuries.

2. Influence modifying the form of the Hebrew Language, and the style of the Hebrew writings. These influences are (1.) Time, (2.) Place, (3.) the individual peculiarity of the Hebrew critics, and (4.) the character and subject-matter of their compositions. It is only the first two of these that fall to be considered in the present article.

(1.) Time.—The extant classical Hebrew writings embrace a period of more than a thousand years from the era of Moses to the date of the composition of the books of Chronicles, which stand last in the Hebrew Bible. And we naturally expect that the language of the earliest books should differ considerably from that of the later. Nay, we might probably expect to be able to trace a gradual change in the form of the language, becoming more and more decided as century followed century, and new influences were brought to bear upon it. This expectation, however, is not realized. There is indeed to be observed a very decided difference in language and style between the earliest and the very latest Hebrew writings; but this difference was the result, not of a gradual process of change extending over centuries, but of a very sudden and rapid revolution. Hence the extant Hebrew writings, when
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classified with respect to language, have usually been arranged in two great divisions—the former including those of a date earlier than the Babylonian captivity, the latter including those of a subsequent date. In passing from the book of Genesis to the book of Samuel and Kings, we do not mark any very striking difference in the language. Doubtless there is a difference; but not such a difference as we might expect to find in writing separate, from another in date by so considerable a period; not such a difference as we do not find when we take up an English author of the seventeenth century, or even later, and compare his language with the English of our own day. Here then is a very remarkable phenomenon which requires explanation.

Now this explanation is not to be found in the rejection of the traditional belief as to the age and authorship of the Pentateuch. Even these critics who endeavour to bring down the Pentateuch as a whole to a comparatively late date, allow that a portion at least of its contents is to be assigned to the latter half of Moses' life. (Lambeth, sect. vi., etc.) and thus, unless it can be shown that this early portion bears its marks in language, and style the stamp of high antiquity, and is distinguished in a very marked manner from the other portions of the Pentateuch which has not been shown, the phenomenon remains unexplained. But indeed the phenomenon is by no means unexampled. It does not stand alone. It is said, for example, that the Chinese language displays the same tenacity and aversion to change as will more notably the book of the Arians and Ethiopians, maintaining the ancient standard of elegance and purity (ibid., see vi. 100. Or to take another example—more closely related to the Hebrew, it is well known that the written Arabic of the present day does not differ greatly from that of the first centuries after Mohammed. In each of the cases just mentioned, it is probable that the language was as it were stereotyped by becoming the language of books held in highest esteem and reverence, diligently studied by the learned, frequently committed to memory, and adopted as a model of style by succeeding writers. Now, may not the sacred writings of the Mosaic age, have had a similar influence on the written Hebrew of the following ages, which continued uninterrupted till the captivity, or even later? We know how greatly the translations of the Bible into English and German have affected the language and literature of England and Germany ever since they were given to the world. But among a people like the ancient Hebrews, living to a certain extent apart from other nations, with a literature of no great extent, and a learned class especially engaged in the study and transcription of the sacred writings, we may well suppose that the influence of these writings upon the

form of the national language must have been much more decided and permanent.

The learned men would naturally adopt in their compositions the language of the books which had been their study from youth, and large portions of which they were probably able to repeat from memory. Thus the language of these old books, though it might differ in some respects from that spoken by the common people, would naturally become the language of the learned and of books, especially of books written under authority, and thus come down to us from ancient Israel. I shall only further observe, that, in explanation of the fact under discussion, appeal has also been made (a) to the permanence of eastern customs; and (b) to the simple structure of the Hebrew language, which rendered it less liable to change than other more largely developed languages. It has also been remarked that some of the peculiarities of the early writings may be explained from the uniformity of the system of punctuation adopted and applied to the Scriptures by the Hebrew grammarians.

The writings which belong to the second age—that subsequent to the Babylonian captivity—differ very considerably from those which belong to the first; the influence of the Chaldee language, acquired by the Jews exiles in the land of their captivity, having gradually corrupted the national tongue. The historical books belonging to this age are the books of Chronicles, Ezra, Nehemiah, and Esther. In the prophets who preceded during and after the captivity, with the exception of Daniel, the Chaldee impress is by no means so strong as we might anticipate, they having evidently formed their style on that of the older prophets. It is important, however, to observe, that the presence of what appears to be a Chaldeeism, is not always the indication of a later age. Chaldee words and forms occasionally appear even in the most ancient Hebrew compositions, especially the poetical; the poet delighting in archaic and rare words, and substituting these for the more usual and commonplace. But between the Chaldee prophetic and the Chaldeisms of the later Scriptures there is this marked distinction, that the former are only occasional, and lie scattered on the surface: the latter are frequent, and give a peculiar colour and character to the whole language.

A still more corrupt form of the language appears in the Mishna and other later Jewish writings, in which the foreign element is much more decided and prominent.

2. Place. Under this head is embraced the question as to the existence of different dialects of the ancient Hebrew. Was the Hebrew language, as spoken by the several tribes of Israel, of uniform mould and character? or did it branch out into various dialects corresponding to the leading divisions of the nation? In attempting to answer this question, there is no direct historical testimony of which we can avail ourselves.

From No. xiii. 25, 21, we learn nothing more than that the language of Aschish differed from that of the Jews after their return from captivity, which is only what we might have anticipated. And the notices in 4. viii. 6, and xviii. 3, which are more to the purpose, refer rather to a difference in pronunciation than in the form of the language. Notwithstanding, it seems priamie jucie probable, (c) that the language of the transjordanic tribes was in course of time modified to a greater or less extent by the close contact of these
tribes with the Syrians of the north and the Arab tribes of the great eastern desert; and (b) that a similar dialectic difference would be gradually developed in the language of Ephraim and the other northern tribes to the west of the Jordan, especially after the political separation of these tribes from the tribe of Judah and the family of David. Possibly in the Jewish language of 2 Ki. xviii. 29 the words may owe their place among some survival of dialect, as we can scarcely suppose the name Jewish to have been introduced in the very brief period which intervened between the taking of Samaria and the transaction in the record of which it occurs; and, if in use before the taking of Samaria and the captivity of the ten tribes, it must have been restricted to the form of the Hebrew language prevailing in Judaea, which, being thus distinguished in some from the language of the northern tribes, was probably distinguished in other respects also. It is not improbable that some of the linguistic peculiarities of the squared books of Scripture are to be accounted for in this hypothesis.

3. When the Hebrew Language ceased to be a living language.—The Jewish tradition is to the effect that the Hebrew language ceased to be spoken by the body of the people during their captivity in Babylon; and this is the opinion of many Christian scholars also. There can be no doubt that the Hebrew was never spoken in its purity after the return from captivity; but that it ceased altogether to be the language of the people after that period, and was retained only as the language of books and of the learned, has not been established. The principal evidence relied on by those who hold this opinion is derived from 2 Macc. vi. 8: “So they read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading.” Distinctly, ונפי (v'nphorash), i.e. says Hengstenberg, “with the addition of a translation” (Ginsburg, Geschiehte, ch. iii. sect. 3). But though this gloss has some support in Jewish tradition, it is at variance both with Hebrew and with Chaldee usage. ונפי (v'nphorash) means made close or distinct, as is evident from Nu. xxvi. 31 (the meaning of ונפי v'nphorash, in Ex. iv. 18 is disputed); and ונפי ויקרא (v'nphorash v'ki'ra), can scarcely be otherwise rendered than “they read distinctly” (see the Lexicons of Cocceius, Gesenius, and First; Buxtorf and Gesenius render by explain, explicate). This, indeed, is evident from the context; for if we should render with Hengstenberg, “they read with the addition of a translation,” in what purpose the clause which follows, “and gave the sense,” &c.? At the same time the passage in which this does not furnish sufficient evidence to prove that in the time of Nehemiah Hebrew had ceased to be the language of everyday life, it does seem to point to the conclusion that at that time it had considerably degenerated from its ancient purity, so that the common people had some difficulty in understanding the language of their ancient sacred books. Still we believe that the Hebrew element predominated, and indeed of desiring, with Walton (Proleg. ii. sect. 24), the language of the Jews on their return from exile as “Chaldee with a certain admixture of Hebrew,” we should rather describe it as Hebrew with a large admixture of Chaldee. Only on this hypothesis does it appear possible satisfactorily to account for the fact that Hebrew continued even after this period to be the language of prophets and preachers, historians and poets, whilst there is no trace of any similar use of the Chaldee among the Jews of Palestine (comp. also Ne. xiii. 21).

At what time Chaldee became the dominant element in the national language it is impossible to determine. All political influences favoured its ascendancy; and with these concurred the influence of that large portion of the nation still resident in the East, and maintaining constant intercourse with a Chaldee-speaking population. To these influences we cannot wonder that the Hebrew, notwithstanding the sacred associations connected with it, by and by succumbed. On the coins of the Maccabees, indeed, the ancient language still appears; but we cannot conclude from this circumstance that it maintained its position as a living language down to the Maccabean period (Ros. Langues Semitiques, p. 157). The fragments of the popular language which we find in the New Testament are all Aramean; and ever since the Hebrew has been preserved and cultivated as the language of the learned and of books, and not of common life. On the history of the post-babylonian Hebrew we do not now enter.

III. Of the Written Hebrew.—The Semitic nations have been the teachers of the world in religion: by the invention of the alphabet they may likewise lay claim to the honour of having laid the foundation of the world’s literature.

The Semitic alphabet, as is well known, has no signs for the pure vowel sounds. All the letters are consonants; some, however, are so weak as easily to pass into vowels, and these letters we accordingly find in use, especially in the later Scriptures, as vowel marks.

Two interesting questions here present themselves: 1. As to the age and origin of the characters or letters which appear in all extant Hebrew MSS. and in our printed Hebrew Bibles; and 2. As to the origin and authority of the punctuation by which the vowel sounds are indicated.

1. On the former of these questions there are two conclusions which may be relied on as certain: (1) That the present square characters were not in use among the Jews previous to the Babylonish captivity. The Jewish tradition is that they were introduced or reintroduced by Ezra (Gesenius, Geschichte, p. 162; Lightfoot, Horae Hebræicas, Mat. v. 18). (2) That the square characters have been in use since the beginning of our era (Institut. in Stud. et Crit. für 1850, p. 281). But between these two limits several centuries intervene: is it not possible to approximate more closely to the date of their introduction? The only fact to which appeal can be made with this view is this—that on the coins of the Maccabees the square characters do not appear; but whether we are entitled to conclude from this that these characters had not then come into use in Judæa is very doubtful (Gesenius, Geschichte, sect. xiii. 3). The probability is that the introduction of these characters, called by the Jewish doctors Assyrian, and generally admitted to be of Aramean origin, had some connection with the introduction of the Aramean language, and that the change from the ancient written characters, like that from the ancient language, was not accomplished at once, but gradually. It is possible that in the intensity of national feeling awakened during the Maccabean struggle, there was a reaction in favour of the ancient language and writing.

The characters in use before the Babylonish exile have been preserved by the Samaritans even to the
present day without material change thereof, Monume. Thom. sect. i, as exp. on this subject also Kopp, Bilder and Schriften, 3. sect. 163-167; Esau, Lehrbuch, sect. 140; Gesenius, Geschichte der Hebaischen Sprache und Schrift, sect. 1945, Winter, Lexikon, A. E. 121-124.

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2. As to the origin and authority of the punctuation, the controversy which raged so fiercely in the seventeenth century may be said now to have ceased; and the views of Ludovici Cappellus from the adoption of which the Buxtorfs anticipated the most dangerous consequences of purely pernicious consequences, now meet with almost universal acquiescence. The following conclusions may now be regarded as established: (1) That the present punctuation did not form an original part of the inspired record, but was introduced by the Jewish doctors long after that record had been closed, for the purpose of preserving, so far as possible, the true pronunciation of the language; and (2) That the present pointed text, notwithstanding its comparative recency, presents us with the closest possible approximation to the language which the sacred writers actually used. It would be desirable to go over the evidence by which these positions are established. Those who wish to do so will find the fullest information in the great work of Ludovici Cappellus, entitled Auctorum Punctionum Resolution, with the reply of the younger Buxtorf; compare also Hupfeld in the Studien and Kritiken for 1839, p. 539, &c. Keeping these conclusions in view in interpreting the Hebrew Scriptures, we shall be careful neither on the one hand to neglect the traditional text, nor on the other hand scrupulously to adhere to it. When a change of the points would give a better sense to any passage.

The aids to the study of the Hebrew language and Scripture are numerous. The principal are, First, Commentaries, which ought to be in the hands of every student. Gesenius' Thesaurus Linguae Hebraicae, compiled by R. H. and A. Z. Gesenius, and available in English edition and other. The best Hebrew grammar is Ewald's, one of the earlier editions of which has been translated by Dr. Nicholson. On the Semitic languages in general, Renan, Histoire General deatts de l'Egypte, Semites, and Dravidians, or the races speaking the Semitic languages, and Calvert's Introduction to Hebrew Grammar, 4th ed. In 12mo.

HEBREWS. EPISTLE TO THE. One of the largest and most distinctive compositions of its class in the Old Testament; and in these respects most resembling the epistle to the Romans. We commence with some observations upon its

CONCISENESS. — "That the epistle to the Hebrews," writes Flora, in the learned and generally candid introduction to his Commmen, "if it be the production of the apostle Paul, possesses canonical authority admits of no doubt," (p. 123). And he proceeds in the attempt to prove that in the ancient church it was only where St. Paul was regarded as the author that the canonicity of the epistle was acknowledged. The learned commentator appears to us to be wholly mistaken in this view, and to have confounded two distinct questions, the authorship and the inspiration of the epistle. An inspired writing necessarily, in our opinion, forms part of the canon, so that inspiration and canonicity may be considered synonymous terms; but it does not follow that every epistle of an apostle was written under the influence of inspiration. Can we suppose that St. Paul, in the course of his long and active ministry, wrote only the fourteen which have been preserved in the canonical Scriptures? What have become of the rest, e.g., the lost epistle to the Corinthians, of which he himself makes mention? 1 Cor. v. 9; for it is most difficult to interpret the passage other than as an allusion to one of his epistles not longer extant. Can we suppose that if all the writings of the apostles were also necessarily inspired ones, the divine Ruler of the church would have permitted such an irreparable loss as must actually have taken place? The question is a difficult one, for no doubt it might be maintained that the lost inspired writings contained nothing further, nothing more necessary, than those which have been preserved; but to us it has always appeared the preferable supposition that, while the great mass of the apostolic compositions and the same holds good of those of the fellow helpers of the apostles, Luke, Mark, &c., were not directly dictated by the Spirit of God, and therefore were permitted to fall into oblivion, these chosen organs of the Spirit at certain times, and upon certain subjects, did receive a special commission to write: that they were conscious of the supernatural impulse, and able to distinguish it from their ordinary teaching; and that what they thus wrote has, by the superintending providence of God, been so preserved that no portion of it has been lost. The same holds good of the loss of their original subject, when they always, when they spoke, under that special inspiration which our Lord promised, (16:19), and which they unquestionably enjoyed at certain times, perhaps upon all important occasions? The question has never yet been sufficiently ventilated in connection with that of the formation of the canon of Scripture; but if the above supposition be thought well-grounded, it removes many of the difficulties which have been raised upon the singleness of the evidence as to the authorship of certain books of Scripture. It is well known that in respect to several books of the Old Testament this is very doubtful; and to this day it remains, and unless fresh evidence turns up, it must ever remain, a question whether St. Paul wrote the epistle to the Hebrews. But the question becomes comparatively immaterial if it be true that even if he was the author, this alone would not establish its canonicity; while, on the other hand, the doubts which exist upon this point in no respect detract from its authority, if only it is capable of proof that from the first it was on the whole received by the church as an inspired composition. The consequences of the other view, which makes canonicity depend upon authorship, are seen in the theories of inspiration which even the more orthodox divines of Germany, who for the most part adopt this view, such as Blaek and Theobald (in their commentaries upon our epistle), and Westphal in his Dogm. Katholik, are led to propound; or rather their theories of the relative value of particular books; the writings of Luke and Mark, e.g., and the epistle to the Hebrews, being supposed of a lower grade of inspiration, because the authors were not, or it is uncertain whether they were, apostles.

In our view, the human authorship, though an important, is not the decisive, consideration in this matter. We believe that each of their own writings, or of the writings of their fellow-labourers, as were inspired by the Spirit of God, and so were intended to be of permanent use and authority in the church, &c. to form the canon, were during the apostles' lifetime authenticated by them, and delivered to the custody of the church. And thus that ecclesiastical tradition is, and always must be, the first moving cause towards our reception of the canon as it stands. Authorship, or internal
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evidence, important as either is, can never form the primary hook of our faith. Into what rash conclusions Luther was led by the contrary hypothesis is known to all.

If these observations are well founded, very much of what even the best German commentators are wont to urge upon the infirm position of the epistle to the Hebrews, as compared with the undoubted compositions of St. Paul, becomes irrelevant. We do not subordinate the gospels of St. Mark or St. Luke to those of St. Matthew or St. John because the writers of the former were not apostles: we need not place the epistle to the Hebrews below that to the Romans, because the author was Luke or Apelles, should either supposition prove to be the true one. The Holy Spirit did not confine himself to apostles in selecting the organs of his special inspiration.

How then stands the evidence of antiquity as regards the simple question of the canonical authority of the epistle? We are not disposed to insist upon a supposed allusion in 2 Pet. iii. 15, in which the writer speaks of the approaching day of the Lord, to a corresponding passage in He. x. 25; and to draw the inference which makes Eusebius (Ep. ii, 48), “that this latter must be the epistle in which our beloved brother Paul wrote” concerning these things. Were this beyond doubt, it would of course go far towards establishing not only the authorship but the canonicity of the epistle. But the allusion seems too vague to warrant the conclusion. The epistles to the Thessalonians possess, in our opinion, a prior claim to be thought those which St. Peter had in view. We pass therefore out of Scripture into the field of an uninspired history. And here fortunately there meets us, in the first century, a witness of unquestioned authenticity—Eusebius of Rome—probably the “Bishop-Labourer” of whom St. Paul makes mention in Phil. iv. 3; Clement’s first epistle to the Corinthians, the latest date assigned to which is A.D. 96, is one of the most valuable and important relics of that age; at one time it possessed almost canonical estimation. Now there is no writing of the canon which, in thought and expression, Clement has so entirely incorporated in his own epistle as the epistle to the Hebrews. This was subject of remark in ancient times. “Clement,” writes Eusebius (Ep. ii, 48), “transferred it into his first epistle by the example of the epistles to the Hebrews; and even adopts several of its expressions.” In Bleck’s or Stuart’s Commentary parallel tables are given which amply bear out the historian’s observation. It is true that he does not quote the epistle as a work of St. Paul; it is not his custom to make the writers of the books from which he quotes. His epistle is full of citations from St. Paul’s epistles; yet he only once alludes to him by name, viz., in connection with a passage from 1 Co. ii. 12. Now the question is not whether Clement believed the writer of the epistle to have been Paul, though even upon this point it is not without weight that he cites it exactly as he does the other epistles of the apostle; but whether he would have so largely adapted it to his own uses if he had not regarded it as an inspired composition. There is no fact more remarkable than the abstinencc of the early Christian writers from the use of the (Christian) Apocryphal writings; even those books the apostolic origin of which have never been doubted, these are seldom quoted by them; as, in reference to our epistle, may be seen in the instance of Tertullian and other writers of

the Latin church. Speaking of the epistle of St. James, Eusebius (Ep. ii, 48, after mentioning that by some it was thought spurious, adds, “not many, at least, of the ancients quote it:” the fact being, in his opinion, evidence of the suspicion which they entertained respecting it. If so ancient and conspicuous a writer as Clement interlaces his principal remaining work with copious reminiscences of our epistle, in what light must he have regarded it? We may go further, and argue with Hug (Hist. u. v. 29), that since Clement writes in the name of the Roman church, he furnishes indirect proof of the estimation in which, at that early period, the epistle was held by that important Christian community.

Allusions to our epistle are fairly traceable in the apostolical fathers, more distinctly in Justin Martyr; while Irenæus, from whatever reason, hardly ever cites it.1 Bleck insists much upon a passage, preserved by Papias, of Stephen’s Gospels, a trite whit writer of the sixth century, in which both Irenæus and Hippolytus are said to have held that the epistle is not one of Paul’s; but that they held it not to be part of Scripture, the point now before us, remains to be proved.

Throughout the second and third centuries of our era, the church the epistle was received as canonical. It is found in the Peshito version, and even in the old Latin (A.D. 170), though probably in the latter it was inserted as an epistle of Barnabas, from the doubts entertained respecting its authorship.

All the great writers of the Alexandrian school, commencing with its founder, Pantaenus, and comprising the distinguished names of Clement Alexandrinus, Origen, Dionysius, and Alexander, place it upon the same level as the other writings of the inspired volume. Some of them, indeed, among whom Origen is the principal, take notice of the difficulties which the Pauline authorship involves; thus, in a well-known passage, preserved by Eusebius (Ep. ii, xii. 25), Origen observes that while the matter of the epistle is in every respect worthy of the apostle Paul, the style differs from that of his acknowledged epistles; whence he infers that possibly the ideas belong to Paul, but that some friend or fellow-labourer, such as Clement or Luke, actually composed it. Still there is not a hint of its inferiority, on that account, to the other books of Scripture. In all the catalogues of the Alexandrian writers the epistle occupies a place.

Eusebius, our principal authority upon questions of this kind, speaks of the “fourteen epistles of Paul as well known to all” (Ep. ii, iii. 1): though at the same time he mentions the scruples which individuals (even entertained respecting the canonicity of that to the Hebrews, on account of the hesitation of the Roman church to admit it. For himself he does not share in these doubts; holding it, as does, to be an undoubted work of the apostle. Throughout the Eastern church the question was regarded as settled.

The result of the whole is that throughout the East, including Egypt, a firm, historical tradition existed from the first in favour of the canonicity of the epistle; though here and there particular persons seem to have called it in question. When, however, we turn to the West, a very different state of things is found to prevail. It cannot be denied that for a considerable period the Western church does not appear to have shared the conviction of the Eastern. The chain of tradition so

1 According to Eusebius (Ep. viii. 1), Irenæus did quote the epistle in a work now lost, entitled epidemias harmony logiopis.
clearly as we have seen commenced by Clement, was, for some reason not very apparent, interrupted for several centuries. Various hypotheses have been proposed to account for the fact; but none of them have been satisfactory. The most plausible is that of Wetstein, afterwards reconciled out with great neatness by Hug, that it was the opposition of the Roman church to the Montanists and their followers the Novatians that first led the writers of that communion to depreciate the authority of the epistle to the Hebrews. These sectarian attacks, it appears, eagerly availed themselves of the passage, Heb. vi. 3-6, in support of their severe treatment of the lapse. Their opponents, unable to refute their interpretation of the passage, adopted, it is conceived, the hazardous expedient of undermining the canonicity of the book in which it occurs. But however ingenuous this theory may be, it is hardly credible that such an extreme measure as throwing doubts upon an acknowledged book of Scripture, would for any purpose be resorted to by the writers of an orthodox communion. In the absence of any better solution, we may suppose that, after the destruction of Jerusalem, the intercourse between the Latin churches and those of the East becoming more or less interrupted, the traditions of the latter passed out of the recollection of the former; or had some difficulty in perpetuating their sacred books beyond their original seat. However it may be accounted for, the fact remains, we have already seen that Jerome, in none of his extant remains, cites our epistle. Tertullian (adv. c. 21) may be regarded as the representative of ecclesiastical opinion in Protestant Africa. He only once (ap. v. 24 sqq.) alludes to the epistle to the Hebrews, and then cites it as a subordinate authority, or redaction. That he ascribes it to Barnabas as its author is of less moment. As an additional proof of his opinion respecting it, we may remember, charging the heretic Marcion with reducing the number of St. Paul's epistles to ten, he mentions the three pastoral epistles among the excluded ones, but not the epistle to the Hebrews (adv. Marc. v. 29). Towards the close of the second century, Gaius, a Roman presbyter, in controversy with the Montanist Proclo, admitted only thirteen of St. Paul's epistles (adv. procl. c. 20). The Muratori fragment of about the same date also makes the number thirteen, adding two spurious epistles—one to the Laodiceans, the other to the Alexandrians. Neither does Cyprian nor Novatian of the African church cite the epistle; though the passage already alluded to, it will, it is offered a temptation to them to do so; seeming, as it does, to favour their peculiar sentiments respecting the lapse. The same may be said of writers who lived a century later, such as Photinus, a Gallic bishop; Zeno, bishop of Verona; Optatus; and the author of the commentary on St. Paul's epistles inserted in the works of Ambrose.

About this time however, i.e., the middle of the fourth century, the epistle begins to receive credit with the Latin writers. Hilary (c. 360 A.D.), Ambrose, Philastrius, Gaulstius, and others, cite it as Scripture. The Latin church seems to have been led finally to abandon its scruples by the weighty authority of its great leaders, Jerome and Augustine. The former, in his epistle to Hilarianus, thus expresses himself: "This must be said to our communion" (the Latin), "that the epistle to the Hebrews is received as an epistle of St. Paul, not only by the churches of the East, but by all the Greek writers, though must think it the work of Clement or Barnabas" (in its actual composition Jerome must mean; yet even in this sense it is difficult to explain the term philippic which he uses.) Furthermore, that it is of no consequence who the author may have been, it remains true, "since the book is daily read" as Scripture, "in the churches. But (if) the Latins do not reckon it among the canonical Scriptures, the Greeks on the other hand reject the Apocalypse of St. John. We nevertheless receive both, following not modern custom, but the authority of the old writers, who cite both as canonical books." Accordingly, he makes frequent use of it. Augustine follows in the steps of Jerome. In a well-known passage (De Doctrina Christiana c. 12) he enumerates the canonical books, and among those of the New Testament remarks: epistles of St. Paul, "the Fifth Catharagian synod (A.D. 146), at which Augustine was present, in its canon formally adopts this number, and thereupon there seems to have been no difference of opinion upon the subject. How far the decision of this synod may have influenced the Roman church is uncertain; but in an epistle of Innocent I. (A.D. 1565 to Exuperius, bishop of Tolosa, fourteen epistles are ascribed to St. Paul, from which it may be inferred that either the conclusions of the African synods, or the authority of Jerome, or the third opinion in the metropolitan of Christendom, Tracy's of the old doctors are found as late as the seventh century, but after that time they disappear.

The question, thus set at rest, simmered until the dawn of the Reformation, when a Roman theologian, Cardinal Cajetan, was the first to revive it. He not only disputed the received opinion as to the authorship of the epistle, but pronounced it unworthy of an apostle; so that he was not unreasonably charged with disputing its canonicity. In the former, but not in the latter, particular he was followed by his followers. All discussion however on the part of Roman theologians was speedily cut short by the decisions of the Council of Trent, which inserts the epistle among the canonical books of the New Testament.

The Lutheran churches, or at least writers, for a considerable time seem to have been influenced by the great Reformer's precipitate conclusions respecting the canons of Scripture. In his edition of the New Testament Luther divided the books into two classes, "the genuine principal books," and "the rest." The latter class comprised the epistle to the Hebrews, those of James and Jude, and the Apocalypse; these therefore he placed after the rest. Some of the writers of this communion, such as the chief and Schröder, go so far as to call these books "apocryphal," in the same sense in which Jerome speaks of the corresponding books of the Old Testament, as fit "for example of life," but not for the "establishing of doctrine." About the middle of the seventeenth century this mode of speaking begins to be discarded. The great John Greenwood (1652) does not disapprove of the term apocryphal, as applied to these books; and properly observes that the doubts of the early church related rather to the human composer than to their canonical authority; and that with the same justice the book of Judges, the author of which is unknown, might be termed apocryphal. He therefore, for his part, prefers the title Deutero-canonical; a word, we cannot but think, of ill sound (such as Exeg. Art. xxxi. sec. 3). We see no middle position between a book's being canonical or not being so. He did not succeed in estab-
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lishing this theological term; and before the close of the century, all our present books came to be received by the churches translated by Irenaeus, whence it is probable that many of their contemporaries—while, at the same time, they felt that they could not contend against the authentic tradition of the churches. They entertain their private conjectures in attempting to account for these peculiarities; but they let fall no hint of an adverse tradition.

On the contrary, Origen expressly admits that "the ancient" handed down the epistle as one of Paul's—referring, not strictly, as G-sth would have it, to Clement or Papias, the contemporaries of his youth, but to writers or authorities of much earlier date. As Origen was born A.D. 185, his "ancients" must have been the contemporaries or immediate successors of the apostles. After Origen, the Alexandrian church exhibits no difference of opinion upon this point.

Of the other branches of the Eastern church the extant testimony is more scanty, until we arrive at Eusebius. Lactantius, however, discovers a probable allusion to He, xii. 209, Bishop of Olympia, in Lydia, involving also the apostolic authority of the epistle. The evidence to this effect exists in the address of the synod assembled at Antioch to Paul of Samosata, in which He, xi. 26 is quoted as from the same hand as 1 Cor. x. 1 (Mansi Collect. Concil. i. p. 501). Of Eusebius we have already spoken. From the remarks occurring in various parts of his works we gather that, even in the East, there were persons (not churches or parties) who doubted whether the epistle be Paul's, and who, in support of their hesitation, appealed to the Roman church; but that his own opinion was decisive in favour of the common tradition: "fourteen epistles are clearly and certainly Paul's" (iu. c. 3). It is to be remarked that those who entertained doubts upon the point were compelled to fortify themselves by the judgment of the Roman church, evidently in the lack of an oriental tradition in their favour. Writers subsequent to Eusebius need not be quoted: they all ascribe the epistle to Paul.

In the Western church the temporary rejection of the epistle from the canon necessarily involved a denial of its apostolic origin. But, as we have seen, a little later, Eusebius has declared the epistle not to be one of Paul's; and it is very probable that the unfavourable judgment of this influential father was the primary source of the doubts entertained for a long time by the Latins. Tertullian ascribed the epistle to Barnabas. Jerome and Augustine transplanted the eastern tradition to the West; and there, too, it eventually took firm root.

Upon a review of the whole, it must be admitted that the external evidence vastly preponderates in favour of the Pauline authorship. On the one hand we have the almost unanimous testimony of the Eastern churches, which must be supposed the last authority upon the subject: on the other we have the dissent of churches remote from those to which the epistle was originally addressed—dissent which seems to have had no solid, i.e. historical basis, and which, in fact, prevailed but for a time. The German critics for the most part appear to us to have greatly overstated the force of the historical evidence.

Internal evidence. Under this head the difficulties are unquestionably greater, and the questions that arise more numerous.

So far as the epistle itself betrays its author, the
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Evidence on either side is nearly balanced. The closing verses agree well with the supposition that St. Paul wrote the epistle at the close of his first captivity at Rome. The author seems deprived of liberty, ch. iii. 19; he hopes to be speedily restored to it; he mentions Timothy as his companion and apparently sometime fellow-prisoner; he sends salutations from "them of Italy," ver. 23, 24; (Compare Phil. 1:25, Phil. 2:27) Whether with some we take the word ἀναλαύνων, ver. 23, to signify "sent on a journey," or with the majority of critics, "freed from captivity," is immaterial; either event may have happened to Timothy. That no mention is found in the book of Acts of such a captivity of Timothy does not prove that it may not have occurred.

To whom but the great apostle do these various circumstances point? No one else so likely meets us in the inspired history. Is it probable, we may also ask, that during St. Paul's lifetime Timothy would be found in such close connection with any other apostolic teacher? The impossibility of this latter circumstance has led Bethelitch to the unproved hypothesis that the Timothy here mentioned must be a different person from the well-known fellow-labourer of the apostle. With respect to the expression in ver. 24, ἐν αἰτίᾳ Ἰταλίας, modern criticism has reversed the opinion of the older interpreters that it may be a periphrasis for ἐν Ἰταλίᾳ; and certainly the more probable meaning is, fugitives or travellers from Italy, which would imply that the writer was at the time not in that country; still the explanation of Hug and Saur is quite tenable, "Christians from various parts of Italy then present at Rome."

On the other hand, from early times ch. ii. 3 has been a stumbling-block in the way of those who suppose Paul to have been the author. Nothing is more characteristic of the apostle than his references to the direct revelation of Christ as the source of his mission and his Christian knowledge (see Gal. 1:11, 12, 2 Cor. 11:34); yet here the writer seems to imply that he had been instructed at second-hand "by those who heard" the Lord, enthusiasm, theophany, and Ἐγγίσκοντα in ancient times, Luther and Calvin in more modern times, especially in the two references--considered as almost decisive against the claims of Paul. Still, it may be replied, that under the term "ms," the writer does not intend to include himself or not necessarily so; but employs the rhetorical figure ἐκπλήσσειν (esposteia), as in the passages: "knowing the time, that now it is high time for us to awake out of sleep," ver. iii. 11, "Neither let us commit fornication, as some of them committed," ver. 15; having in his eye rather those to whom he writes than himself.

The antecedent of the epistle are entirely such as we should expect from the apostle of the Gentiles. This is conceded by the strongest opponents of the Pauline authorship. Origen pronounces the οὕχι (thought) to be those of Paul, whatever peculiarities he discovers in the style. The following are some of the points of resemblance in the matter of doctrine between the acknowledged epistles of Paul and that to the Hebrews:

1. The representation of Christ as the image ( δείκτος) of God, and the actual agent in the creation and upholding of the universe, He. ch. i. 3, comp. Col. i. 15, 17; Col. i. 4.

2. The humiliation of Christ, and his consequent exaltation, He. ii. 14, comp. Rev. ii. 9, 10.

3. Christ has abolished death and its consequences, He. ii. 15, comp. Col. ii. 20, 21.

4. The death of Christ is a propitiatory sacrifice for the sins of the world, and this sacrifice is not to be repeated, He. ii. 26, 27, comp. Rom. 8. 9, 10.

5. Christ is the one mediator between God and man--our great "High-priest," He. iv. 14, comp. Eph. i. 19. Phil. iv. 3. 6. Christ reigns at the right hand of God, until all his enemies be subdued, He. x. 12, 13; comp. 1 Cor. x. 25, 26.

7. He will come again to judgment, He. x. 27, 28; comp. 2 Cor. x. 4, 5; Tit. iv. 10, 11.

8. The relation of the old to the new dispensation is that of body to spirit, shadow to substance, He. viii. 3, 4, 5; ix. 24, 28, comp. Gal. iii. 19, 24.

9. Of captives liberty, His fulness its purpose, awaits its abolition, He. vii. 22, comp. 2 Cor. v. 17.

Here certainly is a most remarkable coincidence of favourite topics, and such as exists in its integrity between no other writers of the New Testament. At the same time, it must not be concealed that some points upon which St. Paul is wont to enlarge are not found in our epistle; such as the resurrection of Christ, with its place and import in the Christian scheme, and the free admission of the Gentiles to the privileges of the Jews. Others are presented under a somewhat different aspect, the idea of the Mediator as a high-priest is peculiar to the epistle to the Hebrews, and the "faith" of the latter seems to have a more extended signification than is usual with St. Paul, see ch. xi. Still these discrepancies weigh but little against the far more numerous points of agreement above mentioned.

Language and style. These were the original ground of the doubt entertained by some of the early fathers; and to this day they undoubtedly present the most formidable difficulties to the biblical student. Origen was the first to remark how much nearer the Greek of our epistle is than that of the rest of the New Testament; the former, indeed, which admits of comparison with it is the latter half of the Acts of the Apostles. At the same time it can make no pretension to classic purity. Hebrews, both in single words and in grammatical construction, occur in sufficient numbers to prove that the author was a Jew; but not so frequently as to lead us to reverse the judgment of Origen. As regards ἐπιστάσεις which some writers, such as Schultze and Seyffarth, have collected in abundance from the epistle, we are disposed to assign little weight to them: what can it prove if against Seyffarth's 118 unusual words occurring in the Hebrews, Stuart produces 230 from the first epistle to the Corinthians? Mechanical comparisons of this kind are foreign from the spirit of philosophic criticism; and Bleek shows his discernment in adducing only six peculiar phrases (three nouns, p. 557). Before we can estimate the importance of ἐπιστάσεις (peculiar expressions), we must examine whether a great part of them be not owing to ἐπιστάσεις (peculiar thoughts). The unusual expressions, undoubtedly to be found in the epistle, are to be explained by the style which the writer adopts, viz., the rhetorical; and here lies the real difficulty. If the epistle be one of Paul's, it must be admitted that it is the only one in which he has adopted this style, with its peculiarities: a dialectic tone pervades all his others. The rhetorical character of the epistle appears in the choice of dignified and poetical expressions, as ἐπιστάσεις, ἀνακρίσεις, in the harmonious flow of the sentences; in the frequent use of the Greek particle; and in the grammatical finish of the sentences, whereas in St. Paul's epistles παρακλῆσις (breaks in the sentence) are very frequent.

In addition to the general character of the style of
this epistle, critics have remarked minor peculiarities which seem to distinguish it from those of St. Paul. As the result of a minute investigation Bleek discovers that whereas Paul, in his citations from the Old Testament, does not hesitate to abandon the LXX, version where it does not correctly represent the sense of the Hebrew, the writer of the epistle before us adheres most closely to that version, even where it is manifestly incorrect; of which the most notable example, perhaps, is the citation in ch. x, v. 5, from Ps. xl., where, instead of "mine ears hast thou opened," the writer follows the Greek, "a body hast thou prepared me." Bleek remarks also that Paul in quoting the LXX, usually follows the readings of the Vatican MS., whereas in the epistle to the Hebrews those of the Cod. Alex. seem to have been familiar to the writer. There is a difference too in the mode in which the two writers introduce their quotations; St. Paul commonly prefacing them with the formulae, "as it is written," or "as the Scripture saith," or "as David says," while in our epistle the writer, as though he would set up the whole epistle as a new work, is inclined to introduce them in a more copious and detailed fashion. The testimony of those who have defended the writer of the Hebrews against the charge of plagiarism, is the most ample for speaking of ch. x, v. 5, v. 6.

Thus, then, the matter stands. Whatever ecclesiastical tradition (the period of the Roman scepticism excepted) exists upon the subject is in favour of the Pauline authorship; while internal evidence seems to militate against that hypothesis. Which of the two deserves the preference? For our part, we cannot hesitate in permitting the former to outweigh the latter. It seems to us that the very difficulties which the style, phraseology, &c., of the epistle present, only enhance the force of the external testimony: for nothing, surely, but a well-known and thoroughly authentic tradition could have maintained itself against these difficulties. The aspect of things is this: the historical evidence contends against, and finally overcomes, the doubts suggested by a critical examination of the epistle. The German critics seem to us far from giving due weight to this consideration. It remains to ask whether the acknowledged discrepancies from Paul's usual manner which the structure of the epistle exhibits admit of explanation. Not perhaps of a satisfactory one. At least that of Hug—that Paul, not being the founder of the churches to whom the epistle is addressed, could not adopt so familiar a tone as he does in his other epistles; and that the subject, moreover, being of a particularly elevated nature, demanded a corresponding dignity of style—will hardly be thought so. The same might be said of the epistle to the Romans, yet it presents all the well-known features of the apostle's style. Nor does it appear why Paul, when writing to Christians of Palestine, should have been more solicitous about the grace of composition than when he wrote to the polished Corinthians. On the other hand, when we consider the marvellous versatility with which, in other respects, he could "become all things to all men," and the mastery which he possesses over the resources of the Greek language such as it is found in the common dialect of the time, it is quite within the range of possibility that he may, for some reason unknown to us, have once clothed his ideas in a style different from that which he usually adopts. St. Paul's speeches in the book of Acts, especially that before Festus and Agrippa, are not in language quite such as we should expect from him. Instances are not infrequent in which writers have successfully composed in a style not natural to them. Ciceron's book On Offices presents a great contrast to his Tactics, or his Treatises; and who could suppose that the author of the treatise on the Sublime and Beautiful was the same that penned forth the Reflections on the French Revolution?

Thus much may at least be affirmed; that if St. Paul be not the author, it must ever remain a problem who was. None of the theories that have been broached upon the subject can boast of traditinary support. Ever since Schneider (1785) questioned the Pauline authorship, the continental critics have been exercising their ingenuity on the same side, and the result is an abundant harvest of involuntary candidates for the honour. Clemens Romarumn, Titus, Luke, Mark, Silvanus, Barnabas, Aquila, and Apollos, have their respective advocates; the last mentioned, originally suggested by Luther, seems at present to be the favourite. Bleck and Tholuck argue strongly in his behalf. Barnabas may boast the sole authority of Tertullian; but the author of the epistle, whenever his name could be added to the list of candidates, must be included in the list of possible authors. For no one who has read these last chapters of the New Testament could have produced a work like that to the Hebrews. Apollos, from his birth, culture, and biblical knowledge, &c., seems to us to be the most probable, but his claims rest upon pure conjecture; not a particle of ancient testimony can be adduced in his favour.

Upon the whole, it is a case in which probabilities must decide, for certainty is unattainable. We hold that much more may be said in favour of the Pauline authorship and less against it than is the case with any of the other hypotheses; and we maintain in Origen's judgment, that "not without reason the epistle has been handed down as one of Paul's."

The persons to whom the Epistle was addressed.—That this book of the New Testament is really an epistle, and not, as some have imagined, a treatise, is sufficiently evident from the personal allusions at the close, which point to a specific circle of readers. Who these were seems very plain. The whole structure of the epistle shows that it was addressed to Christians of Jewish descent; and, moreover, to those of a certain locality, not, like the epistles of St. Peter and St. James, to the nation at large. Now the intimate acquaintance with, and strong attachment to, the Levitical ritual which the epistle throughout supposes, indicate Jewish believers who lived in the immediate vicinity of the temple; we infer therefore that it was addressed to the Christian congregations of Jerusalem. To the same conclusion we are led by the inscription παρ Εφέσσιων, which may possibly be from the author's hand. For though this term may signify merely descent, as in the passage, "Are they Hebrews? So am I," εν χριστιανoις, yet in the apostolic age it is more frequently found as a description of the Jews of Palestine, as distinguished from those who resided in other countries (Ἐλληνοσαρδεα, i.e. those who spoke Greek, whereas the Ephesians spoke Aramaic). It is remarkable too that throughout the epistle no allusion occurs to the admission of heathens to the church, no directions how the Jewish believers were to conduct themselves towards their unconverted brethren. These are topics which in writing to a mixed church St. Paul, or any one who had imbibed his sentiments, could hardly have failed to introduce; their absence must be accounted for by the supposition that the original readers comprised no Christians of heathen descent.
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The opinion of the early church, as expressed by Clement, Eusibus, Jerome, and Theodoret, is decisive in favour of the above conclusion; and it is not worth while to do more than mention the others that have been advanced. J. C. Schmidt maintained that the epistle was addressed to Jewish believers of Alexandria; Storr, that it was intended for those of Galata, Macedonia in like manner, Asia Minor, and Spain, and that the author resided in Syria. Both show of probability attaches to none of these suppositions.

ORIGINAL LANGUAGE.—In order to account for the difference of style between our epistle and the acknowledged ones of St. Paul, several ancient writers, holding that it is to be ascribed to the apostle, supposed that it was originally written in Aramaic and then translated into Greek. But no historical tradition exists in favour of this opinion, and it is contradicted by the whole structure of the epistle. The comparative purity of the Greek is the proof of its foreign from the Hebrew and its dialect; the use of Greek expressions which can only be rendered in Hebrew by a parenthesis; the frequent paronomasia, e. c. e. c.; and the constant use of the LXX. version prove that our present text is the original one. No trace of any other exists. If it be asked, Why should an epistle intended for the Jews of Palestine be composed in Greek and not in their native tongue? we reply, in the first place, that Greek was probably more extensively used and spoken in Judea than is commonly supposed. The Rabbins frequently transacted public business in this language; and it was spoken by the vast multitude who thronged Jerusalem at the feasts of passover and pentecost. The people expected that Paul would have addressed them in Greek, and were surprised into silence by his use of the Aramaic. 

The extensive use of the LXX. even in Palestine must have familiarized the native Jews with the language in which that version is written. And in the next place, the same reason exists for our epistle being written in Greek, as for any other book of the New Testament viz. that Greek was at that time the current language of the world. Thudéck argues that if Paul were the author, he would have addressed his countrymen in their own tongue; he forgets that the epistle was for the benefit of the church at large, and to be a Lessons of it, even unto the end of the time.

TIME AND PLACE OF WRITING. The epistle itself enables us to place a limit beyond which it cannot be supposed to have been written. The temple, and the temple services, are manifestly in existence; the epistle therefore must have been composed before A.D. 70, the year of the final destruction of the city. If it be admitted to be a production of St. Paul, the passages at the close agree best with the suggestion that it was written by the apostle during, or shortly after the close of, his first captivity at Rome: if the latter, from some place in Italy. The particular place remains an unsolved problem: and this whether Paul or Apelles be considered the author.

CONTEXTS. This epistle is homogenous rather than argumentative in character; and though dogmatical as well as practical, the doctrinal portion, important as it is, is so intermingled with the practical, that we cannot, as in most of St. Paul's epistles, distinctly separate the two. The readers are supposed to be warring in their allegiance to Christ, doubtful whether to go forward in the path pointed out to them, or to retreat their steps to the "bezzeptary elements" of Judaism. The general scope therefore of the epistle is to prove that the gospel not only contains all that was valuable in the ancient religion, but supplies what was wanting in it, and conveys infinitely greater spiritual blessings. The writer commences with a contrast between Christ the mediator of the new covenant and these created beings (Moses and the angels who assist at the presentation of the old), Christ is the eternal Son, the Creator of "of the worlds," whose throne is everlasting, to whom even the angels are commanded to bow the knee; whereas these exalted beings, however glorious, are but "ministering spirits," obeying their Master's will, ch. i. Yet this divine person became, in one sense, lower than the angels, by taking our nature upon him with all its ineradicable infirmities; a humiliation necessary to the fullfillment of the divine purpose and the work which he had accomplished in the greatness of his salvation, will be the guilt of those who reject him, ch. ii. As regards Moses, his relation to Christ was that of a servant to the son of the house; in every respect an inferior one, ch. iii. 26. Let them therefore hold fast their profession, and take warning from the example of their forefathers, who, refusing to follow the command of God, forfeited the earthly rest which he had promised them, and perished in the wilderness, ch. iv. 2. This temporal rest was but the figure of a future eternal one to which the people were to look forward, and to which, if they be not wanting to themselves, they may attain through the merits and intercession of their great High-priest, who, though passed into the heavens, retains a fellow feeling for their infirmities, and will supply grace for every emergency, ch. v. 1, 2.

The writer hence takes occasion to press to the main topic of the epistle, the priesthood of Christ as compared with the Jewish priesthood. He commences with observing that the servitorial office could not be exercised by anyone, but was necessarily discharged by men who, from the consciousness of their own infirmities, could sympathize with the imperfections of the world. Both conditions were fulfilled in Christ, who, in our nature, became experimentally acquainted with suffering, and who, by the express appointment of God, was constituted an high priest after the order of Melchizedek, ch. v. 1-10. Considering the time that had elapsed since their conversion, they ought to have advanced from the elements to the deeper doctrines of their religion; let them beware of provoking the Holy Spirit to depart from them, and, in firm reliance upon the immutable promise of God, press forward in the way of life, ch. vi. After this digression the writer returns to the subject he had opened. Christ was made an high priest after the manner of Melchizedek. He is superior therefore to the Jewish priests, first, inasmuch as Abraham, and through him Levi, paid tithes to Melchizedek, thereby acknowledging his superiority; and secondly, inasmuch as our Lord's priesthood is of eternal duration, as contrasted with the constant succession of the Levitical priests: a circumstance figured by the absence of genealogical records relating to the family of Melchizedek. The inferiority of the Jewish priesthood carries with it that of the whole dispensation; which, according to the famous prophecy, Je. xxxi. 31-34, was intended, in due time, to give place to a better and eternal covenant, ch. vii. 16. It is true that in the Levitical ritual and sacrifices we have a typical representation
tion of the atoning work of Christ; still it was but a typical one, and in itself wholly inadequate to the proposed end. Christ is the substance, of which it was the shadow; the most holy place of the earthly tabernacle has given place to heaven itself, the blood of bulls and goats to that of Christ, the annual entrance of a human mediator to the perpetual appearance before God of the divine Lamb, who has not only, "ever loving to do the works of his father." and to second our prayers. As

The epistle concludes with various hortatory remarks. After a solemn warning against the danger and the consequences of apostasy, ch. vi. 3-9, the writer encourages his readers by the examples of a number of famous Old Testament characters, who, in their several ways, furnish signal illustrations of the nature and efficacy of faith; and bids them, amidst their present sufferings, which all Christians must expect, and which are intended for their benefit, look off this earthly scene to their exalted Saviour, who himself only reached the crown through the cross, ch. vii.

The last chapter is occupied with the inculcation of particular moral duties and some personal allusions, ch. viii.

Commentators, &c.—The epistle to the Hebrews has, as might have been expected, attracted to itself a share of the attention of commentators. Chrysostom has expanded it with the good sense and piety for which his homilies are conspicuous. The same, though not to the same extent, may be said of the commentary of Theodoret, and the Exposition of Theophylact and Cocceius. Of the Roman expositors the best are Examen (this doctrinal ascertainment excepted), Connectus (Epipol. and Examen—none of them, however, of great philosophic value. In the interpretation of the place of the Protestant schools the principal names are Calvin, Beza, Piucett, to which we may add the divines of Holland and France, such as Beu, Heinsius, and the two Capell. The commentaries of most of these are comprised in the Collectio Sacra. Cocceius and his school expanded the epistle with a particular view to their system of typology. The Arminians can boast of Grotius, Clericus, and Wetstein—the last valuable for his classical citations. Michaelis (1747) may be said to have led the van of the more modern continental criticism. He was followed by Carpocrates and Schmitt. The first important contribution in this field was the work of Schmidt (1815), which, in spite of its erroneous dogmatical tendencies, materially advanced the grammatical exposition of the epistle. The same may be said of Haldin’s commentary (1825). Tholuck has written a larger exposition (1830) with great piety, though with the looseness of doctrinal statement, which are characteristics of that commentator. The most comprehensive and scholarly exposition of the epistle is unquestionably that of Bleek; unhappily what has just been said of Tholuck applies still more strongly to this learned and conscientious writer. Two commentaries have recently appeared in Germany, one by Eerard, forming one of Clark’s Foreign Theological Series, the other by Delitzsch. The latter of great value, especially for the insight it exhibits into the connection between the Old and New Testament, its interpretation of the passages from the Old Testament, and the able manner in which it treats the theories of the atonement which have been recently vouched for in Germany.

In English we have few commentaries equal to the wants of the age. The great work of Owen will always remain a storehouse of doctrinal and experimental divinity; but in a philosophical point of view it is inadequate. Hammond is of little value. The work of Stuart displays diligence and learning; but, like the other commentators of the same writer, it is deficient in accuracy and refinement of taste. (Witness his translation of πιστεύειν and ποιεῖται, "often and in various ways." It should have been, "by sections," i.e. a little at a time, intimating the progression of nature of revelation, and "in divers manners," i.e. by type, prophecy, &c.)

HEBRON. An ancient city of southern Palestine. Its original name was Kirjath-Aura, or the city of Arbela, Jos. xx. 15, and it is now called El Khallil, or "the friend." It is situated in the hill country of Judah, about twenty miles south of Jerusalem, and is 2800 feet above the Mediterranean. It is commonly reckoned one of the oldest of cities, being built seven years before Zoan in Egypt, X. xii. 22. The modern town, which occupies nearly the same site as the ancient, is on the slope of a hill on the eastern side of the plain of Mamre. Perhaps the best view of it is obtained by the traveller who approaches it from the southern desert. After several days’ journey, on the verge of Petra, the ancient road to Petra is gradually exchanged for wild encampments of Bedouins, with their flocks of goats; and these again for scattered corn-fields interpersed with thickets and stunted trees; one more of the long succession of undulating hills is climbed, and before the eyes is the wide valley rich with trees, and fields, and vineyards, and beyond is the white and straggling city stretched out along the dark gray mountain side. Behind it is the road to Bethlehem, Jerusalem, and the heart of the country. The position of Hebron in the journey from the desert into Palestine is very similar to the place it occupies in the world’s religious history. It greets the traveller on the confines of the inhabited country, just as its name meets the student at the outset of historic times. For a while all interest and attention are centred upon the home of Abraham—the sojourner in a strange land—the first to whom a special revelation was given—the first with whom a special covenant was made. Once more the page of sacred history swells upon it, when the rejected dynasty of Saul was passing away, and David, the man after God’s own heart, sets up his kingdom there. And as Hebron and its neighbourhood gives the traveller but a sorry foretaste of the interest of Jerusalem and the beauty of Galilee, so its name fades away from scriptural history, as it is not mentioned by the prophets, and does not appear to have been even once visited by our blessed Lord. There remain, however, to be mentioned two occasions—both of them in early times and of lesser importance—on which its name occurs in the Bible. At the settlement of the Israelites in the Land of Promise, the territory of Hebron fell to Caleb, who drove out thence the Anakim, Jos. xv. 13, and it became a city of refuge, Jos. xxi. 11, and was assigned to the Levites, Jos. xxi. 11. Absalom first set up his standard of revolt at Hebron, and his position here seems to have been so strong, that David was at one compelled to flee from Jerusalem. At the present day the streets are narrow, irregular, and ill-paved, and the houses are white-washed, and covered with flat or domed roofs. The bazaars are small, and are covered over as in most eastern cities. The most conspicuous object is the mosque of El Hazan, built over the cave of Machpelah, the burying place of Abraham’s family. It is 290 feet long, 150 wide, and 60 high, and is surrounded by a colonnade of square pillars forty-eight in number. It is guarded by Moslem fanaticism from the "infidel" gaze of Jew and Christian, with even greater jealousy than the mosque of Omur at Jerusalem. In consequence, for 600 years no European has been admitted to its precincts, except an Italian who entered in disguise, and Ali Bey, a Spanish renegade. But M. Pierotti, as engineer to the pasha of Jerusalem, has lately had an opportunity of leisurely examining the building; and in the spring of the year 1862 the Prince of Wales and his suite were allowed to visit the interior, of which a description is given in the subjoined extracts from App. ii. to Dr. Stanley’s Lectures on the Jewish Church, part i.
HEBRON had separate now asha The mention cimdly. narthex tic constantine, mice mos(|\ie. chajiels or actual been the the the the wall from the inside. We passed at once through an open court into the mosque. With regard to the building itself, two points at once became apparent. First, it was clear that it had been originally a Byzantine church. To any one acquainted with the cathedral of S. Sophia at Constantinople, and with the monastic churches of Mount Athos, this is evident from the double narthex or portico, and from the four pillars of the nave. Secondly, it was clear that it had been converted at a much later period into a mosque.

I now proceed to describe the tombs of the patriarchs, presuming always that these tombs, like all those in Moslemian mosques, and indeed like most tombs in Christian churches, do not profess to be the actual places of sepulture, but are merely monuments or cenotaphs in honour of the dead who lie beneath. Each is enclosed within a separate chapel or shrine, closed with gates or railings similar to those which surround or enclose the special chapels or royal tombs in Westminster Abbey. The two first of these shrines or chapels are contained in the inner porches or narthex, before the entrance into the actual building of the mosque. In the recess on the right is the shrine of Abraham, in the recess on the left that of Sarah, each guarded by silver gates. The shrine of Sarah we were requested not to enter, as being that of a woman. A pall lay over it. The shrine of Abraham, after a momentary hesitation, was thrown open. The chamber is cased in marble. The so-called tomb consists of a coffin-like structure, about six feet high, built up of plastered stone or marble, and hung with three carpets green embroidered with gold.

Within the arcade of the church or mosque were shown the tombs of Isaac and Rebekah. They are placed under separate chapels, in the walls of which are windows, and of which the gates are grated, not with silver, but iron bars. Their situation, planted as they are in the body of the mosque, may indicate their Christian origin. In almost all Moslemian sanctuaries, the tombs of distinguished persons are placed, not in the centre of the building, but in the corners. To Rebekah's tomb the same deoros role of the exclusion of male visitors naturally applied as in the case of Sarah's. But on requesting to see the tomb of Isaac, we were exclaimed not to enter; and on asking, with some surprise, why an objection which had been conceded for Abraham should be raised in the case of his far less eminent son, we were assured that the difference lay in the characters of the two patriarchs: Abraham was full of loving-kindness; he had witnessed even the resolution of God against Sodom and Gomorrah; he was goodness itself, and would overlook any affront. But Isaac was proverbially jealous, and it was exceedingly dangerous to exasperate him. When Ibrahim Pasha (a companion of Palestine) had endeavoured to enter, he had been driven out by Isaac, and fell back as if thunder-striken. The chapel in fact contains nothing of interest; but I mention this story both for the sake of the singular sentiment which it expresses, and also because it will illustrate the peculiar feeling which has tended to preserve the sanctity of the place—an awe, amounting to terror, of the great personages who lay beneath, and who would, it was supposed, be sensitive to any disrespect shown to their graves, and revenge it accordingly. The shrines of Jacob and Leah were shown in recesses, corresponding to those of Abraham and Sarah, but in a separate obelisk opposite the entrance of the mosque.

It will be seen that up to this point no mention has been made of the subject of the greatest interest; namely, the sacred cave itself, in which one at least of the patriarchal family may possibly still repose intact—the embalmed body of Jacob. It may well be supposed that to this object our inquiries throughout were directed. One indication alone of the cavern beneath was visible. In the interior of the mosque, at the corner of the shrine of Abraham, was a small circular hole, about eight inches across, of which one foot above the pavement was built of strong masonry, but of which the lower part, as far as we could see and feel, was of the living rock. This cavity appeared to open into a dark space below, and that space (which the guardians of the mosque believed to extend under the whole platform) can hardly be anything else than the ancient cavern of Maachpelah. This was the only aperture—
which the guardians recognized. Once, they said, 2500 years ago, a servant of a great king had penetrated through some other entrance. He descended in full possession of his faculties and of remarkable corpulence; he returned blind, deaf, withered, and crippled. Since then the entrance was closed, and this aperture alone was left, partly for the sake of suffering the body of the cave to escape into the mosque, and be scented by the faithful, partly for the sake of allowing a lamp to be let down by a chain, which we saw suspended at the mouth, to burn upon the sacred cave. We asked whether it could not be lighted now? 'No,' they said, 'the saint likes to have a lamp at night, but not in the full day-light.'

"With that glimpse into the dark void we and the world without must for the present be satisfied. Whether any other entrance is known to the Musulmans themselves must be a matter of doubt. The original entrance to the cave, if it is now to be found at all, must probably be on the southern face of the hill, between the mosque and the gallery containing the shrine of Joseph, and entirely obstructed by the ancient Jewish wall, probably built across it for this very purpose."

The above account of the entrance to the sacred cave is somewhat at variance with the results of the researches of M. Picqotti, who states, in a letter to the Times, April 20, 1862. "The true entrance to the patriarchs' tombs is to be sought close to the western wall of the mosque, and near the north-west corner; it is guarded by a very thick iron railing, and I was not allowed to go near it. I observed that the Musulmans themselves did not go very near it. In the court opposite the entrance gate of the mosque there is an opening, through which I was allowed to go down for three steps, and I was able to ascertain by sight and touch that the rock exists there, and to conclude it to be about five feet thick. From the short observation I could make during my brief descent, as also from the consideration of the east wall of the mosque, and the little information I extracted from the chief santon, who jealously guards the sanctuary, I consider that a part of the grotto exists under the mosque, and that the other part is under the court, but at a lower level than that lying under the mosque."

There are two ancient pools outside the town which still supply the inhabitants with water. It may be that one of these is the "pool in Hebron," over which the haub and feet of the numbers of Ishbehet were hung up by David's orders, 1 sa. 12. At some distance down the valley is a wide-spread evergreen oak, called "Abraham's oak," under which the patriarch is said to have pitched his tent. It is a fine tree, and stands well in the plain: but is of no remarkable antiquity. The whole valley is rich with vineyards (the vine according to Jewish tradition being indigenous at Hebron) in each of which is a watch-tower occupied by the owner at the time of vintage. The inhabitants being Moslems, no wine is made of these grapes: but they are dried into raisins, or their juice is boiled down into a sort of must or molasses, and exported into Egypt. This is probably the same as the Hebrew debash mentioned in Ge. xiii. 11, Ex. xxvii. 17, and translated honey in Eng. version. (See Honey.) These grapes of the vale of Hebron cannot but recall to the thoughtful traveller the cluster borne by two of the spies from Eshcol, which tradition places in this neighbourhood. Nu. xiii. 23. [C. R. M.]

HEIFER, RED. The ordinance of. This ordinance, which is described at length in Nu. xix., is one of the most peculiar connected with the ancient economy, and stands in some degree apart from the more strictly religious sacrifices. It was, indeed, an ordinance of cleansing rather than of atonement, in the usual acceptation of the term. There are three points concerning it that require consideration—the nature of the defilement that called for it, the special means of cleansing provided, and the manner in which these were to be applied to the persons interested.

1. In regard to the first point, the defilement contemplated was of a simply external and ceremonial kind. It was such as arose from incidental contact with the dead—touching a dead body, entering into or dwelling in a tent where a dead body lay, lightening on the bone of a dead man in the field, or being employed about a grave wherein the ashes of the dead repose. In short, unexpir intercourse with the dead in any of the forms and circumstances under which it might happen, was held to constitute a defilement, and a defilement which could not be got rid of, even by the appointed means of purification, in a shorter period than seven days: a complete revolution of one of the shorter cycles of time must pass over a man before he could be restored to his former condition of holiness. Why should it have been so? Defilement in such a case implied sin; indeed, the ordinance is expressly called "a purification from sin," ver. 9; and yet one does not readily perceive how it should have been so, since the occasion of it was something so entirely outward, often also purely accidental, and most frequently even must have come in the very act of discharging relative and social duties. Sin when spoken of in such circumstances, with the defilement occasioned by it, must have been understood in a broader sense than when considered as the actual and conscious transgression of a divine command: it must have been sin in its more general aspect, as making itself known by its effects in the community, and conveying a certain taint of pollution, a kind of social defilement, to all who might anyhow come into contact with them. Now, death is emphatically the wages of sin; it is the visible earthly penalty with which God in his providence attests his abhorrence of the evil. And as it is the appointed fruit, so it is also the proper image of sin—being the corruption of all good, the consummation of all evil in respect to men's natural life: and so is in utter contrariety to the nature of Him, who is life itself incorruptible and full of glory. Most fitly, therefore, in a symbolical religion like the Mosaic, in which the circumstances and relations of the body were ever made to represent and image those of the soul, was death in every form treated as the great witness and remembrance of sin; and since, whenever men found themselves in the presence of death, or were called to handle the bodily remains of the dead, the evidence was brought home to them of their connection with a death-stricken, therefore sinful community, the occasion was wisely turned into a practical admonition—teaching them to regard it as bringing a sort of intermission to their intercourse with heaven, and calling for an act of purgation, before they were prepared for free intercommunion with the living in Jerusalem.

2. In perfect accordance with the nature of the defilement, was the appointed medium of purification: it also was quite outward, and directed mainly to the
end of improving the occasion, for the purpose of keeping up a lively sense of sin in the conscience, and engaging men's efforts against all that might lead them into transgression. One might say it was a ritual purification from a ceremonial defilement, for the purpose of conveying instruction regarding what constituted a real defilement, and the necessity of purification from it. Hence, all the explanations, which go on the supposition of the idea respecting sin and purification being here presented in a peculiarly intense and aggravated form, must be viewed as somewhat strained and unnatural. The circumstances and occasion of the ordinance manifestly point in the opposite direction; they would lead us to expect some marked inferiority in the outward appliances of the service, as having directly to do with only a corporal defilement and a ceremonial cleansing. Such we find was actually the case. The victim selected to be employed for the occasion was a female—heifer; while all the greater offerings for the sins of the people consisted of males. Then, of this particular offering, no part came upon the altar; even the blood was not presented there, but was only sprinkled before the tabernacle, and sprinkled, not by the high priest, but by the son of the high priest. Further, while the excuse was to be burned without the camp, no special charge was given in respect to its being done upon a clean place, and it was to be burned entire, with the skin, and even the dung about it. In regard to the red colour of the victim, great diversity of opinion has existed, and still continues to do so. The older typologists usually sought to explain this by a reference to the blood of Christ, and Hadir would understand it of blood generally—blood as the bearer and symbol of life. But the question naturally arises, Why such a special reference either to life-blood generally or to the life-blood of Christ in this ordinance, which has so many palpable marks of inferiority about it? Why not much rather such a reference to the fundamental principles of atonement in the great sin and burnt offerings, where it might more readily have been looked for? We miss it where atonement in the stricter sense is concerned, and would find it only here where everything assumes a lower and baser form. If the colour were to be viewed as having reference to life—internal life, as Delitzsch puts it (com. Heb. p. 260)—it should be simply as pointing by way of contrast to death, from the pollution of which the rite was intended to deliver. So it is understood by several writers, who bring the colour into connection with the other qualities required in the heifer; viz. that it should be perfect or mainless, without blemish, and accustomed to the yoke—all indicative of life, and life in its freshest and purest form. Such qualities might certainly be regarded as expressive of this idea; they naturally pointed in that direction; but the connection between the colour and life (Red = blood = life) is strangely of the same kind, and, as Kuinoer remarks (part ii. p. 233), looks rather abstract and far-fetched. Possibly it may have been viewed merely as the earth-colour (cinnabar, red, whence man as to his fleshly form got the name Adam), and so may have had special respect to the flesh, as that which in this ordinance was the more immediate subject of purification. Thus understood, it would fitting accord with the other points; and so also does the portion of the whole set apart for the act of personal purification, which was not the blood but the ashes. The blood was sprinkled before the tabernacle (in later times before the temple to indicate that it had in some way to do with atonement; but the ashes alone were brought into direct contact with the person labouring under the ceremonial defilement. These ashes had first to be mixed with living or fresh water; which beyond all doubt was a symbol of pure and blessed life. Viewed naturally, the ashes were merely gathered a defiling than a purifying intermedium—as the blood also did in those cases in which it was applied to the person of the worshipper, and it is foolish to speak, as some have done, of their being employed along with the water as a sort of wash. Scripture knows nothing of such a natural use of ashes; and, as we have here to do with a sacrifice, though a sacrifice of an inferior kind, it is simply from being the ashes of a clean victim that they are to be understood as deriving the purifying virtue that attached to them. There was no particular person who gathered the ashes being rendered unclean till the evening, arose not from there being uncleanliness about the heifer, but merely because the whole action with it had respect to a state of defilement and its means of purification.

3. In regard, finally, to the manner in which this medium of purification was to be applied, the following directions were given: the ashes were to be gathered together and kept in a clean place; then, from time to time, as persons became unclean by contact with the dead, a portion of the ashes was to be taken, mixed with running water, and sprinkled on the unclean, first on the third, and again on the seventh day; this sprinkling was to be done with a bunch of hyssop in the hand of a clean person (not necessarily a priest, another note of inferiority in the rite); and then, after washing his clothes and bathing his person, the subject of the ordinance became clean on the seventh day at even. Why hyssop was appointed to be used in this application of the natural cleansing, and hyssop, cedar wood, and a bit of scarlet thrown into the fire that turned the carcass of the heifer into ashes, cannot be very certainly determined. The hyssop, it would appear, was supposed by the ancients to possess some sort of antiseptic properties, and its employment on this occasion has often been associated with that idea; but this must be held doubtful as regards the particular plant in question (see Hyssop), and also as regards its specific use in the administration of the rite. And why scarlet should have been so employed, and a bit of cedar, no reason quite satisfactory have been discovered, but the more common opinion now is, that both were taken as emblems of life—cedar from its durability, and scarlet as being the blood or life colour. [It could not have been the lofty cedar of Lebanon that was meant: for wood of that description could not have been had in the desert where the ordinance was first instituted: some smaller species of tree, probably a taller sort of juniper, must have been meant.] The general design, however, of the sprinkling was plain enough; it was to impart to the body of the defiled person the virtue of an appropriate cleansing medium so that whatever of purity was in the one, passed over in a manner upon the other. And this at the end of a week of separation he who had been excluded from free intercourse with the living, on account of his communion with the dead, was again restored to the privileges of God's acknowledged children.

The service of sprinkling had also to be performed upon
HEIR

Hel\n
the tent (or house) of the delirium, and the utensils and articles of furniture in it, as having all shared in the ceremonial delirium of the owner, Num. xix. 18. But it was only of course from being popularly viewed as in a sense identified with him; he alone was still the proper subject either of the delirium or of the purification.

And the chief bearing of the service in Christian times has been thus indicated by an inspired writer: "If the ashes of an heifer sprinkling the women, purified to the sprinkling of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God?" Heb. xii. 12. Here, the design of the ordinance is expressly limited to the sanctifying of the flesh; not, however, that all the ordinances of the law, as is very often represented, were equally outward in their bearing and effects; and the conclusion drawn is, from the less to the greater: If a corporal delirium could be purged by such materials of cleansing, how much more the, and, apparently by the influence of the precessiousness and efficacy of the blood of Christ. The ever-recurring prominence and confidence with which throughout the families and generations of Israel the one kind of purification was effected, ought to be viewed as a blessed pledge and assurance that the other and higher shall without fail be accomplished in the case of every one who, under a sense of sin, makes earnest application to the blood of the Lamb!

HEIR. See INHERITANCE.

HELON [Hélôn] a city, mentioned only by Ezekiel, and mentioned as one of the places which supplied Tyre with articles of merchandise, "the wine of Helbon and white wool," Ez. xxvi. 18. Its wine was renowned at a much later period than that of Ezekiel, for Strabo notices it among the luxuries of the kings of Persia, that they required to have Chaldeonian wine from Syria (1. xvi.) The same fact is also reported by Athenaeus (supra, i. 22.). Until recently this place was supposed to be the same with the Greek Chelidon and the modern Aleppo. But recent investigation has led to another and apparently more correct view. The Helbon of Ezekiel is celebrated for its wine, and is also in the prophet immediately connected with Damascus; but, as Robinson justly states, "Aleppo produces no wine of any reputation, nor is Damascus the natural channel of commerce between Aleppo and Tyre" (supra, I. 2. 5.) He therefore thinks the missionaries are right in fixing on a place that still bears the name of Helbon—a valley about three and a half hours distant on the north from Damascus. Of this sweet valley Porter says, "It is a winding gin through a gravelly torrent-bed, shut in by the mountains that rise in steep white acclivities 1000 feet or more, here and there crowned with cliffs, that look in the distance like Gothic castles. The banks of the winter torrent are lined with vineyards, fig-trees, pomegranates, and a few walnuts, whose dark-green foliage contrasts well with the snowy limestone. The terraced vineyards run away up the mountain sides, clinging to spots where one would think no human foot could rest. ... His trade with the shepherd Bedawin made, and still makes, it a wool depot, and this article also it supplied in the markets of Tyre. The wine of Helbon was another of its exports. Here is that wine-producing Helbon. The Koran lays a veto on the manufacture, but the grapes are as famous as ever, and the 'infidels' of Damascus still make their best wine from them" (Murray's Handbook, p. 180).

HELL, the immediate predecessor of Joseph the husband of Mary, in the genealogy of St. Luke, and most likely his father. (See genealogies.)

HELL. In the article Hades it was stated that in the English Bible the word hell is given as the translation both of ἡλέος and γῆραντα (γηραντο), but that it ought now to be retained as the equivalent only of the latter. Originally, indeed, our hell corresponded more exactly to hales, being derived from the Saxon helian, to cover, and signifying merely the covered, or invisible place—the habitation of those who have gone from this visible terrestrial region to the world of spirits. But it has been so long appropriated in common usage to the place of future punishment for the wicked, that its earlier meaning has lost sight of. The distinctive term for this place in Scripture is γηραντο. But γηραντο is not properly a Greek word, nor does it ever occur in the Greek translation of the Old Testament: it is simply the abbreviated form of two Hebrew terms γηραια (γηρανος), the valley of Hinnom, or, as it is also put, the valley of the son of Hinnom. The origin of the name is lost in a remote antiquity, and it occurs in Joshua as already in current use, Josh. xix. 20. But only in the later times of the Jewish commonwealth did the name acquire a sinister meaning. The valley lay in the immediate vicinity of Jerusalem, and was indeed but a continuation of the lengthened valley of Jehoshaphat—forming that portion of it which lay on the south of Jerusalem, and became the chief burying-ground of the inhabitants. What chiefly, however, gave it a name of infamy was the use made of it by Manasseh, as the place in which he caused his children to pass through the fire to Molech, 2Kin. xxiii. 6. Josiah afterwards, among his reforming measures, defined the place "that no man might make his son or his daughter to pass through the fire to Molech," 2Kin. xxiii. 10. The exact spot where this desecration took place was called Tophek, supposed to be derived from the sounding of the drums (tophe meaning drum), which had been employed to drown the cries of the sacrificed children. And the prophets, in denouncing the judgments of Heaven upon the wickedness of the people, declared that this Tophek, or valley of Hinnom, would be turned into a valley of slaughter, where the carcasses of the slain should be laid, and where the fire of God's wrath should consume them, Isa. xxx. 32; xxxi. 29; Jos. xli. 32. Having thus associated with it the consummation of man's wickedness on the one hand, and the consumption of God's judgments on the other, it became the appropriate earthly type of the place of eternal misery—the place where the fire of God's wrath should for ever burn against those who had left this world in a state of final impenitency. In course of time also the name passed into current use as the common designation of this place of torment. (See Wetstein on Mat. v. 22, where many quotations are given from Jewish writings.)

Our Lord simply adopted on this point the current language of the time, and gave also the sanction of his authority to the leading ideas involved in it. Gehenna, or hell, is with him the place of final torment, and of torment especially as represented by the action of consuming fire; in several places he uses the complex phrase, "hell of fire," Mat. v. 22; xvii. 19, and in some also he adds the fearfully descriptive clause, "Where the
HELENISTS. See GREEKS.

HELMET. See Armor.

HELPS (Gr. ἰσορροπία), the designation employed for a class of official missionaries in the primitive church, 1 Cor. x. 22, but the precise nature of which is nowhere particularly described, and has been most variously understood. It has been supposed to mean prophetic gifts; the gift of interpreting tongues; offices of service by way of baptizing such as had been converted by the apostles, and going where they could not come; deeds and ministrations towards the sick, &c., according to the fancy of individual writers. It is surely better to leave undetermined what Scripture itself has not exactly defined. The natural import of the word seems to point to some sort of subsidiary service that were performed by persons who were not deemed qualified for the higher and more directly spiritual offices of the church; but what these might be cannot now with any certainty be determined.

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HEMLOCK. See Coal.

HEX. See Cook.

HEPHZIBAH [ἰηθήθη ἀγαθή], is found once in the name of a real person, the wife of Hezekiah, and mother of Manasseh, 2 Kings xvii. and is poetically employed by Isaiah as a fit and appropriate designation of the people of God in their prospective state of holiness, Isa. lviii. 12.

HERESY, as used in the New Testament, has a somewhat different meaning from what it conveys in ordinary language. It indicates the existence and manifestation of party spirit, as appearing in the setting up of a separate interest, and taking a course in religious matters contrary in some respects to what was generally approved; not, as now, the belief and maintenance of some error in doctrine. This latter meaning of the term arose some generations after the gospel began to spread, and when doctrinal errors did usually become the occasion of a divided interest. In the apostolic age, the merely factional divisions in the church of Corinth were styled heresies, Acts xvi.; and St. Paul himself was regarded by his countrymen as worshipping God in a way they called here-by; because connected with a sect or party which stood apart from the Jewish community, and had a religious position of its own, Acts xiv. 11.

HERMAS, a Christian at Rome, mentioned in the epistle to the church there; and saluted, Rom. xvi. 14. No other notice occurs of him in Scripture; but he was very commonly supposed in ancient times to be the author of the work known as "The Shepherd of Hermas." It is, however, a mere tradition, and is now generally abandoned. The work belongs undoubtedly to a later age.

HERMOGENES, mentioned along with Philemon, in the second epistle to Timothy, as having forsaken Paul in his last trials at Rome, 2 Tim. iv. 19. But no explanation is given of his reason for so doing: whether it might be the embracing of false doctrine, or an undue regard to his own temporal interest. Early tradition associated him with magicians; but no reliance can be placed upon any accounts of that nature.
HERMON [properly, name of mountain, projecting mountain peak, Gez. Rts.), the southeastermost and highest mountain of Antiquity. It formed the north-eastermost border of the Promised Land, Ps. xiii. 5. Besides the common name HERMON, Ps. xi. 17; xiii. 5, i.e., it is also called in Scripture SION (טיון, Sigen, Ps. xvi. 8), quite different from the Sion of Jerusalem, i.e., Siger, the central or holy; and among the Amorites it appears to have borne the name of Shebar, Ps. iii. 9; Eccl. xxviii. 5, while the Sidonians called it Serion, Ps. xxxix. 6, both of which words signify a height, and probably refer to the snow on its breast summit shining in the sun; but in 1 Ch. vi. 23, and Ca. iv. 8, Mount Hermon and Sinir seem to be spoken of as distinct mountains. In modern times it is called Jebel-el-Sheikh, which is sometimes explained as the "mountain of the old man," from the likeness of its white summit to a heavy head, but far more probably signifies the "chief of mountains." Another Arabic name, Jebel-Thurl, or the "Jumbel-stone," Van de Velde (6. p. 125) suggests that this variety of names is explained by the fact that "it is not a conical mountain like Tabor, with one high summit and a base distinctly marked; but a whole cluster of mountains, many days' journey in circumference, with a broad ridge of summits, the highest in the Holy Land." These summits are three in number, of nearly equal height, and at equal distances from each other, not situated in a straight line as they appear from some points of view, but at the angles of an equilateral triangle. One of them is occupied by the ruins of an ancient temple, probably that mentioned by Jerome (ornamentation, vide Hermon), which probably gave rise to the name BEST HEMON, by which the mountain is called in Jn. iii. 3; 1 Ch. vi. 23.

Hermon is a conspicuous object from all parts of the Holy Land. Its hvery top may plainly be seen from the mountains of Samaria, from the maritime plain of Tyre, from the valley of Esdraelon, from the summit of Tabor, and even from the depths of the valley of the Dead Sea. Its summit as most commonly seen has the form of a massive truncated cone, and until late in the summer is entirely covered with snow, which then melts on the exposed portions of the mountain, and remains only in the gorges and ravines, giving the appearance of radiant stripes, or of the thin white locks of an old man (Robinson, B. K. iii. 341). Hermon was the limit of the geographical ideas of the Israelites to the north, as the great desert was to the south, the Mediterranean to the west, and the Emphrates to the east. It is mentioned in three passages of the Psalms, all of which are worthy of notice.

1. "Therefore will I remember thee from the land of Jordan, and of the Heronites from the hill Mizraim," Ps. xiii. 6. Perhaps it would be better to read "HERMONUS" (vide Gesenius, Heb. Lex.), which is generally understood to refer to the three peaks mentioned above. Hengstenberg, in his Commentaries on the Psalms, considers the plural to have been used, because the mountain was taken as the representative of its species; and so the word was intended to include all the mountains on the eastern side of the Jordan. But this appears somewhat fanciful, as the explanation given above, and suggested by the appearance of the mountain itself, is quite natural, and satisfies all the conditions of the passage. The last clause has been mistranslated in the Vulgate (HERMONIA a MONTE MEDICO), followed by the English prayer-book version, "the little hill of Hermon," and in consequence the name of little Hermon has been given by monks and travellers to a hill on the plain of Esdraelon near Mount Tabor, called Jebel el-Deiny, so as to better agree with Ps. lxxix. 5, (R.S.JERKEL.)

2. "The north and the south thou hast created them, Tabor and Hermon shall rejoice in thy name," Ps. lxxix. 12. Mr. Porter (smith's list of the bible) supposes that Mount Hermon stands for the north; and if this be the case, Tabor and Hermon would correspond in the poetical antithesis to south and north. But it is far more probable that Tabor and Hermon are put for west and east in this passage, the one being the great mountain of Eastern Palestine, and the other the most noted and conspicuous hill west of the Jordan.

3. "As the dew of Hermon that descendeth upon the mountains of Zion," Ps. xxvii. 6. The abundance of the dew of Hermon, arising from its perpetual snows, cannot fail to be noticed by any one who visits its neighbourhood. Who was ever indebted with the dew of Zion for there the Lord promised his blessing, even life for evermore," together with the fact that this psalm is a song of degrees, forbids the supposed that Zion is to be understood of any other place than the well-known mount of that name in Jerusalem, and is to be identified with the same sometimes applied to Hermon itself or one of its peaks. It is rather to be regarded as a poetical allusion to the mighty influence of Hermon in promoting the formation of dew: so that as the oil pooled on Aaron's head, flowed to the extreme borders of his garments, so the dew of Zion was canalized by being associated with the name of the hill that was most remarkable for its production. It would be to the inhabitants of Zion as if they shared in the copious dew of Hermon.

The height of Hermon is variously estimated. Van de Velde (6. p. 125) states that the survey of Major Scott and Robe in 1840 gives a height of 9376 feet. Stanley reckons it at 10,000 feet; while Dr. Kitto (cyder-oepa of the kai) calculates that it cannot be less than 12,000 feet, being the level of perpetual snow in that latitude. (C. T. M.)

HERODIAN FAMILY. This remarkable family, whose different members occupied a prominent place, and often had a leading share, in the direction of affairs in and around Judea during all the period embraced in the gospel age, were of Idumaean origin. The immediate father of the family was Antipater, whom Josephus distinctly asserts to have been an Idumaean, although at a later period Nicodamus of Damascena, an historical writer of those times, represents him as of the stock of those Jews who returned from the Babylonish exile. This, we are assured by Josephus, was done merely to gratify Herod, the son of that Antipater, after certain revolutions of fortune had raised him to the chief power in Judea (Ant. xiv. 1, 2). The assertion, however, could not even have been made
with any appearance of truth; unless Antipater had been himself circumcised, and along with his family had conformed to the religious customs of the Jews. This undoubtedly they had done. They were not of the seed of Israel, and if called Jews, it was only from their having embraced the Jewish religion—as indeed the Hellenists generally had sometime previously been compelled to do. The Antipater above-mentioned was an immigrant from Syria, and consequently no Jew, and very much so, Antipater himself at death represented him, a man of piety and justice (xv. 7.; Acts 21. 18.; xxii. 25). He first succeeded in raising himself to the virtual supremacy of Idumea, and then, by skilfully presenting the divisions that existed between the high priest Hyrcanus, and his brother Aristobulus, and playing upon the weakness of the softer brother Hyrcanus, he came also to acquire the virtual ascendancy in Judea; the nominal authority was left with Hyrcanus, but the real power was in the hands of Antipater; and from that he searched at length obtaining, and in succession of his brother after him, he made his eldest son Phasael governor of Jerusalem; and the second, Herod, whose superior energy and great success in life ultimately gave to the family its historical name, committed to him the government of Galilee.

1. Herod the Great. Herod was but a young man when he entered on his command; Josephus says, only fifteen years old, but that is certainly a mistake, as by a comparison of other dates in Josephus, he must have been some twenty years old; however, he was a young man for having so responsible a position intrusted to him; but in a civil and military respect he procured quite equal to the occasion. Such vigour and ability were displayed by him in clearing the district of robbers, and reducing it to quietness and order, that he soon became an object of popular enthusiasm; so much so, indeed, that the jealousy of the ruling party in Jerusalem was raised against him, and the more listened to the complaints that were lodged in respect to his proceedings by certain interested parties. Herod was accused to appear before the Sanhedrin, which he readily did; but on the advice of his father took with him a firm body guard of soldiers, surrounded by whom, and himself gorgeously clad in peopled, he presented himself before his judges. This had the desired effect; the members of the council thereupon dismissed such a culprit; and Hyrcanus also had received a communication from Sextus Caesar, president of Syria, demanding the acquittal of Herod. The trial accordingly was allowed to pass off without any sentence being pronounced, and presently after Herod had thus power considerably enlarged by receiving from Sextus the command of Coele-Syria. He was now bent on revenging himself against the party in Jerusalem who had brought him to trial, but was dissuaded by his father and his elder brother Phasael. The civil troubles that ensued connected with the death of Caesar, the defeat of the conspirators, and the ultimate triumph of Augustus, brought only increase of strength and power to Herod; he most skilfully played his part through them all, and contrived to secure his influence with the ruling party. He first gained the favour of Casus, who came to Syria for a time, by the readiness with which he raised from his province the contribution laid upon it; then, after defeating the party of one Malchus, who had poisoned Antipater, the father of Herod, and whom Herod caused to be assassinated, he made contig. to Antony, who for a time held the ascendant in the East, and he and his brother Phasael were made joint tetrarchs or governors of Judea. It was not long after this, however, that the greatest reverse in Herod's life and career befell him; for the Parthians, under Tigranes, taking advantage of the troubled state of the times, and of the dissatisfaction caused by the large exactions of the Romans, made themselves masters of the greater part of Syria and Asia, and the kingdom of Judea of Aristobulus, and nephew of Hyrcanus, threw himself into their hands in order to gain possession of the supreme power in Judea. Hyrcanus and Phasael fell a prey to this formidable coalition; they were both carried captive by the Parthians; in consequence of which Phasael committed suicide, and Herod only escaped by flight, in the course of which he was reduced to such straits, that he too would have killed himself had it not been for the earnest entreaties of those about him. After defending himself for some time in the: fortresses of Masada, on the coast of the Dead Sea, and having tried in vain to interest in his behalf Malchus, the Arabian king of Petra, he found his way to Egypt, and thence to Rome. There he arrived at what was for him the fortunate juncture, when Antony and Octavius Caesar had entered into a reconciliation; and the former, remembering the past services of Herod, and also expecting from him valuable aid in the enterprise he was going to undertake against the Parthians, warmly espoused his cause, and obtained a decree of the senate in his favour, constituting him king of Judea. In conformity with this arrangement, Antigonus was ordered to be sent to Rome; and Herod, fearing the effect of his perceived representations, prevailed upon Antony by secret gifts of money to get Antigonus put to death. With him expired the race of the Asmonean princes, who had so long combined the temporal and priestly rule in Judea, and who, by worldly ambition and an unscrupulous policy, lost the power which they had at first acquired by sacred devotion to the cause of Heaven.

I t was about the year B.C. 19, that Herod succeeded in obtaining this high dignity. His movements were as rapid as his success was wonderful. He was altogether but seven days in Rome, and returned king to Syria only three months after he had been obliged to flee from Jerusalem for his life. His first business was to assemble an army, which he did chiefly in Galilee, the scene of his former triumphs, where he again carried all before him, and in other parts of the country obtained successes over his adversaries. Jerusalem, however, held out firmly against him, the means of the Sanhedrin and the people generally being much in the Asmonean interest. But ultimately, by the aid of the Roman forces, under Sestus, the lieutenant of Antony, the city was taken, and dreadful ravages were committed by the soldiery. A capital so grafted would have required to be ruled with singular clemency and discretion, if its sovereign was to gain the affection and good-will of its people; but Herod's policy was of a different kind; he sought rather to inspire terror than to conciliate affection; and along with many other of the leading citizens who had taken part against him, the whole of the Sanhedrin excepting two were put to death. By these executions Herod not only got rid of formidable enemies, but obtained possession of immense treasure, with which he contributed largely to the resources of Antony, and secured still further his friend-
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ship. This he found himself still in a condition to need; for, discountenancing as he did all claims even to the priesthood on the part of the Amoncaean line, he raised up foes in his own household. He was now married to Mariamne, the grand-daughter of Hyrcanus; and her mother, Alexandra, displeased at the slight put upon her kindred, entered into intrigues against him. In conse-
quently of these he was induced to remove the person he had made highest, and substitute Aristobulus, the son of Alexandra. But this person becoming her popular for Herod, he had him secretly assassinated, and not without difficulty was he able to avert the effect of Alexandria's rapacious attempts against him to Cleopatra, who warmly espoused the cause of the A-
moncaenes.

But Herod had proved too valuable an ally to Antony to be lightly sacrificed, and through Antony even Cleopatra was won over to his side.

The scene, however, presently shifted, and Herod's steady adherence to the cause of Antony now proved the source of his greatest danger. When hostilities broke out between Antony and Augustus, Herod at once proffered to join the army of his former friend, and raised forces on purpose; but he was ordered by Antony to go in the first instance against Maltius of Arabia, who had refused to pay Cleopatra the tribute laid upon him. This saved Herod from any actual share in the conflict that ensued between the two great rivals; for his operations in Arabia extended over nearly two years, and by that time the decisive battle of Actium had rendered Augustus virtual master of the Roman world. It was a critical moment for Herod; for though he had been prevented from taking part in the conflict, his warm attachment was now well known, and he had but too much reason to expect that he should have to share in his patron's reverse of fortune. But here again the sagacity and address of Herod proved equal to the occasion. He resolved on going to see Augustus at Rhodes; where his appearance portokd of a prudently fust mixture of humility and boldness; for he had aside his diadem, as having lost in a manner his right to wear it; but, at the same time, he openly avowed his attachment to Antony, confessed how, though he had not joined him on the field of battle, he had furnished him with money and corn, and supported him to the uttermost; now, however, since fortune had finally de-
decided against Antony, and he had refused the prudent counsel he had himself tendered him respecting Cleo-
patra, Herod artfully bung the emperor to perceive in his connection with Antony how steadfast and faithful he was to his friends, and what Augustus might henceforth expect from him if he should deem him worthy of his favour. This bold stroke of policy ac-
complished its end; Augustus was charmed with Herod's frankness of behaviour, at once restored to him the kingdom, and sent him back to Judea with greater honour and assurance than ever (Jos. Ant. xci. 6). A short time afterwards, when Augustus returned from Egypt, leaving the whole country subject to him, and Antony and Cleopatra both dead, he was most magnificently entertained by Herod, who also distributed large dona-
tions among the principal attendants of the emperor. The result was that a considerable addition was made to the territory of Herod; he received Gadara, Hippos, Samaria, with various possessions along the Philistia coast.

But these external acquisitions were accompanied with sed internal discord in his family, which led to atrocious crimes and almost insupportable misery. He had already made away with Hyrcanus, his wife's grand-father, whom the Parthians released and allowed to return to Jerusalem. Partly in consequence of this, and of other indulgences to his kindred, his wife Mari-

amne, whom he passionately loved, became cold in her affections, and somewhat insensible in her behaviour towards him; and by certain persons about him, among whom were his sister Salome, and also her own mother Alexandra, she was accused of infidelity to his bed, and of even harbouaying designs against his life. In a frenzy of rage he had her put to death, but yet no sooner was the deed done than he most bitterly repented of it, and, like a person distracted, was often heard to call upon Mariamne, and sometimes also ordered the servants to call for her, as if she were still alive. His bodily health suffered at the same time, and he fell at last into a disorder from which the physicians scarcely expected him to recover. Other persons in his household shared the fate of Mariamne, including her mother Alexandra, who had indeed played a treacherous and mean; so, when dead, turned the hand of his sister Salome, and others, whose conduct had been such as to raise suspicions of un-
faithfulness, suffered death during this gloomy period of Herod's career. By and by, however, he rose above these domestic and civil disturbances, married another Mariamne, the beautiful daughter of one Simon, whom he previously raised to the high priesthood, and launched forth on a great variety of magnificent architectural operations. In some of these he took occasion to ex-
hbit his attachment to Rome and its imperial head, so that it was possible for him to entrust to them a large part of his fortune, and even to engage his profession as an adherent of the Jewish faith.

For, not only did he rebuild the city of Samaria, which had been destroyed during the previous wars, and called it by the name of Sebaste, in honour of Augustus, and for the same reason designated the magni-
ficent city which he reared on the site of the village and tower of Stratou, Cesarea; but at Pæans he built a beautiful temple of white marble, and dedicated it expressly to Augustus. In further imitation of the Roman style and manner, he built at Jerusalem itself a theatre, and an amphitheatre in the plain, embazoned with the trophies he had won, and instituted games in honour of Cesar, to be celebrated every fifth year, with prizes for the successful combatants sufficient to draw competitors even from distant lands. Gladiatorial shows were not wanting: and strangers, we are told, were greatly delighted and surprised at the vastness of the expenses incurred, and the great dangers that were seen (Jos. xci. s). But Jews who had some re-
gard to the religion and customs of their forefathers, viewed matters differently; such open imitation of heathenish practices, and costly adulation of Romish supremacy, was in their view nothing less than undis-
guised impurity, and a shameful sacrifice of national honour. Deep murmurs of dissatisfaction consequently arose, and a conspiracy was even formed by ten men to take away Herod's life while he should be in the theatre; but being discovered by a spy, the conspirators were all put to death, though so little to the satisfaction of the people, that the spy was afterwards placed in a tumult and torn to pieces. But this only led to fresh tortures and executions; and then came the cre-
ection of the fortress Antonia, in the neighbourhood of the temple, and similar fortifications in other parts of
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his dominions by which Herod expected to keep the
incensed temper of the people in check, and through
terror compensate for what he had lost in respect
and affection by his arbitrary, ambitious, and heartening
procedure.

Herod, however, was too sagacious and politic a
man to trust altogether for the maintenance of his
authority and the continuance of his government to
military preparations or works of more outward show
and splendour. In various ways he tried to conciliate
the people, and by substantial acts of beneficence to
establish a claim on their gratitude and affection. He
did this on a large scale during the prevalence of a
severe famine which occurred in the thirteenth year of
his reign, and which spread over Palestine and the
surrounding countries the most appalling calamities.

Herod, in this great emergency, spent all his available
resources, and even parted with many of his most valu-
able treasures of art, in order to obtain supplies of corn
from Egypt; and to such an extent did he thereby
relieve the immediate wants of the people, and provide
the seed corn necessary for the coming season, that his
fame as a beneficent ruler spread far abroad, and the
idea of feeling at home began to turn mightily to his
favour. In certain cases also he remitted the taxes
that were due, when temporary circumstances made
the payment hard. He was at pains besides, by ample
donations and other substantial benefits, to attach the
local governors to his side; and often commanded ad-
mission for his talents by the grateful outcries he
made in the different cities he visited. But more,
perhaps, than by such things did he win upon the res-
spect of the strictest Jews part of his subjects, and
this did of a more lasting nature render his deeds, to
his expensive and magnificent reconstruction of the
temple buildings. This great work was formally com-
benced by one account of Josephus in the eighteenth
year of Herod's reign (Jos. xv. 11), by another in the
nineteenth (Jos. xv. 20), and was inaugurated by a speech
from him, in which he set forth the many benefits he
had already conferred upon the nation, the incompar-
able dignity and splendour his reign had conferred
upon it, and the immense advantages he enjoyed for
himself, and that he was not entering upon from the amiable relations in which he stood
with the Roman emperor, and the large revenues he
possessed. He praised their ancestors for doing what
they actually accomplished in their outward circum-
stances; it was not their fault, but the embarrass-
ment of the times in which they lived, that rendered
their work imperfect; but since the temple built by
them fell short of Solomon's sixty cubits in height, and
was otherwise inferior to the ancient model, he declared
it to be his purpose now to make the buildings as
complete as possible, and thereby render a thanksgiving
return to God for the blessings he had received from
him (Jos. Ant. xvi. 11, 10). Thousands of people were
employed by Herod in this great work, and in eight years
the cloisters and walls, which formed the outer temple
buildings, were finished, and the temple itself in a
year and a half more—in all, therefore, nine and a half
years (Jos. Ant. xvi. 11, 10). It would seem, however, that certain minor
things remained still to be done; for Josephus speaks
of building operations going on about the temple long
after this period, and of the whole being finished only
in the time of Herod Agrippa (Jos. Ant. xvi. 17), as the Jews
also in St. John's gospel spoke of the building having been
carried on for forty-six years, Jo. ii. 22. But the greater
part of these more protracted operations most probably
consisted of repairs rendered necessary by the damages
from time to time inflicted by the wars and outbreaks
which occurred. And there seems no reason to doubt
that what properly constituted Herod's work of re-
modelling the temple was completed in the nine and a
half years specified above, when, as at the completion
of Solomon's temple, many sacrifices were offered, and
great rejoicings held.

There can be no doubt that this costly reconstruc-
tion and enlargement of the temple buildings was a
lavish stroke of policy on Herod's part, and went
far to silence the opposition and overcome the dislike
which were entertained toward him by a large portion
of his Jewish subjects. But it is impossible to give it
a higher character, and to view it in the light in which
he especially wished it to be contemplated, as "a work
of the greatest piety and excellence." Herod was too
indecisive in his liberality, and unscrupulous in his
behaviour, to possess the disposition, or even the belief
necessary to fit him for doing a really pious action.

He who could build a temple for the Samaritans in
Sebaste, and at Paneas for Augustus; who could erect
what Josephus calls "the greatest and most illustrious
of all his works"—the temple of Apollo at Rhodes,
which had been consumed by fire, who could come for-
ward before the world as the great restorer of the
Olympic games in many ways so intimately associated
with heathenism, and by the largesse of his donations
for their support, obtain for himself the honour of presi-
dent for life (Jos. Ant. xvi. 19, 20; xvii. 1; Wars. iv. 11, 12) —
such a man could have had no real faith in Jehovah, as
the one living God, nor any proper regard to the institu-
tions and laws of Moses. It is clear, however, he was
not an avuncular person; the enormous sums he laid
out on the public objects referred to may well vindicate
him from any suspicion of that sort; the wonder rather
is how he could have acquired the means of exhibiting
such an expensive and extravagant liberality as he dis-
played. For, besides the temples and public buildings
he erected, many entire cities were the creation of his
generosity and resources: Caesarea, Antipatris, Sebaste (or
Samaria) almost made new; public buildings of an
ornamental and useful kind raised at his expense in
Damascus, Tripoli, Palmyra, Tyre, Sidon, Acre, and
other places; a large open space in Antioch, twenty
furrows in length, paved with polished marble, and
decorated with a commodious cloister; and to say nothing
of other undertakings, the splendid entertainments
given by him, together with the costly presents and ample
contributions he rendered to Cesar and Agrippa, on
the occasion of visits received from them and paid to them
(Jos. Ant. xii. 9, xii. 2; Wars. iv. 20) will bespeak the posse-
tion of immense resources, as well as a perfect readiness
to part with them for the gratification of his desires and
the attainment of the objects he had in view. The real spring of the whole, and that which provides the cue at once to his unrivalled benevolence and his atrocious cruelties, was undoubtedly, as justly remarked by Josephus (Ant. xvi. 3, his inordinate ambition. This led him to grudge nothing which promised to bring him present honour or future renown; to carry out such ferocious and undertakings at home, as might dispose his subjects to associate with his name their highest national glory, and, like another Solomon, create a favourable impression of it in foreign lands. But it also led him to commit many harâh deeds and perpetrâh almost unheard-of crimes; for as his enormous expenditure required more than the legitimate revenues of his dominion to support it, so he readily availed himself of the most arbitrary and cruel expedients to replenish them, and in his extreme jealousy to maintain the rights of his predecessors, no life was too dear, no person too sacred, to be sacrificed.

Some of the worst of these barbarous and unnatural crimes, which have been the subject of our history, memory of this unhappy man, were committed near the close of his career, and reveal the comparative worthlessness of his public benefactions and external magnificence to secure even the commensurate respect and affection from those about him. His household was rent with internal factions—wife against wife, and child against child, miserably plotting each other's overthrow, and alternately striving to awaken the king's jealousy, and provoke him to deeds of violence. Mention has hitherto been made of only two wives, because these played a more conspicuous part than the rest; but it had been more than once, however, that he had no fewer than ten, and, with the exception of two, his own nieces, he appears to have had children by all of them. Besides the two nieces, there were Doris, the mother of Antipater; Mariamne, daughter of Alexander; the mother of Aristobulus and Alexander, also of two daughters; Mariamne, daughter of Simon, the mother of Herod-Philip; Malthace, a Samaritan, the mother of Archelaus, Herod Antipas, and a daughter; Cleopatra of Jerusalem, the mother of Philip of Ituraea, and of another whose general name of Herod-Tallus, the mother of a son called after Herod's elder brother Phasael; Phasaela, and Elpis, each of them the mother of a daughter, the former of Roxana, the latter of Salome. The antagonistic interests of so many diverge sections in Herod's family gave rise to factions which embittered his latter days; criminations and recriminations of the most odious nature were brought by one against another; and after fruitless, or at most but partially successful, efforts at reconciliation, three of the sons (Antipater, Aristobulus, and Alexander) were put to death at the instigation of their father. Many others suffered in connection with these family feuds; a sedition also broke out at Jerusalem in the midst of them, with the avowed design of tearing down the castle that had been fixed over the gate of the temple, which was mercilessly chastised by the infliction of many deaths; and to crown all, a severe and fatal disease seized his stomach and bowels, which seemed only to render his temper the more intractable, the nearer it brought him to his latter end. In the gloom and misery which enveloped him he once attempted to kill himself, and often acted more like a madman than one in a sound mind—bewailing his condition, especially on account of the joy that he knew many would experience at his death; yet still, with his passion unabated for the pageant of show and magnificence, giving orders for the performance of the grandest obsequies at his funeral. He died only four days after he had signed the warrant for the execution of his son Antipater. Thus lived and died the man whom the world styled Herod the Great.

The only incident recorded of Herod in New Testament scripture is the memorable transaction which meets us at the threshold of the evangelical narrative, regarding the attempt made on the life of the infant Jesus, by the slaughter of the male children of Bethlehem. The incident is not noticed by Josephus, whatever from not deeming it worthy of any special mention in such a life, or, as is not less probable, in pursuance of that studied reserve which he maintained in respect to the history and claims of Jesus. But no one can fail to perceive the perfect accordance, in point of character, of the part played by Herod in the account of the evangelist, with what appears in the preceding outline of his career: the trouble occasioned to him and these about him by the announcement of a king being born to the Jews; the care with which Herod laboured hard to establish; the craft and hypocrisy with which he sought for his own purposes to get acquainted with the secret communicated to the magi; the determination manifested to get rid, at whatever cost, of this new object of jealousy, and the actual accomplishment of it as he supposed by an order of inexpressible cruelty; all of them traits which find but too many exemplifications in the history of Herod, and not infrequently in deeds of atrocity, compared with which the number of a few children in Bethlehem might well have seemed of small account. In itself, however, and in the reckoning of Heaven, it was the foulest deed in his whole career; for it was a blow aimed at the very life and hope of the world, and gives Herod a place in the foremost rank of the enemies and persecutors of the church of God. He thus became for the time being the representative of that worldly power, which in its natural state has ever been the chief instrument of Satan in withholding the truth and damaging its interests; and so, instead of being the great friend and patron of the Jewish people, he stands on the same line with the Pharisees, the Nebuchadnezzars, the Antichrists of former times. Here also, having to do with the counsel of God, his craft and violence proved of no avail; and while the bloody deed was committed which raised the wall of disconsolate grief among the mothers of Bethlehem, the overrunning providence of God had secured for the Son of Mary a hiding-place of safety in another land, Mat. ii. 16-18.

This consummating act of impiety must have fallen out very near the close of Herod's life, and fully confounded with the other enormities which then so rapidly succeeded each other. Even assigning the number of the children at Bethlehem to the last half year of Herod's life, it would still throw his death about four years before the vulgar era of Christ's birth. But there are good grounds for holding that to be the actual period of the birth of Christ, and consequently for also holding its coincidence with the closing days of Herod's reign. (See Christ.) The period, however, is involved in considerable obscurity as to the precise dates and the accounts of Josephus in respect to it are so partial, or confused, that it is impossible to make them altogether agree with what we have reason to believe on profane as well as inspired testimony. (See Cyrenius.)
2. Archelaus. This was the first of three sons, among whom Herod by his will apportioned his dominions—subject of course to the confirmation of Augustus. These sons were Archelaus, Philip, and Herod Antipas. Great disturbances presently, however, arose both among the members of Herod's family, and among the Jews generally, who now gave open vent to their dislike to the Herodian interest, and wished to rid themselves of its continuance. But the Roman government of Syria suppressed these, and matters were kept from going to extremities till the decision of Augustus should be known. He substantially confirmed the testament of Herod, and Archelaus, with the title of ed deltaY, received the one half of his father's dominions Judea, Samaria, and Idumea, with the cities of Joppa and Caesarea, yielding together a revenue of 500 talents; Philip was made tetrarch of Trachonitis and Hermon, and Herod Antipas of Galilee and Perea.

Archelaus was accused by a deputation of Jews, who went to Rome on purpose, before he actually entered on the government; and especially on account of the death of 300 persons, who were killed at Jerusalem by his orders, amid the disturbances that ensued on Herod's death. But their objections were for the time overruled; and with ordinary discretion he might have continued to enjoy his limited sovereignty during the rest of his life. But he paid no regard to the feelings and convictions of his people; consulted chiefly his own pleasure and convenience, which led him often into acts of petty tyranny; and he gave great offence to the sentiments of the more religious portion of the Jews, by marrying the widow of his deceased brother Alexander, though she had borne three children by her former husband. Fresh accusations were in consequence brought against him before the emperor, who sent for him, and banished him to Vainona, after a reign of ten years. His dominions were added to the province of Syria. The knowledge of the characters of Archelaus may doubtless have tended, along with the fact of Judea being included in his particular territory, to dispose Joseph the more readily to retire with the infant Jesus beyond the bounds of his dominion, Matt. ii. 22. It is the fact above, however, which is noticed in the history.

3. Herod Antipas, the only son of Herod, beside Archelaus, who is mentioned in New Testament scripture, appears as tetrarch of Galilee and Perea at the commencement, and during the continuance of our Lord's personal ministry, Lk. iii. 1. The part he acted in respect to the work and kingdom of God did not materially differ from that of his father Herod. He stood to the new Elias, John the Baptist, much in the same relation that Ahab had done to the first; and if he did not actively interfere with the operations of Christ, it was obviously from no want of will, nor even ultimately from any want of intention, Lk. iii. 2. But the providence of God restrained him. His connection with Herodias, who was first his own niece, the daughter of Aristobulus, then the wife of his half-brother Philip, was the immediate occasion of his coming into collision with the Baptist, and ultimately giving sentence against his life. He had been previously married to a daughter of Aretas the Arabian; but on going to Rome after his father's death, to press his interests as against Archelaus, he met in with Herodias, and became so enamoured of her, that on his return to Palestine he got her to divorce her husband, and become his wife; he also agreeing to divorce the daughter of Aretas. This was entirely contrary, on both sides, to the law of Moses, and it became a source of inestimable mischief to Herod. At first all involved him in a war with Aretas, who sought to revenge the injured honour of his daughter; and whose destructive progress was only arrested by the interference of the Romans whom Herod called to his aid. Then, long afterwards, when reproved by John the Baptist on account of his ambiguous connection with Herodias, it led him to take the unlawful step of casting John into prison; and ultimately, on the solicitation of Herodias through her daughter, of beheading him. Josephus notices the fact of Herod's wicked treatment of John the virgin, but evidently misplaces it; as he speaks of the people regarding the losses sustained by Herod in the war with Aretas as a divine judgment upon him for his conduct toward John; while in reality the loss must have been very considerably prior to the crime. And finally, at the instigation of Herodias he sent out to Rome, about A.D. 38, shortly after the accession of Caligula, for the purpose of soliciting the title of king, which he learned had recently been conferred on his nephew Agrippa. But, instead of succeeding in his suit, he was cast chiefly through the intrigues and influence of Agrippa deprived of his dominions, and was banished first to Lyons, afterwards to Spis, where he died; his dominions being added to those already conferred on Agrippa. Thus, through his guilty connection with Herodias, Herod Antipas was at once betrayed into the greatest crimes, and entangled in the heaviest misfortunes of his life. From the account of Josephus, he appears to have been chiefly a man of pleasure; and was hurried into evil more from the luxurious courses he pursued, and the bad companionships he formed, than from deliberate and settled malice; and this also is the impression conveyed by what is recorded of him in the evangelists. In Mar. xvi. 12 he is called "king Herod," as also in Mat. ii. 22 Archelaus is spoken of as "kings among them;" but the words must be taken in the lesser sense of ruler and ruling; since neither of them had properly the title of king; the precise official designation of Archelaus being tetrarch, and of Antipas king. 4. Herod Philip, the son of Herod by Mariamne, the daughter of the high-priest Simon. He is simply called Herod by Josephus; we are also occasionally some of the other sons of Herod; but, in perfect accordance with Scripture, he is reported by the historian to have been married to Herodias, the daughter of Aristobulus, and afterwards deserted by her, that she might marry his half-brother, Herod Antipas (Ant., vol. i. 2, vol. v. 10). In New Testament scripture he goes by the name of Philip, Matt. xvi. 3. We learn from Josephus, that this son of Herod the Great had originally been in the testament of his father, but that on account of certain intrigues of his mother Mariamne, which were discovered by Herod before his death, his name
was bitterly eroded from the document: he was to have had the share originally destined for Antipater (Jos. Wars, i.68). The loss of possessions which thus befall him would, no doubt, be among the considerations which induced the ambitious Herodias to forsake him for his more fortunate brother.

5. HEROD PHILIP, the son of Herod by Cleopatra. He had been brought up at Rome, and, while still there, was, at the instigation of Antipater, charmed with dis- affection to his father (Jos. Ant. xvi. 1, 2; ch. i. sect. 5. But on examination the charges gave way, and by his father's testament he was left the tetrarchy of Galil- a; Tarchonitis, and Panias (Jos. xxv. 51). This tetrarchy, which was confirmed to him by the emperor, he held for the long period of thirty-seven years (viii. 40). It is simply as the possessor of it that he is mentioned in New Testament scripture, to iii. 1. He appears, how- ever, to have been a lover of moderation and peace, resided almost constantly in the region allotted to him, and in his administration was distinguished for the exercise of justice. He was, so far as can be judged, the best of the sons of Herod. 

6. AGrippa II. was the grandson of Herod by Aristobulus—one of the sons who was barbarously murdered by Herod in his latter days. Agrippa had been brought up at Rome, where he lived for many years with his mother Berenice. He became, when there, the intimate companion of the young princes, nephews of Tiberius, especially with Drusus. But this led him into extravagant habits, and involved him in debt, on account of which he was obliged to flee for a time from Rome. By and by, however, his necessities again led him back thither: and having found persons able and disposed to assist him in his pecuniary difficulties, he was again received into favour by Tiberius, and was much with his grand-nephew and successor Caius. But having inadvertently given utterance to some disparaging words, which were reported to the emperor by his own freedman Eiduchus, he was thrown into prison, and remained there in jeopardy of the emperor's death, which however hap- pened not very long after. Presently he was set at liberty by Cais, better known by the name of Cali- gula, who succeeded Tiberius; he was also invested with the title of king, and received for his dominion the province of Abilene and the tetrarchy that had belonged to his uncle Philip. The provinces of Galil- lee and Perea, not long after, also fell to him, on the rejection of the suit of Herod Antipas, and his decree of banishment. Agrippa in his difficulties had received substantial kindness from his uncle Antipas, who even for a time supported him: but they had quarrelled, and Agrippa now ungenerously used the influence he had at court to defeat the wishes and supplant the interest of his uncle. Another turn of good fortune befall Agrippa at a later period: for being at Rome when Caligula terminated his wretched career, he was of considerable service to Claudius in aiding him to get possession of the government, and he was rewarded by the annexation of Judea and Samaria to his do- minions. This was in A.D. 41, four years after he had obtained his enlargement from Caligula; so that from this time his sway extended over all the provinces which had originally belonged to his grandfather Herod the Great. He was the most affable and popu- lar ruler of the Herodian family; and though in his views and manners more a Roman than a Jew, yet he paid respect to the feelings of his countrymen, and was held in high esteem both in Judea and the sur- rounding countries. It was on his personal entreaty, and not without hazard to his own interest and life, that Caligula desisted from his mad attempt to have his statue placed in the temple of Jerusalem, which set all Judea in an uproar (Jos. Ant. xviii. 2). But his love of popularity betrayed him into the crime of per- sulting the followers of Jesus. At the instigation of the more bigoted Jews, he put James to death; and seeing how this pleased the people, and added to his popularity with the multitude, he proceeded also to lay hands on Peter, A.D. 62. But the Lord graciously inter- posed for the protection of his infant church. Peter was miraculously delivered out of prison, and shortly after Herod himself, in the midst of the games that were being celebrated in honour of Cesar, when re- ceiving the acclamations of the people, and kissed as a god for his surpassing grandeur and eloquence, was stricken with a mortal disease, of which he died in a few days. The evangelist records this attack to the angel of the Lord, A.D. 62, telling us it befall him be- cause he gave not God the glory; and even the account in Josephus has all the appearance of a special inter- position from Heaven, and was by Herod himself viewed as a judgment for the impiety that had been proceeding. When seized with prostrating weakness and agonizing pain, he said to the people: "I whom you call a god am ordered presently to depart this life: Providence thus instantly reproving the lying words you just now addressed to me: and I, who was by you called immortal, am immediately to be hurried away by death" (Jos. Ant. xix. 2). He died in A.D. 44, after he had reigned three years over all Judea, and in the fifty-fourth year of his age. He was generally called Agrippa the Great.

7. HEROD AGRIPPA II. was the son of the pre- ceeding, consequently great-grandson of the first Herod. He was, like his father, educated at Rome, and was held in favour by Claudius. But he was only seventeen years old at his father's death—too young to be in- vested with the government of his father's dominions, which were again reduced to the condition of a Roman province. Four years after his uncle, Herod of Chalcis, died (A.D. 48), and the little province of Chalcis was conferred on Agrippa, with the right of superintending the temple at Jerusalem and appointing the high-priest. But about four years afterwards he received, instead of Chalcis, along with the title of king, the tetrarchies which had formerly been held by Lysanias and Herod Philip. Portions of Galilee and Perea were afterwards added by Nero, A.D. 55.
in his appointments to the office of high priest, and in various other respects gave offence to the feelings of his countrymen. He tried in vain to dissuade them from the great rebellion against the Romans; and when it actually broke out, he took part with the imperial forces. After the capture of Jerusalem, he went with his sister Berenice and resided at Rome, where he died, in the third year of Trajan's reign, and the seventieth of his own life. He was the last of the race of Herod, known to history, a race certainly remarkable for its mental vigour, daring exploits, and rare alternations of fortune, but throughout godless, unprincipled, licentious, and profane.

HERODIANS formed a party among the Jews of the apostolic age, and a party very keenly opposed to the claims of Jesus; but of which no explicit information is given by any of the evangelists. Several hypotheses have consequently been propounded respecting them; which, however, it is needless to recount. The name clearly bespeaks their origin and leading aim. They were undoubtedly the adherents of the Herodian interest, and whether possessing or not any recognized connection with the government of Herod, were at least pledged to support it, and watchfully observant of everything that might seem to interfere with its rights. This is enough to account for the part they are represented as acting in the gospel history; since, from the current belief respecting Christ's aspirations towards the throne of Judaea, they would naturally infer the contrariety of his interest to that of the Herodian family. Hence their opposition, in so far as it comes into view, took the form of a determination to have Jesus dethroned and to convert the temporal power to sumptuary justice. It was so even on the first of the two occasions that mention is made of them, when, after having witnessed some miracles performed by our Lord on the Sabbath, and heard his views upon the subject, the Pharisees, it is said, "went forth, and straightway took counsel with the Herodians against him, how they might destroy him," Matt. ii. 18, that is, the professedly religious joined hands with the adherents of the civic or ruling party, to lay violent hands on Jesus as a person dangerous to the commonwealth. There was the same coalition, with the same object, near the close of his career, Mark xii. 16; Luke xx. 21; and the fuller exposition of the matter in St. Luke's gospel makes the nature and objects of the Herodians quite plain, for they are manifestly the party more especially referred to in ch. xx. 20, "Who watched him, and sent forth spies, which should find themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor." It was quite in accordance with the Herodians to act the part of spies in the interest of the ruling powers; and it would matter nothing, whether the governor (i.e., the Roman governor of Judea) or Herod (Antipas of Galilee) might be the authority before whom the accusation was to be lodged; for the Herodians, while deriving their name from Herod's family, must also have been staunch supporters of Roman supremacy, on which that of the Herods rested. It does not follow, however, from the fact of some of them being found ready to do the part of spies, that the whole party were such, or that spying in the interest of government was their common employment. They might naturally enough have been the proper party to furnish spies for an occasion, with out following the business proper to such as their ordinary calling.

HERODIANS, daughter of Aristobulus, the son of Herod the Great, and the wife first of Herod Philip, the son of Herod by the second Mariamme, then, after her improper divorce from him, of Herod Antipas, (see Herod Antipas.)

HERODION, the name of an early Christian—a kinsman of the apostle Paul, and at the time he wrote his epistle to the Romans, a resident at Rome, to xiii. 17. Tradition reports him to have afterwards become a bishop, but of this there is no proper evidence.

HERON (κύρακις, kūraikis). One of these appellations of which we have little clue to the specific meaning. It is found but twice; and the two occurrences are but the reduplication of one, and here merely as a name. It is, however, in the enumeration of unclean animals in Lev. xi. and Deut. xiv., and in such company as we gather it to be a bird, probably of the order Gruiformes, being placed between the stork and the galminda. The lexicographers derive the word from κυράς, kūra, "a short," always rendered "to be angry."
Hezekiah [properly Hezekiah, or, as it is sometimes put, Jehezekel, i.e. Jehovah strengthens, or, in the other form, Jehovah will strengthen], a happy name, and not less appropriate than happy for the distinguished king of Judah who bore it. The probability is, indeed, that it was the name, not originally imposed, but subsequently assumed by its possessor. For the father of Hezekiah was the wicked and idolatrous Ahaz, who was so far from looking to Jehovah for strength, that in spite of the earnest remonstrances and solemn threatenings of the prophet Isaiah, he made his kingdom tributary to the king of Assyria, in order to secure adequate protection and support. But however that may be, Hezekiah, who was twenty-five years old when he came to the throne of Judah, soon gave evidence that he was of an entirely different spirit from his father; for he immediately entered on an extensive and thorough reformation. Image-worship had been in various forms introduced; and all the instruments of it he broke in pieces and utterly destroyed—not excepting even the brazen serpent of the wilderness, which had hitherto been kept as a sacred relic and memorial of the Lord's gracious working in former times, but which had latterly been abused to purposes of superstition. This also in his insidious zeal against image-worship Hezekiah broke in pieces, calling it Nabodoth i.e. a bit of brass—that and no more—and desiring it better that they should altogether want such an interesting monument of past mercy, than let it remain as a snare to men's souls. In like manner the high places were removed, which to a considerable extent had been allowed to take the place of the temple, and served greatly to aid the prevailing tenancy, to pervert the heart, and to pollute the parts of the skin are yellow. Its height is about 17 inches. This is the rebus or con-trarex so abundant in India. Several kinds of heben, one of which from its form would serve well enough to represent this little golden erect, are commonly depicted on these Egyptian paintings in which the subject—a favourite one—is the bowing and fishing among the paper-reeds of the Nile.

Heshbon, a city on the east of Jordan, from which it was about twenty miles distant, and stood between the brooks Jabbok and Arnon. It seems to have been the capital of Sihon, as he is called the king of Heshbon, as well as king of the Amorites, Nu xxi. 24. It was afterwards made a Levitical city, and is mentioned in connection both with the tribe of Reuben, and with that of Gad, Jos xxi. 24, Nu xxv. 17; Deut. iv. 4. It appears, however, to have again fallen into the hands of the Moabites, as it is repeatedly mentioned by the prophets in their denunciations against the land of Moab, Is. xxi. 4; xvi. 2. In later times the Nabataeans held it under their sway (Jos. xxi. 19, 31), and the ruins of Heshbon have been identified as those of the ancient city by modern travellers. The ruins lie on the summit of a hill which commands an extensive prospect. They are more than a mile in circuit, but are themselves uninteresting, and contain not one entire building. Among the heaps of rubbish, however, "there are many cisterns; and towards the south, a few minutes from the base of the hill, is a large ancient reservoir, which may well to mind the passage in the Song of Solomon, "Thine eyes are like the flocks in Heshbon, by the gate of Beth-rabbah,""] (Parker in Moreau's Handbook, p. 291).

Heth. See Hitites.

Hezekiah, among his other reforms, had broken off the servitude to Assyria, which his father Ahaz consented to, considering more perhaps the original character of the servitude than the existing relations it had been the occasion of establishing between the two countries. "He rebelled," it is said, "against the king of Assyria and served him not," 2 Ki. xvii. 7—language implying that a formal homage had been wont to be rendered to the Assyrian power, and a regular acknowledgment given of it by the payment of a stipulated tribute, which was now withdrawn. Semachierib does not appear to have taken any immediate steps to avenge the affront, but kept it in reserve, as a dispute requiring to be settled along with a more
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serious quarrel which had arisen between him and the king of Israel. It was in the third year of Hezekiah's reign that matters came to a kind of extremity between Israel and Assyria; and in the fourth year the army of Assyria laid siege to Samaria, with the view of reducing the entire country to subjection. The place was taken three years afterwards, and the mass of the people carried captive to other lands. It would even seem that the king of Assyria did not for a considerable time after this success press his claims against Judah, probably from being too much occupied with other affairs, and deeming the little kingdom of Judah within his reach at any time. Whatever may have been the reason, it was not till eight years later, not till the fourteenth year of Hezekiah's reign, that he made a formal assault upon the kingdom of Judah; but when he did so, it was with the evident determination of doing with the house and people of Judah as he had already done with those of Israel. "He came up against all the walled cities of Judah and took them." 2 Kings 18:9 It has been often stated, especially by German writers, that in this emergency, or rather while it was only in prospect, Hezekiah had allied himself with Egypt. But there is no proper historical ground for the assertion, and it is at variance with all we know of Hezekiah's character. It is true that Rishah Modalah taunted him with having trusted in Egypt, which he compared to a bruised reed, 2 Kings 18:21; but he threw out so many foolish and extravagant assertions in his speech, that in the utter silence of the historian himself upon the subject, the statement is entitled to little regard. Hezekiah, however, whether from the truculent rapacity and success of the Assyrian invasion, or from not feeling quite assured respecting the justice of his designs, did trouble and give way; and he sent an embassy to the king of Assyria, when embayed at Lachish, saying, "I have offended; return from me; that thou puttest on me I will bear." A heavy tax was immediately imposed of 20 talents of silver and 30 of gold, which obliged Hezekiah to massacre the treasures of the Lord's house, as well as of his own, to make it good; even the gold which overlaid the doors and pillars of the temple had to be parted with for the occasion. The account given of this first expedition of Sennacherib against Hezekiah, as found upon the Nineveh tablets, according to the interpretation of G. Rawlinson, reads thus: "And because Hezekiah king of Judah would not submit to my yoke, I came up against him, and by force of arms and by the might of my power, I took forty-six of his strong walled cities; and of the smaller towns which were situated about, I took and plundered a countless number. . . . And Hezekiah himself I put up in Jerusalem his capital city, like a bird in a cage, building towers round about the city to hem him in, and raising banks of earth against the gates, so as to prevent escape. . . . Then upon this Hezekiah there fell the fear of the power of my arms, and he sent out to me the chiefs and the elders of Jerusalem with 30 talents of gold and 500 talents of silver, and divers treasures, a rich and immense booty. . . . All these things were brought to me at Nineveh, the seat of my government, Hezekiah having sent them by way of tribute, and as a token of his submission to my power." Hezekiah's hopes of an alliance with Assyria, as well as with a reading of this piece of ancient sculpture may be seen in Layard's Nineveh and Babylon, p. 141, by Dr. Hincks, differing to some extent with the above, yet coinciding with it in the main. Should the general drift only have been arrived at, this document, so wonderfully recovered, must be regarded as a striking confirmation of the leading facts in the Bible narrative.

But the only effect of Hezekiah's compliance with the demands of Sennacherib was to shift the quarrel from a lower to a higher ground. The Assyrian king returned again, and required an unconditional surrender, that he might transport the king and people of Judah to another region, as he had done with Israel and other nations. The demand was made in the most offensive tone and with proud defiance, not only of the power and resources of Hezekiah, but even of the might of Jehovah, in whom Hezekiah professed to trust. It was this very audacity, however, which roused the spirit and strengthened the heart of the king of Judah. He now saw that the contest was more properly God's than his, and that the time had come for God himself to work.

It was, no doubt, mainly for the purpose of bringing matters to this issue that the Lord had caused the more pacific and temporizing course of Hezekiah to fail, and hardened the heart of Sennacherib; nor, as he had done that of his own accord and of the mighty interests at stake, he first humbled himself before the Lord, to meet the demands that directly pressed upon the honour and purposes of Heaven. It was to furnish an occasion before the world for humbling the gods of Assyria, and staining the glory of her strength, in the very multitude of her prosperity, that so the name of Jehovah might be most highly exalted, and his cause rendered triumphant over all opposition. Hezekiah perceived at once the greatness of the crisis, and the need of special interposition and succour from Heaven; but conscious of his own weakness and of the mighty interests at stake, he first humbled himself before the Lord, to meet the demands that directly pressed upon the honour and purposes of Heaven. It was to furnish an occasion before the world for humbling the gods of Assyria, and staining the glory of her strength, in the very multitude of her prosperity, that so the name of Jehovah might be most highly exalted, and his cause rendered triumphant over all opposition. Hezekiah perceived at once the greatness of the crisis, and the need of special interposition and succour from Heaven; but conscious of his own weakness and of the mighty interests at stake, he first humbled himself before the Lord, to meet the demands that directly pressed upon the honour and purposes of Heaven. It was to furnish an occasion before the world for humbling the gods of Assyria, and staining the glory of her strength, in the very multitude of her prosperity, that so the name of Jehovah might be most highly exalted, and his cause rendered triumphant over all opposition. Hezekiah perceived at once the greatness of the crisis, and the need of special interposition and succour from Heaven; but conscious of his own weakness and of the mighty interests at stake, he first humbled himself before the Lord, to meet the demands that directly pressed upon the honour and purposes of Heaven.
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with him. With him is an arm of flesh; but with us is the Lord our God, to help us, and to fight our battles." 2 Chr. xxix. 20; 30.

The result was in perfect accordance with these anticipations of faith and hope; for, after that Sennacherib had taken Lachish, and moved his forces to Lachish, nigh to Jerusalem, troubles began to fall upon him. He first hears a rumour of Tirhakah, king of Ethiopia, having prepared a mighty host to come against him; and it appears from Hecatoetes (ii. 111) that his army did actually - and most probably a little after this - sustain a severe reverse in Egypt. Then, after sending another, and still more insistent message to Hezekiah, which only drew forth a more intense cry for help from the king of Judah, and a fresh word of consolation and exulting hope from the prophet Isaiah, the blast of a terrible plague from the Lord laid the flower of his inmates; host in the dust: so many as 185,000 perishing in one night. Thereafter, broken in spirit and crippled in resources, he returned in haste to his own land; where, shortly after, when engaged in an act of worship, he was slain by two of his sons.

Thus wonderfully were Hezekiah and his people delivered. But the moment of victory proved in another respect to be the season of peril; and not that strength had been found in the birth, but that strength in the very act of accomplishing it there was to be a relapse into the arms of death. It must have been about this very time that Hezekiah fell sick, so sick that he was told by the prophet Isaiah he might set his house in order, for he should die and not live, 2 Kings xix. 1. The sacred narrative merely states that in those days it took place; viz. about the time of the failure of Sennacherib's expedition, either when it had failed, or was on the eve of doing so. The dates given also lead to this result. For that expedition took place in the fourteenth year of Hezekiah's reign, and fifteen years were adding to his life after the sickness, making twenty-nine, the length of his entire reign, it is clear that the time of sickness must have been very nearly coeval with the period of deliverance. Possibly the great effort and excitement of the occasion had proved too much for Hezekiah's frame, and, as not unusually happens in such cases, a feverish attack ensued, which prostrated his strength. Or, what is fully as probable, the p-sickness which slew so many thousands in the army of the Chaldæans, which Isaiah also produced certain ravages in the camp of Israel, and reached the very possessor of the throne - to let the people of the covenant see how much it behoved them to rejoice with trembling, and how easily the same power which swept their enemies to the dust could also make an end of them. Anyhow, Hezekiah was suddenly brought to the brink of the grave; he laboured under a disease that was in its own nature deadly; yet in answer to his earnest cry, and out of regard to the interests of righteousness, the Lord again graciously interposed in his behalf, and, as already noticed, fifteen years were added to his life. This message of comfort he also received through the ministration of Isaiah, and partly through the instrumentality of the prophet was the recovery effected. At his instance a preparation of figs was applied to the boil as it is called, rather perhaps to the plague-spot: and the king presently began to recover.

The assurance of recovery came so close after the announcement of his approaching death (for Isaiah had not left the precincts of the palace before the second message came to him), that Hezekiah not unnaturally asked for a sign to confirm his faith as to the result. This also was granted, and the particular sign chosen was the receding to the sun's shadow ten degrees on the dial of Ahaz. (See Dial.) This of course could only have happened by a miraculous interposition; yet there is no need for carrying it further than to the local effect required to be produced. We have no reason to suppose that any change took place in the general economy of nature: a brief and partial direction of the sun's rays out of their natural inclination on that particular dial was all that was required for the occasion, and we may reasonably conclude all that was actually produced.

Hezekiah signified his recovery from threatened death by the composition of a sacred hymn, which has been preserved, not in the historical books, but among the writings of Isaiah, ch. xxxvii. 6-9. It is written in the lyrical style of many of the psalms of David, and was perhaps not included in the book of Psalms, chiefly on account of the strictly personal character it bears. The writer does not identify himself with the believing people of God generally, as David and his followers commonly did, but has respect simply to his own case; and the song was hence natural in the praise rather to the individual writer than to the community. As a composition it is full of life and spirit; but in its views respecting the darkness and silence of death is somewhat stronger than was usual with the inspired writers of the same period. The portions of Isaiah's writings, for example, which touch on the dead, are cultivated by an animation and a hope respecting the future, of which no trace exists in this brief expression of Hezekiah's feelings. But this by no means proves that he looked upon death as a state of total oblivion and final abandonment: it merely implies that at the moment of his distress he thought only of the natural evil that there was in death, and of the termination it should necessarily bring to all his activities in respect to the service of God on earth.

The deliverances wrought for Hezekiah personally, and through him for the people of Judah, threw a halo of sacred glory around the latter half of his reign, which attracted many eyes even from distant lands. But on this account it proved a source of spiritual danger. People flocked to his capital, parties were sent to him, honour and riches attended him, and "he was magnified in the sight of all nations," ch. xxxviii. 21. It is rather therefore to be regretted than wondered at that his heart should have been lifted up, as we are told by the writer of the book of Chronicles, and that in this he failed to render to God as it had been done to him. The state of his heart was brought out by the visit and presents he received from the messengers of Menelach-Dahlah, the king of Babylon, who was aiming at the establishment of a dynasty and kingdom that should supplant those of Assyria. It was natural for such a person to seek the friendship and alliance of Hezekiah, after he had become known as the special favourite of a higher power, and the unconquered defier of Assyrian might and prowess. And the king of Judah ought doubtless to have politely received, and treated with civility, the representatives of the court of Babylon, when coming, at such a time, to congratulate him on his recovery, and offer some substantial tokens of their master's good-will. But he plainly went beyond this point of proper and becoming respect, and lost the reserve which it behoved him as the possessor of the
Hezekiah, 711

Hierapolis

thron of David to maintain towards a heathen power, when he received them to his more intimate fellowship, and showed them all the treasures of his house and the glory of his kingdom. This was the exhibition of a vain glorious pride, and it met with a significant rebuke. For the prophet Isaiah sent to inquire what these messengers from Babylon had seen; and on being told that they had seen everything, that nothing whatever had been concealed from them, he announced the startling fact that the time was coming through not in Hezekiah's own days when the whole should be carried captive to Babylon, and even his offspring should serve there as enemies to a foreign lord. As much as to say, Such is what you are to expect from drawing close the bonds of intimacy with the king of Babylon; the path you have entered on has this humiliation for its destined result. On hearing the message Hezekiah gave evidence of his meek resignation, but scarcely, one is apt to think, of patriotic feeling suited to the occasion, by saying, "God is the word of the Lord which then first spoken is it not so?" If pure and truthful in my days, it seemed to feel that his expression of content required a certain apology or explanation; but even when this was given it seems barely sufficient: it looks as if he were somewhat too much alive to personal repose, too little concerned about the peace and prosperity of the times and persons who were to come after him. But possibly it was less a regard to what concerned himself, more of an insight into the real state and tendency of things, which led Hezekiah to speak thus. His own observation could scarcely have failed to convince him that, if it had, he must have learned from his acquaintance with the mind and writings of Isaiah — that the spiritual and moral evils, which he had laboured to reform, had struck their roots far too deeply into the state of Jewish society to be thoroughly amended by any ordinary methods; and that, with all the apparent interest, and the real amount of good his measures had affected, there were still many disorders of a private and social kind uncorrected, and defections from the spirit and principles of the institutions of Moses uncontrolled. The writings of Isaiah, and still more, the general return to the abominations of idolatry that took place immediately after the decease of Hezekiah, leave no room to doubt that such actually was the case. Even one of the leading men at Hezekiah's court, Shemaiah the scribe, who took an active part in the affairs connected with the assault of Samaria, is described by Isaiah as a man utterly worthless in character, and doomed to be driven away by God's judgment like a ball tossed with the foot, Isaiah iv. 15. It is scarcely therefore surprising too much of discernment and prophetic insight to Hezekiah, to suppose that he was so exonerant of the evil still lurking among them, as to perceive that the day of vengeance was postponed merely, not abandoned: and that it might justly be regarded as a token of the divine forbearance to postpone it till the close of Hezekiah's own reign.

On the whole, therefore, considering in what sort of times Hezekiah appeared, and in what kind of elements he was surrounded, we can have no hesitation in assigning him a high place among the worthies of the old covenant — the very highest place as is expressly asserted for him in Scripture among the kings of Judah — although by no means attaining to the measure of David, who reigned over the collective house of Judah and Israel. He had a great work to do, and had the gifts fitting him for its performance; in particular, a simple zeal for God's glory, a strong faith in God's word, and a steady unfolding determination to hazard all for the interests of the divine kingdom. Such a man was precisely the king suited to the emergency of the times; and around him, as a true pillar and defender of the faith, gathered all those who still had some good thing in their hearts toward the God of Israel, while through him the covenant-blessing again descended in rich effusion, and the Lord showed what great things he was still ready to do in behalf of them that feared him.

HIDDEKEL, one of the rivers of Eden, said to have gone towards Assyria. (See Euphrates.)

HI EL [God bless], a Bethelite, who is particularly mentioned in connection with the rebuilding of Jericho. (See Jericho.)

Hierapolis [sacerd city], the name of a city in Phrygia, about five miles north of Laodicea, standing on a height between the rivers Eucnæs and Mæander, and mentioned by St. Paul, in connection with Colossi.
Hierapolis, which are found at a place no longer inhabited, and called Paqolok-Kalezii, are extensive, and show it to have been a place of considerable size and splendour. The most noticeable thing about the place, however, are the stalactites and inscriptions, which were mentioned by ancient writers, and are also described by modern travellers. In particular, there is an "immense frozen cascade, the surface wavy, as of water at once fixed, or in its headlong course suddenly petrified"—Chandler's Travels. The city lay on the great caravan road from Antioch to Seleucia and Babylon, and became in consequence a large emporium. Otherwise it had no particular advantages, being situated in the centre of a rocky plain, and in an isolated position. Its temple was plundered by Crusoes, and was found to contain such treasures, that several days were required to examine and weigh them. This temple and worship retained its hold of the people long after the introduction of Christianity, and were not finally abandoned till fully five hundred years after the Christian era.

HIGGAIÓN, a title at some of the psalms. See Psalms.

HIGH-PLACES [Hib. דָּרֶ֑י]. consecrated heights, often mentioned as places of worship in ancient times, but, after the giving of the law, always regarded as to a certain extent improper and at variance with the design of the covenant. In patriarchal times, there was no limit or restriction as to the places where an altar might be erected, and acceptable service presented to God; nor does a uniform practice appear to have been observed, although the prevailing tendency was probably to repair to some height. Abraham seems to have built his first altar in Canaan on the plain of Moreh, and his second upon a height in the neighbourhood of Bethel, Ge xi. 7. But that a hill, or rising ground of some description, was usually chosen, and most usually associated itself with services of solemn worship, may be inferred even from the command given to Abraham—the only explicit command addressed to him, so far as we know, regarding the selection of an appropriate place of worship—to go and offer up his son Isaac on a mountain in the land of Moriah. The practice from the earliest times among the heathen appears to have been in a similar direction.

And the same feeling which instinctively led to the selection of a height as the fittest place for sacrificial worship, also led to the construction of a platform of some elevation on which to present the offering. They thus obtained a relative height for the actual service, whatever might be the nature of the surrounding area; and hence most of the original words for altars or places of sacrificial worship in the ancient tongues, were indicative of height. (See under Altar.) But the progress of heathenism and idolatry in the world disposed men to associate with every select place of worship, and its consecrated altar, a distinct object of worship, so that according to the altars the gods also were multiplied; it was found necessary to impose a prohibition; and in the constitution set up by the hand of Moses, there was to be the acknowledgment and worship of but one God, so there was to be but one altar of sacrifice. It henceforth became an irregularity to have more altars than one, although in particular emergencies, and in the dislocated state of things which ensued on the separation of the ten tribes, when it became practically impossible to have every act of worship presented at the one altar, a certain license was permitted. Thus we find Samuel countenancing a sacrifice, first at Mizpeh, then at a high-place near his settled residence, 1 sa xi. 9; ix. 15; at a later period at Bethlehem, 1 sa xii. 5; while David performed sacrifice on an altar extemporized for the occasion at the threshing-floor of Araunah, 1 sa xix. 27; and Elijah, in like manner, hastily reared an altar on Mount Carmel and offered sacrifice before assembled Israel to Jehovah, 1ki xiii. 2, et seq. But these were all extraordinary occasions; and the strong theocratic sense of the persons directing the sacrifice, together with the
manifest peculiarity of the occasions, served to counteract the tendency which the act of itself might have been fitted to generate. It was one of the great objects of the religious striving of David to have the Mosaic constitution so invigorated, and the service at the one altar and tabernacle brought to such a state of perfect perfection, that both the occasions for separate altars might be taken away, and the desire for having them extinguished, which had appeared to have been in great measure accomplished during his reign and that of Solomon. But with the falling asunder of the kingdom and the manifold political and social disorders which grew out of it, the proper feeling of unity was again interrupted, and the habit of worshipping on high-places by degrees crept in. By the better class of worshippers, however, it was always recognized as a disorder and a partial deviation from the legal standard; so that where only the more elegant corruptions were shunned, the sacrificing on the high-places was used as a smaller evil that continued to prevail; and the extent to which Hezekiah’s reformation in matters of religion was carried is marked by the circumstance, that in his time the high-places were removed: that is, the altars on them, and other erections attached to them, were pulled down, 2Ki xxvii.1. But too commonly it was not merely an imperfectness in the ritualistic service, or a corruption in the form of worship, which the irrevocable sacrificing on high-places tended to foster; there were the channels through which false-objects of worship, with their kindred abominations, flowed in; and hence in the prophet’s little distinction is usually made between the high-places and the more formal acts of idolatrous worship: all are classed together as violations of the law of God, and abominations that must be utterly put away, if the people should ever be right with God, and enjoy the proper blessing of the covenant.

Is 29.4-5. 52.10; 63.17. 2Ki xxv.25.

HIGH PRIEST. No Priest.

HILKHIKH [properly HILKHITH], Jehovah’s portion, appears to have been a common name among the Jews, but no one bearing it rose to any great eminence. It was the name of Joshua’s father, the high-priest in the reign of Josiah, and of the father of Hilkiah, one of Hezekiah’s chief ministers, to whose faithfulness and piety special promises were given, 2Ki xlii; 2Ki xix.10; 2Ki xviii.29, 30. But nothing particular is known of the men themselves, except the high priest in the days of Josiah, and the circumstances connected with him are treated elsewhere. (See Josiah.)

HIN, a Hebrew liquid measure equal to about ten English pints. (See Measure.)

HIND. No Har.

HIN Nom. No Hell.

HIRAM, or HURAM [etymology not certain, but probably meaning the noble or fine horn]. 1. A king of Tyre, contemporary with David, who sent to congratulate David on his accession to the throne, and furnished him afterwards with wood from Lebanon and working for the building of his palace, 1Sa.xi.11; 1Ch.xvi.14; who also, for it appears to have been the same person, and not a son or grandson of the former, as some have supposed, maintained amicable relations with Solomon, and supplied him with wood and artificers, as he had done to David, for the gigantic works carried on by Solomon, 1Ki xv.13, 14; 2Ch.ii.1. The alliance between Solomon and Hiram was carried still farther—farther, perhaps, than the spirit of the theocratic constitution warranted— for Solomon also obtained from him Tyrian sailors to go along with his own servants in his navy, which traded between Edom, Geber and Ophir, 1Ki xix.28. A slight difference arose between them on account of the villages which Solomon presented to Hiram in the land of Gilead, in token of his obligations to him, but which Hiram treated with a sort of contempt, and named Calvin strangely. But there appears to have been no settled or understanding between the two monarchs, and Solomon degraded some other way of testifying his gratitude towards Hiram.

2. Huram, A distinguished artificer, who was employed in superintending and executing some of the more elaborate workmanship connected with the temple, 2Cr iii.14, 15; 1Ki vii.1, unless in those passages the name Hiram be still that of the king, and he is said to have done what was accomplished by the skill and energy of one or more of his workmen.

HITTITES, the descendants of Hitto, the second son of Canaan, and the city of Hittah, one of the cities that possessed the land of Canaan at the time of the conquest. Their chief settlements seem to have been in the south, in the neighbourhood of Hebron. At a period long before the conquest Abraham found them there, and bought of them as the lords of the manor the field of Machpelah for a burying place, Ge xxiii.16. Later accounts still represent them as connected with that region, inhabiting the mountains of hill ground of the south of Canaan, and as living in the vicinity of Bethel, Ne.xii.19. It was probably from dwelling so long in that portion of the land and achieving in it so many wonderful exploits, that David drew into such intimate bonds with him one of the tribe. Uriah the Hittite, who appears to have been a private to David’s faith, as well as a devoted adherent of his cause. Also, that the love and zeal of the Gentile should have met with so generous a recompense. Only one other individual of the tribe is mentioned in the history of the kingdom, 1Sa.xviii.6. But the tribe as a whole long retained a distinctive place and possessions, though probably of limited boundaries. Being one of the Hittites is spoken of even in Solomon’s time, among the purchasers of the chariots which he brought out of Egypt, 1Ki xii.16, and even so late as Jerom’s reign the name of king was not lost from among them, 2Ki xiv.6. It would appear that the race still subsisted after the Babylonic exile; for Hittites are mentioned among the outlandish people, whose daughters the returned exiles had taken for wives, Ezk.ii.1. They must have existed then, however, in merely isolated fragments; and from that time nothing is heard of them as a distinct and separate tribe among the inhabitants of Canaan.

HIVITES, another of the ancient Canaanitish tribes, who were also called Avim, Ge.xiv.13; Ezk.xvi.17; Jos.xiii.7. The passages in Joshua represent them as dwelling in Mount Hermon, from Mount Bani Hermon into the entering in of Hamath: that is, on the extreme north, as the Hittites were on the extreme south, So 1Sa.xvii.5. They had possessions, however, farther south, for it was they who from the cities of Gilion, Kirath-jearim, &c., entered into a straggling and obtained peace with Joshua, Jos.xv.13. Solomon subjected them to a regular tribute as he did the remnants of the other nations which still survived in the land, 1Ki.xv.23. Their name never occurs after Solomon’s time, and even in his day, it is evident, that they were comparatively few in number.
HOBAB, a Midianite, the son of Kuel or Raguel, the father-in-law of Moses; so that Hobab must have been Moses' brother-in-law. But the term denotes father-in-law is used with some latitude, and the precise relation is not always quite clearly ascertained. Here, however, it was probably what the English expression denotes. (See under Jethro and Kenehs.) Hobab appears to have visited the camp of Israel during the time they lay in the neighborhood of Sinai, and they had ten years to the short way on the route toward Canaan, when he proposed to return to his own place and kindness. But Moses pressed him to go along with them, that they might obtain the benefit of his experience of the wilderness-life; and assured him that "whatever godness the Lord might do to them, the same they should do to him." (Nu. x. 262.) The result is not expressly recorded; though one might be warranted to infer from the mere silence of the historian in such a case, that Hobab remained with the covenant people. But on turning to Ju. i. 19, we learn quite incidentally that "the children of the Kenites, Moses' father-in-law, went up out of the city of palm-trees with the children of Judah into the wilderness of Judah, which lies in the south of Arad, and they went and dwelt among the people." The circumstance is noticed, not for the purpose of throwing light on the earlier narrative, but as connected with the aggressive operations of the tribe of Judah, with which the family of Hobab had come to be associated, and at the distance of some fifty or sixty years after the invitation had been given them by Moses. The later passage is therefore justly classed by Blunt among those incidental notices, or unsigned coincidences, which serve to confirm the authenticitv of the sacred narrative. Why the family of Hobab were called Kenites, or from Kain, is not certainly known; but that it was the offspring of Hobab who are designated is beyond doubt, both from this passage, and from the distinct reference again made to them in Ju. iv. 11. (See Kenites.)

HOLY GHOST, the common designation in our English Bible of the third person in the Godhead, although Holy Spirit is also occasionally used—the original being in both cases the same (πνεῦμα πνεύμων), and found sometimes with, sometimes without, the article. Whenever the epithet holy is wanting, the word Spirit is substituted for ghost; for example, "the Spirit of the Lord," but never "the Ghost of the Lord," or "the Ghost said," but not "the Ghost said." It was necessary to avoid such expressions from the ambiguous meaning of the term ghost; which, though originally the same with spirit, has come in common discourse to be very much appropriated to superstitions use—expressing visionary existences, spectres. (See Ghost.) Notwithstanding the change in question, the expression Holy Ghost has retained its place chiefly from association and usage, and is in fact employed as a proper name. It occurs, however, only in New Testament scripture; and indeed most probably for the reason now indicated; because, being regarded by our translators as a proper name, and as such the most distinctive name of the third person in the Godhead, they felt as if it should be reserved till that period in the divine dispensations when the threefold personality of the Godhead became a matter of explicit revelation. Yet not only does the expression "the Spirit of the Lord" occur in a great variety of passages of Old Testament scripture, but occasionally also we have the epithet holy, coupled with what might have been rendered ghost (mēn, πνεῦμων); but our translators in each case render Holy Spirit, Is. ii. 11; Isa. xiv. 11. Whether the inspired writers of the Old Testament had obtained an insight into the personality of the Spirit or not, the language they were led on many occasions to employ was such as perfectly accords with that idea, and may even be regarded as naturally fitted to suggest it. Even the elder notices which speak of the Spirit of God moving upon the face of the waters—of his Spirit striving or causing to strive with men—Is. xii. 2; vi. 3—are of that description; but still more are those of a later period, which represent this Spirit as coming upon men, or being withdrawn from them, and as capable of being pleased or vexed by the conduct they pursued, Is. x. 18; iv. 1; Isa. vi. 10. But it is only in the scriptures of the New Testament, and in connection with the great things there unfolded, that the Holy Ghost, in what may be called his personal relationship and economical agency, comes distinctly into view. It was not till then that the facts of the divine administration afforded an objective basis sufficiently broad and palpable for bringing this out to the popular apprehension, and giving it a place in the church's faith respecting God. Hence the personality and work of the Spirit, while not doubtless indicated during the earlier ages of the church, had a call of mystery thrown around it, which was only to drop off as the plan of salvation in Christ developed itself. It meets us, however, at the very threshold of the new dispensation, in the action there ascribed to the Holy Ghost respecting the formation of a body for our Lord in the womb of the Virgin, Lk. i. 25. It appears again in connection with the baptism of Christ, when the Spirit descended upon him, and abode with him—did so even in a bodily form, that a personal agency might be more easily recognized, Lk. iii. 21. Still more explicitly and fully is this exhibited in the promises made by our Lord to his disciples concerning the abiding presence, and enlightening, consoling, sustaining energy of the Spirit; in which what they were to derive from the Spirit was spoken of as indeed closely related to, yet contradistinguished from, what belonged either to Christ himself, or to the Father. He was to come in some sense in the room of Christ, to supply the void created by Christ's absence; nay, to do in their experience what, by the economical arrangement of the plan of redemption, Christ himself could not do by means of his personal presence; so that it was even expedient or profitable for them that Christ should go away, in order that the Spirit might come, Ju. xiv. 16, 20; xvi. 7, 13. It is impossible, by any fair and unbiased interpretation, to understand what in such passages is said of the Spirit, otherwise than with respect to personal relations and actions. He is promised by the Father; proceeds out of the Father: is sent by the Father and the Son: does what the Son cannot directly do, yet what it is essential to the Son's mission to have accomplished. And in proof at once of the perfect harmony of the different persons of the Godhead in respect to the scheme of grace, and of the distinct parts and operations sustained by each in carrying it into execution, we have, at the close of our Lord's work on earth, the baptismal formula appointed for all times; indicating, along with a threefold diversity, an essential oneness of purpose and action in the matter of man's salvation.
"baptizing them in the name of the Father, the Son, and the Holy Ghost," Mat. xxviii. 19.

The relation of the Spirit's work to the Son's, as unfolded in New Testament scripture, may readily be inferred from the places they respectively occupy in the progressive evolution of the divine plan. The one, in point of time, takes precedence of the other, while with this other to follow it up and turn it to practical account, the former would remain disappointed of its aim. Christ's work provides the materials of salvation, or lays open the sources of life and blessing; the Spirit's work applies what is provided to the souls of men, and renders it effectual in their experience. Hence, in so far as the Spirit works to saving purposes, "he takes of Christ's and shows it unto men," John 16:14. He has nothing of his own to bring, for all is already Christ's; even all that is the Father's and the salvation he effects consists simply and exclusively in making men sincerely responsive to the call of Christ, and participant of the benefits secured for them by his obedience unto death. The Holy Ghost, therefore, was not, and could not be given nominally, after the way and measure of New Testament times till Christ had finished his work on earth and entered into his glory, John 20:21. But on the other hand, from the time that Christ's glorification the Sun of righteousness and the Holy Ghost could not fail to be given; the materials were now all prepared for his peculiar agency; and to have left them without the saving application for which they were intended, would have been to mar the glory of Christ. It is henceforth the dispensation of the Spirit, 2 Cor. 3:17, as contrasted with that of law in former times, but also from the personal ministration of Christ in the days of his flesh, and doing for his people the work of a servant. On this account the fathers sometimes called the Acts of the Apostles "the Gospel of the Holy Ghost," indicating even under a wrong title, a right feeling as to the relation of the Spirit's work to Christ's. He only who has received the gift of the Spirit, and with the baptism therewith has been born again to God, has a right to a place in the household of faith. 1 Cor. xii. 12. But he alone knows spiritually the things of God, and has the standing, the life, the liberty of his children, 1 Cor. x. 13. The immediate relation of such a one to the Headship is through the Spirit. "As the Spirit, and walks in the Spirit," he is himself "an habitation of God through the Spirit," or, as it is otherwise expressed, "his body is the temple of the Holy Ghost," 1 Cor. iii. 16, 17, 19. And to the operation of the Spirit in his soul are to be ascribed all the gifts and graces which distinguish his character and adorn his life: so that while they are his in possession and exercise, as to efficacious working and moral worth they are the Spirit's, 1 Cor. xii. 11. And 2 Cor. iii. 17.

It is, however, to be carefully borne in mind, that the distinction belonging in this respect to New Testament times is relative only and not absolute. As prior to the appearance of Christ, his work was anticipated in the efficacy that was imparted through the divine foreknowledge to servants that were of no intrinsic value in themselves, and the pardon that was granted to believers, Rom. iii. 24; He is 15, 38, 55, 19; so was also it with the work of the Spirit. Wherever there was a true believer there was a work of the Spirit, though imperfectly developed and carried on as in a mystery. Neither was all law in former times, nor now is all Spirit. The same elements belong to both; but the relations of the two have changed with the advance in the divine dispensations; the law formerly occupied the foreground, the Spirit the background in the believer's condition; while now it is the reverse—the Spirit is in the foreground, the law in the background. But there is no contrariety; for in scope and character Father and Spirit are one—"holy, just, and good." And the men who were predominantly the law's representatives, expounders, and advocates—the prophets of the old dispensation—were also the men who were most replenished with the Holy Spirit; simply as moved and guided by him they saw the visions and uttered the words of God, 2 Kings xxxii. 2, 23. Thus it was they, too, who, conscious of the perfect harmony of law and Spirit, and of the necessity of the indwelling grace of the one to accomplish the end contemplated by the external discipline of the other, joyfully announced a coming time when the Spirit would be more plentifully bestowed upon them, and a harvest of righteousness reaped beyond all that past ages had witnessed, Is. xlii. 18; xlvii. 7, 10.

(10 of works devoted to the spirit theme of the personality and agency of the Holy Ghost, H. A. creeping the snnient Committee, 1886, 58, 60, 62, and 65, have been rejected. There are, however, two treatises by J. Wiseman, The Personality and Office of the Christian Conductor, among the most indispensable in the interior of the subject, the latter more so than the former, and absolute in its theory. The work of D. C. continues to be the work of a servant. It is called "the Gospel of the Holy Ghost," indicating even under a wrong title, a right feeling as to the relation of the Spirit's work to Christ's. He only who has received the gift of the Spirit, and with the baptism therewith has been born again to God, has a right to a place in the household of faith. 1 Cor. xii. 12. But he alone knows spiritually the things of God, and has the standing, the life, the liberty of his children, 1 Cor. x. 13. The immediate relation of such a one to the Headship is through the Spirit. "As the Spirit, and walks in the Spirit," he is himself "an habitation of God through the Spirit," or, as it is otherwise expressed, "his body is the temple of the Holy Ghost," 1 Cor. iii. 16, 17, 19. And to the operation of the Spirit in his soul are to be ascribed all the gifts and graces which distinguish his character and adorn his life: so that while they are his in possession and exercise, as to efficacious working and moral worth they are the Spirit's, 1 Cor. xii. 11. And 2 Cor. iii. 17.

It is, however, to be carefully borne in mind, that the distinction belonging in this respect to New Testament times is relative only and not absolute. As prior to the appearance of Christ, his work was anticipated in the efficacy that was imparted through the divine foreknowledge to servants that were of no intrinsic value in themselves, and the pardon that was granted to believers, Rom. iii. 24; He is 15, 38, 55, 19; so was also it with the work of the Spirit. Wherever there was a true believer there was a work of the Spirit, though imperfectly developed and carried on as in a mystery. Neither was all law in former times, nor now is all Spirit. The same elements belong to both; but the relations of the two have changed with the advance in the divine dispensations; the law formerly occupied the foreground, the Spirit the background in the believer's condition; while now it is the reverse—the Spirit is in the foreground, the law in the background. But there is no contrariety; for in scope and character Father and Spirit are one—"holy, just, and good." And the men who were predominantly the law's representatives, expounders, and advocates—the prophets of the old dispensation—were also the men who were most replenished with the Holy Spirit; simply as moved and guided by him they saw the visions and uttered the words of God, 2 Kings xxxii. 2, 23. Thus it was they, too, who, conscious of the perfect harmony of law and Spirit, and of the necessity of the indwelling grace of the one to accomplish the end contemplated by the external discipline of the other, joyfully announced a coming time when the Spirit would be more plentifully bestowed upon them, and a harvest of righteousness reaped beyond all that past ages had witnessed, Is. xlii. 18; xlvii. 7, 10. ...
they always meant by it a thing very like honey—namely, the product of bees—or along with this comprehended some other natural productions bearing a certain affinity to it. There is no reason to doubt that bee-honey is what is in the great majority of instances denoted by the term; and it is well known that bees, and by consequence the product of bees, existed in considerable abundance, and still exist, in Palestine and other parts of Syria. There is no need for producing specific evidence upon this point. But it is also known that certain trees yield a substance which approaches in taste to honey, and has from ancient times been called by this name—vegetable honey, as it might be appropriately designated. Josephus, when describing the fertility and bountiful riches of Jericho, says that the "better sort of palm-trees, when they are pressed (viz. their fruit or dates), yield an excellent kind of honey, nay much inferior in sweetness to other honey" (Ant., i. 5). Honey of this description is still in use in the East, and, according to Shaw, it has sometimes even more of a luscious sweetness than bee-honey, and is so esteemed as to be made use of by persons of better fashion upon a marriage, at the birth or circumcision of a child, or any other feast or good-day (Travels, p. 175). This superiority probably arose from a different mode of preparation from that which prevailed in earlier times. Another sort of honey is also made from grapes, and is now, as it probably has been from a remote period, in frequent use. The juice of grapes of the best quality is boiled down into a sort of syrup, which is called *duba* (unofficially a corruption of the Hebrew *deba*), and eaten like butter with bread. Robinson describes it as approaching nearer to the taste of molasses than honey proper (Researches, i. p. 12). There is even said to be a third sort of vegetable honey, which is formed on the leaves and twigs of certain trees in the East, especially of a tree called by the Arabs *ghurah* about the size of the olive, extracted and brought to the surface by a class of insects that live on them, and industriously gathered by the Arabs (Kittell's Physical Hist. of Palestine, p. 286; Robinson, Mose sur les insectes, i. 45). Such variety in the productions which went, and still go, by the common name of honey, must be borne in mind, when respect is had to the use of this term in Scripture. It is probably that when Canaan is described as a land flowing with milk and honey, not one sort merely, but all the varieties of subsistence that bore the name are to be understood—bee-honey, in the first instance, which has always been plentiful in the land, and then the other vegetable productions which resembles it. We have the express testimony of two ancient writers (Isa. vi. 9; Jer. vi. 11) that the expression *wild-honey* (נֵבֶן אֲשֶׁר יָגוֹרֶנֶה) was used of a kind of sweet gum that exuded from certain trees; probably the same as that mentioned last under the several kinds of vegetable honey; it also bore the name of Persian manna. It has been thought likely that honey of this description is what is to be understood by the wild-honey which abounded in bounties of the common lot of the Babylonian captives (Am. iii. 17; Jer. iv. 13), if it were bee-honey, one does not see why it should have been called specifically *wild*—one sort of bee-honey, and even one sort of bees themselves that make the honey, not being usually denominated wild, as contradistinguished from another. The description is meant to tell us, that as John came in the attitude of a preacher of repentance, he appeared as a man holding a kind of perpetual fast; the food he took was such as might be met with in desert places or among the forests of the country; and if bee-honey might occasionally be included in this category, one may certainly suppose it would commonly have been something of a less luscious nature, and more readily accessible. It is possible also that some kind of vegetable-honey is meant in the passage in Luke, which relates the transference of Jonathan in the wood of Mount Ephraim. For it is spoken of as being upon the face of the ground, as well as dropping from the trees, ch. xvi. 28. It is true, that the cliffs of trees have always been favourite haunts for bees, but it is not very common for them to build their cells so loosely that the honey is seen dropping in any quantities on the ground. It is impossible, however, to determine accurately in each case what precise substance is meant, unless where the connection is such as to afford a proper clue.

Honey was not allowed to be offered upon the altar, nor mingled with any meat-offering, see Lev. ii. 11. In this prohibition it was coupled with leaven, and no doubt for substantially the same reason—because both were natural emblems of corruption: leaven as being the fermentation of dough, and honey as from its excessive lusciousness naturally tending to sources, and containing the elements of it. It was a fit emblem of the busts of the flesh and their forbidden gratifications, which are always superseding in the sight of God. But such connected with the first-fruits, in which respect it was viewed simply as a natural product of the earth, honey as well as leavened bread required to be offered.

HOOK. See Fish.

HOPHNI AND PHINEHAS, the wicked sons of Eli, who, after resisting the admonitions and warnings addressed to them, perished under the hand of the Philistines. (See ELI.)

HOPHRA, one of the last of the Pharohas, king of Egypt, the author of classical writers, who lived at the time that Zedekiah reigned over Judah. The vast monarchies, first of Assyria, and now of Babylon, had already come into collision with Egypt; and it naturally fell in with the policy of Egypt to countenance and support any power that was at war with these monarchies. Hence, Pharaoh-Hophra readily listened to the proposals of Zedekiah, when he sought aid from that quarter to withstand the power of Nebuchadnezzar king of Babylon. But the alliance was denounced by the prophets as in its own nature unrighteous, and sure to lead to disappointment and ruin. But so very soon proved to be the case; and after laying Jerusalem prostrate the Babylonish conqueror turned his arms against Egypt, and brought it also under his sway. The prophets of that time foretold in the strongest terms the overthrow and desolation of Egypt. See especially Jer. xxxi. 28; Eze. xxix. 21-xxiii. 14.

HOR [mountain], a mountain in Arabia Petraea, the scene of Aaron's death, Num. xx. 29, and the southeastern boundary of the Promised Land, Num. xxxiv. 7. There is scarcely any doubt of the correctness of the tradition which identifies the mountain now called Gebel Haroun with the ancient Hor. No other spot of any eminence would fulfil the necessary conditions—viz. that it should be "by the coast of the land of Edom," on the side of Kadesh, Num. xxi. 21, and be one of the "hills surrounding Petra," over against the encampment of the Israelites in Wady Arabah, so as to coincide with Josephus (Ant. vi. 4, 7): "And when he came
to a place which the Arabsians esteem their metropolis, which was formerly called Areo, but has now the name of Petra, at this place which was encompassed with high mountains, Aaron went up one of them in the sight of the whole army, Moses having before told him that he was to die, for the place was over against them. He put off his pontifical garments, and discovered them to Eliazer his son, to whom the high priestship belonged, because he was the elder brother; and died while the multitude looked upon him. (See article Aaron, and woodcut there.) The summit of Gebel Haroun is 5,500 feet above the Mediterranean, and consists of two peaks, which give it a castellated appearance, as seen from Wady Arabah. The higher and western of these is covered by a mosque, built over a vault which is supposed to be the tomb of the high priest. The traveller, who from the flat roof of this building looks over the last prospect upon which Aaron's eye rested, cannot fail to strike with the contrast between this and the last view of his brother Moses from the heights of Pisgah. Before the latter was the rich plain of the Jordan, well watered and covered with waving points and rich cornfields, with the heights of Benjam to beyond; while to the north the rich mountains of Gilead must have assured him how greatly was the promised heritage which he would behold, but should not enter. Aaron, on the other hand, in his last moments only have dwelt upon the rocky hills of Sin, with the sandstone rocks surrounding Petra beneath him, or upon the dry ravine of Wady Arabah, tit specimens of that vast and bowing wilderness in which his later years had been spent; while his eye in vain would seek to pierce that line of northern hills which divided him from the Promised Land.

The upper story of the mosque is a plain and comparatively modern building, though it is minutely constructed out of the materials of a more ancient and more imposing edifice. Among the fragments of marble and granite may be seen built in the walls of the mosque, the bricked tower, Handbook of Syria, p. 251. In the time of the crusades there was a monastery here, for Fulcher of Chartres writes, "Reipurus insuper in montis apico monasterium quod dictur S. Aaron, ubi Moses et ipse Aaron cum Domino Jesu soluti erant." (Histoire Franciscaine, 11 1040.) In the second part of the Historia Hierosolimitana this building is called sancton. The chamber below, which appears to be hollowed out of the rock, if not a natural cave, contains at one end the supposed tomb of itself, which is covered with a wall, and was formerly inclosed by iron doors. The summit of Mount Hor is of white chalk, lower down the mountain is of the new red sandstone, often penetrated by longitudinal strata of red granite and porphyry. The ascent is not difficult, a path having been constructed for the use of pilgrims leading out of the road from Petra to Wady Arabah.

HoReB [חֵרְבָּן,秾, diad up}. One of the Scripture names for the scene of the giving of the law. It is not intended to discuss here whether the names Horeb and Sinai refer to the same or different places; the elements for a decision are accumulating, and new light may be thrown on it even the article Sinai is written, to which therefore the reader is referred. We confine ourselves here to the mutual relation of the two names.

Those critics who disintegrate the Pentateuch, and assign it to a variety of authors, are ready to support their view by pointing to a variety of dictation, and one evidence of this they find in the use of Horeb throughout the book of Deuteronomy except in the song of Moses, ch. xxxii. 2, which they attribute to still a different writer; whereas the person whom they suppose to have been the original composer of the first four books uses Sinai, which is the name more commonly employed except in Ex. iii. 11; xvii. 6; xxxiii. 16; and these passages they attribute to a supplementary writer. This view is strongly asserted by Ewald (Beschreibung, p. 52), who pronounces Sinai the older name, therefore occurring in the ancient song of Deborah, Jn. x. 40, whereas Horeb is not discoverable till the time of his fourth and fifth narrators, in whose age however it had become quite prevalent. His statement is a very fair sample of the precision and confidence with which these critics speak of matters as to which there is no evidence except their own critical sagacity, or their imagination, as others may be apt to consider it who claim no such peculiar insight. For while it is quite possible that the same writer might use two names indistinctly for the same place, as in the case of Bethel and Luz, Baalph and Kirjath-parin, the Sea of Galilee and the Lake of Tiberias; yet this last example indicates how readily two names may come to be in use indifferently, though originally the one was more definite than the other. Accordingly Gesenius suggested that Sinai might be the more general name, and Horeb a particular peak; and in this conjecture he was followed by Robinson.

Another supposition was made by Hengstenberg (Pentateuch, p. 222-227; translation), which has gained the ascend of almost all the German authors since his time, as also of Robinson (biblical researches, vol. 1, p. 189-191), apparently after having inclined to the conjecture of Gesenius. Hengstenberg agrees with Gesenius that the one name is more general than the other; but he differs in this respect that he makes Horeb the mountain-side, and Sinai the individual summit from which the ten commandments were delivered. The reasons for this opinion, as urged by him and by others, may be arranged under a threefold division: (1) The name Sinai is used at the time that the Israelites were upon the very spot of the legislation, that is, from Ex. xix. 11 and onwards, till Nu. iii. 1; whereas it is Horeb that is always used in the recapitulation in Deuteronomy; as a writer close beside a particular mountain would naturally single it out when describing its locality, though afterwards, when writing at a distance from it and taking a general retrospect, he might use the more comprehensive name of the entire mass of mountains to which it belonged. The only exception in Deuteronomy is that case in the song of Moses already alluded to, ch. xxxiii. 2, which is universally admitted to be a peculiar composition both by the imagoes and by the defenders of the Mosaic authorship; When we take in the additional expression, "the wilderness of Sinai," as denoting the place in which the Israelites encamped, we have Sinai occurring as early as Ex. xiv. 2, and continuing till Nu. x. 12, where the name from Sinai is described. That particular spot would naturally take its name from the mountain, beside it; whereas the name "wilderness of Horeb" is unknown to Scripture. The name Sinai never occurs in the Pentateuch after the departure from the spot except in three instances. Two of these, Nu. xxxi. 8, xxxiii. 15, refer expressly to events in language already employed upon the spot, about the census, and in the list of stations or encamp-
ments, and both use that phrase "the wilderness of Sinai," which never occurs with the name Horite; so that there are no exceptions in reality. The third, Ex. xxviii. 6, is therefore the only exception. "It is a continual burnt-offering which was ordained in Mount Sinai;" and this also is explainable on the principle that the phrase had become so common in the legislation. Once also Sinai occurs before the Israelites reached it, Ex. xvi. 1, "the wilderness of Sin, which is between Edom and Sinai," and here the presence of the term is thoroughly natural. The name Hor in the earlier books thrice, all in Exodus, but it is in circumstances which best suit the general or comprehensive meaning which we attach to it. Moses, while acting as the shepherd of Jethro, at iii. 1, "came to the mountain of God [even] to Hor"; or more literally, "came to the mountain of God Horite-ward." Our translators have identified the mountain of God with Hor, an identification which is at least uncertain: for the original may quite as naturally be interpreted, that he came to a particular peak in that mass of mountains which had the name of Hor, to the sacred peak which is to be sought in the direction of Hor. Particularly distinct is the second instance, ch. xviii. 6, "Behold I will stand before thee upon the rock in Hor." and for this miraculous vision of water took place while the Israelites were encamped in Rephidim, ver. 1, the station before the station in the wilderness of Sinai, ch. xix. 2. Probably the like should be said of the third instance, ch. xxvii. 6. And the children of Israel stripped themselves of their ornaments by the mount Hor, retiring every family apart, and every individual apart, as in other cases of humiliation and repentance; and the propriety of the use of the general rather than the specific term is the more apparent, if those are right who translate the peculiar Hebrew phrase as exactly as they can, "stripped themselves, &c. [retracing] from Mount Hor." An argument may be drawn from the use of the prepositions connected with these two names. Recurring to Ex. xviii. 2, we find the Lord saying, "Behold, I will stand upon the rock in Hor;" that is, upon the particular spot, but in the district. Accordingly it is the preposition in in the English version needlessly varied into "at" once or twice which is used with Hor, not only here, but almost always where the name occurs in Deuteronomy, perhaps always except "from," ch. i. 2, 19. The same is true of all the passages in which Hor is mentioned in later Scripture, 1 Ki. xi. 1, 2; ch. v. 1; Ps. cxv. 4; Mal. iv. 4 (Heb. Eph. i. 2), except 1 Ki. xix. 8, "unto Hor," the mount of God," or better, "up to the mount of God Hor [ward]," for it is plainly an expression referring to Ex. iii. 1, of which we have already spoken. With Sinai, on the other hand, there are connected several prepositions, "in," and "from," as in the case of Hor; also "to," but especially "upon," Ex. xi. 13, 26, xxviii. 10, which describes the descent of the Lord, or the resting of the symbol of his presence, upon that individual peak from which the law was given, whereas we have no reason to think that it rested upon the whole mass of mountains which are clustered together. The same preposition "upon" is found in the only passage in later Old Testament scripture where Sinai occurs with a preposition, Num. ix. 12. Indeed, besides this text we find Sinai nowhere but in Ju. v. 5; Ps. lxxxviii. 8, 17 (Heb. Bib. 9, 18), in passages which indisputably stand in a very close connection with De. xxxiii. 2.

Not much can be inferred from the usage of later Scripture in regard to these names; though from what has been mentioned it may be seen that Hor is very decidedly the predominant name in the rest of the Old Testament, as it is with one exception in Deuteronomy; and probably in both cases for the same reason, that at a distance in time and place the more general name was on the whole more natural. Yet the distance may become so great that the peculiarities of the two names fall out of view, and more usage may determine in favour of one or the other appellation, now that they have become entirely equivalent. Certainly in the New Testament we find only Sinai, Ac. vi. 37, 38, xi. 25, though reasons might be perhaps alleged for the use of the stricter name; for instance in the first of these that it is "the wilderness of Mount Sinai," in which connection we have said that Hor does not occur. Josephus seems also to confine himself to the name Sinai. In the Apocrypha we have noted Judith v. 14, "to the way of Sinai," or according to another reading, "to the Mount Sinai:" and Ecclesiasties xlvii. 7, where "in Sinai," and "in Hor" occur in a poetical parallelism: but these determine nothing. Perhaps nothing can be concluded from the fact that Hor is never the prefix "mount," except in Ex. xxxiii. 6; whereas Sinai always has in both the Old Testament and the New, except in Ex. xvi. 1, and De. xxxiii. 2, and the passages depending upon this one, Ju. v. 5; Ps. lxxxviii. 8, 17.

Once more, it is very doubtful whether etymology can contribute anything to the settlement of the question. Hor certainly means "dry," or "dried up," a name very descriptive of the region. But the meaning of Sinai is much debated. Gesenius suggests "muddy," but with hesitation, and he appears to have no followers. More probably, Knoch proposes "sharp-pointed," "toothed," or "notched." The old derivation of Simonis and Hilger understood סינאי, to be equivalent to סניא, סניא, "the bush of Jehovah," with reference to Ex. iii. 2. Possibly as simple a meaning as any would be "brushy," or "that which has the bush." And if so, the etymologies of the two names, so far as they went, would favour the view given of their respective meanings. Roetigler (Additions to Gesenius, Thesaurus) makes it "sacred to the God of the moon."

Understanding Hor to be the more general name, there might still be a difference of opinion how wide a circuit should be included under it; though the common opinion seems to be that there is no necessity for taking it wider than that range, some three miles long from north to south, which is called by the modern Arabs Jebel Tur, or Jebel et-Tur, sometimes with the addition of Sinai, though Robinson says extremely rarely. A greater difficulty may be found in determining which one of its peaks is the Sinai of Scripture, supposing that this is the more definite name. But on this point we do not enter here.

HORITE [Heb. סינא from סניא, Hor or Chor, an opening of any sort, a cave; hence different from סניא or סניא, Hor, a mountain]. A Horite was properly what the ancients called a Trogodite, an inhabitant of caves, instead of houses; but it appears to have been especially appropriated to the earlier occupants of Mount Seir, as being peculiarly distinguished for that mode of life, Ge. xvi. 6. The original inhabitants, or Horites dis-
HORMAH [destruction], a place lying somewhere to the south, or desert-side of the mountain-range which forms the southern border of the land of Canaan. There, when on their first approach to the land of Canaan, but after the rebellion raised by the spies, the Israelites suffered a defeat from the Canaanites that dwelt upon the hill; these pursued them, and despatched them even unto Hormah. In 2 Ki. v. 1, the Israelites had gone up to the mountain from the south, but were driven back with slaughter. And in the parallel passage of 1 Co. i, 14, it is said, with a clearer definition of the locality, “The Amorites, which dwelt in that mountain, came out against you, and chased you, as bees do, and destroyed you in Seir, even unto Hormah.” So that Hormah did not properly belong to Canaan, but lay rather within the boundary of Seir. At a much later period, when the children of Israel again approached the borders of Canaan, though still at a little distance from it, the same Amorites or Canaanites, under Arad, made an assault upon them, and took a few of the prisoners. Then Israel made a vow, that if the Lord would deliver that tribe into their hands, they would utterly destroy, or make an amnthus of their cities. The Lord did so, it is said, and they called the name of the place (i.e. the chief city) Hormah, Nu. xxv. 18. Still further, and at first sight, somewhat contradictory notice occurs at a considerably later period, when it is said, 2 Ki. x., “And Joshua went with Simon his brother and they burned the Canaanites that inhabited Zephath, and utterly destroyed it: and the name of the city was called Hormah.” The explanation, however, is this: the city was known to the Canaanites by the name of Zephath, but from the vow recorded in Nu. xxv. 2, the name stamped upon it by the Israelites was Hormah, and by this name it is called prophetically in the earlier notice at Nu. xiv. 15. In Joshua’s time it was partially made a Hormah, or destruction: for the king of Hormah appears among the list of those whom he vanquished; and it appears, that the conquest was not complete, and the place still retained, or partly restored, its name of Zephath. But by and by the combined forces of Judah and Simeon completely fulfilled the vow, and turned Zephath permanently into a Hormah. The assailants of the Pentateuch have often endeavoured to exhibit these passages as at variance with each other; but when rightly viewed they are perfectly consistent.

HORN, being the chief instrument of power, whether for defence or attack, by many animals, became very naturally, especially among a pastoral and agricultural people like the Israelites, a symbol of strength, or of a kingdom, as containing the organized strength and dominion of a people. In a great multitude of passages this figurative use is made of it, and in a considerable variety of ways—e.g., in De. xxxiii. 17; 1 Sa. ii. 1; Ps. lxxv. 5, 10; Is. xlviii. 25. &c. Expressions, however, that sound peculiar to modern ears occasionally occur, such as in Job xvi. 15, “I have defiled my horn in the dust,” that is, have cast down my might, and all its culinary to the ground, as utterly worthless; and still more that in Is. v. 1, where the emblematic vine-yard is described as being, literally, “a horn the son of oil,” meaning, as given in the English Bible, “a very fruitful hill”—a strong place like a hill, yet combining with its strength peculiar fruitfulness. The expression to lift up the horn of any one, is as much as to increase his power and elevate his position; and an horn of salvation, which Christ is called, Is. lii, is as much as a salvation of strength, or a Saviour, who is possessed of the might requisite for the work. It has not uncommonly been supposed, that some of the head-dresses of antiquity were formed with horn-like projections, as symbols of the majesty and power claimed by the wearer. The woodcut No. 330 presents two caps of this description, such as were worn by the Assyrian kings, and, as far as the Assyrian monuments are concerned, only by them. Being emphatically sapal caps, it is by no means improbable, that the dignity of the person intended to be represented by them; but it is quite uncertain whether such devices were known to other people, nor do the figurative allusions in Scripture to horns render it in the least degree necessary to suppose that reference was made to personal ornaments of that description.

HORNET [בָּנָיָה, biniyāh]. This appears to be the name of some winged insect, but of what species, or even of what order, is not certain. The word, though occurring in three passages, is in only one connection; in Ex. xxiii, 28, and in De. vii, 20, Jehovah promises to send the biniyāh before Israel upon the nations of Canaan, that by its means they might be driven out and the remnant destroyed. And in Jos. xiv, 12, after the subjugation of the land, he declares that this had been accomplished with respect to two kings. It does not very clearly appear what kings these were; in the historical record of the conquest, no such transaction is alluded to. The expression “the two kings of the Amorites,” generally signifies Sihon and Og, who had been described on the east of Jordan; but the connection of the statement appears to imply that this had taken place after the crossing of Jordan, and moreover these two kings are said to have been driven out before Israel,” and that “not with their sword nor with their bow,” whereas Sihon and Og were destroyed with the edge of the sword, Nu. xxx.

The LXX. have rendered biniyāh in each case by φάελα, a nest or colony of wasps; and the Vulgate, which our English version follows, uses the word colobro, that large and formidable species of wasp which we distinguish as the hornet. Both species were familiar to the Greeks; and Aristotle, who wrote his history of animals about a century before the Septuagint version was made, sufficiently distinguishes them, alluding to the wasps under the name of ἀλόγα, and to the hornets under that of φάελα, and attributing to each kind peculiarities of habit which enable us readily to identify them. Without, however, determining actual identity of species, it seems clear enough that the biniyāh was a hymenopterous fly of the family Vespidae, sufficiently formidable to be popularly associated
with the European hornet, even if it was not scientifically the same.

Our common wasp is to many persons a constant terror, and in seasons when it is more than usually abundant there are few who can bear with equanimity the invasion of their sitting rooms, though they may not have recourse to the desperate remedy of a holy monastic, by Dr. Fairfax (Phil. Trans.), who confined her self to her apartment during the entire season of those insects' abundance. The hornet is of course proportionally more terrible. The stinging hymenoptera of tropical and sub-tropical countries are much more numerous and more virulent than ours. We have seen a deserted house in the West Indies so filled with the nests of a large species of wasp, suspended from every rafter and cornice, as to render it dangerous to go along the road by which it stood. There appeared in the Times newspaper, so recently as June 5th, the record of a sad accident from the furious attack of a swarm of hornets in India. Some English gentlemen were engaged in surveying a part of the river Nerbudda, where numerous large hornet's nests were suspended in the recesses of the cliffs which bordered the stream. "As the boats of these Europeans were passing up the river, a cloud of these insects overpowered them: the boatmen, as well as the two gentlemen, jumped overboard; but Mr. Goddington, who swam and had succeeded in clinging to a rock, was again attacked, and being unable any longer to resist the assault of the countless swarms of his infuriated winged foes, he threw himself into the depths of the water, never to rise again. The other gentleman and the boatmen, although very severely stung, escaped and ultimately recovered." The ferocity and success of these insects' assaults upon men are thus illustrated; but the case of the Cannanites receives yet further light from a statement in Elhan (Hist. Anim. i. 21). He asserts that the Phœnicites were driven from their country by the attacks of hornets especially at Bostrah (Phœnecos); in this address proof that these Phœnicites were a Phœnician people; and as we may include the Cannanite tribes under the generic term Phœnicians, the incident alluded to by the Greek naturalist is the very one recorded in the sacred text.

The hornet, in common with the other social wasps, displays great ingenuity in the manufacture of its nest. It is made of a coarse gray paper, much like the coarsest wrapping-paper, but less firm. This is arranged in several globular leaves, one over the other, not unlike the outer leaves of a cabbage, the base of which is attached by a small footstalk to the upper part of the cavity in which it is inclosed. Within this protecting case the combs are built in parallel rows of cells, exactly like those of the bee, but made of paper, and ranged horizontally instead of vertically, and in single series, the entrances always being downwards. Each story is connected with that above it by a number of pillars of the common paper, thick and massive. These cells do not contain honey, but merely the eggs, and in due time, the young, being in fact nursing-cribbies. The paper with which the hornet builds is formed either from decayed wood or the bark of trees; the fibers of which it abounds by means of its jaws, and kneads into a paste with a viscid saliva. When a nest as large as a pea is prepared, the insect flies to the nest and spreads out the mass in a thin layer at the spot where it is required, moulding it into shape with the jaws and feet. It is soon dry, and forms real paper, coarser than that of the common wasp."

HORONITE. Na2CaMgSi5O14.

HORSE [475, 540]. It Central Asia was the native region of this valuable animal, as seems highly probable both from early historic notices and from its existence there in a truly wild state to this day, it would be known to the Western Aborigines, and probably used by them, before its introduction to the valley of the Nile. It has been often observed that no animal to the horse occurs in the enumeration of the animal wealth which Abraham acquired in Egypt, Gen. xii. 16; but this omission is less conclusive than it appears at first sight, since the character of the patriarch as a peaceful uin would of course govern his acceptance, if not Pharaoh's selection, of presents, and the horse seems for many ages to have been exclusively appropriated to the purposes of war. The horse is first recognized among the possession of the Egyptians, brought to Joseph to exchange for corn in the first year of the famine, Gen. xiv. 7. This fact appears to weigh against the assumption exclusively military use of the animal; as it might be asked, what would the people do with war-horses? But those who brought horses might be soldiers, and possibly it might be a part of their service to provide their own horses; or, these might be horse-breeders, who supplied the commission of Pharaoh as a mercantile speculation. Certainly horses could not yet be very abundant in Egypt, for two centuries after this, the whole force of Pharaoh, with whom he pursured Israel, included but 600 chariots, Ex. xi. 7.

Our translation would make it appear that a force of cavalry accompanied Pharaoh in this pursuit—"his horsemen," Ex. xiv. 9, 8. It is, however, a fact not a little remarkable, that in the copious delineations of battlescenes which occur in the monuments, and which must have been copied with these events, in which, moreover, everything that could tend to aggrandize the power or flatter the pride of Egypt would be introduced, there never occurs any representation of Egyptian cavalry. The armies are always composed of troops of infantry armed with the bow and spear, and of ranks of chariots drawn by two horses. Both Diocletian and Herodotus ascribe attribute cavalry to the early Pharaohs; and some eminent antiquarians, as Sir Gardner Wilkinson, endeavour to account for the absence of such a force in the pictorial representations, consistently with its existence. But Professor Hengstenberg has maintained, and not without some degree of probability, that the word "horsemen," of the above passage, should rather be rendered "chariot-riders." We quote his words: "It is accordingly certain, that the cavalry, in the more ancient period of the Pharaohs, was but little relied on. The question now is, what relation the declarations of the passage before us bear to this result. Were the common view, according to which riding on horses is superadded with equal prominence to the chariot of war, in our passage, the right one, there might arise strong suspicion against the credibility of the narrative. But a more accurate examination shows that the author does not mention Egyptian cavalry at all; that according to him the Egyptian army is composed only of chariots of

1 This is rendered more probable by the fact, which we learn from Herodotus, that the Egyptian soldier instead of pay was allowed twelve ounces, or nine acres of land free of rent and tribute.
war, and that he therefore agrees in a wonderful manner with the native Egyptian monuments. And this agreement is the more minute, since the second-division of the army represented upon them, the infantry, could not, in the circumstances of our narrative, take part in the pursuit. The first and principal passage concerning the constituent parts of the Egyptian army which pursued the Israelites, is that in Ex. xiv. 6, 7. "And he made ready his chariot, and took his people with him; and he took six hundred chosen chariots, and all the chariots of Egypt, and charioteers upon all of them." Here, Pharaoh's preparation for war is fully described. It consists, first, of chariots, and secondly, of chariot-warriors. Cavalry are no more mentioned than infantry. This passage, which is so plain, explains the second one, ver. 9, where the arrival of this same army in sight of the Israelites is plainly and graphically described, in order to place distinctly before the reader the impression which the view made upon the Israelites: "And the Egyptians followed them and overtook them, where they were encompassed by the sea, all the chariot-horses of Pharaoh, and his riders, and his host." It clear from ver. 1 of the same chapter, where only the overwhelming of the chariots and chariot-warriors is spoken of, "there was a great earthquake among the Egyptians." To this latter observation we may add, that the word translated "his rider, יָדֵּ֣שׁ (yōdesh), is used repeatedly in the Scripture with the same ambiguity as its English representative: an instance of which occurs in Je. li. 24, "With thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariots and his rider," where in the original, the same word is used in both cases.

Dr. Hunger's argument receives confirmation from a comparison of 1 Ki. iv. 26, "Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen," יָדֵ֥שׁ (yōdesh). Here the same words stand in the same relation to each other as in the Moses narrative. It is common sense requires that we should understand that the twelve thousand were chariot-warriors, each driving a pair of horses, while the number of forty thousand horses, not quite a chance for each chariot, would be only a moderate proportion to the charioteers.

Perhaps the same explanation may be applied to an allusion used by Jacob on his deathbed. He compares, iv. 6, 15. "The adder in the path, that biteth the horse-hocks, so that his rider shall fall backward." The most obvious interpretation is, that, the horse-rearing, the man will fall from his back, but since the chariot of antiquity both in Egypt and Western Asia had no back, nor any protection behind, the rider in it would be liable to lose his balance and fall backward, when the vehicle was tilted up by the plunging of the horse (See engravings under CHARIOT). But we are not sure that the ordinary interpretation is not correct; for as long before this the ass was used for the saddle, so now, it is highly probable that the inhabitants of Armenia and Syria, where horses were abundant, would by this time have thought of employing the more noble animal for the same use. Casually we occasionally find hsemms represented among the Asiatic peoples depicted in the Egyptian paintings, though not in their own armies.

The glorious description of the war-horse in the book of Job, xxvii. 14-19, the date of which we consider not later than the captivity of Israel in Egypt—contains no element by which we could certainly decide whether it is the charger or the chariot-horse that is meant. But there is an allusion just before, which cannot be explained otherwise than of a ridden horse. It is said of the ostrich, "whitethat she lifteth up herself on high, she scorneth the horse and his rider," ver. 12. As it would be absurd to suppose that a chariot was used to pursue the ostrich, this passage is sufficient to show that in Job's days, and in Arabia, the horse was saddled.

Michaelis, in his Lomes of Moses, elaborately argues, that so far from Arabia being the original habitat of the horse, it was not even known there till a comparatively late era. Dr. Kitto has given a good abridgment of the view: "It is remarkable, that, in the sacred books, we have not till now met with the horse anywhere but in Egypt, and that now we find it in the north of Palestine, but not anywhere immediately between that country and Egypt. The most striking point in this is the silence concerning horses as used by the people of Arabia which naturalists have
been disposed to consider as the native country of that animal. We cannot resist the conviction that there were no horses then in that region. The omission to notice the animal during the long period when the Israelites wandered in and on the confines of Arabia, might be supposed to be accidental, were it not that, when they came to actual conflict with Arabian tribes, as the Midianites, we find that they have plenty of camels, asses, oxen, and sheep, but that the horse is never mentioned in connection with Arabia. With all this ancient history accords; for it does not describe Arabia as distinguished in any way for its horses; and even Strabo, who lived so late as the time of Christ, expressly describes Arabia as destitute of these animals. Of Arabia Felix, he says, that it had neither horses, mules, nor swine; and of Arabia Deserta, that it had neither camels, nor horses, camels supplying their place. It is true that the Arabian poets prize to denote the generality of their best horses from the stall of Solomon; but while this is manifestly a fable, resulting from the Arabian custom of ascribing everything pre-eminently to Solomon, it is nevertheless valuable as an admission that horses existed even in Palestine earlier than in Arabia. This explains sufficiently why Moses did not contemplate that the Hebrews would ever go to Arabia for horses, but that they would go to Egypt; and also, why Solomon, when forming a body of cavalry, obtained his horses from Egypt, not from Arabia." (Pet. Holm. p. 369.)

Some confirmation of these views may be found in the following passage from Burckhardt's "Notes on the Bedouins and Wahabees" (vol. ii. p. 290):—"It is a general but erroneous opinion, that Arabia is very rich in horses; but the breed is limited to the extent of fertile pasture grounds in that country, and it is in such parts only that horses thrive, while these Bedouins who occupy districts of poor soil rarely possess any horses. It is found, accordingly, that the tribes most rich in horses are those who dwell in the comparatively fertile plains of Mesopotamia, on the banks of the river Euphrates, and in the Syrian plains. The settled inhabitants of Hedjaz and Yemen are not much in the habit of keeping horses; and I believe it may be stated as a moderate and fair calculation, that between 5000 and 6000 constitute the greatest number of horses in the country from Akuba, or the north point of the Red Sea, southwards to the shores of the ocean near Hadramont. The great heat of the climate in Oman is reckoned unfavorable to the breeding of horses, which there are still more scarce than in Yemen." Even of Yemen he says, "both the climate and the pasture are injurious to the health of horses; many of them die from disease in that country; and the race begins to fall off in the very first generation." He concludes by stating, that "the finest race of Arabian blood horses may be found in Syria, and that of all the Syrian districts the most excellent in this respect is the Hattan."

We may remark that the Philistines, who were geographically intermediate between Israel and Egypt, used chariots and horses, as appears from the pictorial representations of their combats on the Egyptian monuments, as well as from the sacred narrative in 2 Sam. i. 6. In directing the manner of the kingdom which was afterwards to be set up in Israel, Jehovah, by his servant Moses, had expressly interdicted the formation of a stud. The king "shall not multiply horses to himself, nor cause the people to return to Egypt, to the end that he should multiply horses," Deut. xvi. 10. Nor were the people permitted to retain for use such as came into their possession in the process of conquering the Canaanite inhabitants of the land. We have, in the delineations of the Egyptian battle scenes, abundant evidence of the use of chariots in war by the Amorite nations; and in the inspired history the account of the chief stand made by the Hebrew invaders—that under king Jacob, at the waters of Meron—a speaks of horses and chariots very many. As this was a complete overthrow, here was an opportunity of acquiring a powerful force of disciplined horses and effective chariots. But Israel had been taught that "an horse is a vain thing for safety," Ps. xxi. 7, and that they had a mightier defense: "some trust in chariots, and some in horses: but we will remember the name of Jehovah our God," Ps. xxi. 8. The command had been issued to Joshua before the battle, "Thou shalt hough their horses, and burn their chariots with fire," Josh. xxi. 18. It was a trial of their faith and obedience: but these graces were not then lacking: "Joshua did unto them as Jehovah had commanded: he houghed their horses, and burned their chariots with fire," Josh. xxi. 19.

Though no reason is given why the king should not multiply horses (the last clause of the prohibition giving only the reason why they should not be fetched from Egypt), we can have little doubt on the subject, from the frequency of the passages that allude to them. The possessors of horses and chariots are always described as putting their trust in them; and as this was contrary to the path of faith in which the people of Jehovah were expected to walk, the occasion of stumbling was mercifully interdicted. Long after the barriers had been broken down, and Israel had become, in this, as in too many other things, "as the heathen," Eccl. xx. 22; and the sad results had become manifest in the alienation of the national heart from God, the prophets faithfully bade the sin and its occasion, "Woe to them that go down to Egypt for help, and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are strong; but they look not unto the Holy One of Israel, neither seek the LORD. . . . Now the Egyptians are men, and not God; and their horses flesh, and not spirit. . . . Turn ye unto him from whom the children of Israel have deeply revolted." Is. xxxi. 1-6.

As in most similar cases, defection from the way of obedience was gradual. Saul appears to have been the first to break the command; for Samuel, in announcing to the people "the manner of the king" who was about to reign over them, said: "He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots," 1 Sam. vii. 11. As we hear nothing of his cha-
riots in any of his numerous wars with the Philistines—though these enemies were amply provided with them, I sa ii 5: 284: I .e. he probably went but a little way in this path of disobedience. David followed the unhappy example of his predecessor; for after his defeat of the Syrians under Hadadezer, 2 Sam. i i 1, "he took from him a thousand chariots, . . . . and David houghed all the chariot horses, but reserved of them for an hundred chariots."

It was under Solomon, however, that the spirit of the prohibition was completely set at defiance. Hitherto the king could scarcely be said to have multiplied horses; nor is there any evidence that either Saul or David procured them from Egypt; but Solomon as we have already noticed had the vast number of "forty thousand stalls of horses for his chariots," 1 Ki. iv. 26, and "had horses brought out of Egypt," iKi. x. 26. The text, if we understand it rightly, implies that Solomon opened up a new branch of commerce in horses from Egypt, supplying the kings of the surrounding nations with Egyptian chariots and horses. The latter have ever been understood as a proper name, "horses from Kesh"; but others consider it to allude to the manner in which horses are conducted in strings: "Solomon had horses brought out of Egypt in strings; the king's merchants received a string at a certain price."

In the downward progress of apostasy in Israel, the horse figures as one of the accompaniments of abominable idolatries. Josiah in his reformation "took away the horses that the kings of Judah had given to the sun, at the entering in of the house of Jehovah, and burned the chariots of the sun with fire." Some commentators have assumed that these horses had been given by the kings of Judah, the predecessors of Josiah; but if they had been given for sacrifice, they would have been sacrificed. They must have remained for the eighteen years already elapsed of Josiah's reign, the two years of Amos, and as many of Manasseh as went back to his ungodly days. For since these horses had been given by the kings, some of them at least must have been presented by Manasseh or his predecessors. We can scarcely then assign a shorter duration than thirty years to the period during which these horses had been stationed at the entrance of the temple. Now, considering that the natural age of the horse scarcely ever reaches thirty years, we think that this computation is conclusive against the supposition generally entertained that these were living horses dedicated to the use of the sun, and employed to draw, in Solomon's procession, the chariots in which the image or emblem of that luminary was carried, in the manner of the Persians. We presume, therefore, that the chariots were the ordinary vehicles, made chiefly of wood—for they were burned with fire—but that the horses attached to them were sculptured out of stone; and that they probably occupied a similar position to that so often assigned to winged lions or bulls in the Assyrian and Persian temples—a chariot and pair at each side of the temple gate. If, however, they were living horses, then we must suppose that the idolatrous zeal of the presenting monarchs had given not merely individual animals, but a sum of money sufficient to provide for the constant succession in the replacement of those which might die. Thus the horses would still be the gift of the kings who had created the faith, though the existing individuals might have been selected even during Josiah's own reign, without the matter coming under his cognizance.

By the Assyrians the horse was used from early times both for war and hunting, and both for the chariot and for the saddle. But, as we have just seen, was the case with Israel, it was in the later periods of the empire that cavalry was most commonly employed. The sculptures show an animal of good form, noble carriage, and evidently high blood.

Horses are occasionally employed as symbols in divine prophecy, and their various colouours are then distinctive. Thus, Zechariah's first vision was of "a man riding upon a red, scaly horse: . . . . and behind him were three red, speckled, and bay, and white, grizzled, and bay." 1Zec. 1. And in a later vision the same prophet was shown four chariots—the first containing red, the second black, the third white, and the fourth "grizzled, brown, and bay." Com.
mentors have laboured to show the significance of these emblems, but with little success.

We must not forget that like symbols are employed in the latest books of sacred prophecy. On the successive openings of the first four seals in Rev. vi., four horses go forth in turn, and the respective colours of these are white, red (γυρίς), black, and "pale" (αλβιστά, literally "greyan" perhaps "fleshed"). The agreement of interpreters is not indeed so perfect as that we can authoritatively declare what even these symbols mean; but the general view is that the colours do not represent different nations or kingdoms, but rather the moral or spiritual aspects of successive periods.

It is worthy of remark, that a white horse was considered an emblem of triumph and power. From early periods of Roman history, generals returning victorious had chosen white as the colour of the horse they rode on, and still more had the emperors affected it in their triumphs. Domitian rode on a white horse in his father Vespasian's triumph, and Trajan on his return from his victorious campaigns. And thus is depicted in apocalyptic symbolism the return of the Lord Jesus in power and great glory, to execute vengeance on his enemies. He who in the day of his humiliation brought salvation to Jerusalem, meekly seated on a colt, the foal of an ass, will come forth on a white horse, clothed in blood-red vesture, a sharp sword going out of his mouth, and many diseases on his head, accompanied by the armies of heaven on white horses, to take the nations with a rod of iron, and to tread the wine-press of the fierceness and wrath of Almighty God. Rev vi. 13-14.

**HORSELEECH** (μύελον, abalok). There seems no reason to set aside the received meaning of this word, sanctioned as it is by the LXX., who render it by βσολάγ, by the Vulgate, which gives sanguisanguis, and by all the other versions. Bechtel has made an elaborate effort to show that the word means 

"[They are like] the horseleech that hath two daughters, crying, 'Give! give!' [Like] three things that are never satisfied; yea, four," &c.

There are numerous species of the genus Hirudo, of which the best known is the medicinal leech (H. medicina
tis). There seems no particular reason why the horse-leech (H. magnacanula) should have been selected by our translators to represent the Hebrew word, as the more generic term "leech" would have been better. Indeed, if the greedy thirst for blood which marks these aquatic worms be, as can scarcely be doubted, the point of the comparison, there could not have been a worse selection than this species; for, according to the elaborate memoir on its structure and economy by Mr. Quekett (Geologist for 1873, p. 100), the horseleech is not a blood-sucking species, and cannot be induced to fasten on the human skin. It is indeed very voracious, devouring eagerly the medicinal species, and other worms and aquatic insects, but it has neither an appetite for blood nor an apparatus for receiving it.

Several species of leech inhabit the marshes, rivers, and lakes of the East, with the habits of our H. medicina
tis, and probably they include that kind. They are held in great abhorrence and fear, for the people have not learned to avail themselves of their peculiar instinct for the alleviation of human suffering. They are very numerous, and the domestic animals suffer much from their attacks; indeed it is an uncommon accident for a valuable beast to be seized beneath the tongue in drinking, in which case, even though the assailant be removed, the blood will sometimes continue to flow till the creature dies of the haemorrhage. Captain Frankland nearly lost a fine dog in this manner. Even the common people, drinking freely from the brooks, not infrequently take a leech into the mouth, which, fixing in the cheeks or throat, gives much annoyance and trouble. Kitto says, indeed, that under such circumstances it occasionally "remains several days before they can find means to expel it;" but this is probably an incalculable exaggeration, as the leech would not take long to gorge itself, and would then certainly relinquish its hold, and pass up or down in a lachrymose condition.

The mechanism by which the leech is enabled to gratify its greedy thirst for blood is highly curious.

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**334.** Throat of Leech laid open and highly magnified. (Geese & Evening at the Moorings.)

The throat is spacious, and capable of being exerted to a slight degree. The front border of the mouth is enlarged so as to form a sort of upper lip, and this combines with the wrinkled muscular margin of the lower and lateral portions to form the sucker, enclosing the whole throat. Then the edges being folded back, we see implanted in the walls on the dorsal region of the cavity, three white eminences or a cartilaginous texture, which rise to a sharp crescentic edge, they form a triangular, or rather a trilobate figure.

Our readers will recollect that this is the figure of the cut made in the flesh whenever a leech has sucked, as it is of the scar which remains after the wound has healed. For these three little eminences are the imple
mants with which the animal, impelled by its blood-sucking instincts, effects its purpose. But to understand the action more perfectly, we must use the higher powers of the microscope. If, then, we dissect out of the flesh one of the white points, say the middle one, and apply a power of 150 diameters, we see a sub-pellucid mass, of an irregular
HOSANNA

HOSEA

oval figure, and of fibrous texture, one side of which is thinned away apparently to a keen edge of a somewhat semicircular outline. But along this edge, and as it were embedded into it for about one-third of their length, are set between seventy and eighty crystalline points, of highly refractive substance, resembling glass.

These points gradually decrease in size towards one end of the series, and at length cease, leaving a portion of the cutting edge toothless. At the end where they are largest, they are nearly close together, but at length are separated by spaces equal to their own thickness. The manner in which they are inserted closely resembles, in this aspect, the implantation of the teeth in the jaw of a dolphin or crocodile.

This appearance, however, is illusion. By so much as we bring the edge to face our eye, we discern that it is not an edge at all, but a narrow parallel sided margin of considerable breadth. And the teeth are not conical points, as they seemed when we viewed them sideways, but flat triangular plates, with a deep notch in their lower edge. Thus they partly embrace and are partly inserted in, the margin of the jaw.

This apparatus admirably subserves the purpose for which it is intended. By means of its sucker the leech creates a vacuum upon a certain part of the skin, exactly like that produced by a cupping glass. The skin covered is drawn into the hollow so formed to render it visible by the pressure of the surrounding air. Thus it is brought into contact with the edges of the three jaws, to which, by means of powerful muscles attached to them, a saw-saw motion is communicated, which causes the little teeth soon to cut through the skin and superficial vessels, from which the blood begins to flow. The issue of the vital fluid is then promoted by the pressure around, and so goes on until the enormous stomach of the leech is distended to repletion.

This whole contrivance, with the instinct by which it is accompanied, has been asserted to be for the benefit of man, and not of the leech. Blood seems to be to no means the natural food of the leech; it has been ascertained to remain in the stomach for a whole twelvemonth without being digested, yet remaining fluid and sound during the entire period; while ordinarily, such a substance cannot in one instance out of a thousand be swallowed by the animal in a state of nature. Whether this be so or not, whether man's relief under suffering were the sole object designed or not, it was certainly one object; and we may well be thankful to the mercies of God, who has ordained comfort through so strange an instrumentality.

HOSANNA is composed of two Hebrew words occurring in Ps. cxviii. 15 (בֹּשׁנַת בְּשָׁנָה), signifying סְכָם, סִכָּה, or סֶכָּה. The psalm was sung on joyful occasions, and particularly at the feast of tabernacles, which was the solemnity observed with the greatest demonstrations of joy. Verses 15 and 16 were sung with loud acclamation; and the feast itself was sometimes called the Hosanna. Applied to the Messiah, as it is in Mat. xxiii. 39 (Hosanna to the Son of David)," it simply means all blessing and prosperity attend him: let salvation be life! HOSEA (הָוֶזֶא, 25th, deliberation, salutation). 1. A younger contemporary of the prophet Amos. To the article on Amos we must refer the reader for a sketch of the political and religious aspect of the period in which Hosea and Amos were called of God to declare his word to Israel, and also for a notice of the general character of the prophetic teaching of that period.

1. The prophet. — From the title of the book we learn that Hosea began to prophesy under Uzziah, king of Judah, and Jeroboam II., of the family of David, king of Israel; and also that he continued to prophesy until the time of Hezekiah, the great grand-son of Uzziah. That the former part of this statement is correct does not admit of doubt; and though the whole period assigned to his ministry is certainly longer than is usually allotted to the active life of man, embracing, as it does, more than sixty years; yet this form no sufficient reason for rejecting a tradition which must have had its origin in most ancient times, and which is not inconsistent with any information which may be derived from other sources.

Of the personal history of Hosea nothing is known. Unlike Amos, he seems to have been born in the northern kingdom, though of this we have no positive information (compare, introduced into Hosea, p. 29). It is certain that in the northern kingdom lay the sphere of his ministry. The name Ephraim occurs in his prophecies about thirty-five times, and Israel with equal frequency; while Judah is not mentioned more than four times. Samaria is frequently spoken of, etc., xxvii. 29, xxxii. 24; in Jerusalem never. All the other localities introduced are connected with the northern kingdom, whether as forming part of it, or lying on its borders:

Mizpah, Taibor, etc., Gilgal, etc. xxv. 14, xxvi. 15; Bethel, called also Bethaven, ch. xiv. 14, xxviii. 24, etc.; Jezreel, ch. i. 1; Gilgal, etc. xxvi. 14, Ramah, etc., xxvi. 11; Shechem, etc., xxvii. 9, Lebanon, etc., xxvii. 17; Abel, etc., xxvii. 18. It may, however, be allowed, that his usual residence lay in the southern parts of the northern kingdom in that border region to the well-known localities of which he makes such frequent reference, and which had long been distinguished as the seat of the northern schools of the prophets which Samson had founded. We know nothing of Bethel, which is named in the title as the father of Hosea.

Still, though we think it probable that Hosea was connected by birth and residence during the greater part of his life with the northern kingdom, it has been conjectured, not without ground, that in his later years, after having long appealed in vain to his doomed country, he retired to Judah, feeling that his mission was accomplished, and that now it only remained for him to make his escape from that Sodom over which the destroying angel was already hovering (compare, p. 278). It is probable it was in Judah his prophecy was committed to writing in its present form, as may be inferred from the prominence given to the names of the kings of Judah in the title of the book. For the traditions as to his death, see Comment., p. 278. It is probable that Hosea belonged to the order of prophets, in this respect likewise differing from Amos, who was neither prophet nor prophet's son; and that in the schools of the prophets he had received the customary training necessary to endowing him with the discharge of the prophetic functions. His prophecy displays a very exact, and, so to speak, a professional acquaintance with the law of Moses, by which latter character it is...
Hosea distinguished from that of Amos; for though in Amos we find not a few references to the Pentateuch, they have less the air of being the fruit of formal and systematic study and preparation.1

Amos was a herdsman, and a great part of the imagery he employs is borrowed from the pastoral life. He witnessed the evils and the vapors induced by ignominy; and scourges, like Elisa, to have been called from the plough to be the Lord's prophet, ch. vi. 3, vii. 7, ix. 13, 15, xiii. 7, vii. 7.

1. The prophecy.—The foundation and general character and aim of the prophecies of Hosea are the same as those of Amos, with whose history and writings he must have been acquainted. Compare the iv. 45 with Am. vi. 6; and especially Hos. viii. 11 with Am. 1, 5, 7, 10, 8. He announces and enforces, as the only remedy for the evils of the times, a return to Jehovah. With this he begins, ch. i. 2; with this he ends, ch. iii. 2, and to this he again and again recurs in the course of his teaching. As a return to Jehovah, under the old dispensation, necessarily involved the restoration of the formal unity of the church, and the abolition of a separate altar and priesthood, we meet with frequent denunciations of the calf-worship established at Bethel by Jeroboam, on his successful revolt from the house of David. That worship had been introduced by Jeroboam as a measure of state necessity; and it symbolized the ascendency of the political over the moral and religious. That worship must be abolished, and the moral and religious restored to their rightful pre-eminence; otherwise all professions of regard to Jehovah shall be of no avail, and all gifts and sacrifices He will abhor, ch. viii. 6; ix. 4, xiii. 2.

Besides this, which may be called the legitimate ecclesiastical result of true repentance on the part of Israel, it was noticed in the article on Amos that there were two other results no less essential—the moral and the political. The return of Israel to Jehovah must be accompanied with a thorough reformation of the social and national life. For it is the most distinctive principle of the prophetic teaching formally announced by Samuel, the founder of the order, that “to obey is better than sacrifice, and to hearken than the fat of rams.” This principle each of the prophets, as he appeared, re-announced; and none more distinctly than Hosea, whose words our Lord himself designed to make use of in rebuking the hypocritical Pharisees: “Go ye, and learn what that meaneth, I will have mercy, and not sacrifice,” Mat. xi. 23, compared with Hos. vi. 6. In Hosea iv. 2 we have a summary of the second table of the moral law: the breach of which, the prophets show, must ever follow as a necessary consequence the breach of the first table. And in various parts of the prophecy Israel is reminded of the ancient kindness of Jehovah, and especially of the great national deliverance by which he proved himself to be indeed Jehovah, and the record of which he placed as a sanction and powerful incentive to obedience in the very front of his law, xx. 22, compared with Hosea xix. 5-10: ch. xi. 18; xx. 10; viii. 7; vi. 5.

1 Compare also, on the close connection between idolatry and immoralitv, ch. iv. 2-14, vii. 1, 4, xi. 7. The political result of Israel's repentance and hearty return to Jehovah, was the re-establishment of the kingdom of David, and the reunion of all the tribes under one government. This is distinctly announced by Hosea, ch. ii. 21-23; iv. 5-7, 11, as it had already been by Amos, ch. i. 2-6. There is no safety for Israel but in returning to Jehovah their God and to David their king. Out of this reunion alone flows peace—that promised peace which the prophet delights to anticipate, and which he describes in language of wonderful elevation and beauty, ch. ii. 23-25 (iii. 1-6); iv. 1-3.

Such is the remedy which the prophets of this period recommend to their countrymen in its threefold aspect—ecclesiastical, moral, political; a hearty repentance and return to Jehovah being the central and substantial element. And the prophet Hosea, being taught of God, was quite sure that this remedy would be had recourse to at last—that Israel would yet return to Jehovah and to David, and find strength and peace, ch. xiii. 14. But he knew, likewise, that this return, with all its happy results, could not be immediate. The apostate nation must spend all her living upon other physicians, and all in vain, before she is constrained to cry to Jehovah to heal her. Israel must be led back again into the wilderness, ch. i. 4-11; must be cast once more into the iron furnace of Egypt, ch. xii. 1-3; before the promised era of peace and glory comes. The present to the prophet's eye is dark, and must be dark: it is to the "latter days" he looks with hope, ch. iii. 5.

In passing from Amos to Hosea, we mark a decided advance in the historical and prophetic development. With regard to the former, the historical development, we find a new power, formerly on the background, now brought prominently to the front. The smaller kingdoms bordering upon Israel, with the fate of which a considerable part of the prophecy of Amos is occupied, have passed out of view—they are not once mentioned by Hosea. In their room appears the great northern power of Assyria, in which the prophets have already discovered the rod of God for the punishment of his people's sins. As yet, however, the blinded nation have not perceived this. Assyria they regard rather as a friend than as a foe, ch. iv. 1; v. 1; vi. 9; viii. 9; ix. 2-4; xi. 1. They are so intoxicated as not to perceive that that power only helped them to their destruction, pursuing a crafty policy of which every age has furnished examples; and that if Damascus were swallowed up by its powerful antagonist, Samaria should soon share its fate. God hath blinded their eyes. But the prophet has penetrated into the divine counsels; and in Assyria he beholds not the ally and friend, but the destined destroyer of his nation. Already he sees crowds of his countrymen led captive by the very power to which they had looked for safety; and pining as strangers in a strange land, ch. ii. 14; iii. 1, 11. This is a new and most impregnable view which is opened up to us in the writings of Hosea. We had no hint in Amos of the relation of dependence in which Israel stood to Assyria, its destined destroyer. And we are thankful for another historical illustration of a truth which can never grow old, that the shifts to which politicians have recourse to save from ruin a society which is morally diseased and corrupt, have the effect only of hastening the ruin which they are intended to avert.
Corresponding to this development and advance in historical position, is the aspect which the prophet gives to the intimacy of the relationship between Jehovah and Israel, and the crisis more evidently approaches, the prophet clings closer to Jehovah, and realizes more vividly the intimacy of that relation in which it is his privilege to stand to the God of heaven and earth. This intimacy of relationship he can represent only by calling to his aid the idea of marriage—the closest of earthly connections. It is not, indeed, in the writings of Hosea that we first find this idea so employed; but in these writings, and in every part of them, though chiefly at the commencement, it stands out with such prominence as to constitute it their most marked characteristic.

It is well to observe the different aspects in which the Divine Being is contemplated by the several prophets; for these great teachers of the olden time spoke and wrote only when and what they were moved by the divine Spirit to speak and to write, and thus put their whole souls into all they uttered, we find that there is just such diversity in their modes of conceiving and presenting the divine character, as we might expect from the diversified character of the men themselves. These tendencies and sympathies. This diversity is very marked in Hosea and Amos. The sublime description of the majesty and unapproachable glory of God which we meet with in the later, are not found in the former.

Am. viii. 19. Why? Because that was not the aspect of the divine character on which Hosea dwelt most fully. He delighted rather to contemplate God in his nearness and love to his people; in the closest and enduring relationship which he had formed with them; in his long-suffering and tender compassion drawing them to the cords of love, with the bands of a man, healing their backsliding, and still continuing to love them even when they had cast him off and were following after other lovers. This aspect of the divine character is by no means wanting in Amos, ch. ii. 11, but it is evidently not the aspect in the contemplation of which that prophet had most delight. His sympathies were more and more, and more quickly, and awfully manifestations of God. Accordingly he never uses the word "God" in such a way as to describe Jehovah as the God of Israel, but very frequently as God of hosts, which is altogether a favourite appellation with him; whereas with Hosea such expressions as "my God," "thy God"—the pronoun having reference to Israel—occur no fewer than seventeen times, while "God of hosts" is found only once, ch. vi. 5. It is for the same reason that the name Adonai, so often used by Amos, is altogether wanting in Hosea.

Such, then, was the aspect of the divine character, to prophesy which in a very striking and arresting manner to the church and to the world, Hosea was specially raised up and endowed. He was by nature of a gentle and tender spirit; his heart formed to love. He was not a man of action, like Amos, but of contemplation; in this respect, as in some others, bearing to that older prophet a relation somewhat resembling that of Ezekiel to Jeremiah. The Divine Spirit, who imparts to each severally as he will, had endowed him with these tendencies and dispositions, that he might be a fitting instrument for reviving and communicating a deep and lively impression of the love of Jehovah to his people.

In the first three chapters we have an account of the mode in which it pleased God to call him to be his prophet. These chapters have long been a source of perplexity to commentators; and very different views have been taken of the transactions recorded in them. To understand them it is necessary first of all to consider that the prophet stood in the place of Jehovah; that the word he spoke was not his own but Jehovah's; and that in order to speak with power and success, he must have a deep insight into the relation between Jehovah and his people—must realize, so far as possible, in his own experience, the nature and the conditions of that relation. Hence a vision of Jehovah usually accompanied the call of each prophet. Thus, for instance, Ezek. i: 1. the effect of such vision being to impart to the mind of the prophet, in the most lively and impressive manner, a knowledge of the being and character of Jehovah, and specially of such aspects of his character as he designed by the instrumentality of his prophet to manifest more clearly to the world.

Now, the revelation which God designed to make by the lips of Hosea, related chiefly to the close union between himself and Israel, the unfaithfulness of Israel to the duties and obligations of this alliance of discipline by means of which he purposed to bring his people to repentance and reunion with himself. And in order that the prophet might himself have, and be able to convey to others, a lively sense of these things, they were imparted to him not as naked truths, but clothed in a pictorial representation—earthly relations and transactions being employed to symbolize the divine and heavenly. Instead of having revealed to him that Israel had proved unfaithful to Jehovah, and gone after other gods, he is told to take to himself an Egyptian woman. This is thought to be a fitting representative of Jehovah in his relation to the church of that day, ch. ii. 2. And instead of the results of Israel's apostasy being declared to him in plain terms, he is supposed to have children by his unfaithful wife, and he is commanded to give them names descriptive of these results. The whole is simply a revelation in symbolic action of the unfaithful influence of Israel, and the terribleness of its consequences.

It is not necessary to suppose, as many commentators have done, that what is narrated in ch. i. and ii. really formed part of the outward life-history of the prophet. For just as the call of Isaiah to the prophetic office was accompanied by the vision of Jehovah in the temple— as the call of Ezekiel was accompanied by that other remarkable vision which he describes in the first chapter of his prophecy—so there is a prima facie probability that the transactions accompanying the call of Hosea also took place in vision and not in the sphere of real life. It is true that in the visions of Isaiah and Ezekiel there is less of action on the part of the prophet himself; but that does not appear a circumstance of material consequence. There is more or less of action in all. Ezekiel, for example, saw a hand stretched out, and in the hand was a written roll, which he was commanded to eat; and he says, "I opened my mouth and ate the roll, and it was in my mouth as honey for sweetness," Ezek. iii. 12. Now, if we allow, as we must do, that this transaction took place in vision and not in reality, there seems no need to reason that union and representation should not be perfectly legitimate in the case of Hosea. The object of both transactions was the same. The
cating of the roll represented the taking into the heart of the prophet, the truth which the roll contained, ch. iii. 10. And so Hosea's taking to himself an wife (holoth terevitum) was a sign of his perfect realization of the truth regarding Jehovah and Israel, which he was sent to teach, and also a means of presenting that truth more vividly and effectually to others, ch. iii. 10. That this view is quite admissible, and may be taken without any violence to the language of the prophet, is allowed even by Bishop Wordsworth, notwithstanding his decided advocacy of the opposite view. And not a few similar transactions we find narrated in the writings of the prophets, which no judicious interpreter believes to have taken place otherwise than in vision, as xx. 14; xxxvi. 1.

In this symbolic representation the principal parties are the prophet and Gomer, the daughter of Diblaim, the female whom he takes to wife. There is no reason why the latter should not be regarded as a person who actually lived at that time, any more than the former. She may have been one whose name was connected in the public mind with those heathen rites which we know were associated with the then prevalent idolatries, ch. iii. 11. The union of the prophet with such a person as a symbol of the relation subsisting between God and Israel, must surely have had a stirring effect on the national mind of Israel, as well as on the prophet's own mind. If he recoiled from and loathed such a union, what must Israel be before God? And how marvellous His forbearance, that he has not separated himself altogether and for ever from the polluted people; nay, that he still loves them and has thoughts of peace towards them! We have been induced to take this view of the symbolic wife of the prophet, by the failure of all attempts to give an explanation of her name, suitable to the nature and design of the vision (see Calvin's Commentary on Hosea, and Hengstenberg's Christology, vol. i. p. 196 of the Tract.)

The names of the three children of this ill-assorted pair are Jezreel, Lo-ruhamah [not loved], and Lo-anamai [not my people]. With respect to the name Jezreel, it is capable of a double signification, according as it is viewed historically or etymologically. Viewed historically, the name Jezreel calls to mind the bloody deeds of the house of Ahab, of which house Jezreel was a favourite residence, and the bloody vengeance exacted by the hand of Jehu. And the command to call the child by this name was intended to intimate that the house of Jehu would speedily perish like that of Ahab, which Jehu himself had destroyed, and that even the blood of the house of Ahab would be exacted from them, because they had not themselves forsaken but had cleaved to the sins which they had been divinely appointed to punish, ch. i. 3. Viewed etymologically, the same name Jezreel [God will judge], contains within it a prophecy of the future revival of Israel and the scattering abroad of the divine seed over the whole earth, ch. ii. 25 (25). The other two names, Lo-ruhamah and Lo-anamai, are of more general import, and pre-intimate the calamities destined to overwhelm and destroy the national existence of Israel in consequence of their unfaithfulness to Jehovah; Lo-anamai coming after Lo-ruhamah, as indicative of a more formal and decisive repudiation. And the predicted change of these names

1 Some think there is a reference to the double meaning of Jezreel, God scatters and God loves.

2 If the view we have taken of these chapters is correct, it is of little consequence whether we suppose the purpose of ch. iii. to be Gomer the daughter of Diblaim or a different person.
HOSEA

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HOSPITALITY

Of the second division of the prophecies of Hosea, ch. xii. 7, I have not space even to offer a brief analysis. To the Hebrew student they present not a few difficulties; yet their general import is sufficiently obvious. They are just an expansion or commentary on the visions of the first part; the dark future being the nearest, occupying much the larger part, but the bright becoming more and more prominent towards the close, until in the concluding verset it spreads itself over the prophet's whole range of vision, and he exists in the anticipation of the peace and joys of the latter days. Various attempts have been made to assign these chapters to different periods in the life of Hosea, but without much success. Whatever may have been the origin of the various parts of the prophecy, it is evident that, as they now stand, they form part of a well connected whole, in which we cannot fail to observe a definite aim and regular sequence in the train of thought. Still, it must be allowed, that some of the sections, such as the first, ch. viii., are marked by peculiarities which seem to indicate that prophecies of different dates have been brought together and woven up into one composition. It has been remarked, for example, that the view taken of the character and destinies of Judah is more favourable towards the commencement of the book than in the fifth and subsequent chapters. And while the first chapter evidently belongs to the reign of Jeroboam II., the historical allusion in ch. vi. 1, if the Shalman there mentioned is the same as the Shalmanezer of the historical books, brings us down to a much later period.

The character of Hosea as a writer corresponds very much with his theme. His composition abounds with those soft and gentle beauties, which are the proper ornaments of a poem, and which flow from the character and love of Jehovah. What can be more sweet and exquisite than the contrasted comparisons we meet with in ch. vi. 1: "Hos'ing forth is prepared as the morning, and he shall come to us as the rain. A"c. ... Your goodness is as the morning cloud, and as the early dew it goeth away." Such, ch. xii. 3, 4-5. These gentler tendencies are by no means inconsistent, nor are they usually found in union, with a highly impassioned nature, and of this we discover frequent traces in the writings of Hosea. His language is more poetical than that of most of the prophets; hence the frequent ellipses and sudden transitions, and the copious use of words and forms of construction which distinguish the poetic style, ch. vi. 6, 11, 12, 13, 14, 15. There are also some traces of an Arabian influence, which may be accounted for by his birth and residence in the northern kingdom.

As Hosea shows an intimate acquaintance with, and a close dependence upon, the law of Moses and other scriptures written before his time, so the prophets which succeeded him evidence, by their allusions to his writings, the high estimation and authority in which these writings were held by them. See chs. iii. 20, 30, with xi. 12, 13, 14; and 21. With xi. 3, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22. Jeremiah and Ezekiel especially show themselves familiar with his prophecy.

The references to Hosea in the New Testament are numerous, Matt. ii. 15, 16, xii. 15, 21, 24, 25, 38, 39; Mark vii. 11, 13, 15, 21, 22; John ii. 16, 17, 18, 19, 20; and they are of great value to the student of prophecy as illustrations of the connection between the Old and New Testaments. They show us how, from the writings of this Jewish prophet, our Lord and his apostles deduced some of the sublime revelations of the Christian dispensation.


HOSEA (or HOSHEA). The last king of Israel; who was the son of Elah, and having conspired against the reigning king Pekah he obtained possession of the throne. But his ill-gotten possession was not long retained; for the misunderstandings which had arisen between Israel and Assyria reached a crisis, and in the ninth year of Hosea's reign, Shalmanezor king of Assyria came with a great force against Hosea, beseeched his capital and took it, and put a final end to the kingdom. The cup of iniquity had become full both with the king and the people of Israel; and the wrath of Jehovah fell on them to the uttermost. This catastrophe took place, according to the common computation, B.C. 732.

HOSPITALITY, is very strongly commended in Scripture, both by example and by precept. The patriarchs of early times are set forth as eminent patterns of it, and believers in the apostolic age are exhorted to read in this respect in their footsteps. These raised to the higher offices in the Christian church were required, among other qualifications, to be "given to hospitality," to know events "lovers" of it, 1 Tim. iii. 2. And the members generally of the Christian community were enjoined to "use hospitality one to another without grudging," or, as it is again put, to be "not forgetful to entertain strangers," Heb. ii. 16. Hospitality is a virtue which will always more or less distinguish men of humane minds and charitable dispositions. But the extent to which it requires to be exercised, and the place it may be said to hold among the relative and social virtues, will necessarily depend on circumstances. It will vary according to the state of society in general, and the actual position of individual members of it. In the rude states of society, when communication is slow, and the public means of accommodation provided for persons moving from one region to another are scanty and insufficient, the rights and claims of hospitality assume a kind of primary place; society can hardly exist without them; and any flagrant violation of them cannot fail to be regarded as a great social enormity. Hence even the wild and predatory Arabs cultivate hospitality, and the stranger among them counts himself safe when he has been admitted to the privileges of a guest. "In every village there is a public room, called a musal or wardath, devoted to the entertainment of strangers. The guest lodges in the musal, and his food is supplied by the families to whose circle it belongs. Sometimes they take turns in his entertainment; at other times it is left to those who offer themselves, or rather who claim the privilege. If the guest be a person of consequence, it is a matter of course, that a sheep, or goat, or lamb is killed for him. The guest gives nothing as a remuneration when he leaves. To offer money would be taken as an insult; and to receive it would be a great disgrace. Such was Robinson, p. 426, universally the manner of entertainment in the villages throughout the provinces of
Jerusalem and Hebron, as well as in other parts of Syria." But as civilization advances, and the speed and convenience of travel increase, other arrangements to a large extent take the place that in older times was supplied by the rites of hospitality. Without inconveniencing private families, people can usually get at a moderate expense the temporary accommodation and refreshments they need; and as the general comfort and well-being of society very materially depend on these, it becomes a duty one owes to society, as well as a matter of personal convenience, to avoid one's self of them. Still, opportunities will often occur in which Christian kindness and liberality can be finely exercised by the hospitable entertainment of strangers. And in particular localities, as well as on special occasions, believers may sometimes find themselves so situated, that the duties of hospitality assume nearly the same importance which belonged to them in earlier times. But such cases must now be regarded as somewhat exceptional.

HOUSES. No. 11.

HOUSE. The house is contrasted in Scripture with the tent, as indicative of that which is permanent, in opposition to that which admits of being readily moved from place to place, Gen. xiii. 7. It signifies a dwelling-place for men or cattle, or parts of such dwellings; the palace of a king or the temple of a god; and in a figurative way is put for a man's family, kindred, people, or posterity. Genesis says that in Gen. xxxiv. 17, it is put for a tent to dwell in, but we consider that it has there its usual sense. It is however often applied to God's house while that house was a tent or tabernacle, Ex. xxviii. 10; Moses' Sinai and Palestine, p. 28. The permanent house was built long before the tent came into use. The tent was first devised by Jael, the fifth in direct descent from Cain, Gen. iv. 20; while we read of Cain himself building a city, Gen. iv. 17. Cain's fear probably led him to change the simple and isolated form of dwellings into something more compact and city-like. From the very first the dwelling-house was known to men, Gen. iv. 17.

Of what kind the earliest houses were, very different ideas will be formed, according to men's notions of the primitive state of man. The idea of the rude wig-wam or the dark cave as his original dwelling is simply absurd. The poetic descriptions of such suit very well to the rude tribes who have from time to time broken off from the centres of civilization and quickly degenerated, but they by no means accord with the notions we are warranted to form of mankind before the flood, nor of mankind for some time subsequent to that event. If building be an art attendant upon civilization, we would attribute a high proficiency in it to men sprung from Adam the divinely constituted head of mankind, and who displayed their own claim to its possession by their inventions in many of the arts that indicate a high state of civilization, Gen. iv. 21, 22. In the building of the ark, for which Noah derived no assistance from God beyond its plan, Gen. vi. 14-15, we see the great constructive skill of the antediluvian age; and in the conception and partial execution of the vast architectural idea in the plains of Shinar, Gen. xi. 3, 4, we may well imagine a building before whose vastness the pyramids would look diminutive, and a city whose general architecture may be supposed to have borne some proportion to its tower. It is no objection to this to say that they were to be built only of brick. These ancient philosophers understood how to prepare that material in the most perfect way, and of the lasting nature of such brick we have abundant testimony (Pining, Nat. History, b. xxxv. ch. 19). From this period men were scattered, and not unfrequently sunk into a degenerate state; whereas, as a matter of course, came a decay in the art of building, until at last in some places the rude hunter was reduced to the hut or cavern, from which it required a fresh influx of civilized blood to raise him. In other places, however, we have frequent mention of cities, and those of such renown that their names have come down to our time. We read of Eabul, and Erch, and Accad, and Calneh, in the land of Shinar; of Nineveh, and Babelothe, and Calah, and great Resen; of Sidon, the earliest of commercial cities—as the architectural productions of the first generations after the flood.

It was in a land familiar with the permanent house and city that Abraham, the father of the chosen people, was born and brought up, Gen. xi. 31. God's call removed him from the house to the tent, Gen. xi. 1, from the land where his fathers had possession, to where he himself had none, Gen. xiv. 5. Hence he lived a nomadic life, "dwelling in tabernacles with Isaac and Jacob." But neither he nor his children were unfamiliiar with the house as a fixed abode. In Egypt when they went down to sojourn there, and in Canaan where they chiefly sojourned, they saw the cities of Pharaoh and of the plain, Gen. xvi. 19, xx. 20 and we have reason to believe that Abraham occasionally lived in a house, Gen. xvi. 7. It is probable also that Isaac in his old age lived in one, Gen. xxvi. 15. We have no doubt that Jacob not only lived for a time in a house, as distinguished from a tent, but that he himself built a house for his dwelling, Gen. xxxiv. 17. Whence we may conclude, that while the tent was the usual domicile of the patriarchs, they were familiar with the idea of the house, and would probably have preferred such accommodation if they could have had their choice. When the family of Jacob went to settle in Egypt until the time of the exodus, they came into a land of majestic buildings and great architectural skill (Wilkinson, Arc. Egypt, ii. 241, 257). In the works executed in Egypt during the sojourn of Israel, it is thought the Israelites took an important part. Very much of this indeed was the drudgery of the common labourer, Ex. x. 11, but employed as they were in the erection of the treasur in cities of Pithom and Ramses, it is natural to suppose that they were not unaccompanied with skilled workmanship, Ex. xii. 11. When they got possession of Canaan they came into a land of great and glorious cities, and houses full of all good things, Deut. xii. 11; Num. xix. 2. We have thus reason to believe that the Israelites, on assuming the place of an independent nation, were by no means ignorant of architecture. The general plan and style of their structures would hence naturally be derived from the buildings of Egypt and Canaan, which in their more important features resembled each other, though there were differences, as we shall hereafter note. In one, that the greatest of all their buildings, Solomon's temple in its central part was built after the model of the tabernacle, with a fitting enlargement of the proportions. The part which the Tyrians took in this building is often exaggerated, to the unjust-
precipitation of the Israelites. The magnificent idea of the building and its various details were with the divine help conceived by David, and by him communicated to Solomon, 1 R. xvi. 21,12. It was by Solomon's directions that the work proceeded in its various stages, 1 K. v. 17. It was Solomon's officers who presided over and regulated the work. 1 K. v. 9, and it was Solomon's workmen who executed the greater and chief parts of its details.

A comparison of the houses depicted on ancient monuments and the ancient buildings of Egypt, with modern oriental houses, affords the most satisfactory not the only means of illustrating the house of the Bible. Between these ancient and modern houses there is a strong similarity. When a traveller in Palestine describes a house of the present day, he describes very much what existed in the age of our Lord, or in still more ancient times. The climate, which is one great cause of the architectural arrangements of different countries, is the same, and the unchanging habits of the East, have always been proverbial. Intense heat and absence of rain prevail during the greater part of the year, heavy rains, however, fall at particular seasons, and the cold is occasionally severe. These circumstances, combined with a love of seclusion and privacy, give their prevailing characteristics to the dwellings of Syria and Palestine. Here, as elsewhere, there is every variety of house, according to the varying requirements of city, or country, or the circumstances of the owners; from the house of several stories and numerous chambers, to that which has but the ground floor and a single apartment. The references in Scripture are naturally made for the most part to houses of the better kind, but we must not leave out of view the more numerous houses of an inferior kind. In the whole of them, however, we find some leading characteristics, distinguishing them all alike from the houses of northern climates.

The exterior of a dwelling house of the better kind in Palestine is for the most part plain and unpretentious, having but few openings, or such projections as serve to give relief and variety to the appearance. The part that looks to the street presents only dull gray walls, with nothing to relieve the monotonous aspect, save a few windows. The roof is commonly flat, has never any chimneys, and does not overhang the external walls. The ground plan is usually a parallelogram, or a series of parallelograms, the house consisting of one or several courts, arranged solely with reference to the convenience of the interior, and regardless of external appearance, though the result is generally highly picturesque. The various apartments enter directly from the court or ground floor, and sometimes consisted of a double row of columns, between which were often placed colossal statues of the Egyptian kings (Wilkinson, Ancient Egypt, a 133, 142). Its absence from the houses of Palestine, and the great probability that the Hebrew word for porch אָרֶחֶה (arach) has no root in the Hebrew language (see Oden, op. cit.), makes it most probable that the word is Egyptian; (as signifying a portion in Egyptian (see Oden, op. cit.), and the porch being common in Egypt. The resemblance of the porch of Solomon's house of the forest of Lebanon in porch of pillars, אָרֶחֶה עַל הָהֹן מַדְעָרֶה (aracheh al hoon madar), 1 K. vi. 2, to the porches of Egypt, renders it still more probable that the idea was derived from Egyptian architecture. In the only place in the Old Testament where we read in the authorized version of a porch attached to any other house than the temple or Solomon's palace, Joel ii. 2, the word in the Hebrew is different (שְׁלֹא, sheloa). Porch is here probably an incorrect translation, the reference being in all likelihood to a colonnade which ran along the outside of the upper room of Eben's palace, and communicated with the ground by a staircase. In the New Testament we read in the authorized version of a porch attached to the high-priest's palace, Matt. xxvii. 55. The Greek word here (σέλος) however probably means only the gate, as it does in the other places where it occurs (for example, Acts iv. 17; vii. 14; xv. 39; Rev. xiv. 13). In John v. 2, we read of five porches (σέλοι) as attached to the pool of Bethesda. It is quite plain however that these bore no resemblance to the porch of a dwelling house. The σέλος was either attached to a temple, a colonnade or clusters, or was a distinct building used as a place of resort in the heat of the day (Liddell and Scott's Lexicon). Such evidently were the porches of Bethesda, distinct from any house, and built for the use of the sick. The porch of the palace was a place of judgment for the king, 1 K. iii. 7. (See Gates.)
The Door: of the Hebrew words for the door we find מַחֲזָא which is frequently used in the dual, signifying then generally double or folding doors (Amos). We find the other words used only in the singular and plural (Pueart). The door consisted of the threshold, the side-posts, and the lintel. It is to be remarked that גְּלָא is put in the Sept. both for the side-posts and the lintel of the door; and it seems to be used in both these senses in classical writers (Lachlan and Scott's Lexicon). The doors were commonly made of wood, and where great expense was gone to this wood was sometimes the cedar, Hình נַּב, but doors made of single slabs of stone, some inches thick, occasionally ten feet high, and turning on stone pivots, are found in some of the old houses and sepulchres of Syria (Buckhahno's Travels, p. 176; Maunder, in Early Travels in Palestine, p. 176, 178). The doorways of eastern houses are sometimes ornamented in a very rich manner, though they are generally mean in appearance even when leading to sumptuous dwellings. Wilkinson (Ave. Egypt ii. 113, 114, 116) gives us representations of different Egyptian doorways, some of those in the temples being charged with a profusion of ornament. But for this, and the kind of locks and keys usually employed for gates or doorways, see under Gate.

The Court is one of the great characteristics of the eastern house. Every house has one, even the very meanest has something of the kind, 28a, xix ii 19; No. v. 16

11, 2, 4. Bronze pivot hinges. 5. Brass socket for pivot. The originals of figs. 1, 2, 3, were found in the granite sanctuary of the great temple at Karnak.

The passage from the doorway into the court is usually so contrived that no view can be had from the street into it; this is sometimes done by the erection of a wall, or by giving a turn to the passage that leads into the court. The court nearest the entrance of an eastern house is variously arranged, according as it is the only court, or as it is the first of two or three. We shall first speak of houses which have but one court, and which differ very much from another in comfort and convenience. The court in this case is an open space or quadrangle, round which the apartments for the inmates, and in country places also the sheds for the cattle, are arranged. In the very poorest of these there is merely one apartment, and a shed for cattle (Robinson, Bib. Res. ii. 376), and the court or yard is surrounded with a hedge of thorny boughs. A house of a somewhat better description usually consisted of the court, three or four storeyed rooms on the ground floor, with a single chamber above, to which a flight of steps leads from the court (Wilkinson, Ave. Egypt ii. 160). But there are other houses—though perhaps they are not very commonly to be met with—having only one court of a far superior kind. Entering into the courtyard you see around you a number of little buildings, not deficient in convenience, and occasionally presenting a certain air of elegance—though frequently constructed on no regular plan. In these are found various little chambers, one piled upon the other, the upper, roof of which always forms a terrace for walking, from which a little flight of steps or ladder leads to the dwelling-house, or to the upper terrace.

This court is well paved; on one side doors lead to the apartments of the family, and on the other to those of the servants (Brunner, Travels in Holy Land i. 273). Maunder in Early Travels, p. 384, describes the eastern courts in Damascus as very fine. In them, he tells us, you generally find a large square court, beautified with a number of fragrant trees and marble fountains, and compassed round with splendid apartments and divans. The divans are floored and adorned on the sides with a variety of inlaid marbles wrought in interlacing patterns. They are placed on all sides of the court, so that at one or other of them, shade or sunshine can always be enjoyed at pleasure. In the summer season, or when a large company is to be received, the court is usually sheltered from the heat and inclemencies of the weather by a curtain or awning, which, being expanded upon ropes from one wall to the other, may be folded or unrolled at pleasure (Shaw, Travels, i. 274, 275). To this Dr. Shaw supposes the psalmist to refer when he speaks of God as spreading out the heavens like a curtain, Ps. cxv. 2. At the side of the court, opposite to the entrance, is placed the public reception-room, or guest-chamber, 1sa, xxii 11, open in front, and sup-
supported by a pillar, of which we shall give a more particular account in the sequel. When the house has a third or inner court, it is generally of a much larger size than the outer, and more richly decorated. In this case the private apartments of the master of the house are in the inner court, and here is also the harem for the women and children, guarded jealously from all intrusion (Nim. 3; 20: 19). The harem however was not in use among the Jews. We find it referred to as belonging to the palace of Ahasuerus, Es. 8: 3; but we nowhere find allusion to it in strictly Jewish life. A considerable measure of the same freedom which women possess in Christian society was accorded to them among the Jews. In the inner court there is often a fountain of water; occasionally there are trees, very frequently two in number, such as the palm or cypress, the olive or, more rarely, the pomegranate. In some houses these courts are laid out in beautiful gardens (Herod. I. 117; Wilkinson, Res. II. 117, 132). In others, they are handsomely paved. A verandah or covered gallery generally runs round the front of the house within the court.

In the wooden No. 210, we have a good illustration of the inner court of a Turkish house, which probably corresponds in its main features with the better houses of ancient Israel. The accounts of the eastern courts given by travellers illustrate many passages in Scripture. Thus the olive or the palm planted in the court, and carefully tended, represent the righteous planted in the house of the Lord, and flourishing in his courts (Ps. 119: 121). As the court, crowded with its happy inmates, and beautifully kept, was the sign of national prosperity; so the court desolate and forsaken, where the thorns and brambles and thistles flourish, the habitation of jackals and owls, is the sign of national decay (Ezek. 13: 11, 12).

The Stairs of the house are generally a flight of steps or, in humble houses, a ladder leading from the court to the roof or terrace of the dwelling-house. When the house possesses one or more stories, they are continued from the gallery fronting on the court to the top of the house, whether they lead up through a door, that is constantly kept shut to prevent the doméstic animals from defiling the terrace, and so injuring the water conducted thence into cisterns (Herod. I. 117; Wilkinson, Res. II. 122). In large houses there are often two or more sets of steps from the court; but there is seldom more than one from the gallery to the roof. The stairs are frequently placed in the corner of the court, and sometimes at the entrance (Shaw, Travels, 271-272). They are usually of simple structure, and of stone or wood; but those mentioned in 1 Ki. vi. 5, and distinguished by a different name, seem to have been of a more complicated kind; probably these latter stairs were within, not outside of the building; but from the outer stairs, which are those commonly used, one can easily understand the facility with which

Emil could escape after he had killed Elion, and how readily the behavers of the sick man could bring him to the roof of the dwelling-house, 3 Ki. xi. 21; 3 Mar. ii. 4. Wilkinson indeed thinks it probable that Elion's summer pavilion was an isolated house on the ground, such as were usual in ancient Egyptian dwellings, but the Hebrew 373-374 scarcely permits this view. In some

houses the stairs are entirely outside of the inclosure (Thomson, Land and Book, p. 46). We can also understand how public a place the top of the stairs must have been, and how suitable it would be for proclamations or addresses of a public nature addressed to those assembled in the courts below. Accordingly we find the Ismaelites carrying up John on a kind of tribunal on the top of the stairs, and there proclaiming him king (Zech. xiii. 12).

The Roof. The roof of an eastern house is flat. It is so equally in Egypt, Arabia, Syria, Persia, and Africa. The timber, often laid down in such a way as to project, is then covered with mud, earth, and other materials. The parts projecting are then covered with slabs of stone or tiles, to prevent the rain from penetrating. The rooms of these houses are generally large, and the roofs are supported on three or four pillars. The material of which the roof is formed are of different kinds. It is sometimes composed of boards or stone slabs (Thomson, p. 328; Wilkinson, Land and Book, p. 372). The materials of which the roof is formed are of different kinds. It is sometimes composed of boards or stone slabs (Thomson, p. 328; Wilkinson, Land and Book, p. 372). A very usual kind of roof is constructed in the following manner: The beams or rafters are placed about three feet apart; across these short sticks are arranged close together, and covered with the thickly matted thatch called hétila. Over this is spread a coat of thick mortar, and then comes the main or earth which covers the whole (Thomson, Land and Book, p. 372). A large stone roller is kept on the top of the house for the purpose of hardening and flattening the layer of earth, to prevent the rain from penetrating. The roofs however are often of a very inferior description to this. They are at times composed of the palm-leaf, and in other cases are made of cornstalks or brushwood, spread over with gravel (Robinson, Bible Res. II. 80; 270), or of reeds and thatcher
with a layer of beaten earth (Harley, Researches in Greece, p. 246). The roofs of the great halls in Egypt are covered with flagstones of enormous size. Parapets are uniformly placed round the roof, for the purpose of

guarding against accident by falling (Wilkinson, Anc. Eg. ii. 122; Thomson’s Land, &c. 30; Horne’s Intro. to the Scriptures, iii. 285, part iv. ch. 17th ed.). The Jews, ere they entered Canaan, were strictly commanded never to build a house without the safeguard of the battlement, De. xiii. 6. The woodcut, No. 342, shows examples of

Assyrian and Egyptian battlements, derived from the monuments.

The roof is one of the most important parts of an eastern house. Every kind of business and amusement at times proceeds upon it. Thither, after the business of the day is over, people retire from the filth and crowding so common in the narrow streets of an eastern town, to enjoy the cool of the evening, to refresh the eye with the view of the surrounding country, and to carry on, as it may happen, the most serious or the most frivolous occupations (Richardson’s Travels, i. 151; Bremer’s Travels, ii. 153). Here the worshipper says his evening prayer, and the mother sits with her children clustered round her for supper, or sporting in play. Here neighbours assemble to learn the news, and recline on carpets and mats in the delicious coolness of the evening. In the warmer season the roof is a favourite place of sleeping, and is eagerly sought after as such. Those who cannot obtain a place there, find themselves, even in the upper room, which is the coolest in the house, often plagued with heat and flies, and look with envy through the lattices on the sleepers calmly reposing on the roof (Wilkinson’s Anc. Eg. ii. 129; Robinson’s RES. iii. 21-33). From the roof also proclamations are made. The public crier ascends the highest he can find access to, and lifts up his voice in a long-drawn call upon all to hear and to obey (Thomson’s Land and Book, p. 42). Here corn is dried, fruit is prepared, linen is hung up (Thomson, p. 39; Shaw, p. 210).

Numerous passages in Scripture are illustrated and explained by the description of the roof in books of travel. We have Rahab hiding the spies beneath the stalls of flax laid on the roof to dry, Josh. xii. 6. We find the roof used as the place for confidential communing, I sa. ix. 25. And on the occasion referred to it appears to have been used as a place for sleeping, for ver. 26 should probably be translated: “And it came to pass about the spring of the day that Samuel called Saul on the roof (where he was asleep). Up (i.e. rose from sleep, that I may send thee away” (Thomson’s Land and Book, p. 29). On the roof of the upper chamber were the altars which the kings of Judah had made for idolatrous worship, 2 Ki. xiii. 11, a practice referred to in other parts of Scripture, Jer. xxii. 20, Zep. 1.5. Here, in the times of national calamity, the people of the East withdrew to bewail their troubles, Is. xv. 3, Jer. xxxii. 31; in times of danger to watch the approach of the enemy, 1 sa. xxi. 11; or in anxious moments to desecrate the approach of the bearer of tidings, 2 sa. xxi. 24, 25. Here also, as in the most public place, Absalom spread the tent for his father’s companions, to indicate the unalterable estrangement between himself and David, 2 sa. xxi. 22, 23. From the house-top the disciples of Christ were to proclaim what was spoken to them in private. Mat. x. 25; Lu. xii. 34; and to it, as to a place retired from the bustle of the house, Peter went up at the sixth hour to pray, and there saw the vision from heaven which announced the abolition of the distinction between the Jew and Gentile, Ac. x. The nature of the eastern roof readily explains the transaction referred to in Mar. ii. 4, Lk. v. 19. Several modes of explanation have appeared. Dr. Shaw supposes that the letting of the paralytic through the roof merely means that the people drew away the evening which is often drawn over eastern courts (Travels in Barbery, i. 32-34). A more probable explanation is given by those who suppose that the bearers of the paralytic in their anxiety broke up the simple materials of which the roof in question was composed, and through the aperture thus made let down the sick (Thomson, Land and Book, p. 252; Callaway, Oriental Observations p. 71; Hartley, Res. in Greece, p. 246; Neander’s Life of Christ, p. 275). Josephus relates of Herod’s soldiers breaking up the roofs of houses to get at their enemies (Ant. xiv. x. 12). This explanation suits all the expressions of the
narrative, aptly displays the faith of the porters, and is quite suitable to the real nature of the eastern roof. The vast size of the roof of Dagon's temple may be inferred from the numbers who assembled on it to witness Samson's feats of strength, vii. xvi. 27. The flat roof was of the greatest use at the time of the feast of tabernacles; on such roofs the people rested on their ladders.

The earth of the roof would afford nourishment to grass seeds in the time of rain, while the returning drought and heat would wither the grass before it had time to ripen—a lively illustration of momentary prosperity followed by rain, xi. xxvi. 26; xviii. 8.

The nature of the roof also afforded ready means for attack or escape, Judg. vi. Matt. xxviii. 17.

Wilkinson represents a very small chamber in a corner of the tops of Egyptian houses, which he thinks may perhaps illustrate Ex. xxii. 9 (Ancient Egyptians, p. 101).

Some travellers have noticed a peculiarity in the roofs of Judea, which gives to its towns and villages a new and striking aspect: it is the erection of two or three small domes on the roof of each house. They serve for the purpose of giving a greater elevation to the room beneath them. Robinson did not notice them farther north than Nablous (Rob. ii. 27, iii. in 29, 30, 31). Former seems to describe huts on the roof of a different kind at Tiberias (Travels ii. 175, p. 199). They are not referred to in Scripture, and are probably of comparatively modern date.

The upper room, or chamber (Gr. ἐπαρχία, Heb. שַׁבָּה, שַׁבִּים), strictly so called, is a sort of loft on the top of the roof. It is often referred to in Scripture, more frequently indeed than would appear from our authorized version. This upper room, which is the most desirable part of the eastern house, is fitted up with greatest care, and as such is given to guests whom it is thought right to treat with peculiar distinction (Thomson's Land and Life, p. 168). It is often large and airy, and forms a kind of upper story upon the flat roof of the house. The favoured guests use it by day for upper room, while his wife is busy at work in the court below. The upper room is frequently referred to in Scripture; and always in a manner that accords with the accounts of modern travel. The guest-chamber, where our Lord partook of his last passover, is sometimes represented as being an upper room such as this. Matt. xxvi. 15; Mark xiv. 12, but that is incorrect, and has arisen from mistranslation, as will be more particularly noticed in connection with the guest-chamber. Usually in Scripture the upper chamber is spoken of as if there was but one, xl. 26; xlvii. 19; xvi. 20; vi. 18; Acts xvi. 25, xx. 4. In the larger houses, however, there were several such; the temple had many of them, xxiv. 6. Large and rich luxurious men are charged with even simili multiplying chambers of this sort, Iv. xvi. 15, 14 (Rob.). As spoken of by the prophet, they seem to have been both large, and built for the purposes of comfort and luxury. We find accordingly frequent mention made of them in connection with kings, who appear to have used them as summer houses for their coolness. In xiv. 27; xvi. 11; xiii. 12. The summer house spoken of in Scripture was very seldom a separate building. The lower part of the house was the winter house; the upper room was the summer house. If they are on the same story, the outer apartment is the summer house, the inner is the winter house (Thomson's Land and Life, p. 296; Robinson's Res. iii. 167). We find them allotted to the use of these prophets whom it was wished to honour particularly, xlvii. 19; xxvi. 6; used also on account of their size and coolness as places for assembly, xlix. 15; xx. 4; and for the similar reasons the dead were laid out in them, xxx. 39. There appears to have been an upper room over the gateways of towns, xxxvi. 23; and on their roofs, as being the highest part of the house, idolatrous worship was paid to Baal, xlvii. 12.

In allusion to the coolness of the upper room, the psalmist beautifully describes God as laying the beams of his upper chambers in the waters, and from thence watering the hills, xvi. 13 (Rob.).

Height of Buildings. The houses in Joscaim's time are thought to have been low, from no mention being made in Scripture of an upper story till a later time (Hahn and Ackermann, Archæology Bibl., sect. 39).

Sometimes, indeed, the representation given of them conveys that impression, but they appear to have been of various heights, according to circumstances. Those

HOUSE


1. Model of three storied house in advertisement praise. 2. House with upper chamber and court and in most wood.

[411] The upper room, or chamber (Gr. ἐπαρχία, Heb. שַׁבָּה, שַׁבִּים), strictly so called, is a sort of loft on the top of the roof. It is often referred to in Scripture, more frequently indeed than would appear from our authorized version. This upper room, which is the most desirable part of the eastern house, is fitted up with greatest care, and as such is given to guests whom it is thought right to treat with peculiar distinction (Thomson's Land and Life, p. 168). It is often large and airy, and forms a kind of upper story upon the flat roof of the house. The favoured guests use it by day for

encraving No. 333). In the wooden No. 341, representing modern Egyptian houses, there is seen one of them the master of the house sitting in the
in the towns would seem to be generally high. The houses of Hebrews are of that character also, Isa. 22:16; so are those of Nablus, Sidon, and Beirout (Robinson, Res. iii. 16, 17). Those on the eastern wall of Sidon, Robinson noticed as being of a remarkable height. At Ramleh he occupied a house of three stories (ib. 20).

Thomson thinks the houses of Jerusalem, and of oriental cities in general, had not less than two or three stories each (ib. p. 480). The houses in ancient Babylonia had each three and four stories (ib. ib. ubi. 56). Some Egyptian houses had so many as five, and usually one or two (Wilkinson, Antiq. ii. 136). Shew appertains to eastern houses as usually having one or two stories (Travels in Babyl., i. 372, 373;...

[346.] Anyrian House of more than one story. — Konyaqui.

Brenner's Travels, i. 341. The house where Paul preached in Tarsus had three stories, Acts xx. 9; and from the reference in Am. ix. 6, it would appear that several stories were in use in the prophet's time. Gesenius, however, thinks the word there used (ἐνωπίων, mandikos), equivalent to "upper rooms."

Roman and Guest-chamber. — House having different stories had the principal rooms in the upper floor. Jowett, in his Christian Excavations in Syria (p. 166), gives an account of the several uses of the different floors. The ground floor was used as a store; the first floor was for the daily use of the family; on the next floor all the expense and care was lavished. A very important apartment in the eastern house is the guest-chamber (ẖurṣṭḥambar, Mar. xiv. 12; Lu. xxiii. 11). From the use of the article it is plain that each house of any pretensions in Jerusalem had a guest-chamber. In classical usage the word designates an inn, Lu. ii. 7. The Septuagint makes it equivalent to the Hebrew תַּבְנָא (tabnokh), Isa. 28, xvi. 22, where Samuel received his guests to dinner. Gesenius is doubtful of the etymology of this word; but Fuerst derives it from תַּבָּן, "to recline or lie down."

The guest-chamber is a room opposite the entrance into the court, where all visitors are received by the master of the house. It is often open in front, and supported in the centre by a pillar. It is generally on the ground floor, but raised above the level. Such would appear to have been the guest-chamber where our Lord ate his last passover, Mar. xiv. 15, ἀποβρασία. This evidently signifies, not the "upper room," but a ground room elevated above the floor. Before entering, the guests take off their shoes; so our Lord is thought to have had his feet washed when the woman washed them, Lu. vii. 38. There are seldom any special bed-rooms in eastern houses. A low divan, raised round the sides of the room, serves for seats by day; and on it they place their beds by night; see woodcut No. 132, p. 157 (Robinson, Res. i. 141, 212; iii. 52; Brenner, iii. 105)."
The Foundation of the more important eastern houses is attended to with great care. In I Ki. v. 17, we read of "great stones" brought to lay the foundation of the temple; and the accounts of travelers fully bear out this Robinson. The stones are so great that we wonder how they could be brought. This is even more remarkable in the accounts of the enormous stones used by Solomon at Baalbec. We are told in fact of one stone fourteen by seventeen, and sixty-nine feet long (Thomson's Land and Book, p. 257). A like care is usual to this day throughout the country. They commonly dig till they reach the solid rock, sometimes to a depth of thirty feet (Robinson, in 1837). From this they build up arches to the surface; and though we do not find any account of the arch in Scripture, for the word translated "arches" in Ex. xvi. 15, has probably no reference to this feature of architecture (cement); yet it is now allowed that the arch was known in very ancient times in Babylon, Syria, and Egypt (Wilkinson's An Ec. ii. 171, 175; Wilkinson's An Ec. ii. 171, 175). Josephus, Ant. viii. 4, 2; W. iii. 2, ii. 11; Thomson's Manual of Travel). Scripture perpetually refers to the foundation as an image of important truths and lessons. The cornerstone was also an important part of the building (Robinson, Res. i. 122); and furnishes Scripture illustrations, especially in the comparison of Christ as the corner-stone of his church, Ex. xxii, 29; Ps. xvi. 5. The corner stone was of large dimensions, and placed at the junction of two walls to form a bond between them. Obviously there must have been many corner-stones in every building; but the principal one, and that chiefly alluded to in Scripture illustrations, would seem to be that which formed the junction of the walls at their uppermost corner.

The Windows of the eastern house have no glass; but have instead a lattice with small perforations, which afford shade from the sun and fresh air through its openings. The apertures of windows in Egyptian and eastern houses generally are small, in order to exclude heat (Wilkinson's An Ec. ii. 123). They are closed with folding sashes secured with a belt or bar. The windows often project considerably beyond the lower part of the building. They are covered with folding shades, secured with a belt or bar. The windows of the courts within also project (Robinson, Christian Res. p. 62, 67). The lattice is generally kept closed; but can be opened at pleasure, and is opened on great public occasions (Lane, Mod. Egyp. i. 23). Those within can look through the lattices, without opening them, or being seen themselves; and in some rooms, especially the large upper room, there are several windows. From the allusions in Scripture we gather that while there was usually but one window in each room, in which invariably there was a lattice—

for so it should be, and not "wells-digged." From 2 Ki. xviii. 31, we also infer that every house in Jerusalem had at that time its cistern, just as Robinson remarks is the case now; and the making of cisterns was a work worthy of a king. 2 Ch. xix. 10. The cistern affords some beautiful allusions in Scripture. Israel's dependence on false gods is compared to the dependence on a broken cistern, Je. vi. 17; the broken wheel, unable to draw up the water of the cistern, is compared to the decay of life, Ex. xiv., and the blessedness of conjugal fidelity, to that of him who draws water from his own cistern, Pr. xix. 15.

The Foundation of the more important eastern houses is attended to with great care. In I Ki. v. 17, we read of "great stones" brought to lay the foundation of the temple; and the accounts of travelers fully bear out this Robinson. The stones are so great that we wonder how they could be brought. This is even more remarkable in the accounts of the enormous stones used by Solomon at Baalbec. We are told in fact of one stone fourteen by seventeen, and sixty-nine feet long (Thomson's Land and Book, p. 257). A like care is usual to this day throughout the country. They commonly dig till they reach the solid rock, sometimes to a depth of thirty feet (Robinson, in 1837). From this they build up arches to the surface; and though we do not find any account of the arch in Scripture, for the word translated "arches" in Ex. xvi. 15, has probably no reference to this feature of architecture (cement); yet it is now allowed that the arch was known in very ancient times in Babylon, Syria, and Egypt (Wilkinson's An Ec. ii. 171, 175; Wilkinson's An Ec. ii. 171, 175). Josephus, Ant. viii. 4, 2; W. iii. 2, ii. 11; Thomson's Manual of Travel). Scripture perpetually refers to the foundation as an image of important truths and lessons. The cornerstone was also an important part of the building (Robinson, Res. i. 122); and furnishes Scripture illustrations, especially in the comparison of Christ as the corner-stone of his church, Ex. xxii, 29; Ps. xvi. 5. The corner stone was of large dimensions, and placed at the junction of two walls to form a bond between them. Obviously there must have been many corner-stones in every building; but the principal one, and that chiefly alluded to in Scripture illustrations, would seem to be that which formed the junction of the walls at their uppermost corner.

The Windows of the eastern house have no glass; but have instead a lattice with small perforations, which afford shade from the sun and fresh air through its openings. The apertures of windows in Egyptian and eastern houses generally are small, in order to exclude heat (Wilkinson's An Ec. ii. 123). They are closed with folding sashes secured with a belt or bar. The windows often project considerably beyond the lower part of the building. They are covered with folding shades, secured with a belt or bar. The windows of the courts within also project (Robinson, Christian Res. p. 62, 67). The lattice is generally kept closed; but can be opened at pleasure, and is opened on great public occasions (Lane, Mod. Egyp. i. 23). Those within can look through the lattices, without opening them, or being seen themselves; and in some rooms, especially the large upper room, there are several windows. From the allusions in Scripture we gather that while there was usually but one window in each room, in which invariably there was a lattice—
interlacing character, and often painted in brilliant colours, red, blue, gold, and green being the favourites (Shaw, Travels in Babylony, i. 527; Lane, i. 41) Wilkinson gives us representations of the various patterns, and

dog through. John vi. xix. 16. It is to walls of such a kind, some think, that God compares a people whose religious teaching has been of a delusive nature. As the wall subjected to the action of the rains and snows and winds of winter suddenly gives way, so do the hopes and faith built upon false doctrine give way in the day of reckoning. Ezek. xiii. 19-20 (Bolitho, ii. 327; Thomson, Land and Book, 399). Houses, however, are very commonly built of stone in Judea (Robinson, Res. iii. p. 37, 39, 399, 399). Limestone abounds in its mountains. A great variety of stone and marble of different colours, among which are supposed to have been porphyry and granite brought from Arabia, were collected by David for the construction of the temple. 1 Chron. vii. 27. The chalk stones which are spoken of by Isaiah, xx. 9, are thought by Gesenius to have been the lime of the country. Brick also was used, though not nearly so much as in Chaldea and Egypt. Num. xxxiv. 9. We read of David's making the captive Ammonites pass through a brick-kiln, but this would seem to have been in the country of Ammon. Deut. xxvii. 32. The ancient Egyptian bricks were made of clay, mud, and straw, kneaded together, and baked in the sun. The bricks of Chaldea and other places, when baked in the kiln, possessed almost the hardness and duration of the best stone. Though bricks are not mentioned as being in use among the Jews in Palestine, it is thought that to some extent they were (Wilkinson, Anc. Egypt, iii. 300, 301). None of the houses of Palestine are built of wood, nor is there any indication in Scripture of their ever having been so. Wood was too scarce a material in that country to be used for such a purpose, especially where there existed an abundance of other materials more easily worked, or more suitable for building. For parts of the house however the Jews used a variety of timber, of which the following are the principal kinds: Cedar (1 Chron, vi. 17; Deut. xxii. 10, 12), sycamore, it is, Ps. 25:28, 29. As to the mortar employed, there are apparently several expressions used to denote it: ophah, khammer, aphar, tapbath. Deut. xxii. 1, 2; xxxvi. 9; xii. 24; Deut. xxiv. 12. The scribe, however, would most frequently appear in the houses of the poor, and accordingly the command here is to plaster the walls of the infected houses with the mortar made of mud, which ophar certainly is (Pesikta, Gesenius). Of course this would not prevent the use of any better kind of mortar if desired. The mortar spoken of in Ezekiel (topbath, translated “untempered mortar”) was probably of lime, but not properly prepared (Gesenius). Considerable question has been raised as to the use of iron in ancient times: it is mentioned in Scripture as used, Num. xxxvi. 36; Deut. ii. 22. It was worked in the time before the flood, Gen. ii. 22, and it is not likely that its use was ever wholly lost. Wilkinson argues its use in Egypt in the early Pharaonic age, and that two kinds of it were known to the Jews (Anc. Egypt, iii. 247). On the erection of a house it was the custom to dedicate it, Deut. xxv. 1-5, and a custom also in use in Egypt (Wilkinson, Ancient Egypt, p. 342). The inscriptions of Eastern houses are very rude, much
HULDAH (hul'dah), an uncrowned prophetess who lived in Jerusalem in the earlier part of Josiah’s reign, and the wife of one Shime; of whom nothing is known. She is spoken of as residing in the midst, which is rendered middle in the English Bible, 2 Ki. xxiv. 16; but this certainly conveys a wrong impression of the original. The word properly means the second; and it depends upon the connection, in what respect, or on what account, the term is to be understood. But there seems no reason for departing from the only natural sense; the place of Huldah’s residence was on some ground or another distinguished the second; but on what ground we are not told. The supposition is, that it was the second quarter of the city; it is probable (so Codex); but in the uncertainty which exists, it is best, perhaps, to retain the word as a proper name, which was done even by the Septuagint translators: “She dwelt in the midst in the second.” How Huldah had given evidence of possessing prophetic gifts, we are not informed, but the fact seems to have been generally known; for, on the discovery of the book of the law, when Josiah ordered that inquiry should be made at one qualified to direct in such circumstances, the partisans sent to Huldah—not certainly because she was the only person then in the land who had the gift of prophecy (for Jeremiah and others then lived, but probably because she dwelt close at hand, while they were at some distance, and were as yet perhaps little known. The response given by Huldah was such as became a true prophet, and perfectly suited to the occasion: she assumed the messengers of the king that the wrath written in the book of the law would certainly come down on the people of Judah, on account of the many sins and iniquities which defiled the land, but that from regard to the tenderness of heart and fear of God which had been manifested by the king, the judgments should not be inflicted in his day. The word proved both a solace to Josiah, and an encouragement for him to proceed with the renovation of abuses.

KJV, xxiii.

HUR [hur]. 1. A person evidently of some note in the camp of Israel, as he was chosen along with Aaron to hold up the hands of Moses during the war with Amalek, Kjv. xvi. 7-12. He is again mentioned in connection with Aaron, and as having a joint share in the oversight of the people during the period of Moses’ absence on Mount Sinai, Ex. xvi. 16. No further notice is taken of him; but the apparent intimacy of his relation to Moses and Aaron probably gave rise to the tradition that he was the husband of Miriam, and which is stated in Josephus as a fact (Ant. iii. 5, 2). The same authority reports him to have been the Hur who was the grandfather of Heshbon (Ant. iv. 8, 8), which is quite probable, though in the absence of any specific documentation of Scripture, we cannot hold it for certain.

2. One of the confederates of Mesha at the close of the sojourn in the wilderness: here the name of Hush: kings in this case being equal to princes or leaders. Num. xxxii. 1; Jos. xi. 21. Three others are mentioned in later times of the name of Hur, but without any particular marks of distinction, Ex. xvi. 16. HURAM, another form of Huram.

HUSHAI [hush'ai], designated the Architect, a friend and counsellor of David, 2 Sa. viii. 14. He was probably called the Architect from belonging to the house of Archi, the namesake of Jeconiah, or Jeconiah, 2 Sa. viii. 16; among the places belonging to the children of Joseph. All that is known of him respects the part he acted in the rebellion of Absalom, in which we have more reason to admire the adroitness he displayed in the cause of David, and the efficient service he rendered, than to approve the course he took in order to carry his object. His first intention was to accompany David into exile; but on David’s suggesting that he might turn his tidfulness and skill to more account by remaining behind, and entailing to defeat the counsel of Athithophel; he followed the advice, and resolved to play the part of a pretended friend, though real enemy of Absalom. He deceived all cases by being condemned, and a good end is never to be promoted by bad means—which Scripture and common sense alike teach then neither David nor Hushai can be justified in this course: the circumstances of the time, so full of falsehood and treachery, may go far to palliate it, but they cannot excuse it from the condemnation which justly rests upon the policy of doing evil that good may come. As a matter of fact, Hushai undoubtedly served the cause of David well; he did prevail to overthrow the counsel of Athithophel, whose counseled turned against himself, and so secured breathing time for David, that he might have time to rally his forces, and convert his resources with a decisive action. Still, with a little more faith and patience on the part of David and his friends, such a crooked policy might have been dispensed with: God, in that case, would have found some other method for overthrowing the plans of the adversaries, and one that would have had more pleasure in associating with the name and the cause of David. But viewed in respect to Absalom and his party, one can easily see why it may have been permitted. By falsehood and treachery they expected to succeed in their guilty plot, and by falsehood and treachery they were defeated of their aim. Their own measure was noted back to them.

HUSK. In the most touching of all parables we are told that, when reduced to the deepest distress, the prodigal would fain have purified himself with “the husks (perissu) which the swine did eat.” Lk. x. 16. Regarding these husks there is no dispute. It is on all hands agreed that they were the horn-like pods of the Centaurea erysma, or cardewice, which grows abundantly along the shores of the Levant and in Northern Africa. With its pinnated leaf and ppi
HUSK

Homogeneous blossom, the carob is a handsome evergreen tree, attaining a height of from twenty to thirty feet, and projecting a grateful shadow. In Malta, where it grows in perfection, Lady Callecott describes its "dark green shade" as forming "a curious contrast with the white buildings, and the equally white tufs of which the island is composed. The effect of this contrast is most remarkable by moonlight. Then, seen with its terraced gardens, flat-roofed houses, and long lines of fortification, Malta might be taken for an island of the dead. No sound is heard but the murmurs of the waves, as they wash the rocks, or a stilly breeze scarcely stirring the dark carobs, trees, which seem like funeral plumes waving over the tombs below" (Sampson, p. 223).

The fruit is a large flat pod, brown and glistening, bent like a sickle or sheep's horn, and so suggesting the name by which it was known in Greece. The bean contained in this pod is very small, and it is said to be the original of the currant, or weight used by jewellers in weighing precious stones and pearls. But apart from these beans, the pod is full of a somewhat solid pulp, so aromatic that it is constantly compared to honey.

"It is so nutritious that the children of the poor live entirely on it during the season, requiring no other food; for it contains all the necessary elements for the support of life—starch, sugar, oil, &c., in proper proportion. I found it when new rather too sweet to suit my taste; but children seem to enjoy it, and they thrive on it, eating the shell as well as the seeds. When the fruit is stored it becomes somewhat dry, and less sweet; but on being soaked in honey, it is like new fruit. The Arabs all like sweet food, and of many a man of Judæa and Galilee, as well as of John the Baptist, it might be said, 'His meat,' for a season, was 'boasts and wild honey.'" (This key's Domestic Life in Palestine, p. 79.) Some pods which we have had in our possession many years still retain their sweetness, but in this desiccated state they have a very husky character, and we should think would not be prized except by the poorest of the people. On the other hand, both when newly gathered and when kept for a length of time, they are a chief food of cattle in the countries where they grow. During the periaktoi-war, "Aglabida," or carob beans formed the chief food of the British cavalry horses, and in Barbary they are given to mules and asses, who prefer them to oats (Diamond, loc. cit. 250).

The pagan and pork-eating neighbours of the Jews would no doubt give the carobs to their swine; but amongst them, as well as the Romans, it must have been deemed a sign of poverty when people were driven to subsist upon them:

"Vitis silvaca: and pane suam." (Lucan.

It was long debated whether the sirup ("boasts") in the authorized rendering, or which John the Baptist partly subsisted were the fruit of this tree, or the well-known insect the boote; and although it is now generally agreed among the learned that the sirup of the evangelists can only mean boons properly so called, the popular impression of the East still gives it in favour of the carobs, which is frequently called St. John's bread.

HZUZAB appears in the English Bible as the name of a queen of Nineveh, X. 7. As a certain authorities, both Jewish and Christian, have held. But it is not a probable opinion; as it is against the usage to bring into a prophetic description the name of any one, especially of a woman, otherwise unknown. It is better, therefore, to take the word as a participle, and to render perhaps, with Gesenius, who joins it to the preceding clause, thus: "the palace shall be dissolved and melt away." But the passage is certainly obscure.

HYMEINEUS, or more correctly HYMENÆUS, a heretical teacher in the church of Ephesus. He is mentioned by the apostle first, more generally, as, along with Alexander, losing a good conscience, and in consequence making shipwreck of faith, 1 Tim. 1:20, and again more particularly, as, along with Philemon, giving vent to profane and vain babblings, and erring in respect to the faith, by saying that the resurrection is past already, 2 Tim. 2:18. There is no reason to doubt that it is the same person who is referred to in both these passages under the name of Hymenæus.

And though the description is very brief respecting his errors, yet the probability is, that he belonged to the class who in the early church gave way to the gnostic tendency, as to the inherent evil of matter, and held that the only resurrection which should be looked for was the change that passed over the spiritual part of our nature.

A tendency in this direction prevailed very extensively in the first ages of the gospel, and gave rise to many of the corruptions which followed; and it became the apostle to denounce it with earnestness from the first.

In the former of the two passages referred to above, the apostle speaks of having delivered the parties over to Satan, that they might learn not to blaspheme; that is, he had solemnly cast them out of the visible church, the proper sphere of the Spirit's agency, and sent them back to the world, the proper sphere of Satan's, with the design possibly of suffering special indignations of evil from this adverse power. (See Satan.) But it was still, if rightly viewed, for good—for correction and reproof in righteousness, not for final rejection. But whether it proved in reality so or not, we are not informed.
HYSSOP [228. cPLL; [12209]. Until very lately, although there might be some uncertainty as to the particular plant which bears this name in the Hebrew Bible, in the Septuagint, and in the New Testament, it was generally agreed that it must be a member of the labiate family. To this extensive but unenlightened order, so named from its tubular lipped corolla, belong plants like thyme, lavender, rosemary, mint, sage, etc., of them remarkable for their agreeable perfume, all of them harmless, and some of them noted for their healing properties. The hyssop "that springeth out of the wall," i.e. w.r., would be very well represented by the Hyssopus officinalis, which besides, with its numerous small, pointed, downy leaves, is admirably adapted for sprinkling. Maimonides, however, and those who follow Jewish tradition, say that the hyssop of the Bible is an origanum or marjoram, of a minor occurrence in the desert of Sinai, and with a strong straight stalk, downy leaves and white blossoms bearing freely on stony soil, dust-hills, and similar places (Kahlson, p. xx). But for the last few years there has been a general acquiescence in the conclusion arrived at by Dr. Forbes.

The name Hyssopus is derived from a Hebrew word (hissaph) occurring in the text of the old version of the O.T. for which the English version has hyssop. The derivation is discussed by Dr. Forbes and Kirk in the Journal of the Royal Agricultural Society of England, volume 4, number 2, page 133, where the following passage is quoted:

"Kirk. Finding that "scaph or scaph for haste" is one of the names given by the Arabs to the caper-plant (Capparis spinosa), it struck him that this might be identical with the cockel or cock of Scripture, and in a very elaborate memoir, inserted in the eighth volume of the Journal of the Royal Agricultural Society, he has brought together a great mass of ingenious evidence in support of this conclusion. Besides the apparent identity of name, the arguments in favour of the caper may be reduced to these three: 1. It occurs in Egypt, in the desert of Sinai, and in Palestine. 2. By the ancient writers, the most ancient of the O.T. and the N.T., the caper is considered to be the same plant as the cockle. 3. It is not a plant of cultivation, but a plant of uncultivated places. The caper therefore, which is known to the Arabs under the name of scaph, may be considered as the plant of the Bible."
IBLEAM, the name of a town in the tribe of Manasseh, which must at an early period have been of some importance, as it is mentioned "with its towns," or villages, twice. It was near this that Manasseh received his mortal wound from the party of Jehu (2Ki 10:23), but nothing further is known of it, nor has its precise position been identified by modern research.

IBZAN, a word of uncertain meaning, and found only as the name of one of the judges of Israel, the tenth in order, Jnd. xvi. 8. He is merely said to have been of Bethlehem, to have judged for seven years, and to have had thirty sons and as many daughters, for all of whom he took wives and husbands. It is but natural to infer that his period of rule was not distinguished by remarkable exploits of a higher kind.

ICHABOD [there is no glory; i.e., it is gone] the son of Phineas and grandson of Eli, no further distinguished than as having been born at the time when the Philistines gained one of their most memorable victories over Israel, in consequence of which the ark of the Lord fell into the hands of the enemy. This calamity, more even than the news of her husband's death, fell like a thunder-bolt on the afflicted mother, and broke her heart. In her last moments she gave the name of Ichabod to her child, in commemoration of the disasters which had befallen her house and country, 1Sa 4:22.

ICOXIM, a town in Asia Minor, about 20 miles south of Landaca, and as far north of Lystra. It was visited by the apostle Paul, both in his first and in his second missionary tour through Asia Minor, Ac xiv. 1-6; 18:19-21. In the evangelical narrative it is not expressly assigned to any particular province; but it is mentioned so as to indicate that it must have been either in Lycaonia, or somewhere on its borders; for Paul and his companions are reported to have gone, when driven out of Damascus, "to Lystra and Derbe, cities of Lycaonia." Of heathen writers, Xenophon connected it with Phrygia (Anab. i. 2); while Pliny, Strabo, and others, it is placed in Lycaonia. In Pliny's time it was the centre of a district, or tetrapyry, which comprised fourteen towns. It must therefore have been a place of considerable importance, and possessed a pretty large population. Such also is the impression conveyed by the account given in Ac. xiv. 1-5, which makes mention of "a great multitude both of Jews and Greeks, receiving the word of Paul. The situation of the town, which is near the foot of Mount Taurus, at the extremity of a vast plain, with a lake in the centre, and well supplied with water, rendered it capable of supporting such a population. And partly on this account, perhaps, it is one of the few towns in that region which still continue to exist, and exhibit some proofs of their ancient greatness. The modern name of the town is Konose, and the population is estimated at 50,000. It is surrounded with lofty and massive walls; which, however, were built in medi eval times, by the sultans of the Seljukan Turks, who resided at Leomim, and made it a very considerable period the seat of government. Many pieces of sculpture, and tablets with inscriptions, belonging to the more ancient city, have been built into the walls, and are distinctly seen. Carpets are manufactured in the place; and from it, as the centre of a rich agricultural district, cotton, hides, leather, flax, and various kinds of grain and fruit are sent to Smyrna. It is also the residence of a pasha.

IDDO [hidde], the name, 1, of a prophet of Judah, who lived about the period of its commencement as a separate kingdom, and who is identified by Josephus with the prophet who went to Bethel to denounce the sin of Jeroboam, and was afterwards slain by a lion on his return (Jos. iii. 17). This cannot, however, be regarded very probable, from the one notice that is preserved of Iddo in Scripture; it is said that "the rest of the acts of Abijah (Jeroboam's son), and his ways, and his sayings, are written in the story (midrash) of the prophet Iddo." 2Ch xvi. 22. Living, as he thus appears to have done, to the close of Abijah's reign, he could scarcely have been the man who reproved Jeroboam's idolatry and immediately thereafter
died; for that event seems to have taken place at a considerably earlier period.

2. Ibid. The grandfather of the prophet Zechariah also bore the name of Iddo, 2 Chr. 6:12, xvi.; but nothing more is known of him.

3. Ibid. An Iddo of the same period as the preceding appears as the head of the Nethinim, settled at Casiphia, a place somewhere in Babylonia, to whom Ezra, in his eye of returning to Judah, praying that he and his brethren would accompany them; of these no fewer than 250 responded to the invitation. Ezra vii. 28.

4. Ibid. A chief of the half tribe of Manasseh beyond the Jordan, 1 K. x. 32, but the name is not precisely the same in Hebrew, having for its commencement letter beth not shee (s), and meaning body.

IDOLS, IDOLATRY. The references to idolatry in Scripture, especially in the scriptures of the Old Testament, are of great number and variety. It is not quite easy to classify them for they have respect sometimes to the false worship of the true God, sometimes to the representations made of other or rival objects of worship, and sometimes yet again to these objects themselves—imaginary deities of the heathen, which were often identified with the material forms that personated them. The second condemnation, which is the first formal prohibition of idolatry, does not distinguish between the several senses; it strictly forbids the paying of divine homage to any image or likeness, however made, and whatsoever being, it might purport to represent, of things in heaven, or on earth, or in the lower regions of the deep. But one can easily conceive, that the evil forbidden consisted of diverse stages, as well as forms, and that it would be more calculated to excite the divine reprobation the farther it receded from correct representations of the truth concerning the being and attributes of Jehovah. Even in the simplest and least obnoxious forms, when endeavouring to exhibit under some created likeness the Creator himself of heaven and of earth, it necessarily fell against the truth, because no likeness of any existence belonging to the Visible creation can possibly form an adequate representation of him who is not only a Spirit, but a Spirit infinite, eternal, and unchangeable. No external form can possibly imitate such a Being, and, if any one is adopted, it must inevitably tend to deceive and pervert, instead of helping men's notions respecting him. So the apostle to the Gentiles declared on Mars Hill, in the very presence of the finest efforts of genius that have ever appeared to be laid forth under created forms the likeness of the divine. After setting forth the infinite greatness and all-prevailing presence and power of God, he concluded, "Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device;" Acts xvii. 29. Such material forms could but imperfectly represent even a finite human being, and they altogether failed in respect to the infinite and divine. Not only so, but they also conducted by a necessary sequence to polytheism; for, as no image, even the most perfect, could give more than a very partial and fragmentary exhibition of the idea of God derived by the human mind from the phenomena of conscience and creation, another and another in endless succession were necessarily added to supplement felt deficiencies. Hence, in those countries in which the representations were fashioned after the human type, the made form, imaging the more severe and many attributes of deity, required to have its counterpart in the female; wherever there was a Baal there must be an Ashlthirn, wherever a Jupiter a Juna; may, in either division there must be again subdivisions endless images of male and women with the predominant virtue in their aspect, of bravery or skill, of wisdom or power, so on, the every property of the human constitution, every phase of the human character, and even every lust of the human heart, had its defined representation in some visible object of worship. It was precisely similar in these countries in which the idol tendency took more of the spiritual direction, and the Godhead was conceived of and worshipped under the shadow of beasts, and birds, and creeping things. In every particular form the symbol was readily perceived to image but a part; it brought only one aspect of nature, or one department of life, into sensible contact with the Deity; so that others from time to time were required to fill up the representation, till the whole cycle of created being in a manner was ransacked for its symbols of the divine. Even this was found insufficient; for fanciful and composite forms were often devised to supply what seemed lacking in the actual world.

But as this process of idolatry by means of images and symbols advanced, the symbols insensibly became realities, and the images pressed into so many actual dedications. The unity of the Godhead was lost sight of and instead of fitting men's minds up to God, the sensible forms under which they worshipped him corrupted their very notions of his nature, dragged him down, as it were, into the conditions of sense and time, and negated the Creator in the creature. Thus, heathenism, if not in its beginnings was at least in its ultimate issues, but a form of pantheism; and not otherwise than by its abolition could the true knowledge of God be attained, or the distinction be solidly established in men's minds between the infinite and the finite, the invisible God and his visible creation.

It is quite easy, therefore, to understand why Scripture should have so sternly prohibited every form of idol worship, and also why it should so often treat the worshippers of idols, even when people professed to adore under them the one true God, as serving other gods. Thus, when the Israelites made the molten calf at Horeb, although there can be no doubt that it was Jehovah they intended to worship under the symbol of the bovine form, after the manner of Egypt, yet Moses says concerning them, "the people have sinned a great sin, and made them gods of gold." Exod. xxxii. 4. And so at a later period, regarding the sin of Jeroboam, it is spoken of as "the golden calves which Jeroboam made for gods." 2 K. xv. 3. Hence, "to serve graven images" was of itself to turn from serving the living God. Still, it was not so palpably over to the ranks of heathenism, as when the images insensibly represented "strange gods," which was the more obnoxious form of evil introduced by Ahab, and never afterwards wholly extirpated from the kingdom of Israel. 1 K. xxi. 20. "Abomination of desolation" was it, however, but a further development of the same great evil; and the sin which Jeroboam set up at Dan and Bethel, had its natural consummation in the foul abominations afterwards established at Samaria. For the deity worshipped in the former places under the merely natural symbol of
the calf, however it might be called by the name of Jehovah, was no longer the pure and holy Jehovah of the old covenant; with the change of the character of the worship, the object of worship also became essentially different, so that the way was prepared for other kinds of worship, nominally, as well as really, opposed to the service of the Lord.

A considerable part of the denunciations of the prophets against idolatry is devoted to the exposure of the senselessness of idol worship — its contrariety to the views of right reason and the first principles of a rational piety. The searching and vehement expectations of Isaiah upon the subject are particularly striking, 2 Kings xvi. 7, 8, and those of Jeremiah, though briefer, are in a similar strain, xxix. 3. The same object is also sought to be accomplished by the contemplative epithets applied in various parts of Scripture to idols. They are called רעה (Elisha), מִשְפָעָה, etc., according to the context, Isaiah xiv. 9.

The house of God, was designated, after it became a centre of idolatry, אֶבֶן־הוֹן, house of vanity, Ps. xvi. 3; Isa. iv. 18: מַסֵחָה (deshanah), vapours or light and fleeting things, Ps. xvi. 4; Job ii. 1, 2; Proverbs xxii. 21; הַמָּמִית (mamith), abominations, etc. xxii. 28; Proverbs vi. 33; Isaiah xlix. 24; all of which (gallana), blocks or logs of wood, etc., xxviii. 30; xxix. 12, 24. Thus, by a variety of expressions, all indicating wrongdoings and vanity, a feeling of contempt and abhorrence was sought to be awakened in the minds of the people toward all sorts of images of worship.

The whole, however, proved insufficient to check the tendency to fall in with the sensuous and corrupting forms of heathenish idolatry, until repeated and desolating judgments burned, as it were, the impression of the truth into the national mind, and caused an anti-heathenish spirit to spring up and take firm and permanent root in the Jewish soil. The strength of that tendency in Israel, and the extraordinary difficulty of its eradication, undoubtedly arose mainly from the imperfect nature of the Old Testament religion, which but partially revealed the purposes of God, and associated itself in so many ways with the local, the flabby and temporal. Serious and thoughtful minds, which could penetrate beneath the surface, perceived in all its institutions and services a manifestation of God, entirely different in its character and design from anything that was to be found in heathenism, and caught a spirit that was alike opposed to the senselessness of its idolatry and the foulness of its corruptions. But the great multitude, who were ever prone to look to the mere show and garniture of things, naturally paid more regard to the reminiscences, than to the differences between Judaism and heathenism; with them the shell was in a manner everything, the kernel nothing; and seeing, as they did, in heathenism a pomp and glory that fascinated the senses, and with a tendency to adapt itself to the corruptions of the human heart, while it had many resources to work upon its fears and hopes, they were but too ready to fraternize and fall in with such a worship.

But the true at length prevailed, because it was of God, while the false sunk under the weight of its own vanity and corruptions; and for the world at large there only needs the general diffusion of the knowledge of God in Christ Jesus, to bring every form of idol-worship to cease from among men. For there is but one image which God can own, or which men can find really serviceable to aid their conceptions of his being and character, one that he himself has made; namely, the intelligent, rational, and holy nature of man, an image, which has now appeared in all its completeness in Christ, and in a measure also is found in his people, in proportion as they have imbibed the spirit of his gospel, and have become converted to his likeness.

IDUMEA, the Greek form of the Hebrew name Edon (which signifies "edentate"); derived from Esau, the elder twin brother of Jacob—31:25, 29, 50. N. A.; and 33:19. E. O. (see Esau.) We find Edon as the name of the people, Nu xxv.21, and of the country, De xxxiv. 17. The phrase "land of Edon" frequently appears, Nu xxiv. 14; xxviii. 36, etc. "Field of Edon," Jer. vi. 1. The children of Edon, daughter of Edon, Ez. ii. 21, 22; Edomites, Edonites, Ez. xxiv. 17; Ki. xi. 4. Idumea or Edon was the mountainous tract between the Dead Sea and the Red Sea. It was bounded on the north by the cultivated land of Judea on one side of the Dead Sea, and that of the Moabites on the other. On the north west Edon reached upon the land of the Philistines, and on the west it was separated from Egypt by the Midianites of Mount Sinai, and by the desert to the north of Mount Sinai. On the east and on the south the wide desert of Arabia was thinly peopled by other tribes of Arabs of the same wandering unsocial habits, the nearest being the Sebians, Hagarets, and other tribes of Midianites. In later times the boundaries of Idumea extended northwards almost to Hebrew, and even included part of the hill country of Judea. Previously to the occupation of Edon by the descendants of Esau, it was called Mount Seir, which is first mentioned in the Bible, de xxiv. 6, where Cheedorlaomer and the kings that were with him smote the Horites in their Mount Seir. The Horites of Mount Seir dwelt in caverns in the mountains, whose name is derived, "Hog," cave; and Jerome tells us, that at his day, "the whole of the southern part of Idumea to Petra and Aila was full of caverns, used as dwellings on account of the excessive heat" (ver. 24). Traces of these abodes are yet seen in and about Petra. To the Horites succeeded the children of Esau, xxi. 12. Esau had removed here during his father's lifetime, and his third wife was a daughter of Ishmael and sister of Nebiath, whose descendants the Nabataeans long after obtained chief power in the land of Edon. The northern part of Mount Seir is now called Jekel, and the southern Edesha. At the base of the chain are low hills of limestone or argillaceous rock; then lofty masses of porphyry, which constitute the body of the mountains; above these is sandstone broken into irregular ridges and groups of cliffs, and farther back are ridges of limestone, probably nearly 3000 feet high. The porphyry cliffs are estimated to be elevated fully 2000 feet above the great valley between the Dead Sea and the Eritabite Gulf. The whole breadth of the mountain tract between the Arabah and the eastern desert above does not exceed fifteen or twenty geographical miles. The mountains on the western side of the valley are entirely desert and sterile, while those on the east are visited by rain, and are covered with tufts of herbs and occasional trees. The valleys are full of trees, shrubs, and flowers, the eastern and higher part being extensively cultivated and yielding good crops.
As long as the navigation of the sea was difficult, Edom offered the readiest route for the passage of merchants from the Persian Gulf to Egypt. The caravans or troops of camels laden with merchandise passed from the head of the Persian Gulf to Edom, and thence to the Hebrew cities on the east of the Delta. Towns arose on the spots which gave water to the camels and their owners on the march; these flourished for some centuries, until it was found that the merchandise of the East could be carried more cheaply along the southern coast of Arabia and up the Red Sea. Among the towns either within the borderland or bordering upon Edom mentioned in Scripture are Dinahab, Bezrah, Teman, Avith, Pan, Bezer, Ezion-geber, and Petra, the capital of Arabia Petraea. The city was situated about 110 miles south-east from Medinah, in a small indented hollow in the range of Mount Her, on the south side of Wady Arabah, and surrounded by steep cliffs of a rose-coloured sandstone, but watered by a brook which gave the spot its value. The place is called in Scripture Sela, the rock, and Petra, the rock, the Greek translation having the same meaning. It is not easy to determine the extent of the ancient city, though it could not have extended beyond the natural boundaries formed by the mountains, namely, a length of about three miles, with a variable breadth of half a mile, but following the irregular line formed by the numerous valleys which open into the principal one, the circumference has been found to have been from four to five miles; it was nevertheless a place of great magnificence, inhabited by the Hebrews as early as the Antonine dynasty, and commanded a large share of the traffic of the East. Being withdrawn from all the caravan routes, the road which led to it through the dreary mountain passes cannot be found without the help of a guide. On one side the entrance is through a frightful chasm, so narrow that not more than two horses can file abreast on the other side, the road which leads down into it is too steep for a loaded camel. The small brook rises, an inconsiderably stream, which enters the valley through the Wady Syke on the east, was paved at the bottom, and the sides were tared with lime mortar. Considerable remains of the walls and pavement, and some large flag-stones belonging to a paved way that ran along the side of the river, still remain, as do the foundations of several bridges that spanned its channel. Labrade and Linant arrived from the south and descended by the ravine, advancing a little, they "commended a view of the whole city covered with ruins, and of its superb inlaid stones of rocks pierced with myriad of tombs, which form a series of wondrous ornaments all round." The city contains a number of remarkable excavations. The temples hewn out of the rock are all of a Roman style of architecture, ornamented with pilasters and Corinthian columns of the age of Antoninus. One building, to which the Arabs have given the name of House of Pharaoh, is in the form of a square thirty-four yards each way. The four walls are nearly entire, and the east one is surmounted by a landscape cornice; but the other details with which the interior was over-laid were in stereo plastered on the walls. The front facing the north was adorned with a colonnade, of which four pillars are still standing; and behind the colonnade is a piazza, from which three chambers are entered, one of them by a noble arch from thirty-five to forty feet high, where the ground was covered with fragments of columns five feet in diameter. The theatre, which is of a semicircular form, with seats cut like steps in the rock, is capable of holding 10,000 persons. A triumphal arch (No. 559) springing from rock to rock, spans the narrow gorge by which the city is entered. The tombs in which the inhabitants were buried remain in the form of cells pierced into the cliffs on all sides, and upon different levels, around the theatre, the market-place, the temples, and along the road even for miles out of the city; but the dwelling-places of the living have long since disappeared, swept away in all probability by the waters of the little stream, which in the winter season is often swollen to a torrent. (Bartholomew’s forty days in the desert.) The most remarkable tombs stand near the road which follows the course of the brook. The first of these on the right is cut in a mass of whitish rock which is in some measure insulated. The interior has been a place of sepulture. Further on to the left is a wide temple of rather low proportion loaded with ornaments, in the Roman manner, but in bad taste, with an infinity of broken lines, unnecessary angles and projections, multiplied pediments, half pediments, and pedestals set upon columns that support nothing; all most fantastical; what is observed of this front is applicable more or less to every specimen of Roman design at Petra. The doorway has triglyphs over the entablature, and flowers in the metopes. The chamber within is not so large as the exterior indicates, but immediately over the front is another of almost equal extent, but so wholly distinct from it that even the centres do not correspond: the doorway has the same ornaments. The rest of the body of the design is no more than a front without any other decoration than a...
plain moulding. Upon this are set in a recess four tall and taper pyramids. The interior of the mausoleum is of moderate size, with two sepulchral recesses upon each side, and one in form of an arched niche at the upper end; a flight of steps leads up the narrow terrace upon which it opens. This and similar sepulchral monuments, just come from the hands of the sculptor, while others were fallen into ruin and covered with brambles.

The peninsula of Sinai, between the two gulfs at the head of the Red Sea, was in ancient times held by the Midianites, a tribe of Arabs usually at peace with Egypt and dependent on that kingdom. The Egyptians not only worked the copper mines in the peninsula and held fear them, but still marked by its Egyptian name Wady Tribe, the valley of the city, and the only part on the Red Sea which naturally belonged to the Edomites. When Moses, after escaping out of Egypt, reached Edom, and there left the friendly Midianites, he asked leave of the Edomites to pass through their land. Edom refused, he made a circuit through the countries to the cast of Mount Hor, and reached the valley of

No. 551, represents the principal monument, the Khasm, or Treasury of Pharaoh, so called from the belief of the natives that the wealth of Pharaoh, the supposed founder of such costly edifices, is inclosed within the urn which surmounts its top, at a height of 129 feet. Hence whenever they pass, they discharge their guns at the urn in the hope of demolishing it and thereby obtaining the treasure. This monument is sculptured out of an enormous and compact block of freestone, slightly tinted with oxide of iron. Although the front is so splendid, the interior appears unfinished, and the monument seems to have been abandoned soon after it was executed. There are two lateral chambers, one of which is irregularly formed, while the other presents two hollows, apparently for two coffins, which may have been placed provisionally in this little rock until the grand receptacle should be completed. Lumi sketched a tomb which seemed to combine in itself two characters, each of which may be found separately in those by which it is surrounded, “the upper part being in the Syro-Egyptian style, the lower part decorated in the Graeco-Roman fashion.” To the right of this monument are two tombs entirely detached from the rock of which they had formed a part. An excavation in an unfinished state afforded a clue to the plan which was pursued in the construction of the other monuments. The rock was at first cut down in a perpendicular direction, leaving buttresses on each side which preserved the original inclination of its surface. The front thus made smooth was next marked out according to the style of architecture adopted, and then the capitals and columns were fashioned. Thus the workman began at the top and finished at the bottom, allowing the weight of the material to rest on the ground until the monument was completed. A strange spectacle! a city filled with tombs, some scarcely begun, some finished, looking as new and as fresh as if they had Jordan through the land of Moab. From that time forward the wars of Judah with the Edomites were almost unceasing.

History.—The early Edomites were strict believers in one true God, but in course of time they became idolaters (2 Kings xxvi. 7). They were a warlike and uncouth people, whose whole property consisted in their cattle, their wagons, and what their wagons could carry. They did not cultivate the soil and had no respect for a landmark. Like the Ishmaelites their land was against every man, and every man’s hand against them (Deut. xix. 12).

When the twelve tribes of Israelites first placed their armies under one leader, and made Saul their king, the Edomites were among the enemies from whom he had to clear the land (1 Sam. xvii. 7). As the Hebrew kingdom grew stronger, David, after conquering the Philistines, the Moabites, and the Syrians, put garrisons into the chief cities of Edom to stop their inroads for the future (2 Sam. xvi. 18). The Edomites had been living for many generations under one petty chief or king, and the names are known of seven “dukes that came of Hori” (Loton, Shebath, Zileb, Anah, Dibon, Ezer, and Dishan). And of eight kings (Hel, Jobab, Husham, Hadar, Samlah, Saul, Rapha-ham, and Hadar), who ruled over them “before there reigned any king over the children of Israel” (2 Sam. xvi. 19). They were, however, too unskilled to allow of the power descending from father to son; and the cities of Teman and Bozrah, with other places, in their turn gave chief to the whole tribe, 1 Chron. xxvii. 14. Josh, the captain of David’s forces, put an end to this line of kings, and during the six months he remained in Edom, he slew every man and every male child in the land, who did not escape from him by flight. Among those who fled was Hadad, a son of the chief, whose servants carried him off in safety, and brought him into
Egypt, where he was kindly received by the king of Babastis, (1 K. xii. 13.) For the rest of David’s reign, and for the greater part of that of Solomon, the Edomites remained in quiet obedience to the king of Judah.

It is probable that during the quiet of Solomon’s reign, the caravans through the land of Edom were more numerous, and the wealth of the cities greater, than when the country was independent. The most important route was from Dedan on the Persian Gulf, through Tenman, and thence on to Egypt. Another great route which crossed the first near Petra was from Sheba, in South Arabia, to Jerusalem, (1 K. iv. 11.) To increase the trade from the coast of the Red Sea to Jerusalem, Solomon, and Hiram king of Tyre, jointly fitted out a fleet of merchant ships at Ezion-geber, the port at the head of the Elamite Gulf. The ships were of the largest class, and called ships of Tarus, taking their name from that city so famous for ship-building. The ships were launched once in three years, and were manned by Tyrian sailors. As they sailed only with the wind, and bartered along the coast, their progress was slow; the voyage out and back probably occupying two years, the third being spent in preparing for the next voyage. The navigators were sent on to Tyre and Jerusalem. This new trade was no less to the cities of Edom, as the caravans from Ezion-geber all passed through their country. Solomon’s ships brought gold from Ophir, the port of the Nabian gold mines, with spices, ivory, ebony, and rare birds from the countries beyond Abyssinia, (1 K. x. 11.)

As Solomon’s life drew to a close his power grew weaker. He had married an Egyptian princess, a daughter of Shishank of Babastis, and his first trouble came from his father-in-law. It has been already stated that when young Hishael the Edomite fled from David, he was kindly received in Egypt. Shishank gave him the sister of his own queen Tulpenes to wife; and Hishael’s son Geomath was reared in the palace with the Egyptian princes. When Shishank of Babastis became king of all Egypt, and too strong to value his alliance with the Isrealites, he sent back Hishael, who was now more than forty years old, to raise the Edomites in rebellion against Solomon and to make himself king. The Edomites readily followed Hishael in an attack upon their old country, the Edomites revolted from David, and at one-stopped Solomon’s trade on the Red Sea. Eight years afterwards, i.e. 897, Jehoshaphat king of Judah again made the Edomites submit. He then sent a fleet from Jerusalem to rule over them, and attempted to regain the trade of the Red Sea. For this purpose he built a number of merchant vessels at Ezion-geber, but the port was attacked and his ships broken to pieces either by the Edomites or by the Egyptian, and the Isrealites were never again masters of the trade on the Red Sea. In the reign of Jehoram, the successor of Jehoshaphat, the Edomites revolted from Judah and again made for themselves a king. Jehoram fought a severe battle with them, but was unsuccessful, and the Edomites remained independent, (2 K. vii. 20.) i.e. 838. Azuziah king of Judah fought another great battle with the Edomites, and slew many thousands of them in the Valley of Salt near the Dead Sea. He also took the city of Sebah (Petra) afterwards called Joktheel, (2 K. x. 7,) and the record of the event is the first mention in history of this interesting city.

Uzziah, or Azariah, the next king of Judah, followed up this conquest of Petra by again acquiring for the trade of his nation a port on the Red Sea. Solomon’s port had been at Ezion-geber on the western side of the head of the Elamite Gulf, but there may have been reasons for thinking the opposite side of the bay better suited for ships, and there Uzziah built the town of Edath, the Elamite of the Romans, and now called Akabah, not five miles from the old port. The Jews, however, were not strong enough either to use or to hold these conquests, and in a very few years Edath and Petra were again in the hands of the men of Edom, 2 K. xii. 22. i.e. 742, in the reign of Ahaz king of Judah, while he was under the influence of the king of Assyria, and on the coast by the equally powerful Philistines, the Edomites overran the southern portion, and carried off innumerable captives. Ahaz in his despair took the wise step of calling in the Assyrians to help him. The Assyrians readily came, but they only added to the misfortunes of Judea, and they carried off such treasure as had escaped the former invaders, 2 K. xxi. 16. Then probably was written the prophecy of Joel, who says that what the first flights of locusts had left, the latter, namely the Assyrians, with their canker, and also with their locusts, in which the poet declares that among the enemies who had made change for the destruction of the nation, were the Edomites and Medes, and Philistines and Tyrians; and that the Assyrians also had come to help these descendants of Lot. On the conquest of Judea by the Babylonians, i.e. 599, the Edomites again rushed in to snatch at their share of the booty. When Jerusalem was being stormed and plundered by the Chaldean army, the Edomites cried “Raze it, raze it, even to its foundations,” (I. Es. x, 26,) and the anger of the Jews against the insurgents and lesser injuries caused by the Edomites, was almost equal to that which they felt against the Babylonians. It was then that the prophet Ezekiel wrote that, in punishment for the cruelty of Edom against Judah, it should at a future day be made desolate even as far as Tenman, and the men of Dedan should be put to the sword, ch. xxvii. 13, and that the cities of Mount Seir should be laid waste, ch. xxcvii. 11. It was then that the prophet Obadiah wrote of the city of Petra, that the pride of its heart had deceived it, that though dwelling on high in the cliffs of the rock, it should be brought low.

When Cyrus king of Persia led his conquering armies westward, and restored the Jewish captives in Babylon to their country, giving them leave to rebuild their temple, i.e. 536, the Edomites were among the nations whom he conquered. The Jews rejoiced at hearing of their deliverance, and thought it a just punishment for former injuries, ch. xxi. The Edomites, with the rest of their Arab neighbours, remained subject to Persia as long as that empire lasted, but regained their independence when the Persians were overthrown by Alexander the Great. About this time we find the name of Nabatæans, or Nebiæth, given to the inhabitants of Edom. This did not imply that any change had taken place in the population, for in the book of Cenetic, ch. xxvii, among the Arabs of the desert, or sons of Ishmael, we find Nebiæth mentioned together with Kebar and Tenam, and other tribes of that neighbourhood. It had been usual for the Edomites of Petra to send a yearly tribute of a lamb to Jerusalem, and Isaiah says, “Send ye the lamb to the ruler of the land from Sebah, through the desert, unto the mount of the daughter of Zion.” (ch. xi. 1.) And in the later writings of Isaiah, the same tribute is
The contents of the image are not fully visible or legible. However, based on the visible text, it appears to discuss historical events involving the Nabataeans and other nations, possibly related to the Bible or historical research. The document contains references to ancient cities, such as Petra and Egypt, and mentions events like the rise of Edom and the influence of Greek and Roman empires. The text also references the work of historians and scholars like Smith and Alford. The context suggests a focus on the history and geography of the region around Petra, possibly relating to the Nabataean kingdom and its interactions with other civilizations.
the Hebrew מְנַעַת, and Greek ἀρετή, is simply to count, reckon, or be counted, reckoned, charged to one. And so our translators understand them, and use these English equivalents interchangeably with impute, ite. v. iv. xii, &c.
The word itself ἀρετή in the New Testament seems not to convey any meaning beyond this. It is the context alone that determines whether that which is said to be counted or reckoned to one is something which actually or personally belongs to him, or something which belongs not to him in this sense, but to another, and is simply set down to his account, so that he is regarded and treated as if the thing in the strict and proper sense were his. The English word, from the Latin imputatio, has precisely the same sense, although use has confined it to matters of morals, and in great measure excluded to things that are blame-worthy. Without doubt, therefore, the true idea is better conveyed by the English reader under such terms as count, reckon; for the allusion seems in many books of judgment, v. ii. xii, and when this is kept in mind the phraseology of counting or setting down to one is seen to be at once appropriate and forcible. Under stress it seems to have been used by some on the mere word, as if it contained in itself a doctrinal system, or at all events presented an important proof of that system. Where there is obviously no more mystery in the original term than in the English renderings mentioned above. It scarcely needed the ability and pains which a recent writer of divinity has bestowed on it to prove this point. Nor is it altogether clear that the divine to whom he refers do not speak of the use of the word in its connections. His work, however, contains the most profound and elaborate critical analysis of the words with which we are acquainted, and the reader is referred to it as containing all that can be desired on the subject. Sermons on Faith, by Bishop O'Brien, 2d ed. p. 190-150.
What we are mainly concerned with is the use or application of the words in Scripture. Are they applied only to things strictly personal to a man, or have they the wider latitude which we have assigned them? It is often asserted with great confidence that "there is not one passage in which the word is used in the sense of reckoning or imputing to a man that does not strictly belong to him, or of charging on him that which ought not to be charged on him as a matter of personal right." That the words are very frequently used in relation to things of this strictly personal character is undeniable, 1 sa. vi. 13; 2 ch. xix. 19; Ps. xxxvi. 2; Ro. iv. 21. When, in the second of these passages, Shimei says unto David, "Let not my lord impute iniquity unto me," he acknowledges in the same breath that the sin was his and only his; "for thy servant doth know that I have sinned." It is equally true, however, that the words in question are frequently applied to things that do not strictly belong to us, but which, though not belonging to us, are set down to our account, 1 sa. xiv. 1; 2 sa. xix. 27; 1 par. i. xiii. 6. In the first of these passages it is declared that the man who brought not his sacrifice or victim to the door of the tabernacle of the congregation, according to the divine institution, should have blood imputed to him, and should be cut off from among his people. He had committed no actual murder, yet that crime is imputed to him, and he is dealt with accordingly. So in Paul's letter to the Philippians, the apostle requests that the wrong which Onesimus had done might be placed to the writer's account, though manifestly he had no hand in committing it whatever. And in Ro. i., where righteousness is said to be imputed without works, there is undoubtedly an imputation of righteousness which is not by works, &c., which does not personally or actually belong to us, but to another, and is set down to our account.
Divines find a threefold imputation in Scripture, viz., that of Adam's sin to his posterity; that of our sin to Christ; and of Christ's righteousness to us in his people. In relation to the first of these, they speak of mediate and immediate imputation—mediate being that corruption or depravity of nature which we derive from Adam; and immediate, the guilt, or rather liability to punishment, which belongs to us in consequence of his sin. The sin of Adam is counted in the sight of God as ours, and we are dealt with accordingly. In like manner, the sins of his people are counted to Christ, and he is dealt with accordingly. "Make sin for us, who know no sin." Christ's righteousness, also, is counted in the sight of God as ours, and we are dealt with accordingly. "Make the righteousness of God in him." 2 co. v. 21; Ro. vi. (No justification, sin, &c.) This is not the place for anything like an exposition of these co-equal doctrines. It is, however, but just to state that their advocates are careful to guard against two sources of misconception, to one or other of which they think nearly all objections may be traced. First, they deny that imputation supposes any actual personal sin, or actual personal righteousness, in the parties to whom sin or righteousness is imputed. Adam's sin never can be ours in the same sense in which it was his. The same is true of Christ's righteousness. In both cases there is simply a placing to our account. Second, they deny that imputation supposes any transference of moral character. The imputation of sin or righteousness is not the influence of it. Finally, a denial of the imputation of sin removes none of the difficulties connected with the fact of mankind coming into the world with a liability to suffering and death antecedent to all personal transgression. The natural depravity out of which actual sin springs is itself to be regarded as real. Since then God manifestly deals with us as a guilty race, or treats us as guilty, this doctrine of imputation seems to furnish some ground for it. He can treat none as either guilty or righteous whom in some sense he does not hold or count such.

INCENSE. The compound of sweet-smelling ingredients denoted by this term appears to have been employed among the covenant people only in acts of worship; and that special compound, which was appointed to be used in the services of the sanctuary, was expressly forbidden to be applied to purposes of common life. "As for the perfume or incense which thou shalt make, ye shall not make to yourselves according to the composition thereof; it shall be unto thee holy for the Lord." Ex. xxv. 2. The ingredients of this sacred aroma are defined to be equal portions of sweet-oil, myrrh, galbanum, and pure frankincense, for which see the several words; and these, after being beaten small, were laid in the tabernacle, to be ready for daily use. As it was simply, however, in connection with the altar of incense that the article thus compounded was employed in the divine service, the explanations necessary to bring out its meaning and design will be best given in connection with it.
INCENSE

Altar of Incense, and its Ritual of Service.—
This article of the tabernacle furniture was made of wood—shittim wood, as it is in the English Bible, but as it should rather be acacia wood—overlaid with gold; on which account it was sometimes called the 'golden altar,' in contrast to the altar of burnt-offering, which was made of brass, Ex xii. 10, 19. The form was square—a cubit in breadth, and two cubits in height; that is, it was a stand made in a square form, probably about 2½ feet broad and 3½ feet high of suitable proportions both ways for a pedestal, on which to place the pot or censer containing the incense. The top was surmounted by a crown or projecting ornament, and at the several corners were horns, partly, perhaps, also for ornament, but more especially as a mark of correspondence and agreement with the altar of burnt-offering. For the prescriptions respecting this altar of incense have throughout a bearing on the brazen altar in the outer court, and seem intended to place the two in a mutual relation to each other. The name alone of altar (אֵלֶּל, mizbah, shayling or sacrificial place), which is the common designation of both, sufficiently indicates this; for such a term could be applied to the incense-table only on the ground of a real connection between it and the place where sacrifices of slain victims were actually presented. This connection was also marked by the sprinkling of its horns with the blood of the sin-offering on the great day of annual atonement—the only article apparently in the holy place to which that blood was specially applied precisely as the horns of the altar of burnt-offering were also sprinkled, Ex xxx. 19, 20, 21. Then, there was the coincidence of the daily service at the two altars—the offering of incense on the one morning and evening (when the lamps were put out and lighted) so as to afford a kind of perpetual incense before the Lord, corresponding to and concurring with the morning and evening burnt-offering on the other, by which there was effected a kind of perpetual burnt-offering, Ex xxvii. 8, compared with Ex xxx. 8—i.e., the perpetual incense within ascending simultaneously with the perpetual burnt-offering without. These various points of contact between the two altars seem plainly designed to indicate a close relationship between them—if the one were somehow the necessary complement of the other. And this impression is confirmed by the fact, that in the services specially connected with each, neither could proceed without the other: the pot of incense had every day to be replenished with live-coals from the altar of burnt-offering, as the only fire by which the cloud of incense was to be raised from the sacred perfume; while, on the other hand, this same cloud of incense had to be raised, and sent by the high priest into the most holy place, before he could enter there with the sprinkling of blood that had been offered on the brazen altar, and sprinkle the mercy-seat. Instant death was even threatened if he presumed to enter without the incense-going before, and covering the mercy-seat, Le vii. 36. So that, as there could be no incense offered without fire from the sacrificial altar to kindle it, neither could there be any acceptable sacrifice for sin without the interposition of incense to open the way for its presentation.

Wherein then lay the virtue of this sacred odour? What was expressed or symbolized by it? The perfume, formed of the four ingredients already specified, we have no reason to suppose differed in itself from other things of a like kind, any farther than that it yielded an odour peculiarly sweet and fragrant: it was the best known of such compositions; and so was set apart for a sacred use, and designated pure and holy. As a sign of this consecration, and fitness for the service of the sanctuary, it had the common symbol of inmost, unrupture applied to it—it was sealed, Ex xxxv. 5, not tempered together, as in the Sept. and our English Bible. But not in this, nor in the natural properties belonging to it, did there lie any virtue entitling it to such a place in sacred ministrations for the idea of some, that it was chosen as a corrective to the unpleasant smell apt to be generated by offerings of blood, scarcely deserves to be mentioned. It was the metaphorical meaning of the perfume which alone was regarded in the important function assigned to it. The expressed odours of sweet-smelling plants are the breath, as it were, of their pure and holy nature—a fragrant exhalation from their innermost being, most grateful to the senses, and refreshing to the powers of our bodily frame. And as such it was fitted to serve as an appropriate emblem of that in the soul of man, which is most grateful to the mind of God—namely, the decence of spiritual desire and affection toward him. What can be more pleasing to the Great Source of life and being, than to find the souls he has made turning their regards to him in the simplicity and confidence of faith —making him the sanctuary of their inmost thoughts and feelings—and pouring out before him the varied expression of their fears and hopes, of the sense they have of their own guilt and his infinite goodness, and of their earnest desires for his forgiveness or his help? This is emphatically the breathing of the soul's best, holiest, heavenliest aspirations; and therefore, in the sphere of natural things, was fitly symbolized by the ascending odours of the sweetest-scented herbs. The offering of incense, then, was an emblematic prayer; but prayer in the larger sense, as comprehensive of all the appropriate outgoings of the believing soul toward God—supplication, indeed, primarily, but along with that, adoration, confession, and thanksgiving.

So the matter is explained in various parts of Scripture. It is so most distinctly in the book of Revelation, which is not only written in the language of type and symbol, but often also accompanies its use of these with explanatory statements of their meaning. Thus at ch. v. 8, where the twenty-four elders, representatives of the church of Christ's redeemed ones, appear each with golden vials or censers, full of incense or odours, "which are," it is added, "the prayers of saints;" and the same explanation is again given at ch. vii. 3, in connection with the action of an angel, and an action represented as taking place at the golden altar. It was, so to speak, the old service of the earthy sanctuary proceeding in the heavenly places, and to the incense was given "the prayers of saints"—the reality to the symbol—that they might be offered before God. But in Old Testament times also this was perfectly understood. David expressly designates his prayer incense: "Let my prayer, (incense, so it is literally be set in order before thee," Ex iv. 2—implying that the one was but another name or form of the other. And in the historical statements made before by the prophet Zacharias was offering incense in the sanctuary "the whole multitude were praying without," it is clear
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that the people generally had a correct understanding of the symbol: they were accompanying the priestly action by an exercise, which at once showed their apprehension of its meaning, and their sympathy with its aims.

Now, we have only to carry with us this view of the incense-offering, in order to see the propriety and naturalness of the prescriptures respecting the altar of incense and its rites of service. Its connection by name and the theme of the altar of incense explains itself on the ground, that prayer also is a sort of sacrifice—the offering up of the desires and feelings of the heart to God—and, as such, the internal counterpart of the external offering of sinful victims. Not only so, but acceptable prayer on the part of the sinner must raise itself on the foundation of sacrifice by blood; as a sinner he could only approach God through a medium of blood, without which there was no remission of sin; his very prayer must, as it were, rise from the altar where such blood was shed, and take the man who wished to enter into the presence of the holiest. And prayer thus taught on the atonement, so again did the atonement require for its actual efficiency the appropriating and pleading energy of prayer: it saved not as a natural charm, but only as an accepted channel of communion with heaven; even with the blood of atonement in his hand the worshipper must go as a suppliant to the feet of the throne. It is so still: the pattern given here in the handwriting of Moses is inobtrusive with lessons to speak to all times. For it is in the name of Jesus, and on the ground of that holy atonement for sin, which he once for all accomplished on the cross, that the believer must draw near to God; his prayers, as well as his deeds of righteousness, are accepted only in the Beloved. Prayer offered otherwise is like incense offered with strange fire—a virtual repetition of the sin of Nadab and Abihu. And the action here also is reciprocal; for the worshipper's acceptance in the Beloved is to be sought and obtained through prayer; so that neither is the atoning virtue of the cross available to the individual sinner without the prayer of faith, nor is this prayer accepted but in connection with the atonement. Nay, in Christ himself, as the representative of fallen man, we see the twofold truth exemplified, and rising to its fullest realization: since he is at once the perfect sacrifice, and the all-prevailing intercessor; and while he bought his own blood without spot to the Father, and thereafter entered with it into the holy of holies, it was not without the interference of prayer preceding, as well as following the work of reconciliation. It is not less true that he saves by his intercession, than that he saves by his death.

A still further peculiarity in the account of the altar of incense finds a ready explanation in the preceding remarks. For, while the altar of incense had its position simply in the holy place, "before the veil," and not actually within it, language is used concerning it, which might seem to imply that it belonged to the most holy as much as to the holy place. Thus it is itself designated "most holy," 1 Nep. xvi. 2, and in the description given of the service of the great day of atonement, it is spoken of as "the altar that is before the Lord," as if in a sense it were within the veil. In the Apocalyptic vision, formerly referred to, it appears in the immediate presence of Jehovah, Rev. xvi. 1, and also in He. ix. 4, the golden censer, which was but an appendage of the golden altar, is associated to the holy of holies—not that it actually belonged to the furniture of that innermost room of the tabernacle, but that in its highest intention and use it had respect to the things therein contained. From it the high-priest, on the great day of atonement, had to raise the cloud of perfume which covered the mercy-seat; and every day, though in a smaller degree, the same incense cloud had to be sent within the veil and made to fill the presence-chamber of God. For this end the altar was placed directly in front of the veil, that the smoke arising from it might the more readily penetrate within. And thus, again, was a salutary lesson proclaimed for all times; namely, that the believer should be ever dwelling beside the secret place of the Most High, so as to have freedom of access to the throne of grace, and be in a manner praying always with all prayer and supplication. If it be but a rare, or an occasional work with him, he too clearly knows not the height of privilege to which he is called in the Redeemer, nor has found his heart to a reality symbolized in this portion of the handwriting of ordnance.

Inchasters, Incantments, considered as distinct from the acts of divination, and the persons who practised them, had respect more especially to the charming of marred animals, such as adders, serpents, &c. Magical arts of this kind have from an early period been particularly cultivated in Egypt, and even constituted a sort of separate craft, of which notice has already been taken under the article AMEN. Arts of this description were strictly forbidden by the law of Moses, De xxxiv. 11, because, though lying perfectly within the compass of human ingenuity and skill, they were closely allied to demonology, and most apt to be abused to purposes of superstition. Incantations in this special sense do not appear to have been practised in Israel; such as existed belonged to the more general hands of divination, magician, and witchcraft which see.

India is no farther mentioned in Scripture than as one of the boundaries of the great empire of Ahura-Mazda, "from India unto Ethiopia," Acts i. 9, and as nothing depends on it for the interpretation of the Bible, so it cannot with propriety be made a subject of inquiry here. Neither its precise locality, nor population, nor products are ever referred to.

Ingathering, Feast of. See Feasts.

Inheritance. This, in the English Bible, is the translation of three different terms in the Hebrew. There

is firstINCENSE. (Hebrew word, terebinth.) From INCENSE. (Hebrew word, terebinth.) from INCENSE. (Hebrew word, terebinth.) to seize, take, occupy: then INCENSE. (Hebrew word, terebinth.) from INCENSE. (Hebrew word, terebinth.) to seize, take, distribute: and INCENSE. (Hebrew word, terebinth.) to divide. The Hebrew word INCENSE. (Hebrew word, terebinth.) very frequently occurs in connection with "inheritance," signifying the actual possession of that which is one's right by inheritance, but it is never so translated, see Nu xxvi. 32; Ezr xvi. 16. Inheritance refers chiefly to the inheritance of land, Nu.xvi. 18; xxxv. 1, not to the inheritance of movable property, or even of houses, except in some instances, as will afterwards be noticed. It is a subject of the greatest social importance, exercising a powerful influence on the national condition, and is therefore worthy of the place it takes in the national constitution of the Jewish people. (M. de Tocqueville de la Démocratie en Amérique, c. ii.) McCulloch on the Succession to Property, p. 1 and 2.

Of the patriarchal law of inheritance we have very
few details, nor does it bear much upon the principal question of this article, as the patriachs had no land in their possession. Their entire property was movable, as xvi. 1. Over this they appear to have exercised a very considerable control in its distribution. From a comparison of ch. v. 1 with Ge. xlviii. 5, 6, it would appear that even then the eldest son succeeded by right of birth to a double portion of his father's property, for Jacob's assuming Joseph's two elder sons as his own, and thereby giving to Joseph a double portion in Israel, is described as the transfer of Reuben's, his eldest son's, birthright from him to Joseph. And in this instance we find the father setting aside the elder son for misconduct, and substituting one of his younger sons in his room. With regard to their other children, they probably gave them equal shares, unless something in their conduct caused them to make a difference. In the case of Abraham, it is easy to see why he made a marked distinction between Isaac and his other children. To all of them he gave gifts, but to Isaac he gave the great bulk of his property, Ge. xxv. 4, 5; xxx. 26. This was evidently on account of God's promise to Isaac, Ge. xlviii. 4, and perhaps also on account of his personal gifts to him, which was more in the way of property, or a share of his estate, than that this was made because Isaac was a legitimate son, and the others were illegitimate. All Abraham's children were legitimate. The concomitant of that early time had not the rank or dignity of the wife, but there was then little, if any difference, except the name. The man with whom she lived is called in Hebrew her husband, as she also is sometimes designated wife, Ge. xxv. 20, xxx. 20, 21; her father is called his father-in-law, Ge. xxv. 20, and she is called his father's son-in-law, Ge. xxv. 20; no distinction was made in the treatment of the sons, whether by wife or concubine, Ge. xxxix. 12-16; xiv. 1, 2, and the children of the concubine were reckoned the children of the wife, who also was usually the one to present the concubine to her husband, Ge. xxxix. 2, xxxi. 5, 6, xxxvii. 12-16. The position of concubine became afterwards more degraded, but it was such in the patriarchal time (see John's Arch. Bib. c. v. § 155). The case of Jephthah, Jud, x. 1, 2, is sometimes alleged as showing the radical distinction between the children of wives and concubines in the matter of inheritance, but it has no proper bearing on the question. Jephthah was not the son of a concubine, but of a harlot (2277, 2266), a term never confounded with that of concubine, but distinguished from it. Jud x. 1, 2. The position of daughters as to inheritance is not so clear, but they would seem to have usually obtained a share. The complaint of Laban's daughters that they had no longer an inheritance in their father's house, shows that they considered themselves to have been deprived of that which it was usual for daughters to receive, Ge. xxxii. 11. In the land of Uz they sometimes, but apparently not always, received their share of the paternal inheritance, Job xii. 15. Where there was no child, the son of some collateral servant, such as a steward, born in the master's house, appears to have been occasionally, at least, made the heir, Ge. xx. 3.

The Mosaic law of the inheritance of land is laid down most distinctly in Nu. xxvii. 1-11, and from this, taken in connection with other passages, we can form a perfectly clear idea of it. On the father's death his land was divided among his sons, his daughters receiving no share of it, Nu. xxvii. 8. If there was but one son, he inherited all; if there were more than one, the eldest inherited twice as much as the younger sons, this distinction being conferred in the Mosaic law on primogeniture, the case, while up to Moses time there was no rule as to who should be the eldest son, the father selecting the eldest son of whichever wife he pleased. This gave rise to great jealousies and intrigues, which were put an end to by Moses' enactment (Ex. xxi. 17; Deut. xx. 7-18). Legitimate sons did not share in the inheritance with legitimate sons, Jos. xii. 1. In the division of the land disputes occasionally arose, and wrong was sometimes done, to remedy which there would appear to have been judges. There were four such judges appointed, Jud x. 1-4. The rule of the exclusion of daughters from a share when there were sons living, it sometimes thought to have been departed from in the case of Caleb's daughter, Jos. xii. 18, 19, 25. It may be an exception, but it is not necessarily so. Caleb may have acquired by conquest rights independent of his inheritance by lot, and over which he may have had more control, Jos. xii. 6, 8. Even in the English feudal system a liberty of alienation was allowed in the case of land acquired by individuals, which was not the case in the Roman law, which would naturally be the law of Judaeas as of other parts of the world. This would give the parent a certain amount of authority over his sons in constructing or limiting the time during which they should exercise power.

If a man died without sons, his daughters inherited equal portions, Nu. xxvii. 20. By thus retaining the land in the family the name of the deceased was kept alive, ver. 5. While other women might marry in whatever tribe they pleased, heifers must marry within their own tribe, Nu. xxxviii. 4. As a general rule they would marry their nearest kinsman in the permitted degrees, Nu. xxix. 11; Tob. vi. 12, vii. 11, but this was not required in the original law. If they failed to marry within their own tribe, their inheritance was forfeited, and went to the parties next named in succession (Joseph, Ant. liv. 7. 3). Under some circumstances this law seems to have been departed from, as in 1 Ch. ii. 31-56, where we read of an heiress marrying an Egyptian servant, and their son inheriting. There is another alleged exception in 1 Ch. ii. 23-24, Nu. xxxiv. 4, but it is possible that the daughter of Machir had not been an heiress at the time of her marriage. A considerable liberty of choice was thus
left to Jewish heiresses, and one much greater than was permitted in Athens, where they were compelled to marry their nearest kinsman (Suetonius, Aug. 32). The early Roman law excluded females from inheritance when there were brothers, and their privilege of adoption had the same effect (Oviston, p. 129). The law of gavelkind in Kent is exactly that of Moses in regard to daughters (Oviston, p. 27): the law of Mahomet gives sisters one-third of their brothers’ share of the inheritance (El-korayn, 19 and 33, c. 740). We thus find the Mosaic law recognizing the natural equity of leaving a father’s inheritance to his children; while with respect to the apparent injustice of leaving daughters unprovided for, where they had brothers, the injury was only apparent. Where Jewish women were as completely provided for, and where marriage was all but universal among the men, the want of fortune brought no disadvantage; while beauty, and personal worth, would give to individual women that distinction which wealth alone too often confers with us.

We come now to a remarkable peculiarity in the Jewish law of succession, viz. in the case of those who died without children, their widows surviving them, Ex. xxv. 5. This law was, however, derived from a much earlier period, and was in force in the family of Jacob, De xxiii. 17. The law was, that if a man died without leaving any child, his brother or nearest kinsman should marry the widow, his eldest son should succeed to the inheritance of the deceased as his son, while the other children should belong to the actual father, and succeed to his inheritance, De xxv. 5, 6. Some might from the Hebrew raise the question whether this law did not come into force if a man died without a son, for where the authorized version translates by “child,” in De. xxv. 5, the Hebrew is בנה, which very rarely includes the female possessors. Here it seems to do so. Both Septuagint and Vulgate thus understand it; the law of succession to daughters, in the absence of sons, appears to require it; and so the Jews all understand it, Mar. xxv. 23, and parallel. The law that the nearest kinsman of the deceased should marry his widow was not absolutely compulsory, but the refusal to do so was looked on as a great reproach, De. xxv. 5. In fact of such an obligation devolved on the kinsman next to him, who in such a case also succeeded to the land of the deceased if it had been sold, Deut. xxiii. 12, 13, 14, 15; 16, 17, 18. The instance in the book of Ruth is curious. Naomi being past the age for marriage, ch. 1. 12, Boaz marries Ruth her daughter-in-law, and the widow of her son, but the child born from this marriage is reckoned the son of Naomi, and of course of her husband Elimelech, ch. 4. 2, the intervening generation being passed over. Boaz did not raise up a son to Jollon, but to Elimelech. From this case we may judge that when a man died leaving sons, who also died without issue, the property reverted to the widow of their father during her lifetime; for it is, Naomi, not Ruth, who sells the land of Elimelech, ch. 4. 2. On Naomi’s death Ruth would inherit, ch. 4. 6. From Pr. xxx. 23 it would appear as if a handmaid, when she was a concubine, inherited after the wife, in case neither had children.

On the failure of sons and daughters, the brothers of the deceased inherited, Ex. xxv. 9. By brothers here we must understand the sons of his father, not kinsmen, which the term is often put for. If he had no brothers, the inheritance went to his father’s brethren, or, as we would say, his uncle, by the father’s side, Ex. xxi. 10. Up to this the law of Jewish inheritance is precisely the same as that prevailing among the ancient Germans, with the exception of the law regarding widows; but here there is a divergence. If there were no males by the father’s side, the inheritance went, among the Germans, to the maternal uncles (Tulcan de Mar. xxvii); but these were not recognized in the Jewish law, as the inheritance would in that case frequently pass from one tribe to another. In the absence of paternal uncles the inheritance went to the nearest kinsman of the deceased belonging to his family and tribe, Ex. xxvi. 11.

While the law of succession thus kept land in the possession of the same family from generation to generation, the law of mortgaging had the same effect. In no instance could a Jew alienate his inheritance for ever by the sale of it, Ex. xxv. 37. A redemption for the land, Ex. xxv. 37, called the right of the redemption (Hophat Kapore, Ex. xxv. 37), must in every case accompany the temporary sale of the land. A kinsman could at any time redeem it by payment of a regulated charge; or the owner could at any time redeem it for himself on the same terms, if he had acquired the means. This would not act as a spur to industry. In any case the land must return to the original owner or his heirs at the year of jubilee, without any payment, Ex. xxv. 37. All these conditions would reduce land, as a marketable commodity, very low. The two cases in Scripture where details are given of the redemption of land, acquaint us with further particulars, Ex. xxv. 35; xxxiv. 22. These do not appear to be the redemption of land which had been sold out of the family, but the sale of the properties by their proper owners. In both cases it appears that the first officer of the land must be made to the nearest kinsman, which is indeed implied in the power he possessed of redeeming it at any time, Ex. xxv. 37. From Ruth it appears that where the land to be sold belonged by possession or reversion to a widow, not past the time for marriage, the kinsman purchasing was obliged also to marry her. It was this which made Elimelech’s nearest kinsman refuse the right of redemption, lest he should mar his own inheritance, Ex. iv. 6. Josephus (Ant. xvi. 10) thinks this was because he had already a wife and children. A more likely reason is, that he was afraid that if he had but one son, that son would be the legal son of Elimelech, and not his own, and so the succession of his own name should be endangered. Ex. xxvii. 4-9; xxxv. 6. Elimelech’s inheritance was at this time precisely in the land of the nearest kinsman Josephus, Ant. xvi. 10; but nothing probably had been paid for it at the time of Elimelech’s departure, when the land, owing to the famine, was of little or no value, Ex. iv. 11. The indefeasibility of land has been generally enforced in England; but the crown has, in some instances, granted patents (Bona Antiquitatis—Right of Testamentary), but this power was not possessed in Judea. Over his movable property a Jewish parent had power, but not in the disposition of the land. It is probably of movable property that Pr. xvi. 2 speaks. It was the indefeasibility of the land that made the pleas Nahash reject Ahab’s proposal with horror, 1 Ki. xxvii. 10. The most accurate maps
and accounts of the several inheritances of each family must have been made and preserved, when we find, after the seventy years' captivity in Babylon, returning to his own inheritance, No xi. 11. It was not in the power of the prince to alienate his own inheritance, or that of his people, Ezk xvi. 10-11.

The inalienable right of succession by birth may illustrate the nature of our Lord's solemn, which was his by inheritance, De i. 7.; and adds force to the frequent declarations of Scripture that glory is the inheritance of the wise, and folly of the simple, Pr iii. 35. xii. 18.

The inalienability which attached to the land of Judea did not attach to houses and moveable property. Houses in walled towns could be alienated for ever if not redeemed within one year from the day of sale, Ex xxi. 32. Houses in unwalled towns and villages could not be alienated, as being probably essentially connected with the neighbouring land, Ex xxv. 37. The agricultural population seldom lived out of villages. The power thus given over houses was of course much more exercised over moveable property, with respect to which there is no law in Scripture, and over which therefore the owner had full control. It would in ordinary circumstances have been more usual or necessary in a kinsman, but the owner had full power to dispose of it during his lifetime in any way he judged best. From Pr. xxvii. 2 we judge that it was sometimes given to a servant in preference to a son. The liberty thus granted argues great wisdom in Jewish law. The power of alienating moveable property is essential to progress (M'Culloch on Succession, p. 55). This power was granted in its full extent to the Jews, while it was very much restrained among nations accounted more civilized. No kind of property could be devised in Athens, except to children, before the age of Solon; nor in Rome, except by a will made in an assembly of the people; and the disposal of it was much restrained in England to the reign of Henry II. (M'Culloch, p. 54, 74). Jewish law of the remotest period was framed on a wiser plan. The property spoken of in Lu. xvi. 11-13, is by some supposed to be moveable property, but others with greater probability think it to be the landed inheritance (so Alfred, Ge. Test. in loc).

As landed property could not at any time be alienated from children, so moveable property in Judea would appear to have been disposed of during the owner's lifetime, and by his verbal disposition, rather than by written wills coming into force after his death, as with us, Ge xxii. 36; xxv. 5.6. The will is not once mentioned in the Old Testament: there is no Hebrew word for it.

The δαισία of the New Testament, frequently translated "testament," is never so used in the Septuagint, which is our best guide to the New Testament Greek. (See COVENANT.) We know of no instance of wills in use among the Jews except in the case of the Haredis, and even those refer only to the disposition of the kingdom (Josephus, Ant. xvn. 3. 2; Jewish Wars, ii. 2. 3). Tobit viii. 24 has the appearance of a Jewish will, though not really one, but was a paper drawn up to guard against misappropriation after death, Tobit vii. 12. To suppose the patriarchal blessing, Ge xxvii. 13, 17, analogous to a modern will is rather fanciful, and Caleb's blessing, Jos xvi. 13, was the bestowal of property in his lifetime. And this absence of the will in Jewish antiquity is comfortable to, not uncomely. It is a mistake to represent it as of immemorial antiquity (Trench's Manual of Dates—Walt). The power to devise by will was unknown in the earlier periods of society (M'Culloch on Succession, p. 30).

There was no will at Athens before Solon, and even then it was only such as had no children that could devise to his freedom; power to devise was not of early date, and it was a very considerable time before this power was conceded in England (M'Culloch, p. 3, 5, 7.; Blackstone's Com. ii. 32).

The last feature of the Jewish law of inheritance that requires consideration is the perpetual division and subdivision of land made by it among the Jewish proprietors. The law of primogeniture, the grand characteristic of the feudal system, was only so far recognized in Judea as that the elder son should inherit a double portion. The necessary effect of this was to subdivide the land and create a great body of small landed proprietors, every Jewish male being born to land. Political economies differ as to the general propriety of this rule, but in the case of Judea we find that even those who deny its general propriety allow it to have been of use there. This is all that is required; as no one supposes that laws of this kind were intended for use elsewhere under different circumstances. Adam Smith condemns the law of primogeniture as most injurious under present circumstances, on account of the division of landed property (Wealth of Nations, p. 13), M'Culloch approves generally, and with much reason, of the law of primogeniture. He shows in the instances of Ireland and France that endless subdivision of land is injurious, and fortifies his arguments by the opinion of Sir Matthew Hale (McColloch, p. 30, 31, 794; Hale's History of Common Law, ch. vi. p. 305, Ruggin's edit. 1790). The division of land in France is however twice as great as in Judea: in France it is divided among sons and daughters (McColloch, p. 30), while in Judea it was divided only among sons, when sons existed. M'Culloch notices cases in which he thinks the subdivision of land useful, and where its injurious effects are prevented by the peculiar circumstances of the times or country. Many of these apply with peculiar force to Judea. Thus in a hilly country, where the lands do not admit of the easy employment of horses, or of improved implements, he thinks small farms preferable to large. Beyond almost any country Palestine agrees with this, a land of hills and valleys, where in ancient times manual labour raised crops up to the tops of the hills (Josephus, J. Wars, iii. 3; De vii. 7-9). He also thinks small farms are preferable in the vicinity of large towns (McColloch, p. 129). There are few countries where considerable towns lie so thickly as they did in the two Galilees, the smallest of them containing over fifteen thousand inhabitants (Josephus, J. Wars, iii. 2.3; De vi. 1-14). M'Culloch notices other circumstances in favour of the subdivision of land. He mentions the great popularity of the law even in France, and the attachment to the country which the proprietors have in consequence also in Germany (p. 178). It had of course this effect among the Jews when every one ate of his own vine and his own fig-tree, Is xxxvii. 16. He also mentions the extraordinary impulse which under certain circumstances the subdivision of property gives to population (p. 137), an impulse very desirable in a land subject to frequent wars and waste of population. It is to the frequency of war in the early state of Rome that he attributes the fact that there this subdivision led to no injurious consequences (p. 160). He might have added that but for this rapid increase of population Rome could never have sent forth those native armies to which she owed
her empire. No country required a quick increase of population on this account more than Judaea. In perpetual war with the neighbouring smaller nations, her little territory was the battle-field of Egypt and Assyria, of Greece and Rome. With all this necessary waste, her population was recruited so as to meet it. The law of inheritance, it may be, inapplicable to England or France in their present state, was the wise law for the land for which it was enacted. It provided a numerous population to defend the soil which possession made dear to every Jew; it provided food for an urban population of vast amount. It defied the rugged hillsides of Paros and Jazer with the olive and the vine, the fig-tree and the palm, and enabled manual toil to maintain there a population more numerous than that which cultivated the great plain of Edfu or the fertile valley of the Jordan. [H.G.]

INK is referred to in but a few passages in Scripture, and simply as the fluid used in writing. That it was usually black, we know from other sources and from the remains of antiquity that have descended to modern times. It was differently composed from iron that now in current use, being formed sometimes of the finest sort of lamp, sometimes of the black lipor found in the cattle-fish and other substances, together with certain intermixture of gums and acids, which produced a composition that was remarkably durable, even more so than modern ink, but was thicker, and less adapted for speedy execution. For ornamental purposes, however, other kinds of ink were employed by the ancients, and of various colours—red, blue, purple, and of gold and silver tints (E.S. WILSON).

INK. This word occurs altogether five times in our English Bible; but scarcely in any of them can it be said to be a proper rendering of the original; as, in our sense of the term had no existence in ancient Palestine and the adjacent countries. The earliest mention of an inn is in connection with the history of Jacob's family, e. xiv. 27. In their return homewards his sons stopped to give their asses provender in the inn 

\textit{Kara İnne, literally the lodging-place, where travellers were wont to make a halt in their journey. So again it occurs at Ex. xiv. 21, in the account of the return of Moses from Midian to Egypt. At the threshold of the New Testament history it meets us in connection with the birth of our Lord at Bethlehem, who was laid in a manager or stall, because, it is said, "there was no room for them in the inn." (E'S. SARA-\textit{Avana}, the word here employed, is viewed in respect to its etymology, means a resting-place, a place where travellers stopped their beasts at basement, and rested for the night or during the heat of day. But there can be no doubt that the word is used with some latitude in the Greek translations of the Old Testament scripture, and that it did also denote any place for rest or refreshment, such as a coach or tent, or settled abode, &c. &c.)}

So that the mere use of the word \textit{sara-\textit{Avana}} at the beginning of the gospel history would not at itself determine to what class of buildings the birthplace of Jesus belonged; for this, we are thrown upon the general manners and customs of the East; and these still retain so much of their ancient type, that there is no great difficulty in sketching what was, at least, the probable state and aspect of things.

By the inn, then, we are to understand the kham or caravanserai so often described by those who have visited the East, and which, unlike the inns of our own country, are entirely un furnished. It is a kind of building intended merely to afford convenient shelter and lodging-room for travellers, usually constructed in the form of a quadrangle surrounding an open court, the entrance to which is by an archway closed by a strong gate. The walls are generally lofty and strong, and sometimes provided with means of defense. The compass of this court, and the number as well as character of the apartments which surround it, differ materially, according to the position and plan of the building. Almost invariably, however, there is a well in the centre of the court, and, if there are no stalls for the cattle, then these, after being unburdened of their load, are left to repose in the inclosure, or to browse on what herbage they can find in the immediate neighbourhood. But commonly there are openings in the surrounding wall.

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{image.png}
\caption{Interior of a khan, Aleppo. From a drawing by E. Blikner.}
\end{figure}
into a number of recesses, which contain chambers both for the traveller and his beast. The floor of these recessing apartments rises two or three feet above the central court, and consists of a platform or bank of earth faced with masonry. When stalls are attached, these usually run in covered avenues behind the separate apartments, but on a somewhat lower level; in which case the more elevated floor of the apartments is made to project behind into the stable, so as to form a bench, toward which the head of the horse or camel is turned, and on which the nose-bag is allowed to rest. It was in a place of this sort that the Virgin Mary brought forth the blessed Redeemer. The Khan at Bethlehem had cells or apartments for the travellers, as well as stalls for the cattle; but the former were already pre-occupied before the holy family arrived, and they had nothing for it but to betake to one of the outer penutches destined for beasts of burden. There the Saviour of the world was born, and on the projecting ledge, which had its appropriate use in supporting the nose-bags of horses and camels, did he find his first humble bed. With inimitable simplicity the evangelist merely records this astounding fact; but the thoughts it is fitted to raise of the love and condescension of Christ, and of the aspect borne by his mission to the lowest and poorest of mankind, it might take volumes to unfold. The caravanserais on the highways of the countries farther to the east appear to have been, from ancient times, of a more spacious and costly description than those in Palestine and its immediate neighbourhood. Layard characterizes the khans between Baghdad and the sacred places as "handsome and substantial edifices, which have been built by Persian kings, or by wealthy and pious men of the same nation, for the accommodation of pilgrims" (Nasr-I and Sharb. p. 184). The general plan and structure, however, usually correspond with the description already given. But a somewhat different form is found, especially in Asia Minor, as may be seen from the engravings. No. 555 presents a considerable elevation, with apartments entering from covered galleries for the accommodation of the travellers, while the lower story is devoted to stables for horses or other cattle, and store-rooms for goods. No. 556 exhibits a plan section of another building of the same description. In this plan the main entrance is at the lower part, the stairs leading to the covered galleries from which the sleeping apartments enter at the farther end of the court. The pillars that sustain the flat roof are represented in section by little dark circles, and the structure of the roof itself by a series of oblique lines.

Khan of such a description are probably not very numerous, and only found where there is much traffic.

Maniitestly different from the ordinary khans was the inn (mescâa) mentioned by our Lord in the parable of the good Samaritan, Luke 10:33. As a host (mescâa) was connected with it, it presents a nearer approach than the other to what is now known as an inn. But the probability is that it is rather to be understood of a lodging house, than a place of public entertainment. That houses of that description existed in towns there can be no doubt; although we possess little specific information concerning them, and find them occasionally associated with persons of lower character, John ii. 10. There is no reason however to suppose, why they may not also have sometimes been kept by persons of good repute.

**INSPIRATION.**

A word of bat rare occurrence in the English Bible—once only in the general sense, of the spiritual influence by which men are enabled to attain to the knowledge of divine things, Acts xxv. 4, and once in the more special sense, of the supernatural agency by which the revelation of these is communicated in sacred Scripture, Zeph. iii. 16. It is simply in this latter sense that the word is now commonly taken, when used of what pertains to the religious sphere; and its importance, as connected with Scripture, is not to be estimated by the word itself occurring only in a single passage, for the idea embodied in it is expressed in many passages, and is often presented as of the highest importance. If the distinctive character of Scripture consists in its having been given by inspiration of God, then by the sense attached to this distinction will necessarily be determined the place Scripture occupies in men's regard, and its relative position in respect to other writings. The subject, especially when viewed in connection with recent speculations, is of large extent, and can only be treated here with reference to its more essential features, and the main objections urged by the opponents of inspiration in the proper sense of the term. Little more indeed than an outline in either respect can be attempted; but the sources will be indicated, as we proceed, where fuller investigations may be found.

1. The word to be attached to the inspiration of Scripture as this may be gathered from Scripture itself. In exhibiting the import of Scripture on the matter, it is necessary to make a distinction between one portion of the sacred writings and another, in particular between the Old Testament and the New. For, while both form properly but one book, yet the one being completed ages before the other came into existence, and also being distinctly borne witness to, and authenticated by the other, the evidence for that portion of Scripture is in some sense peculiar, and may be best taken apart. Two lines of proof seem perfectly sufficient to establish its plenary inspiration.

1. First, the writings of the Old Testament viewed collectively are characterized by epithets which mark them as emphatically of God. They are designated "holy Scriptures" (Heb. γόγγαρα, or simply the "Scripture," by way of emphasis, having a place and a character altogether its own, Zeph. iii. 16; 1 John ii. 2; 2 John v. 2; Rev. xii., 24-26). Still more characteristic and decisive is the epithet "oracles of God," applied to them by the apostle Paul, 1 Pet. ii. 4; since by oracles were universally meant communications bearing on them the
full impress of the Deity they were understood to come from; and to call the Old Testament writings God's oracles was all one with saying they were strictly divine utterances. But the most conclusive, and, as it may fitly be called the classical passage on the subject, is the one already referred to in 2 Ti. 3, in which, after having described the Scriptures, with which Timothy had been familiar in his childhood, as able to make him wise unto salvation, the apostle adds, "All scripture is given by inspiration of God. Thence, every scripture that is God-inspired is also profitable, as we have already determined what, or how much of Scripture actually is such, would obviously bring an element of uncertainty into the apostle's train of thought, strangely inconsistent with its profound aim. Instead of confirming what had been said before, and assigning a fundamental reason for it, as one naturally expects, the passage would rather create perplexity and doubt: for while it had been affirmed of the Scriptures generally, that they are fitted to make wise to salvation, and it would be estimated that only such of them as had been inspired of God are profitable for spiritual uses. But then the question inevitably arises, which of the whole, or where is the line to be drawn between the one class and the other? On this important question not a hint is dropped, and, we may certainly infer, there was no intention to raise it. The passage, however, may be as well, as to throw the predicate simply on the profitable every scripture inspired of God is also profitable, &c. as though not in our judgment the natural construction, but to confirm it must be after the manner of origin in ancient times, recently followed by Eillicoot. Aford, and some others, by connecting the epothen prophane, as well as the profane profane, with the entire body of the writings in question. The meaning in this case comes to be nearly identical with that obtained by the omission of every scripture being, given by inspiration of God is also profitable, &c. So that also the declaration, to use the words of Eillicoot, "enunciates the vital truth, that every separate portion of the holy book is inspired, and forms a living portion of a living organic whole."

2. Besides these more general testimonies embracing the entire compass of Old Testament scripture, there are specific testimonies touching the name of particular portions. The law is one of these portions, which is constantly represented as having been given by God, though instrumentally brought in by Moses, Ex. xxiii. 19, Deut. vi. 17, &c. Its common name is "the law of the Lord," and so sacred was it deemed on account of this high origin, that our Lord declared one jot or tittle should in no wise pass from it till all should be fulfilled, Mat. v. 18. The historical portions also of the Pentateuch have substantially the same character ascribed to them; they belonged to the divine law in the wider sense, and bore on them the attributes of God's supreme authority and unchanging faithfulness. Referring to some things contained in these historical records the apostle calls upon the persons addressed to hear thereby the law, Ex. xxiii. 21. Referring to other portions, our Lord once and again prefers his quotations from them with the emphatic announcement, "It is written," as if to have found them there was enough to secure their absolute verity, and hence speaks of them as constituent parts of a scripture which from its essential character cannot be broken, Matt. ii. 17; Mark xi. 32. If we turn to the prophecies of the Old Testament, we find them, if possible, still more intimately connected with the immediate agency of God. Thus Peter affirms that "prophecy came not in old time merely, at any time, but by the will of man, but holy men of God spoke as they were moved by the Holy Ghost," 2 Pet. i. 22. Whatever may be the legitimate bearing of this testimony on the interpretation of prophecy, the recollection of a stronger assertion made of the divine ness of its origin; and it is even stronger in the original, and in its translation, as borne along, rather than moved by the Holy Ghost, is the express import of the expression concerning the prophets. The testimony is equally explicit and comprehensive. Of the prophetic writings generally it affirms that they were the product, not of man's points or foresight, but of the Spirit of God operating through the medium of a human agency. Nothing short of this, indeed, is intimated by the prophecies themselves, prefixing their utterances, as they so commonly do, with "thus saith the Lord," or delivering their messages of seal and warning, the Lord's burden. Now, we find them expressly distinguishing their case from that of false prophets, that in the latter after went after their own spirit, hence saw nothing, and spoke from their own hearts, while the others followed the Lord's Spirit, and saw and spoke the Lord's word, Ezek. xxxiii. 21. Hence, also, we so often read in New Testament scripture of the Lord having spoken by the mouth of such and such a prophet, or of the Holy Ghost having through him uttered what must needs be fulfilled, Acts v. 38; vi. 15. Indeed, it is upon those writings of Old Testament scripture, especially the prophetic writings, that the apostle in the general character of the articles of the faith respecting Christ, to these they constantly appeal as providing an indefeasible warrant for the testimony they delivered, Acts i. 36, 37; ii. 23, 24; and as this plainly implied the infallibility of Old Testament scripture, such infallibility must have presupposed as its ground the inspiration of the writers. The testimonies are thus every one full and explicit; and by no fair construction can they be understood to import less than that the writings of the Old Testament, individually and collectively, bear on them the stamp of God's authority, and are to be regarded as the peculiar revelation of his will to man.

Passing now to the Scripture of the New Testament, there are several considerations which conclusively establish for them the same rank. 1. First of all, it may be inferred from the personal standing of the writer by whom they were inflected, which places them above that of the sacred penmen of earlier times. Apostles and prophets rank next to Christ in the general dispensation; and apostles such stand higher than those who were simply prophets, hence taking precedence in the enumeration made alike of heaven-endowed agents and of instrumental working in the establishment of the New Testament church, Col. ii. 2; 1 Pet. ii. 20, 21. The
prophets mentioned in such passages are those of the New Testament, as is manifest from their relative position: first, Jesus Christ, then apostles, then prophets. Now, in Old Testament times, the highest function was that of prophet—the highest, if we except Moses, who, as mediator of the old covenant, had a place altogether peculiar, by virtue of which he stood in a relative correspondence with Christ. But in the new dispensation, without including Christ, there is a higher class than prophets—the apostles; whose revelations of divine truth can in no respect be assigned to a lower sphere than that occupied by ancient prophets. If regard be had to the measure of knowledge communicated through them concerning divine things, a greatly higher place belongs to them, and one which it were utterly incongruous to associate with a less direct influence from above. Even the prophets of the New Testament rank in that respect above those of the Old; for he who was less than he was still greater than all who had gone before him. Mat. xii. 40; and their insight into the mysteries of God's kingdom was such as the prophets of former times had not been able to reach. Ign. iii. 190; xi. 58. But the apostles occupied a position of still greater nearness to the Lord, and were the more immediate beneficiaries of his will. That what had ever been affirmed in New Testament scripture of the writings of the old covenant, as to their strictly authoritative and divine character, may, a fortiori, be affirmed of the writings which proceeded from the apostles and prophets of the new.

(2) The special promise given by our Lord to his immediate disciples respecting the supernatural and direct aid of the Holy Spirit form another argument for the inspiration of by much the greater portion of New Testament scripture. In the first recorded promise of that description he said to them with the agency of the Spirit, that the words they should speak were to be neither his than theirs—"not ye that speak, but the Spirit of your Father which speakeheth in you." Mat. x. 20. The promise, indeed, had immediate respect to the troubles and dangers connected with persecution for the cause of Christ; but if for this, then assuredly for all the other emergencies and duties connected with their office, in which they should require the like special guidance and support—most of all for what they had to do as the exponents of Christ—mind as the church in all future time. To have no doubt, however, that such was our Lord's meaning, subsequent promises expressly certify them of this—Jn. xvi. 16, 17, 25, 26; vii. 38, 39; xi. 14, 15; assuring them of the Spirit as an abiding guide and comforter, who should bring all that Christ had said to their reollection, should lead them into all the truth, should also show them things to come, and should, in all respects bear such a witness for Christ in their souls, as they had to bear for him to the world. If such promises were actually fulfilled, as we cannot doubt they were, what could the result be but that the things they spoke and wrote, as they were received by them from above, so they were again given forth with infallible certainty as the oracles of God. (3) Historical testimonies still further confirm the conclusion. On the day of Pentecost the apostles are declared to have spoken as the Spirit gave them utterance, x. 11, 14, and St. Paul expressly affirms that the things he taught had been received by revelation from the Lord, and that he spake forth even what he received in words taught him by the Holy Ghost; so that the things he communicated to the churches were to be received as the commandments of the Lord, Gal. iv. 11, 16; i. 21, 25. 23, 28, 2. 17. Or, as he again puts it, Christ spoke in him, and his word was the word of God, 2 Cor. ii. 17. In like manner the apostle Peter expressly designates the gospel which he and his fellow-disciples preached, "the word of the Lord, which liveth and abideth for ever," I Pet. ii. 25, and his own words, and those of the other apostles, in particular Paul's, he classes with those of the prophets, and assigns them a place among "the scriptures," 2 Pet. iii. 16, 18.

It is as the writings of apostles, that this high character is claimed for them—as indeed the very office of apostle gave those who held it a right to represent, and authoritatively declare the mind of the Lord. And hence also, in the closing book of New Testament scripture, so completely is the word of the apostle identified with that of the Master, that final sanction from the family of God is threatened against any one who should either add to, or take from, the things he had written, xxii. 18, 19.

The proof every way is satisfactory and complete: it is so for the inspiration of the New as well as of the Old Testament writings; and the assertion of Coleridge, that he could find no claim to proper inspiration in any book by the scriptures, is as ready as that whatever the sceptic has ever been able to bring forward in New Testament scripture, as an argument for the lack of inspiration, seems to have been a dependence, popular or personal, on some vague notion of the power of tradition. In consequence, p. 63, has probably few parallels for its utter obliviosness or disregard of the facts of the case. It is easy, no doubt, for speculative minds to start evil ideas and throw out questions of doubt or difficulty at various points along the line of proof; but on the supposition that the sacred writers were sincere and honest men—seeking to convey, not for sophists and disputers, but to plain and simple-minded persons like yourselves, an impression in accordance with the native and inductive character of their thought and reasoning—freely the peculiar and authoritative revelation of his will to men. Necessary explanations. It is not to be understood by what has been said, that Scripture is entirely of a piece. Written as it is with much variety of form—containing a revelation from God made in diverse manners, as well as at sundry times—and assuming often the form of narrative and discourse: it cannot indeed, when asserting its immediate connection with the Spirit of God, that every portion, viewed singly and apart, is choked with divine authority, and expresses the mind of Heaven. For that, it would require to have been cast throughout into the form of simple utterances or direct precepts; and all conversational freedom of discourse, and expressions of thought and feeling adverse to the truth, must have been withheld. In speaking, therefore, of the inspiration of Scripture, respect must be had to the distinctive characteristics of its several parts. And where the sentiment uttered, or the circumstances recorded, cannot, from its obvious connexion or import, be ascribed to God, the inspiration of the writer is to be viewed as appearing simply in the faithfulness of the record, or the adaptation of the matter contained in it to its place in the sacred volume. Were it but a human idea, or a thought even from the bottomless pit, yet the right setting of the idea, or the just treatment of the thought, may as truly require the guidance of the unerring Spirit, as the report of a message from the upper sanctuary.
This diversity, however, in the form of the revelation gives no countenance to the idea of diverse degrees of inspiration—such as of supervision for one kind of writing, direction for another, elevation for a third, suggestion for a fourth. Whenever the gift of inspiration was actually possessed and exercised, it was a supernatural work of the Spirit; and as already indicated, we have no materials of determining its precise action on the individual mind, or any warrant to say, here there was less of the element, and there more. We cannot so distinguish even in the commoner operations of the Spirit, of which every true believer is the subject; and much less can it be done in regard to the special agency, of which the sacred writers were conscious.

In one respect we can distinguish between the actions of the Spirit in this supernatural territory, for it is matter of revelation, but it is only in respect to the different modes of manifestation, or the respective states of those who were subject to it. Every word given by inspiration of God, and every document composed under the influence of the same, is equally a word of God, and equally entitled to the implicit regard of man; but, according to the form assumed in the action of the inspiring Spirit, it may indicate a higher or a lower stage in the development of the divine counsels—a relatively greater or less importance in the communications made.

It was the distinguishing characteristic of Moses in Old Testament times, that God "spoke with him face to face, as a man speaketh unto his friend," and again, "With him I speak mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall be beheld," (Ex. xxxii. 34; xxiv. 12). In this Moses stood on a higher level than the prophets, of whom it was at the same time said, by way of comparative depreciation, "if there be a prophet among you, I the Lord will make myself known to him in a vision, and will speak unto him in a dream," (viii. 31). The mode of revelation to the prophets by ways of vision and dreams, implying a state carried on on their part, and a kind of unnatural state, in which they were for the moment carried out of themselves, so that they might be able to apprehend the representation made to them, high as it raised them, in one respect, speaking in another, a relative inferiority. More elevated than this, because at no less distance from the heavenly sanctuary, is speaking closer fellowship with God, was the condition of him, who, without needing to be thrown into an ecstatic transport, simple in the habitual frame and temper of his mind, was honoured to become the channel of direct communications from above. Such, in ancient times, was the more distinguishing privilege of Moses, who, therefore, stood above all the prophets that lived under the old covenant. But higher still was the position of Jesus Christ, who, not at stated times merely, but perpetually, and in his ordinary moods of thought and feeling, enjoyed the freest intercourse with the Father, and disclosed the mind of the Father. (See Prophecy.) The apocryphal, too, shared, in a measure, in thiseker mode of communication, and but rarely required to be raised into the ecstatic condition. But whatever diversity there may have been in the mode, it does not at all affect the result as to its proper character and bearing. However received, and however uttered, it was the word of the Lord, which those chosen instruments of the Spirit were commissioned to make known; it was this, and not man's word, which at first proceeded from their lips, and which now stands recorded in their writings.

II. Objectives urged against the doctrine of planary inspiration. These are of the most varied and heterogeneous nature; but they may not inconveniently be ranged under a thirdfold division: first, those which strike at the existence of a written revelation from heaven, by holding it to be impossible, or at least actually impracticable and unnecessary; secondly, those which admit a portion of the contents of the Bible to possess an inspired character, but deny it of others; and thirdly, those which own a kind of universal inspiration, but only as connected with the spirit, not with the letter of Scripture—with its general scope and meaning, not with its formal utterances and actual contexts.

1. The most fundamental line of objection is undoubtedly that which stands first, and which is directed against the possible or actual existence of a book revelation, bearing on it the stamp of God's authority. The persons who take up this position do not usually deny a sort of inspiration, and are much in the habit of speaking of "heaven-taught souls." (Christian) But inspiration of this sort lies in it nothing of the supernatural; it may distinguish men from another as to comparative clearness of apprehension or correctness of view; but it indicates nothing as to a more direct communion with heaven, such as lies beyond the reach of nature's powers and capacities.

Inspiration involving the play of a supernatural element has no place in the creed of such men; for this is all one with the miraculous, and the miraculous is altogether excluded from their philosophy. On this aspect of the matter, however, it is needless to enter here, as it will come into consideration in its proper place. (See Miracles.) But apart from this ground, the idea of inspiration in the proper sense is held by some to be at once unnecessary and impracticable, because it is to the religious consciousness or spiritual faculty in man, that the condition of the truth belongs to this it is alone competent, so that an authoritative external revelation of moral and spiritual truth is essentially impossible to man (Kant). The representation has been made in various forms and of late it has more commonly assumed the form of exhibiting inspiration as from the very nature of things incapable of rising above the subjective acts and operations of human consciousness. It neither is nor can be more than "a spiritual apprehension on the part of the sacred writers, which admitted of many degrees, some being more inspired than others." When the prophets spoke of the word of the Lord coming to them, or when they began their messages by "thus saith the Lord," it is not meant that "the Deity really spoke to their external organs of hearing, or that they received a distinct commission to write. They were moved by their own spiritual impulse to utter or write the extraordinary infusions of truth, which the Spirit enabled them to reach, . . . God spoke to them not by a miraculous communication, foreign to human experience, but by the inward voice of spiritual consciousness, which daily and hourly tells every one, if he will listen, what his
work in this world is, and how he should do it" (Isaiah, 5:6; quoted
in the 0th Test. vol. ii. p. 779, 229, &c.) In short, there is
a divine element in man, simply as such, though it exists
in some, whether by natural constitution or by superior
mental training, in higher potential than in others; and the
expression given to this divine element is for the time
the voice of God speaking in and by man, but only
speaking according to its measure of light, and conse-
quently giving forth no absolutely correct and authori-
tative utterance—often partially erring, indeed, in its
views of the true and right.

The argument, especially when put in the first form,
as directed against the possibility of an inspired person
or volume carrying the stamp of Heaven's authority,
consists of a shallow and almost transparent fallacy,
(See Borel's Eclipse of Faith, p. 69.) For, grant all that
any can be claimed for a spiritual faculty in man's nature,
designated the religious consciousness, or whatever
name may be preferred, it can no more be held than
the reach of external influences than any other innate
faculty of the soul. It is common, however, to one and all
of these alike, that they not only may be addressed from
within, but must be so, in order to become capable of
higher attainments—they must lay themselves open to
the external influences, which are fitted to stimulate and
direct their energies. The understanding, when grapp-
ing with the abstract conceptions of natural science—
even the imagination, the most independent and crea-
tive of all the faculties, when scouring the boundless
infinite, and making for itself a world of its own—
requires in many ways to serve itself of adventitious helps
and written compositions. And whatever power there
may be in man, capable of receiving or giving forth
impressions of spiritual things, it cannot but be suscepti-
bile of like influences from within, whether coming
direct from above, or through the channels of human
agencies, nor, judging from the history of the past, can
it be said to be less dependent on them. Practically,
this spiritual faculty has not been able to save the
great mass of its possessors from the grossest errors
of superstition; ignorance of God, painful uncertainty
in regard to the higher interests of the soul, widespread
and incurable corruption of manners have ever prevad
where men have been left to its merciful direc-
tion. Should it seem strange, then, for God to have
stepped in to the rescue, and, through some more
selected instruments of his working, provided for this
defective attribute of humanity an unerring light, which
it had elsewhere searched for in vain? The province of
this objective aid (supposing it to have been given)
not to supersede the faculty itself, but only to supply it
with the materials needed to secure its safe and health-
ful operation. And the fundamental fallacy of those
who repudiate the idea of such aid, consists in their
groundless belief, that the subjective action of the
faculty is itself sufficient—a belief which is belied by the
whole history of the past, and which in former
ages was sharply rebuked by Ezekiel, &c., and some of
the other prophets. These divine seers, it is held,
did not mean what, in one of the above quotations, it
is asserted they did mean, when they spoke of seeing
the vision, and uttering the word of the Lord.

Leaving this higher ground, however, of the possible
or impossible, it is alleged against the stricter view of
the inspiration of Scripture, that there is positive evi-
dence of its not having belonged to the sacred penman.
For example, it is affirmed even of the highest of these,
the apostles, that "they were sometimes involved in
minor misconducts, and taught specific notions incon-
sistent with a pure spiritual Christianity, as Peter did
when he was chided by Paul" (Scofield). If such had really
been the case, it must have furnished a proof against
much more than the doctrine of plenary inspiration;
for misconceptions of any sort in regard to divine truth,
and notions at variance with spiritual Christianity, in-
volve something else than merely verbal inaccuracy.
But the statement itself is groundless. The case re-
ferred to of the rebuke administered by one apostle to
another (viz. by Paul at Antioch to Peteri, is no evi-
dence whatever that the notions of either of them were
wrong, but simply that the conduct of one was not up-
right. It proves, indeed, that Peter's sanctification was
imperfect, but indicates nothing as to his inspiration
being partial. The supernatural influence of the Spirit
promised to him and the other apostles guarded their
document against all error—for otherwise they could not
have fulfilled their mission to the world—but it did not
secure them as individuals against sinning. What they
spoke in the Lord's name carried with it the weight of
his authority; but their personal actions must be judged
by the divine standard of rectitude, which they were
themselves authorized to declare.

The imperfection stamped upon the writings of the
sacred penmen, is urged as another proof against their
plenary inspiration. "It is inconceivable that each writer
should manifest his own modes of thought, his own
educational influence, his own peculiar phrasing;
and yet that every word should have been dictated to
him by the Holy Spirit." Sometimes the objection is
put even more aggressively, and we are told (by Cople-
ridge for example) of the doctrine turning the sacred
penmen into "human ventriloquists." "Automation of
poets," tending to "utter the whole body of holy writ
with all its harmonies and symmetrical gradations;"
and such like. The objection assumes what no judi-
cious advocate of inspiration will allow, that, as some
of the older, especially Lutheran, writers put it, the
inspired writers were mere scribes or pens, "to whom
every word was dictated by the Holy Spirit, simply to
be noted down" (Niebuhr). If this had been the case,
then all Scripture would have to be given like the
law of the ten tables at Sinai. The inspiration of the
sacred writers unthinkable consisted with their
freedom and individuality. There is not a volume in
existence, composed by different authors, more strongly
marked by the distinctive peculiarities of the several
writers, than the Bible. The style, the language, the
imagery, the reasoning and the rhetoric were all such
as each individual from his particular circumstances and
native cast of mind might have been expected to employ;
and not less in the wapt effusions of the prophet, when
discharging the higher purposes of God, or for telling
things to come, than in the homely evangelist, and
the apostle herald of the gospel, every appropriate
feeling has its play, and every distinctive gift its beetling
exercise. This was necessary to secure the end the
Bible has in view. It would in great measure have
failed of its purpose, if the divine had not been thus
tempered by the human, and the human exhibited in
its manifold variety. Being made for man, the laws of
human sympathy required that it should come through
man, and through man speaking not less freely and
naturally, that the Spirit of God employed him as his
organ. Here, indeed, lay the great problem which had
to be wrought out in order to provide a suitable revelation for the world. It had to be at once of God and of man, of God as to the matter, of man as to the manner—divine in the doctrines taught and the things made known, human in the form they assumed and the channel through which they were conveyed. And thus we have a Bible "competent to calm our doubts, and able to speak to our fears. It is not an utterance in strange tongues, but in the words of wisdom and knowledge; it is authoritative, for it is the voice of God, it is intelligible, for it is in the language of men" (Westcott, Preface to the Revised Version).

To hold a problem of this sort incompatible with the laws of human thought and action, would be to limit the Holy One of Israel, and also to judge otherwise respecting his connection with the words his agents employ, than is commonly done respecting the actions they perform. When Joseph discovered himself to his brethren in Egypt, he told them not to be grieved at what had happened, for "God had sent him before them to preserve life." So also the apostle, when speaking of the events connected with our Lord's crucifixion, declared that Herod, and Pontius Pilate, and the Jews had only done what had been appointed to be done by the determinate counsel and foreknowledge of God. The actions, though in different respects, were as truly God's as man's: on the one side, God ordained, on the other, planned and carried out by man. It was not a mere wordy fence, mechanically doing the will of another, but with their own free consent and deliberate choice, that either the children of Jacob sold Joseph into Egypt, or the rulers and people in under-crowned Christ. And yet the things done in both cases alike: apart, of course, from the motives prompting their performance were of God. It is the very perfection of the divine administration, that it brings about the ends it which it requires to have accomplished, by means of rational agents, without in the least infringing on his liberty of choice and action. And why may not the same perfection be displayed in the bringing forth of that Word, which God delights to magnify above all his name? Can he not here also act upon men's faculties in accordance with their natural laws? Have we so thoroughly explored all these laws, and all the modes of access which the infinite and unsearchable Spirit has to the minds of his creatures, that we can venture on denying its practicability, except by a mechanical dictation of vocables? There neither is, nor can be, any such necessity, for "where the spirit of the Lord is, there is liberty." The soul never moves so freely, and with such bright energy along the course of action, as when it is most fully under the influence of that blessed Spirit. There is, therefore, no essential contrastivity between the doctrine of plenary inspiration, and the free development of human individuality in the writers. (See Lee's Inspiration of Holy Scripture, sec. 1, also Westcott's Introduction to the Study of the Gospels.)

It is further alleged that Scripture itself shows a considerable diversity of style and mode of expression, so that in quotations and repetitions of previous portions of Scripture it often departs from the precise words, sometimes gives the substance only, but not the exact meaning of the original. The question here also is not at the fact, but as to the proper explanation of the fact. Even in Old Testament scripture several examples are to be found of the kind of variations referred to. The repetition of the ten commandments in De. v. differs in a few slight particulars from that given in Ex. xx. Ps. xlviii, in like manner differs frequently in the words, though very little in the case, from 2 Sa. xxiii., so also Ps. lxii. as compared with Ps. xiv., xxv.; and in the quotations from the Old Testament made in the New, many are given according to the Septuagint, even when it does not very exactly render the original, and others differ to some extent as well from the Septuagint as from the original. Being a matter of detail, it is impossible to go at length into it here. The objection, however, proceeds on a ground by no means to be conceded, namely, that the original passage was so absolutely the best for all times and circumstances, that no deviation could anyhow be made from the letter of it without substituting a worse for a better. Some of the deviations are chiefly to be regarded as notes of time, and in some account the deepest and most purpose as in Ex. v., compared with Ex. xxv., showing the former to have been meant to be a substantial, though not literal, rehearsal of the latter. Others may be regarded as proofs of the individuality of the writers, itself also in certain respects a matter of considerable importance; and of their desire to bring out some specific shades of meaning, which might otherwise have been overlooked. Many of them find their solution in the change of circumstances which rendered a sort of explanatory, or paraphrase-like rendering of the original advisable and proper. And while nothing in respect to doctrine or duty is ever built on the variations introduced into passages subsequently employed or quoted, while often the greatest stress in these respects is laid upon the precise words of the original, the freedom thus manifested in the handling of Scripture is itself fraught with an important lesson, serving as a kind of protest against the rigid formalism and superstitious regard for the letter, which prevailed among the rabbinical Jews. Unlike these, the New Testament writers always except in the deepest and most correct insight into the spirit and design of the Old Testament passages they refer to, even when showing an apparent disregard of the precise form. They showed, as Anselm remarks (De veritate et solam, p. 289), that they knew how to read, as well as write Scripture. So that, when the matter is fully considered, and weighed in all its bearings, there is nothing in it that militates against the doctrine of the plenary inspiration of Scripture. (See the details in Tantum's Hieremian Manual, part iii.)

Colloquialism to the preceding objection, is one founded on the diversity of Scripture; such as the discrepancies that occasionally appear in the numbers and dates mentioned in one place as compared with another; the verbal differences that are found in the reports of our Lord's discourses as given by the several evangelists; and in various transactions of his life, the dissimilar notices of things said or done, which seem to be a want of perfect coincidence. It is the practice of the opponents of inspiration to magnify to the uttermost such discrepancies and to present them as incapable of any satisfactory explanation; while careful inquiry, and sometimes a perfectly probable supposition, would readily dispose of the difficulty. Explanations of this nature will be found at their proper places in many parts of this work. There are, however, some which undoubtedly indicate error—as at 2 Ki. viii. 36, where Ahaziah is said to have been twenty-two years old when he began to reign, as compared with 2 Ch.
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xxii. 2, which gives his age at forty-two. Both cannot
be true; and indeed, as Abarbanel, the father of Aba-
rabba, died at the age of forty, the son could by no pos-
sibility be forty-two when he began to reign. The error
is so palpable, that it can only be ascribed to an acci-
dental corrupion in the text; and several others might
be mentioned of a like description. In the course of
transmission from age to age the Scriptures were liable
to occasional corruptions of this sort, and could not
have escaped it, except by a perpetual miracle. But
the corruptions are so few and unimportant, as in no
material degree to affect the general result.
As regards the verbal differences in the accounts of
our Lord's parables, discourses, and ministerial transac-
tions, it must be admitted there is a relative im-
perfection; for the diverse reports cannot be equally
exact. The only question is, whether the imper-
fection may not have been such as in the circum-
stances was unavoidable, in order to secure the main
result: whether it might not be inseparable from that
human element which had here to be allied to the
divine? To give play to the freedom and individuality
whereby a greater element should have been included than
kinds are unavoidable. A human ministry, holding
the treasure of the gospel in earthen vessels, must ex-
mith imperfections, as well in the unfolding, as in the
receiving of the truth, which would not have attached
to a ministry of angels. Yet God has seen meet to
prefer the human to the angelic; and, as we can easily
perceive, has wisely done so, for the sake of that symp-
athy and fellow-feeling between the hearers of the mes-
sage and those to whom it is sent, which was indis-
pensable to its free entertainment. So too, in connec-
tion with particular agents of God's working, with
many even of his most honoured instruments, there have
been imperfections in style, in manner, in spirituality of
soul or strength of frame, which could not but im-
press themselves more or less on the form of their
communications from the upper sanctuary. No one
who intelligently holds the doctrine of inspiration will
deny this: for apparently it could not have avoided,
without controlling the liberty of the indi-
vidual, and turning him into a kind of automaton-
whereby a greater element should have been included than
kinds are unavoidable. With all the super-
natural grace and energy of the Spirit, scope must still
have been allowed for the operation of personal gifts
and tendencies; so that what appeared to one in our
Lord's words and actions as fit to be noted, did not
always so present itself to another—different epitomes
of his discourses were adopted, and the Greek words,
which seemed to some the best equivalents for the
original Aramaic, did not in every instance precisely
correspond with those adopted by others. Yet shall
we err, if we hold each success! Shall we not find in
each something which expresses the mind of the Lord?
Doubtless we shall; none of them give the whole; but
what is more specific in one throws light on what is
more general in another; what is more full here, on
what is more concise there; and thus, though each by
itself is relatively imperfect, the whole together may
afford as complete an exhibition of the truth as it was
reasonable to expect, or possible to obtain.
It is further to be noted, that on the supposition of
the Bible being a book given by inspiration of God, the
analogy of God's procedure in nature and providence
would lead us to expect difficulties of various kinds,
apparent anomalies, and things in one place not quite
easy to reconcile with others under the same occurrence.
Origins in the comparative infamy of Christianity drew
attention to this point, and threw out the profound re-
fection—"In both (i.e., nature and revelation) we see a
self-revealing, self-revealing God, who makes himself
known only to those who earnestly seek him: in both
we find intimations to faith, and occasions for unbelief.
"There are apparent anomalies," says an acute living
writer, "in the phenomenon of the material world; but
their general uniformity teaches us that these are only
discrepancies in appearance. There are difficulties in
applying the great doctrine of gravitation—as in the
case of the tides—but we feel that they arise, not from
any want of universality in the law, but from our igno-
rance of the conditions of the problem. There are also
difficulties in Scripture; and we shall not rest assured
from that divine wisdom which we can discern, that
they spring only from our ignorance of the circum-
stances on which the question turns! If the gospels
or the Scriptures generally had presented no formal
difficulties, how soon should we have heard objections
drawn from them? The same is true of the gospels and
of the Scriptures generally, and of the whole of the
mystery of divine providence! It would have been even
said, that the advance of Christianity was due to the beauty
of its external form, and the perfection of its superficial
smoothness, and not to the power of its inner truth;
whereas, at present, the discrepancies of Scripture lead
us back to the Author of nature; and as we do not
question his eternal providence, though many parts of it
transcend our knowledge, so neither let us doubt the
perfect inspiration of the Scriptures, though frequently
we may be unable to recognize the treasure of God
in the earthly vessels which contain it."
(Whetstone, Introd. to Study of the Gospels, p. 57.)

Once more, the various readings in the manuscript

The particular aspects, and, as such, incomplete represen-
tations of things inseparable from the human element in ins-
piration, as it was, and is, is probably the reason why
Aberlen and Delitzsch in the qualifications they use on
that account connect with the doctrine of inspiration. Spea-
k of the differences appearing in the gospels, Aberlen says
that one report may be controlled by the other, and that
although such control is impossible, there may be a want of exactness in
external things (Die Geschichte, p. 520)—that is,
apparently, the impression produced being only partial would
necessarily have been imperfect, one said. Hence, while he
speaks of our having in Scripture "an absolutely true original
source of revelation," he yet will not have this to be understood
"in the sense of absolute infallibility." Delitzsch, finding fault
with the view of the old Lutheran systematic theologians as
so rigid, uniform, and constrained (Todolische Psychologie,
p. 357, 358 ed.), justly says, that the inspiration act should and
must be represented as an organ-like interpenetration of the
divine and human factors, without thereby impairing the
infallible certainty of the revelation of the truth made in
Scripture, and the truthfulness of the original history of
salvation fixed in it for all coming time. As necessary to this,
he thinks that full play required to be given to the manifold
individuality and freedom of the several writers; which, he
further concedes, could not be done, without admitting of
certain failures in memory or in powers of combination—such
failures as the very highest and most spiritually gifted human
agency cannot be supposed to altogether free from. Taken
in connection with the other statement, respecting the infallible
certainty and truthfulness of Scripture, the failures here meant
can scarcely be more than what we understand by individual
aspects or partial representations of things—true as far as they
got, yet not the whole truth.
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"I., however, unlimited case, was not inspired."

"That, on account of the existing troubles to which believers were exposed, it was better for them to abide as they were, ch. vi. 27-29."

"Here also it may be said the matter of the advice was not inspired; it did not go forth as an authoritative declaration, which as a matter of conscience unmarried females were to obey, but was only a word of counsel they were to consider."

"Yet even so there was an element of inspiration in the word, in that the apostle judged it a matter improper to be held as an obligation on the conscience—a most important element, indeed, if one has respect to the false teaching and erring views which on this very subject came in prose of times to be prevalent in the Christian church."

"We are inclined to view in much the same light also the word spoken by the apostle on the intermediate subject—what he says regarding the preservation and subscription of the marriage tie, ch. vii. 15."

"He had immediately before delivered a command, as from the Lord, to persons in wedlock, that the wife was not to depart from the husband, nor the husband to put away his wife. He put a case, however, not embraced in any command uttered by our Lord, the case of one of the parties remaining in unbelievel after the other had been converted; and in respect to such a case he gave not the word, advice as from himself, not from the Lord—Adhere to the marriage relation if you possibly can; but if the other party absolutely refuses to abide, and absolutely abandons the relationship, then let it be so; the believing brother or sister is not bound by obligations it is no longer possible to fulfill."

"Some, among others, counsel, would regard the apostle as here by his apostolic authority evoking an order which had been appointed in earlier times, viz., that a believing person should not be yoked with an unbeliever; in which case; this might now be, the apostle states, in the circumstances supposed—a very forced interpretation, and one that does not fairly meet the point in hand; for the case of persons under the old covenant marrying heathen wives is not at all parallel to that of two who had been married in heathenism, while one after wards became Christian."

"Others, such as Hubble, Warshau, Henderson, Alford, conceive the apostle as giving an authoritative word on a case, regarding which he could refer to no express declaration of the Lord, though the word he himself gave was not the less binding, and in the matter is part of the inspired record."

"It may, perhaps, be said, that such a view introduces a distinction somewhat dangerous, and not elsewhere so broadly stated, between the word of the Lord and the word of his apostle."

"It was the very honour of the apostle, that they were to speak the mind, and give forth the commandments of the Lord; so it is stated even in this epistle, ch. vi. 7. Therefore, it seems better to regard the apostle here, as in other cases, giving merely a prudential advice on a matter that did not admit of specific legislation; he could advise as a Christian man, but he could not as an apostle impose an authoritative obligation; in this caution and reserve his inspiration from above showed itself."

"Rightly understood, then, these were plainly exceptional cases, and afford no ground for excluding certain portions of Scripture from the inspired record. The portions so excluded are of various classes; and the historical portions of Scripture may be regarded as among the first to be so reckoned. For these, it is alleged, nothing more was needed in the writers than competent knowledge and strict veracity on the part..."
of the narrators; it is simply a matter of testimony, which depends on the credibility of the witnesses. And this credibility, it is sometimes alleged, would even have been impaired by supernatural influence; for to be trustworthy, it must be independent, and so "unprompted and unassisted by human, and much more by divine cooperation." (Kittel's Journal of Sacred Literature, April, 1879.) This fact was the special objection, and has been urged with great confidence, proceeds on the same false assumption which has already been exposed—namely, that there could be no powerful, regulating influence from above on the minds of the inspired writers with out suspending their freedom, and rendering them the unconscious instruments of another's will. On the contrary, however, the supernatural influence may have operated, it must have consisted with the entire freedom and spontaneous action of the individuals themselves. Hence, it was the duty of the sacred historians to have been free from human interference or control, but was perfectly compatible with a full influence from the divine; for the action in this case, unlike the former, must be from within, and so perfectly harmonizes with the soul's own movements.

Granting, however, that the divine element in inspiration does not neutralize, or in any sense impair, the human character of the testimony, was it needful that the sacred historians have done their work without it? They do not themselves, it is true, bring it distinctly forward, or rest on it their title to be believed; some of them speak of the natural advantages they had for obtaining a correct knowledge of the things they relate. (St. Luke in particular does so; but they are silent as to any supernatural aid derived from the Spirit of God.) So, indeed, they should have been; as writers of history they come before us as witnesses, and in so far as they mention anything connected with their testimony, they mention only that which lies within the cognizance of our faculties, and which formed a natural and obvious recommendation of their testimony. The Spirit, in his higher, as well as in his ordinary workings, never disparages the human, in what properly belongs to it, but rather serves himself of it to set forth and exhibit that which is divine. The fittest, therefore, even in a human respect, were chosen to deliver to the church the testimony she was to believe respecting the wonderful works of God—though still the portions containing this testimony, as well as other parts of Scripture, are declared to have been given by inspiration of God, and the special supernatural aid of the Spirit was promised to the disciples by our Lord, for the express purpose, among other things, of enabling them to bear faithful witness to what they had seen and heard. Nor will any one be disposed to question the propriety, and even the necessity of this, if he seriously considers how much depends upon the historical portions of Scripture. A large part of God's revelation of his mind to men is embodied in the facts of history. It was so from the earliest times; and so far is it from being otherwise now, that there is scarcely an element of truth, a ground of obligation, or an aspect of Christian hope, which are unfolded in the doctrinal parts of Scripture, that are not connected with, and made to grow out of, the fundamental facts of Christianity. How important, then, that these should have been exhibited in a form that might serve as the proper basis of what had to be built on it! The truthfulness of the narrative was certainly an essential property in it for such a purpose; but it was by no means the only one. There was needed, besides, a principle of selection, that these things only might be introduced which were suitable to the end in view; and along with this, a mode of narration which was in proper agreement with the things recorded, and fit for being translated into the languages of all nations. Who without the special motion of the Holy One could have decided what, in either respect, was best, or, even after conceiving the idea in his mind, could have executed it at all?

Especially may this be said of the history of Jesus, God manifest in the flesh. How easy, and how natural also, in regard to such a life, had it been to run into endless details; and into these details to crowd many things, which it would have been gratifying to human curiosity to know! But to comprise the whole that was needed in the compass of a few chapters, which might be read through at a sitting; and in a space so brief to give a distinct and faithful portrayal of the wonderful Being to whom it relates—to condense what was to be transmitted for future ages of the words and the works of Jesus, as profitable for doctrine, for instruction, and admonition in righteousness—an undertaking like this was immensely too critical and difficult for any merely human narrator to do as of himself. And least of all could it have been left to the comparatively rude and unskilled hands to which the narrative was committed; or to the effectual, or at all, to be executed. The more we may so judge, when we think of the reserve that had to be maintained, the wisdom of withholding what might have been communicated, as well as of communicating what might have been withheld, which constituted a great part of the difficulty of the undertaking. Looking back now through the successive titles of error and corruption, which at different periods have made way upon the church—and, for example, to the large systems of priestcraft and Mariolatry which have been reared, one might almost understand how matters, in Scripture—when it ceases to be divine, and is only the mind, of which some have thought, to seize upon for evil. Sacred history has hence been aptly " likened to a dial, in which the hour hand and the shadow as well as the light informs us" (Trench's Hebrew Lectures).

Yet even this was not all; for the mode of narration, hardly less than the things narrated, required the moulding and impress of a divine hand. Not only had the right things to be told, but they had to be told in such a manner as to affect suitably every thoughtful mind, become even a sort of germinal power in the heart of every believer, and the history of every nation in Christendom. They have been so written; and hence to use the words of Gaussen, "that mysterious, and ever thirsty attractiveness, which belongs to all their narratives, which captivates the mind in every clime; in which, throughout life, we find, as in the scene of nature, a charm always new, and which, after having arrested and engaged our affections in early youth, has a still stronger hold upon the heart when hoary hairs find us on the verge of the tomb. There must surely be something superhuman in the very humanity of terms so familiar and so artless. Men know not how to write thus" (Theopneustia, ch. iii. sect. 2; the whole section well worth reading).

Another large portion of Scripture, which the advo-
cates of a partial inspiration would exempt from its operation, consists of such parts as make use of revelation in some form for the establishment of truth—in many sections of Old Testament scripture, and the greater part of the epistles in the New. Paley, in his "Evidences," particularly, distinguishes between the doctrines in the apostolic writings, and the anecdotes, arguments, and considerations by which they were illustrated and enforced—the one, he said, came to them by revelation, the other were suggested by their own thoughts, and might be held valid or not. Morell, in his "Philosophy of Religion," seeks to carry the matter farther, and to ground it on a fundamental principle—namely, that it is not the logical, but the intuitive consciousness which has to do with the perception of divine truth; and "to speak of logic as such being inspired, is a sheer absurdity, because no amount of inspiration can affect the formal laws of thought." But intuition also stands related to these laws, as well as logic; and if God can, notwithstanding, present to man's intellectual faculty what it could not otherwise apprehend, he may surely breathe such energetic impulse into the logical, as shall enable it to reason with a precision and certainty, which otherwise was unattainable. And that he both needed to do so, and actually did it, in the case of the apostles of the Christian faith, is confirmed beyond all reasonable doubt by the history of the past. What is the formal ground of the many heresies in doctrine and expositions, which have continually marred the perfection, and often endangered the existence of the Christian church? What but the tendency to misuse, or, in other words, to reason anes upon the facts and history of apostolic times? The faculty of reason is an attribute of humanity, and should be able to draw from these facts the conclusions they legitimately yield in regard to soundness of doctrine and integrity of life. But from the current of depravity in the soul, what should be done by the reasoning powers of men, and hypothetically can be done, has never actually been accomplished; nor, there is scarcely a form of error, or a perversion in conduct, which has not in some form or another sought its justification in the established tenets of the gospel. And it is mainly because of the sound and stirring logic respecting these, exhibited in the epistles and gospels of the New Testament, the logic of men who wrote and reasoned under the inspiration of God—Christianity has stood its ground against the sophistries of men, and has ever thrown off the noxious spew of corruption which has from time to time been engendered within its pale. Had the apostles left the church without such means of solid instruction and infallible guidance, they would but too manifestly have launched the ark of God on a everlasting, and perilous ocean, wanting the necessary safeguards against evil, and the clarifying epistle to steer her course amid conflicting opinions. And this irresistible service, it must be borne in mind, was rendered by plain and comparatively unlettered men—and by them, working not in a calm and philosophical retreat, but amid the most stirring and eventful scenes that the world has ever witnessed, in a time of marvellous change, when the things of God's kingdom were forsaking their old channels, and creating for themselves new forms of life and action. In such a time, and with such elements boiling and fermenting around them, themselves absorbed as from wave to wave on a sea of trouble, it was in the nature of things impossible that their minds should have preserved their even balance, and produced the clear, compact, and profound writings which proceeded from their pen, unless they had been especially qualified for it by the inspiration of God.

Again, exception is often taken to certain things, in themselves small and unimportant, or things pertaining to the natural rather than to the religious sphere, in respect to which, it is thought, the sacred writers required no supernatural aid, and might even have occasionally used without at all interfering with their commission, or invalidating their authority in spiritual matters. Of this sort are the genealogical tables, and such things as the request of Paul to Timothy to bring the cloak he had left at Troas, or to take a little wine for his stomach's sake; perhaps also his motions, and those of the other apostles, about evil spirits. Viewed by themselves, no doubt, notices and requests of this sort could have been written by any one of competent information; but incorporated, as they are, with a record which claims to be, not in part, but in whole, a revelation from God, they cannot be isolated; and it would be a serious matter for the general character of Scripture if the whole were separated from the sacred volume as inspired. For when they could draw the line of demarcation between the inspired portion and the uninspired?" If St. Paul, for instance, were mistaken or insincere in his expressions as to the existence of evil spirits, or the immaterial nature of the soul of man, what reason have Christians for their confidence that a future state of retribution may not be a faulty inference from insufficient grounds, or a compliance with Jewish error? How are we to be sure that on the unity of God himself the apostles may not have mistaken their Master, or that the Son of God has not, in this instance, conformed to the established usage of speech, and the popular superstition of his countrymen? It is the substance of this Sibylline mode of warfare, that it is only suited to a territory which, like Scythia, is little worth preserving; and that the practice once began of abandoning to the poisoner whatever parts of Scripture it does not exactly suit us to defend, no means of defence will at length remain for those truths themselves which we now regard as of vital importance. Hider's "Apologia" lectures, we are told, whose substance was that an~e~ could draw the line of demarcation... When the points in question are held to be free from mistake or error, yet trivial and common, they are not

In the points in question are held to be free from mistake or error, yet trivial and common, they are not
in general interest and appearance of truthfulness, it is were stripped of the minor details which are found in it! And how many incidental confirmations of its genuineness and authenticity should have been lost, which, mainly in connection with these notices of common affairs, have been furnished by later research? It is to them, in great measure, we owe the possibility of such works as Pake's Home Pioneering, Smith's Narrative of Pau's Shipwreck; and many similar works, which have rendered the most essential service to the defence of the Bible. The genealogies themselves have their value; for they are, in a manner, the skeletons of history, on whose naked ribs, or projecting outlines, we can often grope our way to interesting or important movements in the past. And, besides the more special lessons which it will always be found on careful reflection can be derived from the mention of things comparatively little and common, there is this instructive lesson—that the book, which is euphistically the revelation of God's mind to men, does not disdain to touch on events that concern humankind; and while it seeks to lift them above earthy and sensible things, still willingly accords to these the place that properly belongs to them.

Certain portions of Scripture have yet again been excepted to, because they teach, it is alleged, a defective morality; and what is of such a character cannot, in the strict sense, be ascribed to God. As instances of this description it is usual to point to the law of divorce allowed under the Old Testament, but absolutely repudiated under the New (except for the occurrence of fornication); to the permission, within certain limits, in former times to retaliate against evil, now also prohibited; to the expulsion of the Canaanites, &c. These subjects will be found treated in their proper places (see DIVORCE, CANAANITES, REVENGE, &c.), and vindicated from the false charges often made against them. Undoubtedly, there is a difference in such things between the Old and the New, as there is generally between preparatory and ultimate dispensations. The divine economy could not be progressive without admitting imperfections of a certain kind at one period, as compared with another. And the falsity of the objection lies in this, that it supposes what is fit and proper for the more advanced state must have equally been so for the immature; it would insist upon the child being put upon precisely the same regimen as the full grown man. In no age of the church can God sanction or countenance sin; but he may be more or less severe, also more or less outward, in the methods he authorizes or adopts for checking and chastising sin, according to the state of privilege enjoyed by his people, and the circumstances in which the world is placed. This consideration, fairly apprehended and applied, will be found quite adequate to account for the differences which, in a moral respect, exist between the earlier and the later portions of Scripture.

3. There still remains a third class of objectors to the doctrine of inspiration, as now maintained; consisting of those who indeed admit a kind of universality in the inspiration of Scripture, but only, as they are wont to express it, in the spirit, not in the letter. In the letter, they say, there may be much that is of no importance, or that is even tinged with prejudice and error; and to follow it implicitly might be to fall into sundry mistakes, as at all events to come greatly short of an enlightened and spiritual Christianity. But we are safe, if we imbibe the spirit of the Bible—this, this alone is of God. There is something so vague in such a mode of representation, that it is scarcely possible to grapple closely with it. What it denominates the spirit of the Bible is a varying commodity, ever changing with the times, and rejecting now less, now more of the plain teaching and essential doctrines of the gospel, as suits the caprice of the individual, or the moral atmosphere of the age. Not the spirit of the letter but the spirit of the divine, although it has sometimes been adopted as a maxim by persons who were substantially evangelical in their views, has yet more commonly been the watchword of those who have sought, alike in doctrine and practice, to exalt the human over the divine, and to make the Bible teach what their own corrupt hearts desire to find in it. It was the watchword of the turbulent party in Geneva, who, at the period of the Reformation, styled themselves SPIRITISTS, but who were more commonly, and much more appropriately, designated LIBERTISTS; that is, such as lay stress on the essential liberty of man, as being derived from God, and not to be restrained by any law. And in the present, who, amid various specific differences, have had one common characteristic, that little of Christian has belonged to them but the name.

This vagueness and uncertainty is fatal to the principle as one aspiring to throw light on the subject of inspiration. It has nothing determinate or fixed about it. But, apart from this, the disparaging of the letter of Scripture for the sake of exalting the spirit, always proceeds upon a false assumption—namely, that the spirit, as either actually possessed, or capable of being possessed, by men, may of itself decide authoritatively upon everything that is or should be found in a revelation from God. Unlike false, whether the assumption may take a rationalistic or a pictorial direction: Naturally, indeed, there is a spirit in man which gives him understanding; and in the children of faith there is a spirit in the higher sense, which they receive from above, and which qualifies them for knowing and experiencing the things of God. But in neither case does this proceed so far as to enable those who have it to decide what is to be in a revelation from God, and what should not. There must still at many points be room for the question, "Who hath known the mind of the Lord?; or who hath been his counsellor?" — "Cannot man acquiesce," asks a learned German writer (Hausmann), "in knowing nothing of the mysteries of those things which are in heaven above him—when he is compelled to acknowledge that he knows nothing, even in the circle of this world's ordinary events, of that which is before him, of futurity?" And if it be difficult adequately to translate the phrases of one human language into another, on account of the want of correspondence between the ideas of one nation and another, how much more must it be impossible to set forth in human language the mysteries of divine things? Much more, indeed, especially since there is not only such an imperfect medium of communication as human language, but also such a limited organ of apprehension as the human mind. Considering what the sacred volume purports to be, we may as lightly expect that there should be certain things in it, respecting which we should have to say, "These are matters for my faith to embrace, not for my reason to comprehend," as that there should be others of which we can say, "I acquiesce in them, because they are in accordance with the light of my reason and conscience." Here, therefore, the only true watch-
word is, Scripture at once in letter and spirit—the one as well as the other, and indeed for the sake of the other. God has joined both together, and let no man put them asunder. The Spirit in his working among men ever links himself to the written word as the channel in which he moves, and the instrument by which he accomplishes his blessed results. And nothing contrary to what is found there, nothing even that is superaddition to it, can proceed from him, who has here disclosed the whole counsel of God, and sealed it up as heaven's treasury of truth for men till the consummation of all things.

[Many of the works have been already noticed in which the subject of inspiration, or particular points connected with it, have been treated at some length. The work of Gaussen, Theogonia der Bauerschaft, in the work of Scez, has been given to the readers of the Rev. Mr. Senator, for the Moravian presses, and is the more interesting, because of its close connection with the subject. The work of Asbutt and Hettich, referred to in the preceding article, is a substantial contribution to the literature of the subject.]
tacked to their apron; and the blue colour of the blades and the distinction maintained between the bronze and steel weapons in the tomb of Remesses III., one being painted red and the other blue, leave little doubt that the Egyptians of an early Pharaonic age were acquainted with the use of iron. (Ancient Egyptians, etc.) In Ethiopia, he also states, iron was even more abundant than in Egypt; and while among the ancient Latins and Greeks bronze was much used in the fabrication of warlike weapons, the Etruscan iron is known to have almost invariably used iron for swords, daggers, spear-heads, and other offensive weapons, confining hammers of defensive arms. The remains of ancient Nineveh still further confirm the testimony: for though articles simply of iron have not been found there, any more than in Egypt, on account of the rapid decomposition it undergoes from exposure to air and moisture, yet coated articles of iron have been found at Nineveh, overlaid with bronze, several specimens of which were discovered by Layard, and have been deposited in the British Museum (Nineveh and Babylon, p. 141). Iron weapons also were found, but in so brittle a state, that most of them fell to pieces when exposed to the air. Fragments, however, of shields, arrows, horse-shoes, and other things, have been saved, and brought to this country. There can be no doubt, therefore, of the fact, that among the nations of antiquity generally the use of iron was known from very remote times, and in reference to purposes which bespeak its comparative cheapness and abundance. The difficulty is to understand how the practical skill could have been acquired, which was necessary for such an end. For it is rarely found in the metallic state, never in any quantities; and the extraction of it from the ore, and raising it to the proper degree of hardness, is not quite a simple process. It requires, in the first instance, a considerable degree of heat, much beyond what is needed for melting most of the other metals. Tin melts at a temperature of 459 Fahrenheit, copper, silver, and gold at 1,000°, or from that to 2,600°. But to melt cast iron requires a heat of 3,000°, and malleable iron is only softened by a heat of this temperature. It seems doubtful, however, whether the ancients knew cast iron, although it is certain they were acquainted with malleable iron and steel. And it is supposed that the process adopted was much the same with that by which Indians of the present day smelt the iron ore, and convert it into wrought, or Indian steel. It is thus described in Ure's Dictionary of Arts and Manufactures, under "Steel:"—"The furnace or blower, in which the ore is smelted, is from four to five feet high; it is somewhat pear-shaped, being about five feet wide at top, and one at bottom. It is built entirely of clay, so that a couple of men may finish its erection in a few hours, and have it ready for use the next day. There is an opening in front about a foot or more in height, which is built up with clay at the commencement, and broken down at the end of each smelting operation. The bellows are usually made of a goat's skin, which has been stripped from the animal without ripping open the part covering the belly. The apertures at the legs are tied up, and a nozzle of bamboo is fastened into the opening formed by the neck. The ore is charged and distilled by two spits of bamboo; these are grasped in the hands, and kept close together in making the stroke, while the blast is given in the returning stroke they are separated to admit the air. By working a bellows of this kind with each hand, making alternate strokes, a tolerably uniform blast is produced. The bamboo nozzles of the bellows are inserted into tubes of clay, which pass into the furnace. The furnace is filled with charcoal, and a lighted coal being introduced before the nozzles, the mass in the interior is soon kindled. As soon as this is accomplished, a small portion of the ore, previously moistened with water to prevent it from running through the charcoal, but without any flux whatever, is laid on the top of the coals, and covered with charcoal, to fill up the furnace. In this manner ore and fuel are supplied, and the bellows are urged for three or four hours. When the process is stopped, and the temporary wall in front broken down, the bell is removed with a pair of tongs from the furnace, and put away. The iron thus made is converted into steel by being cut into pieces, and put into a crucible made of refractory clay, mixed with a large quantity of charred husk of rice. In this state it is put into a furnace and subjected for two or three hours to heat urged by a blast, when the process is considered complete. The crucibles are taken out and allowed to cool: they are then broken, and the steel is found in the form of a cake at the bottom. The mode of hardening iron or steel by plunging it when red hot into water is of great antiquity. And the hardness of iron above the other metals was matter of frequent reference both with sacred and classical writers. Hence, reds, bars, or yokes of iron are proverbial expressions for things of great firmness and strength. Job xlv. 19.; Ps. lxxv. 10.; and the fourth kingdom in Daniel's vision is represented as being strong as iron, which breaketh in pieces and subdueth all things. Dan. ii. 34. There is no evidence, however, of the ancient Persians having been themselves manufacturers of iron; and it is still doubtful, whether the expression formerly quoted about the mountains of their land being such, that iron and brass could be dug from them, is to be understood in a literal or a metaphorical sense. Iron is mentioned among the articles of commerce in which Tyre traded, Ezek. xxviii. 19; and the allusion in another prophet to northern iron as of superior value, Jer. xi. 12, has been supposed to refer to that produced by the Chalybes on the Euxine Sea, who were celebrated for their skill in this line of industry. ISAAC (properly Yitschak, probably occasionally Yitzhak laughing), the son of Abraham by Sarah, and emphatically the child of promise. Born, as he was, out of the time, when his father was an hundred years old and his mother ninety, the patriarchs themselves laughed with a kind of incredulous joy at the thought of such a prodigy, Gen. xxi. 17; xxvi. 12; and referring to the marvelousness of the event when it had actually taken place, Sarah said, that not only she, but all who heard of it, would be disposed to laugh, Gen. xxix. 6. The name Isaac, therefore, was fitly chosen by God for the child, in commemoration of the extraordinary, supernatural nature of the birth, and of the laughing joy which it occasioned to those more immediately interested in it. Why his birth should have been appointed to take place in so remarkable a manner has been explained in a previous article (see Abraham). It was a sign from heaven at the outset, indicating what kind of seed God expected as the fruit of the covenant, and what powers would be required for its production—that it should be a seed at once coming in the course of nature, and yet in some sense above nature—the special gift and offspring of God.
The first noticeable circumstance in the life of Isaac was what took place in connection with his weaning. His precise age at the time is not given, but we may suppose him to have been according to custom, full two years old. In honour of the occasion Abraham made a great feast, as an expression of his joy that the child had reached this fresh stage in his career—was no longer a suckling, but capable of self-assurance, and a certain measure of independent action. For the parents, and those who sympathized with them, it would naturally be a feast of laughter—the laughter of mirth and joy; but there was one in the family—Isaac—to whom it was no occasion of chagrin, who saw himself supplanted in the most prominent honours of the house by this young brother, and who mocked while others laughed—himself indeed laughed for it is the same word still, γελάω, to value, but with the jealous and sorrowful air which betrays the alien and hostile spirit that lurked in his bosom. He must have been about sixteen years old at the time; and Sarah, desiring to manifest the manifestation of the sure inheritance of the future and its strife, and Abraham to cast both the handmaid and her son, since the one could not be less heir with the other. Abraham, it would seem, hesitated for a time about the matter, feeling pain at the thought of having Ishmael separated from the household, and only complied when he received an explicit warrant and direction from above. And, at the same time, he got the promise, as the ground of the divine procedure, “For in Isaac shall thy seed be called,” that is, in Isaac as contra distinguished from Ishmael, or any other son shall the seed of blessing be to hold of thee; as a father he has its own in common. It is probable that Abraham need not have this truth brought sharply out to him, for communication on the one side, as well as for consolation and hope on the other, as his paternal feelings may have kept him from apprehending the full scope of former revelations concerning the son of Hagar. The high purposes of God were involved in the matter, and the yearnings of natural affection must give way, that these might be established. In the transactions themselves the apostle Paul perceived a revelation of the truth for all times especially in regard to the natural vanity of the heart to the things of God, and the certainty with which, even when wearing the badge of a religious profession, it may be expected to work its native opposition towards the true children of God. The seed of blessing, those who are supernaturally born of God, like Isaac, and have a special interest in the riches of his goodness, are sure to be eyed with jealousy, and, in one form or another, persecuted by those who, with a name to live, still walk after the flesh, Col. ii. 23. (See ISAAC.

The next recorded event in the life of Isaac is the memorable one connected with the command of God to be practised at the time is not given, but the matter has been noticed, and its moral import in connection with the leading aim of the covenant pointed out, in the life of Abraham, who was the chief agent in the transaction. That Isaac knew nothing of the relation in which he personally stood to the divine command, came affectingly out in the question he put to his father while they journeyed together, “Behold the fire and the wood, but where is the lamb for a burnt-offering?” Even then the secret was not disclosed to him; and only, it would appear, when the act itself was in process of being consummated, did the fearful truth burst upon his soul that he was himself to be the victim on the altar. Yet the sacred narrative tells of no renunciation of struggle on the part of this child of promise, no strivings for escape, no cries of agony or pleading for deliverance: he seems to have surrendered himself as a willing sacrifice to the call of Heaven, and to have with him showed how thoroughly in him, as in his believing parent, the mind of the flesh had become subordinate to the mind of the spirit. To act thus was to prove himself the fitting type of Him, who had the law of God in his heart, and came to do, not his own will, but the will of him that sent him. But the death itself, which was to prove the life of the world, it belonged to the antitype, not to the type, to accomplish. The man provided by God in the thicket must meanwhile take the place of the seed of blessing.

A long gap again exists in the narrative of Isaac's life; and from the day of his sacrificial dedication of himself in spirit on the altar in Moriah, we hear nothing of him till the period of his nuptials with Rebekah. This was not long after the death of Sarah, who survived the birth of her son thirty-seven years, Gen. xxv. 19, and when the nuptials were celebrated, it is said that Isaac was forty years old; certainly that he was somewhere in his fortieth year. We may therefore safely infer, that a period of twenty years or more had elapsed since the last event recorded concerning him. In this fresh scene he appears the same dutiful and obedient son as before, yielding to the earnest desire and purpose of his father, that a wife might be obtained for him from his father's kindred in Padan aram, where the worship and manners of the people, if not strictly pure, were at least greatly less corrupt than among the inhabitants of Canaan. He hailed Rebekah when she arrived, “took her into his mother's tent, and she became his wife; and he loved her, and was comforted after his mother's death,” Gen. xxvi. 29. So far, nothing discovereth itself away in the bent of Isaac's mind, or blame-worthies in his procedure. All seems to have gone well with him, while the dew of his youth was upon him. Twenty years more again pass away, without any note of blame attached to his behaviour, and indeed with out any record whatever of his life and experience—so smooth and equable, apparently, was the temper of his course, that it was without noticeable break or interruption of any kind. At the end of these additional twenty years, when he was himself sixty years of age, his placid life was varied by the birth of the twin brothers Esau and Jacob. Still, nothing is said of Isaac's feelings on the occasion either before or immediately subsequent to the birth, further than that he had entrusted the Lord to give him offspring by his wife. And not till, perhaps, another twenty years or more had run their course, do we get an insight into his state of mind relatively to the two sons. When we do get it, it is noteworthy that the same spirit appears to influence in the declining years of Isaac a tendency much the reverse of what shone forth in the hopeful springtime of his life—a tendency to weak indulgence on the fleshly side. "Isaac," it is said, "loved Esau, because he did after the will of his father; but Jacob loved Jacob," Gen. xxvii. 48. It looks as if some strange enchantment had come over him, causing things in a manner to change places in his account as if the child that was born after the spirit had somehow degenerated into the character of one born after the flesh. To love the one
son rather than the other, merely because that one ministers to his appetite in savoury meat, and to do this, notwithstanding the temptation given before the birth of the sons as to their relative place and destination in the divine counsels—that "the elder should serve the younger"—indicated a manifest defect of spiritual feeling and discernment—the fruit probably in some degree of that perpetual fulness and ease he had enjoyed. The tried faith of the father grew under its trials, till it reached the level of Isaac and achieved what at one period might have seemed impossibilities. But faith in the more favored son seemed to lose its vigour for want of robust and manly exercise; so that after exhibiting a fresh and blooming youth, it fell into a premature and sickly age: the type in this of his posterity, who too often in their fulness waxed fat and kicked, forgot the Rock of their salvation, and turned aside from their high calling, till they were cast into the furnace of affliction, and through experiences of sore trouble were made to fight their way back and to a better position.

The life of Isaac, however, was not passed wholly without trials coming in from without. One entire chapter is occupied with these, Ge. xxvi; but there is nothing very remarkable in them, nor is the precise period of the occurrence of any of them given. They commenced with a visitation of famine, which is expressly said to have taken place after the one that had happened in the days of Abraham; from which it may seem to be implied, that Abraham had already deceased at the time of this fresh visitation. As Isaac was yet a young man, and seven or eight years old at the death of his father, Ge. xxvi. 3, xxv. 5, the famine in question would fall subsequently, not to the birth merely of Isaac's sons, but to their growth to early manhood; for they were fifteen years old when Abraham died. At the occurrence of this new famine Isaac was expressly admonished by God not to go down into Egypt, but to abide within the boundaries of the Promised Land; and occasion was taken to renew the promise to him and his seed, and to confirm in his behalf the oath which had been made to his father. The Lord pledged his word to be with him and to bless him in the land—which he certainly did, though Isaac did not feel so secure of the promised guardianship and support as to be able to avoid falling into the snare which had also caught his father Abraham. When journeying in the neighborhood of Gerar, during the prevalence of the famine, and no doubt observing the wickedness of the place, he had the weakness to call Rebekah his sister, in case the people might kill him on her account, if they had known her to be his wife. It does not appear that any violence was offered to Rebekah; and the Philistine king, on discovering, as he did, from the familiar bearing of Isaac toward Rebekah, that she must be his wife, simply rebuked him for having, by his precociousness, occasion to a misapprehension which might have led to serious consequences, Ge. xxvi. 10. To receive such a rebuke from a Canaanite prince, should have been felt to be a humiliation, and, happening as the circumstance did, at so advanced a period of the patriarch's life, it cannot but have been regarded as another proof of the defective clearness and energy of his faith. In other respects, his connection with the Philistine territory was every way creditable to himself, and marked with tokens of the divine favour. He cultivated a portion of ground, and in the same year reaped an hundred-fold—a remark-
ISAAC

Isaiah, is one of the slyly gratifications—when relaxed with the enjoyment of his son's savoury morsels as if it were flesh rather than spirit that was to bear away in the transaction, and a genial reciprocation of human sympathies that was intended, rather than the solemn utterance of an oracle of God. Scripture records no such other scene in connection with the announcement of Heaven's more peculiar purposes—one in which the spirit of the man of God sought as the condition of its speaking the standpoints of fleshly appetite. The dying utterances of Jacob over his offspring were otherwise pronounced, otherwise too, at a later period, the last words of David; and, generally, the soul of spiritually gifted men strove to work itself free from the disturbing influence of earthly passion, and from the very consciousness of fleshly environments, when addressing itself to the work of learning or communicating the mind of God. It was therefore an illumined preparation for what was to come, when this venerable, but too partial and erring patriarch, charged his son Esau to go a hunting for venison, and provide for him a savoury dish, such as he loved, that he might eat thereof and bless his son; but another will intersect. The God of the covenant could not allow his chief representative on earth thus to betray the higher interests of the covenant, or suffer through his imperfection the eternal to lord it over the spiritual. The design formed to serve Esau heir to the special blessing of Abraham must somehow be defeated; and though the guild actually employed for this end by Rebekah and Jacob were worthy of the strongest reproach, it is impossible not to see in them the overriding providence of God contriving the backslidings of his servant, and meeting back on him somewhat of his own measure. The infirm patriarch himself saw it; and with fear and trembling continued, in behalf of Jacob, the word he had unwittingly pronounced over him, as embodying the real truth and purpose of Heaven. The word, as he meant it, had been spoken unadvisedly with his lips, but pitying his weakness, and still using his instrumentality the Spirit of the Lord had spoken by him.

We can scarcely doubt, that the painful but instructive experience of this occasion left salutary impressions on the mind of Isaac, and that his concluding days were again glorified and enriched with something like the debt of his youth. Certainly, the parting charge and blessing he gave to Jacob, when sending him away to Padan-aram for a wife, Genesis 28:1, is altogether such as we should wish it to have been; it breathes the very spirit of Abraham, and recognizes the proper aim and objects of the covenant. We hear, however, no more of his savings or doings. In a feeble old age, for the most part probably bed-ridden, he lingered on for upwards of forty years more—lived till Jacob returned from his long sojourn in Padan-aram; for Jacob is repeatedly said of him at Maanor, and the two brothers joined hands to commit his remains to the family burying-ground. He died at the advanced age of 180 years, Genesis 47:28. On the whole, it may be said, that the laughing joy, which greeted Isaac at his birth, had its reflection afterwards in the prolonged, honourable, singularly peaceful, and prosperous career he was enabled to lead. And if, for a time, the bright sunshine of his life was clouded, and the laughter turned into sadness, it was chiefly because the cup of outward blessing had proved too full, and the gifts of grace had in his case kept too long and close alliance with the bounties of nature; whereby, in a spiritual respect, he became weakened in the way, and suffered the adversary to gain an advantage over him. Still he lived and died in the faith of his father Abraham; and a soft and tender interest must ever hang around his memories, more especially on account of the marvelous and affecting things connected with the earlier part of his history.

ISAIAH. 1. Position of the Book in the Canon.—The two books of Kings are followed by the so-called greater prophets (propheMy. uerijcic), with Isaiah at their head, alike in the Hebrew and Alexandrian canon. Isaiah, Jeremiah, Ezekiel—so they follow one another in our editions according to the periods of their agency. In German and French MSS, another arrangement is found here and there. Kings, Jeremiah, Ezekiel, Isaiah. This is the arrangement handed down in the Talmud. The motive for it is the similarity of the contents. Jeremiah follows the book of Kings, because his prophecies group themselves almost entirely around the Chaldean catastrophe, with which the book of Kings closes; and Isaiah follows Ezekiel, because the book of Ezekiel closes with consolation, and the book of Isaiah, as the Talmud says, is consolation thrown out. The opponents of the authenticity of Is. xl.-lxvi. have made their own use of this Talmudic arrangement. But the motive for it is not a chronological one. The chronological arrangement is that of the Mason, and of the MSS of the Spanish chases, which has passed over into our editions.

In this way Isaiah commences the books of prophetic discourse, and the book of Kings closes the books of prophetic history. For, according to the arrangement of the canon, the historical books from Joshua onwards, and the prophetic books from Isaiah onwards, pass for a bipartite whole of prophetic literature. These books are all called prophet (prophets), for the history of the past in the one is just as prophetic as the history of the future in the other. The literature of the prophetic books has separated itself only by degrees from the literature of the prophetic historicography, and become independent, without ever being entirely detached from its historical basis. The oldest prophets of the series, which begins with Samuel, published their prophetic treatises and discourses in the form of contemporary history. The independent position of a prophetic literature in the narrower sense, begins with the prophetic of Obadiah respecting Edom. Obadiah is probably the same person with the burned prince in the reign of Jehoshaphat, 2 Kings xxii.; the occasion of his prophecy is the revolt of Edom under Joram, which is related in 2 Ch. xxx. 14. In point of time Obadiah is fol-
was the author of a historical monograph, which embraced the whole reign of king Uzziah.

II. Next to the position of the book in the canon, the name of the prophet first of all claims our attention. In the usual inscription the name runs מִשְׁלֵי וֹזְחָא ( Isaiah). In the book itself, and everywhere in the holy scriptures of the Old Testament, the prophet is called מִשְׁלֵי וֹזְחָא ( Isaiah), while the shorter form occurs in the latest sacred books as the name of other persons. The shorter form of such names was already in use in ancient times by the side of the longer; but in later times it came to be exclusively employed, and on this account it is made use of in the ordinary title, מִשְׁלֵי וֹזְחָא (the book of Isaiah).

The name is a compound one; it means the salvation of Jehovah; the prophet was conscious to himself that he did not bear it accidentally; מִשְׁלֵי וֹזְחָא (Isaiah), and מִשְׁלֵי וֹזְחָא (Jehovah, i.e. salvation, are among his favourite words; yea, one may say, he lives and moves altogether in the future tense, who is the personal salvation of Jehovah, and the incarnate Jehovah himself. The mysterious name of God—Jehovah—signifies the Existent, not however the ever-Existent, that is, the Eternal, in the metaphysical sense, but the continually Existent, i.e. the Eternal, in the historic sense; Jehovah means the God who, within the sphere of history, reveals his glory in grace and truth. The goal of this historical process, into which God the absolutely free, Ex. iii. 14, has entered, is just the incarnation, for which reason the divine name Jehovah disappears in the New Testament before the name Jesus (Ἰησοῦς). The מִשְׁלֵי וֹזְחָא (John), in the name of the prophet, is shortened from מִשְׁלֵי וֹזְחָא (Jehovah), by the rejection of the second ש. One sees from this abbreviation that the quadrilateral was pronounced with ש in the first syllable, and thus either Jehovah or Jahowah. That the original pronunciation was Jahowah is evident from this, that all proper names without exception, which are formed from the conjugation קד of verbs, ש, and in צ. and that the final vowel in the oldest Greek renderings is ש (e.g. J. xxxiii. 6. Jerusalem מִשְׁלֵי וֹזְחָא: the closing sound was thus the barytone שָׁן). The pronunciation Jahowah has arisen from the blending of the קד and צ. and has come into use since the time of the Reformation. The name of the prophet thus means the salvation of Jahowah. The LXX always render it Ἰαχώας, with strongly aspirated θ, the Vulgate Iohanan, for which Eusebius also is found.

III. We turn now to the inner title of the book, and in connection with this we take into consideration the lineage of the prophet and circumstances in his life. Isaiah is called in the title, which the collection of his prophecies gives to itself, מִשְׁלֵי וֹזְחָא (son of Amos). A Jewish rule, already known to the fathers, asserts, that where the father of a prophet is named, he also was always a prophet. But this rule is an arbitrary invention. An old Jewish view also, that Amos was the brother of Amaziah, the father and predecessor of Uzziah, is without support; but, although not true, is yet sensible, Isaiah's demeanour and appearance make an altogether kingly impression. He speaks with wings like a king. With majesty he steps forth to meet the magnates of his people and of the imperial power. In his mode of representation he is among the prophets what Solomon is among the kings. In all positions and states of mind he is lord of the situation, master of the word, simple and yet grand, sublime without affectation, splendid without finery. A Talmudic parable says, that Ezekiel, with respect to what is given him to see, condacts himself like one of the country people in the procession of a king, but Isaiah like an inhabitant of the city. But this polished, noble, kingly character has its root elsewhere than in blood. Thus much only may be affirmed with certainty, that Isaiah was a native of Jerusalem. For, with the great variety of his prophetic missions, we yet never meet with him outside of Jerusalem; here, and in fact in the lower city, as may be inferred from ch. xxii. 1, and from the manner of his intercourse with king Hezekiah, he dwelt with his wife and children; here he flourished under the four kings who in ver. 1 are mentioned מִשְׁלֵי וֹזְחָא (unconnectedly), just as in the titles of the books of Hosea and Micah.

Everything peculiar that is related to us in the לְסֹרַת נְסִינָהו (the Book of the Prophets), which pass current under the names of Amos and Epiphanius, is worthless. But the tradition is credible which the Talmud communicates from an old genealogical roll, found in Jerusalem, and from the Palestinian Targum at 2 Ki. xxi. 16, that king Manasseh put the prophet to death, and that in fact he was sawn asunder, to which allusion is made in Ho. xi. 57 by the word יִשָּׁנָהו. There is no ground for denying the historic credibility of this traditional determination of the close of Isaiah's ministry. That king Manasseh is indeed named in ch. i. 1, does not contradict that tradition, especially if this ver. 1, as we may understand it, is the collective title which Isaiah himself has given to the collection of his prophecies, when he collected and published them in the reign of Hezekiah. We must then assume that this publication fell into one of the last years of Hezekiah, and that the prophet in the very beginning of the reign of Manasseh became a sacrifice to that heathenism which had again arrived at supremacy. But as respects the teremina a quo of his ministry, the question is to be put to the collection itself.

IV. The Starting-point of the Ministry of the Prophet.

—It has been asserted that ch. vi. does not record the first call of Isaiah, but his call to a special mission, or, as Sebastian Schmid, the teacher of Spencer, says, ad unam speciem actum officii. There are only two arguments which seem to call for this: first, that ch. vi. is not the commencement of the collection; and, second, that the general title, ch. i. 1, presupposes a ministry of Isaiah under Uzziah; while ch. vi. is dated from the year of this king's death. On the ground of these arguments, Drechsler and Caspari hold the doctrine of hardening, which is proclaimed in ch. vi., as the result of the fruitlessness of the prophetic preaching contained in ch. i.—v.; the decision wavers here still, but the call to repentance is in vain, Israel hardens himself, and now, after God's goodness has endeavoured in vain to lead him to repentance, and God's long-suffering has exhausted itself, he is hardened by Jehovah himself. According to this view, ch. vi. stands in its right historical place. But why should not this judicial character, his becoming an instrument of Israel's hardening, have been stamped on the prophetic call of Isaiah just at the commencement? And does not the vision with which the prophet is favoured, and which is without its equal in his lifetime, make on every unprejudiced man the impression of an inaugural vision? This impression is confirmed by this additional circumstance,
that the chapters i.-iv. really contain all the elements which are referred to the prophet in ch. vi. by means of revelation, and that the result of these discourses corresponded to that which is judicially determined in ch. vi. The first discourse, ch. i., has open to the people the way of grace, impiety as idolatry offers them forgiveness of their bloody sins, and expects new obedience in gratitude for this; but even this discourse, in consideration of the meekness of this evangelical attempt at restoration, takes the turn indicated in ch. vi. 11-15. The theme of the second discourse, ch. ii., is this, that only after the downfall of Israel's false glory will the promised true glory be realized, and that only a small remnant after the destruction of the mass of the people will live to realize it. The parable, with which the third discourse, ch. iii., begins, rests on the presupposition that the cup of impiety of the people is full, and the threatening of judgment, which is introduced by this parable, agrees as to substance and in part verbally with the divine answer, which the prophet receives in ch. vi. to his bow long. Thus the discourses which precede ch. vi. are not against but in favour of the view, that in ch. vi. Isaiah records his conviction as a prophet; this circumstance also is in favour of it, that already in ch. i. e.g., he gives to Jehovah the favourite name of כה האלישאיה, the Holy One of Israel, which is the echo of the scriptural "Holy, holy, holy," and is among the peculiar prophetic features of the predictions of this prophet. But why does not ch. vi. stand at the head of the collection? This question will afterwards be solved for us. And why is Uzziah mentioned, ch. i., as one of the kings under whom Isaiah thundered, although his ministry first began in the year of Uzziah's death? We answer, in the third year that King Uzziah died, is the year in which Isaiah was still reigning, but his death was at hard; the ministry of Isaiah thus began, of course, not in the first year of Jotham, but rather in the fifty-second of Uzziah; and although this commencement under Uzziah was only very short, yet it comes to be reckoned as an epoch of the greatest importance. On this very account that the time of Uzziah was a decisively critical one for Israel, Isaiah wrote a special historical work regarding this time, which is quoted 2 ch. xxi. 22. The end of Uzziah's time, which coincides with Isaiah's call, forms a deep section in Israel's history. Isaiah reigned fifty-two years (797-735 B.C.). This long period was the forerunners for the kingdom of Judah exactly what the short time of Solomon had been for the whole of Israel—a time of might and blessing peace, during which the people were loaded with the love-tokens of their God. But these riches of the divine goodness had as little influence over the people as their earlier calamities. Then began, in the relation of Jehovah to Israel, that momentous change, as the instrument of which Isaiah in special and above the other prophets was chosen. The year in which this happened was the year of Uzziah's death. In this year Israel was given up as a people to hardening; and as a body, as a kingdom and land, was given up to destruction and devastation by means of the imperial power. The year of Uzziah's death is, as Jerome remarks, the year of Remuh's birth shortly after Uzziah's death, 754 B.C., according to Varro's chronology, Rome was founded. The instruments of the outward judgments, which the inward judgment of hardening was to bring forth, were thus already set up and in readiness; not only Assyria, the earliest form of the imperial power, but also Rome, its final form. The beginning, which is marked out by the death of Uzziah, was big with the end. Hence, after Uzziah, the activity of the prophets reaches a height never before seen. The prophets appear numerous and active, like the storm-harboring birds in a thunder-charged atmosphere. The year of Uzziah's death divides the history of Israel into two halves. Amos, who appeared about the tenth year of Uzziah, the twenty-ninth of Jeroboam II; Micah, who prophesied from the time of Jothan probably from the point onwards of Jotham onwards up to the fall of Samaria in the sixth year of Hosea; but above all, Isaiah stands on the boundary of the two halves of Israel's history. No prophet marks out this middle-point of Old Testament history as Isaiah does. He is the prophet by way of omniscience, the universal prophet, who is placed in the middle between Moses and Christ, and rules over the periods of the world-empires with his prophetic glance. In the consciousness of this, his central all-important position, he begins the discourse, ch. i., which forms the introduction, and, as it were, the prelude to his prophecies, in the style of Pentateuch. He begins it as Moses begins his song, so here. This great song is a compendious sketch of the history of Israel up to the end of days. This history falls into four great periods. The contents of the first period are Israel's creation and training; the contents of the second, Israel's ingratitude and apostacy; the contents of the third, Israel given over to the heathen; the contents of the fourth, the restoration of the sitten, but not annihilated people, and the union of all nations in the praise of Jehovah, who has manifested himself in judgment and grace. Isaiah stands on the threshold of the third of these four periods. What Jehovah says by means of him, and what he calls upon heaven and earth to hear, coincides in substance with the address of Jehovah, which is introduced by the ��ש and he said, vi. xxxv. 7. vi. Now that we have fixed and characterized the terminus a quo of Isaiah's ministry, let us figure to ourselves in a sketchy way the four Epochs of the Ministry of the Prophet. The first epoch begins, as we have shown, with the last year of Uzziah (who had now retired from the government), and comprehends from that point onwards the sixteen years of Jotham. At that time the kingdom of Israel and the kingdom of Judah had simultaneously reached their highest prosperity. Since the time of David and Solomon the people had not stood upon so high a pinnacle of power and good fortune, as at that time under Jotham II., and Uzziah, the two rulers from the house of Judah and from the house of David, who lived with each other in the duration and splendour of their dominion. It was not till after the death of these two kings, and only by degrees, that the glory of the two kingdoms waned away. During the sixteen years of Jotham's reign, Judah remained substantially the same as under Uzziah. The extended boundaries of the kingdom remained; capital and country were more and more strongly fortified; rearing of cattle, agriculture, commerce flourished; the Ammonites became tributary; the worship of Jehovah was practised. But prosperity degenerated into luxury, and the worship of Jehovah became stifled into a dead form opus aperatum. It is during this flourishing period of Judah's history, the most florid-his since
the times of David and Solomon, the longest during the whole existence of the kingdom, the last before its downfall, that Isaiah proclaims the overthrow of the false worldly glory, and calls to repentance; but the call to repentance, in vain as respects the mass of the people, it leaves them not, but only hardens them still more, and is therefore exchanged for the threatenings of bondage, desolation, and cursing. The second epoch of Isaiah's ministry extends from the commencement of the reign of Ahaz to that of Hezekiah. It is another sixteen years. Into this period there fall three events, by means of which the history of Judah receives the impulse to a new change. (a) In place of the outward conformity to low and one-sidedness in the worship of Jehovah under Uzziah and Jotham, open idolatry in the most varied and horrible forms makes its appearance at the commencement of Ahaz's reign. (b) In the next place, the hostilities already begun under Jotham were continued by Pekah king of Israel, and Rezin king of Syria of Damascus; the so-called Syro-Ephraimitic war threatened Jerusalem, and in expressed intention the continuance of the kingdom of David. (c) In this distress Ahaz summoned the help of Tidghath-pileser king of Assyria—he made flesh his arm, and thereby involved the people of Jehovah in a lithicrro unexampled way with the imperial power, by which, from this time onwards, they lost their independence. The imperial power is the Nimrodian form of the heathen state. Its peculiarity is to step forth beyond its natural boundaries, not merely for the purpose of self-defence and revenge, but of conquest, and of throwing itself like an avalanche upon foreign nations, in order to roll itself together into an ever greater world-embracing Colossus. In this striving after the dominion of the world, Assyria had the superiority in Isaiah's time, but the future heirs also of the might of Assyria—the Chaldeans, Medes, Persians—were already, at that time, stepping upon the theatre of history; Greece itself (Jerus) no longer lay outside the prophetic horizon, ch. vi. 10; Isa. iv. 6; and in the far west Rome was being founded in Jotham's time. Assyria and Rome are the first and last members of the period of the world-kingdoms. Isaiah's time was the prelude to this period. In face of the troubles now beginning, which sweep the mass of Israel away without remedy, Isaiah plants the standard of Immanuel for the believers; he predicts the divine wrath, of which the imperial power is the instrument, but he also predicts the divine wrath, of which the imperial power is the object, after it has served for its instrument, and the divine love, which embraces Egypt and Assyria with Israel in a bond of holy fellowship, ch. xix. 23, 27, and the final world-domination of Jehovah and of his Christ. The third epoch of the ministry of Isaiah extends from the beginning of Hezekiah's reign to the fifteenth year of this king. Under Hezekiah matters improved almost in the same degree as under Ahaz they degenerated. He forsook the way of his blemishless father, and restored the worship of Jehovah. The mass of the people, it is true, remained inwardly unchanged, but nevertheless Judah had again an honest king, who listened to the word of the prophet standing by his side, two pillars of the state, mighty men of prayer, 2 Ch. xxxvi. 22. When it came to breaking loose from the Assyrian dominion, this was indeed on the part of the nobles and the mass of the people an act of unbelief in dependence on the help of Egypt, trusting in which the northern kingdom came to ruin in the sixth year of Hezekiah, but on the part of Hezekiah an act of faith in dependence on Jehovah, 2 Ch. xxxv. 7. That unbelief came to shame, and this faith was rewarded. Sennacherib, the successor of Shalmaneser, marched onwards against Jerusalem, plundering and devastating the land—thus the flaky defiance of the nobles and of the mass of the people was punished. But Jehovah averted the worst; the flower of the Assyrian army was destroyed in one night, so that now also, as in the Syro-Ephraimitic war, it did not come properly to a siege of Jerusalem—thus the faith of the king and of the better portion of the people resting in the word of promise was rewarded. There was still a divine power in the state, which preserved it from destruction. The judgment inevitable, according to ch. vi., suffered another postponement at the point where one had to expect the last annihilating stroke. In this miraculous preservation, which Isaiah prophesied and brought about, the public ministry of this prophet reaches its highest point. Isaiah is the Amos of the kingdom of Judah, for with Amos he has the fearful calling in common, to see and to announce that the time of forgiveness for Israel as a people and as a kingdom is for ever past. But he is not at the same time the Hosea of the kingdom of Judah; for it is not the calling of Isaiah, but it became that of Jeremiah, to announce to the people the judgment of the Spirit, with the funeral-binge of prophetic announcement. For it was permitted to Isaiah, as it was denied to his successor Jeremiah, once more to overcome with the word of power of his prophecy from the depths of a mighty spirit of faith that night, which threatened in the Assyrian time of judgment to swallow up his people. There is besides also a fourth epoch of Isaiah's prophetic ministry, which extends from before the fifteenth year of Hezekiah to the end of his life. We are not determined to accept such a fourth epoch by the tradition that he died a martyr under Manasseh, and that in this way he still survived the whole superadded period of king Hezekiah's reign beyond the Assyrian catastrophe. The collection of his prophecies themselves renders it necessary for us to suppose that he was still active as a prophet after the fifteenth year of Hezekiah, although he no longer took to do with public events. For during this more contemplative epoch the cycle of prophecy, ch. xi.-xvi., must have arisen, where the prophet placed his zemiyyahu, in the midst of the exile, preaches to the exiles. But several places besides, which are inserted in the first half of the collection, ought to be assigned to this fourth period. The imperial power is there everywhere no longer Assyria, but Babylon, and when it is called Assyria, yet this name is only emblematic; the representation is more glorious, more ideal, and so to speak, etherized, for prophecy has its footing here no longer upon the soil of the present, but soars in the distance of the past times, and paints its dolefuls on the ether of the future—these dying strains of the prophet are all apocalyptic. But can we really trace back these prophecies further than Isaiah who appeared in the year of Uzziah's death? Does not modern criticism raise its loud protest against it, insasmuch as it stigmatizes the belief that these prophecies are rightly handed down as Isaiah's, as the uc plus ultra of want of science?

VI. This leads us to speak of the Authenticity of the Prophecies of Isaiah. It passes current in modern criticism, at least in Germany, as a settled point, that the second part of the collection—ch. xi.-xvi.—is the
work of a prophet belonging to the second half of the Babylonian exile; secondly, that the Babylonian series of prophecies, which runs through the first part of the collection, viz. ch. xxii.-xxxii. and ch. xxxiv.-xxxv., although not to be assigned to the author of the second part, yet certainly have not Isaiah for their author; thirdly, that the eschatological, and, so to speak, apocalyptic groups of prophecy—ch. xxv.-xxvi. and ch. xxxiv.-xxxv.—must belong to a much later period than that of Isaiah. The beginnings of this criticism were somewhat as follows. It started from the second part. Keil first expressed a doubt as to the genuineness of ch. xli.; then Doderlein gave attendance to positive suspicion as to the genuineness of the whole; and Justi, at a later period Eichhorn, Paulus, Bartholdi, raised this suspicion to a certainty of their being spurious. It was impossible that the result thus arrived at should remain without retrospective influence on the first part of the collection. Rossmüller, everywhere very dependent upon his predecessors, was the first who denied to the oracle upon Babylon the Babylonian origin, which the inscription bears witness; Justi and Paulus undertook the justification of the decision, strengthening it not a little in his opinion. Now the matter went farther: with the prophecy against Babylon—ch. xxxix. and the decision with respect to the other—ch. xli. was pronounced; and with reason was Rossmüller greatly astonished, when Gesenius hit the former nail, but illogically hit the latter stand. The oracle respecting Tyre ch. xlii. still remained, which, according as one found announced therein a destruction of Tyre by the Assyrians or by the Chaldeans, might remain Isaiah's, or must be assigned to a later anonymous author. Eichhorn, followed by Rossmüller, decided for the spuriousness; Gesenius understood by the destroyers the Assyrians, and, as the prophecy consequently did not stretch beyond Isaiah's horizon, he defended its genuineness. Thus was the Babylonian series set aside, or certainly reduced thoroughly suspicious; but the proving hook of the critics made still further discoveries. Eichhorn bound in the cycle of prophecy, ch. xxi.-xxxiv., Isaiah's unworthy puns; Gesenius, a covert announcement of the fall of Babylon. Both therefore condemned these four chapters, and with success; for Ewald removes them to the time of Cambyses. With the prophetic cycle, ch. xxxiv.-xxxv., short work was made, because of its affinity with the second part. Rossmüller without more ado calls it coruna a officio veritatis cedit Babylonici compositionem. This is the origin of the criticism of Isaiah. Its first attempts were still very schoolboy-like. The names of its founders have almost entirely disappeared. Gesenius first, and especially Hitzig and Ewald, have raised it to the dignity of a science.

The beginnings of this criticism were not fitted to beguile confidence. It grew up in the swelling-clothes of rationalism—this German form of French encyclopedism and of English deism. And besides, its more recent exponents are by no means free from naturalistic preconceptions. The position of Gesenius towards holy Scripture was, as is well known, no very respectful one. As regards Hitzig, he says expressly in his Commentary on Isaiah, that a proper knowledge is not to be ascribed to the prophets—that over the eye of the Old Testament prophets in general there lay the very same darkness as to the future, to which the human race even during the existence of the Delphic oracle was conformed. And Ewald remarks on ch. vi.:

"In recalling his ministry of many years, it appears to Isaiah as if He, before whose eye all connection and all development is clear from the beginning, gave him from the very first moment the sad commission to be a prophet of evil." Thus ch. vi. is a prophecy after the event, clothed in the form of an inaugural vision. In this sense Ernst Meier compares ch. vi. with Geocles' consecration as a prophet, entitled "Dedication," which also is not a youthful piece; and remarks that this classical poem may not match Isaiah's consecration as a prophet. The proposition which unmask itself in each an exposition is a twofold one. It is shut up between the two preconceived opinions—"there is no proper prophecy!" and its correlate, "there is no proper miracle." It calls itself liberal; and thus; but, rightly looked at, it is in bondage. In this bondage it has two charms where with it fortifies itself against every impression of historic testimonies. Either it makes prophecy a retrospect, and history a myth; or it explains the documents in question as products of another much later period. A biblical criticism will be looked upon as so much the greater, the more acutely he understands how to apply these two artifices.

But although biblical criticism is stained with sin, yet sin is not its essence. It belongs to the many new branches of church science, to which the reformation of the church gave the impulse. Were we to wish that it had never appeared, this wish has the appearance of a protest against the phenomenon of the world, a protest against the vitality of the church, a protest against the doctrine of the apostles, a protest against the world. It is on this point that it has its scope, on this point that it has its purpose. Biblical criticism is the study of the literary art of man, the study of the self-life of man, the study of the connection of the past with the present, the connection of the individual with the general, of all that is of matter with to everything that is common to us. The renewed church has the saving power of the church; the historical science has the same power for the church. The church has the same authority for the church: the renewal of the church is the same as the renewal of the history of the church and of literature. It is the church of literature, the art of literature, the science of literature. It is the church for the church, the art for the art, the science for the science. The church is the condition of literature, literature is the condition of the church. The church is the world, literature is the world. The church is the history of the church, literature is the history of literature. The church is the world, literature is the world. The church is the history of the church, literature is the history of literature.
might pass-henceforward, also, as the greatest evangelist of the Old Testament. We have no doctrinal reasons which would forbid us to distinguish in the book of Isaiah prophecies of Isaiah himself, and prophecies of anonymous prophets annexed to them. Such critics as Georruss, Hitzig, and others, are compelled by dogmatic premises of a naturalistic kind to deprive the pre-exilian Isaiah of such prophecies as ch. xiii.-xiv., 1-23, and especially ch. xlv.-xlvii. To us, however, no sort of pre-conceived opinion dictates the result before-hand. Only in one matter will nothing be able to confound us, that we have to do with real, and not with merely pretended prophecies.

If now we examine without prejudice the facts of the case, at the outset we are struck by the following considerations against breaking up the unity of the book of Isaiah into an anthology of several authors.

1. No single one of the canonical books of prophecy is compounded in such a way of ingredients belonging to different authors and periods, as is alleged of the book of Isaiah. In no single case are prophecies found which did not belong to the prophets whose names the books bear. The later critics grant this even of the books of Jeremiah and Ezekiel. "We believe," says this person in an interpolated passage, "says Hitzig at der 1s., 'but not one independent oracle which had been forged.' The book of Ezekiel is not only in the recognized way free from all foreign additions, but has also been organized into the whole which lies before us by the prophet himself. Only with the book of Zechariah is it said that the case is similar; but the view that Zeer. ix.-xiv, contains the prophecies of one or two prophets who lived before the captivity attached to the book, has never obtained so extensive acceptance, as the view that Is. xl.-lvii. is as appendix to the book of Isaiah from the time of the exile. Even De Wette, who was so ready to receive all the results of the negative criticism, has never let go the authenticity of Zeer. ix.-xiv.

2. It would certainly be a singular freak of chance, if a mixture of prophecies were to have remained of just such prophecies as bear in themselves, not the type of Jeremiah or Ezekiel, but of Isaiah, and indeed to such an extent that they might be confounded with Isaiah himself—so much the more singular, since we cannot infer from what lies before us, that Isaiah's type of prophecy, which represents the golden age of prophetic literature, had propagated itself up to the exile. Habakkuk is such a prophet of Isaiah's type; but Zephaniah is found making the transition from the type of Isaiah to that of Jeremiah. 3. This also would be singular, that just the names of these prophets had the common destiny to be forgotten, although in point of time they stood nearer to the editors of the canon than the old model—prophecy on whom they had formed themselves, and with whom they perfectly harmonized; yea, when they (especially the author of ch. xlv.-lxvii.) if possible, even surpassed.

These considerations make the authenticity of the disputed prophecies probable, but they do not yet prove it. There are, however, three positive arguments which are capable of convincing all those who do not, on extraneous doctrinal grounds, hold it impossible that Isaiah should have been the author of the disputed prophecies. 1. No one will deny, that the chapters xlv-xlvi., compared with all the other prophetic writings which have come down to us, have most affinity with Isaiah. The name of God, which is the echo of the scapheal saurten in the heart and mouth of Isaiah, that name peculiar to Isaiah—Holy One of Israel—is common to the disputed prophecies with those which are recognized as genuine. It is even found in the second part of the collection still oftener than in the first—there twenty-two times, here seventeen times; and a more recent Jewish expositor, Samuel David Luzzatto in Badm, says beautifully and strikingly: "As if Isaiah had foreseen that later scepticism will decide against the bulk of his prophecies, he has impressed his seal on all (יִהְיֶה יִשְׂרָאֵל יְهوָה יִשְׂרָאֵל), and has interwoven the name of God—"Holy One of Israel," with the second part just as with the first, and even still oftener." But to this prominent common peculiarity, there correspond also many less manifest common characteristic features of technical form. It is peculiar to Isaiah to repeat a catch-word used in the middle of the verse at the end of the verse. It is the figure of repetition (repetitionem or repertum) or recurrence (see Snodgrass's Remarks on the Est. p. 142), which outside the book of Isaiah occurs proportionally seldom comp. Ex. xxx. 12, Is. xxv. 11; but which in the book of Isaiah occurs as frequently in the disputed passages, ch. xii. 6; xiv. 22; xlvii. 25, 49; xlix. 1; 56; lxxii. 3, 4; 59; lxxxii. 8; lxxxv. 5; xl. 2, 27; lii. 7; 57; liii. 2, 3; lvii. 25, which in the undisputed, ch. i. 7; ii. 25, xx. 26; in the former cases, so far as our observation extends, even still oftener. The observation of such Isaiah idiosyncrasies, which run in equal numbers through the whole collection, richly counterbalances the isolated words and phrases fished out of the prophecies in dispute—words and phrases which, because they do not occur in the acknowledged prophecies, are to be reckoned as proofs of the spuriousness of these others. This mode of proof, which Knobel especially has cultivated, is external and one-sided. The fair and just critic must have his eyes open for what is conformable as for what is discrepant, and must not count but weigh both. We assert constantly, that what coincides with the acknowledged prophecies, in those which are disputed prophecies; while many a thing which is singular may be expected in them on this account, that they are the last productions of the prophet, and, so to speak, the children of his old age.

Let one read for example ch. xiii.-xiv, 1-23. This oracle respecting Babylon begins immediately, v. 2, with favourite figures of Isaiah—the lifting up of the banner and the shaking of the hand; and in v. 3 there meets us the peculiarly Isaiah designationיִהְיֶה יִשְׂרָאֵל (behold) which Zephaniah, ch. iii. 11, has borrowed. Or let one test the beginning of the one alleged spurious cycle, ch. xxi.-xxii. It begins with יִהְיֶה יִשְׂרָאֵל (behold). This יִהְיֶה is a favourite of Isaiah: it always introduces with him something future, e.g. ch. ii. 12; xiv. 1; xvi. 26; xxv. 27; and prophecies which begin thus immediately with יִהְיֶה, are found only with Isaiah, and with no other prophet; foral. Jez. xlv. 2, xlix. 34, comp. ch. ii. 12; Ez. xxx. 3, introductory formulae precede the יִהְיֶה (behold). To the "behold" at the beginning of the introduction here occupied with the theme) ch. xxiv. 1-3, there corresponds at the end the confirmatory for the Lord hath spoken: which occurs, not indeed exclusively with Isaiah, but yet especially with this prophet, ch. i. 29; xxi. 17; xxi. 25; and passim. And does not one recognize Isaiah also in the detailed enumeration, ch. xxii. 21 which may be compared with the enumeration of what is high and exalted, ch. ii. 12-16; of the
props of the state, ch. ii. 2, 15; of the articles of a lady's toilette, ch. iii. 18-22? Or let one, wise even, take his stand-point in an acknowledged cycle of prophecy like ch. xxviii.-xxxiii., what striking parallels to ch. xl.-lxvi. meet us there! Let one compare ch. xviii. 5, with xii. 3; ch. xxiv. 23, with x. 21; ch. xxvii. 14, with xlii. 8; ch. xxx. 26, with lx. 13, if the mingling sentence (nequidem) ch. xxxii. 24, with xiv. 25; lx. 22, also, secedunt deinde, ch. xxviii. 22, which occurs here just as not the author of ch. xl.-lxvi., then must it have been a follower of Isaiah, one who has so thoroughly imbued Isaiah's spirit and manner, that he has become, as it were, his counterpart. And this great prophet, who even outshines the Solomon-like glory of the old Isaiah, and whose language stands in relation to that of the old Isaiah as a _spiritual body to a natural body_, was an anonymous man! He had lived during the exile, and in fact towards the end of the exile, between 589 and 559, the year in which Cyrus appeared as victor over Assyria, and the year in which he planted Babylon; and the returned people had forgotten in the name of the greatest of all the Old Testament prophets, of this evangelist of the Old Testament, whose language is like heavenly music! There needs, so it appears to us, some superintendence in order to reckon this possible and true. 2. Besides this first argument for the authenticity of the disputed prophecies of the first part, and for the authenticity of the second part, there is the following additional one. The _second part_, ch. xlii.-xxxiii., with its theme, its stand-point, its style, its ideas, is thoroughly ch. xxviii.-xxxii., and the prophetic process towards making its appearance. Let one read, for example, ch. xxiii. 11; xxxi. 1; xxxvii. 25. The thought here expressed, that everything which comes to pass in history has an ideal pre-existence with God, i.e., that it is from eternity present in God as an idea or spiritual image, this thought, which is only limited at these verses, pervades ch. xl.-lxvi., in manifold echoes. Another example: what ch. xi. 6, xxiii. 26, and other passages, say respecting the future glorification of the heavenly and terrestrial creation, this the second part repeats, in no way forcedly and partly, as at ch. lv. 25, but precisely the same words, and in the doleful prophecies of the first part, viz. ch. xiii. 1-4; xxiii. 1-18; xxxii.-xxxvii.; xxxiii.-xxxiv.; xxxvii.-xxxviii.; they are in every respect a series introductory to the second part, and, as it were, paving the way and serving as a prologue to it. Here also the prophet has his stand point beyond the Assyrian period in the Babylonian. The stand-point is equally ideal, the language equally strange and musical, the contents equally apocalyptic. These prophecies, whose authors the later criticism falsely alleges to be prophets unknown and distinct from the great anonymous writers, as may be shown, and in part has been already shown by Caspari, up to the minutest fibres, Isaiah. With respect to chapters xlv.-lxvi., they stand in the collection as life-bands running on before. They are the steps on which Isaiah has mounted to the height on which he soars in ch. xlii. 5. Another incontrovertible argument for the genuineness of ch. xlv.-lxvi., and the other prophecies which stand and fall with the second part, is the relation of dependence in which later prophets from Nahum onwards, especially Zephaniah and Jeremiah, stand to these prophecies. Zephaniah and Jeremiah are the most reproductive of all the prophets. Everything that was not yet fulfilled in the Assyrian time of judgment, and whose fulfillment is impending in presence of the Chaldean time of judgment, is by Zephaniah gathered together with lively compunctions brevity into a mosaic picture, with retrospective reference to the earlier prophecies from Isaiah to Joel. And Jeremiah, placed in the very midst of the Chaldean time of judgment, brings together in his book all the prophecies of the Assyrian and post-Assyrian period still unfulfilled. Everywhere here is the echo of older prophecies, ideas, and expressions, prophetic; and there appear in the chiasmic flow of Jeremiah's discourse, carried forward by it, and dissolved into it, parts borrowed sometimes from Hosea and Amos, sometimes from Nahum and Habakkuk. Among these ingredients there are also found reminiscences from the disputed prophecies of the book of Isaiah, and especially from ch. xl.-lxvi. There are connections which exclude the possibility of chance. And this only is matter of question, whether in this case Isaiah is the original for Zephaniah and Jeremiah, or whether a later pseudo Isaiah has copied these two prophecies. The latter view is not probable, when we think of the wide extent of dependence in which Zephaniah and Jeremiah stand to the older prophets. The chief passages which come to be considered here are the following: 1. From Nahum, ch. iii. 8, 11; comp. Is. xxvi.; ch. ii. 1, comp. Is. lii. 7, 11. That Nahum elsewhere also repeats what belongs to Isaiah is clear from ch. ii. 11, comp. Is. xxiv. 1; ch. iii. 15, comp. Is. xiv. 16. 2. From Zephaniah, ch. ii. 15, comp. Is. xxvi.; x, 10; ch. iii. 16, comp. Is. lxvi. 29; from which the passage of Zephaniah is abbreviated, with the addition of Is. xviii. 1, 7. Passages borrowed from Isaiah especially ch. xi. and xxiv. — are found elsewhere also in Zephaniah. 3. From Jeremiah: a. The prophecy against Babylon, ch. i. 21, in which one hears throughout echoes of Is. xlv.-lxvi., so loud that Moses, Hitzig, and Dr. Wette took upon the prophecy as interpolated by a pseudo Isaiah. But that one prophet should have looked over and re-touched the prophecy of another, just as a teacher the copy of his scholar, is in itself even a low view, which is as much inconsistent with the moral as with the supernatural character of prophecy. Further, there are found in that prophecy of Jeremiah against Babylon, echoes also of Is. xiii. xiv.; of ch. xxvi. 1-19; and of ch. xxviii. — just such pieces as the more recent criticism does not assign to one and the same author with ch. xlv.-lxvi.; one would therefore be under the necessity of assuming several interpreters, which is absurd. Thirdly, that interpolation-hypothesis is completely dashed in pieces by this fact, that the prophecy of Jeremiah against Babylon is in general a mosaic of older prophecies, one might almost say, an anthology; for here they are all as it were, planted together in a garden, in which they again come into bloom. Then, Isaiah elements meet us here, we shall not reckon them as original, though also not as interpolated, but as again made use of, as the name Holy One of Israel, also, which is twice applied to God in this prophecy, has its origin in the month of Isaiah. (b). The passage respecting the nothingness of the gods of the heathen in comparison with Jehovah of Israel, ch. x. 1-16; compare especially Is. xiv. 12-15; xii. 7; xvi. 7. Here also Meers and his followers explain the connection in this way, that the pseudo Isaiah has introduced
something of his own into the discourse of Jeremiah. But this hypothesis refutes itself by this circumstance, that the verses alleged to be smuggled in bear evident traces of Jeremian peculiarity in themselves, as has been shown by Cupier, and in the concluding observations of Beyschlag's Isaiah. (6) The confirming call, ch. xxi. 10, if (repeated ch. xlvii. 37, 38) in which Israel is addressed as ἄγιος σώρα (which occurs nowhere else in Jeremiah, and in no Old Testament book except Isaiah. But, besides, this passage has also such a deutero-Isaian ring, that, because standing alone with this peculiarity in the book of Jeremiah, it is to be looked upon either as inserted or as imitated. The view that it is inserted, has against it in both passages where it occurs, ch. xxx. 10, Jer. and xlvii. 37, the close connection out of which it grows; we shall therefore reckon it as imitated. The passages addressed are by no means all; they are only the chief passages which prove that Nahum, Zephaniah, and Jeremiah, or at least the two last, had before them the prophecies of Isaiah—the doubtful not less than the undoubtedly genuine—and applied them to their own use. We need not be stumped by this dependent relation. Every prophet has indeed his own individual peculiarity, which the spirit of prophecy joyfully makes its own; but all sedulously exclusive maintenance of it is lost in the consciousness of his being only a member in the organism of revelation, and of the instruments subservient to it. Hence a following prophet does not think it beneath him diligently to appropriate to himself expressions and views of his predecessors; or he reproduces those which have become his own spiritual property involuntarily.

There are thus three proofs by which the traditional testimony as to the authenticity of the disputed prophecies is immovably established: 1. The disputed prophecies are not so nearly related to any prophet as to the author of these which are recognized as genuine. 2. The genuine prophecies contain the mahtdu et situation (seeds and stones) of the disputed ones, and present to our observation the progressive origin of the peculiarity of these latter. 3. Zephaniah and Jeremiah were acquainted with the disputed prophecies no less than with the incontestably genuine; the former also thus date from before the exile, and are thus by the old Isaiah. In presence of these proofs we must bring into subjection every thought exulting itself against obedience to the fact. It is certainly singular that Isaiah, in a time when the Assyrian empire still stood, already predicts the fall of the Chaldeans by means of the Medes and Persians; and still more singular, that everywhere in ch. xl.-lxvi., he speaks as if he lived in the midst of the exile among the exiles. It is elsewhere the peculiarity of prophecy—the book of Daniel and of the Apocalypse included—that it has its root in the soil of the present; out of this it grows, and from this it raises its summit in the distant future. Frequently, indeed, is it the case that a prophet is transported from his real present, and placed in the future; but yet in such a way that he goes forth from his real present and returns to it. On the other hand, one looks in vain in Is. xl.-xlvii. for the prophet anywhere in the course of these twenty-seven chapters making the distinction observable between his ideal and real present. One has thought to find this exchange of situation in some passages; but by that self-deception which frequently needs headlong apologetic zeal. No, the author of Is. xl.-lxvi. is through-out, not in Judah, but in Babylon. The exile is the standpoint from which he looks into the future; the people of the exile is the community to which he prophesies; the outward and inward circumstances of the exiles are the motives according to which his sermon shapes itself. The exile has already lasted a very long time (as); but Cyrus has already appeared, in whom the spirit of prophecy recognizes the conqueror of Babylon and the deliverer of Israel. The redemption is at the door; and only in so far as this moves nearer and nearer, is the standpoint of the prophet in some measure inviable. But over and above, the exile is and remains the home of all his thoughts; and Hitzig is right in this, that such an indigenuousness in the future, maintained throughout twenty-seven chapters, is without example in prophetic literature. But arguments founded on fact compel us to hold what is otherwise unprecedented as true and real. Nor is it even absolutely incomprehensible. Righly has Hengstenberg compared these discourses of Isaiah, of which the precursors are the contested prophecies of the first part, with the Deuteronomistic last discourses of Moses in the plains of Moab, and with the last discourses of the Lord Jehovah in Isaiah. He has argued that the last will and testament of Isaiah to the community of the exile and of the time of redemption. They have sprung from revelations which Isaiah received after the fiftieth year of Hezekiah. In the last years of his life, which according to tradition extended to the beginning of Manasseh's reign, Isaiah was no longer so publicly active as before. He had retired; we can understand why: 1. After the Assyrian catastrophe, by means of which Isaiah's public ministry had reached the crowning point of its verification, there followed a period of tranquil and orderly flow. In such times the order of prophets is accustomed to step into the background; the impulses are wanting which call forth their denunciations, threatenings, and consolations. 2. Up to the fourteenth year of Hezekiah Isaiah had seen, immediately behind the fall of Assyria, the rise of the time of Messianic glory. But the catastrophe took place without this time of glory bursting forth. The prophet saw that catastrophe and this glory together, according to the law of perspective foreshortening. Now, however, after that the future had been realized, the glorious restoration of Israel, with the sufferings preceding it, moved back in the prophet's view into the more remote distance. His book was now directed away from Assyria to Babylon. Placed in the midst of the exile, which already, at ch. v. 13, vi. 12, xi. 11, ff., xxvii. 13, comp. xxii. 18, he recognizes as the unavoidable destiny of Judah as well as Israel, and which in ch. xxxix. he expressly predicts as a Babylonian one, he announces, for the comfort of believers, the fall of Babylon, and sees in this catastrophe the decisive step for the accomplishment of the salvation. The contested discourses of the first and second part have grown out of the same prophetic certainty as expresses itself in Mi. iv. 10, that Babylon will become the place of punishment and of redemption for the daughter of Zion. This knowledge lay also naturally not far off. Since 747 (the beginning of the era of Nabonassar) the Chaldeans were in possession of the vice-royship (captivity) of Babylon, and in the time of Hezekiah the tributary kings of Babylon sought to free themselves from Assyria, and to drive her from the possession of
of Isaiah during the last years of the Assyrian epoch. It has been traced upward from the second book of Kings into the book of Isaiah, then it would follow necessarily therefrom, that Isaiah is not himself the author of his prophecies. But that premise shows itself to be untenable, and therefore we take this conclusion. Although the text of this historical section in the book of Kings, critically considered, is in many respects better than the text in the book of Isaiah, yet the true state of matters is this, that the author of the book of Kings has taken the passage in question from the book of Isaiah. The quality of the text proves nothing either for or against, for the text also of the historical section, xxxix.', 'xxxix., however, has been preserved, and more faithful in the book of Jeremiah, namely, in the secondary passage, than in the source whence it has flowed into the book of Jeremiah. On the other hand, the originality of the section in the book of Isaiah results from the following arguments: 1. The arrangement of the four histories, which it contains, corresponds to the plan of the book of Isaiah; the two first of these narratives contain the closing act of the Assyrian drama, the two others form the transition to the second part of the book, or the Babylonian exile for its stand-point and its sphere. The reign of king Hezekiah is wanting in the book of Kings, and it may be easily conceived why it was dropped there, 2. We have also an indirect express testimony for the view, that the section in question in the book of Isaiah is original. The chronicler says, at the close of the history of Hezekiah's reign, 2 ch. xxix. 35: "Now the rest of the acts of Hezekiah, and his goodness, behold, they are written in the vision of Isaiah the prophet, the son of Amoz, in the book of the kings of Judah and Israel." Into the great book of Kings, which is the chief source of the chronicler, there had thus passed over a historical report respecting Hezekiah from "the vision of Isaiah," which is the title of this book, quite in the same way as into our canonical book of Kings, which likewise was in the hands of the chronicler. 4. That the author of the canonical book of Kings had his book of Isaiah before him among his original materials, we see from 2 K. xvi. 5, a passage which was written with an eye on Isaiah, and which we learn from Is. vii. 1, 8, xx. especially vii. 14; comp. vi. 1, that Isaiah has incorporated historical communications with his prophecies, and that in these he related matters about himself in the first person, sometimes as ch. xxxvi.-xxxix. in the third. In addition to this, Isaiah, as 2 Chron. xxvi. 22 attests, was also the author of a historical monograph on king Uziah. And why should not the section, ch. xxxvi.-xxxix., if we regard it without prophecies, be from Isaiah's own hand? Modern criticism certainly holds this to be impossible, because of the miracles therein related. But Isaiah must certainly have reckoned himself as a wonder-worker, since he offers his services to king Ahaz for a heavenly or earthly miracle, according to his liking. And that Jehovah himself is a God that doeth wonders, is a fundamental supposition of prophecy. That in particular he will lose the Assyrian knot, which the unbelief of Ahaz has tied, by means of a miracle, Isaiah expressly predicts. This being the case, as of the beginning of the Assyrian drama, is the comfort of the upper pool in the highway of the fuller's
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The style in which this whole historical section is written, is not the annalistic, but the prophetic style of history, for these two types of historical style are to be distinguished: one is able in the canonical book of Kings to separate with great certainty what belongs to the one and what to the other manner of writing history. And how worthy of Isaiah is this historical section written with prophetic pen! The representation is noble, elegant, pictorial, worthy of being compared with the most glorious productions of Hebrew historical writing. The historical section, ch. xxxvi.-xxxix. is thus not opposed to the view that Isaiah himself has arranged his prophecies just as we have them. That the collection does not contain pseudo-Isaian prophecies, which demand a post-Isaian editor, we have already seen. There just remains the question, whether perhaps the collection is so decisive a plan, that on this account its composition may not be traced back to Isaiah. Ewald and others are of opinion that the collection exhibits itself as a confused mass. But this approach rests upon ignorance. It is of course not arranged chronologically so far as details are concerned. The succession of time forms only the lowest scaffolding. For all the dates which meet us, viz. ch. vi. 1; vii. 1; xiv. 29; xx. 1; xxxvi. 1, are points in a progressive line. In other respects also, on the whole, chronological progress is evident. The O.T.Jehovah group, ch. lii.-lxxiii., is followed by an Ahaz one, ch. xlii.-xlvi., and this by a Hezekiah one, ch. xliii.-xlvi. xi. and this the latest altogether accostic one, ch. xlvi.-xlvii. But this chronological arrangement is in particulars interrupted in many ways. especially within the circle of the oracles against the heathen, ch. xliii.-xlviiii. It may be asked then, whether this interruption also has motives of design. We may presume so, for the books of Jeremiah also (as we have it) and Ezekiel are so drawn up that the arrangement according to time is subordinated to a higher arrangement according to matter.

VIII. So is it also in the book of Isaiah: not only the contents of this book, but also the disposition of its separate parts, bears the stamp of the kingly spirit of the prophet, as will be shown, if we now consider the Arrangement of the Collection. The book of Isaiah falls into two halves, ch. xxxvi.-xlvi. The first half is divided into seven parts, and the second into three. One may call the first half the Assyrian, for its goal is the fall of Assyria; the second the Babylonian, for its goal is the redemption from Babylon. But the first half is not purely Assyrian, for between the Assyrian pieces Babylonian ones are inserted, and in general such as interrupt the chronologically restricted horizon of those Assyrian pieces. The seven parts of the first half are the following, viz. 1. Prophecies while the mass of the people are on their way to hardening, ch. i.-vi. 2. The comfort of Immanuel during the Assyrian calamities, ch. vii.-xi. These two parts form a syzygy (pair). It ends in a psalm of the redeemed, ch. xi., the echo at the end of days of the song by the Red Sea. It is divided into two parts by the conception of the prophet, ch. vii., which looks threatening and promising on the opposite sides. It is introduced by a summary preface, ch. i., in which Isaiah, the prophet placed midway between Moses and Jesus the Christ, begins in the manner of the great messianic song of Moses, Ne. xxxiv. 39. This is followed, ch. viii.-xxii. by prophecies of judgment and salvation to the heathen, belonging for the most part to the Assyrian time of judgment, but inclosed and divided into two parts by Babylonian pieces.

For a prophecy respecting Babylon, ch. xii.-xix. 23, the city of the imperial power, forms the commencement: an oracle respecting Tyre, ch. xxiii., the city of the world's commerce, which receives its death-blow from the Chaldeans, forms the conclusion, and a second prophecy respecting the greatness by the sea, i.e. Babylon, ch. xlv.-lxxii., forms the middle of this ingeniously laid-out collection of oracles respecting the circle of nations outside Israel. To this collection is attached a great apocalyptic prophecy respecting the judgment of the world and the last things, which gives it a background losing itself in eternity, and together with it forms a second syzygy, ch. xxiii.-xxvi. 5. From those farthest eschatologic distances the prophet then returns to the reality of the present and of the nearest future, when in ch. xxvii.-xxxiii. he discusses the downfall of Assyria and its consequences. The middle point of this group is the prophecy respecting the precious cornerstone laid in Zion, and this group also is matched by the prophet. 6. In ch. xxxiv. xxxv., with a farther reaching eschatologic prophecy of revenge and redemption to the church, a prophecy in which we already hear the key notes of ch. xi.-lxvi. as in a prelude. 7. After these three syzyges, in ch. xxxvi.-xxxix. we are put back by means of the two first histories into the Assyrian time, the two others show us from afar the development with Babylon then preparing itself. These four histories are on purpose so arranged, giving the succession of time, that they appear as it were lunes-headed, half looking backward, half forward, and that in this way the two halves are by their means clasped together. The prophecy, ch. xxviii. 5, stands betwixt the two halves like a finger-post, which has the inscription on it (Bobet). In that direction proceeds the onward course of Israel's history; in that direction is Isaiah henceforth buried in spirit with his people; there he preaches in ch. xi.-lxvi., to the Babylonian exiles the redemption near at hand.

As the first half of the collective book is divided into seven parts, like the books of Hosea and Amos, and like Ezekiel's oracles respecting the heathen, ch. xvi.-xxxi., so the second half is tripartite. The tripartite arrangement of this cycle of prophecy is scarce doubted any more by any one, since Rücker in his translation and exposition of the Hebrew prophets (1851) gave utterance to this observation. Not less certain is, that each part in itself consists of 3 × 3 discourses. The division into chapters bears involuntary testimony to this, without however everywhere hitting on the right beginnings. The first part of this great trilogy, ch. xi.-lxvi., falls into the following nine discourses: ch. xi., xii., xiii., xiv. 1-13, xivii. 1-6, xvi. 6-29, xvi. 24-xxiv., xlv. xxv., xlviiii. The second part, ch. xiv.-xlvii., falls into the following nine: ch. xlvii. 1-12, li. 13-liii., lv. 1-18, lvii. 1-6, lvi. 7-lixiiii. The third part, ch. liii.-lxviiii., falls into the following nine: ch. lxviiii. 1-6, liii. 7-xxviiii. The only one in the middle of the first part is the drawing of the boundary line somewhat questionable. In the two others a mistake is quite impossible. This second half of the book of Isaiah is thus throughout a terrarium sacer (a sacred ternary), just like the gospel of John (in the New Testament), which is throughout arranged as a trilogy. The theme of ch. lx.-lxviiii. is the approaching redemption and the consolation, but at
the same time a call to repentance which it includes in itself. For the redemption is for that Israel which remains faithful in confessing Jehovah in calamity also, and while the salvation is delayed, not for the apostates, who deny Jehovah in word and deed and place themselves on a level with the heathen: "there is no peace, with the Lord, to the wicked." So ends ch. xviii. 22, the first part of the seven-and-twenty discourses. The second part concludes ch. xix. 21, more terribly and with a fuller tone: "there is no peace, with my God, to the wicked." And at the end of the third part, ch. xlv. 21, the prophet drops the form of that refrain, and gives utterance with the deepest pathos, and in awful features of description, to the miserable final destiny of the transgressors: "there shall not be, neither shall their issue be prolonged, and they shall be an astonishment unto all flesh." exactly as at the close of the fifth book of Psalms the short form of the blessing "blessed be Jehovah" is dropped, and a whole psalm, the hallujah Ps. ch. lv, takes its place. The three parts, marked off in such a way by the prophet himself, are variously editions of one theme, but have each a peculiar element of it as their nubile point, and a peculiar key-note, which is struck in the very first words: In each of the three parts a different antithesis stands in the foreground: in the first part, ch. xvii.-xxiv, the antithesis of Jehovah and the idolatry of Israel and the heathen; in the second part, ch. xxxv.-xxxvii, the antithesis of the suffering of Jehovah's servant in the present, and his glory in the future; in the third part, ch. xlv.-xlvii, the antithesis within Israel itself, viz., the hypocrite, the heathen, the apostates on the one side, the faithful, the mourners, the persevered on the other. For in the first part the redemption from Babylon is represented, in which the prophecy of Jehovah, the God of prophecy and the founder of the world's history, is fulfilled, to the shame and downfall of the idol in the field and their worshippers; in the second part the exaltation of the humble servant of Jehovah, which is at the same time the exaltation of Israel to the height of its world-calling; in the third part the conditions of sharing in the future redemption and glory. In this third part the glory of the church and the Jerusalem of the future are described more systematically than in the other two. The promise rises in the circle of the 3-3-3 discourses always higher, until in ch. lvv. and lvvi, it reaches its highest height, and intervenes time with eternity till "Great spirit," says the son of Sinah, ch. xlvii. 7, with reference to these chapters, above: "did Isaiah look on the last things and comforted the mourners in Zion. Onwards into eternity he depicted the future, and what was hidden before it made its appearance." IX. The Literary Style of Isaiah. It is only now, after we have convinced ourselves that the book of Isaiah, alike in respect of its rich contents, and in respect of its well-conceived arrangement, proceeds from Isaiah himself alone, that we can sketch a true and complete picture of his literary peculiarity. As he is, when we look at the contents of his book, the most universal of prophets, so he appears, when we look at the form of his book, as a master in all the forms of style and representation. In no prophet do we find so kinglike a mastery of mind over matter, so inexhaustible a versatility in all shades of discourse, so pictorial a music of speech. His mode of representation embraces all kinds and degrees of style, from the most tender and delicate historical prose up to a dithyrambic sublimity and an ecstatic speaking with terrors, where he does not at all speak as with the tongue of men but as with the tongue of angels. Whether his prophetic thoughts may clothe themselves in the garb of psalmody, or of choral, or of gnomic poetry, his performance is always of the most excellent kind. The prophet shows himself as a psalm-writer in ch. xii, where he closes the book of Immanuel as we may call ch. vii.-xii, with a song of the redeemed, which is the counterpart of the song on the other side of the Red Sea, xxv. and in ch. xxv. 1-5, where, placed at the end of days, he begins to celebrate what he has seen in psalms and songs, for the cycle of prophecies, ch. xxvi.-xxvii, (which we may call the book of the world's judgment), is the finale ch. xvi., xxii., the book of the cycles respecting the destruction in strictest musical sense. Everything here is full of song and music. The picture of the catastrophe, ch. xxv., is followed by a tourful hymnal echo: the downfall of the imperial city is sung, ch. xxv. 5-10, the self-manifestation of Jehovah in blast, is sung, ch. xxv., the bringing back and the resurrection of Israel is sung, ch. xxv. 11, the fruitful vineyard of the church under Jehovah's protection is sung, ch. xxvi. 12. And this music runs through all keys, from the most solemn and majestic of all, to the most lively and popular little song—it is a great and varied concert, which is only introduced by the epic commencement, ch. xxvi., and the epic conclusion, ch. xxvii. 7, and in the interval the prophecy is continued respectively. This whole finale, ch. xxv.-xxvii., is a great hallujah hymn in contents, musical in form, and that to such a degree, that, for example, ch. xxv. 6 sounds like a psalm at a happy meal; it is as if one heard stringed instruments played with rapid strokes of the bow. One has brought up the frequency of paronomasias in ch. xxvii., as an objection against the authenticity of this cycle, and certainly one finds here more music together in the sound of the words than anywhere else, but that Isaiah is fond of painting for the ear is shown by his undoubted prophecies also, ch. xxvi. 3-7. Here in ch. xxvi., xxvii., it seems to a greater extent than anywhere else, because this cycle is to be a finale, by means of which all that has gone before is outlined. And just to give prominence to one basic feature of this cycle is not the tone of the popular song, which the prophet begins at ch. xxvii. 2-5, just the same as at ch. xvi. 1, where the same individual, who, ch. ii., began like another Moses, steps forth before his people like a mostiuns, and as at ch. xxvii. 15, where he interweaves with his oracle respecting Tyre the song of an Anhe or Raphere: "And what a master is Isaiah also in the 'Lamb of glory!' Approaches to it are found in ch. xxii. 3, xxii. 4, but in the oracle respecting Nahum, ch. xxi., from beginning to end all is elogia, the prophet feels in sympathy with, so he proceeds to the poor people, whose messenger of misfortune he must be. He renews the laying waste of the Moabite vine-trelliss, mewing his tears with the tears of Jazer: "Therefore I howl with weeping for Jazer the vine of Sibmah: I water thee with my tears, O Bashan and Edom; That upon the harvest and upon thy vintage The war cry is fallen. This tentative, which forms one Masoretic verse, is in
measure and movement the Hebrew counterpart of a sapphic strophe. Prophecy, which is in general as much human as divine, becomes here soft and fearful to a degree we are more accustomed to in Jeremiah than in Isaiah. As the proclivity, by touching the chords of the harp, causes them to twang violently, so the fearful things which he hears Jehovah say respecting Moab touch the chords of his inner man. “Wherefore my bowels sound like a harp for Moab, and mine inward parts for Kir—harash.” How altogether different a key-note is that with which the prophet begins ch. xxviii. 21. He has often already spoken the language of grandiose poetry, especially in ch. xxvi., but here he claims the attention of his hearer exactly like a teacher of wisdom. “Give ear, and hear my voice: hearken and hear my speech.” For the conclusion of the promise here assumes the garb of a longer parabolical discourse, ch. xxviii. 21, in which God’s instructive and poetic wisdom is illustrated by means of figures drawn from husbandry. Thus Isaiah sparkles in all varieties of poetic speech. If we cast another glance on ch. xl.-lxvi., then we must say, there is in respect of style nothing more finished, nothing more glorious in the Old Testament, than this trilogy of discourses by Isaiah. In ch. i.-xxxix. the language is the popular, although there also presenting every variety of colour, is in great measure compressed, massive, plastic; but here in ch. xl.-lxvi., where the prophet no longer has his footing on the soil of the present, but is carried away into a distant future as into his home, the language also acquires the character of the ideal, the supernatural, the ethereal, the infinite: it has become a broad, clear, bright stream, which transports us on majestic but soft and transparent waves, as it were, into the other world. Only in two passages does it become harder, more troubled, chalmer, viz. ch. liii. and li. 3.-lxi. 11. In the former it is the passion of grief, in the latter the passion of anger, which stamps itself on the language. In every other direction to which it turns, the influence of the subject and of the passion is evident. In ch. lii. 7 the prophet begins the tone of liturgic praise; in ch. liii. 19.—lxiv. 4, it is sadness which restrains the flow of discourse; in ch. lixiv. 5, one perceives, as at Je. lii. 25, the tone of gzy, or the liturgic prayer of complaint to Jehovah.

X. In the second part of the collection the Messianic proclamation also reaches its zenith. In order rightly to estimate the ascending progression, which the prophecy of Isaiah in this respect also presents, let us consider the Christological Character of the Prophecies of Isaiah. If we compare Obadiah, Joel, Amos, Hosea, with Isaiah and Micah, then it strikes us at first sight, that the person of the Messiah steps into the foreground of prophecy with Isaiah and his later contemporary Micah in such a way as it had never before done with any prophet. In the book of handwriting, ch. iv., threatening and promise still stand in their first station: the proclamation of judgment reproduces with application to the present so ripe for judgment the curses of Deuteronomy and Leviticus, and the future glory of Israel appears here only as the restoration of the past. The prophecy ch. iv. 2, the fundamental prophecy respecting the gzy, gzy (zowrkh Jehovah), the Branch of the Lord, which is continued in Je. xxi. 5; xxxii. 15; Zec. iii. 8; vi. 12, is still so much mixed with light and shade, held forth so oraginically, that it is matter of question, whether zowrkh is meant as a person or as a thing; the former, however, is more probable: Jehovah will call forth a branch, the land will produce a fruit, i.e. heaven and earth will take hold of each other, in order to give Israel a king, who will bring true blissful glorification to the remnant of Israel, after that all false glory is overthrown. The book of hardening, ch. vii. 1-10, which (at least ch. ii.—vi.) belongs to the Uzziah-Jotham period, is then followed by the book of Immanuel, ch. viii. Here we find ourselves at the beginning of the war, which had been undertaken by Syria and Ephraim in common for the conquest of Judah and for the destruction of the dynasty of David. In the year of Uzziah’s death the prophet by means of a heavenly vision has been appointed as an instrument of hardening and its consequences—rooting out and banishment for the mass of Israel, and now he stands with his son Shear-jashub, whose name (the remnant shall return) shadow forth the further progress of Israel’s history, before king Ahaz, to whom he offers to pledge God’s faithfulness to his promise by means of any miraculous sign he might choose, be it a heavenly or an earthly one. With respect to this offer Ahaz is free to choose, but he hardens himself by hypocritically declining it, thereby turning to the king the help of Assyria against the two confederates. Hence the prophet announces to him an _province, which has a dark foreground and a light background, turning the former to the despisers of Jehovah, the latter to the believers. Before the scorching of the prophet there stands an _province, i.e. an unmarried woman, but one who is young, capable of bearing children. She conceives and bears a son, and calls his name Immanuel. The prophet now mentions not the devastation which the Syrians and Ephraimites will produce in Judah, but he predicts forthwith the devastation of the lands of the two confederates (i.e. by means of Assyria), then however the concourse of the swarms of the Egyptian flies and the Assyrian bees in the land of David, and its devastation by means of that very Assyria, whose help Ahaz has summoned, and which Jehovah now summons as his instrument of punishment. In this time of deepest humiliation—this is the dark foreground of the sign—the promised power has turned the holy land into wilderness and pasture, the son of the virgin will grow up. Mercy comes in this way on the path of judicial punishment, but it comes: the name and person of Immanuel are the pledge of salvation in the midst of that extreme danger of overthrow, which has come upon the house and people of David through their fleshly self help. This is the light background of the sign, which the prophet from ch. vii. 23 onwards unfolds for the believers. The deepest darkness is broken through by the rise of a great light: the promised child is born, the heir and defender of the throne of David; joy, freedom, peace, glory are in his train. His names are  Wonderful, Counselor, for his wisdom leads to the happiness of his people;  the mighty God, for Jehovah, the mighty God, see ch. xii. is present in him among his people;  the everlasting Father, for with a father’s love and care he rules over his own unto eternity;  the Prince of Peace, for universal
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peace is the fruit of his rule. The son of the virgin, whom the prophet, ch. xxii. 11, foresees when not yet conceived and born, lies here already in the cradle of the prophetic word, which joyfully greets him, and in ch. xvi. the prophet sees him grown up and reigning, and describes the universal righteousness rule of peace of this second David, who, after that the Lebanon of the imperial power is far over thrown down, springs from the tree of the house of David, which had become a root-stump, but not without hope. Thus does Isaiah prophesy in preview of the Assyrian development, which the people of Ahaz entered into, and by whose consequences the holy land was still heavily oppressed, when Jesus was born, for the imperial power is essentially the same, whether it be called Rome or Assyria. At one and the same time with Isaiah Micah proclaimed the Prince of Peace of Bethlehem Ephratah. This high flight of the Messianic prophecy in the time of Ahaz has its foundation in two laws of sacred history: in the first place, in the law of intensity of all beginnings, for the enthronement entered into with Assyria by Ahaz is the beginning of the period of the imperial powers; secondly, in the law of contrast, for the worse the existing rulers were of the house of David, the deeper became the longing after the second David, the clearer and the brighter he appears on the horizon of prophecy, as here in the case of Isaiah and Micah, where the bad character of Ahaz is the dark background of his picture. The following stadium of the Messianic proclamation is weaker and of a lower flight, for in the time of Hezekiah Israel had a king walking in the footsteps of David. In the cycle of prophecy, ch. xxxvii. xxxviii. xxxix. lxxxvi., Isaiah sets over against the false successors of a God-borrowing policy the strong and proceed corner-stone, which Jehovah had laid in Zion as the only and inadmissible ground of confidence; this prophecy, ch. xxvi. 11, is Messianic, but yet not so concretely personal as before. We find in this cycle comprehensive and numerous portraiture of the glorious time following the judgment, ch. xxviii. 20, xxix. 19, 36, 37, 38, 39; xxv. 11, but nowhere do we see the august form of the Messiah standing forth prominently from that glorious time in the same characteristic distinctness of being. Where Isaiah speaks here of a king, who shall reign in righteousness, and whom the preserved faithful ones are reckoned worthy to see in his beauty, ch. xxxvii. 27, 28 (xxvi. 12), there it is only the king who surrounded by like-minded princes and leaders of the people, ch. xxvii. 12, stands at the head of a well-ordered state, so that one may hesitate as to whether Hezekiah or the Messiah is meant. From what other cause does that spring than this, that the contracts of the present with the Messianic future were less glaring, and therefore also the impulses to the Messianic contracts were not so strong. On the other hand, we may apply to the author of ch. xl.-lxxvi. what was said of the apostle John: 1. o ως = ης o ως ης. In this testamentary book of consolation for the exile the idea of the Messiah appears to be lost in the idea of Israel, but in reality it is by means of this seeming disappearance as it were born anew. What is hitherto wanting to the prophetic picture of the Messiah is the Messianic. The passion of Christ has indeed a noble type in David, who, pursued by Saul and betrayed by his friends, presages that which will be done to the future Christ by the rulers of his own people and by one of his own disciples. This type is also not altogether silent, for the Spirit of prophecy mixes in the words of David's psalms, respecting his own typical suffering, to prepare the suffering of his antitype, the second David. But a direct prophecy of the sufferings which will precede the glories of Christ is up to this point not in existence. The second part of the book of Isaiah shows us the process of divine logic, by means of which the passion as prelude to the glory has been taken up into the prophetic picture of the Messiah. During the time of the exile, in which throughout ch. xl.-lxxvi. Isaiah lives and moves, it was not the house of David, but an important phenomenon of quite a different kind, which attracted the prophet's gaze to itself, viz., the people of God, who, removed from the limits of their narrowly confined nationality, were now placed in the midst of the heathen world, in order to overcome it with spiritual weapons. In the sense of this high Messianic apocalyptic calling, the whole Israel of the exile is called the servant of Jehovah. But the mass is blind and deaf, and unable to accomplish this calling, therefore the idea of the Jehovah-servant is destroyed, a division is accomplished within it: this becomes, in its full sense, not the mass, which is so only by virtue of the divine will, the reverse, however, in respect of personal conflict, but the portion of the people true to its calling, which on this very account is persecuted by the mass of its own people not less than by the heathen, the church of Jehovah, which amidst the deepest humiliation in the form of a servant and of wretchedness bears the salvation of its people and the salvation of the heathen on its heart, visible in its members, invisible in as far as it has to do with the outward unity of a community, but only the inner unity of a similar disposition. This community, which suffered not because of its sins, but for Jehovah's honour and Israel's continued existence, and which in its innocent and willing suffering and dying was the holy seed of Israel's future, is a narrower circle within the wide one of collective Israel; and inasmuch as this narrower circle concentrates itself still more narrowly on the one person of a servant of Jehovah, the idea of the Messiah, after it has been exchanged for the idea of the servant of Jehovah, comes forth again from this absorption more significant, more spiritual, and more glorious. There is an Old Testament idea of so wonderful logical development, as this idea of the servant of Jehovah in Isaiah. It forms, as it were, a pyramid: its lowest base is Israel collectively, its middle base the true Israel, its summit Christ as the realization of the idea of Israel and of the decree of redemption. The idea is thus a three-fold one, but inwardly coherent, and according to this its living three-fold character, it ascends and descends, it expands and contracts, and by means of this self-movement produces from itself a fulness of new, spiritual, and especially Christological branches of knowledge. They are the following: 1. The knowledge of the servant (ch. iv.-vii.). The servant of Jehovah is a prophet, for his most immediate calling is the proclamation of salvation, ch. xxxiii. 1. But he is also a priest, for he performs the priestly work of ch. iv. 6, in the deepest, most universal sense, as ch. vii. 14-15, thus King of kings. His three
fold office is the effluence of his one calling as Saviour and of his undivided glory. The knowledge of the stultufelici (the twofold state). The Servant of Jehovah goes through ignominy to glory, and through death to life; he compares by being overthrown: he rules after having acted as a servant; he lives after he has been put to death: he finishes his work after he appears to be rooted out. The knowledge of the satisfacti6;er (victorious satisfactions). The type of the blood inhumanly silent begins in eh. lii, to speak. For here Israel confesses himself to be a great sufferer as having to offer satisfaction (zog) for the sins of his people, which he has taken upon himself. His suffering is expressly designated a vicarious punishment (zog zog), i.e., as a divine punishment endured not for his own sake, but instead of his people, and after he has offered himself, he is in his exaltation also still one, who, himself altogether righteous, makes many righteous and bears their sins, thus an everlasting priest on the ground of his offering of himself. 4. The knowledge of the vain use of the cup and the goblet (mystical union between head and members). In the older picture of the Messiah the unity of the Messiah and Israel is rather an outward one: Israel is the people over which he rules, the army which he leads into the depth, the state which he regulates. But when the future Mediator of salvation is contemplated as the servant of Jehovah, the conception of his relationship to Israel also is deepened. He is Israel himself in person, he is the idea of Israel in complete realization, the essence of Israel in its purest manifestation, and therefore he is called Israel, ch. xix. 3, as the New Testament church is called Christ, 1 Co. xi. 12. He is the theanthropic summit, in which Israel's development from a divine-human host culminates. Israel is the stem, he is the top of the tree, the church is the body, he the head. Such a fulness of knowledge has burst forth in the second part of the book of Isaiah, this most sacred book of the Old Testament, which in its ethical form unites the depth of idea of the Gospel of John with the figurative splendour of the Apocalypse of John. Prophecy has now expressly and carefully carried out not only the distinction of Israel according to his everlasting destination and his appearance in time, but also the distinction between suffering and glory, death and life, depth and height, in the person of the future Christ. And faith, which penetrated to the understanding of prophecy, now clung not merely to "the Lion of the tribe of Juda," but also to "the Lamb, who bears the sin of the world," not merely to a new covenant, but also to a new "mediator between God and men," not merely to a propitiation of Jehovah's, but also to a human propitiator. "O the depth of the riches both of the wisdom and knowledge of God!" Let us pray with Alfred, the abbot of Rievaul (1165): qui parvus est insipienti et incoluit; superi sunt insipienti et insipientes; non insipienti, non insipientes. [Em.]

ISAIAH [see who looks forth], a niece of Abraham, the daughter of Haran, and sister to Milcah and Lot, Ge. xi. 29. A tradition among the Jews has identified her with Sarah, but whether entitled to reliance or not, there are no proper grounds for affirming. Abraham called Sarah the daughter of his father, though not of his mother, Ge. xx. 12; but he might possibly have meant daughter in the larger sense, as including grandchildren along with children. The natural supposition is rather against this, however; and it is impossible to say more for the tradition than that it is of ancient date, and is mentioned both by Josephus and by Jerome.

ISCARIOT. See Jesus.

ISI-HIBI-BENOH or ISHBO-EBENOH (skeci/er at Nok), a Philistine giant, son of Rapha (so it should rather be, "son of the giant"), who on one occasion made a deadly assault on David, and apparently might have attained his purpose, but for the timely interposition of Abishai, who rushed to the rescue, and slew the giant. That David's life must have been in great jeopardy at the time is evident from the resolution come to by his friends, that he was no more to hazard his life in actual conflict, 2 Sa. xx. 16, 17.

ISHBOSHEH [son of abnon]. Beosheth or Beem was an epithet applied by the Israelis to idols, or the false gods they represented; and so a man of Beesheth might be much the same as a man of idol—of Baal, for example. This seems to be the explanation of the circumstance, that Ishboseth, the surviving son of Saul, according to 2 Sa. ii. 8, 4., is in 1 Ch. viii. 35 called Esh-baal, man of Baal (for eph is merely an abbreviation of eeb). How either form of the name should have been imposed upon one of Saul's sons, it is difficult to conceive, the state which be rules, and gradually supplanted his proper name. On the death of Saul and his other sons, Ishboseth, who appears to have been the youngest, was raised to the throne by Abner, who also drew over by much the larger portion of the tribes to his side, 2 Sa. iii. 7, in spite of a strong feeling existing among them for David. After various skirmishes between the forces of the rival kings, a pitched battle was fought, in which the army of David under Joab was completely victorious. After this the interest of David continually waxed stronger, while that of Ishboseth declined, 2 Sa. iii. 11. It was on the military skill and influence of Abner that the latter chiefly depended: but a breach took place between them on account of criminal intercourse having arisen between Abner and one of Saul's concubines, which, according to eastern notions, amounted to a sort of treason. On being charged with this impropriety by Ishboseth, Abner strongly resented it, and threatened to transfer the kingdom to David. He seems presently after to have entered into negotiations for that purpose; but in the midst of them himself fell a victim to the resentment of Joab for the death of Abishai. The fall of Abner was like a death-blow to the cause of Ishboseth; on hearing it his hands became feeble, and all Israel was troubled, 2 Sa. iv. 2. Two men however, captains of Ishboseth (Bannah and Rechab), sought to turn the matter to good account for themselves; they resolved to cut off the head of their master, and carry it in triumph to David at Hebron—which they succeeded in doing, but only to meet with the punishment which their treacherous conduct deserved. David ordered the immediate execution of both of them, 2 Sa. iv. 24. Ishboseth is said to have been forty years old when he was raised to the throne, 2 Sa. iv. 10; but this appears not to include the earlier part of the struggle, when it seemed doubtful whether he should be recognized as king by any considerable portion of the people. The struggle for this recognition, and the sub-
second reign, probably together occupied the whole seven years that David was at Hebron; for he appears immediately on Ish-bosheth's death to have removed the seat of government to Jerusalem.

ISHMAEL. This name corresponds to two words in the original, differently spelled, though pronounced alike, and of quite different significations. Of these one (םִילָמָא, my note) occurs only in a proper name. It is in Ho. ii. 16, where the Lord says to converted Israel, "In that day then shalt call me Ishmael," that is, my husband, returning to Jehovah with true conjugal affection. The other (ישמה, El in a proper name, and occasionally אֵל יִשְׂמָא) occurs as the name of individuals, but is applied to none of any note; one a descendant of Judah, 1 Chron. ii. 3; another of the same tribe, 2 Chron. vii. 4; one of the tribe of Manasseh, 1 Chron. vii. 20.

ISHMAEL. The son of Abraham by Hagar, the Egyptian bondwoman. The circumstances connected with the birth of this remarkable person have been already described in the articles ABRAHAM and HAGAR; and under the latter three also have been referred to which were connected with his early life, and his expulsion, along with his mother, from the tent of Abraham. The name was communicated by an angel on the occasion of her first expulsion, and before the child was born, as a memorial of the Lord's compassion toward her, in directing her to a well, when she was ready to perish for thirst, in the wilderness of Beersheba, mo ta. It was doubtless also intended to serve as a perpetual mirror to her and her son, whence to look for protection and deliverance in the hour of need, and what resources they might still find in the favour and loving-kindness of the God of Abraham, although from special circumstances the peculiar place of honour in the divine covenant could not be granted to Ishmael. That the more essential blessings of the covenant, however, were open to him as well as to the other offspring of Abraham, was expressly signified by his circumcision, which took place when he was thirteen years old, as we learn at Gen. xx. 2. But he was not satisfied with this; and his carnal pride and envy were stirred until the rejoicings that celebrated the weaning-day of Isaac, as if the envious hopes entertained regarding this youthful child of promise were so much taken from himself, Genesis xxvi. 9. It must have appeared to him ridiculous in subject for the laughter of scorn; that so much account should be made of so little, newly weaned Isaac, in comparison of himself, who had become a stripping on the verge of manhood. In his thinking and feeling, he showed that he had an eye only to what was outward in the flesh, what met the superficial and carnal view of nature, blind to the deeper mysteries of God's covenant of blessing; and in this he was a fitting type, as he is designated by the apostle, of those in after-times, who, like him, stood within the outer circle of the covenant, but who knew nothing of its higher gifts, had no sympathy with his spiritual aims, and breathed only envy and malice toward such as had, Genesis xvi. 20. The same spirit substantially is ever evincing itself anew within the bosom of the Christian church; though in its forms of manifestation it perpetually varies according to the changing conditions of society, and the moods of individual men. Wherever the carnal heart remains, even though it may clothe itself with the form of godliness, the spirit of vanity to God's cause and people will be found lurking; and it is the Ishmael, fresh from the bosom of Abraham's family, that must be looked to as the prototype of the real character and destiny. But Ishmael was also, in a sense, an heir of promise. Even because he was born an assurance was given to Hagar by the angel of the Lord, that he should be the head of a numerous offspring—a seed that could not be numbered for multitude, Genesis xv. 18. The assurance was renewed, when he and his mother were finally separated from the household of Abraham. In the first occasion too, the characteristics were briefly but most graphically given, which were to distinguish both the man himself, and the multitudinous offspring that were to proceed from him. He was to be "a wild man"—literally a wild man of men, Genesis xv. 18; that is, his relative position and habits should be like those of that untamed creature, the chartered libertine of the desert, "whose hands God hath loosed, whose house he hath made the wildness of the desert, and the wilderness his dwelling," Genesis xxi. 21. There could not be a more exact image of the general character and habits of the races which occupy the vast deserts and pasture-lands of Arabia, and among which the descendants of Ishmael have ever been regarded as holding the chief rank. These Bedouins, as they are now commonly called, of the desert, are the hereditary asserters, and most remarkable types, of the unstrained freedom of the family or clan, as opposed to the settled order and regulated liberty of civilized life. The hand of such, as was originally said of Ishmael, is against every one, and every one's hand against him; or, as they still say in Nubia, "In the desert every one is the enemy of another." The roving habits of nomades, and something like the license of free-booters, are the kind of understood conditions of such a state of society—no law recognized but that of immemorial usage; no authority beyond that of each petty chieftain; it is a state irreconcilably at war with the quiet labours of husbandry, and the fixed abodes as well as peaceful and active life; for these are inconsistent with that airy freedom which was the ideal goal, and wherever it prevails, agriculture, as a matter of course, except on the most limited scale, disappears, cultivation of every kind languishes, the world becomes a virtual desert. The wonderful thing is not that such a state of society exists now, and has existed so long in Arabia (where the nature of the country is in great measure adapted to it) but that, according to the terms of the original prediction, it should have connected with it as its upholders so large, vigorous, and, in a political respect, powerful a population. The races represented and headed by Ishmael's descendants—scattered and disorganized as they are among themselves—are justly entitled to be reckoned a great nation; Genesis xvi. 13, and have played an important part in the world's history. "While many conquerors," as remarked by Bammgarten, "have marched into the Arabian wildness, they have never been able to catch this grand wildness and to tame him." But he has done to others what they could not do to him. The victorious arms of the Arabs have spread the terror of their name far and wide; they have ascended more than a hundred centuries; and have established their colonies, their language, and their religion from
The Senegal to the Indus, from the Euphrates to the islands of the Indian Ocean.

So far, however, as Ishmael himself, and his male descendants, were personally concerned, the prophecy uttered concerning their future place and destiny, has more immediate respect to what should distinguish them in their proper home. They were to inhabit and spread themselves over the desert region stretching from the south of Palestine onwards through the vast Arabian peninsula. It is with reference to this habitat that we are to understand the somewhat peculiar expression, "he shall dwell in the presence of all his brethren," Genesis 16:12—a expression again used at Ishmael's death, "He died in the presence of all his brethren," Genesis 25:18. It is literally upon the face of (אֶתָ֣נָּא) in sight of, or before them; that is, Ishmael and his seed were not to vanish away into nothing, or disappear in some remote region, but should maintain their position in that high table-land which lies to the south of Judea, and toward which it might be said to look. Hence we are told of the family of Ishmael, in the passage last referred to, and with the view apparently of throwing light on the expression under consideration, that "they dwelt from Havilah unto Shur, that is before Egypt, and toward Assyria." Genesis 15:18. It was a somewhat elevated and at that time comparatively frequented region, connecting, as it did, the two greatest and most ancient kingdoms in that part of the world; so that, while separated from the other offspring of Abraham, the son of Hagar and his seed had a position not far distant, and dwelt constantly in front of them. To be assured of this when sent forth to what seemed a forlorn and hopeless exile, was a most appropriate and seasonable consolation.

In regard to the domestic relations of Ishmael, we know only for certain, that his mother took him a wife out of her native country, Egypt, that he had twelve sons and one daughter, and that he died at the advanced age of 137 years. Whether all his children were the offspring of one mother may be doubted, both from what may be supposed to have been the habits of Ishmael, and in particular from his daughter Mahalath being expressly designated the sister of Nebaioth, the eldest son, Genesis 25:9. This seems to point to a distinction in the family circle, and to imply the existence of branches, of whom it could not be said that Mahalath was in the same sense their sister that she was of Nebaioth. The daughter referred to was married to Esaun, as is stated in the last reference, and would become, with her offspring, if she had any, merged in the vigorous stock of the Edomites. The fact of such a marriage, too, incidentally shows, that the separation of Ishmael from Abraham's household was by no means absolute—that he did not, ultimately at least, stand to the next generation of the chosen family in the relation properly of an alien—nay, that in marrying into his family Esaun imagined his parent would regard him as cultivating a suitable connexion, and taking a step that might partly compensate for the impropriety of his earlier alliances. Ishmael's attendance at the burial of his father Abraham is a further, and not less decisive, proof of the same thing, Genesis 25:9. It is clear, therefore, that there must have been a formal reconciliation; and we can scarcely doubt, that as Abraham's later offspring by Keturah received each a portion of their father's goods, Ishmael also, who was probably more than any of them the object of paternal affection, was not denied his share. The sons of Ishmael were Nebaioth, Kedar, Adbeel, Mibsam, Mishma, Dummah, Massa, Hadar, Tema, Jetur, Naphish, Kedemah, Genesis 25:12-18. These, it is said, were the names "of the sons of Ishmael by their towns, and by their castles, twelve princes according to their nations."

In other words, the twelve sons of Ishmael, somewhat like the twelve sons of Jacob, became so many heads of tribes; which implies, that in the next generation they spread themselves pretty widely abroad. It appears, from the passage already cited, Genesis 25:18, that the headquarters of the race lay in the northern parts of the Arabian peninsula; but in process of time they would naturally stretch more inland, eastward and southward. It is impossible to say how far the descendants of Ishmael penetrated into Arabia, or acquired settlements in its southern and more productive regions. As it is certain the Ishmaelite mode of life has been always less practised there, and a modified civilization is of old standing, the probability is that the population in these regions has little in it of Ishmaelite blood. But with all their regard to genealogies the Arabic races have for thousands of years been so transfused into each other, that all distinct landmarks are well nigh lost. And the circumstance of Mohammed having, for prudential reasons, claimed to be a descendant of the son of Abraham, has led to an extension of the Ishmaelite circle far beyond what the probable facts will bear out. Arabian traditions on this subject, therefore, are of no value, and it is but to waste time to make search for them—so far as the illustration of Scripture is concerned. We know nothing for certain respecting the real seed of Ishmael but what is recorded there.

12. Ishmael. A son of Nethaniah, who was "of the seed royal," Judges 11:1; 2 Chronicles 25:23; and a person of consummate arrogance, treachery, and deceit. His proud spirit would not allow of his submitting to the delegated authority of Gedaliah, whom the king of Babylon had made governor of Judah on the overthrow of Jerusalem and of the supremacy of the house of David. But he feigned submission for a time, in order that he might with the more certainty accomplish his diabolical purpose of effecting the destruction of Gedaliah and those who attached themselves to him. In
this work of deceit and violence, it appears, he was in concert with Baalz, king of the Ammonites, who is even said to have sent him for the purpose. Jo at a though what should have led him to do so we are not told. The actual design, however, was no secret to some about Godiah, who forewarned him of it, and counselled decisive measures to prevent its execution; but in vain. Godiah refused to entertain any suspicion of the foul intentions of Ishmael, and admitted him to free and familiar intercourse. This, however, only served to furnish Ishmael with the opportunity he wanted and on the occasion of a feast, at which he was received in confidence, he and his men smote Godiah with the sword, and all who were with him. Next day he met a company of spiritual mourners, on their way to the prostituted temple of Jerusalem with incense and certain offerings, and taking them aside to the residence of Godiah he slew them, and cast their dead bodies into the pit which already contained the corpse of Godiah and his companions, with the exception of ten, who set their lives for a prey on account of certain treasures which they had hid in a field, and which Ishmael no doubt deemed of more value than their blood. After these deeds of treachery and slaughter Ishmael gathered about him as many as he could of the people that remained, including the daughters of king Zedekiah, with the intention of carrying them over to the Ammonites, but he was attacked near Gibson by a company under Jehonathan the son of Karkai, and the people were rescued out of his hands. He escaped with eight men to the Ammonites, and is heard of no more.

3. ISHMAEL. Several other persons of this same monarch occcupy that genealogy, but without any note of distinction, Eze. xxii. 22; 2 Kings xx. 33. xxiii. 8. xxi. 22. 

ISHTOB (in favor of Edom). It seems somewhat doubtful whether Ishbosheth should be regarded as one word, the name of a petty kingdom connected with Syria, or should be separated into its two component elements, and rendered as of Tob. It occurs only at 2 Sa. x. 6, 8, where the several parties composing the great Syrian army that came against David are given. Nothing is known of Ishbosheth as a region of country, but Tob is mentioned in connection with the history of Japhthah, 1Sa. xj. 2, and the probability is, that what is to be understood by Ishbosheth in the passage of Second Samuel is simply the people of that place or district.

ISLE, most commonly in the plural ISLES, properly understood to be from *ισλη, to inhabit, primarily uninhabited, or inhabitable land, as opposed to the sea or rivers, then shore, coast, edge of the sea, or land in the sea, itself. The word is used with considerable latitude in Scripture, and may be found in all the senses now indicated. It occurs in the most general sense in Is. xli. 15, where it is daily rendered simply, the common phrase of the 7cev spoken of immediately before. But in the great majority of cases it is applied to denote maritime regions of some sort, either upon the coast of a mainland, or appearing as distant and isolated spots in the sea. Hence, it came naturally to signify places lying remote from the covenant people, which could only be reached by crossing the sea; as in Ps. lxxii. 16, "The kings of Tarshish and the isles;" Is. xiii. 5. "The isles saw it and feared, the ends of the earth were afraid;" Zep. ii. 11. "All the isles of the heathen shall worship him." It is sometimes used of specific maritime regions, as Chittim, Caphtor (Crete, Je. xiv. 11; Is. xxxxiv. 10); but the more general sense is the prevailing application of the term.

ISRAEL [of or soldier of God]. 1. The name given as the angel of God to Jacob, in communication of the conflict of truth, which in deep humility and earnestness of soul he maintained with the heavenly messenger at Peniel, 2Sa. xxv. 1; "The name," it was said to him, "shall be called no more Jacob, but Israel; for thou hast fought (so it should be rendered) with God and with men, and hast prevailed." (So Jacob.) 2. From Jacob, as the immediate head of the twelve tribes, or covenant people, the name of Israel became the common and distinctive appellation of the whole community. They were at one called the seed of Jacob, and the tribes or people of Israel. 3. After the unhappy division into two separate kingdoms in the time of Rehoboam, it was chiefly appropriated to the kingdom comprising the ten tribes; partly, perhaps, because this division formed considerably the larger portion of those who were entitled to the name, and partly because it might have been invidious to select from among the several tribes any less comprehensive appellation while, on the other side, Judah formed so preponderating a part of those who adhered to the house of David, that the kingdom of Judah became for that portion the fitting designation. 4. Notwithstanding this actual division, however, and the separation of Judah from Israel, the term Israel still remained the proper designation of the covenant-people, and is often so used in the prophetic; the twelve tribes of Israel still formed the ideal representation of the whole stock, 2Sa. xix. 22; 1 Kings x. 17; Jer. xxxi. 35. Hence also in New Testament scripture Israel is applied to the true people of God, whether of Gentile or of Jewish origin, Is. vi. 9; Matthew; it is comprehensive of the entire church of the reformed.

ISRAEL, KINGDOM OF. The name Israel, which at first had been the national designation of the twelve tribes collectively, cx. in vav, was, on the division of the monarchy, applied to the northern kingdom as usage, however, not strictly observed, as in 2Ch. xii. 18, in contradistinction to the other portion, which was termed the kingdom of Judah. This limitation of the name Israel to certain tribes, at the head of which was that of Ephraim, which, accordingly, in some of the prophetic writings, as e.g. Is. xxi. 13; Hos. iv. 15, gives its own name to the northern kingdom, is discernible even at an early period as the commencement of the reign of Saul, and affords evidence of the existence of some of the causes which eventually led to the schism of the nation. It indicated the existence of a rivalry, which needed only time and favourable circumstances to ripen into the revolt witnessed after the death of Solomon.

1. Division of the Kingdom. The prophet Abijah, who had been commissioned to announce to Rehoboam, the Ephrämites, the transference to him of the greater part of the kingdom of Solomon, declared it to be the punishment of disobedience to the divine law, and particularly of the idolatry so largely promoted by Solomon, 1Ki. xxi. 18. But while this revolt from the house of David is to be thus viewed in its direct penal character, or as a divine retribution, this does not preclude an inquiry into those second causes, political and otherwise, to which this very important revolution in Israelish history is clearly reducible. Such an inquiry

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indeed will make it evident how human passions and jealousies were made subservient to the divine purposes. Prophecy had early assigned a pre-eminent place to two of the sons of Jacob—Judah and Joseph—as the founders of tribes. In the blessing pronounced upon his sons by the dying patriarch, Joseph had the birthright conferred upon him, and was promised in his son Ephraim a numerous progeny; while to Judah promise was made, among other blessings, of rule or dominion over his brethren—"thy father's children shall bow down before thee," Ge. xlix. 22. 

These blessings were repeated and enlarged in the blessing of Moses, De. xxxiii. 7, 8. The pre-eminence thus prophetically assigned to these two tribes received a partial verification in the fact, that at the Exodus their numbers were nearly equal, and far in excess of those of the other tribes; and further, as because their position, they were the first who obtained their territories, which were also assigned them in the very centre of the land. It is unnecessary to advert to the various other circumstances which contributed to the growth and the pre-eminence of these two tribes, and which, from the position they served to acquire for them above the rest, naturally led to their becoming heads of parties, and as such the objects of national rivalry and contention. The Ephraimites indeed from the very first gave unmistakable tokens of an exceedingly haughty temper, and preferred most arrogant claims over the other tribes as regards questions of peace and war. This may be seen in their representation to Gideon of the tribe of Manasseh, Jg. vii. 7, and in their conduct towards Joseph, Jg. xii. 16. Now if this overbearing people resented in the case of tribes so considerable as that of Manasseh what they regarded as a slight, it is easy to conceive how they must have eyed the proceedings of the tribe of Judah, which was more especially their rival. Hence it was, that while on the first establishment of the monarchy in the person of Saul, of the tribe of Benjamin, the Ephraimites, with the other northern tribes with whom they were associated, silently acquiesced, they refused for seven years to submit to his successor of the tribe of Judah, 2 Sa. ii. 4, and even after their submission they showed a disposition on any favourable opportunity to raise the cry of revolt. "To your tents, O Israel," 2 Sa. xx. 1. It was this early, long-continued, and deep-rooted feeling, strengthened and embittered by the skirmish, though not concerning with it, that gave point to the language in which Isaiah predicted the blessed times of Messiah: "The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim," Is. xxi. 1. Indeed, for more than 409 years, from the time that Joshua was the leader of the Israelitish hosts, Ephraim, with the dependent tribes of Manasseh and Benjamin, may be said to have exercised undivided pre-eminence to the accession of David. And accordingly it is not surprising that such a people would not readily submit to an arrangement which, though declared to be of divine appointment, should place them in a subordinate condition, as when God "refused the tabernacle of Joseph, and chose not the tribe of Ephraim, but chose the tribe of Judah, even the mount Zion which he loved," Ps. lxxii. 57, 58.

There were indeed two powerful elements tending to break up the national unity. In addition to the long-continued and growing jealousy on the part of the Ephraimites to the tribe of Judah, another cause of dissatisfaction to the dynasty of David in particular, was the arrangement just referred to, which consisted in the removal of the civil, and more particularly ecclesiastical government, to Jerusalem. The Mosaic ordinances were in themselves exceedingly onerous, and this must have been more especially felt by such as were resident at a distance from the sanctuary, as it entailed upon them long journeys, not only when attending the stated feasts, but also on numerous other occasions prescribed in the law. This must have been felt as a special grievance by the Ephraimites, owing to the fact that the national sanctuary had been for a very long period at Shiloh, within their own territories; and therefore its transference elsewhere, it is easy to discern, would not be readily acquiesced in by a people who had proved themselves in other respects so jealous of their rights, and not easily persuaded that this was not rather a political expedient on the part of the rival tribe, than as a matter of divine choice, ki. xi. 21. Nor is it to be overlooked, in connection with this subject, that other provisions of the law, which related to the annual festivals would be taken advantage of by those in whom there existed already a spirit of dissatisfaction. Even within so limited a locality as Palestine, there must have been inequalities of climate, which must have considerably affected the seasons, more particularly the vintage and harvest, with which the feasts may in some measure have interfered, and in so far may have been productive of discontent between the northern and southern residents. That there were inconveniences in both the respects just mentioned, would indeed appear from the appeal made by Jeroboam, owing to the fact that he postponed for a whole month the celebration of the feast of tabernacles, vs. 22—a change to which it is believed he was induced, or in the adoption of which he was at least greatly aided, by the circumstance of the harvest being considerably later in the north than in the southern districts (2 Ki. iv. 1, note on ki. xii. 23).

Again, the burdensome exactions in the form of service and tribute imposed on his subjects by Solomon for his extensive buildings and the maintenance of his splendid and luxurious court, must have still further deepened this dissatisfaction, which originated in one or other of the causes already referred to. It may indeed be assumed that this grievance was of a character which appealed to the multitudes more directly than any other; and that these burdens, required especially for the beautifying of the capital, must have been exceedingly disagreeable to the inhabitants of the provinces, who did not in any way participate in the glories, in support of which such onerous charges were required. The burdens thus imposed were indeed expressly stated to be the chief ground of complaint by the representatives of Israel headed by Jeroboam, who, on the occasion of his coronation at Shechem, waited on the son of Solomon with a view to obtain redress, ki. xii. 4. The long annulling dissatisfaction could no longer be repressed; and a mitigation of their burdens was imperiously demanded by the people. For this end Jeroboam had been summoned, at the death of Solomon, from Egypt; whose presence must have had a marked
Israel, Kingdom of

Influence on the issue; although it may be a question whether Jeroboam should not be regarded rather as an instrument called forth by the occasion, than as himself the instigator of the revolt. With this agrees the intimation made to him from the Lord many years before by Ahijah the Shilonite. The very choice of Shechem, within the territories of Ephraim, as the coronation place of Rehoboam, may have had for its object the repression of the rebellious spirit in the northern tribes by means of so grand and imposing a ceremony.

However this may have been, or in whatever degree the causes specified may have severally operated in producing the revolt, the branch now made was never healed; God himself expressly forbidding all attempts on the part of Rehoboam and his successors to subjugate the revolted provinces, with the intimation "This thing is from me." 1Ki. xii. The subsequent history of the two kingdoms was productive almost only of further estrangement.

2. Extent and Resources of the Kingdom of Israel.

The area of Palestine, even at its utmost extent under Solomon, was very circumscribed. In its geographical relations it certainly bore no comparison whatever to the other great empires of antiquity, nor indeed was there any proportion between its size and the mighty influences which have emanated from its soil. Making allowance for the territories on the shore of the Mediterranean in the possession of the Philistines, the area of Palestine did not much exceed 12,000 square miles, or, according to a familiar comparison, less than one-half the extent of Ireland, or about equal to that of the six northern counties of England. This limited extent, it might be shown, however, did the present subject call for, rendered that land more suitable for the purposes of the theory than if it were of a far larger area. What precise extent of territories was embraced in the kingdom of Israel cannot be very easily determined; but it may be safely estimated as more than double that of the southern kingdom, or, according to a more exact ratio, as 3 to 1. Nor is it easy to specify with exactness the several tribes which composed the respective kingdoms. In the announcement made by Ahijah to Jeroboam, he is assured of ten tribes, while only one is reserved for the house of David; but this must be taken only in a general sense, and is to be interpreted by 1 Ki. xii. 25, comp. ver. 21: for it would appear that Simeon, part of Dan, and the greater part of Benjamin, owing doubtless to the fact that Jerusalem itself was situated within that tribe, formed portion of the kingdom of Judah (see Gen. 49). It is to be noticed, however, that Judah was the only independent tribe, and therefore it might be spoken of as the one which constituted the kingdom of the house of David.

With regard to population, again, the data are even more defective than with respect to territorial extent. According to the uncompleted census taken in the reign of David, the population of the kingdom was not less than 800,000, and in Judah 400,000. As to the number of the tribes, the fighting men in Israel numbered 800,000, and in Judah 400,000, 284 xxx. 5, but in 1 Ch. xxvi. 5, 6, the numbers are differently stated at 1,100,000 and 470,000 respectively, with the intimation that Levi and Benjamin were not included, comp. ch. xxvi. 21. And as bearing more directly on this point, Rehoboam raised an army of 150,000 men out of Judah and Benjamin to fight against Jeroboam, 1Ki. xii. 21; and again, Ahijah, the son of Rehoboam, with 100,000 men, made war on Jeroboam at the head of an army of 800,000, 2Ch. xiii. According to the general laws observable in such cases, these numbers may be said to represent an aggregate population of from five and a half to six millions, of which about one-third, or two millions, may be fairly assigned to the kingdom of Judah at the time of the separation.

3. Its Political and Religious Relations.—But whilst in extent of territory and of population, and it might be shown also in various other respects, the resources of the northern kingdom were at the very least double those of its southern rival; the latter embraced elements of strength which were entirely lacking in the other. There was first the geographical position of the kingdom of Israel, which exposed its northern frontier to invasions on the part of Syria and the Assyrian hosts. But more than this or any exposure to attack from without, were the dangers to be apprehended from the policy on which the kingdom was founded. Jeroboam's public sanction of idolatry, and his other interferences with fundamental principles of the Mosaic law, more especially in the matter of the priesthood, at once alienated from his government all who were well affected to that economy, and who were not ready to subordinate their religion to any political considerations. Of such there were not a few within the territories of the new kingdom. The Levites in particular fled the kingdom, abandoning their property and possessions; and so did many others besides; "such as set their hearts to seek the Lord God of Israel, came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah." 2Ch. xxvii. 1-3. Not only was one great source of strength thus at once dried up, but the strongly conserving principles of the law were violently shocked, and the kingdom more than ever exposed to the encroachments of the heathenism which extended along its frontiers.

One element of weakness in the kingdom of Israel was the number of tribes of which it was composed, more especially after they had renounced those principles of the Mosaic law, which, while preserving the individuality of the tribes, served to bind them together as one people. Among other circumstances unfavourable to unity was the want of a capital in which all had a common interest, and with which they were connected by some common tie. This want was by no means compensated for the religious establishments at Bethel and Dan. But it is in respect to theocratic and religious relations that the weakness of the kingdom of Israel specially appears. Any sanction which the usurpation of Jeroboam has derived at first from the announcement made to him by the prophet Ahijah, and afterwards from the charge given to Rehoboam to the men of Judah not to fight against Israel, because the thing was from the Lord, 1Ki. xii. 27, must have been completely taken away by the denunciations of the prophet out of Judah against the altar at Bethel, 1Ki. xii. 25, and the subsequent announcements of Ahijah himself to Jeroboam, who failed to fulfil the conditions on which the kingdom was given him, 1Ki. xii. 34. The setting up of the worship of the calves, in which may be traced the influence of Jeroboam's residence in Egypt, and the consecrating of priests who could have no moral weight with their fellow-subjects, and were chosen only for their subservience to the royal will, were measures by no means calculated to consolidate a power from which the divine sanction had been
expressly withdrawn. On the contrary, they led, and very speedily, to the alienation of many who might at the outset have silently acquiesced in the revolution, even if they had not fully approved of it. The large migration which ensued into Judah of all who were favourable to the former institutions must still farther have aggravated the evil, as all vigorous opposition would thereupon cease to the downward and destructive tendency of the anti-theocratic policy. The natural result of the course appears in the fact that the step taken by Jeroboam was never retraced by any of his successors, one after another following the example thus set to them, so that Jeroboam is emphatically and frequently characterized in Scripture, as the man "who made Israel to sin," while his successors are described as following in "the sin of Jeroboam."

Further, as the calves of Jeroboam are referable to Egypt, so the worship of Baal which was introduced by Ahab, the seventh of the Israelitish kings, had its origin in the Tyrian alliance formed by that monarch through his marriage with Jezebel, daughter of Ethbaal king of Sidon. The result was the establishment of the worship of Jehovah under the representation of the calves; but under this new reign every attempt was made to extirpate this worship entirely by the destruction of God's prophets and the subversion of his altars. It was to meet this new phase of things that the strenuous agency of Elijah, Elisha, and their associates, was directed, and it assumed a quite peculiar form of prophetic ministration, though still the success was but partial and temporary. (See, however, under ELIJAH and ELISHA.)

1. Decay and Destruction of the Kingdom of Israel.

The history of the kingdom of Israel is the history of its decay and dissolution. In no true sense did it manifest a principle of progress, save only in swerving more and more completely from the course marked out by providence and revelation for the seed of Abraham; and yet the history is interesting in showing how, notwithstanding the ever widening breach between the two great branches of the one community, the divine purposes concerning them were accomplished. That a policy of idolatry constituted as was that of the northern kingdom, contained in it potent elements of decay must be self-evident, even though the fact less clearly marked on every page of its history. Although its founder Jeroboam himself reigned twenty-two years, yet his son and successor was violently cut off after a brief reign of only two years, and with him the whole house of Jeroboam. Thus speedily closed the first dynasty; and it was but a type of those which followed. Eight houses, each ushered in by a revolution, occupied the throne in rapid succession, the army being frequently the prime movers in these transactions. Thus Baasha, in the midst of the army at Gibbethon, slew Nadab the son of Jeroboam, and again Zimri, a captain of chariots, slew Elah, the son and successor of Baasha, and reigned only seven days, during which time however he smote all the posterity and kindred of his predecessor, and ended his own days by suicide, 1 K. xvi. 18. Omri, the captain of the host, was chosen to punish the usurper Zimri, and after a civil war of four years, he prevailed over his other rival Tibni, the choice of half the people. Omri, the sixth in order of the Israelitish kings, founded a more lasting dynasty, for it endured for forty-five years, he having been succeeded by his son Ahab, of whom it is recorded that he "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him," 1 K. xvi. 29, and his son Ahaziah, who after a reign of two years, died from the effects of a fall, and leaving no son was succeeded by his brother Jehoram, who reigned twelve years, until slain by Joram the captain of the army at Ramoth Gilead, who also executed the total destruction of the family of Ahab, which perished like those of Jeroboam and of Baasha, 1 K. xix. 2.

Meanwhile the relations between the rival kingdoms were, as might be expected, of a very unfriendly character. There was war between Rehoboam and Jeroboam all their days, 1 K. xvi. 31, so also between Asa and Baasha, 1 K. xvi. 12. The first mention of peace was that made by Jehoshaphat with Ahab, 1 K. xxi. 11, and which was continued between their two successors. The kingdom of Israel suffered also from foreign enemies. In the reign of Omri the Syrians had made themselves masters of a portion of the land of Israel, 1 K. xxi. 25, and had proceeded so far as to erect strongholds for themselves in Samaria, which had just been made the capital. Further incursions were checked by Ahab, who concluded a league with the Syrians, 1 K. xx. 30, with whom he was three years, 1 K. xxi. 1, until that king, in league with Jehoshaphat king of Judah, attempted to wrest Ramoth-Gilead out of their hands, an act which cost him his life. The death of Ahab was followed by the revolt of the Moabites, 2 K. ii. 14, who were again however subdued by Jehoram in league with Jehoshaphat. Again the Syrians renewed their invasions on the kingdom of Israel, and even besieged Samaria, but fled through panic. In the reign of Jehu "the Lord began to cut Israel short," 2 K. xii. 21, and charmed Baasha, the son of Jehu, of Israel,' 2 K. xii. 21. Their trouble from that quarter increased still further during the following reign, when the Syrians reduced them to the utmost extremities. 2 K. xiii. 7. To this more prosperous days succeeded, with a reverse to Judah, whose king precipitously declared war against Israel.

Under Jeroboam II., who reigned forty-two years, the affairs of the northern kingdom revived. "He restored the coast of Israel, from the entering of Hadad-rimmon unto the sea of the plain, by the wilderness of Asshur. He fought against Damascus, and Hamath, which belonged to Judah, and to the borders of Israel, 2 K. xiv. 25, 28. Damascus was by this time probably weakened by the advances of the power of Assyria. This period of prosperity was followed by another of a totally different character. Jeroboam's son and successor Zachariah, the last of the dynasty of Jehu, perished violently, after a reign of six months, by Shallum, who, after a reign of only one month, was slain by Menahem, whose own son and successor Pekahiah was in turn murdered by Pekah one of his captains, who was himself slain by Hoshea. In the days of Menahem, and afterwards of Pekah, the Assyrians are seen extending their power over Israel; first under Pul, to whom Menahem paid a tribute of three thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand, 2 K. xx. 18. And now the Assyrians are found pushing their conquests in every direction; at one time, in the reign of Pekah, leading away into captivity a part of the inhabitants of Israel, 2 K. xvi. 29, and again coming to the assistance of Ahaz king of Judah, then besieged in Jerusalem by the Syrians, who hastened, in conjunction with the Syrians, who had somehow recovered their former ascendency. This interposition led to the destruction of Damascus, and in the succed-
ing weak reign of Hoshea, who had formed some secret alliance with Egypt, which was offensive to the Assyrian monarch, to the destruction of Samaria, after a three years' siege, by Shalmaneser, and the removal of its inhabitants to Assyria; and thus terminated the kingdom of Israel, after an existence of 241, or according to another reckoning 260 years.

From the preceding brief sketch of the troubled history of the northern kingdom, there is at once apparent the strong contrast which in various respects it presented to the kingdom of Judah. First, its ever changing and short-lived dynasties stand in strong opposition to the regular and almost continually direct succession in the line of David. Undered in without any associations which could command popular respect, these dynasties generally perished by the hand of violence, which their own incompetent authority failed to keep in check. To this is to be added the character of the kings themselves, of which it is invariably stated they "did evil in the sight of the Lord." There were no doubt wicked sovereigns in the kingdom of Judah, but the majority were of a different description, and so there were seasons of national revival both civil and religious: but in the rival kingdom there was nothing of this character, so that its whole history may be regarded as little else than a decline and fall.

Table of the Chronology of the Kings of Israel and Judah.

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<td>Jehoshaphat</td>
<td>976</td>
<td>970</td>
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<td>966</td>
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<td>17</td>
<td>5 Ahaziah</td>
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<td>16</td>
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<td>15</td>
<td>7 Manasseh</td>
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<td>14</td>
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<td>13</td>
<td>9 Jehu</td>
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<td>12</td>
<td>10 Jehoram</td>
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<td>11</td>
<td>11 40 years</td>
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<td>13 20 years</td>
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<td>5</td>
<td>17 2 years</td>
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<td>4</td>
<td>18 1 year</td>
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<td>3</td>
<td>19 2 months</td>
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<td>2</td>
<td>20 3 months</td>
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<td>1</td>
<td>21 4 months</td>
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<tr>
<td>Sum of 449 years, the previous 17 months, and 7 days</td>
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<td>Number of kings of Israel</td>
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<td>Number of kings of Judah</td>
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<tr>
<td>Duration of the kingdom of Judah from its first foundation,</td>
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<td>from the disruption,</td>
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<tr>
<td>Survived the fall of the kingdom of Israel</td>
<td>449</td>
<td>449</td>
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<td>449</td>
</tr>
</tbody>
</table>

1. The brackets in the column headed "Kings of Israel," include the several individuals of the successive dynasties, which this appear to be altogether more in number.
2. The dotted spaces in the second and third of the columns headed "Commencement of Reign," indicate that in these instances the dates coincide respectively with those in the column immediately on the left.
The chronological data of this period furnished in the Bible are exceedingly numerous and minute, with respect as well to the duration of the respective reigns as to the year of the contemporary sovereign of the other kingdom in which in either case no successor to the throne. The great difficulty, however, is that when the mutual checks thus furnished are applied, there is a striking discrepancy in the sums of the years resulting in the two cases. Thus, reckoning the years assigned to the kings of Israel, the sum is found to be 231 years, seven months, and seven days; while according to the years of the kings of Judah down to the same date, the full of Samaria, in the sixth year of Hezekiah, 2 Ki. xxv, 6, it amounts to 260 years. Various attempts to explain these discrepancies have been made by means of the round numbers, regardless of the fraction of a year, leading in some cases to excess, and in others to the contrary, or on the assumption of interregna or co-regencies. Of such interregna chronologers assume one of eleven years between Jero- boam I. and Zachariah, and another of nine years between Pekah and Hoshea, for neither of which however there is any evidence in Scripture, while the probabilities are entirely in the contrary direction.

The question will be greatly simplified by dividing the period into two parts, as indicated by the transverse line in the table, the last date in the upper division which marks a point of contact in the two histories, nay much as the kings of Israel and Judah perished simultaneously. Now up to that date the years assigned to the kingdom of Israel amount to 26 and 7 days, while in the case of Judah they reach only 95; thus showing in the former an excess of 3 years and 7 days over the latter. Subsequently, however, the relation is altered, for the numbers are, for the kingdom of Israel 143 years 7 months, and for Judah 165, an excess of 21 years 5 months in favour of the latter. In explanation, in the first place, of the excess of 3 years in favour of Israel in the earlier portion of the history, let it be observed, (1) that Jeroboam is said to have reigned 12 years, 2 Ki. xxv, 1; Abijah succeeded him in the eighteenth year of Jeroboam, so that 17 hands denote 17 and a fraction, say 17 + e; (2) Abijah again reigned 22 years, for Jehoshaphat succeeded to the throne of Judah in his fourth year, and Ahaziah in Jehoshaphat's seventeenth year; (3) Jehoshaphat's reign also requires a similar correction. Jehoram of Israel came to the throne in Jehoshaphat's nineteenth year, and in Jehoram's fifth year, Jehoram of Judah succeeded; so that Jehoshaphat reigned (18 + e) + (5 - y) = 23 + e. The excess of 3 years can be thus nearly, if not altogether accounted for from the fact of the historian's use of round numbers. Such an explanation will not however suffice for the more serious difficulties which are presented in some of the subsequent cases in the lower division of the table.

The nature of these will be sufficiently indicated by one or two instances. Thus, according to 2 Ki. xxv, 1, Azariah, or as he is otherwise called Uzziah, succeeded in the twenty-seventh year of Jeroboam II., which would thus make his father's reign to have lasted more than 14 + 26 years. It is the general opinion that the number 27 cannot be correct, and is variously corrected to 14, 16, and 17. Thus there also must be some error with respect to the 41 years assigned as the reign of Jeroboam; but into these and other details it is impossible to enter. There can be no doubt that the numbers are in many instances corrupt, and that that is one of the chief sources of the difficulties with which chronologers are here called upon to contend.

[Note:] ISRAELITES, JOURNEYS OF THE. See WILDERNESS.

ISSACHAR. 1. The name of one of Jacob's sons is uniformly written in the English Bible, according to an abbreviated form adopted by the rabbinical authorities, as if it were אַסָּכָר, the hired or bought (son); but as it exists in the Hebrew text, in the Samaritan copies, and in the Targums of Onkelos and Jonathan, it reads אִסָּכָר. אִסָּכָר — compound thus אִסָּכָר, there is, or he is hire; namely, a compensation or return for the good rendered. The difference in meaning is not material between the two forms; and either might have been adopted on the occasion which gave rise to the name. The occasion was the conception of Leah's fifth son to Jacob, which took place in connection with the presentation of a certain manna-bread that had been gathered by Leah's eldest son Reuben. In lieu of these (which were supposed to have some power in promoting fecundity) Leah obtained fresh access to Jacob, and the result of the intercourse was the birth of a son, whom she called Issachar; for "she said, God hath given me my hire (sachar); and she called his name Issachar," Ge. xxx. 14. An additional reason, however, was thrown in at the actual imposition of the name — "because she had given her maid to her husband; probably, because the two gifts (viz. of the manna and to Rachel, and of Zilpah to Jacob) appeared to Leah but two phases of the same thing—successive acts of praiseworthy self-denial in respect to the multiplication of offspring. There is not a shadow of inconsistence in the two reasons for the name in question, but a perfectly natural ground for their association, considering the feelings which appear at the time to have wrought in the bosom of Leah and her sister Rachel.

Nothing whatever is recorded of Issachar as an individual, excepting that he shared in the common procedure and fortune of the other twelve tribes. There is no mention of a father of four sons, Tola, Shiloh, Jeks, and Shimron. By the time of the census the number of grown males belonging to the tribe of Issachar had grown to 54,400, Nu. xi, 25; while at the close of the sojourn in the wilderness they reached as high as 64,300, inferior only to Judah and Dan, Nu. xxxvi. 25. In the journeyings through the wilderness, the position of this tribe was on the east of the tabernacle, in company with Judah and Zebulun; on Gerizim also he stood beside Judah at the ceremony of pronouncing the blessing and the cursing, Zebulun being on Mount Ebal; but in the land of Canaan the inheritance of the tribe lay alongside that of Zebulun on the south. With reference to that inheritance, and the effect it was destined to produce on the general character of the tribe, it was said prophetically by Jacob, that Issachar should be "a strong ass couching down between two burdens or between panickers; seeing that rest was good, and that the land was pleasant, and bowing his shoulder to bear, and becoming a servant unto tribute," Ge. xxi, 14, 15. In plain terms, this tribe was to have a very pleasant and fertile territory, to the cultivation and enjoyment of which he should yield himself with such hearty good-
will, as to care for little besides; to labour, and do service, and make the most of his naturally rich heritage, should be his chief concern—leading higher concerns, and the more general interests of the community, mainly to the solicitude of others. The event, so far as we have the means of ascertaining it, strikingly corresponded with this anticipation. The portion of Issachar, as described in Josh. xix. 17–25, appears to have comprised nearly the whole of the fine plain of Eschalon: the border lay toward Jezreel, reaching to Tabor, and with its outskirts to Sharon. As Jezreel has it, "from Carmel to the Jordan in length, and in breadth to Mount Tabor." (ver. 1–2.) Zoan had skirted along its borders, but there can be no doubt that it was the special portion of Issachar. The richness of this plain, even in its present state of comparative desolation, has been celebrated by all travellers. Robinson calls it "the cream of Palaistin," and says, "There is not a richer plain upon earth." (Lev. xiv. 33.) "The very words," says Stanley (p. 470), "are a sign of which in better hands the finest plain might become. The thoroughfare which it forms for every passage from east to west, from north to south, made it in peaceful times the most available and eligible possession in Palaistin." Its name alone—Jezreel, the seed or sowing-place of God—bespoke its surpassing fruitfulness; and the choice by the luxurious Abah of a seat within its bounds for his royal residence, was equally significant of its rare beauty and manifold attractions. No wonder, then, that Issachar, on being set down in such a choice region, should have settled within itself, that the rest was good and the land pleasant; and also that, too natural, it might be matter of regret, that in the fulness of his sufficiency he should have given himself more to the pleasures and pursuits connected with the region, than to things of greater moment and public concern. The tribe, however, were not altogether engrossed with what immediately concerned themselves: they had some place, though a comparatively small one, in the struggles made by the community for the general good. In the early conflict waged by Deborah and Barak against the host of Sisera special mention is made of the service rendered by the princes orheads of Issachar, (Jud. iv. 13.) One of the judges of Israel also arose out of this tribe—Tola, who judged Israel twenty-three years, though no special account is given of his exploits, (Jud. 3:1.) Several generations later, they took a creditable part in the effort to bring about a united action in favour of David, and to have him crowned at Hebron. Two hundred of them who went thither are expressly said to have been men "who had understanding of the times, to know what Israel ought to do," and who had all their brethren at their commandment, (1 Chron. vii. 5.) This indicates among the leading men of the tribe superior shrewdness and sagacity, such as is wont to distinguish persons who give themselves to practical business, and look after their own affairs. And there must have been at the period in question a great deal of active energy in the tribe; for, beside the two hundred wise heads just referred to, the descendants of Tola, Issachar's eldest son, could muster in the days of David no fewer than 22,000 valiant men of might, while many thousands besides of such like men were to be found in the other families of the tribe, (1 Chron. viii. 14.)

In a strictly religious respect, however, sacred history has recorded nothing to the credit of the tribe of Issachar; and it can scarcely be doubted, that after the time of David idolatry and corruption made way among the members of that tribe, with least equal rapidity to its progress in the others. They went along with Jeroboam in his rebellion and his sin; and it was a man of Issachar, who in the second generation, wrested the sceptre from the house of Jeroboam, and set up a new dynasty in its stead. This was "Baasha, the son of Ahijah, of the house of Issachar," who snote Nadab, Jeroboam's son, at Gibbethon, which the armies of Israel besieged, and himself took possession of the throne, and presented fearful judgment upon the house of Jeroboam, leaving to him, it is said, "nothing that breathed;" but the work of vengeance was done, on his part, in the prosecution merely of his personal ambition and worldly interest, not from any zeal he had for the honour of God; and in the course of twenty-six years the like retribution was executed, and in no better spirit, upon his house by Zimri, who conspired against the son of Baasha and smote him and all the house of Baasha. That still a remnant of faithful persons existed in the tribe of Issachar may be inferred from the fact, that it appears not a few to the possessor of Hekiah, who were allowed to celebrate the feast, though they had not cleansed themselves according to the purifying of the sanctuary, (2 Chron. xxiv. 1–7.) No further notice, of a specific kind, occurs of them: the tribe, as a whole, shared in the troubles and desolations which crept on abroad until the kingdom of Israel generally; so that the strong as well, for his sins, to be smitten under burdens than those which originally lay upon him, and for the good he has and procured land which God gave him had to bow his neck to the yoke of a foreign oppression and a miserable exile.

2. ISSACHAR. Only another person of the name of Issachar is noticed in Old Testament scripture, and he is simply designated as the seventh son of Obadiel, a Korite, (Num. xxxi. 2.)

ISSUE. Under this general head two sources of delineation are mentioned in the legislation of Moses—one connected with males the other with females. The law respecting the former is given in Lev. xx. 1–15. It is there designated "a running water流 out of his thòth, i.e. a flux of the generative power" and by thòth is undoubtedly meant flesh in the stronger sense, the instrument of propagation of seed; so that the flux in question is plainly an issue of seminal matter, and of that as the result of undue indulgence in fleshly lust, excoriating the organs, and inducing a certain degree of diseased action. There is no need for supposing, with Michaelis (notes of Moses, art. 227), any reference to what is technically called sexualis contaminatio, one of the fruits of the venereal disease both of which were altogether unknown in ancient times, and indeed till the intercourse of Europeans with America. But the other, which was a sort of disease, though of a milder form, was stamped in the law with condemnation, and required specific purification, because it bore, in a very peculiar manner, not only upon generation of offspring which is throughout marked in the law as tainted with evil but upon a vicious and offensive excess in that line. It bespeaks a specially corrupt state of the generative organs of human life, itself corrupt; and on this account the person subject to it was pronounced himself unclean, and a source of anachronism to whatever he might come in contact with. In the case of females, the issue occa-
shame was that of ordinary menstruation, or of discharges from the uterus by illness and prolonged, in some cases, it was from the Alpas. The period, at an average, for four or five days, the legal time set for getting cleansed of its impurity was seven days—the cleansing being performed simply by washing the person and the garments; but if the issue continued beyond the usual time, then it was treated as a diseased state of body—symbolical of an intensified spiritual corruption—and, as in the case of males above described, was regarded as calling for special acts of purification. In both cases alike, there was not only to be a washing of the clothes and person, but the purification of two doves or pigeons, the one for a sin offering, the other for a burnt-offering; in order to restore the individual, as one brought into a certain consciousness of sin, to the rights and privileges of God's house, i.e., xvi. 18-20. To bring sin to remembrance—the sin of one's nature and origin—might be said to be the design of all such ordinances respecting defilement and purification, even in their commencement and perfectly natural form. And when there came to be anything abnormal, such as in a more or less degree, to cause a person to feel impure, or the rite of purification received a corresponding increase, in order to connect what appeared more distinctly with the corruption of nature as its cause.

The bloody issue of the woman in the gospel, who was healed by the touch of Christ's garment, Mark x. 32, there is every reason to believe was an extreme case of prolonged menstruation, and came under the legal prescription given in Le, xv. 25. She would therefore be the more anxious for a remedy, and might the more readily receive it at the hands of Christ, as, in addition to the bodily pain and trouble connected with it, she was rendered ceremonially unclean during its continuance, and necessarily debarred from access to the temple of God. The merciful intercession of Jesus on her behalf, at once relieved her of a distressing malady, and set her free from legal uncleanness.

ITALY, as used in the New Testament, denotes the same extent of country that it does in modern times; it comprehends the whole peninsula which reached from the Adriatic to the Tyrrhenian Sea. The term was originally applied to only the more southerly portion of the region; but before the gospel era it was extended so as to embrace the whole. It but rarely occurs in New Testament scripture, and only as a general designation, Ac. xxvi. 1; Ite. xiii. 21.

ITHAMAR [son of patr], the youngest son of Aaron, and one of the two heads under whom the Aaronic families were ranged—these, however, of the line of the eldest son Eleazar being the more numerous, 1 Coxxxiv. 53. After the death of their brothers Nahsh and Ahiah for attempting to offer with strange fire, the duties of the priesthood fell to be discharged by Eleazar and Ithamar, along with their father Aaron; and on the death of the latter, Eleazar as the elder brother succeeded to the high priest. In process of time, however, this office came into the hands of a descendant of Ithamar, though by what concurrence of circumstances is unknown. As Eli is the first person in this line who is said to have held the high-priesthood, he probably reigned as long as he was actually the first, and that it was conferred on him in consideration of the same high moral qualities which raised him to the distinguished position of a judge in Israel. It continued, however, but a short time in this line, as in the days of Solomon it again reverted to the older branch. In the person of Zadok, Eli, Abishai, Abiud, Absalom, are the only descendants of Ithamar known to have filled the high-priest's office; and it would seem as if Abiathar shared the dignity with Zadok even before the latter was formally installed in it, 1 Sa. iii. xill. xvi. 28, 29.

ITHRA, otherwise called JETHUR, the Ishmaelite, 1 Th. iii. 17, but under the name of Jair designated an Israelite, and by Abigail, the sister of Zeruiah, the father of Amasa, who became the chief captain of Absalom's army, 2 Sa. xix. 2. The peculiarities of this connection have been already noticed under ABIGAIL, which see.

ITAL. 1. THE GITTITE, as he is always called—that is the native of Gath. He appears to have been the eldest and most devoted of the friends whom David made to himself during his residence in Gath, and was looked up to by the others as their leader. That he was actually a native of Gath, and consequently a foreigner by birth, is expressly intimated by David, who reminded him on the occasion of Absalom's revolt, that he was "a stranger and an exile," and "had come but yesterday," 2 Sa. xi. 19. No one, however, stood more firmly by David in that time of shaking and confusion than this converted Philistine. He followed the king into his exile with "all his men, and all the little ones that were with him." Such was the confidence reposed in him by David, and the general esteem in which he was held, that a third part of the army was put under him, when preparation was made for the decisive conflict at Mahanaim, 2 Sa. xii. 2. That he acquitted himself well on the occasion may be inferred from the general result of the struggle, in respect to which no exception is taken as to the part performed by the leader of the men of Gath. It would seem, however, that while his services were cheerfully rendered and accepted in this emergency, no permanent place was assigned him beside the leading officers of David's kingdom; this, it was probably felt, would be too strong a step to take in respect to a Philistine by birth, and might be lifted to create jealousy and distrust. This is the Messianic prophecy. The messenger was sent but in connection with the rebellion of Absalom; but the part he played there was alike honourable to him, and to the master whose cause he espoused, and for whom he showed himself willing even to hazard his life.

ITUREA, a district on the north of Palestine, which along with Trachonitis formed the tetrarchy of Philip, one of the sons of Herod the Great, La. xiii. 1. It is simply mentioned in this connection by the evangelist, without any indication of the region where it lay, or the limits it occupied; nor are these anywhere very exactly defined. But there can be no doubt it stretched from the base of Mount Hermon toward the north-east in the direction of Hazran, between Damascus and the northern part of the country uncivilly called Bashan, including perhaps a little of the latter. It is supposed to have derived its name from Detur, one of the sons of Ishmael, 1 Co. ii. 21, and Detur, along with the Hagaritae and some others in the same region,
were among the tribes with whom the men of Reuben, Gad, and the half tribe of Manasseh, who received for their possession the territory of Gilead and Bashan, had to make war. The war was successfully waged by these parties, and the children of Manasseh dwelt in the land, and spread "from Bashan unto Baal-hermon and Seir, and unto Mount Hermon," 1 Ch. 2. Little comparatively is known of the region as it existed in ancient times, or of the changes through which it passed; but a portion of the Ishmaelite race appear to have still held their ground in it, for the Turcomans were noted in subsequent times for the usual Arab propensities, and required to have strong measures taken with them. Before the Christian era the district had fallen into the hands of the Romans, and formed part of the extensive domaine given to Herod. By him it was destined to his son Philip, and the arrangement was confirmed by the Roman emperors.

IVAH, or we written A.V., 1 Ki. x. 21; 2 Ki. x. 26; xil. 31; xii. 23, is mentioned, along with Babylon, Cuthah, and Hamath, as places from which the king of Assyria brought people to inhabit Samaria, and also along with Sepharvaim and Hena as places whose gods and people Sennacherib had conquered. But no certain trace of it has been found either in ancient history or among existing ruins. It seems to have been a town or district in the region of Babylonia, and is supposed by some to have derived its name from a Babylonian deity of the same name.

IVORY [Hab. 2:20, Jereb], which is properly tooth, but is often used of elephant's tooth, or ivory, as the tooth by way of eminence, selenobolen, a compound of selen, is employed in 1 Ki. x. 22, 22:4, ix. 21, but why is still uncertain. The task of the walis or sculptors, as well as of the elephant, consists of ivory—of a kind also peculiarly hard and white—but this would seldom be resorted to in more ancient times. The projecting character of the elephant's tusks gives them somewhat of the appearance of horns, and on this account Ezekiel speaks of horns of ivory among the articles of Tyre's merchandise, ch. xxvi. 13. There can be no doubt that a great traffic was carried on in ivory among the nations of antiquity; and that this was shared in by the Hephors in the more flourishing periods of their commonwealth, is manifest from the allusions made to it in Scripture. "Palace of ivory" are spoken of as among the known marks of royal majesty and splendour, 1 Ki. ix. 5; Solomon had a throne made of it, overlaid with gold, 1 Ki. x. 19, and it formed part of the precious things which his Tarsish fleet brought from the distant regions with which it traded, 1 Ki. x. 22, 2 Ch. ix. 21. As the taste for luxury and indulgence grew, the use of ivory for household display naturally increased also. Ahab is said to have made for himself an ivory house; and the prophet Amos denounces couches, and even houses of ivory, as among the signs of inordinate luxurious living which prevailed in the later days of the kingdom of Israel, and as such destined to be brought to desolation, 2 Ki. xii. 20, Am. iii. 15; vi. 4. The ancient Egyptians and Assyrians are known to have indulged the taste for ivory from remote times, and specimens of ivory work have survived to the present day, some from the excavations of Nimroud, and some from Egypt, supposed to be of a date anterior to the Persian invasion. Herodotus speaks of Ethiopia as one of the ivory producing countries (iii. 117); it paid twenty large tacks of ivory as an article of tribute to the king of Persia (ii. 27). And in the more flourishing periods of Greece and Rome the use of it for statues, the finer articles of household furniture, and ornaments of various kinds, was so general and is so well known, that it is needless to cite authorities on the subject. One is disposed at first to wonder, that elephants should have existed in such numbers as to furnish materials for so extensive a trade as appears to have been carried on in ivory. But when it is considered, that for the last few years the annual importation of ivory into Great Britain alone has been about one million pounds, requiring the slaughter of probably some elephants to furnish it, while still there is no apparent diminution in the sources of supply, there can be no room to doubt, that means for more than sufficient must have existed for meeting the demands of ancient art and civilization, when these were relatively much smaller than they are now. Only two species of elephants are recognized—the African and the Indian—easily distinguished from each other by the size of the ear, which in the former is much larger than in the latter. The tusk of the African elephant attain sometimes a length of 8 or even 10 feet, and a weight of from 120 to 129 pounds; but those of the Indian elephant are much shorter and lighter, while in the females they often scarcely project beyond the lips.
It should be understood, that while in English we distinguish between the letters J and I, there is no such distinction in Hebrew. It is the same letter, only in the one case placed before a consonant, and in the other before a vowel. In the latter case, the proper pronunciation is that of the English Y, not J—although in ordinary speech and popular discourse it is necessary to yield to established usage.

JAARE-OR EGIN, the name, according to 2 Sa. xxii. 19, of the father of Elamman, who slew the brother of Goliath; but the text is understood to have suffered corruption. (See under Elam, which appears to be the correct name.)

JAAZANIAH, properly Jozan-jehor, or according to the pronunciation, JAZAN汉亚, shohem Jehovah will hear]. 1. A man of some note at the time of the Babylonish captivity, and who, as one of the captains of the forces, accompanied Ishmael the son of Nebuchadnezzar, when he went to pay his respects to Goliath, 2 Ki. xxi. 23. But he appears to have taken no part with Ishmael in his treacherous conduct subsequently toward Goliath; he may rather be presumed to have joined Jehohanan and the others in recovering the prey from Ishmael, and then going to Egypt, 3 Je. xi. 18. 2. One of the elders of Judah, son of Saphan, who in Ezekiel's vision are represented as conducting the idolatrous worship which was prevailing in Jerusalem, Ezk. viii. 11. This person appears to have been singled out from the others on account of the symbolic imput of his name, and to render the flagrant impriyery of the proceeding more manifest. The leader of the ideal party of worshipers bore a name which signified Jehovah will hear, while by their deeds they were virtually proclaiming "Jehovah seeth us not, Jehovah hath forsaken the earth." Ezk. xiv. 2. (See under CHAMBERS OF IMAGERY for the nature of the vision.) 3. Another representative man of this name is mentioned by Ezekiel, and with much the same design—Jazaniah son of Azur, ch. xi. 1, God hears, son of help. It is in connection with a prophecy which utteres God's judgment upon the sins of the land, and his determination to bring all to desolation, so that the names should be found to be like a bitter mockery of the reality. 4. A Kealabite, the son of Jeremiah, with whom the prophet Jeremiah had some dealings, and whom he pointed to, as, along with his brethren, examples to the covenant people, Is. xxxv. 3. 5. JAAZER, often also written JAZER, a town in Gilead, taken from the Amorites, and in the territory which was assigned to Gad, Nu. xx. 33; xxxi. 3; Mi. 5; Zsa. xxiv. 5. It became one of the cities of the Levites, Jos. xii. 27. It is mentioned in connection with good pastures, and also with the cultivation of the vine, Nu. xxxi. 1; Is. xvi. 9. Its renown for vines is also celebrated by Jeremiah, and a son of Jazer spoken of, ch. xxii. 24. What is meant by this sea is not known, as, according to what is regarded as the probable site of the place, there neither is now, nor ever was, any lake or expanse of water that might with propriety be designated a sea. In the ancient Osama'morion of Eusebius the site is placed at the distance of fifteen Roman miles from Heshbon, and ten from Philadelphia, to the west. Modern research has as yet thrown no certain light upon this subject.

JABAL, properly JACHON, one of the descendants of Cain, and the son of Lamech and Adah, Gen. iv. 20. He is described as the father of such as dwell in tents and have cattle—the originator, as we may designate him, in modern language, of the nomadism or wandering shepherd life. Abel, though a tender of flocks, was not a follower of this mode of life; as, indeed, the number of flocks to be tended in his day was not likely to have been such as to require his going to any distance from home, or the cultivation of migratory habits. Things had reached a more advanced stage in Jabal's time, and he signalized himself by the invention of articles (formed probably to a great extent of skins), which enabled him to move about and tent it abed.

JABOK, properly JABBAK, a brook which traverses in a western course the land of Gilead, and empties itself into the Jordan about half way between the Sea of Galilee and the Dead Sea. The modern name is Zarka or Salka. [Such is the general opinion, but see for a different one under JEBUSAI and PENCUL.] It bounded the kingdom of Sihon on the north, as Amor did on the south; hence the children of Israel are said to have passed by land "from Arnon unto Jabbok," Nu. xxii. 1. But it was also the border of the children of Ammon, whose possessions reached to the Jabbok, a rugged and precipitous region; whence in the passage referred to, the Israelites are said to have possessed Sihon's land up merely to the border of the children of Ammon, because that border was strong. Various streams run into the Jabbok on its course, but most of these are only mountain-torrents, flowing in winter, dry in summer; at its confluence with the Jordan the Jabbok itself never ceases to flow, and in the rainy season is often a considerable river. It was beside this brook, and near one of its fords, that the memorable scene lay of Jacob's wrestling with the angel of the Lord, in connection with which his name was changed into Israel, Ge. xxxi. 22-29.

JABESH, or more commonly JABESH-GILEAD, because it lay in the extensive transjordanic region which bore the name of Gilead. It was in that portion of the territory which belonged to the half tribe of Manasseh, and seems to have been by much the most considerable city in their Gileadite possessions. It stood at the distance of six Roman miles from Pella in the direction of Gezer, according to the ancient accounts; but the memorial of it has so completely perished, that the site is only with some probability referred by Robinson to the ruin of ed-Deir on the southern brow of Wady Yabis (Later Res. p. 160). The correctness of this identification, however, is liable to some doubt (Wilkinson's Need, p. 167). On two or three occasions it played an important part in the history of ancient Israel. The first proved to be an unhappy one for Jabesh. For some reason not explained, it had sent no contingent to the fierce war which the other tribes waged, during the time of the judges, against the tribe of Benjamin; and a strong band in
consequence was sent to revenge the criminal neglect. Nearly the whole of the male, and many also of the female inhabitants of Jabesh-perished under this severe visitation; but four hundred unmarried women were spared and given as wives to the remnant of Benjamin's army, 1 Sam. vii. 14. The city appears before very long to have recovered from the disaster, and in the time of Saul it had again acquired much of its former importance. Near the beginning of his reign Nahash the Ammonite brought a formidable host against it, and was so determined to reduce the place to the most abject condition, that he refused even to accept their surrender, unless he was allowed to thrust out their right eyes, and lay the matter as a reproach on all Israel, 1 Sam. vii. 1. In this extremity the despatched messengers to the recently-elected king, who took instant measures to avert the spirit of his countrymen for the rescue of Jabesh, and the result, was not only the relief of the city, but the utter discomfiture of the host of the Ammonites. The people of Jabesh cherished a grateful spirit toward Saul for this timely interposition; and it is pleasant to notice, that when he and his son fell by the hands of the Philistines, and their bodies were fastened in triumph to the wall of Bethshan, the valiant men of Jabesh-gilead made a nocturnal incursion, carried off the bodies, and buried the bones under a tree at Jabesh, 1 Sam. xxv. 18. Such an act was honourable to their character as well as to their valour, and David did not fail to testify his appreciation of it, 2 Sam. viii. 13. The name of Jabesh never occurs again in Israelitish history, and its inhabitants doubtless shared the general fate of their brethren of the ten tribes.

JABEZ. The name of a person belonging to the families of the tribe of Judah, but mentioned in the genealogical list of 1 Ch. iv. 14, is so abruptly, that no indication is given, either of the family to which he belonged, or the period when he lived. There is even a kind of enigma connected with his name; for it is said, vers. that his mother called his name Jabez, "saying, Because I bare him with sorrow," 2 Esdr. 2:17. One would have thought, in that case, that Job or Jed, she will give sorrow, not Jabez, would have been the natural designation. Possibly the one may be another form of the same word, and used interchangeably with it, although no instance of the Job: form of the verb occurs in Scripture. But however that may be, the person who bore the name of Jabez, judging from the brief notice given of him, appears to have been peculiarly associated with experiences of trouble, and through these was led to seek more earnestly the protection and support of God. Not only did his mother bear him with sorrow, but afterwards he is said to have cried to God, as from the midst of distress, "Oh that thou wouldst bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldst keep me from evil, that it may not grievous me." The burden of the request plainly was, that notwithstanding the illness of his name, it might not prove a prophecy of his condition; and God, it is said, granted his request. But no further or more special insight is given into the nature of his case. Some of the rabbins would identify him with Othniel, but without the slightest foundation.

JABEZ. A town in the tribe of Judah, said to be occupied by seraphs, Jer. xx. 23. As it is mentioned in connection with Sihon, who is called the father of Bethelhem, ver. 3, and is also associated with the Kenites, the probability is, that it lay somewhere in the south of Judah, and at no distant distance from Bethlehem. But nothing of a definite kind is known of it.

JABIN [Ishhohar]. 1. A king in the north of Canaan, whose capital was Hazor, and who headed one of the most formidable combinations against which Joshua had to contend. All the tribes around the Sea of Galilee, and northward towards Hammon and Damascus, assembled under this warlike chief, forming a multitude, as is said, like the sand upon the sea-shore, 1 Sam. vii. 14, for the purpose of arranging the progress of Joshua's armies, by which already all the southern districts of the land had been subdued. But they were proved altogether unsuccessful. Joshua fell upon them suddenly at their encampment beside the waters of Merom, and put the mighty to the route. After pursuing the vanquished foes far north, Joshua on his return burned Hazor, and slew Jabin the king.

2. Another Jabin, however, called king of Canaan plainly meaning thereby the northern and but partially subdued portion of the land, who also had the seat of his kingdom at Hazor, makes his appearance in the time of the judges. The chronology of the early period of the Judges is on the whole very exactly established; and the common reckoning places about 150 years between Joshua and Barak, in whose time this second Jabin arose. It has been thought improbable by some modern interpreters, that a king of the same name, occupying the same capital, and holding the same relative superiority, should have appeared to repeat virtually over again the story of the first, within so comparatively brief a period; and attempts have been made to throw the two accounts into, by the supposition of only one Jabin, but of two successive over him, an earlier gained by Joshua, and a later by Barak. But this is quite arbitrary, and indeed irreconcileable with the accounts themselves, as well as with the respective times of the transactions. For the latter Jabin not only formed a warlike coalition against the Israelites, but for the period of twenty years loaded it over them—implying a season of preceding defection, as well as of prolonged bondage and oppression. The Israelitic dominion in the northern parts of Pal-stine was for generations after the conquest not very exactly established; and as the Amalekites, the Midianites, and the Philistines in the south, after having been vanquished at the time of the conquest, again and again rose to a temporary ascendancy over Israel, it is even less to be wondered at that the Canaanites in the north should have done the same, as Israel's power and defenses were then weaker. Nor is it in the least degree unlikely, that the person who proved himself equal to this task may have been a descendant of the Jabin of Joshua's time, assuming his name, and striving to reconstruct his empire. The attempt did not succeed; for the covenant people under the command of Barak completely broke the bands of the oppressor, and scattered far over the Canaanitic hope of dominion. (See BAREK.)

JACHIN [he will contrail]. The name given to one of the pillars which were set up in the porch of Solomon's temple—the one on the right side. 1 K. vii. 31. It derived its name, doubtless, from the stability it appeared to give to the part of the building with which it was connected. (See TEMPLE.)
JACCHIN. 1. The first person we meet with bearing this name, was the fourth son of Simeon, whose descendants were from him called Jachrites, Ge. xx. 16; xx. xxi. 2. The head of the twenty-first course of priests in the time of David; of whom nothing farther is known. 1 Ch. xxiv. 16; xxv. 17.

JACINTH [Greek πασχώντος, ἵππεις], the name first of a flower, then of a precious stone somewhat resembling it in colour. In our English Table it occurs only once in the former sense, i.e. x. 17; and once in the latter, indicating one of the gems that are represented as forming the foundations of the New Jerusalem, Rev. xxi. 30. The Septuagint has given this as its rendering of ליהعظ (ליחצון), one of the stones in the high-priest’s breast-plate, for which our translators, following the Vulgate, have preferred ἵππος. The hyacinth or jacinth stone was of various colours, from white or pale-green to purple-red. Pliny speaks of it as shining with a golden colour, and in much favour as an amulet or charm against the plague (iv. x. xxix. 10). It is related to the सेवा of mineralogists.

JACOB [spelled Jochabed], one of the twin sons of Isaac and Rebekah. Born in the sixth year of his father’s life, fifteen years before the death of Abraham, Gen. xxv. 25-28. The name of this son, as of his brother Esau, was inscribed on an account of appearances which presented themselves at birth, and which were so peculiar as to be deemed typical of the future characters of each. Esau had his name from the remarkable profusion of red hair which covered his body; the indication, it was thought, of a wild, somewhat savage, rough and sensual temperament, such as certainly belonged to him in after-life. The peculiarity in the case of the other consisted in an act, the band of the child being seen, even before birth, to project, and lay hold of his brother’s heel. The possibility of such a thing has been called in question; but a medical authority, Trench, quoted by Kurtz (Hist. of Gen. sec. xi.), has vindicated it: “We account for the circumstance in this way, that generally twins are smaller than when there is only one child. In those cases the delivery is usually rapid, and certain parts of the child fall forward. The act itself of taking hold of the heel is the part of a mother, of the worker of the two combatants, who casts on the ground naturally tries, by seizing the heel of his more powerful adversary, to overturn him, and so to effect by stratagem what he failed to accomplish by force. Hence, to hold by the heel came to be much the same as to supplant—the Jacob, in the merely natural sense, would be one watching his opportunity to trip—stripping by policy, or it may be by guile, to prevail over another. Of this, certainly, there was but too much seen in the earlier history of Jacob: he did not believe his name, although by the grace of God the old here became transformed into a new—what was at first sought by natural craft was at last won by a divine skill—but the artless simplicity and strength of faith.

The double preface thus given at the birth of these singular children was preceded by one still earlier—occasioned by the sense of a violent struggle in the womb of the mother. Her painful sensations led her to make inquiry at the Lord concerning the meaning of what she felt: and it was told Rebekah (though how she got the answer we know not) that there were two nations in her womb, and that two manner of people should be separated from her; that the one should be stronger than the other, and that the elder should serve the younger, Gen. xxv. 22. This plainly bespeaks a coming rivalry and strife between the two children, which should also become hereditary in their offspring, while the superiority was to lie mainly on the side of the younger and his posterity. The whole history both of the men themselves, and of the nations that sprung from them, gave but too ample confirmation to this singular announcement.

As the youths were ripening to manhood, the different natures displayed themselves in the modes of life they respectively pursued; and in contrast to Esau, who began to be a cunning hunter, a man of the field, it is said of Jacob, that “he was a plain man, dwelling in tents,” Gen. xxv. 27; that is, he was a youth of simple manners and quiet life, with nothing about him of heroic energy or resolute daring, leading him to court scenes of peril and adventure. Such a disposition and course of life would naturally keep him much beside his mother, and give him many opportunities of growing upon her affection. It should also have done so, one is apt to think, with the mild, peaceful, and retiring Isaac, whose image Jacob so markedly bore, and in whose steps he so closely walked. Yet it was Esau, rather than Jacob, whom Isaac loved, and this, it is said, “because he did eat of his venison”—an unworthy reason, certainly, for a strong predilection—but perhaps insensibly heightened by an undue appreciation of the qualities in Esau’s mind (so different from Isaac’s own), which made the hunting for venison a favourite employ. He might think Jacob’s less active and energetic disposition, in comparison of Esau’s, a symptom of weakness, rendering him prone to unmanly compliance, and consequently but poorly fitted to head the fortunes of a family, which had to maintain its ground, and hold on its way to the ascendency, in the face of numerous and formidable enemies. A more spiritual sense and a more realizing faith would have corrected such impressions; but it was here precisely where the character of Isaac was defective (see Isaac), and Rebekah appears in some measure to have possessed what her husband so actively wanted. He who had, too, the advantage of having been brought into closer contact with God from the first respecting her two children: and though we cannot doubt, that the oracle going before their birth, and the remarkable circumstances by which the birth was accompanied, would be communicated also to Isaac, yet it is but natural to suppose that they would make a greatly deeper impression upon the mind of Rebekah, and dispose her to read with a more thoughtful and observant eye the proceedings of the youths as they grew to manhood.

But with such a temper as Jacob’s, placed alongside that of Esau, one might say it was his misfortune, rather than his privilege, to know so much concerning the future, as that the superiority was somehow to become his. For, in order to make good what he more or less clearly apprehended to be in his destiny, it naturally led him to anticipate Providence, and to ply artificial resources which might hasten forward the result. It was clear he could never cope successfully with his brother by any strength of arm, or by dint of those qualities which, in worldly affairs, usually secure for a man the advantage over his fellows; but he might possibly do it by a more cautious, foreseeing, calculating policy.
Here, the rough, impulsive, sensuous character of Esau, formed an element of weakness, which Jacob might readily hope to turn to account. And he found an opportunity of doing so on a certain occasion, when Esau came in from the field faint and weary, and besought Jacob with passionate earnestness to give him part of the dish of lentil pottage, which he was at the time making ready. An unphilosophical, generous spirit would have promptly complied with such a request, thinking not of anything, being unjustly, giving relief to a brother's necessities. But Jacob had lost the frankness and simplicity of love toward his brother, by fixing his eye too intently on the prospective elevation of his state, and concerning how he might reach it. So, taking his brother here by the weak side, he got him pledged to surrender his birthright, as the condition on which he was to receive of the desired pottage. A sin and folly on both sides; on Esau's to part, for so small a gratification, with the honour and advantage connected, by common usage, if not by divine right, with primogeniture; and on Jacob's, to imagine that a boon so unmeritoriously and unstudiously acquired, should be viewed either by God or man as validly obtained. Not thus could the oracle be made good, and God's blessing depend on the thoughts and character and the care and solicitude of the other, respecting the destined superioritv, no doubtful indication was given of the result in which the struggle should issue.

A long interval, apparently, elapsed between this and the next incident recorded in the life of Jacob. Meanwhile, Esau has taken to himself six wives, first one, then another, of the daughters of Canaan, giving thereby additional proof of his essentially profligate, lecherous tendencies, and deepening the conviction in Rebekah's mind of his unfitness to represent the peculiar nobility of the covenant. Yet Isaac retained still his predilection for this son, and at length formed, and announced the purpose of bestowing upon him the blessing which, had the purpose been allowed to take effect, would have conferred on Esau, not only the double portion of goods, and the natural ascendency properly belonging to the first-born, but also the special favour of God and the heritage of Canaan. The circumstances connected with this unfortunate transaction, and the guilt in which the several parties concerned were respectively involved by it, have been related in the life of Isaac, and need not now be particularly referred to. Jacob's tendency to artful and cunning policy took, on this occasion, the form of deliberate and wilful deception; somewhat related to his personal guilt by the urgent solicitation of his mother to adopt the course he did. But this cannot really go very far in the way of pollution. For Jacob was now, not only a person of mature years, but, on any computation, well advanced in life. The ordinary recompense makes him near eighty years old when he set out for Padan-aram; an age for the novelty of his going thither arose out of the part he acted in reference to the blessing, there could scarcely be more at the utmost than a few years between the one event and the other. At the time of Joseph's birth his period of fourteen years' service for his two wives appears to have just expired, as he then made his first demand for wages, 36 xxxi. 22, xxxi. 16; and about thirty-eight years after viz. thirty for Joseph's age when he stood before Pharaoh, and seven of plenty, and about three of famine, de xii. 15; xxi. 10), we find Jacob declaring to Pharaoh that he was 120 years old. The 38 added to 14 make 52 for the time of his entering into an arrangement with Laban; and allowing 1 year between that and his departure from his father's roof, it will leave 77 for the actual period of his departure from Canaan. Between this period, again, and the transactions regarding the blessing, if we assign seven years, we shall obviously make a large allowance; so that Jacob must apparently have been somewhere about seventy when he got the blessing.

It is, indeed, one of the circumstances connected with the life of this patriarch, which it is not quite easy to account for, that he should have passed such a prolonged time of inaction in his father's tent, and should only have entered on his proper career at a period when we might have expected to hear of his beginning to yield to the intimacies of age. There are considerations, however, which serve in a good degree to lighten, if not wholly to remove, the difficulty. It seems plain, both in regard to him and to Isaac, that Esau was probably intended as a sign of the pre-natural power intermingling with the affairs of the covenant, that an extraordinary measure of vital force and energy belonged to them. We see this in the unusual appearances at their birth, already alluded to, which were also manifestations of precocious strength and again, in the longevity, coupled with continued vigour and elasticity of frame, to which they both attained. When Jacob returned from Mesopotamia, though they could scarcely have been under a hundred years old, they both acted like men in the prime of life; and even twenty years later, we find them coming from some distance and attending the funeral of their father Isaac, 46 xxx. 29. Such a sustained virility was in all probability connected with a comparatively slow development; and Jacob and Esau may not have been relatively more advanced in reality he appears to have been even less advanced—than the generality of men at the age of fifty. Then, as regards his strange delay in seeking to have a wife and family of his own strange, when one thinks of his impatient striving in other respects after a personal connection with the seed of blessing the languor and inactivity of his father must be taken into account; and more than that, the misguided bias of Isaac's mind in reference to the two sons. If he had rightly interpreted the indications of God's will concerning them, and had carefully watched their respective tendencies, he would have adopted timely measures for the marriage of Jacob with some relative of his own in northern Syria. But having failed to concern himself about this, and Jacob, on his part, justly deeming it improper to enter into alliance with the daughters of Canaan, year after year passed on without any decisive step being taken. Isaac too, it would appear, began comparatively early to fall into an inward state of health; and, from that time, it would naturally seem to both Isaac and Rebekah the most expedient course to wait till the termination of Isaac's life, when, without raising the delicate question as to the comparative claim of the two brothers, the family relations of Jacob might be quietly adjusted. There was evidently in the course adopted too much of the craft and policy of human wisdom; and if the providence of God had not interfered to force on a crisis, worse evils might have happened than those which actually fell out.

The immediate results of the deceit practised by Jacob on his father in connection with the blessing,
were such as to show the utter folly of attempting after this manner to work out God's purposes, Instead of
getting the first place of honour in the family, he was the
object of all hatred; none of his sons were of life, and
instead of a double portion of the patrimonial possess-
sions, he had to go forth with his staff in his hand, a
poor exile seeking for safety to a distant land. His
crooked policy would have supplantcd him as well as
Esau, had not God, out of regard to his own cove-
ant, and to the faith which still, amid all that was
wrong in behaviour, held possession of the patriarch's
heart, graciously interposed to give a new turn to af-
airs. It is only now, when God begins to work for
him, that Jacob's career, as the heir of covenant-bless-
ing, properly commences. Like his father Isaac as to
birth, so Jacob, as to his position and fortune, was to
be emphatically the product of grace: he was to have
all given him anew, given direct from above, as if in
him, who was to be in the stricter sense the head of the
covenant-people, the covenant itself should find a fresh
beginning. Therefore, the depths of his poverty and
abasement were made the occasion for displaying the
riches of the divine mercy and goodness. And before
setting out on the journey of life, he received from his father's
blessing, the full Abrahamian blessing, more explicitly and
formally uttered than before; he is charged also to go and take
a wife, not of the daughters of Canaan, but of the house
of Bethuel the Syren, Ge. xxviii. 14. Not only so, but
when, on the first evening after his departure from
Beer-baal, feeling, as he could not fail to do, desolate
and forlorn, with nothing but the stones for his pillow,
and the naked earth for his couch, the God of the cove-
nant appeared to him by night, for the purpose of re-
summing and confirming his heart—gave him, under
the sign of a ladder reaching up to the highest
heavens, with angels ascending and descending, to
know, that however cut off from intercourse with men
on earth, the way was still open for him into the pre-
sence-chamber above; while God himself, as the God
of Abraham and Isaac, was seen standing at the top,
and confirmed in his behalf the covenant made with his
fathers, assuring him of the heritage of Canaan, and a
multitudinous seed of blessing to occupy it. We can
easily understand what another man Jacob rose from
such a scene than when he was down. The man whom
he had offended by his sin, and who seemed to have
been frowning on him in his providence, was expec-
tedly found to be near, with thoughts of peace and
assurances of blessing; and Jacob, at once awed and
gladened by what had passed, called the place Bethel
(God's house), anointed the stony pillow on which his
head had reposed, and vowed, if he was brought
back in peace, he would return to worship there, and
would give God the tenth of all he might gain. (For
the forms here assumed by Jacob to give expression to
his pious gratitude, see ACCOUNTING and TITHE.)

It is needless to dwell on the things which befell
Jacob when he reached Padan-aram, or the fortunes
which awaited him there: his reception in the house
of Laban—his attachment to Rachel, the younger daughter
of Laban—his engagement to serve for seven years
—the trick played upon him by the substitution of
Leah for Rachel on the wedding-night—his subsequent
marriage to Rachel on agreeing to serve a second period
of seven years—the family that gradually seemed to
him through these wives, and the two concubines they
presented to him—finally, the possessions in flocks and
heards which he acquired during the six following years
that he served for wages—all these are narrated with
remarkable naturalness and simplicity by the sacred
historian, and are familiar to every reader of the Bible.

Jacob cannot be thoroughly justified in them, though
he appears rather as one piously concurring in what
they contained of evil, than himself desiring or seeking
it. Such was the case particularly in respect to his
polygamy and concubinage, which brought along with
them many domestic troubles, the clear marks in pro-
vidence of their impropriety; but which Jacob appears
to have no way sought, which were pressed upon him
indeed by others, and in respect to which he only erred
in not putting the proposals from him. In the modes
he adopted, however, to appropriate a larger share than
might otherwise have fallen to him of Laban's flocks,
Ge. xxx. 27-34, we cannot but observe something of the
natural tendency in Jacob's mind to artful stratagem.

But it is wrong to charge him in such a proceeding
with a disposition to overreach and defraud; since he
acted in conformity with the terms of an explicit agree-
ment, and only took advantage of a known law of
nature, which has after all but a limited range of opera-
tion, and which he might with perfect propriety have
enveloped in his breach, unless it had been approved and
secured by the agency of a higher power. Jacob himself
knew perfectly that the success attending the measure
was God's rather than his own, Ge. xxx. 12. It was
God's interposition to do him right; and it had been better
if Jacob had simply left it to such interposition. But it
must be remembered, that in Laban Jacob had a very
edible, cunning, and ungracious master to deal with; one
who grudged even the equitable recompenses which he
was entitled to for the eminent services he had ren-
dered him. And that Laban was both faithfully served,
and had been an immense gainer in a worldly respect
by reason of Jacob's connection with him, was boldly
asserted by Jacob, in the altercation that ensued on
his departure from Mesopotamia, and not disavowed
by Laban himself, Ge. xxxi. 17-22. A supernatural element
plainly wrought in God's dealings at this time toward
his servant, showing, in ways which the world itself
would have been willing to appreciate, that through Jacob,
as the peculiar child and representative of the covenant,
he was both singularly blessed and justly treated. To.
that end, however, proved more than Laban and his sons
could bear; looking rather to Jacob's gains in their
service, than to their own through him, they first
changed his wages, as he says, ten times—meaning
probably nothing more than with considerable fre-
quence—and, when this failed, they began to frown on
him with displeasure, and speak against him as a plun-
derer of their property. Jacob therefore wisely judged
that it was time for him to leave. But could he safely
return to the land of Canaan? Might he not meet there
with even worse treatment from Esau than he
was doing from Laban? So he naturally dreaded; but
God mercifully appeared to relieve him of his apprehen-
sions, and said, " Return unto the land of thy fathers,
and to thy kindred, and I will be with thee," Ge. xxxi. 3.

Accordingly, having gained the consent of his wives,
he concerted measures for departing, and did so with
such secrecy, that he was three days on his journey
before Laban was even apprised of his intention. On
hearing what had happened, Laban in hot rage pursued
after them; but was admonished by God, before he
overtook them in the land of Gilgal, to beware of doing
anything to hurt them. The matter ended, after a
sharp interchange of words, in a friendly greeting and
reconciliation; and the two parties set in accordance
with a custom of the times raised together a heap of stones
as a witness of their sincerity, and of the mutual good
faith which they pledged beside it. Laban parted with
his daughters and his son-in-law with a salutation and
a blessing.

So far things had gone prosperously with Jacob;
the word of God to him at Bethel promising protection
and blessing has been wonderfully verified; and with a
numerous family and large possessions, he has again
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still no danger in front? Shortly after parting with
Laban, he met, we are told, troops of angels, appar-
ently a double band, and wearing somewhat of a warlike
aspect, for he called the place in honour of them by the
name of Mahometon—two hosts, Gen. 32:12. Whether
this sight was presented to him in vision, or took place
as an occurrence in the sphere of ordinary life, may be
questioned though the latter supposition seems least to
counter with the narrative. It was a startling event in
the life of one for whose doings the world must look for
a proof of its being a vessel of His grace. But it was
also a test of his faith. For by it he was called on to
accept the assurance of God’s protection in a manner
which he had not seen before, and which required
faith to believe. It was the sight of the angels that
induced Jacob to return to Canaan and exercise his
calling. Now that he saw the fulfillment of the words of
Bethel, he was impelled to know more of the character
of God. So the angel said to him, ‘Fear not, Jacob;
for I am with you; henceforth I will be with you, and
will keep you in all places where you go and will bring
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of Heaven; as expressed in Hosea xii. 1, "By his strength he had power with God; yea, he had power over the angel, and prevailed; he wept and made supplication unto him." In attestation of the fact, and for a suitable commemoration of it, he had his name changed from Jacob to Israel (contumacious or wrestler with God); "for as a prince," it was added by way of explanation, "last thou power with God and with men, and hast prevailed." Jacob, in turn, asked after the name of the person who had wrestled with him—not as if any longer ignorant who it might be, but wishing to have the character or manifestation of Godhead, as this had now appeared to him, embodied in a significant and appropriate name. His request, however, was denied; the divine wrestler withdrew, after having blessed him. But Jacob himself gave a name to the place, near the Jabbok, where the memorable transaction had occurred; he called it Peniel the face of God; "for," said he, "I have seen God face to face, and my life is preserved," Ge. xxvii. 22. The contest indicated that he had reason to fear the reverse; but his preservation was the sign of reconciliation and blessing.

After this night of anxious but triumphant wrestling, Jacob rose from Peniel with the sun shining upon him—an emblem of the bright and radiant hope which now illuminated his inner man; and went on his way halting—weakened corporeally by the conflict in which he had engaged, that he might have no confidence in the flesh, but strong in the divine favour and blessing. Accordingly, when Esau approached with his formidable host, all hostile feelings gave way; the victory had been already won in the higher sphere of things; and He, who turned the hearts of kings like the rivers of water, made the heart of Esau melt like wax before the liberal gifts, the humble demeanour, and earnest entreaties of his brother. They embraced each other as brethren; and for the present, at least, and for anything that appears during the remainder of their personal lives, they maintained the most friendly relations. After residing for a little on the farther side of Jordan, at a place called Succoth, from Jacob's having erected there booths (Heb. berachoth) for his cattle, he crossed over to the land of the Amorites, and pitched his tent near Shechem—ultimately the centre of the Samaritans. [In the received text it is said, Ge. xxviii. 13, "He came to Shalem, a city of Shechem;" but some prefer the reading Shaloh, "he came in peace to city of Shechem."] There he bought a piece of ground from the family of Shechem, and obtained a footing among the people as a man of substance, whose friendship it was desirable to cultivate. But such unfortunate results are long came out of this connection, that one may well doubt the wisdom and propriety of Jacob's course in taking it. No reason is assigned in the sacred narrative for Jacob's going thus to take up his abode in the heart of Canaan; but the step was so peculiar, that we can scarcely doubt some weighty considerations influenced him. The obviously natural course would have been for him to go somewhere toward the southern border of Canaan, where his aged father still lived at Beersheba, and whither, we may certainly conclude, Jacob soon repaired to pay, at least, a temporary visit. But he probably dreaded the effects which might be produced on the mind of Esau, if he should settle so near to his father's possessions, in which Esau would still be disposed to claim the largest interest; and it might seem fitted to arouse the jealousy of the people of Canaan, if the flocks and herds, the families and dependants, of Isaac and his two sons should all congregate together, and thereby spread themselves over a large tract of contiguous country. Better that this junior branch should separate himself from the others; and try to make good a settlement in the heart of the land; might it not also form a more advantageous position, from which to operate with effect upon the country at large! Such thoughts would quite naturally present themselves to Jacob, and might well have deserved consideration, had it not been for other things, which he seemed for the time to overlook—especially a vow of his own connected with Bethel, not far from Beersheba, and the risks to his family from near relationship and frequent intercourse with the inhabitants of Canaan. He had vowed at Bethel, that if God preserved and prospered him, he would return and worship there, giving the tenth of all to God, Ge. xxviii. 22. Fidelity to his engagements, and gratitude for the singular goodness he had received, should have led to the punctual discharge of such a vow—bearing all consequence to God, and if he allowed it to fall into abeyance. Reminiscences in duty, if not presumption on the divine mercy, appears to have sprung up after his alarms had passed away. And then, as a natural sequel, came spiritual languor, relaxation of manners, an approximation in tone and behaviour to those from whom the only safety was to stand comparatively afoot. Who can wonder, after such declension, to hear of the delinquency of Dinah, arising from too free intercourse with the daughters of the land? Ge. xxxiv. 2. And this but paved the way for the dreadful atrocity committed by Levi and Simeon, in avenging themselves upon the family of Shechem for the dishonour done to their sister, and perpetrating a kind of general massacre. How much this conduct went to the heart of Jacob, appears from his feeling and indignant allusion to it on his deathbed, Ge. xix. 5, and from the narrative itself it is clear that he felt his position in Canaan greatly imperilled by what had happened, Ge. xxxiv. 20. The Lord, however, interposed again for his protection and safety: but did so in a way that implied a certain degree of censure, and called for a work of personal and domestic reformation. Jacob was ordered to repair to Bethel, where God had at first appeared to him, to build an altar and dwell there, so as to perform what he had formerly vowed. He understood it to be a call to closer fellowship with God, as well as withdrawal from the corrupt neighbourhood in which he had been living; and, as a fitting preparation for the work, he urged his household to put away from among them the idols and instruments of superstition (in particular, their ear-rings, used as amulets), and to sanctify themselves for the worship of God. This, it is said, they did; they buried their idolatrous objects under an oak at Shechem, and forsought their corrupt practices; so that the Lord again turned to them in his mercy, and put an awe upon the minds of the Canaanites around them, which admitted of their departing in peace and going to take up their residence at Bethel.

The return of Jacob to Bethel was taken as a fitting occasion for giving a fresh commencement to Jacob's formal relation to God and the covenant. His appearance there now answered to the earlier occasion somewhat as fulfilment to promise; the preliminary stage of his
career as the new covenant had reached a certain completion; and accordingly there were suitable acknowledgments of it both on his part and God’s. He builds an altar to God, and calls it El-bethel—thereby connecting the past with the present: for Bethel, the house of God, had now come to be regarded substantially as a compound proper name; and by putting El (God) before it, he specially and formally destined the altar to His God under that character and manifestation of Himself, with which this particular place had previously been associated. On the other side, God again appears to his servant, bending to him the instructive purposes of the covenant itself, namely, of a special relationship to himself, of the heritage of the land of Canaan, and of a numerous offsprings, and bestows on him the new name of Israel, as if what had taken place at Peniel was but a provisional announcement, which wanted further confirmation. Presently after this return to Bethel also, God granted to Jacob his last son, Benjamin, which completed the tribal number of the patriarchal heads of the covenant. So that, as regards Jacob’s personal condition, and the membership of his family, all had now attained a relative perfection. And in commemoration of these fresh displays of God’s mercy and faithfulness, Jacob set up another pillar, and poured oil on it, as at first, and called it also by the name of Bethel—time giving to his behaviour the form of an appropriate counterpart to God’s, Ge. xxx.11.

The blessing, however, did not at once announce painful trials to be intermingled with it. He lost his beloved wife Rachel in giving birth to Benjamin; and Rebekah, the aged nurse of his mother Rebekah, and doubly beloved to Jacob, to him the distinctive promises of his infancy, died about the same time, and was buried amid many tears under an oak at Bethel. That she had sometime previous become a member of Jacob’s household, seems to imply the death of Rebekah during Jacob’s sojourn in Mesopotamia. There was the still further calamity befalling Jacob about this time, that his eldest son Reuben committed fornication with Bilhah, his father’s concubine. It is merely said in the narrative, that his father heard it, Ge. xxx.22; but the strong feeling to which he gave utterance concerning it in his last words, as he breathed his last, proves fully enough how painful an impression it must have made at the time.

Two notices are found immediately after the record of the transactions just referred to, but which are not to be regarded as standing in the order of time. The first has respect to the death of Isaac, which brought together Esau and Jacob for the purpose of burying him. As Isaac lived till he was 180 years old, and Jacob was 120 when he went down to Egypt, Isaac’s death must have taken place only ten years before Jacob’s being just sixty years younger than Isaac. When Isaac was last, Jacob must of course have been 120. But by the time that Jacob was 120, Joseph had already been eleven or twelve years in Egypt. The death of Isaac, therefore, must have happened long after the heavy stroke which befell Jacob by the sudden disappearance of Joseph; and is no doubt mentioned so early, Ge. xxx.35; in order merely not to interrupt the narrative of Joseph’s life. The other circumstance (which is noticed in the following chapter), in connection with the generations of Esau, must express some more immediate respect to Esau: it consists in this, that he left the land of Canaan with his wives and household, and all his possessions, from the face of his brother Jacob, because the land was not able to bear them together; and that he went to sojourn in Mount Seir. No specific time is indicated for this migration, except that it was subsequent to Jacob’s return from Padan-aram; and, as may be presumed, after his settlement on the southern borders of Canaan. But how long previous to their father’s death, and how far Esau’s large possessions were considered as one with, or as separate from Isaac’s, no indication whatever is given. The probability is, that the extreme fickleness, the mental and bodily decay, under which Isaac for a lengthened period lingered, and which must have rendered him altogether incapable of looking after his worldly interest, would force on the necessity of a distribution of, at least, the chief part of his flocks and herds between the two brothers, many years before the death of their revered parent. The friendly relations which had been re-established between the two brothers, we may naturally suppose, would make it quite possible to come to an amicable arrangement of the matter. And that Esau should ultimately have taken the direction of Mount Seir for his settlement, may in part have arisen from the desire of settling in that wild and mountainous region to his natural temper and habits. It appears, indeed, to have been no stranger to it long before this. It was from that district he came with a numerous host to meet his brother near the Jablok, Ge. xxxvi.1; and from which he must not even at that period have obtained partial occupation there, and not improbably was at the time on a warlike expedition against some of the original inhabitants, whom he despised. (See Esau.)

What remains to be accomplished in the revealed history of Jacob is so closely interwoven with the life and destiny of Joseph, that many of the leading incidents will be more fully noticed in connection with the latter. The incidents themselves were of the most remarkable and striking kind, and in Jacob’s experience were associated with some both of the deepest sorrows, and of the liveliest joys, of his eventful life. The same mysteries, but gracious Providence, which had guided him by ways he knew not, and through circumstances which raised him to the high place he occupied, spiritually and socially, as the representative of the covenant, required to take yet more peculiar measures with his family, in order to purge out the evil that was among them, and at once impress upon their hearts, and render manifest through their history, the great principles of truth and righteousness, to which their relation to the covenant must be made subservient. In such a process it was impossible but that the paternal heart of Jacob should have much to suffer, as well as those more immediately concerned. But the issue proved not less joyful to him, than salutary to them; and the proceedings were pregnant with many fresh and wonderful manifestations of the covenant love, faithfulness, and wisdom of God, which were to serve as instructive lessons to all future generations. After many alternations of sorrow and joy, of fear and hope, Jacob was at last brought down in safety to Egypt, where he had had the unqualified satisfaction of seeing his beloved Joseph, and of witnessing the singular honour and prosperity to which he had been raised. His household had performed with the express sanction of God, and the promise that God would be with him, and would make of his family a great nation in Egypt, Ge. xvi.1-4. It
was shortly after he had set out on his journey, while he halted at Beersheba, the favourite abode of his father, and the scene of former communications from above, that this direction and assurance were given to him, in a vision of the night. They were probably so given to allay the fears and misgivings which, at such a time, would not unnaturally spring up in Jacob's bosom; the rather so, as he was now taking a course which Isaac had been expressly interdicted from following, Gen. xxvi. 2. Having availed himself to the God of his father Isaac, he received what was needed to reassure and comfort his soul in respect to the prospects that lay before him. "The first stage of the covenant history was drawing to an end, and Israel was preparing to enter on a second. They left Canaan as a family, to return to it a people. As a family they had done their work and accomplished their end; viz., to exhibit the foundations on which national life is based. Henceforth their task would be to show how the basis of the world's history, in its widest form, is to be found within the nation. . . . At the conclusion of its entire history Israel was brought into connection with heathenism, in order that its all-encompassing destiny might (to a certain extent) be fulfilled by its receiving from the latter the goods of this world, human wisdom and culture; and, on the other hand, by its importing to the heathen the abundance of its spiritual possessions, the result of all the revelations and instructions which it had received from God. And thus also at the period before us, when the first stage of its history was drawing to a close, Israel joined with Egypt, the last representative of heathenism, bringing to Egypt deliverance from its troubles, through the wisdom of God with which it was endowed, and enriching itself with the wealth, the wisdom, and the culture of that land. Thus was it prepared to enter upon a new stage of its history, a stage of far wider extent and greater importance." (Kurtz, Hist. of Ot. Cov., vol. ii. p. 29.)

In the genealogical list that is furnished of Jacob's family, at the descent into Egypt, Gen. xxx. 2-27, there are certain peculiarities which have been occasionally excepted against, which carry, indeed, a somewhat strange appearance to persons not conversant with this line of things, and which require some explanation. The list begins thus: "These are the names of the children of Israel which came into Egypt; Jacob and his sons, Reuben, etc.—thus manifestly including Jacob himself among the children of Israel. The sons and their families are respectively classed under the different wives of Jacob; and at the close of those connected with Leah, it is said that all the sons of the sons she had by her, and her daughters, were thirty-three. But, in adding them up, there are found only thirty-two (omitting Er and Onan, sons of Judah, who died in Canaan); so that Jacob himself must have been assigned to this part of the list. And, indeed, assigned most fitly to this part, since Leah was both his first and most fruitful wife; and no other place so appropriate could be found for him in a register which took one of its principles of arrangement from the mothers of the household. The entire number of sons reckoned to the house of Israel as going into Egypt were sixty-six, which, with Joseph, his wife, and their two sons, already in Egypt, made a total of seventy, ver. 27. But then to make out this number several names are obviously included, which had no existence till some years after the settlement in Egypt. For example, Benjamin, who was a comparative youth at the time, certainly not exceeding twenty-four years of age, if so much is represented as having ten sons, ver. 2—a most of whom must have been, and not improbably the whole, born to him in Egypt. Pharez, too, the son of Judah by Tamar, has two sons assigned him, ver. 11; and with Asher are coupled, not only four sons, but two grandsons by Beriah, therefore great-grandsons of Jacob—although Asher himself could not then be more than about forty years old. It is plain that in such cases the persons named could not have actually existed at the time; but the question arises, why then were they reckoned? Is there not some historical inaccuracy in the matter? So it has often been alleged; and such, indeed, would have been the case, if the statements had belonged to a strictly historical document. But there is a marked difference in certain respects between genealogical and historical records, and particularly in the mode of clubbing together parent and offspring, or of giving away to some regulating principle. In this respect the genealogical registers often took a latitude which was far wide of the mark. The principle followed, in the present case, was to name all the sons, grandsons, or great-grandsons of Jacob who became the heads of separate tribes and of subordinate families in Egypt. As a rule, the sons were the heads of tribes, the grandsons heads of families. But there were certain exceptions to the rule: Joseph's two sons became each heads of tribes, although not sons but grandsons of Jacob; and two of Jacob's great-grandsons by Asher became heads of families. Amid the vicissitudes and judgments which afterwards ensued, subsequent deviations occasionally took place from the genealogy, for example, failed to have permanent and outstanding families. But still the general rule held, as may be seen by a comparison of the later genealogical list in Nu. xxxvi. And so we can readily understand why, in the genealogy connected with Jacob's descent into Egypt, several names should be found of persons that were still only in the lines of their fathers: if not altogether, yet nearly, coeval with that time, was the existence of the heads of the future nation, in its smaller and its larger divisions (see Mengdenberg, loc. cit. vol. ii. p. 24, trans.)

Comparatively few notices have been preserved of Jacob's seventeen years' residence in Egypt; but some of them possess great importance in the history of the covenant-people, and none more than the prophetic utterances which signalized the close of his career. His joy in meeting his son Joseph, as might well be expected, was of the liveliest description; he even declared he should be content to die, now that his most intense desire had been gratified, Gen. xxx. 20. On his part Joseph did everything he could to make the reception of his father honourable, and his future sojourn in Egypt pleasant. He had Jacob himself and some of his brethren presented to Pharaoh, who entertained them courteously, and in return received a blessing from the aged patriarch, as from one who occupied a higher spiritual position, ch. xxxvii. 10. Such treatment was the more remarkable, that Jacob and his family came in the character of shepherds, while shepherds were already held in abomination by the Egyptians. But their shepherd character was on no account to be disguised; it was rather prominently exhibited, and made the formal ground of asking from Pharaoh a separate allotment of territory; for
in such separation from the families of Egypt, it was already foreseen that the safety of the children of Israel should in great measure stand. While fed and nourished in Egypt, all would be lost if they became mixed with its people—if they did not dwell as members of a distinct community, and feel as the denizens of another region. And it was accordingly ordered, with wise adaptation to the whole circumstances of their case, that they should have possessions assigned them in the land of Canaan (though we know not how soon should have existed for them, there was a provision which, besides the separate dwelling it afforded, had the threefold advantage of being singularly fertile, situated on the eastern banks of Egypt, and of easy access to the land of Canaan, and, from its immediate proximity to the tribes of the desert, less likely to be grazed by the native population. Indeed, politic considerations would naturally conspire in this case with higher reasons to settle them in such a territory, since they would thus constitute a certain defence against incursions from a country whence Egypt always apprehended danger to itself. 

The greatest pains were taken by Jacob to have the minds of his offspring impressed with the reality and the nature of their calling to occupy the land of Canaan; the concluding acts of his life all bore in this direction. It seemed as if his thoughts and feelings respecting the future could find no resting place but in Canaan. As his latter end gave intimations of its approach, he took Joseph solemnly bound, even erected of him an oath, that he would not bury him in Egypt, but would carry his bones to the sepulchre of his fathers in the land of Canaan, as an infant. At a still later stage, when his last sickness had begun to fall on him, and Joseph came with his sons to visit him, he not only required the same subject, but showed the clear prophetic insight he had obtained into the respective destinies of his posterity in connection with it. "By faith he blessed both the sons of Joseph," he said, "faith in the first instance, apprehending their common interest in God's covenant, as the great thing for them, to be preserved before all the treasures of Egypt, faith also realizing the certainty with which the promise of Canaan for an inheritance should be fulfilled and faith, still further, penetrating with divine skill and foresight to a discrimination between son and son, so as to assign to Ephraim the younger, a higher place than Manasseh's, the elder, in the future possessions and blessings of the covenant. So lively, indeed, and assuring was the aged patriarch's faith, that he, in a manner, overthrows the distance between the present and the future—sees the things that are not as if they were; for, after having blessed Joseph's sons, he turned to Joseph himself with the comforting word, that God would certainly bring them again to the land of their fathers; and added, "Moreover, I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow," ch. xiii. 15—referring, as some have supposed, to certain partial successes he may have gained over the native inhabitants of Canaan, far less with others to the atrocities so wickedly practised by Simeon and Levi, but in the rapt mood of prophecy, realizing the future as present—contemplating the land as already occupied by his posterity—and speaking of it as his conquest, because in living faith he had grasped the divine promise concerning it, and so could identify himself with his offspring in the realization of the blessing. In spirit he compared in them, and to them he divided the spoil. What was said, however, by Jacob when he was a dying to Joseph and his two sons, was but a prelude to the grand and comprehensive prophecy, which he was enabled, by the Spirit, to pronounce on all his sons, as they gathered around his bed to listen to his final utterance, ch. xlv. 1-27. We refrain from going here into the particulars, as these will fail to be noticed in connection with the names of the several sons. But in respect to all of them, it is to be observed, the word is called a blessing—although, in the case of some, the things spoken, if taken by themselves, might seem more like a curse than a blessing. But it was only relatively such; for the whole were recognized as standing within the covenant—the proper sphere of blessing—and as together destined to occupy the land, which was to be peculiarly the Lord's, and, as such, replenished with the special tokens of his favour and blessing. All, therefore, might justly be said to be blessed by Jacob, while yet there were plagues to be no uncommon or indiscriminate appropriation of the good, but manifold diversities according to the moral condition and behaviour of each, and these to a large extent determined by the impulse given from the first by the tribal heads to their respective offspring. In what ever, the prophetic spirit described the term of what (for the most part) was to be. And when it is said that the things announced beforehand were those which should befall the children of Israel in the latter days, or in the end of days, the meaning here also must be understood in the relative sense, not absolutely the fact, or those which became such to subsequent prophets—but the later or last in relation to that provisional state of things, from which the patriarch now spake. While Jacob had a clear and correct vision granted to him of things to come, as regarded his posterity, still that vision was bounded, and what to his view might appear the fattest limit, was but the seeming edge of a horizon, which should admit of successive expansions. This, however, belonged to other times than those of the patriarch Jacob; and his gifts were adapted to the age in which he lived and the work he had to do. Thus in his last words spoke Jacob or Israel; one, assuredly, of the most distinguished characters of holy Writ, and one who has left his name and his impress on the people of God to all future times. As all genuine believers are the children of Abraham, so are they of the family of Jacob, the Israel of God. In them as in him nature and grace struggle for the ascendency; and in them, too, not less than in him, however long or varied the conflict, the victory ever is on the side of grace. God's purpose stands, and all that is contrary to it ultimately gives way. Jacob died at the age of 117, and after being embalmed, his body was carried by Joseph and his brethren up to the land of Canaan, and laid in the grave of Mauv—witness of his faith in God's promise, and a pledge that the promise should in one time be verified to his posterity.
vault has fallen in and completely covered up the mouth of it, so that nothing can be seen but a shallow pit, half filled with stones and rubbish." Dr. Wilson (Lamb of the Bible, vol. iv. p. 52), carefully measured the well, and found it 9 feet in diameter, and 75 feet deep. It was probably much deeper in ancient times, as there are signs of considerable accumulation of stones and rubbish below its present bottom; and Maimonzcth makes says that in his time it was 53 yards, or 165 feet deep. It sometimes contains a few feet of water, but at others it is quite dry. This is the only foundation for the story sometimes told to travellers, that it is dry all the year round, except on the anniversary of the day on which our blessed Saviour sat upon it, but that then it bubbles up with abundance of water.

Over the well there stood formerly a large church, built in the fourth century, but probably destroyed before the time of the crusades, as Scawiff says and Phœbus do not mention it. Its remains are just above the well towards the southwest, merely a shapeless mass of ruins, among which are seen fragments of gray granite columns, still retaining their ancient polish (stone-paved coarse). In examining the question whether the well now called by this name is identical with that of St. John, it is, the following points have to be borne in mind:

1. Its position.—We should naturally look for it near to Shechem, 6a xxxiv. 12, Is. iv. 1; and Gerizim (our fathers worshipped in this mountain) verse 25; to the east of the city, as Jacob, we know, approached it from the Jordan, 6a xxxv. 12, in the plain of corn-fields (white already to harvest), 3a iv. 1. Some have objected that the distance 

2. Tradition and History.—The tradition is as old as the fourth century, and common to Christians and Mussalmans. It is first mentioned by Eusebius, who was born only 150 years after the death of St. John; and Dr. Robinson is of opinion that the tradition is not likely to have been lost in the interval. Jerome places it at the foot of Gerizim, and so identifies the supposed site of his time with the well as shown to travellers now.

3. Appearance and Depth.—There is no well in the whole plain which would so well accord with the words of the woman of Samaria—"The well is deep." It bears evident marks of antiquity, and the labour of sinking it through the solid rock must have been so great that it would not have been undertaken except by some one who had not access to the many streams and fountains of the neighbourhood. Of its origin Mr. Porter writes: "What need for a well here? Every proprietor wishes to have a fountain or well of his own. A stream may run past or through his field, yet he dare not touch a drop of it. Jacob bought a field here, doubtless a section of the rich plain at the mouth of the valley, but this gave him no title to the water of the neighbouring fountain. He therefore dug a well for himself in his own field, and indeed the field may have been bought chiefly with a view to the digging of a well. Every attentive reader of the Bible will observe, that the patriarchs, while wandering in Canaan, had no difficulty about pasture, but they had often serious difficulties and quarrels about water, 6a xxii. 25-29; xxiv. 12-15. This is the case still in many parts of Syria."

Here, then, is Jacob's well, on which the Saviour, weary with his journey, rested for a while, finding that his meat and drink was to do his Father's business. Few scenes of sacred history gain so much reality and interest by a reference to the place where they were enacted. The well was there, its water more precious and more refreshing than any other of the neighbourhood, fit emblem of the living water of everlasting life. The mountain rose above them, probably the scene of Isaac's intended sacrifice, and in these days the site of the Samaritan village, where their fathers were buried. Around were the corn-fields which served to suggest to the Saviour "the glorious vision of the distant harvest of the Gentile world," of which he had himself just sown the first seeds (compare, Saviour &c. p. 299). [C. T. M.]

JADDA (or Jacob's son), the name of two persons. N. x. 21, 22. the latter a high-priest, the immediate successor, probably son, of Jonathan, and remarkable on this account that he was the last priest whose name has found a certain record in Old Testament scripture. The priests, in the possession of Noleman referred to, are said to have been given "to the reign of Dorine the Persian," i.e., the Dorines who was overthrown by Alexander. Jaddua is very commonly understood to be the same who is mentioned by Josephus as going out in his priestly robes to meet Alexander, and to implore his good-will toward the people and city of Jerusalem (Ant. xi. 5, sect. 7). But of this there can be no certainty, and the story given by Josephus respecting Jaddua's interview with Alexander is probably to a large extent fabulous. It manifests savours too much of Jewish vanity, like many other things in the same quarter, to be entitled to implicit credit.

JAEEL [the bee, or, according to some, the chamois]. The only person certainly known under this name in Old Testament history is the wife of Heber the Kenite, and she comes into notice simply in connection with a memorable transaction—the murder of Sisera. Her husband was evidently a person of some importance, in modern phrase a sheikh, who belonged to the family of Hobab, the father-in-law of Moses; but who, for some unexplained reason, had separated himself from his brethren. They had an inheritance assigned them, at the period of the conquest, on the south of Canaan, while he transferred himself, with his flocks and herds, to the extreme north, not far from Kedesh (see KENITES). Here he occupied a sort of intermediate position between the settled possessions of Israel on the one hand, and those of Jabin, king of Hazor, on the other. But being of a peaceable disposition, as the Kenites appear generally to have been, he contrived to keep on friendly terms with both; and when the fierce war broke out, which ended in the total rout of Sisera, the leader of Jabin's host, the vanquished general on his
flight homewards sought a refuge in the tent of Jael, Heber's wife. Jn. 1:17 — Why Jael's tent, rather than Heber's, should be mentioned as the asylum she sought in this perilous extremity, may possibly have arisen from Heber himself having been absent at the time; or, more probably, from the female tent being regarded among nomad tribes as the more peculiarly safe retreat, which stood comparatively secure against violence and intrusion. So much indeed was this the case, that Sisera himself could scarcely have ventured, even in the most disastrous circumstances, to press admission there, unless the privilege was readily conceded to him. But Jael, it would appear from the narrative, anticipated his wishes, and, describing his approach, as she had doubtless already heard of the disaster that befell to it, she went forth to meet him, and invited him to turn into her tent, and fear not. It was more almost than he could have looked for; and as it still further to throw him off his guard, she cast her mantle over him, and when he asked for a drink of water to quench his thirst, she opened a bottle of milk, and gave him what Deborah called better or curdled milk. In a badly brisk, she offered him water, or she was treated with the greatest apparent cordiality and kindness; the usual pledges of Arab hospitality and protection were given; but only to kill him into a fatal security. For, during the profound sleep which presently over stole over him, Jael drew a nail from the tent, and with a hammer drove it into his temples with such a deadly aim, as to pass entirely through the head and fast it to the floor on which he lay. The pursuers of Sisera, with Barak at their head, were not long in coming up in quest of his prey; then Jael went out to meet, and having asked them where they were going, and in what manner they whom they sought after, they found Sisera lying dead with the nail in his temples.

A good deed perhaps might be said to palliate the conduct of Jael on this occasion, partly on the ground of the much more ancient and intimate alliance which the family of Heber had with Israel; than it could possibly have with Sisera or Jabin; and still more from the danger which she could scarcely be appalled to her own life, if she either refused Sisera the protection he sought, or she was treated with the greatest apparent cordiality and kindness; the usual pledges of Arab hospitality and protection were given; but only to kill him into a fatal security. For, during the profound sleep which presently over stole over him, Jael drew a nail from the tent, and with a hammer drove it into his temples with such a deadly aim, as to pass entirely through the head and fast it to the floor on which he lay. The pursuers of Sisera, with Barak at their head, were not long in coming up in quest of his prey; then Jael went out to meet, and having asked them where they were going, and in what manner they whom they sought after, they found Sisera lying dead with the nail in his temples.

The song of Jael mentioned by Deborah in Jn. 5. 6 is supposed by Winer and by Gesenius to be another person than the wife of Heber; to be indeed one of the judges of Israel, though nowhere else mentioned. Certainly the prophetic appears to be speaking of those who acted as judges in Israel before her, when she speaks of the ways being uncovered, and the doors of Shunem, son of Amul, the days of Jael. In no proper sense could the time preceding Deborah's agency be represented as the days of Jael; if the Jael meant the wife of an extra-Israelish chief. But as no judge of that name has been noticed in the history, it is better to leave the one respecting which we certain opinion can be formed, than give a positive deliverance as to the person indicated in it. 

JAH, an abbreviated form of the peculiar name of God, Jehovah, used only in poetry, or in forming compound names, such as Eliphaz, Leelah, Jaelza, Jehovah. The genuine pronunciation of the original word is taken by some to be Jibheh (ם), by others, Yahwéh; by others again, Jehovah; hence, either by abbreviation or conventionalization (as Delitzsch prefers calling it) we obtain Job (ם), 1. Both of these abbreviated forms occur in the proper names of Scripture, in the latter more frequently than in the former, though not quite so frequently in the original as in the English Bible, Jehovah, generally used in the rendering Lorn, which, in the great majority of cases, is put for Jehovah— for example, at Ps. civ. 35; cv. 45; 1.1. ke. It is thus obscured in its earliest occur-
Jair was the son of Manasseh, as he is several times called, but this only means that he was a member of the tribe of Manasseh, for his immediate father was Segub, who belonged to the tribe of Issachar; and this agrees with Nu. xxxvi. 10, 11.

The notice found respecting the possessions of Jair in different parts of Scripture, have such apparent discrepancies in them, that they have formed a frequent subject of attack to the impieties of the Bible's historical accuracy. Yet, when carefully considered, as they have been by several late writers, and especially by Hengstenberg (Part. ii. 18, trans.), they are capable of a quite satisfactory explanation. The matter stood simply thus: the half tribe of Manasseh got its territory on the east of Jordan, and in the part that lay farther north than the possessions of Reuben and Gad—northern Gilead. In this Gileadite district there were belonging to the tribe two chief possessions, those of Jair and Machir—the former comprising the region of Argob, or the Bashan which had belonged previously to Og; and the latter forming what was more commonly called Gilead. This is quite distinctly stated in De. iii. 14, 15. It is further stated respecting Jair, in the first of these verses, that there was neither city nor town to be gained possessed of in Argob; they are called, however, not towns or cities, but Havoth-Jair, living (on English rights small towns, Sa. xxiii. 10); from their conqueror they got the name of Bashan-Havoth-Jair, or simply Havoth-Jair; and their number in Deuteronomy is said to have been sixty (as it is also in Jos. xiii. 31; 1 Ki. iv. 13). But in 1 Ch. ii. 22 Jair is said to have possessed only twenty-three cities in the land of Gilead; while yet in the very next verse we are told that Gedor and Aram took Havoth-Jair from them (viz., from the descendants of Jair), with Kenath and her daughters, or subsidiary towns, trescore cities. There still was, it would seem, a sixty; but of the sixty twenty-three belonged in the stricter sense to Jair. And the difference is explained by what is said in Nu. xxxvii. 42, that Nobah went and took Kenath and her villages (lit. daughters), and called it Nobah after his own name. These villages, which had been subject to Jair, were of the Havoth-Jair in the wider sense, but were still distinguished from the twenty-three, which more properly formed Jair's possession.

So that the account of Chronicles merely gives more specific information respecting the subdivision which existed in the Jairite possessions, there being in the total 69—Havoth-Jair 23, and Kenath villages 37 although this last number is left to be inferred, not distinctly specified, the same.

The place lay between the rivers Jabblek and Arnon, in what was called "the plain country," the modern Bekka, Jo. xviii. 1, 18, x. 1. The exact site is nowhere defined; though, from being the place toward which Silon advanced to encounter Israel, we naturally infer it must have been somewhere on the southern border of the country, probably but a short way to the north of the Arnon. No certain traces have been found of it in modern times; and though it was assigned to the tribe of Reuben, and was made a priestly city in that tribe, 1 Ch. xxvii. 8, yet, in later times, as appears from the passages referred to in Isaiah and Jeremiah, it must have fallen into the hands of the Medes.

Jair (he will shine, splendid). 1. A son of Manasseh, as he is several times called, but this only means that he was a member of the tribe of Manasseh, for his immediate father was Segub, who belonged to the tribe of Issachar; and this agrees with Nu. xxxvi. 10, 11.

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2. Jair, a Gileadite in the time of the Judges, of whom it is said, Jn. xvi. 5, 4, "After him [that is, Abimelech] arose Jair, a Gileadite, and judged Israel twenty-two years. And he had thirty sons that rode on thirty asses; and they had thirty cities, which are called Havoth-Jair unto this day, which are in the land of Gilead." Rationalist critics have raised on this passage another objection, alleging that as the name Havoth-Jair is connected with this person, it must have been bestowed upon his posterity, and therefore the name Jair in the time of Moses was supposed to have existed—in short, that out of one historical passage of the name of Jair, two had in the course of time sprung up among the traditions of the people. But this is mere assertion, and against all probability. The Jair who lived in the time of Moses is in a variety of passages so clearly defined, and so closely identified with some of the transitions of the period, that there can be no reasonable doubt of his historical existence. And that there should have arisen in the same region, after the lapse of a few generations, another person of the same name, and acquiring such distinction that the region became in popular feeling identified as much with the second as with the first Jair, is not surely so peculiar as to be deemed improbable. It is in the nature of things, as Hengstenberg justly remarks, "and hence occurs among all nations, that the names of distinguished ancestors, especially when (as in the case of Jair, the shining or glorious) they are titles of honour, are transferred to their descendants. A wish arises that they should live anew in their grandchildren, that by them the family may again attain the splendor which was shed on it by their illustrious progenitor. . . . We have a very notable instance in an ancestor of Jair's—Tola, the son of Puah, Jn. x. 1. Both names are found in Ge. xvi. 13, 'And the sons of Isachar, Tola and Puah.' Now as Tola, the son of Puah [in the time of the judge], furnishes a confirmation of the existence of a Tola and a Puah in Genesis, so the Jair of the book of Judges corroborates the existence of a Mosaic Jair. No doubt many a time besides the name Jair was repeated in the family, but only on this occasion was the wish fulfilled which was expressed by the imposition of the name. It is also to be borne in mind, that often, among the covenant-people, when circumstances occurred to give fresh significance to a name, the name was imposed anew, as if only now a proper reason had been obtained for its imposition, Ge. xii. 5; Jn. i. 12, xvi. 18. So, in respect to the towns and villages designated Havoth-Jair; many of them had come to acquire a kind of revived existence under the second Jair, and were named after him, though the particular acts, besides, which distinguished the judicial agency of this Jair, nothing is known. It was probably signalsized by general vigour and probity, rather than by any splendid exploits. His period is supposed to have begun B.C. 1157.

3. Jair, 1 Ch. xxi. 5, a different word from the preceding, not μετονομαζομενον—he will rise up—the name, in probably its correct form, of the father of one of David's heroes, Elhanan. In 2 Sa. xvi. 19, it is Jare-oorgon.
Jairus [Gr. Ταγων], a ruler in one of the synagogues on the shore of the sea of Galilee, whose daughter was restored to life by our Lord, Matt. xiv. 13; Luke viii. 1. Nothing further is recorded of him; and his name appears to have been the Hebrew Jair [a Greek termination].

Jakan [properly Jakan], and once in aught, version Akan; xxvii. 24., a grandson of Seir the Horite, and son of Esor. The children of Israel came in contact with the tribe descended from him when they were encamped at Mosera, near Mount Hor, where Aaron died, see xvi. Their fortunes were identified with those of the Edomites, of whom they formed a distinct family.

Jambres. See Jannus.

James. 1. The first person of this name in Scripture, and one concerning whom we have the most explicit information, was the son of Zebedee, and brother of John. Of the place of his birth, however, or of his life generally, except that he was a fisherman up to the time that he became a follower of Christ, nothing is recorded. Our Lord, it is said, found him at a certain place, with his father Zebedee and his brother John, mending their nets on the shore of the Sea of Galilee; and having with his brother received a call to follow Jesus, they both immediately obeyed the call, Matt. xxi. John 21. This prompt response seems to keep up a previous acquaintance with Jesus, and an implicit conviction that he might be, or actually was, the promised Messiah; but of this no historical notice has been preserved, though it may be said to be implied in what his brother John records of himself, John xiv. 22. An occasion which has been regarded by some as the same, but by others as different, presents James as, along with John, associated in a fishing expedition with Simon and Andrew, which was directed by our Lord in person, and signifies by an extraordinary thought of fishes at the close of which he told them that they should become fishes of men, and gave them to understand that what had now happened in the lower sphere was to be taken as a prefiguration of what they might expect in the higher. When matters were ripe for the election of an apostleship, we find James numbered with the twelve, and of these he formed one of the first four. In two of the lists his name stands second, Mark ii. and in the other two, third, Matt. xvi. and xxi. In all of them he is placed before his brother John; and may, therefore, be regarded as in reality the second in order, since precedence in two of the lists was given to Andrew merely on account of his near relationship to Peter. Whenever a selection was made from the twelve for any special purpose, James was always of the number. He was one of four present at the raising to life of Jairus' daughter, Mark v. twenty-three of one on the mount of transfiguration, Mark viii. 31; xx ix. 31, one of four at the delivering of the discourse concerning the latter days, Mark xix. 36, one of three at the memorable scene in Caesarea Philippi. Matt. xvi. 13-20; and one of the other incidents recorded of him in the gospels are—his uniting with John in the request that fire should be called down from heaven on a village of the Samaritans, for refusing to entertain Christ, Matt. xxi. 38, and again presenting, along with him, through their mother, the request that they should sit nearest to Christ in his kingdom, Matt. xxii. 23. Both requests were rejected, and not without marks of indignation. They seem to indicate a naturally ardent and ambitious temper, on account of which they received from our Lord the name of Boanerges—sons of thunder, Mark xiii; but the old heaven, in this respect as in others, was purged out by the descent of the Spirit on the day of Pentecost; and the energy of character which underlay what was in it, took henceforth a higher and holier direction. It was probably owing to this native energy that James owed his high place in the apostleship; since this, when enlightened and sanctified by grace, would naturally inspire confidence, and fit him for taking a prominent position in guiding the affairs of the infant community amid the difficulties and dangers which beset it. That he actually did hold such a position, may be certainly inferred from the treatment he received from Herod, when the latter began to persecute the church, Act v. 22. James being the first of the apostles that were called to that testimony with their blood, and the only apostle whose martyrdom or death has found a record in New Testament scripture. He is supposed to have suffered about ten years after our Lord's crucifixion. A tradition has been handed down by Eusebius from Clement of Alexandria, that the soldier who conducted him to the place of execution, was so struck with the holy boldness and severity of the apostle when going to lay down his life, that he also assumed a Christian, and shared the same fate. This is not so. What credit should be attached to the story, it is impossible to say. Things not very dissimilar did sometimes happen in the early persecutions; and whether true or not, the undoubted firmness which it ascribes to James in the final trial that awaited him, is in perfect accordance with what we otherwise know of his character.

A man of practical purpose and determined action, he would shrink from nothing that was required of him, as called to take a leading part in conducting the church through her earlier struggles, for which he was better fitted than for ministering to her future growth and development. In this latter respect his younger brother must be ranked far above him.

2. James the son of Alphæus was another of the apostles, and in all the lists of them given by the evangelists stands with the first of the last triumvirate. It is probable that Alphæus, the father of this James, was but another form of what is elsewhere read Chæphus, or, as it should be, Chæphus (see Alpheus), and whose wife was called Mary. Luke x. 31. This Mary appears to have been the same who in Matt. xxvii. 56, and Mark, xvi. 19, is called the mother of James the Less (properly the Little) and of John; so that James, the son of Mary, or James the Less, appears to have been all one with James the son of Alphæus. This, however, is the whole that can with any degree of certainty be affirmed regarding the James in question; and whether he is to be identified with, or distinguished from, the person to be next named, is a point on which commentators have differed in the past, and are likely to differ in the time to come.

3. James, the Lord's brother, Matt. vi. 3; Mark v. 37, 41. By comparing the last passage referred to with Gal. ii. 9, 12, there can be no doubt that this James is the same with the person of that name who is frequently mentioned in the Acts of the Apostles, ch. xi. 17, xvi. 12, xxi. 3, having, in the latter notice, the church in Jerusalem, a place of chief consideration, if not of official presidency. But was such influence accorded to him simply on account of his relation to our Lord, or
JAMES, EPISODE OF

from this in conjunction with his possessing apostolical dignity? If the former, then the probability would be, that the relationship was of the stricter kind—a brother-german; if the latter, then, as James the son of Alpheus was the only apostle of that name, except the son of Zebedee, the names who was the Lord's brother must have been so called in the looser sense—a cousin perhaps of Jesus, but really the son of Alpheus or Clopas and Mary. Various circumstances are alleged in support of this latter view—in particular, that the expression of Paul, "other apostles saw I none, save James the Lord's brother," and the designation of him, along with Peter and John, as a pillar in the church at Jerusalem, Gal. i. 19, 23, seem to imply that he was an apostle in the proper sense, being put on a footing with those that were such, in a certain sense even above them; that the Mary who was his mother appears to be placed by St. John in opposition with the Virgin Mary—"his mother and his mother's sister, Mary the wife of Clopas," John xix. 25; in which case he must have been the cousin-german of our Lord, and so in popular language his brother; and that both our Lord, and the James who was the son of Mary and Clopas, had a brother named James, Mark viii. 29. But the considerations on the other side seem at least equally strong, and by that side it is contended that the above circumstances are thought to preponderate. It is no way certain, for instance, that the Mary spoken of in John xix. 25, was meant to be represented as sister to the Virgin Mary; and it is indeed highly improbable that two in one family should have borne the same name. When John mentions beside the cross of Jesus "his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene," he appears rather to intend four persons composed of two pairs—first the virgin and her sister; then two other Marys, the wife of Clopas and the Magdalene. Again, whoever may be meant in gospel history by the brothers of Jesus—whether full brothers, half brothers, or cousins, it is expressly said of them generally, long after the colling of the apostles, that they did not believe in him, John vii. 5. Besides, if the James who rose to such high consideration in the church at Jerusalem was merely a cousin of Christ, and really the son of Alpheus or Clopas, it seems difficult to understand why either such peculiar weight should have been attached to a relationship of that sort; or why the James, who originally stood only in the third quaternion of apostles, should latterly have been elevated to so singular a place. The position of this James would certainly be more easily accounted for if he had been actually of the same family with our Lord—the son of Joseph and Mary, or of Joseph and another spouse: for, having this high claim to regard, if he otherwise approved himself to the church as possessed of the higher qualities for government, it was natural that they should concede to him a place of peculiar dignity and honour—should even lift him into the noble company of the apostles. In so honouring him, the church would feel as if it honoured the Lord: to whom, according to the flesh, he stood in such close proximity. This seems to us, upon the whole, the more probable view; but it is not a subject on which to pronounce with confidence. The greatest names in the church are divided upon it, and the more exact learning of modern times has failed to throw any fresh light on the inquiry. It has still to be decided by a balancing of probabilities—in which a certain bias will naturally incline to the one side or the other, according as it is deemed important, or otherwise, to maintain the belief of Mary's perpetual virginity. Some, however, incline to the other view, who have no doctrinal prepossessions to bias them. See that view maintained in article JUDE; see also under MARY.

It may be added that the James who is called our Lord's brother, and occupied so prominent a position in the church of Jerusalem, was known in later times by the surname of the Just, and is reported to have been killed in a tumult about the year 62. The traditions respecting him, which are evidently much mixed with fable, are given in Eusebius, Hist. Eccl. ii. 25; with which compare Stanley's Apostolic Age, p. 325, seq.

The epistle which bears the name of James, unanimously ascribed to him by all who identify this James with the son of Alpheus; and by those who hold them to be different, some prefer the one and some the other. But on this point see under next article.

JAMES, EPISODE OF. The first of the seven epistles called Catholic or General (catholikos), though for what reason it is difficult to determine—probably because they were addressed, not to any particular person or church, but to Christians at large; or, at all events, to Christians of many countries. The second and third epistles of John, however, must be held as exceptions, being both addressed to particular persons. Michaelis suggests that these last may possibly have been included among the seven for the sake of preserving epistles in themselves so brief, as well as keeping together those bearing the name of John. The term, it is true, cannot be strictly applied even to the epistle of James; seeing it is not addressed to Gentile Christians, nor indeed to the Jewish Christians of Palestine, but only to those of the dispersion. But if an epistle be addressed to a very large body of Christians, and not, as in the case of the thirteen epistles of Paul, to particular churches or individuals, it may certainly on that account be called catholic, without any unwarrantable extension of the strict meaning of the word. It may be, however, that the name indicates ultimate universal recognition of all the epistles in question. Two of them, viz. 1 Peter and 1 John, were from the beginning universally received. The remaining five, though for a time held in doubt by some, were, however, and also ultimately received; and the whole seven, according to this view, were therefore classed together as catholic epistles. It does not seem probable that the application, as suggested by Hug, was given to these epistles because they comprise the writings of all the apostles with the exception of those of Paul. But however accounted for, the title was given to them as early as the days of Eusebius; and indeed in the time of Origen, a hundred years earlier.

Author.—Three persons bearing the name of James occur in the New Testament—James the son of Zebedee, and brother of John; James the son of Alpheus; and James the brother of the Lord, Gal. i. 19. The two last, indeed, have by many been considered one and the same person. The design of this article does not lead us into the discussion of a question which has been largely debated both in ancient and modern times, and which must still be held undetermined. Neander strongly inclines to the opinion that the two are distinct persons; and he has done much to increase the weight of the scale of evidence on that side (History of the Foundation of the Christian Church, vol. 1, p. 285, John's ed.) On
the same side are Cremer, De Wette, Winer, Stier, and a host of recent critics. A brief view of the question will be found in the preceding article. That the son of Zebedee can have no claim to the authorship of this epistle is all but universally admitted. The *Peshitta*, or old Syriac version, indeed ascribes it to him. But it is incredible that the church in the days of this James, who was put to death by Herod A.D. 42, Acts, 12, could have been so widely spread as the inscription to this epistle implies, ch. 11. As yet it must have been confined within the limits of Palestine. And if we suppose with many that the epistle marks a special allusion to the doctrine of Paul on the subject of justification by faith alone, and condemn certain widespread and misleading corruptions of that doctrine, besides manifesting an unbroken acquaintance with the writings of Paul generally, it will appear simply impossible that an apostle whose death antedates Paul's epistles by so many years could have been the author.

On the supposition that James the son of Alpheus or Cleopas and James the Lord's brother are distinct persons, there can be no doubt that the latter is the author of the epistle. None who maintain the distinction in question have imagined otherwise. Indeed, on the supposition that James of Alpheus entirely disappears from the history of the church after his name is mentioned in the list of apostles, Acts 1:13, and after the martyrdom of James the brother of John, only one James figures in the history, and he most conspicuously; so that in point of fact the controversy about the identity of the Jameses is of less importance to the question of authorship than might be imagined; because all allow that the author is that James who governed the church at Jerusalem so long, who occupied so prominent a place in the Jews, whose opinion guided the first council, and of whom so honourable mention is made by Paul in his epistles, Acts 15:13, 16:1, 1 Thess. 5:12, 2 Thess. 1:1; 3:1. By that apostle James is mentioned as one of three pillars of the church at Jerusalem, and of the first of the three, Acts 15:13. All that we learn of him, both in the New Testament and in early ecclesiastical history, goes to show that his position and character and views were pre-eminently such as this epistle might be supposed to demand in its author. Occupying, as we have seen, the chief place in the parent church at Jerusalem, and being distinguished, moreover, by stronger attachment to the law of Moses than either Peter or Paul, Acts xxii.6, 20:17, his influence with the dispersed tribes to whom he wrote must necessarily have been very great. Heresizers tell us that his pious and integrity were so conspicuous, that he obtained the surname of the Just; and that he so set himself against every form of corruption and oppression, that he was further styled the bulwark of the people (Eusebius, Hist. Eccl. ii. 25). The same author reports that from his childhood he lived the life of a Nazarite, which would give him peculiar respect among the Jews; that he frequently proscribed himself on his knees in the temple, calling upon God to forgive the sins of the people, and lead them to repentance and faith; and that, after a life of stainless integrity and eminent usefulness, he was slain by the leaders of the Jews, A.D. 62 (Neander, History of theJustinian, 2, vol. i. p. 336, Bahr, 2). It is needless to say how the character of the man records with the contents of the epistle. We only add that both matter and style are just such as might have been expected from the Lord's brother—from one who, in consequence of close intimacy with Jesus, might be supposed to have drank deep into his spirit. The epistle of James bears a striking resemblance to the sermon on the mount in the purity and loftiness of its morality, and in the simple and unadorned view of the scriptures.

Note.—The date of the epistle, according to the very general concurrence of authorities, is A.D. 61, shortly before the death of the writer; and the character of Lardner is probable, that the pungent rebukes contained in it, and its fearless exposure of the sins of the rich and great, occasional or inconstant his martyrdom. There are few marks of date in the epistle itself. There is, however, an intimation that the destruction of Jerusalem was drawing near, Acts 1:6. To whom the epistle is addressed. On this point there is considerable diversity of opinion. They were the twelve tribes of the dispersion, ch. 1:1. They were, of course, Jews. Moreover, they were converted Christian Jews, ch. 1:26; Acts 15:13. Had the Jews at large been designed, or all Jews out of Judaea, as many contend (White, Lardner, McKnight, &c.), it is justly supposed the epistle would have contained such passages of the Messiahship of Jesus, and extended statements of the nature of Christianity, as the apostles were accustomed to address to their unbelieving countrymen. On the other hand, these passages which evidently imply an unbelieving character, ch. 1:26, 2:14, 4:13, are to be explained on the principle that the apostles address themselves in their epistles to professing Christians, or Christian bodies, among whom (as now) there might be many unworthy of the name. It is manifest that many corruptions, both in doctrine and practice, had crept into the Jewish Christian church by this time, which James found it necessary severely to reprove.

Stirministry. There can be no doubt on this head. The epistle was at once received. Enthusiasts indeed rank it among his five divinae epistolas, or writings regarding which doubt was entertained by some for persons in the beginning (they were received 700 A.D. 700 AD 700 AD 700 AD 700 AD), but it is found in the *Peshitta*, or old Syriac version, which dates so early as the end of the first, or beginning of the second century. The epistle was therefore received in the place where its claims could be best examined, and by the people who of all others were the most competent to detect anything that might affect its genuineness. It is quoted, moreover, by Ephrem the Syrian, who mentions the name of the author, by Clement of Rome, by Hermas, who has seven allusions to it, by Origen, Jerome, Athanasius, &c. The eleven dialogues of the fathers and counsels in the fourth century without exception recognize it, as well as the other divinae epistolas of Eusebius; and from that time till the era of the Reformation there was no longer doubt or difference of opinion on the respect that an epistle should not have been admitted into the number of sacred books till its claims had been sifted and established, instead of creating doubt and uneasiness in our minds, strengthening our faith in the care and fidelity of the ancient churches, and therefore in the canon itself as transmitted to us by them. Very probably the doubt about the epistle of James may have originated in the uncertainty to which James the epistle ought to be ascribed (Kiersten). The afflicted condition of the Jewish church, now the almost
immediately after the date of the epistle, may also have exercised an unfavourable influence. James had severely written when the Jewish churches were involved in the troubles of war, flight, and persecution. The Judaizing churches were broken up; and the Jewish converts were regarded with increasing dislike and prejudice by the Gentile Christians. It is not wonderful, therefore, that some few of these last should have been slow to receive an epistle that notwithstanding had so many claims to their respect. (Gesenius's Union of the Holy Scriptures, fac. trans. p. 121.)

At the time of the formation the epistle was again called in question by Luther and others, from its supposed hostility to the doctrine of justification by faith alone, ch. i. 21. The eager reformer, instead of resolving the question of supposed difference between Paul and James, at once cut the knot, and styled our epistle an epistle of straw. On more mature consideration, however, he acknowledged his error, although this latter circumstance be sometimes forgotten by those who are fond of parsing his original mistake. There is much truth in an excuse which has been made for the expressions of his time. In his time he distinguishes in every instance the real from the supposed monuments of antiquity, to recognize the true principles of sacred criticism, not to consult the materials for it, many of which were yet to be discovered. For example, the epistle of Clement of Rome, furnishing, as we have seen, so important a testimony to James, was not discovered for more than a hundred years after A.D. 1628. Doubtless there is nothing in the epistle of James that in any way contradicts the doctrine of Paul in Romans and Galatians. Attention has been called to this point under the article JUSTIFICATION, to which it properly belongeth; and we shall only observe here, that the two inspired writers deal with justification from different points of view, and address persons occupying opposite extremes of opinion on the subject. Paul deals with the proud Legalist, who would be justified by his works; James with the licentious Antinomian, who maintained that justification is a faith entitled him to dispense with works altogether, and to give them no place even in the believer's life. And a fair examination of the whole passage shows the meaning of James simply to be, that the faith which justifies is a faith productive of works whenever occasion shall demand, and containing them in itself from the very first, as the principle out of which they spring. It is the imperative and dead faith only that in his view saveth not.

Gut and Style.—The epistle contains expositions and exhortations connected with various topics within the field of Christian ethics. It is pre-eminent in a practical epistle, designed to correct erroneous views and misleading perversions of Christianity which had sprung up even in this early age. We advert only to the leading topics. Sore trials, as we have seen, were impending, and in view of them, the writer exhorts to patience and steadfastness, to believing prayer and holy obedience. He condemns respect of persons in the church; cautions against speculative or notional religion; and maintains the operative character of faith, in opposition to the Antinomian notions which seem already to have been entertained by many. Re-buking the ambitious desire of being chief masters and teachers in the church, which naturally belonged to men of a speculative tendency, James next discourse, with a view to check that ambition, on the evils of an ambitious tongue, in a strain of eloquence that has never been surpassed. At the same time, and with the same end in view, he presents a noble and beautiful contrast between the wisdom of the world and that which cometh from above, ch. iii. The epistle next passes to the evils which spring from the ambitions and worldly spirit in the church, viz. wars and fightings, sinful lusts, cold and formal prayers, worldly friendships and alliances, envy, pride, duplicity, evil-speaking, and finally a presumption dependent on the continuance of life, and the formation of plans for the morrow without taking God at all into account, ch. iv. Naturally following these manifestations of the worldly spirit, we have next an outpouring of eloquent and terrible indignation against the unjust and ungenerous rich; while, at the same time, Christians, however poor and oppressed, are comforted by the near prospect of their Lord's coming, and are therefore exhorted to patience. The epistle concludes with a solemn caution against swearing, with directions regarding prayer for the sick, and an exhortation to zeal in the conversion of sinners.

In this brief summary we have attempted in part to trace the connection of topics in our epistle. But the style of James is bold, rapid, abrupt, and figurative, so that the connection is not always easily found, and is to be sought more in the course of thought than in the language or form of expression. Two things, we think, distinguish the style of this epistle, which are not always or often found together. It is not only logical, precise, terse, but also imaginative and rhetorical by turns. The definitions, or descriptions rather, in ch. i. 25 and iii. 17, are at once most exact and beautiful, and exhibit a wordy command of precise and appropriate language. The logical compactness and force of argument in ch. ii. 14 to the end of the chapter cannot be too much admired; while of beautiful and striking imagery we have examples in the rich passing away as the flower of the field, in the wavering soul tossed like the wave of the sea, in the hearer who is no a doer of the word likened to the man forgetting his natural face in a glass, and in human life melting like a vapour into nothing and vanishing away. The discourse of the tongue is characterized by extraordinary wealth and profusion of illustration. We have in succession the unruly horse and the bit, the great ship and small heca, the little spark and mighty fire, and the wild animals of earth, air, and ocean tamed of mankind—exhibiting the ungovernable character and terrible power for evil of the "little member."

On the whole, this epistle holds a place of its own in the New Testament, and gives unity and consistency to it, as a collection of inspired books, containing the whole will of God for the salvation of man. [B. P.]

JANNES AND JAMBRES, the names of two Egyptian magicians, who are mentioned by St. Paul, 2 Ti. iii. 9, as having headed the opposition that was made to Moses, when endeavouring to persuade Pharaoh to let Israel go. The statement only differs from the account contained in the books of Moses in so far as it gives the individual names of parties, who go there by the general designation of magicians; and all that we have to suppose is, that those names had somehow been handed down, in a manner so generally known and so well authenticated, as to warrant the familiar allusion of the apostle. We cannot justify the allusion by an appeal to the sources which were accessible to
him; but neither are we without such respectable fragments of evidence, as may be sufficient almost to satisfy the most sceptical on the subject. The Targum of Jonathan, at Ex. i. 15, and viii. 11, expressly mentions James and Jambres as "chiefs of the magicians," who spoke against Moses, and by their incantations sought to withstand him. The Jerusalem Talmud, Tract. Meshichoth, does the same, only instead of James and Jambres, it gives the variations Jeshenech and Manure. In several other Jewish writings the names again occur with slight variations, as in Tosephanto (c. 52, 5): "Senaham, the Pythagorean philosopher, takes notice of the wonders performed by Moses in Egypt, and how James and Jambres, sacred scribes and magicians, were made to stand in the breach against him. Other stray references occur, especially to the name of Jannes, even in Flinty (c. 38, x. 15); but these are more to show that the names of the two magicians in question had obtained a world-wide celebrity in ancient times as the representatives of Egyptian arts and lore, than to point out the exact conflict that was waged against them by Moses. And this can only be accounted for by two persons, with these names, having actually taken the part assigned to them; for, in such a matter, there was no temptation to feign what did not exist, or to adopt names different from those of the real actors in the drama. Certainly, as Lightfoot has said (comment on 2 Thes. iii. 5), the apostle is not to be regarded as taking up the names as if he had them by revelation, but he talks in with the current use of them, where they are called by those as well as other names with equal legitimacy. And from the example of speculative evasion, growing into hardened infidelity, which was known to have been exhibited by those champions of a doomed heathenism in former times, he warns the church to expect like cases in the future; that when they occur, those who have charge of her affairs may be on their guard, and may be stimulated to put forth the resistance, which if faithfully exerted cannot fail to be crowned with success.

JAPHEH [enlargement, if, as Scripture itself seems to warrant, see x., from the root ֻיּּעֵד, to extend, but if from יָפֵל, to fall, as Genesis (Gen.) would regard as the mere natural derivation, then the meaning would be primus, in the sense of lightness of complexion, or beauty], one of the sons of Noah. In the lists given of these sons Japheth always stands last; the order is: Shem, Ham, and Japheth, Gen. x. 21; xi. 10; xii. 12. But as Ham is on good grounds supposed to have been the youngest, 21, 21., so, if the common rendering of ch. x. 21: "unto Shem also, the brother of Japheth the elder, even to him were born," &c., were correct, it might with equal certainty be inferred that Japheth was the eldest. And so it is very generally understood, even apart from the testimony of this verse; but the verse itself should rather, according to a common Hebrew construction, be read, "Shem, the brother of Japheth, the elder;" literally the great; or more plainly, "Shem, the elder brother of Japheth." So the Vulgate: "fratre Japhet major." Similar examples of the like construction may be seen in Jn. i. 13; ix. 5; De. xi. 7. With respect to the races which were generally to spring from them, the second place only belonged to Japheth, the first to Shem; namely, when these races are considered in the relation they were to hold to the higher purposes of God and the nobler destinies of mankind. According to the remarkable prophecy of Noah, Gen. x. 27, it was in connection with the race of Shem that the Lord had purposed to make the more peculiar manifestations of himself to men; and the distinctive characteristic of Japheth was to be expansive energy and enlargement, in consequence of which it should, as it were, overflow, and obtrude itself also into the tents of Shem. But this perhaps points fully as much to the participation the race of Japheth should have in the peculiar blessings of Shem, as to territorial occupation. Looking to the genealogical tables, however, in the tenth chapter of Genesis, there can be no doubt that the race of Japheth was characterized by a remarkable tendency to diffuse itself abroad over the remoter regions of the earth, and that from that root have sprung many of the most active and enterprising nations both of earlier and later times. They took chiefly a north and westerly direction; first, the Medes, the inhabitants of Caucasia, and of the regions about the Black Sea, the Scythians, the tribes generally that occupied the great central and central northern areas, and then the fine, expansive peoples of the communities of Asia Minor, Greece, and the southern parts of Europe; so that, as is said in Gen. x. 5, "by them were the isles of the Gentiles divided in their hands," that is, not merely the islands scattered through the Mediterranean, but the more distant coasts and regions which were separated by sea from the original seat of the human family. If the descendants of Shem, and of Ham also, attained to an earlier distinction in the government and commerce of the world, those of Japheth both by commerce and government, their power being greater, and their interests more remote, and consequently more difficult to control, the two races, in their foreign enterprises, which were on a gigantic scale in ancient times, were destined to overstep national boundaries; and the details of this general outline will be found to some extent tilled up under the several names of Japheth's posterity, Gomer, Magog, Madai, Javan, &c.; but for the full, systematic, and most learned proof of it, recourse must be had to Bshart's Polychronicon, where everything in this line of inquiry has received such thorough an examination, that later research has been able to add little to it. But with all this superiority on the part of Japheth in physical energy, vigorous enterprise, and capacity for rule and government, the races of this line here held but a secondary place in all that concerns the true knowledge and worship of God. Immediate revelations from heaven have come only through the pietism of Shem; through them also has come the salvation of the world; and the blessing, which they were the first to receive, has reached the tribes of Japheth only by those coming to dwell, not as givers but as receivers, as captives not as conquerors, in the tents of Shem.

JAPHA [enlarged]. 1. The king of Lachish at the time of the conquest of Canaan, and one of the five kings of the Amorites (as they are called, Josh. xiv.) who conspired together to cut off the Gibeonites for having entered into a league with Joshua. The result, however, was that the party were routed by Joshua,
and Japhia, along with the others, hanged. 2. Japhia, one of the sons of David, the tenth that was born to him in Jerusalem, 2 Sam. xvi. 15; 1 Chron. vii. 7. No further notice is taken of this son.

**JAREB [יָרֵב (yareb)].** In the authorized version, we read, Josh. vii. 13: "when Euhraiin saw his sickness and Judah his wound, then went Euhraiin to the Assyrian, and sent to king Jareb; yet could he not heal him." Instead of "king Jareb," the margin gives "king Jarch," and also "the king that should plead," So in Ho. x. 6: "it (the calf shall be also carried into Assyria as a present to king Jareb." There is little doubt that the second of the two marginal renderings is more nearly correct than the others, though Forrest (Hebr.-literature) still admits the possibility of Jareb being an old Assyrian word. Genesen renders it adversary, hostile: others, following the Vulgate, indicatrix—avenger.

Both explanations are admissible, inasmuch as rib, to strive or contest, may be to contend for or to stand against: hence, to the meaning in which it stands with what goes before and after, in v. 6 and 7.

Certainly the noun יָרֵב (yareb), with which יָרֶב (yareb) is closely allied, means adversary in all the passages in which it is found, Ps. xxxv. 1; Is. xix. 2; Jer. xvii. 8; Stills, the context in Ho. vi. 13 favours the other rendering; as also Is. xix. 29; Ps. xviii. 20; and the prayer הַיָּרֶב (hayareb) in Ps. cxiii. 1; Is. lvii. 2. We do not, therefore, greatly err, if we understand יָרָב (yareb) יָרֶב (yareb), a warrior king, who in the days of Hosea assumed it to be his prerogative and his mission, like a powerful emperor in our own day, to right the wrongs of nations, and to act as umpire of the world.

No doubt the king of Assyria is meant, 2 K. xii. 15; xvi. 7. The explanation great king, from the Syriac, which was once adopted even by Gesenius, is now abandoned.

**JARHA, probably an Egyptian name, as it occurs only in connection with an Egyptian person, the servant or slave of one Sheban, the head of a family in Judah, who had daughters only, but no sons, and took his servant Jarha as a husband for his daughter Albâ; 1 Chron. ii. 41. It is the only instance of the kind recorded in the Hebrew annals, and as such is deserving of notice.

Nothing is known of the time when it took place; but the probability is that it occurred after the settlement in Canaan. Sheban belonged to the Jemhtelites, whose possessions lay in the extreme south, where the country adjoins to Egypt; and this probably had something to do with the origin of such a connection.

**JARMAUTH [ عربي (yarmuth)].** 1. One of the cities in Canaan, whose king, Piran, entered into the conspiracy against the Gibeonites to revenge their submission to Joshua, Josh. x. 3. On that occasion it is associated with Jerusalem, Hebron, Lachish, and Debir; in another place it is mentioned among the cities that stood in the valley or low ground of Judah, Josh. xii. 5, and is coupled with Adullam, Socoh, and Azekah. It is set down in the 

2. **JARMUTH. A town in the tribe of Issachar, Josh. ii. 28, apparently the same place which in another passage is called Jermauth, Josh. xvi. 28. This passage suggests the two names stand in precisely the same connection. It was a Levitical city, 1 Chron. vii. 77, and is thought to be represented by the modern village Telmah, which is about three hours north of Bethanyeh, on the way to Keft Kid.**

**JASHER.** Book of, [ יָשֶׁר (yasher)], is the name of a work wholly unknown to us except as it is twice referred to in Scripture: "Is it not written in the book of Jasher?" and, "Behold, it is written in the book of Jasher," spoken of Joshua's miracle when the sun and moon stood still; and of David's teaching the children of Judah "the use of the bow," or lamenting over Saul and Jonathan, Josh. xix. 29; 2 Sam. xxi. 26.

This latter passage is translated by many high authorities "brought them the bow," which is understood to be the title of his lamentation; but even if we retain the authorized translation, probably the lamentation is at least included in that which is written in the book of Jasher. The simple meaning of the common Hebrew word יָשֶׁר (yasher), rather Jasher, is "straight," or "upright"; and the prevalent idea is that this was a book containing some histories or songs in praise of distinguished men whom God had raised up to work for him and his people. Jasher, "upright," would then be descriptive of these men, and indeed of all the people of Israel, so far as they answered to their profession and calling to be God's peculiar people, and to walk uprightly before him; for this seems to be the meaning also of that name יָשֶׁר (yasher), applied in certain passages written in an elevated tone to Israel. Accordingly it is rendered by the Vulgate "bibia justorum," the "book of the just ones." while the more ancient Septuagint, with greater exactness, translates "book of the [upright] one." The Syriac translates it: "the book of praises," or psalms, and seems to allude to another derivation, which has found favour with some modern scholars, and which is possible, though it involves grammatical irregularity (or irregularities do creep into names which are used as titles of books or other words to which reference is frequently made), from the Hebrew יָשֶׁר (yasher) in the beginning of the song of Moses, Ex. xv. 1. "Then sang..."

A good deal of interest has come to be attached to this book of Jasher owing to the controversies upon the age of the books of Scripture: because, as it is quoted in Joshua and 2 Samuel, the inference has been drawn that the book of Jasher could not have been written before the time of David's lamentation. This, however, assumes that the book of Jasher was all written at once, which is more than we can safely assume in our state of utter ignorance regarding it. Even if it were a historical work, it might be a series of records of theocratic events, written at various eventful times, when the occasion roused both the agent and the writer; and such a series may have existed in the later historical narratives, the chronicles of the kings of Israel and Judah, which are mentioned very frequently in later sacred history. But as there are fair reasons for regarding it as a national song or lyric book, we have more decided reason for refusing to assume that it was written all at once. Collections of poetry, whether common or sacred, are the very class of books which have been most often republished with additions and alterations; and the inspired book of Psalms seems
itself to have passed through precisely this course from the
days of David till probably those of Nechemiah.
In confirmation of this view, we find a reference in Nu.
xvi. 14, 15, to a poetical fragment from "the Book of
the Wars of the Lord," in which perhaps were also in-
serted two other poetical pieces given in that chapter.
Or if all these were separate works, all the more dis-
tinctly do they indicate the fervour of spiritual life
in the new generation who were going forward to vic-
tory in Canaan; and this is the reason apparently for
which Moses includes them in his narrative. A similar
religious fervour, and a similar wish to give the evi-
dence of it, would account for the formation of the
book of Jasher in the stirring and critical age of Josua
and the analogous age of David; as a similar reason
might lead the sacred historians of these times to refer
to it.
Josephus has been understood to speak of the book
of Jasher as one of the books laid up in the temple
(Ann. vi. 13), but it is not clear that he alludes there
to anything else than the book of Josua. Certainly
we have no certain notice of it, and course we may
have been mistaken. There is a miserable English for-
ergy, first published, it is said, in 1751, and republi-
cated at Bristol in 1829, the only copy we have seen; but
it is utterly unworthy of notice.

JASHOBEAM [τος ουσα τοις οργίστοις].
The name occurs several times in connection with the times
of David, but whether always of the same person
is not perfectly certain, though quite possible. In
1 Ch. xi. 11, Jashobeam, an Hachmonite, stands first in
the list of David's mighty men, and is celebrated as
having lifted up his spear against the Cushites at one time
and slain them. This place is assigned in the cor-
responding passage of 2 Sa. xxviii. 8, to "the Tachmon-
ites that sat in the seat," as it is in the English Bible,
but, as it should rather be read to "Jashobeam, the
Tachmonite," which is evidently a corrup-
tion, or perhaps intentional variation, of Jashobeam the Hach-
monite. And though 300 men are said to have been
slain by him in the latter passage, and only 200 in the
former, the difference possibly arose from a different
number of Cushites in those only being reckoned who were slain
on the spot, while in the
other, such as fell a little afterwards might be included.
In 1 Ch. xxvii. 2, a Jashobeam, who is called the son
of Zabdiel, is mentioned as head of the first monthly
course of officers and men who were appointed to
wait by turns upon the king. There is nothing to pre-
vent our supposing this to have been the same
person as the Jashobeam already noticed; for whatever
may be meant by Hachmonite, or Tachmonite, it can-
not be regarded as indicating his father's name. Still
again, we find a Jashobeam, a Kohite, among those
who joined David at Ziklag, 1 Ch. xvi. 6; but we are
without any definite grounds for enabling us to decide,
either for or against his identification with the other.

JASON a common Greek name, and frequently
borne by Hebrews of the dispersion, probably from its
resemblance to Jesus. It occurs only once, however,
in the New Testament, as the name of a believing Jew
resident at Thessalonica, when St. Paul first visited
that place, and whom the apostle mentions in his
epistle to Rome, among those who sent salutations
from Corinth and its neighbourhood, and characterizes
as a kinsman of his own, Ro. xvii. 26, Ro. xvi. 21. A
violent assault was made on his house in Thessalonica
by the unbelieving Jews, but he was mercifully deli-
vered from the attack.

JASPER [Heb. ככט], Gr. ἠπαδάς], a precious stone,
having much the same name in Hebrew, Greek, Latin,
and English. It was one of the gems in the high-
priest's breastplate—the last in order, Ex. xxviii. 20. It
forms also one of the foundation stones in the couple-
cale city of the New Jerusalem; but here it occupies the
first place, Ex. xx. 18. This indicates the higher value
that was put on it in New, as compared with Old
Testament times, which might possibly arise from the
kinds latterly in use being of a more rarer and more precious
description. With John the jasper plainly ranked
first among gems; he calls it "most precious;" regards
its glitter as conveying the fairest expression of the
radiance of the divine glory, Re. vii. 9, and speaks of
a crystal bright as jasper shining from it. This surely
accords with the qualities of the gem known by us
under the name of jasper, which is not remarkable for
brightness, and is usually of a reddish, sometimes yel-
low or green hue; it is rather of a heavy colour than
otherwise, but admits of a high polish. Some have
supposed that the diamond was really the stone meant;
but there is no certain ground for this; and two ancient
writers (Pausanias and Dioscoridas) have mentioned a crystal
kind of jasper. [Heb. on Ex. xx. 18.]

JAVAN etymology uncertain. Primarily one of the
sons of Japheth, and the father of Eliakim, Tarshish,
Kittim, and Dodanim, gxx. 2. 3. There is no reason to
doubt, that of these four lines of offspring descended
from him, three formed settlements in Asia Minor
and Greece— the Hellenes probably coming from Eli-
akim, while the Kittim formed the inhabitants of Cyprus
and other islands, and the Dodanim of some parts of
the Epirus (the same probably as the Dodonaei). Javan
hence became the Hebrew name for Greece, or Ionice,
which in ancient times was very commonly identified
with Greece. Hence Javan (Javan) was the name of
the Ionians, of whom several were engaged in foreign
trades, and among others the Ionian navigators. Under
these names were included the people of Greece and
Ionice; the latterly Tarent, Tarent, otherwise Tar-
nto. In Ps. 

, the king of Javan is undoubtedly the king of
Greece, and in Ez. xii. 13 the same of Javan are joined
for Aygina, sons of Greece, or the Greeks. It is said
also that Ionice has been found on the famous Rosetta
stone as an epithet for Greece, and Yrno in a cunei-
form title at Persepolis for Greeks. (See Greece, Proper.)

JAVAN, a place mentioned in Eze. xxviii. 13, appar-
ently a town in Arabia Felix; and possibly, as some
have supposed, it got the name from a Greek colony
having settled there.

JEBERECHIAH [τος ουσα διαλεγειν], the name of
the father of a Zechariah who lived in the time of
Isaiah; and a person of well-known piety, as may be
inferred from the connection in which he stands, Is. vi. 8.
The name is substantially the same as Barachiah,
which appears to have been in pretty common use.
The form Jeberechiah is found only in the passage of
Isaiah referred to; and of the position or office of
the person who bore it nothing is recorded.

JEBUS, JEBUSITES are the names of a Canaanit-
ish city and people, one of the seven doomed nations.
The meaning of Jebus has its simplest explanation in
"a trodden place," to which there is possibly an allu-
sion in Is. xviii. 5. "It is a day of trouble, and of
treading down, and of perplexity, by the Lord of hosts
in the valley of vision," that is, Jerusalem. Yet some
authentics prefer to render it "a city place," which again might receive support from one of the interpretations of 1 Sam. i. 20, "a sunny or pleasant place." Jebus is the old name of Jerusalem. Jx. xix. 41, 1 Ch. xii. 11. But more frequently it appears in the adjectival form Jebusi, Jos. xiv. xxin. 182, which may have arisen from the fuller form, "city of the Jebusites," or "Jebusite city," Jx. xix. 11. The same word is probably used as a poetical name for Jerusalem in the late prophet Zechariah, ia. 7, "He shall be as a governor in Judah, and Ekron as a Jebusite:" better "as Jebus." The nation of the Jebusites is scarcely ever omitted in the more or less complete lists of the seven nations of Canaan that were to be destroyed. Almost invariably they are the last in the list, Ge. xx. 19, Ex. iii. 17, xiii. 31, xxxii. 25, xxxv. 14, Ezr. vi. 17; Jos. iii. 13, vii. 11, viii. 12, xii. 6, 10, 15, xiii. 19, and in all these passages, except Ex. xx. 14, Jos. iii. 10, they come next to the Hivites. These remarks do not apply to one or two cases in which the lists are otherwise peculiar, Ge. x. 16, Nu. xiii. 29, Jos. xiv. 14. In Jos. x. 5, Abdon zedek, the king of the Jebusites at Jerusalem, is classed as one of the kings of the Amorites, between whom and the Hivites they stand in Nu. xiii. 29, where all the three are mentioned together in the mountains; and this description, "the Jebusite in the mountains," is again given to them, Jos. xi. 7, where they stand associated with the same two nations and with the Perizzites. Although we can say nothing further as to their connection with the remaining nations, and as to their geographical distribution, we may be assured that they occupied a part of that mountainous country in which their capital Jerusalem was situated. The king of Jerusalem was one of the five who united against the Gibeonites, and who were destroyed together, Jos. xi. 17. In the following chapter the Jebusites appear among the confederates of the northern king Jabin of Hazor, ch. xii. 3. They are named among the nations who remained in the land after the death of Joshua, Jos. xii. 5; and more particularly in ch. i. 21, it is said that "the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day." It was David who first succeeded in taking the stronghold of Jerusalem, which he called the city of David, and in which he fixed the seat of government, 2Sa. xx. 6; 1Ch. xi. 8. After this the Jebusites are mentioned only along with the other Canaanite nations, the remains of which were reduced by Solomon to a state of bond-service, 2Ki. ii. 25, c. xii. v. 7, 8. Some of them appear among those exiles who returned from Babylon to Judea, Ne. vii. 52, xii. 2. And once more their name appears in Ezr. ix. 1, among other nations, only half of whom are Canaanites, with whom in their heathen condition the returning exiles contracted unhallowed marriages. [c. c. m. d.]

JECONIAH [Josh. Jerubbaal has appointed], also spelt JECANIAH, and abbreviated in one memorable passage into CONIAH, by leaving out the Je or Jch, which stands for Jehovah, Je.xxxii. 29-30. It was as much as to say that Jehovah now withdrew all connection with him, and ceased to own his appointment as king. Accordingly, he not only ceased himself to be king, but with him the royal house in that line came to an end. [see JERUSALEM]

JEDIDIAH [spelling of Jehovah], the name given by Nathan to Solomon. He called him so, it is said, "because of the Lord," 2Sa. vii. 25, namely, because of the Lord looking with favour upon this child, and making him the object of special love, as is stated in the verse immediately preceding. Solomon, however, which was the name imposed by David, and imposed with special reference to the promise of peace, which had been given in the great promise by Nathan to David's son on the throne, 1Ch. xxi, continued to be the abiding appellation—the royal or covenant-name of the son. For David evidently looked upon this son by Bathsheba—the next born after that first child which was the fruit of sin, and which God in just displeasure took away—as the seed of God's restored mercy to him, the peculiar pledge of God's covenant-love; hence the one of all his sons that seemed best fitted by the circumstances of his birth, should he prove worthy of the honour, to take his place in the fulfilment of covenant-engagements. And this view of the royal parent was confirmed by the message brought from the Lord by Nathan, that the Lord loved this child, so certainly did, that the love of which he was the object might fitly be impressed upon his name. The name was in fact a combination of David's and Jehovah's: Jedid (de-\-hovah), Job (Jehovah)—symbolizing the union that now existed between the earthly and the heavenly king. [see SOLOMON]

JEDUTHUN [who gives praise], also occasionally JEDITHUN, 1Ch. xxv. 26; Ps. xxx.x, title, lxxxi. title, xi. xi.; a Levite, and one of those who were appointed by David to preside over the companies of sacred singers. In this honourable capacity he was associated with Asaph and Heman, 1Ch. xxv. 27; xxvii. 6; c. xii. 13. In one place he is even designated "the king's seer," 2Ch. xxxii. 15; implying that prophetical gifts to some extent belonged to him, though no record exists of any inspired productions having come from his hand. Indeed, it is probable, from his being designated the king's seer, that the supernatural insight which he possessed, discovered itself rather in the divine wisdom with which, on particular occasions, he was enabled to counsel David, than in his being employed to give forth revelations of a more general kind. In grateful commemoration of the good obtained through him, and of the place he held among the servants of God, David inscribed his name in three of the titles to his psalms: Ps. xxxix., xcv., lxxv., for the musician Jeduthun; and 2Ps. xxxii. lixxiv., "to the chief musician, upon (or over) Jeduthun"—such is the exact rendering. The expression is somewhat peculiar; but it probably takes Jeduthun for the name of his chief—q.d. to the chief musician, and in particular under him to the choir of Jeduthun. The sons of Jeduthun were employed in the sacred music of the temple-services as players on the harp, and also as porters or gate-keepers, 1Ch. xxv. 27, 28; xxxi. 11. Mention is made of them so late as the time of Hezekiah, in the time also of Josiah, and even of Nehemiah in the same connection, 2Ch. xxxiii. 16; 1Ch. xiv. 16; Ne. xiii. 12.

JEGAR-SAhadutha [keep of testimony, or witness], the Aramaic name given by Lanam to the heap of stones which was raised after his reconciliation with Jacob, and on which the two families sat down and ate together, Ge.xxxi. 17. Jacob's name for it was Gala'd, "witness-heap," or, as we would rather put it, "witness-heap." This name may be regarded as a kind of play on Gilgal, the name of the rocky and mountainous region where the memorable interview took place. [see GILGAD]
Jehoahaz (Heb. יְהוָ֖ה-זַאֲק, appointed by Jehovah), the son and successor of Jehu, king of Israel, who reigned seventeen years—according to 2 Kings 10.21, 2 Kings 13.1-9. The history of his reign was the reverse of prosperous; so that his name seemed more like an irony than an expression of the truth. For taking the pure worship and service of Jehovah for the ways of idolatry and sin, he was made to reap the consequences of his folly in utter prostration and the threatened ruin. Hazael, the king of Syria, and his son Benhadad, ravaged the kingdom of Israel, and Judah, and made it, in the words of the prophet, “like the dust by threshing.” Yet the name of Jehoahaz did not prove altogether fallacious; for the Lord did so far interpose for his help as to prevent total destruction, and his people went out from under the hand of the Syrians. The disasters of his reign were in good measure retrieved by his son Josiah.

2. Jehoahaz. A son of Josiah, king of Judah, and also his immediate successor on the throne. It is said the people, on the death of his father, took him and mounted him, instead of his eldest son, although it is clear he was not the eldest son. For, after a brief reign of three months, he was deposed by Pharaoh-necho, and another brother, Eliakim, called afterwards Jehoiakim, placed on the throne, who appears to have been two years older than Jehoahaz, according to 2 Kings 23.36. In the genealogical table of 1 Chronicles 3.15, Jehoahaz is even put fourth and last of the sons of Josiah, in which, however, there must be some mistake, if by fourth is meant fourth in the order of birth; for in 2 Chronicles 36.11, the age assigned to Zedekiah, the last king of Judah, is 17, whereas Jehoiakim, his eldest son, who was placed on the throne, is reckoned third in 1 Chronicles 3.15, makes him several years younger than Jehoahaz. Some error must have crept into one of the passages, or in the genealogy the strict order of time is departed from in the case of the two last sons. In that passage, also, instead of Jehoahaz, Shallum is the name given to this son of Josiah—a name that occurs again in 2 Kings 23.11, and was probably given to him in consequence of the judgment which so early befell him on account of his evil ways, and probably not without respect to his unbrotherly conduct in grasping at the throne. The word in Hebrew, however, and fully expressed the fate of one who, after a brief reign of three months, was carried away in chains to Egypt, and ultimately died there.

3. Jehoiakim. A name applied on one occasion to the youngest son of Jehoiakim, king of Judah, 2 Kings 23.17. But his proper name was Ahumaz, and under this name he is known as king. It is in fact the same name, only with the two compound terms transposed. (See Abiaiah.)

Jehoash (דְּתָש, appointed by Jehovah), usually contracted into Josiah, which see.

Jehoahaz [Jehovah-gifted], often contracted into Jehoahaz, and in New Testament times taking the form of Joannes, or simply John. Various persons bore the name in Old Testament times, but nothing scarcely is recorded of them except their names and their genealogies. 1. A Levite, in the Kohitere line, and a door-keeper in the house of God, 1 Chronicles 25.2. 2. A military officer in the days of Jehoshaphat, having charge of a very large force, 2 Chronicles 17.3. 3. The father of another officer, Jehiah, who took part with Jehoahaz in his restoration of the royal house, 2 Chronicles 20.1. 4. Also of some others in later times, Ezra 2.8; Nehemiah 11.12. (See Jehoahaz.)

Jehoachin (דְּתָצוּן, appointed by Jehovah), appearing also as Jeconiah and Coniah—in Ezek. 1.2 contracted into Jehoachin; the Greek uses three different terms in different places—Τέρσαχ, Τέρσαρ, Τέρσαγγελ. He was the son of Jehoiakim, king of Judah, and reigned only for three months and ten days in Jerusalem; for Nebuchadnezzar came against Judah, to avenge the alliance that had been entered into by his father with Egypt; and Jehoiachin, his mother Elamath, and many besides, were carried away to Babylon, having taken as a present into the hands of the Chaldean conqueror, 2 Kings 24.13. In the passage just referred to, Jehoiachin is said to have been eighteen years old when he became king; but in 2 Chronicles 36.9 his age is given as only eight, which is the more probable number, as his father died when only thirty-six years old. Along with him, the flower of the people, the sacred vessels of the temple, and all the available treasures of the kingdom, were taken to Babylon; a poor and humble remnant was all that remained behind. Jehoiachin himself was kept not only in prison, but in actual imprisonment nearly all the rest of his life. After thirty-six years, it is said, Evil-Merodach, the successor of Nebuchadnezzar, lifted up his head, and restored him to liberty, and even elevated him above the other subject kings who were about the Chaldean court. An allowance was also given him to support his position with an air of respectability, which continued to the end of his life; but how long that might be is uncertain. Jehoiachin appears to have been the last survivor in Solomon's line: he is at last the last who has a place in the genealogies; they pass over, after him, to the line of Nathan. (See Genealogy.) That such was to be the result, the prophet Jeremiah gave distinct intimation, when he changed Jeconiah—the name by which he called Jehoiachin into Coniah, withdrawing the Jr., or abbreviated form of Jehovah, from it, and declaring, in the most solemn manner, that “this man was to be written childless, and that none of his seed should ever sit on the throne of David,” Jeremiah 22.30. Whether this means that he was actually without offspring, or that at all events announces that the royal line was no longer to be reckoned from him, or the branch of the house of David he represented. So far as it concerned, the patience of God was exhausted, and no further account was to be taken of it. In 1 Chronicles 3.16 there are sons reckoned to Jehoiachin first, Zedekiah, by whom is doubtless meant the man who succeeded him also Assir; who may actually have been his son; but the genealogy passes over him to Salathiel, who was of Nathan's line.

Jehoahaz (דְּתָש, appointed by Jehovah), sometimes contracted into Jotham, 1. Father of Bani, one of David's well-known chief captains, 1 Chronicles 11.20. This Jehoahaz is also called chief priest: while his son was reckoned among the captains, and undoubtedly followed the vocation of a warrior, 2 Chronicles 24.15, though by his birth he rather should have given himself to sacred ministrations. His father, it would appear from another passage, 1 Chronicles 26.27, was among those who came to David at Hebron, while still matters were in suspense between him and the house of Saul; and on that occasion Jehoahaz was at the head of 2500 Aromites, whence, it may be inferred, he was of priestly rank. The irregularity in the case of his son Baniah
giving himself to military pursuits, would probably be regarded as finding its justification in the peculiarities of the time, and the necessity of applying all available talents and resources to the support of the cause of David.

A Jehoiada, son of Bani, appears in 1 Ch. xxvii. 31, as one of David’s chief councillors, next to Abiathar. The probability is that there is a corruption in the text, and that it should be Baniiah the son of Jeletiah, as in the preceding notice. If this is not the case, then we must understand Jehoiada to be designated as the son of another Baniiah.

2. Jehoiada. A person who filled the office of high-priest in the time of Athaliah, and acted the chief part in planning the overthrow of her usurpation, 2 K. xxiii. 6-8.

The precise period when he entered on his high-priesthood is not stated, nor whether it was before Ahaziah’s ascension to the throne, or after it. At the time of Ahaziah’s death he appears to have been in the office, and for the important part in royal affairs which he soon after played, he had the advantage not only of his high official position, but of near affinity to the royal family. His wife Jehosheba, or Jehushabeath (as it is also written), was daughter of the late king Jehoram, sister of Ahaziah—whose seed, with one exception, was slain by the ambitious and cruel Athaliah. That one exception was the child Joash, who was secretly conveyed away by his aunt Jehosheba, and for six years preserved in a chamber connected with the temple buildings. At the close of that period, and when the people had already become disgustd with them, then we must understand Jehoiada to have been the leader in the downfall of the wretched, and the proclamation of the youthful Joash as the lawful king. The measures were well laid, and perfectly successful, issuing in the sudden death of Athaliah, and the installation of Joash as king at the tender age of seven years. Under the advice and direction of Jehoiada, both king and people entered into a solemn covenant to be faithful to the Lord, and to put away from among them the instruments of idolatry. Accordingly the house of Baal was broken down, and Nathan the high-priest slain at the altar; while the service of Jehoiada was again re-established in conformity with the law of Moses. Matters went on well both with king and people, so long as this upright and faithful high priest lived; and his life was prolonged to a very advanced age. This is given in 2 Ch. xxiv. 15 as 130 years; but it is almost certain there must be some corruption in the text, as in that case Jehoiada must have been fully 90 when he took the leading part in organizing the conspiracy against Athaliah, which can scarcely be regarded as probable. There would also have been 50 years of disparity between his age and that of his wife. For the great services he had rendered to his country, and especially to the royal house, possibly also in part from his conformity to his house by marriage, the singular honour was granted to him of being buried among the kings of Judah, 2 Ch. xxiv. 16.

3. Jehoiada. A priest in the days of Jeremiah, Jer. xxix. 6. By comparing the passage referred to in the writings of Jeremiah with 2 K. xxiv. 18, we are led to infer that this Jehoiada was succeeded in his office by Zephaniah, and that as Zephaniah is expressly called “the second priest,” his predecessor must have been the same—viz. the priest who stood nearest to

the high-priest, and who would naturally, on certain occasions, have to act as a kind of vice-highpriest.
JEHOABIR

And the families of the scribes which dwelt at Jabez: the Tirathites, the Sidonathites, and the 
Sachonathites.

JEHONADAB

The name [ie. the Kenites that came of Hemath, the father of the house of Rechab.] Of the time and the 
place to which this notice refers we are entirely igno-
rant, except in so far as any inference may be drawn
from its standing in connection with the genealogies 
of the children of Judah, especially with those of the 
house of David. So far interpreters are generally 
agreed, that Rechab belonged to those Kenites who
were connected with Israel through the marriage of
Moses, who at the Exodus cast in their lot with Judah,
and who appear to have retained, to some extent at least,
the reviving tenet of their forerunners; (compare J.t. i.,
vii., 10.) It has been very frequently supposed that the 
house of Rechab dwelt at this unknown town of Jabez,
which again is connected by some with the person named 1 Ch. iv. 10; but even this much is not neces-
sarily implied in the sentence above quoted.

The two passages mentioned at the beginning of 
the article are the only ones from which scriptural 
information can be derived as to Jehonadab the son of 
Rechab. According to the one passage both in the midst
of his efforts to overthrow the dynasty of Ahaz, extir-
pating his family and expelling the worship of Baal 
which they had established in Israel, "lightened on Jeho-
nadab the son of Rechab [coming to meet him; and he
sainted him, and said to him, Is thine heart right, as 
my heart [is] with thy heart? And Jehonadab an-
swered, It is; if it be, give me thine hand, And he
gave him [his] hand, and he took him up into the chariot.
And he said, Come with me, and see my zeal for the Lord,
which shall return into my hands.

And the two appear to have had such an amount of 
resemblance in their zeal, that Jehonadab took part with Jehu in the details of his stratagem for 
destroying the assembled worshippers of Baal, without 
any recorded expression of disapprobation. Again, 
Jehonadab tells us how he received a command from 
the Lord to bring the Rechabites into one of the cham-
bers connected with the house of the Lord, and there
to give them wine to drink. This they refused, "We 
will drink no wine; for Jonadab the son of Rechab, our 
father, commanded us, saying, Ye shall drink no wine,
[neither] ye nor your sons for ever; neither shall ye build 
house, nor sow seed, nor plant vineyard, nor have [any]
but all your days ye shall dwell in tents; that ye may live 
many days in the land where ye [be] strangers." And 
this charge had been kept by all of them, of both sexes,
as they expressly state, though an unwilling obedience
might perhaps have plet for its restriction to the males;
only when Nebuchadnezzar's army overran the coun-
try, they had taken temporary refuge within the walls of
Jerusalem. This obedience to the command of their
father is then set before the people by the prophet, and
contrasted with their disobedience to divine commands;
and while the disobedient children of Israel are assured 
of impending judgment and ruin, the narrative closes 
with a corresponding promise to the obedient house of
Rechab. "Therefore thus saith the Lord of hosts, the 
God of Israel, Jonadab the son of Rechab shall not 
want a man to stand before me for ever." On account 
of this promise there has often been search made for 
these Rechabites, who are supposed to be a community 
still subsisting, and maintaining the pure worship of 
the living God, and the abstaining ordinance of their 
ancestor. Nay, there have been reports that they have
been actually discovered, from the days of the old Jewish traveler Benjamin of Tudela, down to our own day; witness the account given by the late Dr. Joseph Wolf; though other reports have generally concurred in pronouncing them to be either mistakes or something worse. In fact it cannot be justly inferred that the Rechabites as a distinct fraternity lasted longer than the Jewish commonwealth itself; when the Jewish nation, to whom they stood in a special relation, ceased to exist as the professing people of God, the faithful Rechabites, like the zenith Israelites, would most probably embrace the gospel of Christ, and thenceforth becoming incorporated with existing Christian communities, they might fairly enough consider that the peculiar institution of Jehonadab had served its purpose, and ought to terminate. Certainly we have no historical trace of that is worthy of any attention; although the Septuagint and the Vulgate have ascribed to Psalm lxxi. (their lxxi.) the title, "A Psalm of David, of the son of Jonahah and of those first carried captive.

It is by no means quite clear how far this institution rested on religious grounds, and how far on grounds of civil expediency. When we attempt to make it to appear large, it is not entirely, the latter; because the Kmites were settled among the Israelites and shared all their good fortune, while yet it might seem prudent to Jonahah to restrain his people from everything that could by possibility provoke jealousy in the minds of the Israelites properly so called. Certainly their Kmite parentage might lend them the more readily to consent to retain or to resume some such mode of life as he enjoined upon them: and it has been common to compare it with the account of the Saracens by Anonymius Marcellinus (643), and still more with the account of the Xalathian by Diodorus Siculus cix. 90, "It is a law with them neither to sow corn, nor to plant any fruit-bearing plants, nor to use wine, nor to provide a house." Exaud again leans strongly to the religious aspect of the rule. He looks upon the Rechabites as a religious sect, whose origin is to be traced indirectly to the labours of Elijah and Elisha. While those great prophets had disciples who followed in their steps, the Rechabites were no less strong an instrument, if not more, of keeping the religious law. Their origin, however, has not been traced with much precision. It is said that the Rechabites were introduced among the degenerate people at large, that is to say, among the Israelites, at that generation of Israelites among whom Moses laboured were purified and trained in the wilderness; and they copied the Nazarite institution to a considerable extent: and they also avoided mixing in the ordinary affairs of life, unless some emergency drew them forth, like that revolution of which Jehu was the leader, when his "zeal for the Lord" met with a hearty response from Jehonadab. Neumann, in his commentary on Jeremiah, gives prominence also to the religious element in their character; and thinks that they did not take their name from Jehonadab, but from Rechab, so that, symbolically, they were called Rechabites, "riders," or "pilgrims," to indicate that they were strangers and sojourners, not seeking rest in Canaan and the Jewish institutions; though by a mistaken reading of providence they did seek rest in Jerusalem at the time of which Jeremiah speaks, and were disappointed. There is, however, no trace in Jewish history of anything of importance, additional to what Scripture relates; unless any one find it in the statement of Josephus that Jonahah was a good and just man, and that he had of old been a friend of Jehu.


JEHOANADAB, or contracted JORAM [Jehovah is high, or he whom Jehovah exalts]. The name of two kings.

1. JEHOANADAB, the son of Abah and Jezebel, succeeded to the throne of the ten tribes after the short reign of his brother Ahaziah. He reigned twelve years, from about B.C. 896 to 884. Like all the rest of their kings, he is declared to have wrought evil in the sight of the Lord, not departing from the sins of Jeroboam the son of Nebat; yet his evil doing was "not like his father and like his mother, for he put away the image of Baal that his father had made." 2 Ki. x. 23. It fell to him to punish the Moabites, who had revolted after the death of his father: but the expedition which he undertook, with the assistance of Jehoshaphat king of Judah and of the king of Moab, was saved from utter destruction only by miraculous intervention through the instrumentality of Elisha, and was not successful to the extent that its enterprisers had calculated. After this, he again, 2Ki. iii. 27. Some other instances of connection between the king and the prophet appear in 2 Ki. iv. 12; v. 5-8; viii. 4-6, but more especially in ch. vi. vii. From these we learn that Joram was very much engaged in war with the Syrians: that repeatedly he was laid under deep obligations by the miraculous agency of Elisha; and yet that he was at one time on the point of committing a judicial murder, as if the prophet deserved to die because he had not by a miracle restrained the ravages of famine. At last the vengeance which had been denounced against the house of Ahab by Elijah, on occasion of the murder of Naboth, though it had been delayed on account of some manifestations of penitence, was executed upon Joram by Jehu, whom Elisha had sent one of his disciples to anoint as king for this very purpose. 2 Ki. i. 3: compare the original command to Elijah, 1 Ki. xix. 16, 17; xii. 17, 20. Joram was engaged in war with the Syrians at Ramoth-gilead, in struggling for the recovery of which his father had received a mortal wound. Joram being himself now wounded, had returned to Jericho to be healed, apparently leaving Jehu at the head of the army. And when Jehu was anointed king, he laid his plans and executed them with such celerity, that Joram had no intelligence of them till Jehu met him close by Jezreel, and drawing a bow shot him dead in his chariot. The body was thrown out upon the ground; and the hand of God was manifest in this, that the plot of ground was no other than the possession of Naboth, in which it had been predicted that the bloody requital should take place.

2. Jehoram, the son of Jehoshaphat, succeeded him in the throne of Judah for eight years. There are some very considerable difficulties as to the chronology, however, on which we do not enter here, see 2 Ki. i. 17; iii. 1: viii. 16. His character presented a melancholy contrast to that of his father, as "he walked in the way of the kings of Israel, as did the house of Ahab; for the daughter of Ahab was his wife: and he did evil in the sight of the Lord." He appears early to have given proofs of his character by murdering the whole of his brothers, and appointing his father's friends to subordinate posts in the government, and also some of the other "princes of Israel." Such atrocities could scarcely
fail to excite dissection. Accordingly, we read that Edom revolted from the kingdom of Judah during his reign; and though he executed terrible vengeance upon the Edomites, he was unable to rein in his obedience. At the same time also there were internal troubles, for Edom revolted “from under his hand, because he had forsaken the Lord God of his fathers.” On account of his daring and persistent wickedness, after the pattern of Ahab’s family, there came to him a letter with terrible threatenings from the prophet Elijah. And accordingly the Lord stirred up the Philistines and Edomites that were near the Edomines, who carried on war successfully against him, and spoiled his kingdom, and his very palace of its treasures, and led captive his wives and all his sons except the youngest. In addition to all this, he was smitten with an incurable disease, and at the end of two years “his bowels fell out by reason of his sickness; so he halted in sickness.” And his people marked their strong disapprobation by withholding all royal honours from his burial, 2 K. xiv. 21-22; ch. xxvi. 10 c. 3 a. m. 

JEHOHSABEATH. 851

JEHOASH. 841

JEHOASHAPAT [Jehoshaphat is judge, or perhaps rather, he chose Jehovah judges], is the name of one of the best and most distinguished of the kings of Judah. He reigned twenty-five years, from about 874 to 849. His history is given briefly in 1 K. xxi. 34-50; but very much more fully in 2 Ch. xvi. xxii. He succeeded his own father Aca, in whose footsteps he walked, without turning aside. And the high testimony is borne to his personal character, and to the blessing which attended on it, that, “The Lord was with Jehoshaphat, and he was very rich and prosperous.” The first act of his father David, and sought not unto Baalim, but sought to the Lord God of his father; and walked in his commandments, and not after the doings of Israel. Therefore the Lord established the kingdom in his hand; and all Judah brought to Jehoshaphat presents, and he had riches and honour in abundance. And his heart was lifted up in the ways of the Lord: moreover, he took away the high places and groves out of Judah,” 2 Ch. xx. 33; The closing sentence is confirmed at ch. xvi. 25; yet it is to be taken in connection with ch. xx. 22, 33; that “he walked in the way of Aca his father, and departed not from it: doing that which was right in the sight of the Lord: howbeit, the high places were not taken away, for as yet the people had not prepared their hearts unto the God of their fathers,” confirmed by 1 Ki. xxi. 33. We must understand from the combination of these two accounts, that Jehoshaphat succeeded in removing heathenish worship; but that his people were not in a spiritual state so favourable as to enable him to put down those high places in which Jehovah alone was worshipped. Yet his own faith and obedience were sincere and scriptural, and it was his aim in every way to give full effect to the law of God. Accordingly, he appointed a commission, consisting of five princes, nine Levites, and two priests, to go round among the cities of Judah; carrying the book of the law along with them, and giving instruction to the people. And he himself took a share in the work of going among the people, and bringing them back to Jehovah, the God of their fathers. And no doubt, in pursuance of the same object, he set up judges throughout the land in all the fenced cities, to judge for the Lord; whilst in Jerusalem itself he erected a supreme court for references and appeals, composed of Levite-and priests, and chief of the fathers of Israel, with the chief priest over them “in all matters of the Lord,” and “the ruler of the house of Judah for all the king’s matters,” while the Levites acted as “officers.” 

The prosperity at home which accompanied this faithfulness to God is mentioned in a passage already quoted. Besides, he built castles and store-cities throughout his dominions; and he aimed at the restoration of the old trade from the ports of the Red Sea, though unsuccessfufully, owing to a cause immediately to be mentioned. He had also his kingdom divided into five sections for military purposes, with men enrolled capable of bearing arms to the number of 700,000 in Judah, and 350,000 in Benjamin. And the fear of the Lord was on all hands round about; so that, instead of venturing to make war with him, the Philistines and Arabians brought him presents and tribute silver, 2 Ch. xix. 10-19. The land of Edom was in a subject state, “There was then no king in Edom; a deputy was king,” 1 K. xiv. 7, as the king of Edom seems to have been a vassal in the account of the war carried on by Jehoshaphat and Jehoram, king of Israel, against Edom, 2 Ch. xxiv. On one occasion, however, Jehoshaphat was in very terrible danger on account of a confederacy, embracing the Moabites, Ammonites, Edomites, and others, which was formidable, not only on account of the nations engaged in it, but also on account of the secrecy of their preparations and the suddenness of their attack. But the piety of the king, and the encouragement of a prophet from among the Levites, and the special interposition of God by which those who were involved in jealousies, and became self-deceived, saved Jehoshaphat from this danger, and increased his confidence in God and his credit among men, 2 Ch. xvi. 1-2. This account was once rejected by the more daring rationalists, but their reception has not many followers now: the substantial truth of the narrative being admitted, not only by Ewald, but also by critics like Thunnius and Hitzig. To this glorious manifestation of Jehovah there is also confirmation borne by Ps. lxviii. xxvi. and xxvii; perhaps also xlv. The one great error of Jehoshaphat’s administration was the connexion which he formed with the idolatrous kingdom of the ten tribes. It was natural and right, perhaps, to be at peace with them, instead of maintaining constant war, or irritation which was ever leading to war. But he went far beyond this; and to conciliate the union, he formed a disastrous matrimonial alliance between his son and successor Jehoram, and Athaliah the daughter of Ahab. This led him first to go to war with the Syrians at Ramoth-gilead, when he narrowly escaped with his life; the risk having been all the greater on account of a cowardly proposal by king Ahab, to which he unanimously but rashly acceded, 1 K. xix. 16-20; 2 Ch. xxiv. It led him, secondly, at the time that he planned a renewal of Solomon’s trade by sea between Ezion-geber and Ophir, to entangle himself with Ahab’s son, king Athaliah; on account of which unhallowed association his scheme proved an entire failure, and was abandoned, 1 K. xix. 16-20; 2 Ch. xxiv. 35-37. And it led him a third time, into difficulty, as he went with Athaliah’s other son, king Jehoram, on an expedition against the Moabites, through the wilderness of Edom, where they would have perished but for miraculous intervention, 2 K. iii. On each of these occasions we
JEHOSHAPHAT, VALLEY OF

find a prophet interfering, to warn, or rebuke, or support, as might be necessary; and in the mutual bearing of these prophets and the king, we may trace one of the surest evidences of the high attainments which Jeoshaphat had made in the divine life.

The forty-one years of the reign of Aza, and the immediately succeeding twenty-five of Jeoshaphat, may be regarded as the climax of the prosperity of the kingdom of Judah; and this prosperous period stands out the more remarkably because of the contrast with the succeeding reigns, which are characterized by idleness, moral degradation, and political disaster. Yet Jeoshaphat could scarcely fail to see that he himself had been sowing the seed of coming evil, when he contracted that marriage of his son to the daughter of Ahab. It is impossible to say what his misgivings may have been; but their existence in some shape may perhaps be inferred from what is stated of peculiar precautions which he took in regulating the kingdom, the succession to the throne, and the position of the royal family generally. Of his six younger sons it is written, "Their father gave them great gifts of silver and of gold, and of precious things, with fenced cities in Judah; but the kingdom gave he to Jehoram, because he was the first-born," 2 Ch. xxii. 3. And again, "In the fifth year of Joram the son of Ahaziah, Jeoshaphat being then king of Judah, Jehoram the son of Jeoshaphat king of Judah began to reign," 2 Ki. viii. 16; a statement which suggests, perhaps, that Jeoshaphat found reason to proclaim his successor before his own death took place, as David had to do in reference to Solomon.

JEHOSHAPHAT, VALLEY OF. This name occurs only in the prophet Joel, viii. 2, 12; and the question has been raised as to whether it is a proper name at all, indicative of a known locality, and not simply the "valley of Jehovah's judgment"—the place where Jehovah will execute his judgment. It is called twice over in verse 14 Ezek. Hortals, the "valley of decision," or judgment, or excision, according to Newest. How far there is a reference to Megiddo, the great slaughter plain of Palestine, or to Bahrak, in the Tekoa desert, where Jeoshaphat assembled his troops after the overthrow of Ammon, Moab, and Edom, and "blessed the Lord," we do not undertake to say.

There is nothing in Scripture to fix the locality; but Jewish tradition has assigned it to the neighbourhood of Jerusalem. There is one peculiarity of expression in connection with it which suggests this. In the second verse of the chapter above named, the nations are said to "brought down into the valley of Jeoshaphat," while in the twelfth verse they are said to "come up to the valley of Jeoshaphat"—which variation or contradiction of expression is only reconcilable on the supposition that the valley was near the capital; "whether the tribes go up." The words of the sixteenth verse also describe a scene which implies that Jerusalem, from which "the Lord utters his middle ages speak of it in connection with Gehenna or Hinnom, as if the one were the place of judgment, and the other of punishment, and therefore properly adjoining each other; another of the many proofs that the common location of Hinnom (to the south) is a modern idea, founded neither on Scripture nor tradition. The present valley of Jeoshaphat occupies the Kedron hollow and the adjoining acclivities on both sides. Its limits have not been defined, but it is supposed to begin a little above the Fountain of the Virgin (Um-ed-Deir), and to extend to the bend of the Kedron, under Scopus. The acclivity to the eastern wall of Jerusalem is—at least towards the top—a Turkish burying-ground; and the white tombs, with the Koran (in stone) at the one end and a turban at the other, look picturesque, as they dot for several hundred yards the upper part of the slope. The other acclivity, ascending the steep between Olivet and the Mount of Corruption, is crowded all over with flat Jewish tombs, each with its Hebrew inscription, and speckled here

1. "Hace longitudinem duorum milliarium ab austris in aquilonem postendentur; latitudine augusta."—Cecilian Hierosolimitana, p. 209.
and there with balsam-olive trees. Thus Moslems and Jews occupy the valley of Jehoshaphat between them with their dead looking across the Kedron into each other's faces; and hid there in the common belief that it was no ordinary privilege to die in Jerusalem, and be buried in such a spot.

This traditional spot of burial and judgment, though called an 'rock' or valley, is more properly a ravine; the declivities on either side coming to a pretty narrow angle at the bottom, without any level ground between; a presumption that this is not Joel's 'rock,' though tradition has so uncerrnly affirmed it. The tomb of Jehoshaphat is pointed out on the precipitous face of the eastern slope, along with those of Absalom, Zechariah, and James. But for these identifications there is no evidence; and as tradition has varied in regard to the names of these rocky sepulchres, we are uncertain whether even one of them is authentic. That of Absalom seems the most ancient in its designation, and perhaps the most likely to be correct. Why one of these is called the tomb of Jehoshaphat, or when the name was given, we know not. The tradition regarding it is Jewish; as the Jews were sufficiently acquainted with their Scriptures to know that this king was not buried there, but with his fathers in the city of David, 2 Ch. xxiv. 22. It is just possible that it may be the tomb of some old rabbis of the same name; and this conjecture derives some presumption from the fact that the Jews bury in it their tattered worn-out rolls. Why they should bring their old books to the tomb of king Jehoshaphat is not very evident; but why they should deposit them in the tomb of one of their venerable writers or rabbis is plain enough. The Jews so prided every scrap of what the word of God is written that they will not burn or destroy it; they bury it as they would the dead body of a father. Passing down the valley one day, some few years ago, and examining the se tombs, we observed that that of Jehoshaphat had been recently opened; perhaps an hour or two before. The earth lay fresh and loose, as if newly dug, and the stone in front seemed as if it had been removed. We inquired the reason, and ascertained that a party of Jews had just left the tomb, after burning some of their faded rolls. So strong is the Jewish reverence for the divine word, and so striking the way in which that reverence expresses itself, their scrolls must mix in decay with the dust of their fathers. One, wandering by moonlight in this valley, saw a Jewish funeral, which had waited till the sun had set, and the Jewish sabbath was closed. It came round the south-eastern shoulder of Moriah, down the crooked pathway that descends into the Kedron; then mounted slowly up the acclivity of Olivet, some ten or twelve furlongs long, among the tombs. The procession rested under an olive-tree; for there the shallow grave was dug. Taking the shrouded dead from the bier, they laid it in the earth unaltered, according to oriental custom. They then covered the body with a layer of large stones, pressed firmly down, lest the jackals should dig up and devour it; and then, filling up the rest with the dry grey soil of Olivet, they scattered homeward to the city. Strange did that torchlight funeral in the valley of Jehoshaphat seem to us. We have seen many a more striking ruin than this; but were it well-watered and well-plantcd, as of old, it would be a spot of no common beauty. But it

is bare and wild; without verdure, save that of an occasional olive-tree.

If the 'king's hole,' or valley of 'Shiloah,' of 2 Sa. xvi. 15, and of 2 Sa. xviii. 18, be the same, and if the commonly received location of them be correct, then we have the valley of Jehoshaphat identified with that of Melchizedek, and its history carries us back to Salem's earliest days. But at what time it became a cemetery we are not informed.

Wady Juso and Wady Shafaj, Wady Jehoshaphat, and Wady Farudia are said to be its modern names.

Cyril in the fourth century mentions it in a way which indicates that in his day tradition had altered, or that the valley was supposed to embrace a wider sweep of country than now: for he speaks of it as some far lonely east of Jerusalem, as bare, and fitted for equestrian exercises (Cyril's Best. Ep. lixiv.). Some old travelers say that it was 'three miles in length, reaching from the vale of Jeholin to a place without the city which they call the Sepulchres of the Kings.' Travels of two Englishmen, tw cent. Some of the old travelers, such as Felix Fabri in the fifteenth century, call it Cule, from the Korah of Eschol and the Valley of Jerom; and they call that part of the Kedron which is connected with it Ormarius or Kra'marius — the place of judgment (Fare. de C. p. 212). We may add that these old writers extend this valley considerably upwards, placing Geth's-name and the traditional tomb of the Virgin in it. They seem to have divided the Kedron bed into two parts: the lower, called the valley of Siluan or Cisbe: the upper, the valley of Jehoshaphat, from which the eastern gate of the city in early times was called, not as now St. Stephen's, but 'the gate of the valley of Jehoshaphat.'

The valley of the present day presents nothing remarkable. It is rough to the foot and barren to the eye. It is still, moreover, frequently a solitude, with nothing to break the loneliness but perhaps a passing shepherd with a few sheep, or a traveler on his way to Anata, or some inhabitant of Siluan or Bethany going into the city by the gate of St. Stephen. Tombs, and olive, and rough vineless shears are all that meet the eye on either side.

[See Felix Fabri Evangelist., and all the early travelers, such as the Italian Loffi, and the Spanish Antequera Castilo, in the middle of the seventeenth century; also Quaresimin, Reisent, Pfrsesch, Niebuhr, Oldhamen, Robinson.] (n. v.)

JEHOSHEBA [Joahau's sister; i.e., sworn or devoted to him, a daughter of Jehoram, king of Judah, but whether also of Athaliah, her idolatrous and cruel mother, is not stated, 2 K. i. 1]. From the pious character maintained by Jehosheba, it has very commonly been supposed that she must have been Jehoram's daughter by another spouse. Of this, however, there is no certain evidence; and it is quite possible that, by coming under better influences, she may, even though the daughter of so infamous a mother, have taken the part she did. She became married to the excellent high-priest Jehoiada — the only recorded instance of a female of the royal line marrying into one of the families of Aaron; and by preserving, in convert with her husband, the life of the young Joshe, till he could be brought forth for the occupation of the throne, she rendered an important service to the cause of righteousness.

1 There is a valley over the north-east shoulder of Olivet called Wady Khkelat el-Du. This may be connected with the above tradition, and indicate the spot which Cyril speaks of.
JEHOSHUA

ness, and order are a very critical and archaized period, 1
(see, JeHoShaLaH.)

JEHOSHUA (waw haw par sal va hawleh), usually appearing in the contracted form Joshua (which see).

JEHOVAH, yhwh (after or before yhwh, yhwh). The name of God in most frequent use in the Hebrew Scriptures: in the English Bible, for a reason to be afterwards mentioned, it is commonly represented (we cannot say rendered) by the word Lord.

In treating of this most sacred name, we shall inquire,
1. Whether Jehovah is the true and original pronunciation of the name. It has been already explained (see Hebrew Language), that when the Hebrew language was first reduced to writing, it was not thought necessary to invent signs to indicate the vowel sounds. Only the consonants were expressed in writing at first. The vowel signs which appear in our Hebrew Bibles were not introduced for centuries after the Hebrew ceased to be a living language. Further, it is necessary to explain that, in reading the Scriptures, the Jews were accustomed in certain cases to substitute for the word in the written text another word which appeared to them more proper to be used. One of the words thus written but not read was the divine four-letter name YHVH. Soon after the Babylonish captivity, the Jewish teachers, from a feeling of superstitions reverence, allowed this name to fall almost entirely into disuse. They thought it too sacred to take upon their lips, even when reading the Scriptures in the synagogues on the Sabbath. Therefore, therefore, this name appears in the sacred Scriptures, they substituted for it—not in the written text, but in reading—some other less sacred and mysterious name of God, usually the name Adoni. 1 They continued to write YHVH (not for the world would they alter the text in one iota), but they read Adoni. That this was the established practice centuries before Christ is evident from the fact that, in the oldest Greek version, that of the Seventy, the name YHVH (Jehovah) is not found even once, but instead of it, heoûs, which is the Greek equivalent of Adoni, Lord. The Greek translators gave the equivalent of the text as read, not as written. The sacred name would have been delegated by translation into Greek even more than by being uttered in Hebrew. Now, in order to account for the formation of the word Jehovah, one other explanation is required, and it is this: that when the Jewish grammarians found it necessary, in order to preserve as far as possible the ancient pronunciation of their language, to invent a system of signs to represent the vowel sounds, which had hitherto been without any representation in writing, and proceeded to attach those signs to the sacred text, the rule they observed in the case of the words above mentioned, which were written but not read, was to attach to these words not the points which properly belonged to them, but the points belonging to the words which were read in place of them. Following this rule, they attached to yhwh (YHVH) the points of yhwh (Adoni); and hence the form ywhh, and the name Ywhh (Jehovah).2 There can be no doubt, therefore, that the pronunciation Jehovah, notwithstanding the sacredness with which, from early associations, we have been accustomed to invest it, is quite erroneous, combining as it does the consonants of one word with the vowels of another. It is besides comparatively modern; it is found in none of the ancient versions; it was known to none of the church fathers; even Origen, in that column of his Hexapla, in which he tried to express, in Greek characters, the original Hebrew as pronounced in his day, always, so far as it can be ascertained, set down Adoni, where the Hebrew has yhwh. It is said that Peter Galatin, a learned convert from Judaism, of the sixteenth century, was the first who suggested the pronunciation Jehovah.

For a more detailed statement of the argument upon this point, we must refer to sec. 20 of the younger Buxtorf's treatise De Nominatione Dei Hebræo, which forms part of a volume entitled Dissertations Philosophico-Theologicae, and is also included in Ruhn, Opera Crit. Critic., &c. The only part of his statement which is defective and unsatisfactory is that in which he endeavours to meet the objection founded upon such names as Jeshoshaphat, Jehovah, JeJoanikia, in each of which the first part Jehovah, is unquestionably a fragment of the divine name yhwh. In these names, it has been alleged, is preserved the original pronunciation of the first part of the name Jehovah. This argument, however, is more plausible than sound, though Buxtorf fails to meet it. The true answer to it is, that when a fragment of one word is incorporated with another word, it does not usually retain its original form, but undergoes a change. And the Jehovah, or rather Yhwh (see), which forms the initial syllable of the names just mentioned, is, as is now generally agreed, a contraction from yhwh, the several stages in the process of corruption being yhwh, yhwh (yhoe), yhwh (ho) or yhwh, compare vwhh. In the same way we explain the termination ywhh (yhoe), also a contraction of yhwh, in such names as ywhh (yehoyada), Ischar, ywhh (yira)—yehoyada, Jehovah.

It is evident yhwh is a corruption of yhoe; compare vwhh.

2. What is the true pronunciation and import of this divine name?—In attempting to answer this question, we derive but little assistance from tradition. The ancient Jews either could not or would not reveal what they regarded as a sacred mystery. Thus, Josephus (Ant. book iv. sect. 4), in relating the history of Moses, says: "Whereupon God declared to him his holy name, which had never been discovered to man before, concerning which it is not lawful for me to speak." The later Jews seem to have made the mere utterance of the name on any occasion a sufficient ground of exclusion from eternal life. 1 See Gesenius, Thesaurus, p. 572, 576. From them, therefore, no assistance is to be expected. The writers of our original source of information, are not quite so silent. Diodorus Siculus, the earliest to whom appeal can be made, gives LXX as the

1 Where Adoni itself precedes or follows yhwh, they read Rhikhah. Hence the peculiar form yhwh, the points belonging to Rhikhah yhwh.

2 That in ywhh stands for , is evident from the form yhwh.
JEHOVAH

Greek equivalent of יהוה, but, as he wrote his history only a few years before the birth of Christ, and therefore long after the name had become a sacred mystery among the Jews, from whom alone any trustworthy information could be had, his testimony cannot have much weight attached to it; still less that of the latter writers, by whom the same form of the name is repeated, sometimes slightly modified, as Łאוה, Łאה. It is not improbable that this Greek tradition had its origin in those compound names referred to above, in which the name appears under the abbreviated form יוֹה, יְהֹה. From such a name, for example, as נַהוֹ, doth-gαhtα (Dohaleh), it would be easy to infer, especially after comparison with Semitic and other names of similar formation (see however, Monumenta Punic. p.230), that the name of the God of the Jews was יוֹה, or omitting the guttural, as the Greeks would naturally do, Łאוה or Łאוי. More important is the statement of Theodore, that the Samaritans pronounced the name IΑΒΕ, a form found also in Epiphanius (cont. Thes p.277). This is regarded by most modern scholars as the nearest approach to the true pronunciation.

But, passing from tradition, and not deciding to notice the futile attempts of some authors to illustrate this name from heathen sources, let us make our appeal to Scripture. The two most important passages for our present purpose are found in Ex, iii, and vi. In the former we read that God called to Moses from the midst of the burning bush, and after commanding him to put off his shoes from his feet, because the place wherein he stood was holy, proceeded to declare himself as the God of Abraham, of Isaac, and of Jacob. And when Moses hid his face, because he was afraid to look upon God, then the Lord said, "I have seen the affliction of my people, and I have heard their cry, . . . and have come down to deliver them; . . . and now, come, I will go thee to Egypt." And when Moses shrank back from the arduous mission, saying to God, "Who am I that I should go to Pharaoh, and that I should bring the children of Israel forth from Egypt?" the divine answer is, "But I will be with thee." (Ex. 3:12. 13.) And again, when Moses asks by what name he will speak of Him to his people, the answer of God is, "I AM THAT I AM (יהוה). This shalt thou say unto the children of Israel. I AM (יהוה) hath sent me unto you." And this is repeated in the verse which follows, ver 13, and God said moreover unto Moses, "This shalt thou say unto the children of Israel, The Lord (יהוה) God of our father, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you, this is my name for ever, and this is my memorial unto all generations." From which it is evident that יְהֹה is just another form of the name יָהֹו, I AM, and its origin is thus ascertained. The only difference between the two names is that the one is a verb in the first person, the other the same verb in the third. The meaning of the one is I AM; the meaning of the other is HE IS. The one is therefore the name of God revealing himself, the other the name of this revealed God contemplated and adored by man.

In both names, יָהֹו and יְהֹה, the root-form is that of "actual existence." When it is said that God's name is He is, simple being is all that is affirmed. He is in a sense in which no other being is, "the reversion est qui a se ipso est." He is, and the cause of his being is in himself. He is because he is. This is evidently the meaning of the divine utterance, "I am that I am." Just as elsewhere, on a similar occasion: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." That I am I am: because I am not the cause of one may so speak) of the being of God is only in himself. This surely was a wonderful conception for those early times; but indeed it is in a simple unpolished age, before the mind has been varnished over by the influences of civilization, that such thoughts most easily find entrance and take firmest hold. The notion, therefore, that the name Jehovah had its origin rather in the age of David and Solomon than in that of Moses, is not less false philosophically than critically.

From the idea of "actual existence" and "actual power in existence," which seems to be the root-idea in this divine name, follows at once that of "independent and uncontrollable will and action." This also is a leading thought in the narrative quoted a little age. I am the God of Abraham, of Isaac, and of Jacob; and my name is I AM. As God's being is uncreated, so is his will uncreated. All other being flows from him, so all other wills must bend to this. It may not always seem so; it may rather seem as if the reverse of this were sometimes true. Doubtless in Moses' day the will of Pharaoh seemed to be the great power in Egypt. But God revealed himself as Jehovah, the self-existent, the supreme and sovereign Will; and Pharaoh—what prove he then? Man, that is a worm, and a son of man that is a worm.

With the idea of uncreated existence are also closely allied those of eternity and unchangeableness. He who has in him all the cause of his being can never cease to be; and he cannot change. This has been thought by not a few to be the primary import of the name Jehovah, which accordingly has been rendered "The Ever-blonde." And in support of this view, the form of the name (a verb in the future tense) has been appealed to, יָבֹא יְהֹנָה; rather, it has been said, he will be, he shall never cease to be. But the so-called future in Hebrew differs very widely from our future (see Hebrew Language), expressing as it does what has been wont to be in the past, as well as what will be in the future—the ongoing of being or action (as opposed to its completion) in whatever space of time. And there can be no doubt that in the present case, though it is impossible to reproduce the Hebrew exactly in English, the translation I am that I am, is much more accurate than I will be that I will be.

Still, though the ideas of eternity and unchangeableness do not constitute the primary import of the name Jehovah, they are in Scripture, as we might anticipate, very constantly associated with it. "I am Jehovah; I change not," saith he. To Moses the revelation of this name was connected with God's covenant-promise to Abraham—the promise of a seed in whom all the families of the earth should be blessed. I am the God of Abraham; and I am Jehovah—the God of Abraham,

[1] Genesis has suggested that possibly יָהֹו may be the jeå, which, and not the jeå, of the verb of existence, and may, therefore, signify He comes to be, the author of existence; but it is a sufficient answer to this that in the passage above quoted יָהֹו, which is unhesitatingly ויהי, is יָהֹו, which cannot therefore be ויהי.

[2] Some writers have attempted to base this on Jehovah is Christ, a benamer, a hypostasis.
and of Abraham's seed for evermore. Hence it is that Jehovah is pre-eminently in Scripture the covenant God of Israel; the God of grace, and truth, and love. Though these attributes are not, primarily at least, contained in the name, they are inseparably associated with it.

Passing from the import of the name, we have still a remark to make on its pronunciation. Being the fut., kat. of the old verb heto (= hagin), it would probably be pronounced YAHWEH, which does not differ much from the LÄBE (E in Greek for V) of the Samaritans, nor even from the LAYOT or LAZ of the Greek writers. So Gesenius, Ewald, &c. Others read Yehovah (Jahwah).

(See Deissmann, Commentator über den Texter, Würzburg, viii. p.)

What is the relation between the divine names Jehovah and Elohim? This is an important question; important in itself, and also in its bearing upon other questions of Scripture criticism, in the solution of which the whole Christian world is interested. It is well known that the discussions as to the origin and authorship of the Pentateuch turn very much, though not so much now as formerly, on the import and use of these names. The fact that in some sections of Genesis the one name is almost exclusively employed, in some other; whilst in one section, ch. ii. 9, 24, both are combined in the creation and majority of him who bears the name. It is the name of God rather as a power, the Supreme power, to whom weak man looks up with adoring awe; hence the frequent opposition in Scripture of Elohim and YHWH (Yahweh), Deut. v. 21, 32, &c. In the name Jehovah, on the other hand, the personality of the Supreme is more distinctly expressed. It is everywhere a proper name, denoting the personal God and him only; whereas Elohim partakes more of the character of a common noun, denoting usually, indeed, but not necessarily nor uniformly, the Supreme. Elohim may be grammatically defined by the article, or by having a suffix attached to it, or by being in construction with a following noun. The Hebrew may say the Elohim, the true God, in opposition to all false gods; but he never says the Jehovah, for Jehovah is the name of the true God only. He says again and again my God (YHWH); but never my Jehovah, for when he says my Lord, he means Jehovah. He speaks of the God of Israel, but never of the Jehovah of Israel, for there is no other Jehovah. He speaks of the living God, but never of the living Jehovah, for he cannot conceive of Jehovah as other than living. It is obvious, therefore, that the name Elohim is the name of more general import, seeing that it admits of definition and limitation in these various ways; whereas Jehovah is the more specific and personal name, altogether incapable of limitation. Occasionally Elohim is used in the very general sense of supercompetent, supernatural, as when the witch of Endor exclaimed that she saw Elbim ascending from the earth, 1 Sam. xxvii. 12; she could never have said she saw Jehovah ascending. So we read of ase of God (Elohim, i.e. man who seemed to have become partakers in some measure of the divine nature, but never of men of Jehovah. And of man when first created it is said, that he was created in the image of Elohim, not of Jehovah.

(2.) But if Elohim is a name of elate import than Jehovah, the latter is a name of deeper significance. It is the uncommunicable name of God, emphatically the name (YHWH), embodying as it does His most distinctive attributes—self-existence, unchangeableness, eternity.

(3.) As the entrance of sin and suffering was the occasion of this deeper revelation of the divine nature, Jehovah is eminently the God of redemption—under the old covenant, the God of Israel. The correlative of Elohim is awe; the correlative of Jehovah is redemption (Isaiah). Elohim is God in nature; Jehovah is God in grace, Ex. xxi. 6. Elohim is the God of providence; Jehovah the God of promise and prophecy.

"Thus with Jehovah," are the words with which the prophet always introduces his message; never, "Thus with Elohim." (See on this subject Bengel's Gesenius, Grammaticalness of the Pentateuch, p. 225, &c.; Clarke's Notes; a good History of the Old Covenant, p. iv., &c.)

1. When did God first reveal himself as Jehovah?—If Jehovah be in a special manner the name of God as the Redeemer, it would seem that the revelation of the name must have been coeval with the promise of redemption. Accordingly, in the second section of Genesis, in which sin and redemption are first mentioned, the name Jehovah also for the first time appears. Compare Gen. ii. 3, 28. It has been thought, however, that the conclusion most naturally deducible from this early introduction of the name of the sacred Scriptures is shown to be incorrect by Ex. vi. 2, 3, where we read, "And God spake unto Moses, and said, I am Jehovah; and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name Jehovah was I not known to them." But those who think so have not studied the last words just quoted in the light of other scriptures; otherwise they would have perceived that by name must be meant here not the two syllables which make up the word Jehovah, but the idea which it expresses. When we read in Isaiah, ch. ii. 5, "Therefore my people shall know my name," or in Jeremiah, ch. xi. 5, "They shall know that my name is Jehovah," or in the Psalms, Ps. ix. 11, 17, "They that know thy name shall put their trust in thee," we see at once that to know Jehovah's name is something very different from knowing the four letters of which it is composed. It is to know by experience that Jehovah really is what his name declares him to be. (Compare Acts i. ix.)

1 The relation between the names Elohim and Jehovah is, in some respects, similar to that between the national names Hebrews and Israel.
JEHOVAH-JIRIH [Jehovah will preserve], the name given by Abraham to the mount on which the angel of the Lord appeared to him, and not only arrested the sacrifice of Isaac, but provided a ram to be put in his place, Gen. 22:11. It was embodying in a name the sentiment expressed in an earlier part of the narrative, "God will provide for himself a burnt-offering." For the import of the transactions themselves, see under ABRAHAM.

JEHOVAH-NISSI [Jehovah is my banner], the name given by Moses to an altar he erected in the wilderness, in commemoration of the victory gained by the Israelites under Joshua over the forces of Amalek. Ex. 17:15 [See BANNER].

JEHOVAH-SHALOM [Jehovah peace], the name of an altar erected by Gideon in Ophrah, after the angel of the Lord had appeared to him with a message of peace, Judges 6:23. Appearing as the angel did in a time of great backsliding, there was reason to apprehend some manifestation of judgment rather than of mercy; and Gideon gave expression to his feelings of surprise and thanksgiving by associating the sacred creation with a name which proclaimed Jehovah as the God of peace.

JEHOZABAD, most commonly written JOZABAD, which see.

JEHOZADAK [Jehovah justifies], in Ezra and Nehemiah abbreviated into JOZADAK; the son of the last high-priest before the captivity, namely Serahiah, who was slain with the sword at Riblah, on the final taking of the city, 2 Kgs. xxvi. 19. The son was carried into captivity, and died there; but his son Joshua was among those who returned, and in him the suspended functions of the high-priesthood were again revived, Ezra ii. Num. 28. In the writings of Haggai and Zechariah our English version adopts the Greek form of the name--JOZADAK—which somewhat obscures the connection between the high-priest's family that was carried into captivity, and as again restored from it. It should have read, Joshua the son of Jehozadak.

JEHU [Jehovah is he], 1. A king of Israel, the founder of the fourth dynasty, whose reign extended from B.C. 881 to 856 twenty-eight years. His father's name was Jehoshaphat, 2 Kgs. ii. 2, but he is more frequently called the son of Nimshi, who was his grandfather, and who was probably better known than the father. When he was anointed, the news of government is not mentioned; but he could have been by no means young, as he had already risen to a high place in the army, and had established for himself a reputation for great energy; not only so, but probably as long as twenty years before, or even more, while Ahaz and Jezebel were still in the midst of their power, he had been divinely designated to Elijah at Horeb for the office of king in Israel, with an injunction to the prophet to anoint him, 1 Kgs. xix. 16. From then, therefore, he must have been known to be a person possessed of qualities which peculiarly fitted him at such a time for taking command of the affairs of Israel. Why his actual appointment to the office should have been so long delayed, no explanation is given; but it doubtless arose mainly from that long-suffering patience in God, which waits in the execution of vengeance till every effort has been exhausted, and information has become hopeless. At last, however, the set time came, and Elijah, who now stood in the room of Elijah, did anoint one of the sons of the prophets to Ramoth-gilead, where Jehu and the army were at the time contending against Hazael king of Syria, with the charge to anoint Jehu king in the name of the Lord. He was to do his work expeditiously and secretly, and then make haste as for his life—seeing it was a perilous step to take in such a place. From the excited manner of the prophet, however, and the singular mode in which he went about his work, the secret presently transpired; and so ripe was the army for the change of dynasty thus initiated, that all immediately, and with loud acclaim, hailed Jehu as king, and in token of respect spread their garments under him. King Jehu was at the time king sick at Jezreel, from the wounds he had received in Ramoth-gilead; and as it was necessary, not only for Jehu's personal success, but also for the execution of the work of judgment expressly committed to him, 2 Kgs. i. 7-5, to sweep away the house of Ahaz, Jehu consequently lost no time in proceeding to Jezreel with a trusted and chosen band with him in his full commission. His approach was described from the watch-tower, and messenger after messenger was despatched to inquire whether he came peaceably; but he met them in so defiant a tone, that they were fain to turn round
and form part of his train. At last Joram himself went forth, and at his arrival the storm burst with irresistible fury. Joram was first slain by Jehu's own hand, and his body ordered to be cast into the vineyard of Naboth. Ahaziah, king of Judah, brother in law of Joram, who was with him on a visit, received also a mortal wound, of which he soon after died at Megiddo. Then followed in rapid succession the slaughter of Jezabel and of the whole seed-royal in Samaria, including altogether seventy males slain at Jehu's bidding by the nobles of Samaria, with many besides of remoter connections, and of those who had been chief men about the king. Among others who fell in this time of vengeance, were certain brethren of Ahaziah, king of Judah, whom John met on his way to Samaria, going to pay their respects to the family of the king of Israel. Regarding them as included in the curse pronounced on the seed of Ahab and Jezebel (being their grandchildren), Jehu summarily appointed them to the slaughter—whether justly, however, may be made a question; sincere, while connected with the house of Ahab, they more properly belonged to that of David. The attack was next made on the priests of Baal, whom Jehu took by guilt, publicly announcing his purpose to become himself a worshipper of Baal, and thereby throwing them off their guard; so that they really came forth to take part in a feast and sacrifice which Jehu proclaimed for Baal at a set time and place. But it was only that they might be fallen upon by the soldiery of Jehu, and put to death. The temple and images of Baal were also broken down.

So far Jehu might be said to accomplish faithfully the solemn work intrusted him. As a minister of divine vengeance against the house of Ahab and its Baal-worship, the sternest retribution had been inflicted, and the work had been done with a promptitude and an alacrity which bespeake a hearty good-will in the matter. Indeed, it is precisely the impression made in this respect upon the spirit of Jehu's procedure which detracts from his glory. He appears throughout more like a man of impetuous anger, and cold-blooded ferocity, presencing a course of terrible severity, which, however right in the main, was still one we should have liked to see somewhat less congenial to his own temperament. We do not conceive of him, even when doing a work of God, and perilring his very life in the accomplishment of it, as a man of high principle, who values nothing in comparison of the establishment of truth and righteousness. Accordingly, we find him stopping short of the proper point, whenever the question came to be what he was himself going to substitute for the abominations he had put down; “he departed not from the sins of Jeroboam which made Israel to sin.” He could decide for Jehovah in opposition to Baal, but not for the pure worship of Jehovah as opposed to the idolatrous forms that had been set up at Bethel and Dan. To go so far as to abolish these, would have been to take Jerusalem for a religious centre, and this might have opened the way for a return of the kingdom of Israel to the house of David. They therefore dictated an adherence to the course pursued by the founder of the Israelitish monarchy. And hence, while a prolongation of his dynasty was promised for the work of judgment he had executed against the house of Baal, it was accompanied with a limitation which implied a want of approval in regard to his own religious position; the promise extended only to the fourth generation, 2 Ki. xix. 28. And before that term was expired his house had in turn become the subject of severe threatening, and had to face the prospect of an exterminating doom, 2 Ki. xxvi. 1. In his case, as in the case of Jeroboam, the worldly policy adopted utterly failed to secure its object.

The name of Jehu, it is said, occurs in an inscription on an obelisk discovered in the north-west palace of Nimroud, which has been interpreted thus: “Jehu the son of Khummari”—supposed to be for Omri, and taking the house of Jehu as successor to the house of Omri (Ass. Nimroud edition, p. 183). It may be so, but it certainly does not wear a very natural appearance, nor does Scripture give indication of any intimate connection at that time with the Assyrian empire.

2. JEHU. The son of Hanani, a prophet, who first appears in Israel delivering a solemn and threatening message to Baasha, for following the sins of Jeroboam, and killing the representatives of that house without turning from their sins, 1 Ki. xix. 27. Long afterwards, probably thirty years or more, he appears again in the attitude of admonishing a king; but it is now the king of Judah, Jehoshaphat, whom he reproved for entering into alliance with the ungodly king of Israel, and predicted visitations of evil in consequence, 2 Ch. xix. 2. The Hanani who prophesied before Aza, father of Jehoshaphat, and reproved him for relying, in a time of peril, on the king of Syria, was in all probability the father of Jehu, 2 Ch. xxiv. 9.

3. JEHU. Three others of this name occur in the genealogies, but nothing particular is known of them, Ch. xxii. 39; xxiv. 26.

JEPHTHAH (גֶּפֶתָה, gíphthah, not occurring again, except once as the name of a town in the tribe of Judah, written in the authorized version Jiphthah), means “he will open,” perhaps implying that Jehovah will open or set at liberty, and so, having the same meaning as Pethahiah. Jepthah was one of the most notable of the judges of Israel: his place among them, and some things in respect to his administration, will be noticed in the article JUPHNE. His history is given in the book of Judges, ch. vii. xiv. 17; besides he is named by Samuel among the distinguished persons raised up by God for his people, 1 Sa. xi. 11; and again he is named as one of those ancient worthies in whom faith had a very special manifestation, 1 Co. xi. 32. His father was Gilead, a man who lived in the land of Gilead, who had sons by his lawful wife, while Jepthah was the son of a harlot. When the other sons grew up they thrust Jepthah out, and refused him any share in the inheritance, on the ground that he was the son of a “strange woman,” literally “an other woman,” and since the elders of the country confirmed this proceeding, Jb. xiii. 7, while there is no express law of Moses upon the point, we may conjecture that they were led to adopt this rule on principles of general morality, probably strengthened by the divine approval of the act which thrust out Ishmael and refused him a share of the inheritance, Gen. xxvi. 16, to which the words in this history seem to allude. The place to which he fled is not accurately known, a region in Syria, not far off, called the land of Tob, see 2 Sa. x. 6, and of which the name seems to survive in late Jewish history, 1 Mac. iii. 2; Mac. xiii. 17. Here there were gathered to him “vain men,” or empty men, men in difficulty, who had
nothing to lose, with whom David's men, I sa. xx. 2, have been often compared; and these men went out with him, though it is an unwarrantable inference that he was a captain of a band of freebooters. From the first he is described as a mighty man of valour. And when the Ammonites, already for eighteen years the masters of Israel, were making war against them, probably in some more galling form of oppression than usual, the elders of Gilead, on whom the burden naturally fell with greatest severity, took the lead in Israel, and offered to any one who was willing to accept it the office of head and captain, I sa. x. 6, 11, compare x. 21; for in their present circumstances a peaceful judge like the two who had preceded would not have met the emergency. But as no one volunteered, they went to Jephthah and pressed the office upon him; which he generously accepted, as soon as they declared their willingness to make amends for past severity. Everything was done in the way of solemn religious covenant in the presence of the Lord, as Miri- ph. 11; often taken to be the same as Mizpa of Gilead, ver. 29, from which however the narrative perhaps rather distinguishes it. His first effort was to secure the co-operation of the tribe of Ephraim, I sa. xi. 2, the tribe whose influence was predominant during most of the period of the judges. Having failed in this, he went forward in the strength of the Lord; and after an intellectual effort to gain his object by reasoning with the king of the Ammonites, he placed himself under the special protection of the Lord in a peculiar vow. Upon this he completely overthrew his enemies, "with a very great slaughter," and at once recovered twenty cities from them. Now the Ephraimites came in to claim their position as the rulers of Israel, emboldened perhaps by Gilead's tender dealing with them in a similar case: but Jephthah met them in their own spirit, apparently dealing with them as traitors to the cause of God and Israel, so that 12,000 of their party fell in the civil war. It is highly improbable that there was any subsequent resistance to Jephtah's rule; and he held the office of judge for six years till his death. He "was buried in the border of the cities of Gilead." The great point of interest in his history is his vow, I sa. xi. 29-40, and the manner in which it was fulfilled. The opinion which probably occurs to most people, as they first read the narrative, is, that he put his daughter to death, and offered her upon the altar of burnt-offering. This is the account given by Josephus and the other ancient Jewish authorities; and it is the universal opinion of the Christian fathers. From the middle ages, however, there has been prevalent among the Jews the very opposite opinion, that he devoted her to perpetual virginity and the special service of God at the temple; an opinion which was early taken up by many Reformers and theologians, as they entered with acrimony and diligence into the accurate study of the word of God, and which has never wanted advocates down to our own day. The old opinion, however, has much the more general support of authorities; most of the Roman Catholics, who follow the fathers; the rationalist scholars, who find in it much that suits their view of early Jewish history, and who sometimes say, like Ewald, in his History (ii. p. 318, that the opposite opinion "deserves no refutation," while they fancy that they trace the echo of the name and history of Jephthah in the Greek Ili-
countenance the surrender of a human being to die for God's service is the practice of "devoting," דַּעְבֹּת (devovəth).

But by universal consent this is held in its very nature to be a forced devoting of the "viliest and most odious" to God's service in their destruction, since they would not willingly serve him in any other way; and it was the sole prerogative of God to devote such persons. Not only is this utterly inapplicable to the case of Jephthah's daughter; though it did apply, it would be unsuitable to the vow, because anything devoted was accepted, and could not be accepted as a "sacrifice," to the very notion of which it stood in irreconcilable contradiction (see 1 Sam. xxv. 21).

II. If Jephthah was not grossly ignorant of the laws of Moses and the ritual of his people, he must have known that every burnt-offering required to be a male; and supposing that a rash vow had entangled him in a difficulty, still it could not be carried into effect literally; and some other way of doing with his daughter would be forced upon him, as it would have been had any other humane father been in the lot. The expression "whosoever cometh forth of the doors of my house to meet me," Jdg. xii. 3, is taken by many to be so indeterminate that it might mean least or man: but this is not the natural meaning. For the Jews were too exact in their propriety of life to have brutes herding in human habitations; and the expression "whosoever goeth out to meet me" is properly applicable to a human person, as appears in the subsequent history, Jdg. xiii. 3, and as other instances of the females going out to meet the triumphant males with timbrels and dances occur in the Old Testament, such as Miriam, Ex. xiv. 20, and the daughters of Israel after the death of Goliath, 1 Sam. xviii. 6. Indeed, such a vow at hap-hazard would be altogether without a parallel; and it would have sounded contemptible if his vow had run thus: "the first calf, or kid, or lamb that shall meet me coming out of my house shall be the Lord's, and I will offer it up for a burnt-offering," when he might rather have promised the noblest animal in his fold, or many of the noblest. We are irresistibly driven to the conclusion that in making his vow Jephthah had his daughter in his mind; his noblest possession should be consecrated to the Lord, his only daughter, if she should be the first to come forth to welcome him. Only he may have used the particular words of his vow, to admit of his being perchance spared that sacrifice, if the Lord should so please to direct that some other, some favourite domestic or whatever it might be, possibly even "a lamb for a burnt-offering" introduced as marvellously as in Isaac's history, should be moved to come first out from the house. So that whatever antecedent difficulties there are in supposing that Jephthah was entangled by his rashness into offering his daughter on the altar, these are immeasurably increased when we have to view this act as deliberately and intelligently planned by him from the commencement.

IV. The true interpretation, then, of Jephthah's vow is not a literal killing of his daughter, and burning of her body on the altar of God, but a metaphorical sacrifice, and yet a most real sacrifice, giving her up to the service of the Lord exclusively and for ever. Such a metaphorical use of sacrifice or offering is common in all languages, and is confessedly found often in the Psalms and the Prophets, and also in the New Testament. If we know that in such cases we must take the word metaphorically, since the connection admits of no other sense, there can be no difficulty in doing so here, when the alternative lies between this and a deliberately planned and executed immolation of an only daughter by the father's own hand. Such metaphorical expressions could not but arise and become common among a people placed under the training of spiritual religion, yet acustomed to literal sacrifices; and probably they arose early all the more on account of the symbolical sacrifice of Abraham, when called, in language to which there is manifest allusion in this vow, to offer up his only son for a burnt-offering, which he did, Gen. xxii. 17, though only in a figure, as we know. Another case which very remarkably agrees with the language of this vow occurs in the dedication of the Levites, Num. xvi. 19, "And thou shalt bring the Levites before the Lord, and the children of Israel shall put their hands upon the Levites; and Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord," and then follows the act of the Levites laying their hands upon the heads of their animal sacrifices which were offered for a sin-offering and a burnt-offering, after their own hand had thus laid hold on them the hands of the children of Israel, who made a metaphorical offering of them. "Thus thou shalt separate the Levites from among the children of Israel: and the Levites shall be mine; . . . . and thou shalt cleanse them, and offer them for an offering, for they are wholly given unto me from among the children of Israel." In this text indeed the specific word is "wave for a wave-offering" in the original; as in other metaphorical passages it is a slaughtered-offering, or a peace-offering, that is named. But out of the variety of sacrifices whose name Jephthah might have used, he chose burnt-offering, because, as in the pattern instance of Abraham and Isaac, it expressed entire exclusive dedication to the Lord; since nothing of the burnt-offering came back to the offerer, whereas a part of other kinds of sacrifices did come back to him. The dedication of a person to God's service by a peculiar vow was sanctioned in the Mosaic law, and of females as well as of males—in the law of the Nazarite for instance, Num. vi. 2. Such a service might even be for life, as Samuel and Samuel, and probably Elijah, Jeremiah, and John the Baptist: and in the case of Samuel it is seen that this dedication to the Lord implied a separation from the family, as other children were promised to Hannah, to make up for this one whom she made over to God's service, 1 Sam. i. 11, 29, 22, 21. ii. 26. But in regard to these singular or personal vows, the law was careful to provide a means of redemption, on payment of which the person was set free, Lev. xxvii. 28. Yet it went on to enact, ver. 29: "And if it be a beast, whatsoever men bring an offering to the Lord, all that any man giveth of such unto the Lord shall be holy. He shall not alter it, nor change it, a good for a bad or a bad for a good: and if he shall at all change beast for beast, then it and the exchange thereof shall be holy." And the peculiarity of Jephthah's vow appears accordingly to have been this, that in dedicating his daughter exclusively and for ever to the Lord, he treated her not according to the rule for personal vows, but according to the rule for burnt-offerings, and renounced all possible right of redemption.

V. The common opinion has compelled its supporters
to mistranslate ver. 18, "the daughters of Israel went yearly to "beaut" the daughter of Jephthah the Gileadite four days in a year." If the sacred writer had meant to say so, there was no reason for departing from the common word, which he had already used twice, ver. 27, translated "beaut," and taking a word so very rare that it occurs again only in this book, ch. xiv. There it is translated "to rehearse," with the implication of praising; and this is the meaning on which the best authorities agree, as the only one that has clear evidence in its favour. At the same time there is a difference in the construction of the two passages. The former mentions the object, "there shall they rehearse the righteous acts of the Lord," this passage throws in a proposition which is superfluous, not to say inconvenient or misleading, unless it be translated somewhat as this, "to rehearse praises to her," or "about her." Hence the marginal paraphrase in the authorized version "to talk with her," implying of course that she was not put to death. This rehearsing of her praises to be by the daughters of Israel was the compensation which they made to her for her being dedicated to the service of God in a single life, when otherwise she not have had praises enough of a different kind, as the only daughter of the judge of Israel might have had the most attractive marriage she could desire; compare Ps. xxxviii. 18, "their maidens were not given in marriage," literally, "were not praised," as in the margin. On the other hand, had she been killed and burned upon the altar, the amount of perverted feeling could have led to a yearly public praising of such an action. Nay, had she necessity been thought a palliation or excuse for the atrocious deed, it could have been rendered only as a matter for secret lamentation, too horrible to speak of publicly; even when the heathen king of Moab in his extremity acted so with his clearest son, he produced such indignation against the victorious army of Israel, who were very indirectly the cause of it, that they departed from him, and returned to their own land, Zech. xii. 2. And in fact, if rehearsing praises to her be not the meaning, it is hard to see how Jephthah along with her, if not to the exclusion of her, should not have been the person considered and celebrated or lamented; just as it is Abraham, and not Isaac, whose faith and obedience are commended in Scripture.

VI. When we read that it was a custom in Israel that the daughters of Israel annually lamented her for four days, how comes it that there is no trace of such a custom in any part of Israelitish history, and no reference to it by any writer, inspired or uninspired, until we come to a late Christian father, Epiphanius, who is reckoned a presbyter on almost any subject, and who is perhaps universally admitted to be involved in some confusion of memory in this instance. On every theory the answer would be easy. They came to talk with her, or rehearse her praises to her, as she had gone up and down the mountains with her companions for two months bewailing her virginity: they continued to spend these four days annually with her, as long as she lived; but in the nature of the case the practice ceased at her death, and no subsequent reference to it could reasonably be expected.

VII. The correctness of the entire construction is liable to serious doubt, when the last clause of ver. 39 is torn from the rest of the verse, and thrown into connection with ver. 40, by supplying a word. It runs in the English Bible, as in translations generally: "And it was a custom in Israel that the daughters of Israel went yearly," &c. The simple rendering of ver. 39, standing by itself, according to the very ancient tradition among the Jews, which divided the verses, is, "And it came to pass, at the end of two months, that she returned unto her father, and he did to her according to his vow which he had vowed, and she knew no man, and it was a custom in Israel." Had the writer wished to say, "And it became a custom in Israel" that so and so should be done, he had at his command a very easy and most familiar phrase for expressing his meaning: connecting the information given in the previous part of the verse with the word "custom in Israel," or "statute in Israel," as the word is generally rendered in our version, there are two explanations that naturally occur, either of which is adverse to her being killed and burned, an action certainly aberrant to every Israelitish custom or statute. One explanation may be, "he did to her according to his vow, and it was a statute in Israel," namely, to perform a vow faithfully, however painfully trying. So xxxv. 22, and 1 Sam. xiv, 3, and Jephthah's own words, ver. 39. Now if his vow was to consecrate her for God, and it was a custom in Israel, if there was a small matter, a little relaxation in personal liberty to her who during that time felt that God's vows were upon her, and lived in all the purity that became his handmaid. But if his vow had been to kill and burn her on the altar, it would have been a most pernicious trifling with the principle of the day, and the opportunity of fulfilling his engagement, which might become impossible by her natural death, or his feelings, or her own coming in the way, or by the opposition of the people; a contradiction of the vow which becomes plain by two parallel examples, if we imagine Abraham announcing his intention of sacrificing Isaac two months after he received the command, instead of rising and going early the next morning, whereas Hannah had no hesitation in keeping her child Samuel beside her till she had weaned him, at an age much more advanced probably than is usual with us, and at which the child was ready for worshipping the Lord. The other explanation may be, that Jephthah did to her according to his vow, she being a virgin fit for consecration to God's service; and it was a custom in Israel, that a virgin to have a companion, and a holy woman to have a holy virgin. Females devoted by a personal vow did exist, according to what has been said under No. IV.; and if daughters were found so important as to be practically indispensable in the early Christian church, similar cases would render similar female labourers still more manifestly necessary in the services at the Jewish tabernacle and temple, though their position would be comparatively humble, according to the position of inferiority which was assigned to the female sex in the entire economy of the Old Testament. Reference is made to them in Ex. xxxviii. 5, 1 Sam. ii. 22, and not improbably Lu. ii. 37. The reason for such females being unmarried or widows, at least in the case of those who gave themselves to it for life, is plain enough: under a husband a woman would not be free to devote herself to all the details of this work, or if she devoted herself to them she must neglect her family duties. The peculiarity of the case of Jephthah's daughter was that she who might have held the highest place among the women of the Israelites was conscripted to become a dweller in the house of her God, a companion to the females among the Gibonites,
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jahos is 21; only these were degraded to these menial offices under a merited curse by Joshua, but she by her own and the Father's free choice, a holy offering for the good of Israel.

VIII. The common opinion is exposed to difficulties on account of several matters which are passed over in silence, which we should have expected to be mentioned, or which are mentioned in such a way as to be naturally explained only on the other theory. (1) He did nothing to the voice of his son; a curious circumlocution, when everything might have been plain, had it been said that he killed and offered her. It seems more strange that a word should be said of the terrible act, when we contrast the details in the description of Abraham's sacrifice, and it is strangest of all, that there should be this silence or sparing use of words, while it is added, "and she knew no man," which is an unnecessary repetition, considering what has been told, ver. 23, 24; except on the other suppression of her living on to lead a virgin life; in which case it is the natural information to assure us that the vow is to be understood metaphorically, and that it was faithfully kept. (2) There is no word of the father repeating, or coming to share in the anxiety about the principle of his vow. There is nothing besides sorrow, that he is left alone and childless in his hour of triumphal exaltation to be the leader of Israel: "Ah, my daughter! thou hast brought me very low, and thou art one of them that trouble me." (3) There is not a word of death, but only of her exclusion from the families of Israel, in her single request for two months in which to bewail her captivity; which, it is related, that she accordingly did. If we could believe the reply to be satisfactory that her death is understood, when it is another thing that is actually named, there would remain a question why she was to go up and down upon the mountains to bewail it along with her female companions, instead of spending the time at least partly with her father, from whom death was so quickly to part her. Whereas, if she was to be consecrated to serve in the house of God, her father, as the leader of Israel, would have many opportunities of seeing her there.

The subject of this vow, its nature, and its mode of fulfillment, have been generally felt to be interesting, not merely as a matter of curious inquiry, but also as having an important bearing on the character of the people of Israel at the time of the occurrence. A work specially devoted to an account of all opinions on the subject, which we have not seen, was published by Budee, Frieder. Littif. (Leipsic, 1767). It is more or less discussed in commentaries on the texts of Judges, and in histories like that of Euseb. For the subject have also been written; among the most accessible of which are two in favour of the common view by Pfeiffer, Opusc. p. 184–185, 59–60; and two by living writers in favour of the opinion we have advanced, by Hengstenberg, in his Antiquitates der Pentateuch, vol. ii. p. 105–121 of the English translation; and by Paulus Crassus, in Hermes's Rerum Antiquarum, article "Afnit.

JEPHUNNEH, apparently a Gentile name, and applied to only two individuals: 1. Jephunneh, the father of Caleb, who, along with Joshua, remained faithful when so many gave way (see Caleb). 2. Jephunneh, the eldest of the sons of Jether, who was of the tribe of Asher, 1 Chron. 7:17.

JERAHMEEL [זֶרַחְמֵאֵל; Zerachmiah; Zerachmeh; Jerachmeal]. 1. The eldest son of Hezron, a grandson of Judah, 1 Chron. 2:22. Being thus at the head of the senior branch of this powerful tribe, we are not surprised to find him a person of great importance, as is evident from the fact that a portion of the territory assigned to Judah is called after his name. David, when questioned by Achish as to the direction of his recent foray, replied ambiguously, "Against the south of Judah, and [or rather, "even"] against the south of the Jerehumelites, and against the south of the Kenites," 1 Chron. 21:16, i.e. against those portions of the south country (Negel), pertaining to Judah, which were allotted respectively to the descendants of Jerahmeel and Jethro. Now we know that the latter were settled in "the wilderness of Judah which lieth in the south of Arad," Josh. 13:16, i.e. in that part of the south country which adjoined Arad (now Tell Arad). We are justified, therefore, in concluding that the greater portion of those "Negel of the Jerehumelites," which is mentioned first, hereafter known as the Negel of Caleb, 2 Sam. 21:9; was actually a portion of the Amalekite spoil, 1 Sam. 31:2, 29.

2. Jerahmeel. A Levite, descended from Merari, who was contemporary with David, comp. 1 Chron. 21:29-29 with xxviii. 21, 22.

3. Jerahmeel. A high official commissioned by Jehoshaphat to assist Jeremiah and Baruch, 2 Chron. 35:17. The Authorized Version represents him as "the son of Hannoch," but the margin (in common with most of the versions) very properly gives the literal meaning, "the son of the king," which would seem to be the correct rendering here, as well as in the very similar passage, 1 Kings. xiii. 20. [E. W.]

JEREMIAH, [יְרֵמְיָהוּ; Jeremías; Jeremia; Jeremiah]. xxviii. 1. The meaning of the name is Jehovah throne; i.e., according to some, overlord; king, Ex. xx. 1; according to others, king, owner, founder, appointed, arbiter (see Jehovah, construct). But the latter view has no support from Hebrew usage; and the former, besides having this support, gives to the name an import much more distinctive, almost prophetic both of the history of the man and of the character of his time. 1 He

1 The root comes from which the name Jeremia is derived (compare יְרֵמְיָה, Jeremia, from root, and יְרֵמָה, Jerachmeh, from جرمح, used in Hebrew in the Kal form, but is certainly nearly equivalent to the common Hebrew verb קָחַת, to throno, Ex. vi. 1; Ne. ix. 11. In this sense it is in common use in Chaldee, compare Pa. iii. 9, 6; "Thrones into the midst of the
who bore this name was consecrated to that God who, with an almighty hand, throws to the ground all his enemies, ch. ii. 16 (Hos. Chris. coll. 1591. 336. Tract. 1).

I. The Prophet. With the prophecies of Jeremiah are interwoven many minute biographical details, which we greatly depreciate in the writings of the other prophets. He was of a priestly family, being born in Anathoth, one of the towns allotted to the priests of the line of Ithamar. As the high-priesthood had passed, in the reign of Solomon, from the line of Ithamar to that of his elder brother Eleazar, and was never afterwards restored to the former, the conjecture that Jeremiah's father was the Hilkiah who held the office of high-priest under Josiah is groundless. From the expression  \( \frac{2}{3} \) of the priests, in ch. i. 1, we rather infer that he held no conspicuous position in the priestly ranks. It is probable that Jeremiah continued to reside at Anathoth for some years after his call to the prophetic office, which took place in the thirteenth year of Josiah, i.e. 640, while he was yet a youth, ch. 29. Like our Lord, who, residing in Nazareth under the friendly roof of Lazarus and his sisters, made daily journeys to and from Jerusalem, Jeremiah continued to spend quiet evenings in his father's house, while day he laboured in his prophetic mission amid the throng and battle of the capital. But after some years he was compelled by the bitter hostility of his fellow-townsmen, whose immunities he had exposed and denounced, to quit his native place and take up his residence in Jerusalem, ch. xxii. 18.

This change of residence, however, only exposed him to new dangers, and brought him within the reach of more formidable adversaries than the priests of Anathoth; for the death of Josiah and the captivity of Jehohaz opened up the way for the accession of the violent and ambitious Jezebeliah to the throne of Judah, ch. xxiii. 7. Under such a king, Jeremiah was no longer a safe residence for the faithful prophet of the Lord; yet Jeremiah felt that, at so momentous a crisis in the national history, it was not his part to purchase personal safety by the abandonment of public duty. Though naturally of a timid disposition, so that at first he shrank from the responsibilities of the prophetic office, yet now the word of God which had come to him had taken such complete possession of his soul that he could not but give utterance to it, be the danger ever so great. And though in some seasons of deep depression, when he seemed to himself to have laboured in vain and spent his strength for naught, he almost resolved to speak no more in the name of the Lord, yet this momentary impulse was speedily overpowered; for "the word of God was in his heart as a burning fire shut up in his bones; and he was weary with bearing and could not stay," ch. xxiii. 9.

Not long after Jezebeliah ascended the throne, and probably on occasion of one of the great feasts which drew multitudes together from all parts of the land, ch. xxvi. 1, Jeremiah made what seems to have been his first public appearance and appeal since the accession of the furnace," ch. vi. 17, "cast him into the den of lions;" ch. vii. 8, "until the thrones were set there." First (167) adopts an old explanation which connects "\( \frac{2}{3} \) with "\( \frac{3}{2} \), high, and renders, Jeremiah ascended.

If we consider the character of the earlier prophecies, it is probable that the first years of his ministry were given to contemplation rather than to action.

new monarch. Undeterred by the fate of a brother prophet, Urijah the son of Shechaniah, who had already fallen a victim to the fury of the king, Jeremiah, in obedience to a divine impulse, appeared in the temple courts, and by words of truth and judgment stirred the throbbing multitudes. A tumult ensued; the priests and prophets inciting the people to violence. The report of the tumult quickly reaching the palace, the officers of state appeared on the scene, and proceeded to investigate the cause of the uproar. To these princes Jeremiah made a noble appeal, and not in vain. Still the influence of the priests and prophets the most violent antagonists of Jeremiah was very great; and it was only by the interposition of a powerful friend, Ahikam, the son of Shaphan, a member of a family eminent for its piety during several successive generations, that he escaped with his life, ch. xxvi.

During his residence at Jerusalem, Jeremiah was doubtless the centre of the little circle amid which true piety still lingered; but there was one whom he singled out from all his associates, honouring him with peculiar marks of his friendship, and even admitting him to share the labours of his prophetic ministry. This was Baruch, the son of Neriah, who seems to have been a person of rank and influence, ch. xxxv. 27. Though, being also a man of worth and piety, he preferred the society and friendship of Jeremiah to the high official dignity and authority which he might have acquired to and enjoyed. The friendship and active co-operation of Baruch proved highly valuable to the prophet. For shortly after the incident just mentioned, and probably in consequence of it, we find that Jeremiah had become so obnoxious, either to the court or to the people, or to both, that he could no longer venture to appear in public; by this exigency Baruch came to his aid; and, by acting as his amanuensis and representative, secured the transmission of the divine message to the rulers and people, ch. xxxv. xvi.

The fourth year of Jezebeliah, remarkable in Jewish history as the year in which the first Chaldean invasion took place, was an epoch also in the history of Jeremiah: for in that year he was divinely directed to collect into one body the various prophecies he had delivered during the twenty-three years which had elapsed since the commencement of his ministry, ch. xxv. 3, xxxvii. 1-6. These prophecies Baruch, having written down from the lips of Jeremiah, recited within the temple courts to a large and mixed audience of princes and people. Some of the former, affected by the divine message, resolved, though with but slender hopes of success, to have it read before the king. The result was such as might have been anticipated. The headstrong tyrant, after listening impatiently for a short time to words very different from those which he was accustomed to hear, started up, and seizing the roll, cut it in pieces, and threw it into the fire. Jeremiah and Baruch would have instantly fallen victims to his fury, had they not, at the instigation of the princes, shut themselves up in a place of concealment. In that retreat Baruch wrote down, from Jeremiah's dictation, the same series of prophecies (many like words, we are told, being added unto them); and doubtless this first collection formed the nucleus around which were gathered, from time to time, other prophecies subsequently delivered, till the whole assumed
the form in which they now appear in the scriptural book of Jeremiah.

The second invasion of the Chaldees, which issued in the capture of Jerusalem and the captivity of the young King Jehoiakin (an issue which Jeremiah had distinctly foretold, may naturally be supposed to have given him a position of greater authority in Jerusalem. And accordingly we find the new king Zelechiah, unlike his brother Jehoiakin, not only listening patiently to his prophetic admonitions, but even sending of his own accord to consult him in more pressing emergencies. Zelechiah, however, though willing to ask advice, was not equally disposed to follow the advice the prophet gave. Still less so his princes and ministers, who were for the most part rash and inexperienced, proud of their new dignity, and resolved to pursue at whatever hazard the course of policy which had already brought so terrible disasters upon the nation. To these men Jeremiah speedily made himself obnoxious, and it was not long before he experienced the effects of their hostility. The duty indeed imposed upon Jeremiah became one to which he might well have resorted. The whole nation was bent upon a war of freedom. Notwithstanding their heart-aptostasy from Jehovah, they still retained the conviction that they were the peculiar favourites of heaven; and that, however low they might sink, they could not perish utterly. In their carnal minds the permanence of the true religion, which the prophets had so often foretold, was always associated with the continued preservation of the temple and city in which it was visibly enshrined. It was to oppose these strong national convictions, to counsel submission to the yoke of Babylon, to proclaim the utter fruitlessness and fatal issue of the meditated revolt, that Jeremiah stood forth—"one man against a nation." His position was not an enviable one. A patriot counselling submission to a foreign master, and labouring to repress the heavings of the national spirit impatient of the yoke! This was a strange spectacle, and we can scarcely wonder that Jeremiah was by no means regarded as an emissary of the Chaldeans rather than a prophet of the Lord. And that the once timid and shrinking prophet had the courage to take up this position—to place himself in the way of an excited and rushing nation, and to try and stop and turn it—shows that God had not forgotten his promise: "I have made thee this day a defended city and an iron pillar and brazen walls against the whole land; ... and they shall fight against thee, but shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee," ch. 1:18, 19.

During the greater part of the reign of Zelechiah, which continued eleven years, the prophet seems to have pursued his work unabated, at least without encountering any violent persecution. But towards the close of that reign, when the rebellion, no longer only meditated, had actually broken out, and the Chaldean army hastening from the east had invested Jerusalem, and when it was essential to the success of the dominant policy (if success could ever have been hoped for) that the nation should rise as one man against the invaders, and not destroy their cause by divided counsels—it became evident that the conflict between Jeremiah and the rulers must speedily come to an issue. So accordingly it was; for a very trivial circumstance being seized upon as a pretext for violent measures, the prophet was arrested as a deserter and traitor to his country, and cast into the common prison. In this prison, which seems to have consisted of several dark underground vaults, ch. xxviii. 8, he was closely confined for "many days." Afterward, by command of the king, he was removed to the "guard-house," ch. xxxii. 9, attached to the royal palace, which was a place of considerable extent, with walls and gates, having upper apartments for the reception of the less guilty or less dreaded prisoners, and a row of dungeons underground. At first Jeremiah occupied one of the upper apartments, having the use of writing materials, enjoying the visits and converse of his friends, and being occasionally sent for to be consulted by the king, who probably expected to find him after his lengthened imprisonment a more covertly and plant councillor. If such was the king's expectation he must have been greatly disappointed; for Jeremiah still continued unabatedly to declare the mind of God—predicting, as before, the disastrous issue of the siege, and counselling timely submission. The king was deeply grieved that the hands of king and people should be weakened by the prophet's dark forebodings, resolved on his destruction; and it was not difficult for them to work on the fears of the king, and extort from him permission to carry their deadly purpose into execution. Armed with the royal mandate, they entered the court of the prison, laid hold of Jeremiah, and cast him into one of the dungeons, so deep that it was necessary to let him down by means of cords. And doubtless, as they turned away from their victim, they imagined that his voice had been silenced for ever. But God, who had yet some work for his prophet to do, interposed in his behalf strangely and unexpectedly. An Ethiopian eunuch pleads for him with the king, and obtains an order for his release. Jeremiah, covered with the mire into which he had sunk, is drawn up by means of cords, and restored to his apartment in the upper prison. Meanwhile the Chaldean army was pressing the siege. Jeremiah continued in prison till the city was taken, when he was released by order of Nebuchadnezzar. Strange fate for a prophet of Jehovah—to have his life saved by an Ethiopian eunuch, and his liberty restored to him by a heathen conqueror!

The imprisonment of Jeremiah must have continued for more than a year. It is remarkable that during this period God favoured him with some of the brightest glimpses into the future which he ever enjoyed, ch. xxi. 26-44, xxii. 1-29. The guard-house was his Patmos, where he saw the heavens opened, and read the glorious future which God had in store for his church.

These revelations were connected with a somewhat remarkable transaction, which took place previous to his release. Hanameel, the uncle's son, visits him in prison, and offers him as next of kin the purchase of a small property in Anathoth, which he is about to sell. Here was a trial of his faith. When the proposal was made to him, Anathoth must have been occupied by the Chaldeans; Jerusalem, he knew, would soon be a heap of ruins, and the whole land a desolation. Yet he at once agrees to the proposal of his relative: and, having gone through the various formalities necessary to the legal completion of the purchase, he weighs out the money, and assumes the proprietorship of the ground. The transaction was a prophecy in act. For the spirit of the prophet, so often clouded and over-
whom, was at this time irradiated by bright anticipations of Israel's destiny; and as he delivered over the Jeremiah papers to Zedekiah, he said to him with calm confidence, "Take these and put them in an earthen vessel, that they may continue many days; for thus saith the Lord of hosts, the God of Israel, Houses and fields and vineyards shall be possessed again in this land," ch. xxvii. 17.

The capture of Jerusalem restored Jeremiah to liberty; but to him restored liberty brought no joy. What a scene must have burst upon him as he passed the prison-gates: Jerusalem and her faculties fallen to the ground; and that holy and beautiful house which the piety of a former age had reared, and around which so many flowing associations had clustered, burned up with fire! To a heart like his, so tender and impassive, the spectacle must have been overwhelming. Can we wonder that the first rush of his poetic spirit poured itself forth, not in joyful strains, but in those lamentations over his fallen country, which will remain an enduring monument at one of his patriots, his genius, and his piety.

The story of Jeremiah now draws near its close. After the popular村镇 Judah, the son of Ahikam, and the remnant of the Jewish people still resident in Palestine resolved, contrary to the advice and despite the remonstrances of Jeremiah, to retire into Egypt; and thither they bore the prophet along with them. There the dangers he had foreboded speedily manifested themselves. The exiled remnant, contaminated by the example of their Egyptian neighbours, fell anew into all manner of abominations; their wives burned incense and poured out drink-offerings to the queen of heaven: so that Jeremiah was compelled in his old age still to prophesy bitter things, "I wail, I wail over Babylon, and thou shalt be slain, Egypt; and all the remnant of Judah that are gone into the land of Egypt to sojourn there shall know whose word shall stand, mine or theirs," ch. xxviii.

These were among the last prophetic words of Jeremiah. As more than forty years had elapsed since the commencement of his ministry, he could not have lived long after this period. But of the exact time and circumstances of his death we have no record; and the Jewish and Christian traditions are not in harmony (Cappe, late in 1845, p. 157). By the early fathers of the Christian church he was enroiled among the martyrs, having, according to the account transmitted by them, fallen a victim to the rage of his fellow-exiles, whose sins he reproved, and whose delusive hopes he unspiringly exposed. And in truth we may well claim for Jeremiah all the honours of a martyr, though we know not how he died. His life was one continued martyrdom. The forty years of a ministry pursued with unflinching fortitude through dangers and discouragements under which many a braver and stronger heart than his would have succumbed, amid frights without and fears within, with nothing to lean on or to draw strength from but the word of an unseen God surely such a spectacle of unserving fidelity, of invincible perseverance, presented too by one naturally of a weak and timid disposition and tender heart, is not less noble and worthy of admiration, and certainly not less fruitful of instruction, than the awful but short-lived agonies of the martyr's death.

1 Some smaller sections and clauses of these chapters are still in doubt; "ch. xi. 1-6, when purified from additions, is entirely the work of the pseudo Isaiah." "Ch. xxvi. 8, 24 have been wrought over by the pseudo Isaiah" (de Wetze, latent.) Ch. xxvii.xxxix. have been similarly wrought over by a later hand Compare de Wetze and Davidson with Haverfield and Kolb.
author of the prophecy, but assigning it to a later date than that mentioned in the historical appendix; whilst a fourth class, including almost all British critics, receive the whole as genuine, the historical appendix as well as the prophecy.

That the prophecy as a whole is the work of Jeremiah can scarcely be doubted. Dr. Davidson, who, renouncing his earlier opinion, now holds that "it was composed by another than Jeremiah," at the same time admits (and in this almost all critics are agreed that in favour of the Jeremiah authorship "may be adduced," in addition to the testimony of the title and short historical appendix already mentioned, ch. i. 1-29, &c., and the unanimous consent of antiquity, "the language, style, and imagery" of the prophecy, adding, "It is impossible to read ch. i. 1-29 and not be struck with the correspondence of style" (Introduction to the Old Testament, iii. 167). So De Wette, Ewald, &c. If, therefore, internal criticism is the rule, the prophecy, as it stands, is the work of Jeremiah, and so we involve ourselves in some great contradiction or palpable error.

But this has not been shewn. Our readers may examine for themselves the arguments relied on by Dr. Davidson to prove that Jeremiah was not the author of the prophecy (vol. iii. pp. 189-190). They will be found to rest not upon purely critical, but mainly upon theological and esthetic considerations, which have little objective and independent value.

The only argument of weight against the genuineness of these chapters is the apparent discrepancy between the scope of them and the scope of other writings of Jeremiah which belong to the same period. According to the historical appendix this prophecy against Babylon was written in the fourth year of Zedekiah, ch. i. 1-29, and it is wholly occupied with a prophetic description of the utter overthrow and destruction to which Babylon was doomed. It contains likewise several calls to the exiled Jews, to which it was designed to be read, to flee out of the midst of Babylon, lest they should be involved in her ruin, ch. i. 9-11, &c. Now, on turning to the twenty-ninth chapter of Jeremiah, we find recorded a most interesting letter addressed by the prophet to these same exiles, and about the same period; and certainly the scope and drift of this letter seem at first glance strangely to contrast with that of the prophecy. For, instead of calling on the exiles to fly out of Babylon, it counsels them to build houses and plant vineyards, to take wives for themselves and for their sons, and to seek the peace of the city and land to which they have been carried captive. However, that this discrepancy is only apparent, or, if to a certain extent real, does not affect the genuineness of the prophecy, will appear from the following considerations:—

(a) The different character of the two compositions: the one being a letter, conveying plain and prudent advice in the language of everyday life: the other a prophecy, in which the future, filling the prophet's soul, is seen close at hand, and depicted accordingly.

(b) In truth, on closer examination there does not appear to be any real discrepancy between the letter and the prophecy in the intimations they give us as to the duration of the captivity. For, though in the letter the prophet does counsel the exiles to build houses and to discharge the various duties of good citizens in the land of their captivity, he at the same time cheers them by the announcement that their exile is not to be perpetual, may, he fixes the very date of their restoration, ch. xxix. 9. And so, as to the prophecy, though it may at first glance appear to announce an immediate deliverance, yet on further inspection intimations are discovered that the predicted deliverance, though certain, is not close at hand. Compare ch. i. 1, 9, "in those days and at that time," &c., ch. ii. 17.

(c) We cannot be quite sure that the year is correctly given in ch. ii. 11. Mistakes in numbers, as is well known, are not uncommon in these ancient scriptures. We find several such mistakes in the very next chapter as compared with the corresponding portion of the books of Kings (compare 2 Es. 12, 22, with 2 Ki. xxxv. 8, 17, 19). But supposing the number to be correct, and the prophecy to have been written in the beginning of the fourth year of Zedekiah, i.e., only a short time after the exiles had arrived in Babylon, and whilst the heart-wounds caused by separation from the sacred soil of their beloved country were still fresh, we can well understand how the prophet could have been guided by the divine Spirit to choose as the subject of his prophecy—"Babylon's fall and Israel's deliverance." But, like St. Paul in writing to the Thessalonians, Jeremiah seems to have been misunderstood by many of the exiles, as well as by his countrymen still remaining in Judæa. For, very shortly after, in the same fourth year of Zedekiah, we find false prophets misleading the people by predictions of immediate deliverance, ch. xxix. 3, "Within two full years," &c.; and it appears to have been for the express purpose of countering the effect which such predictions would naturally produce, and preventing his countrymen, whether in Judæa or in Chaldea, from being hurried by the false hopes thus excited into the adoption of violent and fatal measures, that Jeremiah wrote the letter recorded in the 29th chapter, in which he predicts the duration of the captivity, and counsels acquiescence for the time in their present position. The apparent discrepancy between the letter and the prophecy is thus explained, and the objection to the genuineness of the latter, founded on this discrepancy, is removed.

2. Subject-matter and General Character of the Prophecies.—The death of Josiah had an important influence on the prophetic teaching of Jeremiah and his immediate successors. For centuries the hopes of the Jewish people had been eagerly directed to the Prince of David's line destined to arise and restore the glory and pre-eminence of Israel. Was not Josiah just such a prince? It is not improbable that many of the Israelites held in him the predicted Restorer. But now he had fallen, and with him had been extinguished the last ray of freedom and hope. And to the still repeated announcement of the coming Christ, doubtless the popular reply would be: "You speak of a king yet to come—a king of righteousness and peace. Was not Josiah such a king—a king after God's own heart? And if he has not delivered us, what hope have we more? Has not the word of the prophets become as wind?"

The prophets of this age accordingly, in order to adapt their teaching to the circumstances and condition of their times, give special prominence, not to the fact that the Messiah was yet to come, but to the moral and spiritual revolution which his coming was destined to usher in. True, Josiah was a pious king, and he
had expirated idolatry and restored the temple worship; but the Mosaic—i.e., must accomplish something greater. The change he is to work is not an outer and formal, but an inward and spiritual change. The aim and end of his rule will not be an external conformity with the Mosaic ordinances, but the subjection of the heart to God. This thought, accordingly, we find specially prominent in Jeremiah, and in his disciple Ezekiel—so prominent that it may be regarded as the thought which ruled their prophetic activity, and to which all their writings, especially the prophecies, were spiritually raised up and supernaturally endowed. Compare Eze. xxxvi. 25, &c., and Jer. xxxvi. 33-34; the latter a passage on which a great part of the argument of the epistle to the Hebrews is founded. See also Jer. iii. 16, 17; iv. 3, 4, 11; xxxiii. 7, 8.

Though the Jeremiah is more prominently the subject of Jeremiah's prophecy than the Ezekiel, the latter is by no means forgotten, ch. xxiii. 6, xxxii. 16, iv.

But to the prophet's eye the revelation of the kingdom of God was by no means clothed in a garment. In the near future he saw dark overwhelming events of judgment. Only out of the deepest affliction was it possible for the future glory of Israel to spring. Hence the predominantly dark character of the prophecies of Jeremiah. The night is at hand; the day is yet afar off. Again and again we hear from him the call of despair, alternating with words of passionate remonstrance and urgent appeal. His call is no longer that of the earlier prophets to fight the battles of the Lord, but to submit to the Lord's rod, and to hear its voice.

The style of the prophet accords with his character and theme. In the writings of Jeremiah, indeed, we find specimens of almost every description of Hebrew composition, from the simplest prose narrative to the highly impressed and rhetorical poetic feeling. Rarely, however, does he reach the highest poetic elevation. He was not the eagle eye and wing of Isaiah. His devil-like spirit usually meditated a humble flight. We do not find in his writings the nervous, compressed, and abrupt style of the older prophets. His language is flowing, loose, and one might almost say redundant, were it not that the larger emotions naturally find utterance in such language (compare Hebrews xxvi. 1-2, xxviii. 1). As an expression in language of singular beauty of the soul's deep grief, the book of Lamentations is without a rival.

A Chaldee influence begins, as we might have anticipated, to make itself perceptible in the writings of Jeremiah.

Arangement of the Prophecies. The mode in which the book of Jeremiah is arranged has long and often been complained of by critics. Thus Carpco, in his Introduction, has a section entitled, "Translators, Valuable or Invaluable." So Haymow, who talks of the "prophecies of the prophets from ch. xxvi. to ch. xxxvii.," and Lightfoot (chap. Temp.) The prophecies are certainly not arranged in order of time; but the chronology is not the only principle on which the different parts of a volume may be arranged. It is quite as natural to group together prophecies bearing a similar character, or relating to the same subject, as those belonging to the same period. And that this principle has determined, in part at least, the present form of the book of Jeremiah, is obvious at a glance. For in ch. xlvii., we find the prophecies against foreign nations grouped together, as also in ch. xxxvii.-xxxix., those which announce the final triumph of truth and religion at least the most important of them; and we cannot fail to observe that in the commencement of the book the purely prophetic predominates, which latter half is chiefly historical.

In investigating this matter more minutely, there are three sources from which we receive aid: 1, the historical notices met with in the book relating to collections of prophecies formed by Jeremiah himself; 2, the titles prefixed to the prophecies; 3, their internal character. The first of these sources of information is the most interesting and important; furnishing us, as it does, with at least one instance of a prophet collecting and arranging his own writings, or part of them. For we are informed that in the fourth year of Jehoiakim, and twenty-three years after Jeremiah began to prophesy, he was divinely instructed to make a collection of all the prophecies he had delivered "against Israel, and against Judah, and against all the nations," ch. xxxvi. 6, from the day when God called him to be a prophet. This injunction he obeyed, compiling Baruch as amanuensis, prepared another roll, on which he set down all that was contained in the first, adding among other things:

Of another collection of prophecies of very different import we have an account in the beginning of the thirteenth chapter, when we are informed that the prophecies received by the prophet to write "all the words which God had spoken to him in a book." From the reason which is given for this command, "For the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah," &c., there can be no doubt that this new collection included ch. xxxvi., xxxvii., which constitute the most purely Messianic portion of the book as at present arranged. This collection was formed towards the close of Zedekiah's reign, shortly before the destruction of Jerusalem, and therefore about twenty years after the publication of the first collection.

In the title of the book we find traces of a third collection, including the two already mentioned, which was formed shortly after the destruction of Jerusalem. In ch. i. 3, it is said that Jeremiah prophesied "unto the end of the eleventh year of Zedekiah, unto the carrying captive of Jerusalem in the fifth month." But as we know that Jeremiah prophesied for some time after the period here assigned, it is probable that the words just quoted were originally attached as a title not to the whole of the present book, but to some what smaller collection formed immediately after the destruction of Jerusalem, and during the short interval of rest which the land enjoyed under the government of Gedaliah, the son of Ahikam, ch. xxxvii.

Of this collection the two earlier formed the groundwork; but it may help to account for the apparent want of order in the collection, if we suppose that the prophet, either on this or some earlier occasion, divided his first collection into two portions: (1) the prophecies against Israel; and (2) the prophecies against the Gentiles. Thus the new collection three dozen
ments would, on this hypothesis, form the basis—(1) and (2) the two just mentioned, and (3) the prophecies of Jer. 1:5, 1-16, referring to the final triumph of the true religion. Now a great part of the apparent disorder of the present arrangement is removed if we adopt the very natural supposition, that to each of those three documents (especially to the first) the prophet added other prophecies subsequently delivered, but of a similar scope and tendency, and also illustrative historical notices. It is not improbable that, in the original documents, some “like words” were at the same time introduced, suggested by the experience of the intervening years.

The book as it now stands must have been completed at a still later period by the introduction of ch. xlv.-xlv., and possibly some of the other historical chapters. According to the arrangement of chapters in the Hebrew Bible, it may be divided at once into two portions.

A. Ch. i.-xvii. Prophecies and historical notices regarding Israel.

B. Ch. xviii.-li. Prophecies against the nations.

A. may be subdivided, according to the character of the composition, into two parts of nearly equal length: the first, comprising ch. i.-xxiv.; the second, ch. xxv.-xlv., in which the prophetical and the historical are intermingled, the historical becoming more and more prominent towards the close. Or it may be subdivided into four parts, according to the nature of its contents, viz.:

a. Ch. i.-xxii. —The divine judgment on apostate Israel.

b. Ch. xxiii.-xxvii. —Noahahdazzar the instrument of divine judgment on Israel and the nations; his power meanwhile irresistible, but of temporary duration; present duty of submission; superior happiness of the exiled portion of the nation.

c. Ch. xxviii.-xxxii. —The glories of the latter days: Israel restored; the Messiah reigns upon the throne of David.

d. xxxv.-xlv. —Chiefly historical. The prophet reverted to the dark present. His main design seems to be to illustrate the necessity of the divine judgments, by examples of the stubbornness and resolute unbelief of all classes of the people.

The arrangement differs considerably from the Hebrew text, (1) in the order in which the prophecies are arranged, and (2) in the addition or omission of words and clauses.

The most remarkable, and indeed the only important, variation of the first sort, is in the place assigned to the prophecies against foreign nations. In the Hebrew these prophecies are placed at the end of the book, as ch. xvi.-li. in the LXX. They are inserted immediately after xxv. 15; so that what stands in the former as ch. xxxv. 15 (for the 16th verse is not found in the LXX.) is in the latter ch. xxxiv. 1. There is also a change of the order in which the several prophecies belonging to this division are arranged, the Hebrew beginning with the prophecy against Egypt and ending with that against Babylon, the Greek beginning with Elam and ending with Media.

Of greater moment are the omissions (the additions are few) of the Greek text as compared with the Hebrew; some of those of such extent that they can scarcely be accounted accidental or carelessness on the part of translator or transcriber, as ch. viii. 10-12 (repeated from vii. 12-15), xvii. 1-4, xxvii. 12-14, and 17-22 much fuller in Hebrew, xxix. 16-29, xxxii. 11-16, xxix. 4-18, xxxii. 15-17, li. 28-39. To account for these differences between the two texts, it has been supposed, with some degree of probability, that when the Greek translation was made, there were in existence two recensions, so to speak, of the text of Jeremiah, an Egyptian and a Palestinian, a shorter and a longer. The existence of these, if allowed, may possibly be connected with the fact that Jeremiah was in the habit of revising and enlarging his prophecies, adding to them many like words. The added portions do not contain any new matter, but are in almost every case repetitions or expansions of older prophecies.

An important question connected with the book of Jeremiah is the relation of that book to the other Scriptures, both earlier and later. It holds, as it were, a central position, and affords to the student good standing ground, from which he may look back into the remote past, or forward upon the future. It is of special importance in the criticism of the Pentateuch and of Job (Kimper, Jeremia, Liberorum Sacrorum Interpreti, W. E. 8.

Besides the book which bears his name, and the Lamentations, several other portions of the Old Testament scriptures have been ascribed to Jeremiah—some of the Psalms, the Books of Kings, and the Book of Daniel. But the investigation of such questions does not properly belong to the present article.

[For the older commentators and writers on Jeremiah, see Carpzov, whose list includes Orig hic, Theodoret, and Jerome, Thomas Aquinas, Calvin, Beza. Among more recent authors, may be named Rosenmüller, Ewald, Neumann, Blayney, Henderson.] 

[Ch. xiii.]

JERICHO. An ancient city of the Canaanites, in the valley of the Jordan. It is also called in Scripture the City of Palms, De. xxv. 13, Is. lii. 15, xxix. 13, on account of its magnificent forest of palm-trees, eight miles long and three broad. Its site has long been identified by tradition with the modern village of Reha, which stands about six miles west of the Jordan, in the middle of the plain, and is a collection of miserable huts surrounded by a somewhat formidable fence of thorn bushes. Conspicuous among these hovels is a square tower, the residence of a detachment of Turkish soldiers quartered here; and in spite of its obviously modern state, called by the pilgrims the house of Zacchaeus. But the investigations of modern travellers have resulted in transferring the site to Ain es Sultan, also called the Fountain of Elia-ba, a copious spring about a quarter of a mile from the Quaranaita Mountain, which is the traditional scene of our Lord's temptation, and one of the range of hills which bound the Jordan valley on the west. The fountain is thus described by Dr. Robinson (tr. Ed. 2d ed. vol. i. p. 260), "The fountain bursts forth at the eastern foot of a high dense mountain or group of mountains, looking much like a tumulus or as if composed of rubbish, situated a mile or more in front of the mountain Quaranaita. It is a large and beautiful fountain, of sweet and pleasant water, not indeed cold, but also not warm, like those of Ain Jidy and the Foskiah. It seems to have been once surrounded by a sort of reservoir or semicircular inclosure of hewn stone, from which the water was carried off in various directions to the plain below, but this is now mostly broken away and gone." From the Jerusalem Itinerary we learn that the Jericho of the fourth century was situated at the base of the mountain range, one and a half miles (Roman)}
from the fountain, and that the more ancient city had stood by the fountain itself (Sturgo's Handbook for Syria, vol. i, p. 147). The authority of Josephus is also in favour of the ancient city being near this spot, for he writes of it (Bell., i. v. 12): "It is situated in a plain, but a naked and barren mountain of a very great length hangs over it, which stretches as far as the land about Scythopolis northward, but southward to the country of Sichem and the utmost limits of the Lake Asphaltitis." And again, in sect. 5: "There is a fountain by Jericho that runs plentifully, and is very fit for watering the ground; it arises near the old city, which Joshua the son of Nun, the general of the Hebrews, took the first of all the cities of the land of Canaan by right of war. The report is that this fountain at the beginning caused not only the blazing of the earth and the trees, but of the children born of women, and that it was entirely of a sickly and corruptive nature to all things whatsoever, but that it was rendered mild and very wholesome and fruitful by Elisha." He also fixes the distance of Jericho from the Jordan at sixty stadia, which would agree better with the position of Xines Sultn than of Reh; which more probably possessed neither the spring of water which would represent that water of life which flows from Christ, nor any traces of ancient buildings, while these are abundantly to be found to the south and southwest of Ain es Sultan.

The road from Jerusalem to Jericho, the scene of the parable of the good Samaritan, is to this day infested by bands of robbers, who must either be satisfied by a bargain previously arranged with their agent in the capital, or overawed by superior force. The track leads through a succession of doleful chalky hills, till at last the whole Jordan valley comes suddenly into view. Most of the plain is desert and sandy, sprinkled with thin patches of withered grass, stretching away to the clear waters of the Dead Sea to the southward, and eastward to the narrow strip of jungle that marks the course of the Jordan, beyond which rise the white mountains of Moab. Immediately at the foot of the steep ravine through which the road descends into the plain, the eye is caught by a wide oasis reaching down to the river, and formed by the streams issuing from the Ain es Sultan and a neighbouring fountain called El dahk, 1 Ki. xiv. 25. Here was formerly the renowned palm forest of Jericho, now replaced by a grove of nekhas and other shrubs, which in this tropical temperature and abundant moisture grow with rank luxuriance.

Such is the present aspect of that city which Moses first saw from Mount Nebo; but whose towers and battlements were surveyed by his successor Joshua from the banks of the Jordan over the intervening palm trees. Its wealth and importance may be inferred from the spoil which were poured into the treasury of the Lord; and by the effect the sight of its riches produced on the unfortunate Achan, Js. ii. 21; cxv. It was strategically the key of the whole country, being situated at the entrance of two passes through the hills, one leading to Jerusalem and the other to Ai and Bethel. It was consequently the first object of attack to the invading hosts of Israel, and its miraculous conquest was a fitting prelude to their victorious occupation of the whole land, in which they were so dependent on the outstretched arm of the Almighty.

No military skill or prowess was allowed to be employed against it. The armed host of Israel was merely for six successive days, and on the seventh day for seven successive times, to compass the city in marching order, the priests bearing the ark of the Lord, as the peculiar symbol of his presence, and trumpets to make a blast in token of his power. At the close of the first solemn march, followed by an unusually loud blast from the trumpets, and a mighty shout from the people, the walls fell prostrate, laying the city open to the assault of Israel; so that by faith the faith of those composing priests and armed hosts the walls of Jericho fell down, Js. ii. 20. The sudden fall of the walls has often been ascribed to the effect of volcanic agency, of which traces are common throughout the Jordan valley; but such explanation, were it real, would in no way diminish the miraculous nature of the overthrow, which consisted in its coincidence of time with the conclusion of the seven days' march of the hosts of Israel round the besieged city. There was an evident reason for the miracle: "The first city of Canaan was delivered into the hands of Israel, as the first fruits of the land, without any exortion on their part, to show that the Lord was about to fulfill his promise and give them the land for a possession; also, that they might always regard it as a gift of God's mercy, placing their hands simply as a lot, which could be withdrawn whenever they were unfaithful to him" (Kai). The same causes which led to the importance of the conquest of Jericho, as giving access to the interior of the country, no doubt prompted Joshua to pronounce the curse upon whoever should rebuild it, Js. v. 15, since, as Professor Stanley observes (Syria and Palestine, p. 532, "a place of such strength was not to be left to be occupied by any hostile force that might take possession of it." It does not however seem to have ever ceased to be inhabited for, (1) 1 Ki. xvi. 24, we find that "the children of Moses' father-in-law went up out of the city of palm-trees with the children of Judah." (2) Elisha king of Moab, Js. iii. 21, "possessed the city of palm-trees," and seems to have made it his place of residence during his occupation of the country, (3) The ambassadors of David who were insulted by Haam king of Ammon were ordered to "tarry at Jericho till their beards were grown," 2Sa. x. 3. On this point Duhm (Verse 3 Texts etc., ch. 70), supposes either that those two names were known in the fire or that some poor people had retired thither.

In the reign of Ahab Jericho was rebuilt by Hiel the Bethelite, and in him was the curse literally fulfilled, for "he laid the foundation thereof in Abiram his first born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord which he spake by Joshua the son of Nun," 1 Ki. xvi. 33. The prediction and its recorded fulfilment have given rise to several rationalistic hypotheses and weak explanations. But the natural purport of the curse plainly was, that Jericho—now as a town or inhabited place for in that respect it is shortly after spoken of as still in existence, Js. xvii. 23, 28, 31, but as a fortified city, was to remain unbuilt—an abiding monument of its miraculous overthrow; and that he who should rebuild it might justly expect divine judgments in his family—a virtual repetition of Jericho's doom. And so it happened in the case of Hiel. Soon after this time Jericho became a school of the prophets; 2Ki. ii. 5, over which Elisha seems to have presided for a time; 2Ki. iv. 1; vi. 1, 2; see also v. 24, where Stanley, "Syria and Palestine," p. 256, note 15;
JERICHO, PLAINS OF

While we have this testimony of Josephus as to the importance of Jericho in our Lord's time, the sacred narrative itself affords indications of its wealth and consideration. It is often mentioned in our Lord's journeys; but when there multitudes seem to have thronged him, pointing to a populous city, nor is it at all likely that a rich publican like Zacechus would have dwelt in any but an important place. "It was this Roman Jericho," writes Professor Stanley, "through which Christ passed on his final journey to Jerusalem—passed along the road beside which stood the sycamore-tree, Lu. xix. 1; went up into the wild dreary mountains; caught from the summit of the pass the first glimpse of the line of trees and houses on the summit of Olivet; and so went this way through the long ascent, the scene of his own parable of the good Samaritan, till he reached the friendly house perched aloft on the mountain side—the village of Bethany" (Syriah and Palestine, p. 260. [C. T. M.])

JERICHO, PLAINS OF [mentioned in 2 Ki. xxv. 5: Je. xxix. 5: 2 Ki. ii. 8], the part of the Jordan valley near Jericho, extending from the mountains to the river, a distance of eight miles. They were chiefly noted for the forest of palm-trees and the fountain of Elisha. (St. Jericho (city off), Jordan (Valley of). [C. T. M.])

JEROBOAM [Heb. ירֹבָא, ירֹבָא, abounding in people]. 1. The founder of the kingdom of Israel, in its separate and independent existence. He was of the tribe of Ephraim, and the son of Nebat by Zeruah, who is called a widow, 1 Ki. xi. 28. No other particulars of his early life or connections have been preserved to us in the sacred narrative. But when still only a young man, he is represented as having first risen to distinction under Solomon's reign, and then proceeded to project schemes of rebellion. At the building of Millo, one of the fortresses connected with Jerusalem, and in the repairs generally of the city, which were carried into effect by Solomon, Jeroboam signalized himself as an extremely expert and energetic person; insomuch that Solomon took special notice of him, and even "made him ruler of all the charge of the house of Joseph," 1 Ki. xi. 27; that is, committed to him the oversight of the public burdens exigible for such purposes from the tribe of Ephraim, and perhaps also of Manasseh. It was then, we are told, that he began to lift up his hand against Solomon, ver. 27; though we are left to infer how; but we can have no doubt, from what afterwards followed, that he took advantage of his position to stir up disaffection against the existing government, on account of the heavy exactions it imposed, and in order that if he were made king, a greatly less oppressive regime would be established. This at least was the ground he took up at a later period; and we therefore cannot wonder that when Solomon came to know of the seeds of trouble Jeroboam was sowing in people's minds, he sought to stay him, so that Jeroboam was obliged to flee for his life to Egypt. This did not happen, however, till a memorable interview had occurred between him and the prophet Ahijah; who, during the time that Jeroboam was exercising his function as overseer over the house of Joseph, met him one day by the way, and made known to him from the Lord, that, on account of the idolatrous devotion into which Solomon had fallen, the kingdom was to be rent asunder: that two tribes only were to be left to the house of David; that Jeroboam himself was to be made head of the other ten; and that if, when raised to this high position, he should walk in the fear of God, and keep the commandments of the Lord in the law of Moses, the kingdom would be secured to his house for many a day to come. In token also of the certainty of all this, Ahijah took the new mantle which Jeroboam wore, and, having torn it into twelve pieces, gave ten of these to Jeroboam as his proper share. We can easily imagine how such a communication, accompanied and confirmed by such an action, would infuse the ambition which was already working in the bosom of Jeroboam; and would have him, instead of patiently waiting God's time, like David, to precipitate the result, which he not only ardently wished, but now had certitude of from heaven. His selfish zeal betrayed itself too soon for his own ends; and to avoid summary vengeance, he had to make his escape to Egypt.

In Egypt, however, he found not only an asylum, but apparently a kind and honourable reception. Shishak, the Sceoushin of profane history, then occupied the throne of Egypt; and having, as is understood, desecrated the temple whose daughter Solomon had married, he would naturally dispose him to take such courses as might be fitted to weaken the dominion of the house of David, which had attained in Solomon's hands a height that could not but be eyed with jealousy by the ruler of Egypt. Hence Jeroboam, as well as Hadad, another enemy and conspirator against Solomon, met with marked favour at the hand of Shishak; and not improbably, through the advice and instigation of Jeroboam, this Shishak at a later period brought war against Rehoboam, and exorted from him great treasure. But as soon as the commotions arose which grew out of Solomon's death, and the people began to press their demands on Rehoboam, they sent tidings to Jeroboam, and invited him to come and take the lead in urging their grievances, 1 Ki. xii. 2. He was not slow to do so; and the result was, through the folly of Rehoboam on the one side, and the skilful management of Jeroboam on the other, the accomplishment of Ahijah's prophecy by the formation of the ten tribes into a separate kingdom. For this action Jeroboam had a divine warrant; and however a false ambition may have merely visited the procedure, the procedure itself was chargeable with no blame. This new kingdom, called into being for a special aim and purpose, stood on a divine promise
not less than the kingdom of David itself. But the misfortune was, that Jeroboam was not content with what that promise secured for him: he would be the founder of a kingdom which should acknowledge no superior, and should stand in another relation to the kingdom of Judah than one of temporary subserviency to its ultimate good. And so, while he fulfilled God's counsel in withdrawing his all-giance from the house of David, he withheld that counsel in framing a constitution for his new kingdom, which was both designed and filled to sever the now divided tribes religiously, as well as politically, from each other, and that for ever. In this higher respect he acted the part of a rebel against the proper Head of the theocracy, and changed the very spirit of the Hebrew commonwealth. It was on the religious side, he readily perceived, that the chief danger lay of a relapse in the ten tribes to the original unity: so long as the one altar of sacrifice, and the one temple of Jehovah, stood at Jerusalem, there of necessity would be the religious intercourse of the people; and when the first few years of existence were over, and the tribes began anew to go up to Jerusalem, and meet together in solemn festival on the spot hallowed by so many associations, how likely was it that they should yearn again after the old fraternal unity! So Jeroboam forecast in his mind, and distrustint the divine promise, which assured him of a reasonable prolongation of his dominion, if he adhered to the law of Moses, he resolved to make the separation complete, by setting up in Dan on the north, and Bethel in the south places already esteemed sacred, see Dan and Bethel, two centres of worship, where the people might assemble to pay their vows. However the worship established in these places has been ordained, it must have been at variance with the spirit of the constitution introduced by Moses; for, according to this, there was to be but one altar of burnt-offering, and one place of meeting, where God should put his name, but the contrivance became much greater when calves were set up as symbols, in the new temple at Dan and Bethel, through which Jehovah was to be worshipped: for here it came into conflict with the stringent prohibitions of the second commandment; and the religious feelings of the people were shocked by the innovation. For the reasons that induced Jeroboam to adopt this form of false worship, rather than any other, we refer to what is said in another place (see Hosea vi. 4); but, however plausible those might be, he soon found that so radical a change could not stand alone: it involved the necessity of others. The priests refused to minister at the altars, and he had to supply their place from such as could be had, "the lowest of the people." By virtue also of his own authority as the supreme head of the constitution, he changed the feast of the seventh month, the feast of tabernacles, into one in the eighth; and himself at times took it upon him to minister in the priests' office. It was while standing, on one occasion, beside the altar to offer incense, that a prophet from Judah suddenly appeared, and cried out against the altar, predicting its destruction by a future king of Judah: a denunciation that must have been peculiarly galling to Jeroboam, since the grand object he was aiming at by his whole policy, was to vindicate for his institutions a stability that should be independent of the sister kingdom. He stretched forth his hand to arrest the man of God, but the hand became paralyzed in the effort, and was only restored to use on the prophet's intercession, 1 Kings xi. 14, 15. Still, he persisted in his course, even with the manifest seal of Heaven's displeasure upon it, and the earnest protest of all the more pious and upright men of the community. The multitude, however, followed, and the corrupt worship he established came by and by to be regarded as the settled order of things for Israel, paying the way for still more flagrant depatures from the faith, which were also in due time introduced: so that the name of Jeroboam stands written with the dreadful brand on it as that of the man "who made Israel to sin.

Politically considered also, the course of Jeroboam proved a fatal one: his worldly-wisdom policy acknowledged what should have been its fairest hands, subjected the grand principle of order in men's minds, and presenting him to his subjects in the light of a merely successful usurper, naturally encouraged others to try the same perilous course. Accordingly, heavy disasters and ominous defences befell him even in his own lifetime, 1 Kings xi. 21, 22; ch. xii. 29, 30, and the son who succeeded him on the throne, and all the house he had laboured so much to consolidate, were within a brief space swept away by a fresh man—Bashas, of the tribe of Issachar, 1 Kings xi. 29-36. For several points very briefly noticed here, see under ASIRAH, JEROBOAM, ASIATIC, and ASIAT.

2. JEROBOAM II. The son and successor of Joash, and the last member but one of the fourth Israelitish dynasty. In the general principles and character of his government he entirely agreed with the first Jeroboam. Corruptions of all kinds were rampant in his time, and the prophet Amos ventured, even at Bethel, to lift up his voice against them, and to proclaim the approaching visitation of divine judgments on account of them, Am. vi. For this the high-priest of Bethel reported him to Jeroboam as a preacher of sedition, and sought the interposition of the civil arm; but whether any violent measures were taken against him is not stated. The probability is, that an arrest was at least hid on his prophetic agency in the kingdom of Israel; for Jeroboam was evidently an energetic ruler, and was not likely to allow so faithful a reprover as Amos to continue his ministrations. He not only held all the territory of Jeroboam, but enlarged its border toward the north, and recovered Hamath of Judah (i.e., the part of Hamath which once belonged to Judah), and Damascus, which had fallen into the hands of the Syrian monarchy. These temporary successes, it is said, had been predicted by the prophet Joash, and are represented as one of the last glittering manifestations of divine mercy toward Israel, before the final extinguishment of their light as a people, chs. xii. 25-28.

Jeroboam's reign was a long one, forty-four years. The manner of his death is not mentioned in the history, and no intimation is given of his being other than a natural one. In Am. vii. 11 Amaziah, the high-priest of Bethel, in reporting what he called the conspiracy of Amos against Jeroboam, represents the prophet as declaring that Jeroboam should die by the sword; and some would regard this as a prophecy that had failed of its fulfilment. But the probability rather is, that the high-priest, who displayed the true spirit of a persevering, gave an unholy specific and offensive turn to the words of Amos, in order to inflame Jeroboam the more against him, for in the utterances of Amos, so far as
he himself reports them, nothing is affirmed of the mode of Jerobeam’s death. The Lord, he said, was to rise against the house of Jerobeam with the sword, 1Ki. 14:9: but that is a different thing from affirming that Jerobeam himself should die by it—although the high-priest, for his own purposes, might very readily put that sense upon the words. We find the Jews of our Lord’s time dwelling after the same fashion with his words, 1Ki. 14:25; 2Ki. 10:25, and with Stephen’s, Ac. 7:42. Jerobeam’s name was also used of a surname of Gideon, given to him in consequence of Gideon’s having thrown down an altar of Baal, and when the Abi-ezrites brought an accusation against him to his father-Josh, the latter defended his son, and said, Let Baal plead against him, 1Sa. 11:2. Jerom-bai was therefore applied as a surname to Gideon.

**Jerub-Besheth** (from the words connected with it), the same term substantially as Jerom*bai, only with the general word for idol **ador**him, shameful thing; abomination (applied for Baal). It is only once, and at a comparatively late period, applied to Gideon, 2Sa. 11:21.

**Jeru-**el **[founded by God]**, occurring only once, as the name of a desert, lying between the Dead Sea and the city of Jerusalem, 2Ch. 16:6. The combined forces of Moab and Ammon were said, on the occasion referred to, to be “at the end of the brook (waedy) before (or facing) the wilderness of Jeruel.” The region so called must have been comparatively limited in extent: it has not, however, been identified by modern research.

**Jeru-**elais **[founded by Baal]**, probably the name of Jerusalem, which is first mentioned in the Old Testament as portioned for David and Solomon. It is only once, and at a moderate period, applied to Jerusalem, 1Ki. 8:66.

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as in recent times Rosenmilke, Tuch, Rodiger, and Robinson, who make it a place eight Roman miles south from Scythopolis or Beth-shem; while Ewald (p. 447) holds that it was on the eastern side of the Jordan, in which opinion he has a few to agree with him. Jerome admits that his opinion is against that of "Josephus and all our [Christian writers];" and his two arguments will not carry much weight. (1) Because the palace of Melchizedek was shown there, which displayed the splendour of the ancient work by the magnitude of the ruins; a building not very likely to be what it was supposed; (2) Because it was hereabouts that the city Shalem lay to which Jacob came, Gen. xvii., for in spite of the authority of the Springfield and the Vulgate, which has changed part of the public translation, like our own, it is now generally agreed that this is not a proper name at all, and that the rendering ought to have been, "Jacob came to peace," or "safe and sound, to the city of Shalem." These remarks, then, besides Jerusalem, no Shalem, or anything like it, noticed in scripture, till the Salem of John the Baptist's ministry, Matt. xxiii.; and the Apocryphal song of Zadok, Judith ii. 7, "the valley of Salem," is too indefinite and too little trustworthy to be of value in this discussion. Besides, in favour of Jerusalem as the seat of Melchizedek, Jacob probably that there fell to be mentioned the natural imposition of Ps. xc.; the resemblance of the name Melchizedek, "king of righteousness," and Abishime, "lord of righteousness," who was certainly king of Jerusalem, Jos. x. 20, as if this were a family appellation, analogous to what we find in other cases in Scripture history, in fact, there are traditions, though not in themselves of much weight, that the city anciently bore this name of Zedek, "righteousness," or the mystic name for it, "city of righteousness," as Jer. xv. 17. It may have been the express mention, as we may, that on this occasion the king of Salem went out to meet Abraham after his return from the slaughter of the kings, suggesting that he was near home, as he was not far from Hebron when he was at Jerusalem; whereas it would have been a singularly brief movement to meet him if the king of Salem went to near Beth-shem; and the other express statement that the meeting was in the king's bed, a place which is again named only on occasion of the hearing of Abishalom's pillar, 2 Sam. xvii., in speaking of which, Josephus extracts 18. 417 places it two stadia from Jerusalem; from which, on the one hand, the inference is inevitable, while on the other hand we have no reasonable ground for pronouncing the premises a mistake.

2. History. The first mention of Jerusalem is in the life of Abraham, in Ge. xiv. 18, under the name of Shalem, if we are not mistaken in the belief we have expressed that this is indeed the city of the royal priest Melchizedek; a place of some importance politically, and still more important in a religious point of view, since in some way unknown to us it seems to have been a centre of pure spiritual worship, to which even the court of the promises did homage, Num. iii. 7. The next reference to it is probably also during the life of Abraham, when he, as commanded to act as priest himself, and to offer up his only begotten son upon one of the mountains "in the land of Moriah," Gen. xxi. 2, comp. Lev. iii. 1. "Solomon began to build the house of the Lord at Jerusalem, in Mount Moriah, where [the Lord] appeared unto David his father." This, however, involves a question of geography, on which we cannot enter here, as good recent authorities, from Böck to Stanley, deny that this transaction took place at Jerusalem. (See Moriah.) The first time that the name Jerusalem appears is in Jos. x. 1, i.e., the account of the successful struggle of Joshua against the southern confederacy, at the head of which was Abinadab, king of Jerusalem. At the partition of the land Joshua drew the line between Judah and Benjamin close by Jerusalem, yet so that the city properly belonged to the latter tribe, Jos. xvi. 18, 21, although so precisely upon the line of division, that its suburbs must have run into the territory of Judah, or have been occupied by the people of Judah, since they are represented as being unable to drive out the Jebusites from Jerusalem, and having to dwell along with them, Acts x. 2. The like is said of the people of Benjamin, Jud. ii. 21. We learn from these texts in Joshua that the city was then called Jebusi, or the city of the Jebusites, by whom it was then inhabited. (See JEBS, JEBSITES.) It seems plain that the unprotected parts of the city were taken, and more or less held, by the children of Israel, while the stronghold on Mount Zion was able to resist all their efforts. Accordingly, it is said, Jud. x. 18, "Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire," probably fearing that they might be unable to retain possession of it. And very soon after it is described as a city, or the city, of the Jebusites, so thoroughly "the city of a stranger, that is, not of the children of Israel," that the wandering Levite coming from Beth-hlehem would not turn aside into it, but passed over to Gibeah, Jud. xix. 14-15.

But when David came to be acknowledged as king over all Israel, "the king and his men went to Jerusalem into the Jebusites, the inhabitants of the land," and after apparently a severe struggle, in the hope of attaining what the Jebusites imagined to be unattainable, he "took the stronghold of Zion; the same is the city of David." "So David dwelt in the fort, and called it the city of David; and David built round about from Millo inward," 2 Sam. v. 7, and see 1 K. vii. 1-5, nearly a transcript of this passage. Here David established his capital, the political centre of his kingdom, probably choosing the place on account of its naturally strong position; its importance as a central point long in the hands of the bitter enemies of Israel, which had been a constant source of annoyance and danger to his people, as it must now become the contrary; its intimate association with his own prowess and that of his men, so that it commonly received the name of "David's city," and its politically important situation, inasmuch as it stood on the borders of his own tribe, the great tribe of Judah in the south, and also on the borders of the small but valiant tribe of Benjamin, to which his predecessor Saul belonged, and which was allied to the powerful tribes of the house of Joseph, who came next to it, and occupied the very middle of the land of Canaan. And the good policy of this selection appears in the result, as Judah and Benjamin became intimately and inseparably knit together. Accordingly David proceeded to build a palace for himself in Jerusalem; and in connection with his occupation of it, we are told that he "perceived that the Lord had established him king over Israel," 2 Sam. v. 12. It would seem from what follows, ver. 15, 16, that the importance of this new capital was equally apparent.
to his enemies the Philistines, who made it the special object of their attacks.

In the account of the victory won by David over Goliath, it is said, 1 ch. 11:23, "And David took the head of the Philistine and brought it to Jerusalem, but he put his armour in his tent." This reference to Jerusalem at so early a period has perplexed many readers. But the simplest supposition is, that the extraordinary giant's head was preserved as a marvellous trophy, and finally laid up in Jerusalem, when it became the capital of the kingdom and the centre of the church; as we know that the sword of Goliath, likely probably included in the general name "his armour," came to be held behind the shield, under the care of the high priest. 1 ch. 11:23; 1 ch. 11:19.

From what has been said, it is evident that Solomon's palace was built by David, and with the materials formed from the spoils of war. Solomon's career would have been marked, if he had adhered to the path of virtue, with the same marvellous prosperity and glory of which it is related of his father. 1 k. ix. 16-18; 2 ch. xxxi. 2; 2 ch. xxxii. 38.

As Ashtaroth, Joliath, and Shishak were vassals of the prophet Nathan, who announced to David that he should build the temple, the place or building he afterwards selected for the sacred purposes, and which he regarded as the "holy city," as that of which the Lord your God shall choose out of all thy tribes to put his name there, De. xii. 5, 11, 18, 21, which is often applied to Jerusalem and Mount Zion, 1 k. xii. 28; 1 k. xiv. 3, 5; Ps. lxxviii. 15; Mat. xx. 27, 28. The spiritual capital, "the place which the Lord your God shall choose out of all thy tribes to put his name there," in which the spiritual supremacy of Jerusalem is established, Ps. lxxx. 2, 5; Prov. xxv. 15; Ps. cxvii. 2; cxlvii. 11. In this last passage the civil and the spiritual supremacy of Jerusalem appear to be blended together in the choice of Jehovah; and so also, Ps. lxxxv. 2, 3. Moreover he refrained the tawny of Joseph, and chose not the tribe of Ephraim, but chose the tribe of Judah, the Mount Zion which he loved. And he built his sanctuary like high places, like the earth which he had established for ever. He chose David also his servant, and took him from the sheepfold; from following the ewes with young, he brought him to feed Jacob his people, and Israel his inheritances. All this was confirmed in the course of providence, when David's sinful numbering of the people had brought them on the pestilence, and he had made atonement by sacrifice at the appointed place, the threshing-floor of Araunah or Ornan, the Jebusite: "then David said, This is the house of the Lord God, and this is the altar of burnt-offering for Israel," 1 ch. xxi. 18. And immediately he began his preparations for that temple, which his son Solomon actually erected in that appointed place on Mount Moriah, 2 ch. iii. 1.

It is unnecessary here to enter into the particulars of Solomon's sacred and secular buildings in and around Jerusalem, as given in the history; ample evidence of the magnificence of his undertakings is to be found in the sentences. And the king made silver [to be] in Jerusalem "stone," and cedars made he [to be] as the sycamore that are in the vale for abundance, 1 k. x. 7-20. It is no wonder that he advertised of his glory and its city and its kings from Melchizeked to David, and contrasting himself with them, exclaimed, when he had summed up all his achievements in it, "So I was great, and increased more than all that were before me in Jerusalem," 2 ch. xi. 9. On occasion of the disruption of the church and the nation after the death of Solomon, Jerusalem continued to be the capital of the two tribes who adhered to the royal family of David's line, and to the priestly line of the house of Aaron; and while the kingdom was sadly reduced in extent, the city may have been increased and enriched by the priests, and Levites, and faithful people generally, who flocked into it from the ten tribes, as no doubt it shared in the fortifications which were proudly thrown around the cities of the little kingdom, 2 ch. xiii. 15-38. But all this did not preserve the kingdom from the ravages of Shishak, king of Egypt, so soon as the people had forsaken God; the city was taken by him, and many of its sanctuaries were carried away, though their repentance saved it from some extreme severities to which it might have been really exposed, 2 ch. xiv. 24-25. Another capture of Jerusalem, in the reign of king Jehoram, seems to be implied, 2 ch. xiv. 16-17. "Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and of the Arabians that were near the Egyptians; and they came up into Judah, and brake into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives." Some important buildings for worship, lawful and unlawful, must have been made at Jerusalem during the period which includes these reigns, Not to speak of Solomon's high places, built for the strange gods of his wives "in the hill that is before Jerusalem," 1 k. xii. 7-8, and "the idol in a grove," or "horrible thing for Asherah," which queen Maachah made, and which her son Aza destroyed and burned by the brook Kidron, 1 k. xiv. 15. 2 ch. xv. 26 we read of "the new court" in the house of the Lord, where Jehoshaphat assembled the people on occasion of his fast in a great emergency, 2 ch. xix. 5. And at the overthrow of the conquer Ahab, we read of the people breaking down the house of Baal, his altars and his images, 2 k. x. 18; 2 ch. xxiii. 17; all which had no doubt been erected by "that wicked woman," after the example of her father and mother in Samaria; as we are also told that her sons had "broken up the house of God," for repairing which king Jehoshaphat and his high-priest Jehochadah therefore found it necessary to take effective measures, 2 ch. xxiv. 20-44. Yet when Jehoshaph himself turned away from serving God, a source was prepared for Judah and Jerusalem in the person of Hazael, king of Syria; and he was induced to go away, probably after Jerusalem had been besieged, or even had capitulated, either by an extravagant ransom, or by being satisfied with spoil, 2 k. xii. 17-18, compared with 2 ch. xxiv. 23, 24. Once more Jerusalem was taken, in the next reign, that of Amoniah, by Josiah, king of the ten tribes, who ruffled what remained of treasure in the temple and the palace, and broke down 400 cubits of the city wall, from the gate of Ephraim to the corner gate, 2 k. xiv. 10, 14, 20. The succeeding king, Uziah, restored the fortifications of Jerusalem.
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and, he "built towers at the corner gate, and at the valley gate, and at the turning of the wall, and fortified them," 2 Ch. xxvi. 9, as part of his "building the high gate of the house of the Lord, and on the wall of Ophel he built much," 2 Ch. xxxii. 25. The following reign, that of Ahaz, was disgraced by idolatrous emulations in Jerusalem, as well as by defection of the temple, 2 Ki. xxv. 11, 12, 13; 2 Ch. xxxvi. 22, all of which mischief was repaired laboriously by his pious son Hezekiah. Yet Hezekiah was exposed to imminent danger from the invading king of Assyria, and he was induced to save Jerusalem from capture by a ransom, taken once more from the treasuries of the palace and the temple, 2 Ki. xxiv. 18. The perilous king of Assyria, however, renewed the siege, in the course of which the best qualities of Hezekiah appeared, and a miraculous deliverance rewarded his faith and patience, 2 Ki. xx. xxii. 13-20.

In this last chapter we have some particulars of Hezekiah's arrangements about the city—stopping the fountains of water outside the city, building up the broken wall and raising up towers, and another wall outside, besides stopping the upper water-course of Gihon, which he brought straight down to, or on, the west side of the city, 2 Ki. xxiv. 14-17. Manasseh once more restored the idolatrous abominations of Ahaz, and in an aggravated form, while he also filled the city from end to end with innocent blood, 2 Ki. xxiv. 24. It is not certain that the city was taken at the time that he carried to Babylon, though it is probable; but after his return, "he built a wall without the city of David, on the west-side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height," besides undoing his previous idolatrous and ungodly operations as fast as in his power, 2 Ki. xxix. 11, 12, 13.

His son Ahaz had restored some of the abominations, so that Josiah had once more to remove them, which he may have done more effectually than any of his predecessors, removing even Solomon's high places; and he had to take measures for repairing the temple.

In the miserable reigns of the sons and the grandson of Josiah, the city was taken by Pharaoh Necho, king of Egypt, and repeatedly restored by pharaoh-nechoh, king of Babylon, and its treasures were carried away on every successive occasion; but the total catastrophe was in the year B.C. 586, according to most chronologers, or 587, or 588, according to Hales, in the eleventh year of Zedekiah, when, after a siege of eighteen months, once interrupted on account of an incorporation and diversion by the Egyptians, Je.xxvii. 4, 11, the city was stormed, the temple and the palaces and the other principalhouses burned, the walls broken down, the city miserably plundered, and the inhabitants driven into exile, or carried captive to Babylon, 2 Ch. xxxvi. 21, 22, xxv. 27.

Yet as this last passage distinguishes between the taking of the city when the king fled, on the ninth day of the fourth month, ver. 3, and the final desolation on the seventh day of the fifth month, ver. 5, and as the narrative in Je. xxxix., agreeing with this, mentions besides, that on the earlier occasion "all the princes of the king of Babylon came in and sat in the midst gate," ver. 3, it is very likely that this month's delay was owing to the superior gravity of the issue of Zedekiah, which had prolonged the defence as on earlier occasions.

The captivity we read that it was the practice of Daniel to have his windows open in his chamber toward Jerusalem, and to kneel three times a day and pray and give thanks to God, morning, afternoon, and evening. And if we take this in connection with his studies with the prophet Jeremiah, so as to understand the prayers of the desolations of Jerusalem, and his earnest pleading on its behalf, ch. vi. 14, and with the answer granted to him in the wonderful prophecy as to the rebuilding of the city and the coming and work of Messiah the Prince, we may infer that God's believing people had not lost sight of "the city of their solemnities, nor lost faith in the promises which gave them as deep an interest in it as ever. Their affection for it is also manifested very touchingly in Ps. cxviii. Hence we understand yet the joyful acclamations with which more than forty thousand of the captives welcomed the decree of Cyrus, king of Persia, permitting and encouraging all who chose to return and rebuild the temple at Jerusalem, Ezra ii. see ch. ii. 26-28. Of course when the temple was building, there would be other buildings also in the city; but it is very doubtful whether the population was anything considerable till the times of Ezra and Nehemiah, from B.C. 157 and onwards. Certainly there is no evidence that there was a visible city till after David, seeing 2 Ki. xxi. 19-21; 2 Ch. xxii. 11-17, which is omitted by Suidas. Manasses once more restored the idolatrous abominations of Ahaz; and in an aggravated form, while he also filled the city from end to end with innocent blood, 2 Ki. xxiv. 24. It is not certain that the city was taken at the time that he carried to Babylon, though it is probable; but after his return, "he built a wall without the city of David, on the west-side of Gihon, in the valley, even to the entering in at the fish gate, and compassed about Ophel, and raised it up a very great height," besides undoing his previous idolatrous and ungodly operations as fast as in his power, 2 Ki. xxv. 27, xxvi. 12, 13, xxvii. 21. His son Ahaz had restored some of the abominations, so that Josiah had once more to remove them, which he may have done more effectually than any of his predecessors, removing even Solomon's high places; and he had to take measures for repairing the temple, much the same as king Jehoshaphat had formerly taken, 2 Ki. xxvii. 7-12, xxvi. 22, xxvii. 13, 14.

In the miserable reigns of the sons and the grandson of Josiah, the city was taken by Pharaoh Necho, king of Egypt, and repeatedly restored by pharaoh-nechoh, king of Babylon, and its treasures were carried away on every successive occasion; but the total catastrophe was in the year B.C. 586, according to most chronologers, or 587, or 588, according to Hales, in the eleventh year of Zedekiah, when, after a siege of eighteen months once interrupted on account of an incorporation and diversion by the Egyptians, Je.xxvii. 4, 11, the city was stormed, the temple and the palaces and the other principal houses burned, the walls broken down, the city miserably plundered, and the inhabitants driven into exile, or carried captive to Babylon, 2 Ch. xxxvi. 21, 22, xxv. 27.
to Grecian heathenism; and from this time the Jews in general, and the people of Jerusalem in particular, suffered fearful from the influence of Antiochus Epiphanes. Again and again he took the city, pillaged it, polluted the temple by idolatrous innovations, and inflicted horrible cruelties on those who adhered to the pure faith of their fathers. It is impossible to speak of the struggles of the Maccabees; but the crowning result was attained by Simon, who succeeded to the high-priesthood, B.C. 143, when he took the citadel Parision, whose site Antipater was afterwards erected, which had long been a source of annoyance and danger to the worshippers in the temple, expelled its garrison, and levelled the very site on which it stood (Joseph. xiii. 6,7). The twenty-third day of the second month was the day on which this victory was gained, according to the last-named author, and was appointed by Simon to be an annual feast; as Judas had one instituted on account of the cleansing of the temple, on the twenty-fifth of Chislev, the ninth month, 3 Mac. iv. 29; see Jn. xii. 22. Two additional calamities befell Jerusalem somewhat later. In the same year it took the city cutting it off from the Sahiboth like Pekoneth, and massacring the worshippers at the very altars, and killing alike about 12,000 Jews (Joseph. xiv. 1-11). He however spared the treasures of the temple; but these were all carried away a few years afterwards by Cassius, as he went on his disastrous expedition against the Parthians (Joseph. xvi. 7,9). The outward fortunes of the city began to rise from the time that Caesar gave the principality of Judea to Antipater, with the name of procurator, and permitted the re-erection of the walls, which Pompey had demolished, B.C. 45. Joseph. xvi. 31. Antipater's son, Herod the Great, executed many extensive schemes for ornamenting the city in general, and particularly the temple, which he actually rebuilt on a scale of almost incredible magnificence, see Jn. iii. 20; Matt. xiii. 1,2; Eph. v. 5.

Jerusalem was the capital of Herod's kingdom; and it accordingly was there that the eastern magi appeared, when they came inquiring for him that was born King of the Jews, by their inquiry throwing both the king and his capital into perturbation, Matt. ii. 1,2. It appears that they called it on the other side of the Jordan, Jesus Caputolim. Its subsequent history in the Roman empire, and afterwards till the present day, under various Mohammedan rulers excepting the wonderful episode of the Christian kingdom of Jerusalem founded and sustained by the Crusaders, does not properly fall within the limits of this work. The common modern Arabic name is El-Quds, "the Holy City." [B. C. M. D.]

II. JERUSALEM, AND ITS Environs: TOPOGRAPHICALLY DESCRIBED, WITH REFERENCE BOTH TO PAST AND PRESENT TIMES.

Our description may not mutatis be prefaced by a few words on the import of the name Jerusalem, and the other names applied to the city. Jerusalem has been variously rendered, "city of peace," "vision of peace," "foundation," or "possession," or "inheritance" of peace (Socinian Ossian. V. p. 245, 246, 321). Jerome calls it the "three-named or rather four-named city," "prince John, postea Salo, tertio Hierosolimiti, et nume Elia," (de Temp. 135. In the days of our Lord it was called "the Holy City," Matt. xxi. 23; and this name, after ages, re-appears in the modern El-Kuds pronounced Beitulmu.' The crusaders speak of it sometimes as Jerusalem, and sometimes as the Holy City; and the Mohammedan historians and geographers name it Baitul Makdah, the Holy House (see Antiqu. Hist. of Saladin, and the Hankel's text, crossed into Mokthos or Makthkth. It is also called Kuds Mobard, "Sanctitas Benedicta," and Kuds Scheryb, "Sanctitas Nobilissima." Gotz. loc. cit., and King-Mobardh appear in the works of eastern lexicographers and travellers of the olden time.

Farhi, the old traveller (A.D. 1141), in giving the names of the city, draws attention to the different names by which in his day it was designated. He remarks, "Dictur etiam Algarza, i.e. mens alhitumun, ab Ebenezer; Akossa nominant cam Sorrimeni" (Antiqu. vol. ii. p. 280). Lalli says, "Chianu ni Turchi questa citta ornamentoch query, Kuds Mobardh, che vuo dire citta santa" (Nasari, p. 245, p. 483). Ouseley remarks, "This name (Augo'-Fihis) has also been given to Jerusalem by Mobardh, or by Holy House. It was a name for one of the imaginary paradises or seats of beatitude" (Geographical Works of Isfahan, translated by W. Ouseley, p. 104. Twice it is called, in prophetic metaphor, "the Valley of Vision"—Gae-Hazan. ii. xxii. 15; for though built chiefly on hills, a large portion of the city, specially its markets, shops, or "bouzars," as at this day, occupied the great valley, called by Josephus the Tyrephon, which intersected the city, and furnished considerable space for building. In 1648 it had a population of 2,200. It was a city of vision. Referring to the day of its siege and overthrow—perhaps to its seven hundred descriptions (for so many have been the waves of Gentile fury that have rolled over it), the prophets speak of it as a desolation, an astonishment, a hissing, a place of dragons, a city of confusion, as if it had been a second Babylon, or Dyrhah, as well as a second Sodom, Is. i. 10. Ezekiel calls it in one place "Jerusalem the defended," chap. xxvi. 29; in another "Aboliah," i.e. my tent is in her.

1. We should say, "first Salem, then Jebus, then Jerusalem, then Elia." It seems to be that it is the Melchisedek time that Ezekiel refers, "thy birth and thy nativity is of the land of Canaan; thy father was an Amorite and thy mother a Hittite" (chap. xvi. 1, 2). It was called "Mila in the early centuries of the Christian era, from Elia Hadriana, the Roman emperor. While in the East Hadrian was substituting his name of Elia for Jerusalem, in the West he was affixing it to an unknown village of barbarians, Paul Elia (now Newcastle). It is remarkable that it was from Britain that some of the Roman legions were summoned, in one of the emergencies of the Jewish war (whether to take part in the siege of Jerusalem we know not); and it is no less strange to hear Josephus in his speeches to his fellow-countrypeople, as he stood on the walls of the city, once and again naming the Britons as proof of the invincibility of the Roman arms, and the helplessness of Jewish resistance.
Jerusalem

Ac'iel is another of its prophetic names, in a passage which we thus give, Is. xiv. 1:

"Way to Ac'iel, to Ac'iel, (hymn of God)

The city of the tabernacle of David.

Add a year to a year.

Let the festivals be their own;

And then I will distress Ac'iel,

And there shall be heaviness and sorrow:

And it shall be turned to me as Ac'iel;

(i.e. I will fight against it as against a mighty lion;

Yes, I will come against them round about;

Yes, I will smite them with a round:

And I will raise both against thee;

And then shall he be brought low,

Out of the ground shalt thou speak,

And out of the dust shalt thou bring up thy words.

So has it been with the "lion of God" these many ages, tread down and wasted; once the "gates of the people." Ex. xxxiv. 5: "the perfection of beauty," i.e. it is a heap or a "white sepulchre.

1. Site of the city, and relation to the mountain ranges of Palestine. O. J. Crusader Abiel Abraham Perizon writes, "They son of Noah was king of Shalem, which is Jerusalem" (Gen. xvi. 33); see his translation of the name, on the name and history of the city. That Shalem was its original name and that Medehleak was its king, appears probable from the following statements. (1) The name of Medehleak's city was Salem, or Se'em; which corresponds with Jerusalem, and is recognized in Ps. lxxvi. 2, "a tabernacle, and his dwelling place in Zion," where Salem is connected with Zion. That several of the fathers thought Salem to be the Shalem of Jacob is of little moment. The opinion of some of them that Gerizim is Moriah, and that the land of Moriah is to be sought for near Shalem, is no more trustworthy nor satisfactory than the traditions of others of them connecting Mount Tabor with Abraham and Medehleak.

(2.) Psalm cxix. 1, shows the traces of Medehleak's name in Jerusalem, ages after his day, "anointed, king of Jerusalem." The two great mountain ridges, in Scripture known as Lebanon, that geographical mountain, Elanths, and Anti-Libanus, do not terminate, as many suppose, at the northern frontier of Palestine. They project themselves far southward, though not with equal elevation or compactness, in two nearly parallel ranges, separated from each other by the long depression of the Ghor (see Jornum), which may be said to begin at the base of Hermon, that "snowy mountain," and to be named Jebel-es-Sheikh, and end at the Gulf of Akabah. The eastern ridge distributes itself through Golan, Gilboa, Moab, Petra, and the Arabian margin of the Red Sea. The western one bounds right through the heart of Palestine, as its backlands, forming successively the hills of Galilee, Samaria, Ephraim, Benjamin, Judah, then spreading out into the scattered peaks and cliffs and groups of the Sinaitic or El-Tih desert, till abruptly brought to a point at Ras Mohammed, in the mountains angle formed by the bifurcation of the Red Sea.

This latter ridge breaks up considerably as it passes through Palestine: throwing out spurs on both sides during its course; sinking down into plains such as Meron, Esdraelon, and Shechem; or branching out into undulating table-lands, such as the region round Bethel and the hill country of Judah. This broken prolongation of Lebanon is the great platform on which the cities of Palestine rest, the imponderable knolls, hills, hollows, and slopes, furnishing their sites, and the easily-wrought limestone supplying plentiful materials for houses and towers and walls. These white clusters of human dwellings, perched in all directions, in all conceivable positions, and at all different heights, from the hillock round which Elath coils itself, to the mountain top where the Safed has struck root, form the most notable features of the Syrian landscape of the present day, as their predecessors must have done in the ages of Joshua and David.

On a section of one of these broken table-lands of limestone, some 2000 feet above the sea, lies Jerusalem. The surface of its platform is rough and diversified: an ellipse, running north and south, of above four miles circumference in its most populous days. The city of the site is admirable: more however for strength, compactness, visibility, and an indescribable tranquility of repose, than for grandeur or picturesque attractiveness. A small central knot of low hills, three or four in number, shut off from the rest of the rugged plateau by ravines and hollows, nearly closed round on three sides by the Kedron, and then girdled by an outer circle of higher hills, forms a very even and gently sloping esplanade, on which the city spreads itself out like a theatre, as Josephus says (Antiq. XXX. xi. 2, 1). This, while sit upon mountains, is(xxvii. 2), or hill.

"Beautiful for situation," Ps. viii. 2, it is to this day; whether seen from the summit of Mount of Olives or the Bethany road, or Scopus, or the many heights far and near from which it is visible. "This anima situs" is the expression of Tacitus (Hist. v. 4), and the Sept. translating it 210 feet above the Mediterranean and 2927 above the Dead Sea, according to Lynch and Van de Velde; somewhat more according to recent observations. It is 210 feet higher than Damascus; about 1060 lower than Damascus. — Dr. Whitney's Water Supply of Jerusalem, p. 293.
The mountains that are "round about Jerusalem" are the following: (1.) On the north Simeon, the watch hill (Jos. iii. 3. xvi. 1, 2: one of the many Mizpahs and Zeboim of old times. The modern name of the hollow just over the brow of the hill, which the great "north" or Damascus road climbers leaving Jerusalem, is Skyphat: a relic of the Mizpeh of Je. xli. 1-5; the Septuagint Moesippa of Ps. cxvii. 1: the Neophyto of 1 Mac. iii. 10; xvi. 33; and the Mephaath of Josephus (Ant. x. 9. 6). Here are the greatest tombs on the mountain, from Scenacheri to Titus; and here the coming or departing traveller gets his first or his last look of the Holy City. (2.) On the east the Mount of Olives, now Jebel-es-Zeitun, i.e., the "fort hill," like Tabor, Gerizim, and others, which take the same name from their once fortified character. Of its three peaks or round hillocks, the middle one is the highest (2724 feet above sea level), and is "the Mount of Olives," which is "before Jerusalem, on the east," Zac. vii. 1. The northern height is named for Stanley's idea that it is the Mount of Corruption is untenable; and the southern, which is opposite Mount Zion, is "the Mount of Corruption," where Solomon built the high-places of Ashereth and Chenosh. 1 Ki. xi. 7; xii. 31; traditionally named "moons offensive," and by Milton the "opprobrious hill," "hill of scandal," and "offensive mountain" (Par. l. b. 1. 10, 19, 16). From this hill the traveller looks down on the Jordan and the Dead Sea, with the Moab mountains beyond, on the one side, and on Jerusalem on the other. The whole ridge is now known by the name of the Druze. (3.) On the west, the lowest, and known as the Mount of Olives, with its lofty and truncated top, almost overlooking Bethlehem. (4.) On the west there is the partly level, partly undulating ground which slopes very gradually upward as it retreats from the city-walls, till it rises into the heights around Soba and Nebi-Samwil, from which the Mediterranean is seen, and which command a noble view of the city itself. The rough ground west of the walls, through which the road to Jaffa passes, is called by the resident English "the Jaffa Plain," by the natives the Meidin, which in Arabic, Turkish, and Persian denotes a level place of public exercise adjoining a city. This Meidin is now nearly covered with the large Russian erections. It used to be the place of military drill. Few cities in the world are so protected by natural bulwarks. Its mountain fortification is complete; though of course there are weak points in it, of which invaders have availed themselves.

2. Relation of the city to the troublesome. Within this circle of hills, there is another of tombs, which does not fail to attract the eye of the stranger. On the east, there is the Jewish burying-ground, one of the most interesting places about Jerusalem. It occupies a stripe of the slope of Olivet, about 300 feet by 290, right opposite the southeastern angle of the mosque, between the Bethany road and the Kidron. It is covered with flat tombstones, most of which have Hebrew inscriptions, with the well-known Jewish word Tziya (Tushah) at the top, as the title of each (Commentaries on the Old Testament, vol. i. p. 22, Asher's ed. i. Petrihania, p. 401, Rosen's cit.) About 2000 feet higher up the hill are the Tombs of the Prophet, Kebcr-el-Nabi; by some called the Tombs of the Apostles (12. Stanley, vol. ii. p. 169, Kirby and Hals). At the foot of the hill, and immediately below the Jewish cemetery, are the monuments of Zedekiah, James, Abusil, and Jehoshaphat, in which rest the Jews burying all their scattered or tattered relics, thinking it criminal to leave them there. There are probably other tombs in the mountains; so that one writer affirms that we could not get a proper section of this hill and the neighborhood of Jerusalem all round, we should find the rocks exhibiting a succession of perforations resembling the cellular construction of a hornet's nest (Impress College, vol. vi. p. 9). On the other side of the Kidron, close under the eastern wall of the city, are crowds of Moslem gravestones, great and small, dotted the steep-slope to the Kidron, and probably indicating that this is not a slope of solid rock, but of broken rocks, from which stones have been cut, and which have been converted the original precipice into a natural ascent. Here the stones of the sanctuary have been poured out. (La. iv. 1.) On the south we have the rocky shelf of Äkkadana, right opposite Zion, and overhanging what we believe to be the extremity of Gilboa, now called Wady-el-Rahabi, the "Monk-valley." This shelf of rocks is honey-combed with tombs for nearly 2000 feet along, from east to west. These are very extensive excavations, some right down into the rock and built over, others far in the side of a rock; some plain, others with carving and inscriptions; but all of them bearing very distinct marks of their design; none of them mere caves or holes in the rock. The one which we once carefully explored with torches was a very remarkable piece of excavation. Entered by a well-cut square aperture, low down in the face of the rock, for which there had once been a regular door, probably of stone (the rolling of large stones was generally but a temporary expedient), it retraced we knew not how far, chamber after chamber, each shelved round, if we may call it so, with doors, tiers above tier, for bodies or sarcophagi, many of which were fitted with skulls and bones and human dust. (Wilde's Narrative, vol. ii. 337-339. This is the fullest and most curious of the many accounts of Äkkadana.) On the west the there is the Moslem graveyard at the Manilla pool, called Turbet el-Moualla (Turbet — grave), some 2000 or 5000 yards from the Jaffa gate. To the north there is another Mohammedan graveyard, called Turbet-el-Saara, on the north slope of the excavated hill, which contains "Jeremiah's cave," or "Moghbet el-Luthania," or "Moghbet el-Lutana." Further north than this there are several tombs and ruins; tombs of the martyrs, tombs of the judges, tombs of the kings, the Wady (monument) of Sheikh Jerah, and in the very valley of the Kidron, where the Wady-el-Jos begins, the tomb of Simon the Just, large, and much visited by Jewish pilgrims, as the Hebrew inscriptions on its walls testify (Hardy, p. 16).
Jerusalem.

Jehoshaphat (inter Hierosolvm et Montem Oliveti, Jerome), as you go farther south, the best is still broad, but its banks rise on both sides, and in one of these browths, just at the foot of Olivet, is Gethsemane; then the Kedron hollow becomes deeper and narrower, Olivet on one side, Moriah or Ophel on the other; then you come to the mouth of the Tyropeon, where there is considerable breadth of ground and fertility of soil, watered by Siloam; it is this last reach from the north end of the Jewish barranground to the space round Siloam that is reckoned Hinnom and Gehenna by Jews and Moslems eastward, and passing up the Glen which in modern times has been named Hinnom, but which is probably Gilgal, as it bends round the south extremity of Zion and comes right under the Dajah gate, you find yourself in a succession of hollows and ravines, which, though in some places filled up with the gray rubbish of the cut walls, are still deep enough to form an almost impenetrable line of natural circumvallation round more than three-fifths of the city. On the south-west, west, and north-west, you have now level ground. Here, the ground, at one of these points, the city was almost always attacked, save once, when the encroachers assaulted it from the east. The “valley of the giants” (Josh. 15. 51; 19. xvi. 23), which Schwartz says is still called Replian, but which, so far as we could learn, is simply called Jaki the plain, lies a little southward of the city; the identification being correct, on the Bethlehem road, and comes up to the suburbs of the city; and in the statement of the boundary-line between Judah and Benjamin as we understand it, it was reckoned to extend a little farther north than it is now supposed. Here, where David twice overthrew Israel’s enemies, Herod erected the amphitheatre for games, wrestlings, and shows of wild beasts, and performances of the “Theambuli” or Rhumatic players, so much in verb Smith’s Dict. by means of which he sought to corrupt the purity of Jewish morals, and to introduce into the eastern province the luxuries and profanities of the western metropolis (Jos. Ant. xvi. 19). Whether “the plain of Tabor,” (Jos. xvi. 15), be another name for the valley of Replian, or whether the former be the name for the ground west of the city, now called the “Jaki plan,” cannot be ascertained. The etymologist of some that Tafs is the contraction for Tabor because Mount Tabor is now named Tafs, whereas Tafs is simply foot, and a modern name, and that the plain of Tafs is the plain near the Mount of Olives, is inadmissible.

In this circle of valleys there are one or two things requiring notice. (1) Gethsemane, on the east of the Kedron, but almost in its bed, called nowJerusalem, though, whether this be a genuine relic of the original name, or merely one of the Arabic versions of the traditional one, we know not. In the middle ages there was a “town” or “village of Gethsemane” (maple’s Tyrepanum, p. 253. (2) Erope. Half way down the Kedron hollow, below the present St. Stephen’s gate, and nearly opposite Gethsemane, must have been the place called by Josephus Erope (Erope, Ant. ix. 16, 7), where, during the earthquake in the days of Uziah (Am. i. 11; Zec. xiv. 5), there occurred a formidable landslide. Josephus says that the earthquake shook the temple, split one of its walls, and so terrified the king that he was arrested in his impious purpose, 2Ch. xxiv. 1. He further tells us that part of the cliff on the west side of the valley was splintered, and rolled down the valley for four furlongs to the east side, where it stood still, blocking up the roads and injuring the king’s gardens. We have no further information about this Erope, either as to site or name. One might have thought it to be connected with Erope, or the modern Er-Rawd, were it not that the distance between it and the king’s gardens is much less than four furlongs (see Robinson’s note on the passage, in translation of Josephus, i. 405; also Schwartz, p. 261). Both of these writers make it a transposition of the αρης of Zechariah, x. 20, and if so, then the Kedron bed at the foot of Olivet was called the “valley of the mountains,” or “mountain valley.” But we suspect that Erope is the Hebrew אַרְיָא (Erope), a garnished or speckled, (Ex. xix. 4-2), for it was just in this part of the Kedron that there were gardens of which Josephus was one. (3) Zohbah, the stone “by Ephrapel,” which we place at Um el Peraj, as we have elsewhere stated. (4) Zohelah, the stone “by Er-Rawd,” where Abinadab “shew sheep and oxen,” 1Ch. i. 9. The Targumists translate this the rolling-stone, on which the young men tried their strength (chabab); others make it the serpent-rock (chitar); others connect it with running water; and perhaps it may be “the stone of the conduit” (Merhabah), from its proximity to the great rock-conduit or conduits that poured their waters first into Er-Rawd, and then into Siloam (concluding the Arabic name of Tanachon Jerusalem in Kings, traced by Herzog, p. 60). There are several such stones mentioned in Scripture. The stones of Jordan, of Gilgal, Jos. x. 4, 19, the stone of Shechem, Jos. xxv. 31, the Eruw Dolob, “great stone,” called also Abol-dolah, the great weeping, 1Sa. xi. 12, the Elum Boleah, stone of Bolaun, the son of Reuben, Jos. xvi. 17, the Ehronbeithon of the Golf, Ehron-Erat, the stone of help, 1Sa. viii. 27, 34, the Elum Kedran (lapis decorus, a diamond) of Eranthine et Davilla, so called by the Arab travellers’ stone, according to Tanachon, Conon, Arab, p. 253. (5) Siloam, the “sent” or “missioned” pool, at the mouth of the Tyropeon, which still exists, though broken and wasted, “sending out” its quiet waters still, as of old, to irrigate the gardens beneath (2114 feet above sea-level). Right across the Kedron, from the pool of Siloam, is the modern village of the same name, Kufre-Siloua, a group of modern Arab huts and tomb-like caves, used now for houses, and once perhaps used for cells by “enemies” or hermits, who, in the fifth and sixth centuries, occupied several places of the desert and in the neighbourhood of Jerusalem, such as Abeldana. Close by the pool must have been the “tower in Siloua” which fell, 1Sa. xix. 1, and the Kedron hollow down from the pool is that which Josephus calls “the valley hard by Siloam” (natur, τη Σιλωα, J. w. 12, 19, and which old travellers call the “valley of Siloam” (Herzog’s note at St. Gough, p. 129, p. 253, dividing the Kedron valley into two parts. Here ends the tale of Josephus and begins the tale of Siloam and may both be but one tale, but the name changed.” (6) Whether the large tank adjoining Siloam on the east,
of pools, relics of the king's gardens in Jerusalem's golden days, at the angle on the basin formed by the four hills of Zion, Ophel, Akeldama, and the Mount of Olives (Josephus names it the King's Paraclete; 2 Ki. 13; Je. 13; 7; Jos. Ant. viii. 11, 16). Up the valley of the Gihon there are other pools; the Birket-el-Sultan, perhaps the "pool that was made," 2 Ki. 18 (closely by which Solomon's great aqueduct crosses the valley), 592 feet long by 250 breadth, and 40 deep, partly rock-cut and partly built; the Birket-Manilla, perhaps the "upper pool," 2 Ki. xviii. 17; from which the conduit went which brought water into the city, 2 Ki. xx. 18, at which conduit the Assyrian general stood in delivering their insults to Jerusalem, 2 Ki. xviii. 17; is vii. 2. Somewhere west of the present Jaffa gate this parley took place; and here must have been the "highway of the fuller's field," i.e. the road which led to the fuller's field; not implying that the field itself was here.

Between the Manilla pool and that called the pool of Hezekiah, there is a rock-cut duct, in length 290 yards (Whitty, p. 79, 82, 125). To this probably is the reference in 2 Ch. xxxiii. 30, "the same Hezekiah stopped the upper water course of Gihon, and brought it straight down to the city of David, called the angle, and went up the way of the waters of Gihon the higher, and made them to come straight down," i.e. the word "stopped up" often means "to hide," Ps. xvi. 10, 11, which may be the meaning here; referring to the underground conduit which conveyed the waters to the west of Zion. To this also is the reference of 2 Ki. xviii. 17; Is. vii. 3. This was "the conduit of the upper pool which is in the highway of the fuller's field." By this means Hezekiah supplied the city and drew off the water from an immense. He "took counsel to stop (or) to conceal" the waters of the fountains, which were without the city; so there was gathered much people together, who stopped all the fountains and the break that ran through the midst of the land," 2 Ch. xxxiii. 3. Can this last be Solomon's aqueduct? What else ran through the midst of the land? Whether there is any subterraneous connection between Manilla and the large half-rockcut dilapidated reservoir near the Damascus gate (Whitty, p. 149), we do not know. Aqueducts in this direction would have brought water down into the very heart of the city, the valley of Gihon, where it was specially needed by the "inhabitants of the valley," 2 Ki. xx. 15, who by their higher level were shot off from the pools in the Kidron valley as well as in the southern ravine. There have been frequent rumours as to the rush of water being heard at the Damascus gate (Solsey, vol. ii. p. 236; Robinson, iii. p. 105). The number of subterraneous ducts, both for fresh and foul water, with which the rocks in and about the city have been perforated, is incredible. The ground is riddled with them. Each year turns up some new one; and with such each discovery is determining some disputed point in the topography of Jerusalem.

As we sweep northward in this circle, we come to the mounds of ashes, which (in spite of our desire to believe them the heaps of temple-ash) we suspect to be the debris or refuse of a group of brick kilns; underneath which may lie relics of antiquity, perhaps the foundations of the third wall, or of the tower of Pephina. Somewhere on the north here must have been the "Ephraimite village," 2 Ki. xx. 19 (not to be identified with the v. 12, 2), though what this "village" (epiphaneia) may or
In Jerusalem, p. 160. In this north and north-western part were the “fields” or “fields,” as they are called in Scripture, the place from which Simon was coming “down” (John, 3:6). Now, however, when seized and forced to carry the crosses.

4. The western walls and gates of the city. — We come now to the circle of the walls themselves, rising from 30 to 40 feet high, about 15 feet thick, with frequent towers and gates, with battlements and loopholes on all sides of the city. The stones composing these, especially at the south-east and south-west angles of the Haram, are very old, though the walls themselves at least their upper tiers have not an antiquity of more than three centuries. In the walls there are some things deserving notice: the immense size of the stones in some places placed there, as the Arab boys will tell you, by the “Juna,” evidently the relics of ancient splendour; of those which grew on “the Mount” in Nehemiah’s days, Ne viii. 15; and in those latter times when the crowds went forth from the city bearing “branches of palm-trees” to meet “the King of Israel,” Jo.xii. 13, with hosannas of triumph. The palm tree has nearly perished from Palestine, save here and there a little group, at Dafna, Juna, etc.; the olive, the symbol of the nation, as xvi. 11, remains. Scattered through the vacant peaks of the city you see the cactus or prickly pear, cypress, olives, and other trees, springing up even in the Haram; ploughed fields inside the western and northern walls.

In the course of this walk you obtain a correct idea of the character of the city: confined, irregular, and undulating, with marks of decay everywhere. The walls are crumbling, the walls are ragged, but there is nothing dingy about the houses, for smoke is but little known save at the morning or evening cooking time. If you descend and traverse the streets you get a poor impression of the city. Its streets are narrow and uneven; most of them about 12 feet wide; its pavement (the name can be used in such a case) of the most rugged kind, not ratted, but full of holes, which no one thinks of filling up. The bazaars are poor and ill-stocked; not crowded with buyers like those of Cairo, but still kept alive by a small stream of citizens and strangers regularly flowing through the lanes, on each side of which the shops are placed; and in March and April thronged with pilgrims, both Christian and Mohammedan, who annually flock into Jerusalem from distant places, as far as Constantinople on the north, and Tangers on the west.

Though the streets and lanes are intricate, they are not more so than in other oriental cities. Nor are they at all more filthy than most of those; Dr. Robinson thinks less so, remarking that of all oriental cities he had visited, “Jerusalem, after Cairo, is the cleanest and most solidly built” (vol. i. p. 220). It has no large open space, like the square at Alexandria, or the Esbeckiyeh of Cairo; but the vacant piece of ground, inside the Jaffa gate, wre it better paved and kept, might be counted tolerable for a Syrian town. There is a certain amount of trade and business; though not what we call bustling, save at the pilgrimage season; and the city is not now “full of stirs, tumultuous city, a glorious city,” Isa. xxii. 2. Its inhabitants are in general poorly clothed, save on gala-days, when, arrayed in every colour, they samba outside the gates or sit down in groups upon the boulders.

In ancient times the gates were more numerous than now (see Cæsarea Philippi, and Galilee’s Mosses and Auras, p. 245-249; Van de Velde’s Jerusalem). At present only six are visible, though there are fragments of others. Of these, “the golden gate” is built up. It is on the east, looking right up to the Church of the Ascension on the Mount of Olives. It is sometimes called Baher or Bahar (gate of mercy), and is sometimes called Bahar el-Dabbagh (or ministerial gate). Its double arch looks well on the outside, and its portico within (entered only by the mosque), with its Corinthian monolithic, is still finer (Nisbet’s Josephs, vol. i. p. 14; De Sauley, vol. ii. p. 584).

The indestructible vitality of the olive plant, even after the stem has been cut, or one or destroyed by fire, is said, is said, by Lord Nagent, that it has been thought that the trees on Mount Olivet at this day are shoots of the olives of the days of our Lord (see the late J. E. U. E. Exploration of Jerusalem, etc.). What makes this more likely is, that many of the present Gethsemane trees are not only old, but have two or three stems, showing that they are shoots of older trees, which have been cut over, as all the trees round Jerusalem were burnt.
362. Interior of the Golden Gate. From a view by Catherwood.

its former dimensions, that the gates must be differently placed, though, it may be, somewhat in the old direction. Several Arabic inscriptions, on the Jaffa gate and elsewhere, mention that the present walls were built or rebuilt rather by Sultan Sulaiman in the 16th year of his reign, or 1545 of our era, probably on the line of the old walls of Hadrian, which had again and again been breached and shattered. The peculiar relating or edge-indication of the stones in many places, shows, however, that the materials claim a Hebrew, if not a Solomonian antiquity. The circumference of the modern walls is 4329 yards, or about 2½ English miles (Robinson, vol. 1, p. 287; Bachofen, "The history of the "golden gate"; as the city has been so much contracted from

1 It is difficult exactly to lay down the additions made to the city in the days of the kings. In Kepher's large school map, there is an attempt at this, and also in the map appended to the article in the "Museum of Church History." These give an idea of what was done by Uzziah (2 Ch. xxvi. 1) Jotham (2 Ch. xxvii. 3), Hezekiah (2 Ch. xxviii. 2, 3), and Manasseh (2 Ch. xxxi. 1). We learn that at the time of some of the great external invasions there were breaches in the "city of David" (Is. xxix. 9), i.e. in the wall which defended Mount Zion, and that for the repairing of this wall, the houses of "Jerusalem" (the city proper) were broken down. Perhaps there are three spots divided to here; thus—

1. The daughter of Zion, or "the higher and the lower" city.
2. The daughter of the lower city (i.e. the outskirts and unfortified suburbs) hath broken her head at thee.

We know that in Scripture the "daughter of a city" is some addition to the city. For example, a city wall.

1 In the days of the Amonites, or the Transjordanians, for both forms are used, the city was smaller; in those of Nebuchadnezzar yet smaller; and in those of David smaller still; yet probably occupying more ground to the west and south than at present. In the days of the Amonites, or the Transjordanians, for both forms are used, the city was smaller; in those of Nebuchadnezzar yet smaller; and in those of David smaller still; yet probably occupying more ground to the west and south than at present.

5. The dimensions and configuration of the city.—Frequently in Scripture, Zion is used as the name for the whole four-hilled platform; but more generally, especially in the psalms and prophets, we find a double designation applied to the city, "Zion and Jerusalem." That this is not a mere duplication, and that the two names point out separate places, is evident from such passages as the following: "Solemn assembly all the elders of Israel unto king Solomon in Jerusalem, that they might bring up the ark out of the city of David, which is Zion," 1 K. i. 50. "The virgin, the daughter of Zion, hath despised thee (Zion) the strong fortress; (even) the daughter of Jerusalem (the less fortified city) hath lifted her head at thee," 2 K. xiv. 23. "Out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion," Is. vii. 36. "In Salem is his tabernacle, and his dwelling place in Zion," Ps. xxxi. 2. "Zion is a wilderness, Jerusalem a desolation;" Is. xvi. 9; Z. ii. 12. These are a few out of the many places upwards of forty in which the two places are spoken of in this distinct way. And though each of these names is, in other places, used to designate the whole city, yet this very frequent duality of designation indicates the twofold character of the city, as made up of the fortress (Zion) with the houses and palaces, Ps. xiii. 14, clustering round it on one hill, and the town itself (Solomon) on the other side, Ps. xxxiv. 7. This is a perhaps the chief result of the distinction; and so meanings have diverged from each other.

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expression in Exo. xxvii. 15, 17, i.e. meaning \\
undcurably low rather than undcurably and there are only three refere-
ences to market and market places in the Apocrypha but Josephus gives us some very explicit statements as to the division of the city into two parts, called the upper and lower market-place, \\

top, which would appear to have been a close prox-
imity to the temple for it is evident that it was the 
proximity that made the height so unpleasant. 

The temple hill still remained lower than the other two, for it formed a sort of 
corner, as it were, and up from which, tier upon tier, the city gently rose, like an 
amphitheatre, and in the manner of a great temple, spreading itself out over the city slopes of Zion and Akra. These 
twin hills formed the original groundwork of the whole of what we call Jerusalem; the other hills, Moriah, 
Hebron, and Ophel or Ophlés, as Josephus calls it, being quite secondary. On Zion stood the great 
estate of the Jebusites which David took, whereas on Akra stood the city called Libnah, which Jacob or, to use the name of Josephus, was already, in the days of Melchizedek, and Jebus, i.e., 
the time of the Jebusite possession. In after ages a splendid city of palaces sprung up round the foot of Zion; but still the "city," originally so called, stood up on Akra, and the two, though often used for one, were still distinguished from each other, and the "city" are still both distinguished from, and yet interchanged with each other.

This distinction is brought out very explicitly in the statement which Josephus gives us of the original capture of the city. He tells us that David first took the "lower city" in force; and then proceeded to attack the citadel, viz. the citadel of that which became afterwards the upper city, or Zion (xxvi. 1); as we read, "David took the stronghold of Zion, the same is the city of David," etc. (xxviii. 5). Josephus then mentions David's erection of his palace, evidently in the upper city; and then adds that "he encompassed the lower city, and having joined it to the citadel, made the whole one body." and having walled it round, committed the charge of the walls to look. (xxvi. 2, 9). From all this it becomes very clear (1) that the upper city was Zion; (2) that the "citadel," or "stronghold of Zion," is what Josephus calls the edifice or "the hill Akra." (xxviii. 6). "The hill Akra is quite distinct from this citadel," though Josephus gives the same name to both; (4) that the "upper city" lay to the south, as may be seen in the details of the site, in which Titus first poured down from the northern height of Scopus, scaled the outer or third wall, pushed through Betha, scaled the second wall which circled Akra, and then laid siege to the temple; and lastly to the upper city.

The one objection to this is, that in Ps. xxxi. 2, Zion is used for Akra as a market, and also in Arab. As we find in Jerusalem to this day, where we have Jaca, the Arab name, for Josephus's Akra, the modern city, the west market, the east market, the traders, etc. (W. v. 83). These seem to have closely occupied the Tyropoeon, a valley of great breadth, much as the Araboglows assign to it. Jerusalem speaks in one place of the "inhabitants of the valley," etc. (xxvi. 15), and in another of the inhabitant of the "fortress," and its "walls," etc. (xxvii. 17), as if the former city as well as the latter had its merchants. Among many other kinds of merchants mentioned both by Josephus and the rabbinic writers, there are never mentioned, which shows that it was not from them, or the r. c., that the Tyropoeon took its name. The rabbis are very particular in their allusions to these (xxxv. 19). Some scholars think it was a district of the original city of Jerusalem; very like that of Josephus.
... seizing to be spoken of as north; and on this Ceballos and Lichtfield insist. Roland has fully met them (ib. p. 127, note A; p. 128, note A); but the best answer is the paragraph of the passage, according to Hebrew structure, thus:—

The greater of Jerusalem, and greatly to be praised.
In the city of our God (Zion, or the "city"),
In the mountains of his holiness (Zion).
Fair is the situation, joy of all the land.

Mount Zion;
The since of the North (Aramaic).

The city of the great King. (The etymology)
Thus "the sides of the north" is the designation for "the city" proper, or lower market, on Akra, as contrasted with Zion; and the two together, viewed as a whole, or as Josephus speaks, "as one body," are called "the city of the great king." Again, in 1 Es. xiv. 13, we find the same division and designation, when the king of Babylon, marching against Jerusalem, thus heathen himself:—

I will sell into heathen.
I will cast you among the stars of heaven.
I will sit on the mount of the congregation (Zion),
I will sit in the sides of the North (Akra).

The apocryphal books do not help us in fixing the location of Zion or Zion. Second Esdras and first Maccabees give the prefix Moriah: the others omit it. Only in one place are Zion and Jerusalem spoken of together as in the Old Testament books, Esd. xxvi. 13, 14: "Zion is certainly so far identified with Moriah as to be spoken of as the place of sacrifice, Exodus xix. 1, xvi. 24, Ps. lxxi. 1, but then the inspired writers frequently do the same, Ps. lxxxvii. 5, 6, xxvii. 1; either recognizing Moriah as a part of Zion, or using Zion as a designation of the whole city, Ps. xiii. 6; xxvi. 1; I. I. 61. 62. 64. The Mount Zion," however, of Ps. lxxvii. 1, is sung out and connected with the tribe of Judah—confirming our position that Zion was the southern hill, and that the southern part of Jerusalem belonged to Judah.

The northern end of the first or old wall went straight from Hippicus to the temple, along the southern ridge of the Tyropoeon, protecting Zion; and was the strongest of the three, on account of the depth of the valley beneath. The second wall, like an irregular semicircle, went round the curve of Akra, for the defense of that hill and city. The third took a wide and zigzag sweep round the north hill, where the new city, Beoziah, stood. The temple hill originally stood alone, belonging neither to Akra (though perhaps more to the former than to the latter) nor Zion; but was afterwards, by means of mounds and bridges, connected with both, specially with Zion, of which it was reckoned to form so specially a part that Zion is sometimes used to denote the temple hill. Ps. xxix. 11. The latter however is occasionally mentioned separately even in Jeremiah's time (xxvi, 11), when the prophet predicts (1.) that "Zion" should be ploughed as a field; (2.) that Jerusalem (the main city which stood on Akra) should become heaps; (3.) that the mountain of the house should become as the high places of a forest.

Between Zion and Akra there was the valley of the Tyropoeon—the chief valley of the city in ancient times, though greatly filled up in after-times. From Josephus' statement as to the hill of the upper city (to ἐγκαταστάσεας, 2. w. 22), we conclude that the upper part of the Tyropoeon ran somewhat from W. to E., or rather from W. (6), and N. (8), but that as it approached Moriah, it bent a little more to the south, till it ended at Siloam, where, joining itself to the valley of the Kolon, it formed an open space of somewhat uneven ground, in which the kings' gardens once were, and where there is still a considerable amount of cultivation and fruitfulness.

As Scripture and the rabbinical writers never mention the Tyropoeon, but speak of Hinnom as the great valley of the city, and Josephus never mentions Hinnom, but speaks of the Tyropoeon as the great valley, the conclusion is strongly forced upon us that Hinnom and the Tyropoeon are identical. The extreme southern location usually assigned to Hinnom is comparatively a modern one, and the deep narrow gash commencing near Hirz-Ephra, and extending first west and then north (in the tortuous course of which are the two large pools Bethel-Cherith and Bethel-Cherith), is more likely to be Hinnom—"the gorge"—the place of the bursting forth of waters. (see Michaelis, on ch. xxx. 26, and Gesen. lex.) Scripture places Hinnom, not on the north, but the east—"so forth unto the valley of the son of Hinnom, which is by the entrance of the gate of Hinnom." Je. xxiii. 8, and Gen. xiv. 18; Ezek. xi. 2. As Eschylus tells us it lay close by the wall of the city, towards the east, of all, but had always been the chief side of the city; and this city, to this day, literally built on "heaps." This is to us demonstration that the south hill is Zion, according to innumerable tradition.

2 Unless the Gennath of Josephus he lost the prop-agate, as generally supposed, but really the "Gath-Gebea," or "Valley-gate," the gate that opened down from the upper city into "the valley," i.e. the valley of Hinnom or Gehenna—γέεννα, as Eschylus writes it. This Gennath-gate was a gate of the old wall, and was situated some little way eastward or southeast from Hippicus, where the old wall began. Scripture recognizes only one gate (Gath) in or at Jerusalem—Gate Bin Hinnom—mentioned upwards of twelve times (Deut. xiv. 23, etc.). Gath is never called a "gisc, and Dean Stanley's derivation of Gilg from גַּת (necessitating the alteration of a radical letter), is improbable (Gesen and Pilt, p. 177). Ἰερουσαλήμ is not called a "gilg but an Erin (2 Ch. viii. 18). Kolon is never mentioned in connection with either Gil or Erin; it is the "Kerem-Kolin" (2 Sam. xvii. 26), or "the fields of Kolin" (2 K. x. 20). Hence, the "Valley-gate" should mean the Gil Hinnom gate, i.e. Gennath-gate see Landau com. Jer. iii. 562). It is almost impossible to conceive another name in front of so many other gates of Jerusalem, to lay west and north; not in the valley, which was the most populous part of the city (Je xx. 13).
in the tribe of Benjamin (comp.).-Jerome frequently alludes to it, as being at the feet of Moriah, as watered by Siloam, and near the pool's bed the last three, as Comm. on Matt. xix. 26, p. 666. 257. Tophet they speak of as "In Hinnom," between the potter's field and the fuller's pools. The old Arabic historians and travellers are equally explicit as to its location (Huntington, p. 123; Jahn-Ahlem's Hist. of the Temple, p. 7, 13, 19, oriental Trans. see et.). The older travellers up till the sixteenth century adhere to this. The Jewish writers are no less distinct (Ruoss, loc. cit. p. 37; Travels of Aberrac, ed. Baudot, p. 123); and were revised in the seventeenth are amongst the earliest who adopt the new location; and Dr. Robinson, while following in their wake, gives no reasons for departing from the homonymous topography of Hinnom. All ancient writers, Christian, Arabic, and Jewish, call that Hinnom which modern travellers call the mouth of the Tyropoeon.

The boundary between Judah and Benjamin, as stated twice over in the book of Joshua, is quite in accordance with this. That of Judah, running immediately westward, is thus stated, Joshua, "the border went up from the valley of Hinnom, near the south side of the Jebusite or Jerusalemite; the same is Jerusalem near the south side of Zion, the city; but of Joshua, the city, viz., between the two hills and the upper and lower cities; and the border went up to the top of the mountain Akra that lieth before the valley of Hinnom, westward (w.), which lies exterior, for both east and west of the coast or of Hinnom; which is at the end of the valley of the giants, northward (n.), which hill is at the end of the northern extremity of Rechabim. Frank of Benjamin, running eastward, similarly stated, Joshua, "the border came down to the end of the mountain Akra, that lieth before the valley of the son of Hinnom, which is in the valley of the sons on the north which is at the northern extremity of Rechabim, and descended to the valley of Hinnom, to the side of Judah on the south (s.), the south side of the lower city, and the north of the upper, and descended to Kerehall." Thus, according to Jewish tradition, the metropolis of the land was divided between Judah and Benjamin: Judah possessing, on the west, the southern portion; and Benjamin, on the east, the northern portion. Here it is said that "the Jebusites dwelt with the children of Judah," i.e., as men, and again that "the Jebusites dwelt with the children of Benjamin," i.e., as men. 4

6. Relation of the Tyropoeon to the city. But how do we account for the name Tyropoeon, as the Josephine designation of Hinnom? The etymology of Josephus is worthy of more attention than it has yet received; and, if properly investigated, would elucidate some of the obscurities of Biblical topography. It generally keeps pretty close to the Hebrew, but that of the Septuagint is rather arbitrary in its spelling and also in its translation of names. He sometimes gives the Hebrew name just as we have it, or very slightly altered; and sometimes he translates it; and in several of the translations his etymology is at fault, and he evidently knew Greek more intimately than Hebrew. He sometimes gives in the Hebrew in one place and in the Greek in another, as in the case of the north hill where Titus encamped.

1See Lightfoot's Tracts, p. 3, 161. The Jewish tradition was that the mountain of the temple lay in the lot of the tribes of Judah and Benjamin; the line of division coming along the south east corner of the altar, which in one place he calls Ἱονάς, from the Hebrew (Nahum ii. 3), and in others Simon (w. vi. 23), translating into Greek. In his translations there are several things which one cannot help thinking to be mistakes. He describes in one place the great Roman aries, or spiceneretter man), and intimates as that the Jews called it nea (companion) from the Greek. Had he said that the Romani thus named it, from its conquering power, we could thus have understood nea; but when it is the Jewish name that he is giving, we incline to suppose that it is the Hebrew זונה the snail, strike, destroy, καταναλωσις, seat, rock, that is the origin of the name, qdl. "the destroyer," the "snatcher" (w. v. 26). Again, in speaking of the formidable missile projected by the Roman ballists against the walls of Jerusalem, he mentions that the Jews on the walls watched its motions, and gave warning of its approach by the cry from ἀρρατα, the "sea cometh," here also translating inaccurately; for they evidently cried out, as this would imply, "ποτωρ, the cometh," he also translating inaccurately; for they evidently cried not, as this would imply, "ποτωρ, the cometh," the Άγωγαλου, pool of this historian may possibly be the Ἴεξερα, pool (w. vi. 11); the Στράτηνως or "sparrow pool" (Clix. may be "black pool," or "sheep pool," "Aqishoth - Χρις," the word rendered by the Sept. in Talmud in De. vii. 13, 14, which was near Antonio (w. v. 11), is just about the place where the modern Bakét el-Sa'in called by old pilgrims πιμην παραθεῖα, and by modern travellers Bathelath lies. The θαξα ἵγαμα, or "wool market," as it has been rendered (matras saime), by Hudson, vol. ii. p. 307, may possibly be the public or street or street into which the people congregated, as when Ezra addressed them, iv. 7, from ἀκαλλικ, the well-known rabbinal word for the desk or pulpit from which the priests blessed and addressed the people (διδασκαλια σοι). We have no reference to a "wool market" elsewhere in Josephus; and though the rabbis speak of a chamber in the temple called a "wool room," where the wool for the altar was examined, yet they mention no public place of this kind (Josephus Temple, and hist., 184). They called it, "Tyropoeon." They called it, "Tyropoeon". The place they called Ἴεξερα, where the priests blessed the people when assembled together (Josephus, Temple, p. 175).

It is not unlikely then, that the Tyropoeon was a word which Josephus had mistranslated. Nor in saying so do we impeach his scholarship, any more than we do that of Drusus, when we point to his blunder in deriving שור from סור from the wife of Abraham, or than that of the seventy Alexandrian rabbis, when we point to their translation in Is. xlviii. 16, of כָּלְבַּת by טוֹמֵא, the "cheesemade" hill. It seventy learned Jews mistook the above Hebrew word for another, very like it in sound and spelling, טבָּמַת, government, high hills, for כָּלְבַּת, γαβָּר, cheese, which should not be a less learned Jew mistaks for גָּבָר, גָּבָר, cheese. For cheese-makers, and translates it correctly, seeing the Hebrew words are so very
similar. The mistake of the Septuagint is so like that of Josephus as to give some probability to our etymological conjecture; and so to confirm the universal Jewish tradition that Himmun and the Tyropeon are the same. Schwarz's derivation of it from the similarity of ἀρμόθη or ἀρμόθηθη the lang-gate, v. τ. Ῥ. i. 19, to ἀρμόθηθη, which is used to signify "to choose" in 2 Sm. xvi. 26, is inadmissible (Bude, p. 280).

The Tyropeon ended at Siloam (Is. x. v. 10); and it began at or about Hippicus, for Josephus merely says that the old wall began at that tower; but does not affirm that the city actually began there. Though, of course, it must have commenced somewhere near it. We know where Siloam is; its notwithstanding the displacements and doubts of Lightfoot, Reband, and Alford, it is one of the best accepted spots of Jerusalem topography; lying to the southeast of the city, and though in ruins, and perhaps not the visible trunk of Josephus, retaining the name of Siloam to this day. But where was Hippicus? Somewhere southwest, as Josephus tells us (v. v. 19), not πινακίως, but κατὰ βασιλικ; so that we must look for it somewhere in the north-west quarter of the city, not of Zion merely. This, of itself, makes us doubt the usual location of this tower—at the modern Kolah, or castle, for the castle lies towards the east entirely, or rather southwest, and not north in any sense. But there are other reasons for the doubt; and as the main topographical controversies regarding the city turn on the site of this tower, we must examine the point.

This great old wall tower has been in former times accounted the representative of the castle of David. Josephus is our only informant as to Hippicus; and the measurements of the modern castle do not correspond with his statements in any particular. He says that Hippicus was solid within up to the height of thirty cubits (v. v. 19). The present tower is not solid, and bears no marks of having been so. He tells us that Hippicus was a tectum eorum; the present tower is not, as the southern excudes the eastern side for about fourteen feet. (2) He gives twenty-five cubits above thirty-three feet as the length of each side of the square. The present tower is fifty-six feet by seventy; and as Josephus never diminishes but sometimes exaggerates the dimensions of his edifices, we are quite sure that his measurements could not apply to the present castle. (3) He is very particular as to the site of the stores of the different towers, specifying some as thirty feet, fifteen broad, and eight deep. The largest stone in the present fortress is thirty feet long and twelve wide, and a half broad. Instead therefore of the present tower "sitting well enough with the description of Hippicus" by Josephus, as Dr. Robinson says (vol. i. p. 20), it arises from it so entirely that we are warranted in saying, that there is nearly all the proof that the circumstances admit of that the modern castle is the ancient tower of David's friend. A square tower and an oblong one, a solid tower and a hollow one, a tower seventy feet broad and one forty feet broad, a tower on the north of a city and one at the south, are very different things. (7) Beginning of the old wall. The old wall then, and the Tyropeon which it overhung, did not, we think, begin at the modern citadel. Where then did these commences?

The only still perceptible valley of Jerusalem, at this day, is that near the Damascene gate and towards, from north west to south-east. The ground falls low, as one sees very distinctly when standing on the Mount of Olives, and ere the rubbish of centuries was poured into it must have been still lower. May not this be the Tyropeon? Of course, it would slope upward on both sides considerably, and Hippicus would be at some little distance west, or west by north of the Damascene gate. Some great tower once stood at the present projecting angle of the western wall, where we find the Kureen-Judah (castle of Gehlen = Giant-castle), the "turris angularis" of the crusaders, and the "toward tower" of their successors (Waha's Liber(o) Justitiae, p. 419, 420). "It consists of a large square area or platform, built up solidly of rough stones, fifteen or twenty feet in height. At the south-west corner of this platform are the remains of a higher square tower, built of small unurned stones cemented together; all these stones seem to have been erected on the ruins of a still older wall" (Robinson, vol. i. p. 231; vol. iii. 287). Dr. Robinson supposes this to be a fragment of the second or third wall; and according to his topography it might be so;
but it is more likely to have belonged to the first wall.

We are not prepared to say what tower this was. But probably it was one of the towers that Josephus describes as adjacent to Hippicus, either Phasaelus or Marianne. For we believe that these three towers were in that part of the old wall which went north and south, not east and west, as some have supposed.\(^1\) About three years ago a letter appeared in the *Archaeologia* describing the discovery of great masses of wall-masonry, some twenty feet below the surface, a little south of the traditional gate of Titus, named 14 on Van de Velde's large map of Jerusalem. The writer supposes this to be a fragment of the second wall. We rather take it to be a relic of the first, confirming our conjecture that the first wall ran somewhere in a line from a little south of the Damausian gate to the west wall of the Hanin. It could not, of course, be the third wall; and we think that the curve of the second wall must have been considerably further north. We do not deprecate, we only suggest, a few excavations to settle the question. A letter from a friend in Jerusalem to ourselves in that, in February 1864, when workmen were digging foundations near the "Fence House" arch, they came on a large flat stone, on raising which, there appeared a large stream of water running in the direction of the mosque. This marks a hollow running from west to east, and indicates pretty nearly the line of the first wall, which went along the southern ridge of the Tyropoeon, on the high ground above this stream. A straight line from the first wall was straightening a little west of the Damausian gate, then keeping a little to the south of this stream, till it reached the west temple-wall, would suit well the position of that part of the first wall which went eastward. This would, singularly enough, indicate the street of Ed-Du (the Valley street) in part the line of the Tyropoeon, see Van de Velde's map. It would also follow, "the lane of the Valley of the Mills," which began at the Mohelhine gate and found its way up to the Damausian gate outside, p. 55. Jerusalem, cited by Huc, p. 241. Mr. Thrupp, in a recent letter quoted by Dr. Whitley in a Society of Jerusalem, p. 32, in a measure seems to coincide with the above view; only he would not begin the Tyropoeon quite so far up as the Damausian gate.

As we are of those who believe in the long-sty and substantial accuracy of Josephus, we may notice, in passing, a statement of his with regard to the towers in this wall, which has been set down by many as an exaggeration. It has been said that there could be no such view of Arabia from them as he describes. A letter from a Jerusalem friend, very recently to ourselves, gives the following account. "Your question about Hippicus especially interests us; for we are now living in a house at the extreme north-west corner of the city, close to the remarkable ruins of the so-called Kalat-el-Jalil, which to me looks far more like Hippicus than the castle." We have been enabled once more to justify Josephus. From the upper room of this house there is a very fine view of the Moab mountains, but that is not all. We have also a peep of the Dead Sea, and can thus testify that any castle which may have existed here in Josephus' time must have had the same.

It will complete our statements as to Hippicus and the Tyropoeon to mention that the late Librarian of the British Museum gives *Hippicus* as another name for the tower of Hazmused in Jer. xxxi, 38, and Zev. xiv. 16 (Harkness, *Cont. Graec.*). Schwarz remarks, "The talmudist Nathan ben Uzziel, a scholar of the famous Hillel the elder, lived in Jerusalem in the time of King Herod. . . . We find that he renders Hazmused by *Migdal*, evidently tower of Hippicus." (Bromstine, p. 390, 529.)

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1 A French author, in 1822, refers to a castle a little west of the city, in disquisition de la ville et portes, if il y a un petit chateau en ame pietre, en ces paries de la ville" (Societé de l'Architecture et l'Histoire, *p. 50*.) What was this? Hippicus, West Antiule. There is no trace of any such ruins outside the city now. But one Lamy's visit was a century before the present walls were built, the Kalat el-Jalil might have been then considerably outside, and may be the ruin referred to as this old traveler.

2 Whitty visited this in 1853, and remarks it the more leakage of water through a partition wall, deep underground, into an ancient vault, which was descended by a ladder. He thinks these latter walls may have been a second wall, and the entrances leading to Antonia, though afterwards converted into a cistern.
topography; the towers were really built to defend the city, and not the city to defend the towers.

8. Site of the crucifixion.—But these questions as to Hippicus and the Tyropeon, lead on to the great ecclesiastical question—the site of the crucifixion, which we must now, as briefly as possible, discuss.

This point has of late years been argued with much warmth; some deism, and no inconsiderable research. For centuries the spot was regarded as the best ascertained in Palestine; men had no more reasonable grounds as to that than to Jerusalem itself. But the belief of ages has been disturbed; and with this disturbance has come a great topographical information has been brought to the surface, most of it however tending, as yet, rather to unsettle than to settle old questions; while awakening, at the same time, a most unexpected amount of ecclesiastical, historical, antiquarian, and architectural zeal. Mr. Ferguson's recent theory, founded chiefly on the architecture of the present "masque of Onias," has added fresh complications, while it has called attention to several points hitherto overlooked.

In discussing the chronology of Jerusalem some warmth may be excusable; but deism is out of place. And this for two reasons. (1) Because the questions are intricate and the information imperfect; (2) because a few arid-directed excavations might, in a week or two, supply as with facts which would at once settle or confirm antiquarian and archaeologists' arguments. This second reason will weigh most strongly with those who have sifted the questions most thoroughly, and especially with those who have examined them on the spot. They will be cautious as to their conclusions, if not out of respect to their present deficient information, at least from habitual dread of emerging facts. The localities of a city so often razed, burned, and reduced "to heaps," are not such as to enable authors to multiply," and, while one-third of the population of the ancient city, this, with our "aes placet," is far different from "expel, and, without a break by its original possessors, and retaining in its present monuments the full, sharpen outline of its own great national story.

Not that the transformations of Jerusalem and the changes in its topographical physiognomy are due to enemies alone. No doubt, in terrible revolts the city has been "burnt up like a brick stove," and the mounds of its ruins are the monuments of its transformation. No doubt the rubbish pored into its interior hollows, and shot down into the exterior valleys of the cast and south by the rage of successive destroyers, has converted depressions into levels, cliffs into slopes, and greatly effaced the features of Agrippaean, and still more of Asaunian Jerusalem; but many of the levelings and fillings, up, age after age, recorded so carefully in the Maccabean and Josephan annals, were done, for convenience, and necessity, may, also, for ornament, and show us that the effacing of some of the old lines and landmarks was the work, not of the invader, but the patriot. The levelling of Moriah for the building of the temple, and that of Akra to prevent its overlooking the sacred flame, was the work of friendly hands.

We do not mean to detail the items of a long and often wearisome discussion; nor do we at all entertain the hope of settling the site of Golgotha. We wish merely to give the general facts and reasons of the case, so far as these can be condensed within the limits of an article. A continuous historical statement will perhaps be the best way of putting our readers in possession of this entangled controversy.

We must begin with Scripture. We shall not cite, de xxxi, 39, where Deut is named, as there is some uncertainty whether this is the root of Golgotha. Yet it may be, for as we do not know the genuine Hebrew spelling of the latter word, the words may really be cognate, if not identical. But we come at once to the New Testament.

There is no such word as Golgotha in the original Scriptures. Golgotha is the Hebrew name, Mat xxvii, 33; Mar xxv, 39; Lu xxiv, 17; and again, &c. It is the Greek, Mat xxvii, 33; Mar xxv, 39; Lu xxiv, 17; Je. 16. Calvary is the Latin translation, which, though the Vulgate chiefly, has come to be the special name for the place of crucifixion. Golgotha is nowhere called a mount in Scripture. In the early fathers monticola is sometimes used, but its name with them is generally "rock" or "place."

On account of Calvary:—(Hence Homo Latin, vol. i. p. 119.)

and again—

It is the Latin Calvariae.

To mention place-stones. (B. H. p. 12.)

and again—

It is the Latin Calvariae.

To mention place-stones. (B. H. p. 12.)

There is no evidence that it was the usual place of execution, though the fact of the two thieves being taken thither along with Christ would rather suggest this. It is not the place of skulls, but of a skull—indicating either its shape or the discovery of some skull there (see Alford's Greek Testament, vol. i. p. 209.) (1) It was without the city, Mat xxvii, 32, "as they were coming out" (ἐγερόμενος), i.e. of the city, for the present verse mentions their leaving the judgment-bull, xxviii, 29, "they led him out" (ἐγέρας), and, bearing his cross, went forth" (ἐκβαίνεις). The fact that a great company καὶ πλῆθος of people followed him, xiii, 27, would indicate that he was outside the streets and walls. (2) It was not far from the city. In xxiv, 27, "the place where Jesus was crucified was nigh to the city" (ἐγερόμενος), not necessarily in juxtaposition; for the Mount of Olives, which was a Sabbath-day's journey, is said to be "nigh," xxv, 22. The transference of the cross from Jesus to Simon would intimate that the distance was too great for the sufferer. It was not out they got outside that the transference took place, Mat xxviii, 22, which obviously implies a distance without the walls, for which the victim was unequal. This, with the subsequent running to and fro of disciples and women, gives the impression that there was considerable space between the city and Golgotha.

(1) There was room for a garden, a tomb, and
place of execution. Joseph of Arimathaea, being a rich man, would not be content with a small patch of ground for a garden, nor a low rock for a sepulchre; and this, of itself, seems to be irreconcilable with the theory which makes the dome of the rock the sepulchre. There was no room there for a garden, even had the want of soil been no barrier; a few yards of rock are all that the rich man could have had for garden and tomb! Besides, the rock-cut tombs around Jerusalem are all very carefully and beautifully hewn. We have visited every one of them, and marked how skilfully and with what labour the chisel has been applied in adorning their exterior, and cutting out their interior, floor, sides, and roof. The tombs on Mount Zion are specimens of internal hewing; those of the kings and judges, of external adornment. The rock under the great dome, which Mr. Ferguson claims for the sepulchre, has not been touched by a chisel. There is no shaping, nor squaring, nor carving about any part. It is so rugged and unworkable that one feels nearly certain that a rich man like Joseph would never have been content with such an unshaped block and such an unadorned sepulchre. The evangelists would not have referred so pointedly to the "sepulchre and the having, had it been a more rough block of stone which no tool had ever touched. St. Matthew's statement is, that Joseph hid the body in his own new tomb which he had hewn out (ον δομήν, in the rock). Dr. Conder says, St. Mark's is that he hid him in a sepulchre which was hewn out of a rock (ον δομήν ἐκ λένθυτος, ch. xi. 29). St. Luke's is that he hid the body in a sepulchre that was "shewn in stone" (ἀπετίθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθηνακα καταλείπθη

would be such danger of contracting ceremonial uncleanness, especially if such tombs were near the temple. The sin-offering required to be burned at some distance from the city, and towards the north, Mark xiv. 64, but at some such distance, and in the same direction, the antitype may be supposed to have suffered. (γα) It was near some thoroughfare. It is said that they that passed by reviled him, "(μακαριζετε ης αυτον," and these passers-by are evidently not the chief priests and scribes and elders, but those coming and going along a public thoroughfare. The great highways of Jerusalem are all on the east and north of the city; a fact which has led many to look for Golgotha somewhere in the suburban slopes and hollows which lie plentifully in those directions. In leading our Lord to execution, the soldiers met Simon the Cyrenian "coming from the country," literally, "in the field" (σε χώρα). and laid the cross on him, take up; and it may be noticed that in 2 Ki. xxiv. 6, the "pillar of Kohlon" are mentioned the Sept. turns this into a proper name אסיו. The inscription also gives Such-noth: as it is the "field" of ἐν τῇ χωρᾷ were specially the name for this suburban district, as wον χωρά. If this supposition, along with the previous statements, have any weight, it would bid us look to the north or northwest of the city for the site of Golgotha. The builders of the present church would seem in that case to have gone in the true direction, but not far enough out. Having got hold of the old tradition as to the site, they wished perhaps to build there; but were driven into the city from mountenemies and danger, and took the site nearest to it within the shelter of the walls. This is implied in the following statement of the old traveller Willibald, x. 1, 722: "They visited the spot where the holy cross was found, where there is now a church which is called the place of Calvary, and which was formerly without of Jerusalem, but when St. Helena found the cross, the place was taken into the circuit of the city." (Early Christian Topog. 18.) This last clause may mean, either that the walls were extended so as to embrace the sepulchre, or that the church which marked it was transplanted within the walls. The latter of these is a two-change statement. Probably Robinson has expressed the judgment of many modern topographers when he says, "The place was probably upon a great road leading from one of the gates; and such a spot would only be found upon the western or northern sides of the city, on the roads leading towards Joppa and Damascus." (vol. iv. 39.)

It has been strongly urged by some, that the circumstances and accuracy of the Roman provincial "surveys" (see Finley's History of Rome, p. 111) are security for believing that the site of Golgotha was correctly ascertained by the first builders of the church. To this there are four objections: (1) There is no proof that so insignificant an event in Roman eyes, as the execution of three malefactors, was noted, or was likely to have its place noted, in the survey of Jerusalem. (2) If such a survey fixed Golgotha, it fixed the other localities; and this is contrary to the statements of the ancient writers of the place, and are thus witnesses against the authenticity of the present site. Vol. 1
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and should have prevented some gross ecclesiastical mistakes, such as the site of the ascension and St. Stephen's martyrdom. 

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simple outline of its walls, we find the contour of the city wonderfully like what we see now. The names of its gates form the chief feature of difference: the gate of David corresponds to the modern Jaffa gate, and that of the Fuller to the modern Damascus gate. As Arculf's plan seems to us to settle one part of the controversy—viz. the site of the church in the seventh and eighth centuries—we give a rough outline of it, No. 397, omitting its enormous towers and gates.

[Diagram]

The pillar represents the site of the church, near the west of the city, as Arculf tells us in his description. It is surmounted by the cross and an image of Christ, with beams going forth, and the world encircling all.

We add an outline of a plan of the twelfth century, No. 398, which, though not preserving the configuration of the city, shows us clearly the relative positions of the Church of the Sepulchre and the temple, just as in Arculf's.

Willis, in A.D. 722, shows us that the rock of the sepulchre, in his day, was a square at the bottom, but tapering above, quite unlike the Sabachah. Bernard the Wise, in A.D. 807, expressly homogenates Arculf's account, which we have already noticed as proving that the Church of the Sepulchre at that time was on the same spot as at present. He speaks also of the temple of Solomon being north of Zion, showing that in his day Zion was accounted, as now, the southern hill of Jerusalem.

After this comes the period when Mr. Fergusson supposes the transference took place of the Church of the Sepulchre from the east to the west of the city, somewhere during the seventeen years from 961 to 1012, when the Christians were freely persecuted. But as there is absolutely no historical proof, not so much as a hint excepted a Moslem fable, which may mean anything, much less can any proof that any change took place, we feel ourselves at liberty to set aside conjecture, even were they many times more plausible than they are. From the beginning of the fourth century to the present day there is a continuity of historical testimony as to the site of Golgotha, which nothing save more explicit counter testimonies can shake. We are not contending, like Mr. Williams, for the respectable Edic Golgotha; we are simply investigating the historical and traditional site. We strongly suspect that the present spot is not the Golgotha once, but we see no reason to doubt that, since the year 336, it has been regarded as such, and that the present Church of the Holy Sepulchre was reared out of the debris and upon the ruins of Constantine's erections.

A brief notice of this celebrated sanctuary: the focus of all traditional ecclesiastical, the gravitating point of both superstition and devotion to the whole Christian world for at least fifteen centuries is needful. Jerusalem is studded with holy places, within and without its walls: all of them filled with articles of ecclesiastical vogue, and as lucrative as they are sacred. These are in part the relics of the crowds of churches and monasteries which sprang up all over Palestine in the early centuries, and in part memorials of the crusades. There is the Church of the Ascension perched on the top of Olivet, close neighbor to a Moslem mosque, and to the Arab village of El-Tur. There is the tomb-chapel of Sitti-Miram (Lady Mary) in the Kidron valley, half underground. There is the Latin garden of Gethsemane with its picturesque olives. There is the Byzantine church on Mount Zion, forming part of Nebi-David: a vaulted room which tradition calls the upper chamber of the Last Supper. There is the Ecco Homo arch, near the north-west corner of the Haram; and the Via Dolorosa, along which the Lord is said to have been led from Pilate's hall to Golgotha. The Church of the Flagellation is in this said Via, with its well of pure water. There is the house of Dives, the house of Veronica, the house of Lazarus. But the holy place of Jerusalem is "the Church of the Holy Sepulchre." It stands considerably within the city, quite surrounded by houses, close to the bazaars, and overlooked by the two minarets of Omar and Saladin. It is not one building, but a clumsy assemblage of buildings, and these again built upon the ruins of others: for Constantine's church, or group of churches, was destroyed by the Persians under Chosroes II, in A.D. 614; and again in 692 by the Khud-Mueze, and again by another Moslem chief in 1010; and yet again by fire in 1808. Rebuilt and restored in subsequent ages, it stands now with its truncated square tower and its double dome, a condensation of all that the traditions of ages have been able to reserve in the shape of sites, and churches, and relics. Of shrines
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there are about forty in that one pile, such as the tomb of Meležedek, tomb of Adam, tombs of Joseph and Nicodemus, tomb of Geoffrey, chapel of the Angel, chapel of the Mocking, chapel of the Penitent Thief, chapel of the Virgin, and the like. Of these edifices, Greeks, Latins, Armenians, Syrians, Copts, all claim a share, though in it they are anything but brothers.

At the one double-arched gate which looks toward the south, with a court in front, sit the sellers of the holy wars, who make this, as they do the church of the Nativity at Bethlehem, their special house of merchandise. Pushing through the crowds of pilgrims, and passing the Turkish guard on the left recess, placed there to keep the peace among the sects, you come to the flat marble slab called the "stone of anointing"; and then leaving the vestibule you find yourself in the large rotunda which forms the main body of the building, about 160 feet in diameter, yet round by a fine colonnade, which supports the galleries and dome. Under the skylight of this great dome there is, on a slightly elevated platform, the little marble church containing the supposed sepulchre of the Lord. The massive Gothic architecture of the pile strikes the eye; and would do so more were it isolated from the houses of the city. But the interior, with its pictures, statues, images, candles, lamps, censers, altars, and priests of the seven Jerusalem sects, can impose on none. If that be the place where the Lord lay, it has the misfortune of not looking like it in any sense. Superstition has done its utmost to prevent the possi-

bility of realizing here the great scene of Golgotha. East of the Church of the Holy Sepulchre, near the ecclesiastical rock of Calvary, in the Convent, is Helena's cistern, which is said to contain a large water supply. Professor Porter speaks of it as cut out of the solid rock, reached by a long descent of steps; and Dr. Barchay says it is about sixty feet long by thirty wide.

(For views of the Church of the Sepulchre, see Salzmann's Jerusalem, and other modern photographs. For plans of it, see Her maschov's Trattato della pianta et memoriale di Storie Ebreo, etc., 1830, and many modern works. For the literature and controversy of the subject, see Williams' Holy City; Pissar's Golgota; Robinson's Biblical Researches; Newman's Essays on the Miracles of Redivivum Hicery; Ferguson's Essay on the Actual Topography of Jerusalem; his article on the subject in Dr. Smith's Bible Dictionary, and his pamphlet in answer to the Edinburgh reviews; Publica University Magazine for Sept. 1845, and April, 1845, The Museum of Classical Antiquities, May, 1855, which contains a very able and in many respects satisfactory resume of the whole discussion; Pierotti's two splendid folio (Lond. 1861), which however do not add much to our information, though the views, plans, and sections are admirable.

Mr. Ferguson thinks that the present "Mosque of Omar" (the Kubbat-es-Sakhira) corresponds so much more to the descriptions preserved to us of Constantine's original church than the present "Church of the Sepulchre," that we must accept the mosque as the authentic church. But there might be two similar churches, and the Christians might build the church on the temple-site after the model of the other. Constantine's original church was moreover, we know, utterly destroyed, and the mosque cannot be his.

The following difficulties occur to us in regard to Mr. Fergusson's theory: (1.) Arrius' description and map are so explicit as to compel us to believe that the Church of the Sepulchre was in the seventh century just where it is now. (2.) Mr. F.'s theory requires us to believe that our Lord and the two thieves were crucified close by the temple-wall; and that the tomb was less than 200 feet from the temple, and right opposite one of its gates. (3.) It requires us to believe that a tomb was allowed to be excavated close by the temple: and also that there was room enough for a garden round it. (4.) It requires us to believe that at this short distance from the east gate of the temple there was a large rock, 17 feet above the level of the rest of the ground, 40 feet in breadth, by 60 in length; and that this was allowed to remain thus, while all around it was levelled, till Joseph of Arimathea chose it for his tomb, and cultivated the bare rock as a gar-

den. (5.) It requires us to believe that there was no thoroughfare, and but scanty room for a crowd, in the place where the Lord was crucified, which seems at variance with the Bible narrative. (6.) It requires us to believe, not only that Christians, Jews, and Mohammedans are all mistaken as to the true position of the temple and the sepulchre, but that they all once knew it perfectly, and had their churches and mosques accordingly; yet about the beginning of the eleventh century, they all unaccountably lost sight of their previous knowledge, made a complete mistake, and with one consent transferred the Church of the Holy Sepulchre from the eastern to the western side of the city, and began to acknowledge the original church as a mosque built over the old temple site. A mistake like this is, we think, without a parallel in history.

(7) It requires us to believe that of this transference neither history nor tradition has taken any notice; and that the traditions of a thousand years as to the site of the tomb were completely reversed and set aside, without a murmur as to the sacred, or even a hint as to the bare fact. (8) It requires us to believe that this transference of site was made without a reason other than the reasons given are mere conjectures; and under no pressure or instigation, so far as history records. (9) If we are to be led to believe the present position of the Church of the Sepulchre, which took place in the century referred to, above the Christians from their time-honoured church and site; and made not only them, but their enemies, both Jews and Moslems, forget where these had stood. Purseanation was not likely to do this. It would enthrall the old spot to them, and fix it deeper in their memory; nor would they have failed to hand down to us the fact of the change, and their reasons for it. We have historians and travellers of that age, and after it, Christian, Jewish, and Moslem, to refer to any such remarkable change as this must have been; but all assume that the traditional localities of the city, internal and external, continued to be as they had always been. (10) It requires us to believe that the present Kabbed es-Sakhira is the original church of Constantine the "Ambassadors;" and yet it stands itself on the assumption, that all the Christian offices were demolished during the persecution. If the Ambassadors were destroyed, then the present mosque cannot be Constantine's original church. (11) It requires us to believe that the Christians subsequently could have made any mistake about it, and supposed that they were building the named church on the original spot, when the church itself, consecrated in the memory of centuries, was standing some four hundred yards off before their eyes! (11) It requires us to transfer the Church of the Sepulchre, as the line of a contemporary plan, part of a plan still preserved in the Bedouins: Webster's Notes to Lamy's "Voyage de Socot," xii. 122.

Yet strong as this, the Christian stations in Jerusalem after the first crusades, under Geoffrey, plunged the Church of the Sepulchre, "before so splendid a Christian populace," in the line of a contemporary plan, part of a plan still preserved in the Bedouins: Webster's Notes to Lamy's "Voyage de Socot," xii. 122.

It must not be forgotten that while Josephus in one place speaks of the area of the temple as being nine hundred cubits, in another place he tells us that the part of the temple which was built on the Titre was only seven hundred and twenty cubits; and our present temple, as rebuilt (J.W. iiii. 21), includes the whole of the temple of the second temple, as rebuilt on the Titre. This is evident from the statements of Robinson (vol. ii. p. 581). Barclay's "City of the Israelites," p. 240, with regard to the antiquity of the south-west angle of the Haram, as well as of the south-east and south-west. The wall inclosed by Herod within which his temple stood would thus coincide pretty nearly with the present Haram platform. It is a mistake to suppose that the city wall and the temple wall were in the same line. It is evident that there was a strong city wall inclosing the temple wall, for "Simon and Jonathan resolved to rebuild the walls of Jerusalem, and to rebuild the wall which encompassed the temple wall" (Art. xiii. 10, 11; see also ib. xx. 11, 12). The walls of the temple inclose the Haram, which Mr. Vigilie

of the Sepulchre, he left unoccupied the temple of Jupiter and other heathen monuments hard by his splendid Christian structure. For even in Jerome's days the temple area was still disowned by these heathen idols ("Comm. in Isaiah, ch. ii. 11.

Yet Constantine seems to have been most zealous in destroying the idols which decorated the neighbourhood (see his letter to Jerome, in Theodoret's "Hist. ch. v.") with the works, as Easchscholt says, not so much of impious man, as "of the whole race of ignorant Moslems." (1.1.9) It requires us to believe that Joseph of Arimathea, a rich man, and evidently desirous of a costly temple, chose a new cave for a sepulchre; and left every part of the cave, outside and inside, unknown, unsearched, unmarred, in all its original roughness; for though many a change has passed over the old rock, yet no one who has seen it can fail to conclude that it stands in its natural condition to this day. It is not time-worn, nor broken, nor crumbling down, like the tends of the kings or the caves of the Moslem wall, yet ever it was past the 11th century ago. Assuredly it was not the rich man's tomb. If it should be said that the original having and carving have been defaced, we answer, that the rock bears no marks of defacement; that the idea of such violence is mere hypothesis, contradicted by appearances, and unsupported by history; that the remarkable fracture at the one extremity—said to be the work of crusaders, but possibly earlier, retaining its freshness, whiteness, and sharpness to this day, in contrast to the rest of the rock—demonstrates the impossibility of the disappearance of all marks of violence from the other parts, if such marks ever existed; that while there are many defacements in the numerous tombs around the city, the marks of the chisel, and the indications of a tomb, are distinctly legible in each of them to this day; that as the only parties who could have attempted this supposed desecration were the Romans, and as we are expressly told that they merely covered over the sepulchre with earth, we have no reason to suppose that any such deliberate defacement ever took place. But we must refer such couriers to Mr. Ferguson's able and learned work, "Eires on the Ancient Topography of Jerusalem," to his article in Dr. Smith's "Bible Dictionary," and to his subsequent pamphlet in answer to his reviewers, for the statement and vindication of his peculiar theory; the chief argument of which is certainly the architectural one.
The towers of Jerusalem.—We now pass on to the towers of Jerusalem. The very ancient tower in Jerusalem is the “castle of Zion,” 1 Chr. xi. 3, Psalt. 76. vii. 3, Psalt. 48. v. 3, Psalt. 117. v. 4, which is uncertain. Probably this was some subsequent structure, adjoining to the older, “built for an armoury, whereon there hung a thousand bucklers, all shields of mighty men.” The less ancient towers mentioned in the Old Testament are the following: (1) The tower of Hananel, Ne. vii. 1, Jer. xxvi. 2, 5; xxviii. 3, Jer. xxviii. 2; and 2 K. viii. 4. This tower was a short distance to the north of the temple in the second wall. It is connected with the building of the “sleep-gates,” and with that part of the wall which Elshliah the priest and his brethren the priests built and conserved. (2) The tower of Mach, Ne. xi. 29, 30; Sept. ëxtai—

the “tower of the hundred,” perhaps from its height or its builders. It was next the sleep-gate: between it and Hanamel, about the north-east sweep of the second wall. (3) The tower of the former, Ne. v. 11. Alciphronius thinks this was a building to night-watchmen (his old translators call it “guard-tower”), and was on the north; Lamy that it was “bakers’ tower,” (a furnace, paniscookery, or “of the tower of the limekils.” Certainly the ash-mounds, Tel el-maisadin, north-west of the city, may be the representatives of such kilns, the “lime-burnings” mentioned in Is. xxxiii. 13. But perhaps the furnaces may be those of the (these?) smelters, Ne. vi. 19; Ne. vii. 32, 2, or (chomeia) the mechanics who formed the molten metals into vessels, Ex. xxxiii. 12; Ch. xxvi. 12. (4) The tower which “feith out,” the projecting tower, Ne. iii. 24. This was near Ophel, not far from Siloam; and perhaps was “the tower in Siloam” which fell, Is. xiii. 1. Whether it was the same as “the great tower that feith out,” is not clear, Is. xxii. 22. Perhaps there were really three of these massive projections, not far from each other: (a) The “tower which feith out from the king’s high house,” Ne. iii. 21; (b) The “tower that feith out,” ver. 26; (c) The “great tower that feith out,” ver. 27. (5) F2.

Zizah’s tower. We read that “Zizah built towers in Jerusalem at the corner gate, and at the valley-gate, and at the turning of the wall,” Zeb. xxvi. 22.

The towers mentioned by Josephus are as follow: (1) The tower of Antonia. This, like the Acradins of Synnecus, was both palace and fortress; in later years occupied by a Roman garrison, mentioned in the history of Paul, and called “the castle,” 1 Pet. iv. 13, and 1 K. xii. 1, 13, 22; Joel ii. 1, 2, 3, 7, 8, 9, 10, originally called by the Greek name Bapri (Bapri or Bapri, or Akra). This tower was built by King Zizah (see above), and was one of the chief points in the city’s defences. It was connected with the temple court by a passage (see below), and was therefore a very important part of the city’s defences. (2) The tower of the Archon. This was the palace over which Hanаниah was appointed ruler, Ne. vii. 2; and it belonged to “the house” or palace of the temple, Ne. vii. 4, which not merely intimates that the palace was in connection with the temple, but leads us to infer that it was the palace-fort, which subsequently became the Ascanian Baris and the He

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1 There was another fort upon Akra, which the Ascanienses demolished, levelling the hill also on which it stood, a work of three years (Jos. Ant. xiii. 6. 9). The Zion fort Josephus calls ëxtai: the Akra fort ‘Agas; the temple fort, ‘Agas; afterwards Antonia. 
corner of the third or a Agrippan wall, hard by which Titus first encamped when descending from Scopus to commence the siege of w. x. 110. Psphinus or "Psephinus," north, or places "Psephinus," is the "watch-tower," as Scopus was the "watch-hill." Mr. Lewin's conjecture that Psphinus is from πσφην, a钙ag or pickel, because lastly run up of "rubble-work" and irregularly heave-stones, has no historical foundation (Jenomai, p. 110). It was seventy cubits about 120 feet high, and commanded a view of Arabia on the cast and the limits of Palestine on the west, towards the Mediterranean. Josephus does not exactly say that that sea was visible, but the "extreme boundaries" of the Hebrew territory, "which stretch to the sea," of w. x. 110. Yet his words almost imply this; and as the site of Psphinus was high only some fifty feet lower than the hill around Nob or noon, from which the Medinservaln is visible, though a haze obstructed our view once when we climbed them to see it and as the tower itself was upwards of a hundred feet high, it is not unlikely, notwithstanding Dr. Robinson's decided statement to the contrary, that the tower was visible from Psphinus; and in this case might be used as a beacon or signal tower to the sea coast, which in a direct line is not thirty miles distant from Jerusalem. (2.) Hippicus. It was built by Herod, and named in honour of his friend. It was "opposite" (διποπαραλληλ) Psphinus; they looked each other in the face on the opposite sides of the Tyropoeon, and were probably not very far from each other; for Psphinus is said to be at the north-east corner, and Hippicus at the north of the city. The Hippicus wall, began, were supposed and the historian could not possibly have intended north to mean the present Jaffa gate, while it intended north-east to mean the neighbourhood of the tombs of the kings, "the one nearly a mile from the other." It "north-west" with him means "north-west in reference to the whole city, as we know it does, "north" must have a similar reference, and cannot mean merely north of Zion, which the necessities of some topographical theories require it to do, thereby making north mean one thing in one page of Josephus and another in another. Hippicus wall, have stood a little way south of Psphinus; not so far however as to prevent its being called north of the city. (1.) Pethaius: called so from Herod's brother, was ninety cubits high, and stood, as we understand Josephus, a little way south and east of Hippicus, and was meant as a defence of the western part of the old wall; for that part of the city wall running north and south from Psphinus to the present Jaffa gate, which Dr. Robinson and others make part of the third wall, and leave unprotected by towers (pl. 793), where most protection was needed, we understand to be part of the old wall, defended by the towers described by Josephus. (2.) Mietanium: so called from his queen, whom in jealousy he was caused to be murdered. It was quadrangular, fifty cubits high, and in inner adornment more magnificent than the rest. It stood, as we understand the historian, still farther south in the western segment of the old wall, perhaps not far from the angle where the ruins of the Kablul-el-hilil now are. (3.) The "tower of Pyrgus." They must have lived somewhere in the northern stretch of the third wall; for Josephus mentions that when Titus was riding down from Scopus towards the city, in the direction of Psphinus, the Jews rushed down from the "women's towers," at the gate opposite the tomb of Helon at w. x. 110. Josephus' name for these towers is τελεφοπως φοριαν; but whether he is giving the exact name or attempting the translation of a Hebrew word we cannot say. (4.) John's tower. This was built by John in his conflict with Simon, over the gates that led to the Nappole, at the western perch of the temple at w. x. 110. (5.) John's towers. This must have been at the north-east angle of Agrippa's wall, a little eastward of the tombs of the kings, and hard by the fuller's monument: above the valley of the Kidron at w. x. 112. These are the great towers mentioned by Josephus. Of smaller and unnamed ones he mentions many, which however were rather turned battlements or fortified elevations of the wall than towers; not unlike perhaps what we see in the walls at this day. The third wall had ninety of these, the middle wall forty, and the old wall sixty. In modern Jerusalem the only tower is that at the Jaffa gate, which we have already noticed. There are projections, some broader and some narrower, in all the walls; there are towers at the gates, rising a little above the walls; and there are domes, minars, and box spires, in every quarter of the city; but that is all. There is nothing left to indicate the turned magnificence of Jerusalem in the days of Josephus and Simon. Jerusalem in its last days had three walls, as we have already seen. The first or old wall was for the defence of Zion, curving irregularly round the south of that hill, along the ridge that overloeks its southern and south-western valleys; but on the north of it running almost straight from north-west to south-east, from Hippicus to the temple. The second wall was for the defence of Akra, on which stood "the city"—Salem, Jerusalem as distinguished from the citadel or Zion, and took a pretty wide curve round the north, from the Gammate gate on the north-west to the tower Antonia on the south-east, thereby completely compassing the northern part of the old wall, and thus forming a double line of defence to "the upper city." The third was for the defence of the "new city," a great part of which lay farther north, and was built upon the hill Bethzath. It began, like the old wall, at Hippicus; first went north to the tower Psphinus; then bent north-east; then right eastward to the Kidron, and then it turned south, and "joined to the old wall at the valley of Kidron at w. x. 112, though at which point of the valley the junction was effected the historian does not specify. Probably it swept round the east side of the temple, and united with the old wall somewhere in the neighborhood of Sibion. It would appear that a large part of the walls (that round Zion) was built by David, w. x. 11; another part, that around Akra by Simon. Sub-
sequent kings added to and strengthened the walls. In consequence of attacks from besieges or neglect, "breaches" were made in the walls of "the city of David," Is. xix. 11, which were repaired in the days of Hezekiah, and for the repair of which the houses in the neighbourhood were pulled down, Is. xix. 12. It was at this time that the ditch or reservoir, the place of gathering) was made between the two walls (or double wall—the Hebrew doula) for the waters of the old pool, Is. xix. 11. Whether this established a connection between the present Birket-Mamilla and the Tyropoeon is not easily determined. Certainly the sound of underground water has been heard at the Damascene gate, which implies the existence of some invisible conduit. The walls which Nebuchadnezzar rebuilt were probably the second wall (round Akra) and the irregular curve round the south of Zion, and the old wall running down the Tyropoeon, from Hippicus to the temple. The walls standing in the days of our Lord were only the first and second; though the city had by that time crept northward beyond its walls. Herod began the third wall about the year 45, but it was Agrippa who completed, or almost completed it; for Josephus intimates that it was not wholly finished, affording that had it been so, not all the power of Rome could have taken the city. Titus destroyed the greater part of the wall, leaving only a part of the western wall with some of its towers as monuments of its strength and greatness. The spoiler left "a stone upon a stone" (Nabor, tvra, Apdó) which has not been "displaced" (καταβλήτησαν, boscamed, displaced), 2 M. xiv. 2. All parts of the temple and of the city too, as was predicted, Is. xix. 11, have been levelled; —"laid even with the ground" (ἐπίκεκάλυτον αὐτόν); and the remarkable thing about the present walls, specially of the temple, is that in many places two distinct portions can be traced, one more ancient, the lower tier which were on a level with the soil; another more modern, which has been erected on the old foundations. This upper portion is manifestly of a later date, of a different character; containing here and there the remains of ancient masonry—the original materials, which have been worked into the modern walls. Every portion of the walls that rose above the level of the interior platform has been thrown down into the valley, where perhaps some of the largest stones now lie buried; while the lower parts or tiers, which were merely built for retaining the soil and furnishing a platform, have remained almost untouched, save in one or two places where the breaches (made perhaps by the Romans) have been large and deep. "The most ancient part of these constructions" writes an able observer, "accord- ing to Mr. Wigley, but only the best preserved according to M. Salzmann, is the western wall—Heitel-Morharby—under the shadow of which the Jews bewail the fall of Zion. It is an enormous mass of wall, about thirty yards in length, and perfectly preserved. The aspect of the construction is the strongest that eye has ever seen. The stones are nine, twelve, and fifteen feet long—sometimes more. The surfaces are perfectly smooth, exhibiting no trace of the chisel, and are inclosed within a border. Nowhere has the author ever seen stones of such dimensions, forming an exterior inclosure and retaining wall, worked with so much care, and so perfect. Neither Rome nor Greece has left us any like, except at Jebail, a Phoenician city, whence the workmen employed by Solomon came. Quoting the book of Kings, which says, 'And the foundation was of costly stones, even great stones,' M. Salzmann concludes that the stones of the place of wailing are those described in the text. Stones of like dimensions and character may be seen scattered about and worked into the outside wall of the close. Towards the south, the wall is screened from view by modern buildings and plantations, but beyond them it appears quite changed in character, and romanticized, except at the basement. Farther on, about fifteen yards from the south-western angle, is the bridge discovered by Dr. Robinson, which is considered by Mr. Piggott undoubtedly to belong to the Herodian era, but to which both M. de Saulcy and M. Salzmann assign an earlier date" (Letter in the Times, 1857).

10. The gates of the city.—In describing an eastern city, specially such a city as Jerusalem, it is of some moment to specify its gates; much of its history, both in grandeur and ruin, being connected with these. Here we find kings, judges, merchants, beggars, lepers; the siege, the triumph, the tumult, the funeral procession, the royal proclamation, the shout, the song, the weeping. The "gates of Ekron," 1 Sa. xiv. 11, the "gate of Bathrabim," 1 Sa. vi. 4, the "gate of Samaria," 1 K. xxi. 15, may be passed by, but the "gates of Zion," Ps. xxxiv. 2, the "gates of the daughter of Zion," Ps. iv. 11, the "gates of Jerusalem," Je. xxxii. 40, the "gates of righteousness," Ps. cxvi. 10, the "gate of Jehovah," Ps. cxvi. 10, once glorious, now "desolate," La. 1. 1, "burned," Ze. xi. 2, "consumed," Ze. xi. 2, "sunk into the ground," Is. ii. 4, are not to be so forgotten." It is not

1 The word (whether Jona or parda, πόρος or πόρος) is equally noted in classical as in sacred story or poetry. Virgil's clichta ingentia portam—porta bipedem—porta sacra—porta domus—porta salutis—the porta arcadie and the porta scenae of Statius—will suggest themselves (along with the story of the hundred-gated Thebes) to the readers of the history of
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easy to fix their localities; but let us enumerate them.

The Bible-gates were in the first and second walls; some of the Josephan gates of course in the third. Let us take them according to Nehemiah's order in ch. iii. and xii. (1) The Shapheth-gate, Ex. xi. 14. a: y, a little way north of the temple, and not far from the pool of Bethesda, which, notwithstanding the objections of Dr. Robinson, is probably identical with the modern Birrnes-Serain, near St. Stephen's gate. (2) Fish-gate, 2 Ch. xviii. 11. Following the curve of the second wall, we come to the tower of Mach, then to that of Hammei, and then, probably round the bend, we have the fish-gate, by which the Mediterranean traffic found its way into the city. "A porta piscinam qua est porta deque parta Joppent" Josephus, quoted from, it was not from Jordan that the city was supplied with fish, as some suggest (Josephus's account p. 153), but from the sea itself. It was "the man of Tyre" that "brought fish and all manner of ware." 2 Ch. xiv. 1. (3) Ophel-gate, and here the Sept. g., "fountain," as a proper name, instead of translating the Hebrew Ἰφθαῖον ("the old"). This was a little farther south or south-west than the fish-gate.

(1) The gate of Leophitios. This was a little farther south, 100 cubits from the corner-gate. 2 Ch. xiv. 1. a little north perhaps of the present Damascus gate. Jerome thinks that the Leophitios gate and the valley gate were the same (Hieron. 1. 16.), but this is not correct. Nehemiah does not mention this; but it must have been in this part of his line of wall, at some angle, 2 Ch. xviii. 12. It was probably not far from the valley-gate, 2 Ch. xviii. 16.

(2) The valley-gate, v. 16. We have elsewhere indicated that this is likely to have been identical with the Gateway of Josephus, the gate opening from the upper city down into the great valley of Jerusalem, viz. Hinnom, the Tyropoeon, at its north-west extremity.

(3) The dungs-gate, v. 16. This was 400 cubits from the valley-gate. But in which direction? This is the chief difficulty. It is generally supposed by the ancient writers in the history of Jerusalem gives it as south, nearly opposite the present Birrnes-Serain on the west. If he be correct, then there is no notice of the Tyropoeon part of the old wall by Nehemiah. This puzzle us, and leads us to ask, May not Nehemiah be taking the course of the old wall, down the Tyropoeon south-east, towards the west wall of the temple? May not the dung-gate be somewhere in the direction of the modern dung-gate, or Bab-el-Maghariheh, only farther up, on the west of the mosque? It is as may be the ancient gateway inside the Damascus gate, mentioned and sketched by Barclay (p. 432), be the remains of the valley gate (stamath-gate), then 1000 cubits or about 1000 feet from the above gateway, in that south-east direction, in which we think the Tyropoeon must have zone, would bring us more than half way down the west side of the mosque, not far from the southern extremity of El-Wad, about the Es-Sheikh bath and fountain, which name, Es-Sheikh, is curiously like Nehemiah's for the dung-gate, viz. Jophoth. (For an account of Es-Sheikh, see Williams, ii. 45; Barclay, 2 Ch. xviii. v. 13.)

(4) The fountain-gate, ver. 16. The Hebrew word, just mentioned in connection with Jerusalem—"Entregel," the fountain of Josephus, it is curious to see that the word derived from the "fountain of the virgin," already noticed. Silwan is never called a fountain, but a pool. Of pools there are many around and in the city; of tanks, a large number in all directions, specially to the north; of wells, there are one or two that deserve that name; but Entregel is the only one or fountain; and it has been known from the days of Joshua. The fountain-gate, then, must have been in connection with this, though not necessarily close by it, opening out on some path that led immediately to it, and if so, on the south-east of the city. Nehemiah now following the old walls takes us first south and then west. Adjoining the fountain-gate was the "wall of the pool of Siloam," or more properly "Sheolam." Then the king's garden, ver. 17; then the stairs that go down from the city of David, and then "the place over against the sublunary of David," we are then "the pool that was made," the modern Birrnes-Serain; then the "house of the might," perhaps the modern castle at the Jaffa gate; then the "place over against the going up to the armoury," we are then "the turning of the wall." (5) The wates gate, ver. 20. (c) We are unable to fix the places specified in ver. 20-25; but our conjecture is, that having taken us to the fountain-gate and city of David, and led us round to the point in the west wall where is left off, that is, having completely swept round Zion, he turns back to where he stopped on the south-east, at Ophel, where we have both "the turning of the wall, and the corner," and it is at this very point that we find, to this day, such numerous signs in the wall. The water-gate is immediately south of the temple; the city water-gate and the temple water-gate being perhaps in the same neighbourhood, though distinct from each other. Josephus's temple, p. 151. The "place over against the water-gate, toward the east," is also mentioned as connected with the Nethinims and with Ophel, which gives us some further idea of the locality of this gate.

(6) The horse-gate, ver. 21. This is said to be "by the king's house," 2 Ch. xviii. 15, which was hard by the temple, on the west side, and in the same Josephan method (2 Ch. xviii. 15, as "the gate of the king's masts," which led out into the valley of the Kidron. Solomon's stables were south of the temple building of Tetla, Josephus, vol. i, p. 158, if not under the southern part of its area. Thus the "king's house," the "king's stables," and the "horse-gate," were close to each other. Josephus speaks of the

Jerusalem's gates, whether in Scripture, or the Maccabees, or Josephus.

1 Is it this the Josephan "gate of the Essenes?" And was be confounding the Hebrew Ἱφθαῖον with the name of the "fish-gate," v. 11. This is very unlikely that a gate of Jerusalem should get its name from that sort of Jewish boats, (1) because it was the smallest and least known of all the gates (Josephus's Field-gates, Philo, p. 131); (2) because that sect did not come into notice till the time of the Maccabees (Huntington, Trav. Bilt. p. 39, see Beit's Hist. of Jewish Sects in Brit. Bibl., vol. iii. p. 123); (3) because the "Essen gate" must have been in the old wall, which was in existence long before the Essenes were known. Besides this, the fact of there having been, for ages, a gate in the old wall, called Es-Sheikh, just about the place

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hills—once as on the south side of the temple (2 K. ix. 13; 1 K. i. 63). The east gate, ver. 28. Probably the same as in Je. xxvii. 2 is translated east gate, and in the margin south gate: though by others potter's gate (Jer. xxvii. 1), Solomon the Sept. version (ver. 26). It led into Hebron, as the passage shows. (12.) The gate of Miphkelel, ver. 29. This was the gate of judgment, somewhere near that part of the temple where the Sanhedrin sat: perhaps not far from where the modern Hakohli or Moslem judgment hall is. (13.) The prince's gate, cxviii. 20. Apparently not far from the sheep-gate, near the king's high house, ch. ii. 21, perhaps at the spot referred to in Je. xxvii. 2, where the prophet was "shut up in the court of the prison which was in the king of Judah's house."

There are some other gates, not in Nehemiah's cir
cuit, which we merely name, as it is not easy to assign their places, nor to say how far some of them may not be different names for the same gate, or not city
gates at all, but temple-gates. (1.) The king's gate
central, ch. i. 4. (2.) The higher gate, 2 K. xvii. 21. (3.) The gate of Josiah, the governor of the city, 2 K. xviii. 1. (4.) The gate between the two walls, 2 K. xxvi. 4. Je. xxxix. 4. (5.) The high gate, 2 Ch. xxxvi. 9. (6.) The high gate of the Lord's house, 2 Ch. xxxix. 5. Je. xxvii. 2. (7.) The high-gate of the Lord's house, 2 Ch. xxxix. 5. Je. xxvii. 20. (8.) The city-gate, 20. viii. 15. (9.) The gate of Benjamin, Je. xxvii. 13; xxxvii. 2. (10.) The high-gate of Benjamin, Je. xx. 2. (11.) The new-gate, Je. xxvi. 16; xxxvi. 16. (12.) The middle-gate, Je. xxxiv. 1. (13.) The first gate, Zec. vi. 16. Of the temple-gates we do not speak referring the reader to Lightfoot's Temple, and Lamy De Taberdvola, or to Temple in this Dictionary. In the New Testament the gates of the city are not mentioned; and Josephus does not give us much information regarding them. He mentions a "secret" or obscure (αγαρόν) gate near Hippicus, out of which the Jews saluted (J. w. v. 6, 2); a gate opposite the monuments of Hecuba, near Pesphus (J. w. v. 2, 2); the gate of the Essenes, which we have already noticed (J. w. v. 1). In the fourth century the French pilgrim mentions the Nabalas gate, and gives us the impression that it and the rest of the city were very much as they were in Hadrian's time and as they are now. Archil in the seventh century has given us (as we have seen) both a map and a description of the city: from which we gather that on the north were two gates—St. Stephen's, towards the west, and Benjamin, towards the cast. In the cast wall we find the "little gate," by which they went down into the valley of Jehoshaphat, and the Telcoite gate, farther south.1 On the south are no gates. On the west, the gate of David, southward, and the gate of the fuller, northward (see Van de Velde's Topography of Jerusalem). During the middle ages there were some changes in the gates, which we have not to specify, but which the reader will find in Van de Velde. There have been some alterations in the traditional localities, such as

1 For the discussion as to the age and architecture of the gates, see Tipping, Nahlen Robinson, and Ferguson.
2Whether the Siloah of Isaiah and the Siloam of John are the same as the Siloah (properly Shiloah) of Jexx. 21, as the Sept. translates, is a question of great interest. Nehemiah's Shiloah may be the same as the Siloah of Isaiah and the Siloam of John. The conduit which is traced from the Siloam, under the mosaic rock to the latter, may be considerable evidence that it (the Siloah conduit) had been converted to such a purpose. But we still are of the belief that it was originally a fountain; perhaps perverted from its original use by Solomon, when he obtained sufficient water-supply from other sources, as many a good well has been turned into a soil pit when no longer needed. It is curious that the last mention of Enne-gol (which we believe it to be) is in David's history.
3The modern Siloam and Virgin's fountain were temple-connexions; the conduit which is traced from the Siloam, under the mosaic rock to the latter, may be considerable evidence that it (the Siloah conduit) had been converted to such a purpose. But we still are of the belief that it was originally a fountain; perhaps perverted from its original use by Solomon, when he obtained sufficient water-supply from other sources, as many a good well has been turned into a soil pit when no longer needed. It is curious that the last mention of Enne-gol (which we believe it to be) is in David's history.
the pool of Millo or Bethlehem-Bathâla, as Malhil is sometimes called. This Millo was a fortress of Zion, Jothamite in its origin, rebuilt by David, enlarged by Solomon, and strengthened by Hezekiah: perhaps the present castle. 1. The Birket-Remoûsan, or Birket-Room, within the city walls, called traditionally the pool of Hezekiah. 2. The Birket-Sâbûn, or Birket-Sabûn, as it is called, near the modern St. Stephen's gate, which very probably represents Bethsâda: Dr. Robinson's conjecture of its being the trench of Antonia being without proof; though it might possibly have served this double purpose.

There have been pools also in former ages, and these not small in size, which have disappeared. The French pilgrim speaks of two "large pools," one on the right and another on the left of the temple, and inside the city two twin pools, "piscina gemella," which Parisot calls Amaun Amnon, with fine porches, and called Bethesda (Kedron or Rebeth). This may be the present Birket-Rebîth. Jerome, speaking of Tophet as being in "the suburb of Emauna," and retaining its name in his day, describes it as "juxta piscinas fullosum et Achehama in Jerusalem, which indicates a pool farther down the Kedron hollow than Siloam.

These pools and wells are not kept in very good repair, and seldom contain much or good water. Some of them are frequently empty. The four handsome Saracenic drinking fountains beautifully photographed by Salaman are dry. The Ein el-Heraj literally ton (Rom. in John, bit). The subsequent allusions are frequent. Some have accounted for it by the existence of some natural siphon in the rocks; but the numerous conduits which have been discovered by Barclay, Whittyle, and Pierotti, terminating here, through which the surpluses of the city and mosque wells and pools gets outlet, and the water exits from the public baths discharges itself sufficiently account both for the sudden swelling and the perpetual flow of the water (see Whittyle, p. 145).

It is to tanks or pools that Jerusalem has to look for its water-supply: and since its annual rainfall is twice as much as that of England, there ought not to be any lack. Perhaps deep wells, like Birk-Fûnāb, might be sunk in some places; not in the bed of the Kedron, certainly, where the water would percolate through deposits of filth and decomposed human bodies; but farther north, between Scopus and the city. Dr. Whittyle pronounces artesian wells an impossibility, from the want of the underlying and overlying impervious strata, with the water-bearing deposit between; but the conclusion seems hasty; especially that part of it which bounds upon the charm of the Kedron growing deeper and deeper as it moves toward the Dead Sea, thereby fracturing the side of the basin. Now we were informed by parties on the spot that there is some mistake about the Kedron channel, at least that part of it which is supposed to pass down by St. Saba to the Dead Sea. We were told that less than a mile below Jerusalem, there is a remarkable elevation in the bed of the torrent, which cuts it off from the wady which is usually reckoned its continuation: so that the rugged gully which cuts its way down to the Dead Sea past the rocky settlements of St. Saba is not the Kedron. Whatever may be the geological facilities of the ground, however, for artesian wells, surface springs exist in the neighborhood, and the steep hill-sides furnish each other with a narrow line of valley between, offer great facilities for the construction of ponds and tanks (Whittyle, p. 167).

11. Mous hypers, Tower of the Rock. One of the most remarkable sights in Jerusalem is the rock over which the great dome of the mosque is built. It rises 17 feet above the level of the Haram or great area; and is perhaps the old top of Moriah spared by Solomon when levelling the rest of the hill, 10 feet by 99; a rugged mass of limestone, which no tool has ever touched; save at the one end, where there has been a rough elevation, which Moslem ascribes to the crusaders (Whittyle, p. 203). This "rock," or "mous hypers," is ascended wooded by all sects, the Mahometans holding it the holiest spot in the world, and associating with it the most marvellous traditions in their Prophet's history. It seems to be the "liapis perpetus" alluded to by the Bouqueau traveller, which the Jews used to visit annually and anoint with wailing and rending of garments; probably before they were driven out by the erection of a church or mosque, and obliged to betake themselves to the outside of the Haram, to the west wall of which they came every Friday at three o'clock, the time of the evening sacrifice, with lamentations over their ruined and polluted shrine.²

² They reverence it as Judas' stone pillow: as the threshing-floor of Amos, which the Jews call "the threshing-floor of Amos, the threshing-floor of the Lord," in the book of Amos, v. 14 (Hosea, viii. 14), as the site of the brazen altar (Barclay, p. 497). In the cave under it is a well or conduit, which is said to lead down to the Kedron. The Jews certainly could not have reckoned it the sepulchre of Christ. The cave, according to a
This large rock, as we have noticed already, has no appearance of having been a tomb. The cave below, at the south-east corner, is evidently a natural hollow.

About the centre of the floor of this cave, there is a deep shaft, or narrow pit, carefully covered over with a limestone slab, called Bir-Aruch, "the well of souls." It is now ascended to communicate with the Kedron, and probably was the conduit down which the blood of the sacrifices was conveyed away. If it be an old Jewish name, its reference may be to the blood being the life or soul, like it. Some years ago, when the pasha invited all sects in Jerusalem to enter the mosque to pray for rain, the Jews declined, on the ground that they were common-mcdly unclean, and also that their law was barred under the temple. In a dry season, perhaps the same described above a skin of a roll of the Pentateuch was found, and is now in the possession of Mr. Frendres. It runs from the xxii. to the middle of the 27th verse, and is written in three columns. How did it come there? For a description and drawing of the duct between the Bir Aruch and the Kedron, see Whittel, p. 119. How Mr. Ferguson's theory can be made to assert with this duct, it is not easy to see. A great part of the pavement of the Haram, especially in the north-western quarter, is the bankrupt surface of the levelled hill, and in walking over this singular floor of 34 acres, which is not entirely level; or going down into some of the thirty-two well-mouths that pierce it all over; or descending into that most singular of all rock-cut reservoirs, supposed to be the royal cistern, formerly fed by an aqueduct of twelve miles long, out of Solomon's pools, and capable of containing two millions of gallons, and 736 feet in circuit; or visiting the vast arched substructions at the southeast angle, which formed, in all likelihood, the stables of the Jewish kings—on these the porticoes brought into direct contact with the framework of Solomon's builders and Hiram's stone-squarers.

This rock is one of the hidden treasures of Mohammedism. We have seen it more than once, though by Mohammedan law it is death for any Jew or Christian to approach it. Surrounded with a screen, and shone upon only through the peculiar light of coloured windows, in the very centre of the great mosque, it is an imposing object. It has a sombre and venerable aspect, which the simplicity of a mosque, and the grandeur of the lofty dome, greatly heighten. There are none of the mockery of idolatry about it to offend; and you can believe or not as you please that the Prophet's horse left a hoof-mark on it, as it sprang with its rider up to heaven. Its colour is a dingy gray. Its surface is uneven, though in a measure level; and when lighted up with the glare of five hundred coloured lamps, with added gleams from the variegated dome above, it must look wild and grand.

The mosque takes its name from the rock, and is known in Jerusalem, not as the Mosque of Omar, but as the Kubbets-Sakhrah—the dome of the rock. This is the most splendid of the Jerusalem shrines; though the mosque El-Aksa, a little south of it, is the most venerable. The dome of the rock is the Modern substitute for the temple of Solomon; and, seen as it is from far in all directions, it gives some idea of what that temple must have been, as an object of wonder and attraction, to every one approaching Jerusalem.

A full description of its exterior and interior is quite beyond our limits. The reader must consult the numerous writers who have entered into details respecting it. From Barouch we extract a single paragraph:

"This superb edifice is situated rather below the middle of the platform—being nearest the western, and farthest from the northern. It is about 120 feet in diameter, and the same in height. The lower story or main body of the building is a true octagon of 57 feet on a side; but the central and elevated portion is circular. A more graceful and symmetrical dome is perhaps nowhere to be found; and the lofty bronze crescent that surmounts the whole gives a pleasing architectural finish. The dome appears to be covered with copper, but externally with porcelain tiles of richest colour, except the lower half of the octagonal sides, which are encrusted with rich marble of various colours and devices. A very 'dull religious light' is shed through sixty-six windows of the richest stained glass, with which the circular body of the building is pierced. The lower story is 16 feet high, and has seven windows of stained glass; fifty-six in all. Just above the windows, numerous extracts from the Koran, in very large Turkish letters, run all round the building. There are four doors, and as many porches, each facing a cardinal point, the southern one affording the main entrance."
This splendid structure is from its height and its elegance the most striking object about the city. The Castle of David and the Church of the Sepulchre are next in visibility. And these are all the representatives of the tertiary fabrics that once adorned Jerusalem. From that city Judaism has perished; altar and temple are gone. Christianity, the only true representative of the altar and the sanctuary, is here obviously distorted. The mosque has supplanted temple and church. The crescent surmounts the cross. (To v. Scalts, Am. Antiq. 7:96; Babyl. 5:75.) The visit to a temple in Jerusalem, I believe, is the last effort of the learned and pious to maintain.

Connected with these structures are the immense underground quarries, on which, as well as out of which, the city may be said to be built. From them have been hewn, in past ages, the massive lime-stone blocks which appear in the walls and elsewhere. In these dark chambers one may, with the help of torches, wander for hours, scrambling over mounds of rubbish; now climbing into one chamber, now descending into another, noting the various cuttings, grooves, cleavages and hammer-marks; and wandering at the different shapes bars here, slits there, boulders there, thrown up together in utter confusion. Only in one corner do we find a few drippings of water, and a tiny spring, for these singular excavations, like the great lime-stone cave at Khirbet el-Mendh, probably Adullam, are entirely free from damp, and though the only light is from the upper air is by the small twenty-inch hole at the Danum's gate, through which the entraping traveller wiggles in, like a serpent, yet the air is fresh and somewhat warm. (See the Arch and Khan, p. 261-264.) These are no doubt the subterranean excavations referred to by Josephus as occupied by the despairing Jews in the last days of Jerusalem. (61. v. 30, 31, 39; and by which these beautiful blocks which resting the wizard's promise to conduct the "Samhun" through Godfrey's kingdom, into the heart of the city, may be seen later v. 29.) The native name for the quarries is Majhan freedom, the Cotton Cave. Whether it was ever used as a place of storage for goods, and had any connection with the Cotton Bazar, we cannot say. The conjecture of Lewis and Porrett, that it was "the royal caverns" mentioned by Josephus, is, for many reasons, untenable.

The southeast angle of the Haram wall is remarkable for the size of its stones; several of them being about eighteen feet long. Not far from this point, in the south wall, is the half arch of an old and beautiful gateway supposed to be the gate of Huldah, which may have once been an entrance to the temple. Rummel, the southeast angle, where the stones are even more colossal than the southeast, we find the remains of an arch, probably that which connected the temple with Mount Zion: three massive tiers of stone, one of the most remains fragments of antiquity about the city. It is thirty-nine feet from the southeast angle of the Haram wall. It was 54 1/2 feet in width, and extended at least 350 feet in length. From abutment to abutment, across the Tyropoön. The radius of the arch is 20 feet 6 inches; the span was therefore 41 feet, 10 inches; 4.5. 

From the top of the pier where the arch springs to the corresponding level on the opposite side, is but little more than 300 feet, though it is about 550 from the level of the Haram yard above to the corresponding level on the opposite cliff of Zion. There were probably five or six arches across the Tyropoön. One of the

[374] Remains of an Ancient Arch near the south-west angle of the Haram Wall. From a drawing by Edmund J. Lees.
This and the gateway discovered by Barclay, about 700 feet from the south-west angle, are discoveries of great importance in tracing out the ancient topography of Jerusalem (Barclay, p. 189). We ought to mention, however, that Pernott denies that this arch is the fragment of the Solomonian bridge (which he places farther north). He ascribes it to Justinian (cxl. 1 p. 79).

The number of mosques in Jerusalem is eleven; and the number of minarets above this, as the great mosque has four minarets. The different churches, convents, and hospitals, with their spires and domes, need not be enumerated or named. Barclay gives the fullest statement as to these (p. 175-176). There are three divisions or “quarters” of the city.—(1) The Jewish, Harut Yehudi; (2) The Christian, Harut Ecu-Nasura; (3) The Mohammedan, Harut el-Mussulman. To these some add a fourth, the Armenian quarter, Harut el-Armen. Near the Zion gate, Balban-Nêbi-Dâmî, close under the wall, is a small row of leper huts, the tenants of which, though separated in their dwellings from the community, generally during the day take their seat upon some hillock or rubbish-mound at the Jaffa gate, to beg from the passers-by: stretching out their discoloured or corroded limbs, and uttering piteously the unwearied cry of “Ibâlukh.” As to Bâtî, Barclay gives full information (p. 48, 47, 152). For the tanks and canals, see Robinson (vol. ii. 210); and for consulates, prisons, minarets, wells, streets, markets, bazars, see Barclay, who gives a great deal of local information, such as only a resident can.

The sewage of Jerusalem is only beginning to be understood; and it would appear that under the Jewish kings great attention had been paid to this. Sewers have been discovered in various parts of the city, large and well built, in some places cut out of the rock, in others constructed of masonry, and well cemented. It is not in all cases easy to say what has been a sewer and what a water conduit (see Whitty’s work). We give the latest piece of intelligence in reference to the conduit which was discovered in the year 1849, on the south, not far from the castle, but not explored till recently. The mouth of it, which is in the incumbent’s house, had been covered for fear of accident for twenty-one years; but by the courtesy of the Rev. Mr. Barclay it was uncovered for Mr. Lewin’s gratification. A party of eight made the descent of the shaft by means of a rope ladder. Lighted by candles they traced the course of the conduit eastwards, and found it about high and wide enough to admit of them passing along in single file, with a roof covered with flat stones, having openings in it at intervals, as if for buckets. The stalactites formed by the drip of the limestone soil were soft, and crumbled at the touch. After proceeding some 200 or 300 feet, their progress was blocked up by a disruption of the soil, when they faced about and groped their way westward for some 160 feet. The sides generally had been cemented; but in one place the cutting was ascertained to be through solid rock. A low and narrow passage brought them to a sharp turn in the conduit, which, at a little distance in advance, was blocked up by a wall built across it.

12. **Particular tomas.**—The tombs round about Jerusalem are numerous, and need not be further specified than has been done at the outset. But there are one or two which deserve a separate notice.—(1) The tombs of the Kings—Kâbûr-Midch. Quite to the north, about half a mile from the modern Damascus gate, near the northern bend of the Kedron, as you descend from Sequus; not far from the line of the third wall of Jewish Wars, c. ii. 2. There is no reason for doubting the identity of Josephus’ “royal caves” and the present tombs of the kings; and the arguments by which Robinson and others have tried to identify these latter with the monuments of Helena are very unsatisfactory. Helena’s monuments were evidently some structure above ground (γεώργιαν); the royal tombs were excavations (εξωτικά), just as at this day; and they are mentioned as being at some little distance one from the other. Besides a foreign queen would not think of excavating a sepulchre of twenty niches for herself, whatever a native prince might do. To set aside the statement of Josephus, and the unbroken tradition, both native and ecclesiastical, on the mere ground of a slight architectural peculiarity in the construction of the door, supposed to be alluded to in a vague statement of Pausanias, is to admit a principle which would set aside all authentic history. The tombs are evidently not the royal tombs of the house of David (as De Sauley maintains); but as several kings were buried in their own gardens, and others in later ages were buried in different places, there is no difficulty in finding kings for the tenants of this splendid burying-place, whose front alone (apart from the inner cells, all hewn out of the solid rock) is a noble and truly royal relic of Jewish sculpture. (See woodcuts Nos. 146, 147, under Birket-es-Sultân.) (2) **Kûbûr Nêbi Dâdî**—the tomb of the prophet David. To the extreme south of the city, outside the walls, on the height above the Birket-es-Sultân. There seems no sufficient reason for doubting the correctness of the tradition and the name. This is, like
the cave of Machpelah, a very inaccessible shrine on account of its supposed sanctity in Moslem eyes. Benjamin of Tudela refers to it (vol. 1, p. 727). Amongst the heads of the Sanhedrim, a noble specimen of sepulchral excavation nearly as ornate as the tombs of the kings, containing no less than sixty niches or shelves for the dead. The carving on the outside and the hewing in the inside are carefully executed and in admirable preservation—De Saulcy, ii. 24; Williams, Holy City, ii. 141; Salmann has given a splendid photograph of the entrance in his Jerusalem, Paris, 1850. The tombs of the prophets on the Mount of Olives and others in the neighbourhood we have already named. They are all fine specimens of that rock-architecture which the East, both for tombs and temples, seems always to have delighted in. Unhewn rock-tombs no doubt we have, such as Machpelah; but it was the object of ambition with kings and rich men to hew out costly sepulchres for themselves and their children. If they found a natural cave, they carved and adorned it; if they did not, they made one, grudging no cost. It is with this ambition that the proud "treasurer" or "favourite" is reproached, Is. xix. 16:—

What hast thou here? (in Jerusalem)
Or whom hast thou here?
That thou hast here been they out a tomb,
As one laying on high his sepulchre,
Carving in the rock a dwelling for himself?

13. Convents, hospices, and schools. The convents and hospices of Jerusalem have always been celebrated. They were in former times the only hotels for the traveller; and they are still so to some extent, though for similar erections, each nation and each church striving to make as large an investment as possible in Israel's land. The Greeks and Latins have excellent regard for it.—"An enclosure of 10,000 square yards has been made, with houses and four tanks completed. The Cathedral of the Holy Trinity is ready to receive its cupola, and a large house for the mission nearly completed, a large hospital progressing, and the foundations of an extensive asylum for male pilgrims excavated. In carrying out these works belonging to
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schools, which educate some three or four hundred children in each. Of the present thirst for education among all sects and classes in the East, these churches are availing themselves; gathering round them the youth of Jerusalem, and seizing the education of Egypt and Syria. The governments of Russia, France, and Austria seem fully alive to the importance of the position, contributing energetic and substantial support both of money and influence to such institutions. There are also Protestant schools on a smaller scale. (For missionary operations, see \"Jewish Intelligence\" and Barclay, \textit{op. cit.}).

11. Population. The population of Jerusalem, three centuries before Christ, was reckoned 120,000. In the days of Agrippa it is given as 600,000. But taking Josephus\' circumference of thirty-three stadia, and the very densest rate of population in London, eleven square yards to each individual, there could not be less than about 200,000 inhabitants in ordinary times. Josephus states that in one over times more than 2,000,000 have been crowded into it. These are exaggerations; but it must be considered that, living as they do, so much sub rosa, orientals pack their houses more densely than westerns do; and when one sees the crowds of pilgrims filling Jerusalem in the months of March or April, there will be less incredulity as to some of these numbers than has sometimes been indicated.

The present population has been variously estimated—from 14,000 to 26,000. Eastern statistics are uncertain and confusing, but examining the details, one is disposed to reckon the population as certainly not under 18,000. Dr. Barclay is very minute in regard to the Christian sects, and his details show that Robinson greatly understated them when he gave their number as 3,500. Barchy shows them to be in all 4318 (p. 55). His details are worth abridging.

- Greeks.—1 patriarch, 1 archimandrite, 6 bishops, 159 priests, 99 nuns, 100 boys training for the priesthood, 1 theological, 3 common schools, 12 convents attached, 1 disciplinary; total membership, 225. Latinos.—1 patriarch, 1 archbishop, 100 priests, 10 nuns, 2 cathedrals, 2 convents, 2 hospitals, 1 almshouse, 1 house of hospitality, 1 printing establishment, 1 theological seminary, 2 common schools, superiors, vicars, procurators, &c.; total members, 1350. Franciscans.—1 patriarch, 2 bishops, 32 priests, 10 deacons, 51 subdeacons, 25 nuns, 1 printing establishment, 2 schools, 3 convents with churches; total, 164. Copts.—3 priests, 1 convent with church; total, 100. Greek Catholics.—1 bishop, 2 priests, 1 nun, 1 convent and church; total, 20. Syrian Jacobites.—1 bishop, 2 priests, 1 nun, 1 convent and church; total, 1. Protestants.—1 bishop, 2 priests, 5 missionaries; total membership, 250.

The latest estimate of the population is that of Dr. the Russian consular within the city, ground near the Holy Sepulchre, was excavated to a depth of 25 feet, when the remains of pillars and porticoes which formed part of the principal entrance to the Holy Sepulchre in Constantine\'s time were come upon. The pasha\'s engineer, Major Pirons, has done much to enlighten us upon the subterranean topography of Jerusalem. He has discovered that, built upon successive layers, as to say, of ruins, the modern city rests upon \textit{deeply bededded and enorm ous masses}, which he attributes in the age of Solomon; that above it, to the age of Zorobabel; that following, to Herod\’s time. Superimposed upon this remains of the city of Jesus? time, to be in a hidden state, from those by that of the Romans and crusaders. He traces a series of cisterns or sewers leading from the \textit{stone of the rock}, a mosque on the site of the altar of sacrifice, in the temple, to the Valley of Jehoshaphat, by means of which the priests were able to flush the whole temple area with water, and so carry off the blood and efful of the convicts to the brook Kidron.

1 Dr. Barclay estimates these at 8000, which is too low; Final Fisk at 60,000, which is too high. The pilgrims in 1532, Mr. Finn writes to us, when I made exact inquiries from the convents, amounted to 15,000 and upwards; but this was an unusually full year, as was also 1557.

The rabbis say that in every town of Israel there was a school and a synagogue, and in Jerusalem above 400 of these, some say 600. Probably all the edifices which the translator of the Targum calls synagogue, belen, cononutora, scholar, are included. It is interesting to find this point referred to by Bishop Jewel, in his controversy with Harding, \textit{Piddock\'s Ser. Ed. vol. ii. p. 679.}
them they take a bottle of new oil and go through a ceremony of anointing the new sultan as their king, after which they pour the oil into the bottle, set it away with the law, and leave it till the jubilee-day. Strict and fanatic as Surraya Pasha is, he gave them the keys, which they carried to the chief rabbi and kept for some time. The origin of the chain is unknown, and the meaning of the oil-ceremony is unexplained, and its details are kept a profound secret. But the facts are too curious to be left unnoticed in a sketch of Jerusalem.

15. View from the city.——The view from Jerusalem is not extensive on any side. The farthest is to the west, where in spite of Olivet and its fellow heights, the great wall of the Moab mountains is visible; and the many-coloured glories on its wild peaks at sunset is beyond measure and beyond description grand. To the north, Bethlehem is hidden by the rising ground at Mar Elias, about three miles from Jerusalem; the undulating valley narrows it in that direction. Sequo and the hills of Benjamin greatly confine it on those sides also. It is the same with the view from the more northern parts of that range. Mount Hermon is distinctly visible, and but for those hills would be seen from Jerusalem itself; so far the eye can easily reach in that dry clear air.

16. Climate.——The winds in Jerusalem, as in Palestine generally, are very variable; the rainy wind being still the west wind, i.e., amarn, and the withering blast, the south or south wind, i.e., am. We remember a severe blast once when all the tops of the hills around the city, consisting of myriads of native beeches, and Josephus records a strong and vehement storm of wind which in the days of Herodians destroyed the fruits of the whole country. And in this case, rivers and seas are not infrequent, and the air is often quite black with low clouds. The rainy season is between November and March; the early rain beginning in the first of these months, the latter rain in the second. It is at intervals, during this season, specially in February or March, that the rains showers descend, and the Kevdim beasses for a few weeks the appearance of a river, the soil is saturated, and the springs fill at length. All Jerusalem then comes out for a holiday to the banks of the torrent and the slopes of Olivet. The winter months of Jerusalem are humid enough, and verdure shows itself on Olivet or the fields of Keridim; but for seven or eight months it is aridity. Yet, according to Beadmore's hydraulic tables, the average rainfall of England is only one-half, and in some parts one-third, that of Jerusalem; the former being about 24 inches, the latter 55. It is not under the want of rain that Palestine groans though it has its dry seasons, but under the want of proper means for its preservation and distribution, as in the Sinaitic desert. Snow falls with some severity in the neighborhood of the city, though it does not lie, and the Mount of Olives is sometimes covered with it. Josephus mentions a snow-storm which blocked up the roads throughout the country in the days of Simon the Macedon (Ann. vii. 2), but in what month of the year is not said. Summer-snow and harvest rain, in fact, were reckoned monograms if not impossibilities. But cold as the weather may be, there is no freepair in Jerusalem; snows are enjoying for the first time. Fronds and plants are green even when cold, sit round a palm erectile or fanned, not much above a foot in diameter, where some orders of charcoal which had been used in cooking are lying out. The average temperature of the different months, as founded on the observations of five years, was

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The lowest temperature recorded by Burch was in Jan.; the highest in the shade, and in the sun in August.

12. Plants and flowers.——Jerusalem, with its drooping wheel-shaped cedars; the "star of Bethlehem" (megaplasma unicolor); the common mimome, which with its crimson petals sprinkles so beautifully the neighborhood of Bethlehem; the wild mimomone, and a few others, but these are to be found in most parts of the land. These which are more peculiar though not exclusively so to Jerusalem are the adiantum, with delicate stem and serrated leaf; the salviina (franciscana), with yellow long flowers; the heaponis crocatin, which is found in mosque grounds. See Osborne's Plants of the Holy Land, also his Palestine, Past and Present, Beadmore's Botanical Gardens, Beadmore's Flora of Palestine, Pott's Plants of Palestine and Turkey, etc. Of trees around the city, olives are the most common; but terebinth, sycamore, etc., are scattered here and there. The prickly pear is abundant; and part of Mount Zion is occupied with "gardens of herbs," in which our common bennet and vegetables flourish, particularly the cattlinflower, which grows to an enormous size both in the king's gardens, and in the cultivated patches of ground immediately under the south and western walls, beneath the shadow of the minihcal which once spanned the Tyropoean. Thorny shrubs and plants grow in considerable numbers all around; one or two are recognized as natives of the Sinaitic desert, growing there with great luxuriance. Here also is found the mandrake, etc., or Mandraca atroph, called by the Arabs bifad or celibato, or Mandraca atroph, called by the Arabs bifad, etc., or Mandraca atroph, etc.

See Carpenter's "Colonization of Palestine," a sort of atlas, which is chiefly compiled from Beadmore's "Colonization of Palestine" (London); and the "Colonization of Israel," by W. B. Carpenter, etc. The "Volume of Affliction," in which (as in the records of no other nation) the anniversaries of Jewish defeats and humiliations and sorrows are recorded. Of late years the barometer, and rain-gauge have been in requisition by many of the European residents; and the results of observation have been published from time to time. But there is no complete work upon this subject which gives the results of recent meteorological observations during the last twenty or thirty years.
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Shaw's Text and Icon, p. 335). The roses are few; and "Syria's land of roses" is no longer what it was in this respect. Other flowers have, if not died out, at least become scanty: still there are enough to feed "the wild bees of Palestine"; though one wonders sometimes how, with such poor gardens and such very scanty veranda everywhere, bees either wild or tame can subsist here at all. Yet they do:

Of wild beasts, the jackal and hyena prowl round the Mount of Olives; and of birds, while the stork rare flutters about from wall to wall, and the turtle-dove utters its moo in the veins of Gerizaim, the gier-galec hovers over the hill, attracted perhaps by the offal flung from time to time into the Kedron gulley.

More than once have earthquakes shaken the city; in the days of Uzziah, and in the days of our Lord; more than once in subsequent ages; and within our own times there was the memorable earthquake of 1838, so fully described in the journals of the missionary Nicolasa. Yet it is not the earthquake that has left the impression, but the hand of the people. Evidence of interest felt in Jerusalem during past ages—Jerusalem has been a city of wide interest to the world. Its name, and the name of the nation whose metropolis it was, have come over many lands, and have been wondered at, not merely in Babylon and Nineveh, but in Athens and Rome, by not a few to whom Judaism was a superstition, Christianity a fable. Not the hopes and fears of the world alone have gravitated towards it, but its eminencies and its memorials as well. Homer does not name it, though he speaks of Sidon and its war-council at the siege of Troy, Herodotus (b.c. 480) refers to Palestine, but does not specify Jerusalem; the name Kuduris (n. t., b. iv. 5), which some identify with Jerusalem, being more probably identical with Kadish-Naphtali (Mus. vir. Gr. coll. ii. p. 19, 11), Lysimachus (ib. 306), names it; and Munneth (ib. 190). Cicero (ib. 452) speaks of it and of its capture by Pompey (Pro Plancio) and of the Jews as a nation "muta servitutis." Strabo gives it a place in his geography, and Dioscorides in his history. Tacitus praises it, and the historians of the world who came before and after Christ refer to it, but very briefly. Still Jerusalem was a name which had gone through heathendom.

Very early after apostolic times it resonated the magnetic power which persecution had interrupted; and in the third century Christian men from other lands visited the holy city. Helena, mother of Constantine, comes next (A.D. 325); and then "the Christian traveller from Bonreux," as Hakluyt calls him. Eusebius mentions generally the fact of such pilgrimages being made both in and before his time (De praep. ev. lib. vii. 4). But Jerome is more minute, and mentions not only Christians from Gaul, but from Britain, as flocking to Jerusalem (Maurice Epist. Epiphanes. After this we have the Placentian itinerary which Dempster, in his Notes to Accolins de Bruxelles pro Christo Nptphodato, claims as the work of a Scotichan, about 550; the French Avant in 657; Willild of Fichardt in 765; Bernard the Wise in 767; Nicanor, son of Earl Godwin, in 1052; Alured, Bishop of Worcester, in 1058; Ingulphus, abbot of Cirendale, in 1064; with many others in the middle ages, who have left no itineraries to posterity.

In this he cannot travel in Palestine, and has left a work, which was published a few years ago in Paris, Traité d'Architecture et d'Histoire, in which he has described the modern city, and the houses, gardens, streets, etc., which have been built since the publication in 1851 of Felix Fabre's work on the chief and largest pilgrimage, and has left behind him a work which, with all its traditionality, is one of the most complete, and most learned works which have been published on Palestine; it has recently been printed in three volumes, and to be issued by the Oxford University Press.

In 1456 Von Harl travelled through the East, and has given us his narrative, lastly published at Cologne, and edited by Von Graepe, Des Pilgerfahr der Aélteren und neuen Herb. The literature of pilgrimages and travels after this time becomes so extensive that we can only mention one or two of the chief works, which will be found useful in studying the topography of Jerusalem:


We must not repeat the titles of those quoted in the course of this article; nor do we refer to the works of Kretzschmar, Plessing, Schlichter, Teller, Schwarz, Zempel, Zinn, Stanley, March, Van der Veld, Robinson, Thomson, Stewart, Buchanan, Everson, Lewis, Walter, and others.

JESHANAH [yehsh-an'-ah], or Jeshannaim, was, according to Dr. Robinson, a well-watered village, surrounded by vineyards, fruit-trees, and gardens (Josh. vii. 5). It was also in the possession of the Philistines. One of the most important and picturesque places in the region is its high position, about three miles north of Hebron, near the main route between Jerusalem and Shechem, or, as it is called, its Importance such as it commanded the principal approach to his capital. The name has undergone little alteration, beyond the usual omission of the initial and or Jericho, now Rihah, and the still more common change of final to as Hoshah, now Hula.

JESMONIM [jeh-sho'-nim], the desert or waste. This word, derived from a root signifying "to be desolate," is a much stronger one than nildah, "wilder-

ness," and always comes after it in a poetical parallelism. Ex. xxxiv. 31; Ps. cvii. 40 cu. Ex. xiv. 8, 13, 38, 39, 120. It, in fact, answers completely to our idea of a desert; whereas midad is more analogous to our common. With the article prefixed, it is distinctively applied to the desolate region which skirts the north and north-west shores of the Dead Sea, between the mouth of the Jordan (near to which Beth-jeshimon appears to have been situated) and the neighbourhood of 'Ain Jidy (Engels). This is described by Dr. Robinson as a barren desert," consisting partly of "cliffs of chalky friable limestone, without a trace of herbage," and partly of "a dead level, covered with a thin smooth nitrous crust, through which the feet of men and horses broke and sank, as in ashes, up to the ankles. All traces of

1 Dr. Oxley gives as its reason for identifying it with Jeru-
salem, the similarity of the modern name El Kid (Rattenberg, p. 5), a singular name-cum-locution in nomenclature: Moser makes it Gaz (Jahawen, p. 11), and in this he is followed by Robinson in his Biblical Names (vol. ii. p. 246, 280). We incline to Kadish-Caflus, that is, from a consideration both of the name of Herodotus and of the sacred writer (2 Ch. xxxiv. 20).
vegetation ceased, except occasionally a lone sprig of the kudideh or alkaline plant. The trust continued in this character, with a few gentle swells, until we reached the banks of the Jordan. But now 28, 29. That was the limit of the-Deir ashilah on the south of the Dismun, where a river is made to flow. This is similar to the plain of Deir ashilah on the south of the Dismun, which shows that the name comes to apply to the mountains when they begin to recede from the shore, and have a space of level ground far down at their feet. (8.) I. The statement of Käsebling, who places Dismun ten miles south of Jericho near the Dead Sea. This again limits us to the latitude of Engedi. The remainder of this wall, which employs the same material, is being more or less adapted to pastoral purposes, was known as "the wilderness (nûdâb) of Judah. Jos. xv. 10, with its sub-divisions, taken from the neighboring towns of Maon, Engedi, Ziph, Tekoa, Bethlehem, &c.

Any notice of Dismun would be incomplete without special allusion to a spot which, as we have seen, materially assists in fixing its locality. The topographical references to the "Hill of Hachilah" are so remarkable that combination of names and positions which distinguish the sacred writers above all others, that they demand more than a passing notice.

Thus is incidentally brought out in the course of the narrative conclusively demonstrate the accuracy of Capt. Lewis's conjecture, that it represents the rocky fastness now called Sâlîch, which was the scene of the last act in the bloody drama of the Jewish war of independence. 41. The word "strategy" (stratege) is one of the many choice terms used by the sacred writers to express what we understand by a word or forest square, but import "a delicate and intricate thicket," the identical word which every traveller among the shores of the Dead Sea instinctively employs to describe the luxuriant vegetation of the delta formed by the impetuous winter torrents, and which has given its name to a ravine closely adjoining Masada (Wady Sejâl) "Valley of Aachen." It is only used once more in the historical books, viz. I Ch. xxvii. 1, where being plural it is erroneously translated "forests." The present passage enables us to locate Judah's "carrids and towers" in the principal stages of the Jewish war and thus an unexpected light is thrown on the numerous traces of pre-Roman fortifications which are still found at Ain Fâshâk, "Ain Jalil, Wady Mutahlah, &c. 42. The original for "hill" (qûdy) denotes just such an isolated eminence as Masada: not with a pointed but rather a rounded summit - for each of which the Hebrew has its own term, "but a truncated one or pyramid, with a level summit of sufficient area to afford a site for a town or fortress. 43. The appellative "Hachilah" signifies a "dark red colour." 44. It is a small village situated on a hill of sufficient height to command a view for a town or fortress. 45. We owe to the first explorer of Sâlîch, was
that, before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel," Josh. vi. 4.

JESHURUN [Heb. יְשָׁעֵרִי, yəšā‘ērī, applied poetically on some occasions to Israel, Ex. xvi. 33; Num. xxvii. 14; Deut. xxxii. 10]. Some have thought it a diminutive of Israel, and Gesenius took that view at one time, but lately abandoned it for the other, and undoubtedly correct one according to which it is as much as יְשָׁעֵר [yəšā‘ēr], yəšā‘ēr, the dear, good people. The ancient translators took this view of it, and render, Sept. γάργαριον, Vulg. retinuntas, ditientes. By such a designation the Lord reminded Israel at once of what should form their peculiar character, and of what, if possessed, would make them peculiarly dear to himself.

JESSE [Heb. יְשֶׁר, yəšer, literally, the son of Obed, of the tribe of Judah, and the father of David; consequently, the immediate progenitor of the kings of Judah. It is singular that while so distinguished in his posterity, his name never appears again. The line to which Jesse belonged was descended from Pharez, through Hezron his eldest son; and being himself the grand-son of Boaz, who was one of the wealthiest persons in the south of Judah, the family might be regarded as occupying a respectable place amidst a rural population. Bethlehem was the home of Jesse, as formerly of Boaz; and he is hence called "Jesse the Bethlehemite," i Sam. xvi. 1, one of the Ephrathites of Bethlehem-Judah, 1 Sam. xvi. 15. Nothing is heard of him till the memorable period when Samuel was instructed to go and anoint one of his sons to be king over Israel in the room of Saul; and he is then spoken of as an old man, having no fewer than eight sons, most of them in full manhood. The name of his wife is never mentioned; but that she lived to a considerable age appears from the notice in I Sam. xxiii. 3, which mentions the provision made by David for the safety of his father and mother, by placing them under the protection of the king of Moab. We never hear of them again; and the tradition among the Jews was, that the king of Moab betrayed his trust, and put them and some of the other members of the family to death. Of this, however, there is no intimation in Scripture. The grand honour and distinction of the family was that it gave birth to David, who rose to be the most gifted member and the noblest representative of the old covenant.

JESUS, in the New Testament the corresponding term to Joshua in the Old; but with only two exceptions it is there used only of our Lord. The chief exception is in Heb. iv. 8, where the English Bible retains Jesus for the usual Joshua; but in Col. iv. 11, mention is also made of a Jesus called Justus. In the Apocalypse Jesus is often employed. (See Christ Jesus.)

JETHIR [ Jennifer, Excellence]. It appears to be much the same as Jethro; and in one of the first passages in which the father-in-law of Moses is named, Jethir is the word employed in the Hebrew, and this is given in the margin of the English Bible. But as his common name was Jethro, notice will be taken of him under that form of the name.

1. JETHIR, the first-born of Gileon's sons, who is only noticed in connection with Zelah and Zalmunna, whom his father commanded him to put to death; but in the modesty of comparative youth he shrunk from the task, Josh. xvii. 25. He perished with nearly all the rest of his father's family by the cruel hand of Abimelech.

2. JETHIR, the father of Amasa, as given in 1 Ch. ii. 17; but the more common form of the name was Jithir, which also see. 3. JETHIR, a son of Zerah, in a most unusual way, having even for a few years, in one occurring, however, somewhat strangely in the midst of a genealogical table belonging to Judah. 4. JETHIR, a son of Juda, of the family of Hezron, who died childless, 1 Chron. ii. 25. 5. JETHIR, a chief in the line of Asher, Gen. xlvi. 24.

JETHRO, the same as JETHIR; the name of the father-in-law of Moses, Ex. xxiv. 10, who is also called HOBAB, Num. xi. 23, xii. 16. In the first notice of the family, Reuel or Raguel for these are properly but one name, is said to have been the head of it whose daughter Moses married, Ex. ii. 14; but by father there appears to be meant grandfather, as in Num. x. 29. Hobab is expressly called his son. (See EGBAL.) With this also accord Jewish and Mohammedan traditions.

JEW, contraction for JEHOUT, or those of Jethro, the Greek is Ἰουδαῖος. It occurs first in 2 Ki. xvi. 6, where the king of Syria is spoken of as driving the Ἰουδαῖος, Jews, from Edath. In Jeremias we frequently meet with it; and, from the time of the Babylonian captivity, as the members of the tribe of Judah formed by far the larger portion of the remnant of the covenant-people, Jew became the common appellation of the whole body, and as such is found both in the New Testament and among classical writers. In the gospel of John the term occurs much more frequently than in the other gospels: while in these scriptures and parishes form the usual designation of our Lord's opponents, in his gospel it is Jews; for by the time he wrote, the Jews as a people had taken up an attitude of determined antagonism to the cause of Jesus; and in the earlier opposition of the scriptures and parishes the apostle saw the spirit of the people generally reflected.

JEWRY, the land of Juda, strictly so called; that is, the territory lying around Jerusalem, or the southern portions of Palestine. It is only twice so used, i.e. xiii. 5, 44, vii. 1, and in each case with a marked distinction between that part of the country and the regions, such as Galilee, which stood less closely connected with the capital, than the rest. (See JUDEA.)

JEZEBEL [probably, fire from coral intercourse, chaste], in the Greek Ἰεζέβηλ—the daughter of Ethbaal king of the Zidonians, and wife of Ahab king of Israel. Her father had proved himself to be a person of much mental vigour and capacity for rule—having, after a period of anarchy and disorder, succeeded in making himself master of Tyre, which again attained under him to a settled and prosperous condition; and his daughter inherited not a little of his enterprising spirit and resolute character. Unfortunately it was all turned in a wrong direction. Not only was Jezebel a heathen, and as such given to the worship of idols, but she was a devoted worshipper of Baal and Astarta or Asherdeth, the Syrian deities whose service was in a peculiar manner offensive to the mind of Jehovah; and she came to Israel apparently with the determination of supplanting his worship by theirs. Ahab's alliance with her consequently proved a most disastrous step, both for his own and his people's welfare. That he entered into the alliance with his eyes open to the religious change it was likely to draw after it, seems plain from the statement made concerning it. "It came to pass, as if it had been a light thing for
him to walk in the sins of Jezebel the son of Nebat, that he took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians, and went and served Baal, and worshipped him." "Ki xx. 41. Presently the worship of Asherah followed; and the king of Israel and his house went formally over to the service of false gods. Then came the fearful struggle between truth and error—the faithful remnant of Jehovah's worshippers and the zions of the new faith—in which Eliah acted the leading part on the one side, and Jezebel on the other. She was in a worldly respect the court was after, but their real conflict was external to the spiritual; for with them there were all the external resources of the kingdom, and these wielded by an impious temper and a mind that could bring to its aid whatever deceit, malice, or revenge might be required to accomplish its ends; while her adversary was a poor unimportant man, strong only in the name and faith of Jehovah. No wonder that she thought she could easily stand her ground against such an opponent. But the result proved otherwise. At Eliah's word the land was shaken with a terrific earthquake, while he was himself kept in safety, and could not see where he stood. Then, at Mount Carmel, after the decisive trial by fire, all Baal's followers were slain in the word of this same prophet, and in the presence of Ahab, the husband and tood of Jezebel. So far from being, like him, humbled and awed by such a catastrophe, Jezebel was only moved to fresh indignation and fury, and vowed by her gods to have Eliah's life taken before another day had elapsed. "Rex xvi. 20, 21," but again, by his flight to Horeb, he eluded her grasp. She next selected him as the instigator of Ahaziah in regard to the seizure of Naboth's vineyard in Samaria, and was herself the plotter of the stratagem by which Naboth's life was secured, and his possession forfeited to the crown. The dreadful battle and the threatenings of future vengeance which Eliah announced to Ahaz when meeting him on the fatal spot, the xvi. 22-23, and in which Jezebel also was included, probably had some effect in softening her mind for a time, as it certainly had with Ahaz; and the death of Ahaz, bringing a partial fulfillment of the word, which followed at no great distance, might tend still further to subdue her spirit. The especial power was at all events gone from her; and though Eliah for years afterwards continued to prosecute his peaceful mission within the bounds of Isradd, attended by Elisha and the sons of the prophets, no fresh attempts on the part of Jezebel and her accomplices appear to have been made on his life. Yet, while she ceased to act, as she had done, the part of a persecutor, she persisted not the less in her idolatries and seductive courses; and when the final hour of retribution came to the house of Ahaz by the hand of Jehu, the stroke fell with peculiar marks of horror and severity on Jezebel, as being still fully set on her whoredoms and wickedness. "K.i xix. 28-29. The previous warnings and judgments had utterly failed to wean her from the worship of her Syrian idols, and the foul abominations connected with it; and from what followed it would appear that the priests of Baal were as many as they had been at the beginning of her career. Jezebel has the reputation among the Jews of having been nearly noted for her seductions and witchcrafts as for her idolatries; and this charge is countenanced in Scripture. The crucimation of John just referred to clearly implies that she was given to practices of that description, and probably piled them more in the latter part of her life, when she found she could accomplish less by open acts of violence. The same apocryphal in the symbolic use that is made of the name of Jezebel in Rev. ii. 20, where a party in the church at Thyatira, which stood much in the same relation to the governing power, that Jezebel had done to Ahab, is referred to as "the wife of Jezebel," so the correct reading is, not "that woman Jezebel," as in the Eng. Bible, is accused of allowing the party in question, under a pretense of prophetic gifts, to teach and seduce the members of the church to commit fornication and to eat things sacrificed to idols—that is, to prove unfaithful to Christ by entering into improper compliances with the world. No pretensions, no arts of such a kind should have been listened to for a moment by those who had the charge of maintaining order in the house of God, when the object toward which they were directed was so plainly contrary to the mind of Christ; and to do so was virtually to repeat over again the guilt and folly of Ahab, who gave himself a tool, when he should have done the part of a firm and powerful and a righteous judge. But it by no means follows from the designation of the offending party as the angel's wife, that the angel was a single person, and that the seducer was actually his spouse. This were to confound symbol and reality. One might as well maintain that Jezebel also was to be taken literally, and that by implication the seat of authority was filled by an Ahab. The proper and only warrantable inference is as in the case of Balbec and Ephraim, which seas, that in the church of Thyatira there were parties standing to each other in a similar relation to those of Jezebel and Ahab, and in spirit enacting the old iniquities over again.

JEZREEL. CITY OF [Hab. xxi. 22]. The true site was known to the crusaders, but has since been lost sight of and confused with Jezin, the ancient Ecainnon, Jerone and Edcban. Rightly place it between Lebo and Sythopolis. Jezebel is first mentioned as belonging to Issachar, xxi. 15. It was part of the kingdom of Edomethoth, though the fact of the name occurring in a list, not of towns, but of tracts of country, makes it probable that the plain, not the town of Jezebel, is intended; xxi. 22. But its chief importance arises from its having been the royal residence during the reigns of Ahab, Ahaziah, and Jehoram, xki. xxi. 22; xxi. 25, though Samaria seems still to have been the capital of the country, xki. xxi. 18; xxi. 23; xxi. 25; xki. xlv. 7. The royal palace seems to have been on the eastern side of the city, looking down the valley towards the Jordan, and probably contained the ivory house of Ahab, xki. xxi. 29, and the water-hewn tower, xki. 17. Near to the palace was the vineyard of Naboth the Jezeellite, from its situation convenient as a garden of herbs to Ahaz, and therefore coveted and seized by him, xki. 17. There are however two passages which might lead us to suppose that the vineyard of Naboth was at Samaria, not Jezebel. In the first of these, xki. xxi. 18, the word Samaria seems to be put for the whole country, not for the capital city. In the other passage, xki.
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JIPHTAH

In the plain of Jezreel, its base, to the east extending from Jerim to the foot of the mountains below Nazareth, about fifteen miles, one side formed by the hills of Galilee, about twelve miles, the other some eighteen miles, running along the north foot of the Samaritan range. The apex is a narrow pass not more than half a mile wide, opening into the plain of Akka. The vast expanse is open and undulating; in spring all green with corn where cultivated, and a grassy waste where neglected, dotted with a few low gray tents, a few towers, and the sides with olive-groves. It is the ancient plain of Megiddo, . . . the Armageddon of Rev. xvi. 16. The river Kishon, "that ancient river," so fatal to the army of Sisera, drains it, and flows off through the pass westward to the plain of Akka and the Mediterranean. But from the base of this triangular plain three branches stretch out eastward like fingers from a hand, divided by two bleak gray ridges, one bearing the familiar name of Mount Gilboa, where Saul and Jonathan fell, the other called by the Franks Little Herman, but by the natives Jebel el Duly. The traveler who approaches the plain from southern Palestine is struck at once with its richness, after the gray hills of Judah and the rocky mountains of Ephraim. The grass is green and luxuriant, and the crops of grain in the few spots where it is cultivated are magnificent. But amidst all this fertility there is an air of extreme desolation. In the main portion of the plain there is not a single inhabited village, and not more than a sixth of its soil is in cultivation, but it is covered to the incursions of Bedouins from the Jordan valley, who often reap the crops which the fellahin of the plain have sown. This insecurity has always been its chief feature. It was invaded by the Canaanites, Jua ii. 3-7, by the Midianites, Ju.a. iii. 3, by the Philistines, 1 Sa. xxxi. 11, xxx. 16, by the Syrians, 1 Ki. xx. 26; 2 Ki. xiii. 17. In the distribution of the land under Joshua the plain became the frontier of Zebulun, xxviii. 12, but was the main portion of Issachar's inheritance, Jos. xii. 26, xiii. 12. But its chief importance in history arises from its having been the great battle-field of the Israelites, not indeed in their original conquest of the country, but in repelling the hosts of invaders who at various times were raised up against them. These battles are fully described by Stanley (Sinai and Palestine, p. 329, seq.), and can only be enumerated here. 1. Between Sisera and Barak in the south-west of the plain, Ju.a. iv. 2. Between Gilboah and the Midianites, in the valley of Jezreel, Ju.a. v. 3. Between Saul and the Philistines at Gilboa, 1 Sa. xxxi. 4. Between Josiah and Pharaoh-Necho at Megiddo, 2 Ki. xxiv. 29; 2 Ch. xxxv. 20, 22. The villages on the borders of the plain, Shunem, Taanach, Megiddo, Nain, Emmaus, together with the river Kishon, are separately noticed. [v. s. w.]

JIPHTAH [for he open]. A city in the "low country," or maritime plain of Judah, Jos. xv. 13. Although mentioned but once, we are not without materials for approximating to its real position. 1. Its meaning implies that it was situated at or near some "opening," or "fissure." This, of course, precludes our looking for it on the plain, strictly so called; but points rather to the swelling uplands into which the Shephelah breaks as it approaches the great central range, and through which access is given to the proper "hill country," (i.e. mountains) of Judah. (2.) The same result is obtained by observing its juxtaposition with Ashnah (strong), Nezib (garrison), Keilah (fortress), and Maresah.
(that which is at the head, viz. of the ravine of Zophethah, v. n. and s. w., and are equally suggestive of spots which commanded the several passes leading from the plain to the mountains, and therefore clearly belonging to the former as its natural protection. It has recently been asserted that the group of cities in which the name of Jiphtha occurs, v. x. 42-4, are, so far as they have been ascertained, really situated on the summit of the hills of the Lowland, to which they are here assigned. The error, however, does not rest with the sacred writer, but with those who would impugn his accuracy. At Nazoh (Bett-Sabhi), the most easterly city of this group which has been identified with certainty, Dr. Robinson writes, "Thus far to-day our journey from El-Harge has been through the region of hills, between the mountains and the plain, approaching the former. . . ."

**JIPHTHAH-EL** ( trial open). The name of a great ravine not valley, as the Authorized Version renders, and probably from the analogy of the preceding word, of a city also, on the confines of Zebalon and Asher: for it is mentioned in the specification of the boundaries of both these tribes, joxx ix. 9. The meaning of the word of the opening of God, i.e., the great or important opening gives additional weight to the conjecture that Wady ʿAbilin is the locality here indicated. This fine pass, which connects the rich plain of Batmann on the west with the yet more fertile plain of Acre on the east, is described by the Scottish Deputation as "inclosed with steep wooded hills; sometimes is narrow, sometimes is open. . . ." The valley is long, and declines very gently towards the west; the hills on either side are often thinly wooded, sometimes rocky and picturesque. The road is one of the best in Palestine, and was no doubt much frequented in ancient days," p. 304. Thus we see that the Wady ʿAbilin possesses in itself peculiar claims to be regarded as the modern representative of "the Ravine of Jipthah-EL, " independently of its supposed relation to the recently discovered site of Joppeta now Jefat, which first led Dr. Robinson to throw out the suggestion. There can be little doubt that this latter place, so well known as the scene of a most protracted and determined struggle between the Jews, under their great historian Josephus, and the Romans under Vespasian, is identical with the ancient city which derived its name from the important pass now under consideration. The etymological affinity of the several forms, Jipthah, Joppeta, Jefat, is itself all but decisive: and to this must be added the position of Jefat, at the head of Wady ʿAbilin, and the term obdissionless exaggerated

**JOAB** (Joab, the son of Zeruiah), the brother of Absalom and Ahithophel. Josephus, which represents, with more probability than ʿAbilin, the city of Zebalon, referred to in immediate connection with Jiphthahe (Jos. xxi. 27), and twice mentioned by Jos. plus (i. 3. r. 3, 3. 3). There is a peculiar propriety in this lingering association of the very name of the tribe with the most striking of its physical characteristics: especially when we place side by side the prophetic utterance of Moses with the graphic narrative of the sacred topographer. "And of Zebalon he said, Rejoice, Zebalon, in thy going out, etc."

**JOAB** (Joab). The son of Zeruiah, the sister of David. Probably, from this relationship, he and his brothers, Abishai and Asahel, early espoused the cause of David, and shared his perils and persecutions from the hand of Saul, i. s. xxvii. A regard to their own safety would in a manner oblige them to cast their lot with David, i. s. xxvii. 4; and their history, so far as it is recorded, is throughout closely intertwined with that of their royal kinsman. Of the three brothers, who were all of "the house of mighty ones," Joab was the most distinguished, i. s. xxvii. 81. 9. Undoubtedly, his distinction did not arise from his moral or religious worth, but from his native power and his martial exploits. Though not devoid of these sentiments and dispositions, which sometimes made him most rude and generous and even magnanimous in victory, as well as always bold and resolute in fight, he was ambitious and crafty, jealous and revengeful, without check or control. All this stands out considerably, and with little relief, in his conduct as "captain of the host" in the successive wars which disputed David's reign.

The passage already referred to clearly imply, that over the host Joab stood next in command to David himself during the struggles of his earlier life; but it was at Jezreel the ancient Jerusalem and shortly after David's accession to the kingdom, that Joab properly acquired a right to the military command which he held through life. On David's going thither, the Jebusites, an idolatrous remnant of the old inhabitants of Canaan, refused their submission. To stimulate the courage and enterprise of his soldiers, he promised that the man who should first go up and subdue them to be chief and captain," when Joab, more ambitious than deserving of the distinction, went up first and won it. The city, thus subdued, was from this time called the "city of David," with whom Joab laboured to build and repair it, thus laying the foundation of the future Jerusalem, already beautiful for situation, and for ages the "excellent comeliness of the whole earth," v. x. 18. It was apparently, however, some time previous to this that the encounters
took place between Joab and Abner, captain of Saul's host, who had murdered Jonathan, Saul's son, king over the tribes that refused submission to David. These rival chiefs met at Gilson, a few miles north of Jerusalem, on a challenge given by Abner, in terms which read as if nothing more serious had been intended than a game at fence. Twelve young heroes on either side joined in fierce and deadly combat, each of them hurling his weapon in the bowels of his adversary.

This, as might be supposed, proved the prevocation and prelude to a general battle, in which Abner was beaten, and fled before the sword of David. Abishai urged by his ambition to slay the leader of the rebellion against his master, pursued after Abner, and, being "swift as a weasel," quickly came up with him, and, persisting in his attempt despite of warning and entreaty, Abner, who was much his superior in strength or skill, smote him dead with his spear. While many stood still to look on his dead body, Joab and Abishai, probably not apprised of their brother's death, continued the pursuit till the going down of the sun. On the morrow, when Joab would have proceeded to the battle, Abner stood on a hill over against, and pleaded peace friendly for peace. "Shall the sword devour for ever? Knowest thou not that it will be bitterness in the end? How long shall it be ere thou bid the people return from following their brethren?" 2 Sam. vii. 14. Though this appeal was made by the man who had caused and commenced the slaughter which he affected to deplore, Joab generously yielded to it. It might have been otherwise had he known that Asahel had fallen by Abner's hand; but, satisfied to throw back the blame of yesterday's battle upon Abner's challenge, and wisely unwilling to create any unnecessary exasperation among the dissident tribes, he forbore to push his advantage against them, and led back his victorious army to Hebron. When next they met, Joab failed to exhibit the same moderation. Abner had then quarrelled with Ish-bosheth and deserted him, and had gone to Hebron to offer to David the submission and allegiance of all Israel. This offer was more than welcomed, and Abner was treated with highest consideration and respect. When Joab, who was absent at the time from Hebron, heard on his return of Abner's arrival and reception, he was dashed with sudden fury, which vented itself in vehement and insolent invective both against David and against Abner; and, sending messengers to recall him for Abner seems to have left Hebron as Joab returned to it, he waited for him at the gate of the city, and, taking him aside with a deceitful show of friendship, he treacherously slew him. Nothing can be alleged to extenuate this deed of blood. The "blood of Asahel," as was alleged, might have embittered or whetted Joab's enmity against Abner; but this sudden deadly hate can only be accounted for by his envy of the man whose signal service had ingratiated him with the king, and by burning jealousy of him as his future and dreaded rival for royal favour and official honours. This atrocious deed, as impolitic as wicked, David deeply mourned over, and, in token of his grief and abhorrence, commanded a national mourning, which Joab himself was enjoined to observe. But this censure and humiliation was all the punishment he suffered. So necessary were these sons of Zeruiah to David, or so formidable their enmity, that he did not dare to inflict upon them the desert of their wickedness.

In David's war with the Ammonites, when he now reigned over all Israel, and Joab was over all the host, he was sent to avenge the indignity which Hanun had offered to David in the persons of his ambassadors. On this occasion Joab conducted himself with distinguished wisdom and courage. On leading his army to battle, he said, "I be of good courage, and let us play the men for our people and for the cities of our God, and the Lord do as seemeth him good." 2 Sam. xix. 12. There could be no finer model of a martial speech. It is worthy of the patriot and the soldier and the man of God. Doubtless in this view it misrepresents Joab's true character; yet it might truly express the feelings of the moment, now deeply stirred by a sense of imminent danger. And to this public recognition of God may reasonably be ascribed the victory which crowned the fight, just as the requesred humiliation of Abishai, as homage paid to God before his people, led to the deferring of the evil threatened against his idolatrous house. This victory, however, did not terminate the war: and on the return of the year Joab went forth to renew it, and set down in siege against Rabbah, the chief city of the Ammonites. While so engaged, David, who remained at home, had fallen into sin with Bathsheba, the wife of Uriah, a brave soldier and a loyal subject. Having committed this sin, he must hide it, especially from Uriah; and having failed in several sinful efforts, he wrote a letter to Joab, and made Uriah the bearer of it, saying, "Set ye Uriah in the front of the hottest battle, and retire ye from him, that he may be smitten and die." The devout heart of David as it reads this peridious and blood-guilty proposi- tion coming from David, How manifest is it that the Holy Spirit, grieved by his sin, had now departed from him! Joab lent himself to the execution of the mournful proposal, and, under show of assigning to Uriah the post of honour, he set him in the place, which proved, as it was intended, the post of death. He thus made himself partner of David's crime. His subservience cannot be ascribed to mistaken loyalty; for he showed in his conduct to Abner that he did not scruple to resist the king's will and sacrifice the king's interest when he had his own passions to gratify or his own interests to serve; and his present compliance must, therefore, have proceeded from some selfish end, possibly the better to secure himself against David's revenge upon him for the blood of Abner, not unwilling that the conscience of David should thus have upon it the blood of Uriah.

When the fall of Rabbah seemed at hand, and indeed had partially taken place, Joab sent for David, who was still at home, that he might repair thither and appropriate the honour of the conquest. This recognition and transference of the spoils and honours of victory, after the toils and sufferings of the siege, may claim the credit of rare, if not unrivalled magnanimity. He certainly appears in favourable contrast to David, who, in consenting to appropriate what was due to his captain, exhibits the symptoms of a degenerate spirit. We cannot but saw to impute aught that is generous or noble to Joab; but the worst of men not seldom exhibit these better impulses when they do not interfere with their ruling passions.

The part acted by Joab in the affair of Absalom is the next circumstance of any moment that meets us in his history. Having slain his brother Ammon in revenge for the dishonour done to his sister, Absalom fled to
Joab, the residence of his grandfather, and David, from undue paternal indulgence, or it may be from consciousness of his own similar offence, ceased to pursue him. Joab, who was quick to discern in David that boding for the restoration of his favourite son which yet he was ashamed or afraid to express, set his wits at work to devise the means of effecting it. By pandering to the pride and passions of Absalom, and by working on the weakness of his too indulgent father, he by and by succeeded; but the means of his success betrayed too plainly the policy designed to inaugurate future seditions with the king, and the heir of his throne. Absalom, whose professed improvement was all a pretence, was not long submitted to his father's presence when he abused his influence to excite disaffection and organize conspiracy and rebellion against his father's rule. It is doubtful what part Joab took in the beginning of this affair. It is said that 'Abseron made Amasa captain of the first instead of Joab,' 2 Sam. xx. 3. This seems to imply that both were at the call, and that Amasa was preferred. If so, its simple bearing what Joab alone was found on the side of David, and why he was so relentless a foe to Absalom. On sending out his army to oppose and to suppress this unnatural rebellion, David gave them charge to deal with the young man Absalom for his sake. Notwithstanding, when he was found in his flight before David's servants, caught and suspended amid the branches of an oak, Joab hastily plunged the deadly arrow into his heart, and when dead, starkly denied him the rites of burial. David's scorn for his death was so excessive, that Joab both resented it as a wantonness of the service for which he was bid, and should have been approved, and with a dreadful oath threatened him, if he ceased not from his weeping, with the selection of all his people. This severity, if not resented at the time, was not for gotten; and soon after, on the revolt of the ten tribes under Sheba, David manifest ed his alienation from Joab by appointing Amasa 'first and chief' of the army. Amasa was David's nephew, son of another sister, and had been Absalom's general in the late rebellion. From some cause he was disfitted in acting upon his commission, and Joab immediately assumed the field before him, and on his coming to take the command, Joab, impelled by his jealousy and revenge, perpetrated the same deed of treachery and murder which he had done to Amasar, meeting Absalom with the kiss of friendship, and then snatching him dead with one violent stroke. These things may possibly have made him the idea of the 'bloody and deceitful man,' from whom David so speedily proved to be delivered. It marks a demonized people, in which a man so deeply stained with crime could hold up his head, and even maintain an exalted place, yet Joab immediately assuming the command, pursued after Sheba to Molad Machchah, where he sought and found refuge; and having led siege to the city, in a manner which the Benjamites felt they could not long withstand (see note on Zech. vii.)—they threw the head of Sheba over the wall, on which Joab raised the siege, and returned to Jerusalem, expecting he was mistaken in his expectation—'with Sheba's head to pay the price of Absalom's blood.' So great was this man, and so necessary to David and his people, that they recovered at the wickedness which they could not bear in their hearts abler, and still deferred the punishment which by divine and human law he deserved to suffer.

JOANNA, the original of the modern Joanna, the wife of Chuza, the steward of Herod Antipas, Luke, xix., 24. She is mentioned only by St. Luke; but from the notices given by him she appears to have been a devoted follower of Jesus, having a place among the women who ministered to him of their substance, and who had prepared spices to anoint his body in the tomb.
JOASH [contracted for JEROASH. Jehoshaphat was gifted]. 1. The son of Jehoshaphat, who appears to have been a man of wealth and consideration among the Abiathrites. That he was by no means free from the prevailing idolatry of the time, is clear from there being idols of Baal and Asherah on his property; but his subsequent conduct in defending his son, who broke them down, shows that he was not wedded to it, 3 K. 18:19.

2. Joash, a king of Judah, son of Ahaziah, and the only one of his children who escaped the murderous policy of Ahab. It would seem that this child, whom the pity and affection of a pious aunt had preserved Jehoshabeath was the only surviving male representative of the line of Solomon. Jehoash, his grandfather, who married Athaliah, in order to strengthen his position on the throne, slew all his brethren, 2 K. xv. 1, and all his own sons were slain in an inursion by the Methodians, except Ahaziah, the youngest, who succeeded him, 2 K. xvi. 11; while, on the death of Ahaziah, his wicked mother Athaliah " arose and destroyed all the seed royal of the house of Judah," 2 K. xxi. 24—excepting the little child Joash, who was rescued from her power. The most of the descendants of Solomon, and the manifold disorders thence accruing, had reduced everything to the verge of ruin. Measures were concerted by Jehoadah, the high-priest, for getting rid of Athaliah, and placing Joash on the throne, after he had attained to the age of seven (see JERODIAD: and having in his youth the wise and the faithful around his throne, the earlier part of the reign of Joash was in accordance with the great principles of the theocracy. The Lord's house was repaired and set in order, while the temple and idols of Baal were thrown down. But after Jehoadah's death persons of a different stamp came about him; and notwithstanding the great and handed zeal which he had shown for the proper restoration of God's house and worship, a return was made to idolatry to such an extent as to draw forth severe denunciations from Zechariah the son of Jehoadah. Even this was not the worst; for the faithfulness of Zechariah was repaid with violence; he was even stoned to death, and this, it is said, was by the express command of the king, 2 K. xvi. 10.

So that the prophet predicted as he expired, "The Lord look upon it and require it;" and it was required as in a whirlwind of wrath. For, a Syrian host under Hazael made an invasion into Judah, and both carried off much treasure, and executed summary judgment on many in Jerusalem—excepting Joash himself, whom they left in an unembowed state, and who was shortly afterwards fallen upon and slain by his servants. Such was the unhappy termination of a career, which began with much promise of good, and the child under which he died even followed him to the tomb; for while he was buried in the city of David, it was not in the sepulchres of the kings of Judah. He reigned forty years, from r.c. 878 to 838.

3. Joash, king of Israel, son and successor of Jehu. He was for a short period contemporaneous with Josiah king of Judah, reigning from r.c. 840 to 835, about sixteen years. The kingdom of Israel was in a very reduced and enfeebled state at the time of his accession to the throne, especially from the severe devastations made upon it by Hazael, and the repeated conquests gained by him. Joash, however, proved himself to be a person of energy, and, though he still clung to the sins of Jeroboam, one may infer from the respect he paid to Elisha, that he was not so far gone from the way of holiness, as either his father on the one side, or his kinsman on the other. Elisha was in extreme old age, and on his death-bed, at the time he received a visit from Joash; but the visit appears to have been marked by sincere respect on the part of the king, and to have been duly reciprocated by the prophet. A promise was given that he should smite Syria, and when, after arrows had been put into his hand to smite, and he smote only twice, Elisha was displeased that the smiting was not more frequent, as there might then have been the assurance of greater success over Syria, 2 K. xii. 15, 16. But as it was, Joash was enabled to turn the tide against Syria and not only so, but in a conflict, which he was not the first to provoke, with Amaaziah king of Judah, he gained a complete victory—took Amaaziah prisoner—went to Jerusalem, and carried off immense treasure as well as broke down 100 cubits of the wall, leaving the city in a reduced and defenceless condition. (See AMAAZIAD.) Joash seems to have died in peace, and was buried in the sepulchre of his fathers.

4. Joash, a principal person, of whom little more is known than their antiquity—a son of Abah, 2 K. xii. 23—descendant of Shihoh, 1 K. iv. 22—a hero of Benjamin, son of Shemathan, 1 K. viii. 3—another Benjamine, son of Becher, 1 K. viii. 24—an officer in David's household, 1 K. xxiv. 27.

JOB, BOOK OF. 1. The problem of the book.—The canonical Scriptures have been divided into three sections, the Law, the Prophets, and the Kethubim, that is, writings, or, beyond the limits of the Jewish church, Hagiographa. A principle far from artificial underlies this division. There is a close correspondence between it and the various phases of the human spirit, which it is the object of Scripture to reach or to create. The Law, starting from the sad consciousness that the human spirit has not preserved its original fine equipment of powers, or its normal attitude towards its God and Creator, comes, announcing this mournful reflection, lays down rules to regulate the spirit's intercourse with God, and exalts to the keeping of these rules by promises of rich rewards to obedience and threats of contempt and threatening to rebellion, and again, of which prediction forms the heart and the essential part, embraces all that activity of God's messengers, by which they sought to vivify the souls of the divine law in the human consciousness of the people, and turn it into principles of conduct and religious life. The history of the Jewish people, being itself as it rolled out evolution after evolution, a grand divine phenomenon, specially contrived and specially directed, afforded opportunities for far more numerous and impressing religious convictions upon the hearts of its contemporaries, and in them the strong consciousness of the divinity of their history, and greater longing for fuller manifestations of the Messianic redemption.
The law fits into prominence only one mind, that of the Lawgiver, prophetically the minds and activity of a few". The popular belief, and most religiously the wish to add to the people, we must still the necessity of the popular religion. Life to this complicated divine teaching. This is, in many of its phrases in the book of Job, a kind of prophetic, a kind of moral, is it not? And dialectical never presents in our case, or other. This is the correct view of the book may be seen in various things. First, what is chiefly exhibited in the poem is this state of Job's mind. In the poem the writer draws our attention chiefly to Job's devotion and trust in God. After his first great loss, he points out how his devotion and submission remain unaltered. After his second affliction, he points out his constancy once more. During the discussion with the friends he exhibits to the conflict in Job's mind, how it sometimes veered in the direction of injustice, but ever again recovered itself and came back to consciousness and trust. What causes such togs of agony in Job's soul is not. I have been stripped bare of the tree in winter; not that his friends mistook his, not even that his life and Jose were extinguished: it is that God has forsaken him: that he is cast out from his presence; and that he is so, all these calamities are proofs too surely convincing. What restores him to peace and blessedness? What is the purpose of those who have been such friends? It is that he has recovered the hope of God, and before this light all the shadows flee away. Second, the final arbiter of the strife was not the friends, nor Elihu—though, under the deeper searching of his hand, Job was sobered and found no words more to reply—the final arbiter was God. And it is to Job exclusively in the first instance that he addresses himself. It is his attitude towards himself that he imparts. It is this attitude which he conveys, this attitude which he exhibits. The first, the second, the third, the fourth, all this presentation in Job's religious condition is stilled, is any allusion made to the friends and the external dialnetic problem in debate between them and Job. Third, the author of the book tells us that Job's afflictions were sent upon him as the trial of his faith. He was afflicted to discover whether his religion was sick; whether, on getting nothing from God, he would revanish God.

Thus the book exhibits the trial of Job, and this trial is exhibited as the conflict of two sets of convictions, the first two detailed briefly in the preceding, the third displayed very fully in the poem.

2. Development of the idea of the poem. The problem of the book of Job is, Does Job serve God for naught? This problem, according to the view of the author, is a debate between Satan and God, is naturally the question of human virtue; but as this cannot be tried absolutely but in a case, this case exhibits the temptation of Job, the trial of the righteous, which temptation, victorious resisted, and the means of securing victory progressively and finally, displayed, illustrates the doctrine, the just shall live by faith. The book chiefly exhibits Job's temptations and the progressive effect they exert on his heart: this progressive effect is the progressive solution of the problem between God and Satan, Does Job serve God for naught? and the progressive exhibition to us of the principle of all religious life, especially in trouble, the just shall live by faith in God.

1. The author, starting from the law lying as a necessity at the basis of all our thinking, the law that it is well with the righteous and ill with the wicked, brings before us a man who, having attained the summit
of virtue, reaches thereby the summit of happiness, in family felicity, in wealth, and worldly respect. The man knows his religious elevation, his friends know it, the mouth of God confesses it. All which does not mean that the man was sides absolutely, for Job throughout the poem never claims this, but that he was sincerely pious. Having shown us this lovely scene of simple faith and human felicity, the author, with deep instinct of the connection of all parts of God's universe with all other parts, and how even the most hideous powers are in his hand, and how he is making good somehow the goal of ill, carries us elsewhere, and des- closes to us a heavenly cabinet, angels and ministers of grace assembled, and among them the minister of wrath and grace disguised. And as the affairs of earth are passed in review, the virtue of Job is exalted by the Lord, and for this and other reasons subjected to malevolent detection by the Satan. Does Job serve God for naught? The question thus raised becomes one for the universe, and must be set at rest. Job is given into the hands of Satan; let his integrity be tried. Unlike us, for whom the author lifts the veil, Job knows nothing of the cause of his sorrows. He knows only that God afflicts; his simple religious faith teaches him that He afflicts in anger; he feels within him, no cause for this sudden change in God's dealing with him; inexplicable utterly were his woes. But one more thing inexplicable will not shake his faith in God—
The Lord gave, and the Lord hath taken; blessed be the name of the Lord. Job remains victorious over his temptation.

2. Meanwhile the heavenly cabinet again assembles, and Job becomes again the subject of God's appopulation, and again of new and deeper distraction on the side of Satan, who insinuates now not merely irreligion but inhumanity. Job cared little for family or friend, he be well himself—Touch his bow and flesh and he will murmure these to the face. Given again into the hands of Satan, and thrown down under a most felltisom disorder, Job still retains his integrity. He acknowledges God's right to deal as he pleases, not only with his but with him. Satan is foiled anew. Job, like a tree shaken by the wind, but waxes its roots closer around the Rock of Ages.

3. Now the conditions of the temptation somewhat alter. In the former temptations the author gave us no view of Job's mental struggles. He entered the shadow and came forth from it chastened, but strong. Now he will exhibit to us the whole mental panorama, in all its varying phases, from despair to triumphant and final trust. Three friends of Job having heard of his calamities, make an appointment to come and consulde with him. And it is in the view taken by the semen of his afflictions that Job's third and most bitter temptation consists. These friends were men of pious life and honest purpose, sincere in their efforts to console, but possessed of only superficial theories of the meaning and uses of adversity. Their is was the simple creed that all suffering is for sin, all for the immediate sin of the immediate sufferer. The man who suffers grievously must have sinned heinously. And the application to Job of their principle was brief and inevitable; sadly afflicted, he has doubtless terribly sinned. This is their fundamental position on which all their exhortations are based; and it is this fundamental position, held too by Job himself previous to his afflications, which he assails, and thus around it gather all the strife and conflict of the debate between the sufferer and his friends.

But we must not forget that this question of the meaning of Job's sufferings, or of suffering in general, by no means forms the problem of the book of Job. This outer problem between Job and the friends is merely a question, the discussion of which contributes to determine the state of Job's mind, and the determination of this state is the solution of the great problem.

Does Job serve God for naught? If Job, driven to despair under the assaults of his friends, and out of antagonism to them and therefore to God, whose cause they so heartily plead, should finally declare that God is unjust in punishing, the prediction of the Satan shall come true; he shall succeed in silencing the friends, or in separating between God's dealing with him and their interpretation of it, and so conclude that God is not unjust even in afflicting a man guilty of no heinous sins, then he shall retain his integrity and Satan be defeated. Thus took at, two threads have to be followed: the one the thread of discussion of the more speculative questions of the book, the other the thread the more important result this discussion produces on the mind of Job. This latter is the real subject of the book. The discussion of the question of suffering falls into three cycles, in each of which the faith of the friends assumes a somewhat different phase.

In the first cycle, classical, the doctrine is put as generally and briefly as possible: God is righteous, who punishes the just and punishes the wicked; and Job is left to draw the conclusion for himself. To this theory Job opposes facts: himself, who, being just, is yet afflicted; the appearance everywhere presents, the just oppressed and the wicked triumphant; even the lower creatures, suffering innocently under the rapacious cruelty of the stronger. And to complete the friends' discomfiture, Job charges their defence of God with dishonesty and sophistry. They stood on God's side only because he was strong and Job was weak. In the second cycle, classic, the doctrine assumes the more direct form: It is the wicked who are afflicted; from which the conclusion to be drawn by Job is yet easier. With even greater ease and scorn Job crushes to the ground this feeble argument. Facts speak the contrary—the wicked live, year after year, because mighty in power; not the most miserable, but often the most fortunate of men are transgressors. Thus the friends having failed to show the double-sidedness of their principle in the first cycle, and the validity of that side of it which involved Job in the second, have nothing left but assert Job's guilt without disguise, which Eliphaz proceeds to do in the third cycle in a series of more distracting inventions. To this Job replies that the righteous are often oppressed, as already he had replied that the wicked were often triumphant, and thus routs both flanks of the enemy's array. He then proceeds to deny that the theory of providence advocated by the friends is true; to deny even that any theory is possible to man, whose wisdom consists not in knowing God's ways, but in doing his will and ends with impressing curses on himself, if guilty of the crimes laid to his charge; and with a bitter cry for God to appear to justify him before the eyes of men. Thus Job is victor in the human strife.

More interesting still is it to follow the other thread, and watch the progressive effect of these conflicts with the friends on the religious condition of Job's mind.
In the first cycle he falls deepest into desperation and drags furthest away from God. He had expected consolation from the friends, they rebuke him sharply. Bildad rushes into the father’s heart by laying the death of Job’s children at their own door, thus adding to their ruin here their ruin hereafter; and in answering him Job’s works and bearing reach the climax of audacity. What has to be particularly observed is, that at the end of Job’s answer to each speaker he falls into a monologue or reminiscence with God, and that this appeal to God reflects always the passion and the terrors of the sufferer’s conflict with his friends. And thus it is that much of the tenor of Job’s words is to be accounted for, and for this reason to be excused; and just here Job’s danger of exceeding all religious limits and remaining God finally.

At the close of the first cycle of debate, Job rises out of the necessity of thinking some other condition the goal of man than his present wretchedness, to the hope and the vision of a future of bliss and immortality, ch. xxxi. This hope is hardly able to sustain itself against the tide of grief and misapprehensions at the present, yet it cannot be altogether overcome. Already Job had expressed his assurance that God knew his innocence, ch. xxviii.; and though he felt that if he could come before God his guiltless cause would display itself, ch. xxxi., he specifies it rose to the certainty that God in heaven is watching and witnessing to his integrity, ch. xxxvi. immediately, so sure is he of this secret sympathy of God’s heart, that he ventures to appeal to him to be his surety, ch. xxxvi., and at last all doubt sides, and he asserts his solemn belief, I know that my Redeemer liveth, and that in my flesh he shall see me, ch. xxxvii. But while with this confidence in the nature and remembrance of God to the troubles of the present, and his cries for God’s appearance become even more importunate than before, ch. xxxvii. and after sorrowfully describing man’s inability to attain the divine place, ch. xxxix., and mournfully contrasting his present with the felicity of his former life, he ends with appealing again to God to unbar the mystery of his sorrows, ch. xxxix.;

To a desponding listener it could not but appear that both, Job and the three friends, were guilty of error. Job asserted his own innocence to the exclusion of God’s justice; and the friends defended God’s justice at the expense of Job’s integrity. It could surely be shown that Job’s piety being admitted, God, who inflicted suffering, was not unjust; and on the other side, that God’s justice being admitted, Job, who was afflicted, need not be impious. Job must be shown to be in fault, because he accused himself more just than God; and the friends to be in fault because they found no answer to Job’s assertions of innocence and not condemnation Job, ch. xxxi. This is the task which Elihu, hitter to a listener the debate, sets before him. But though Elihu enters upon the debate as an arbiter, yet true to the great idea of the poem, he directs his words chiefly to Job, because it is his religious attitude which has to be determined by them. Now, 1. Job, though there was deep need expressed in the cry of Job’s heart and flesh for the living God, it had too much, even to the end, the nature of a demand, and a complaint that God was heedless of man’s necessities and appeals, 22. He had denied God’s rectitude in his own sufferings, and in the world generally. 3. Finally, he had subsided into the mournful conviction that the scheme of Providence was beyond the reach of man’s endeavours.

The speeches of Elihu are designed to meet these main positions of Job. To Job’s first complaint of God’s baselessness, Elihu answers in his first section, ch. xxxii., that God speaks to man once, twice seldom and in many ways, in dreams to instruct, in afflicions to chastise, ch. xxxii. again, and when that avails not, severely, to cover pride from man. To the patriarch’s second charge of injustice on God’s part, Elihu, in his second section, ch. xxxiii., xxxiv., answers, that the mere existence of man and nature implies not selfishness but goodness on God’s part; if he thought it his self above; he would withdraw his Spirit, and all flesh would perish, ch. xxxii.; further, that the idea of government rests on the idea of justice, and injustice in God would be dissolution of nature, ch. xxxiii. To Job’s third complaint, that God’s providence is quite unsearchable, Elihu replies in his third section, ch. xxxv., that its general tendency may be seen, suffering is educational, ch. xxxvi. And while he is describing the storm-cloud, suddenly he is interrupted, and God speaks out of the clouds. When Elihu speaks he addresses himself immediately to Job. Elihu had said so much on suffering and on sin that Job’s conscience smote him into silence, and he answered nothing. His heart was prepared by a deeper knowledge of itself to meet God and know him. God came with no explanation of the general problem of sorrow; with no light on the question of Job’s sorrows; with only a few words of upbuilding for Job’s head words regarding himself, and then he makes all his glory pass before Job’s eyes, who, at every new sight of God’s might and glory, is thrown lower down. New mine of power is opened, and before I abhor myself, and repent in dust and ashes.

Finally, true to the great law of retribution, Job, now doubly pious and firm in faith by his trial, is blessed with double happiness and wealth. And the friends, at his intercession, are pardoned; for, though both somewhat shallow and somewhat insinuating in their defence of God’s justice, they spoke according to their light and for the best.

5. The integrity and authenticity of the book. Objections have been raised against the originality of the poem, from misunderstanding its integral connection with the poem. The opinion that the poem had originally no prologue cannot be reasonably maintained, the poem would thus have been unintelligible. The opinion that it had originally another prologue has no positive support, but is founded on the following objections to the present prologue. 1. The prologue is in prose. But all narrative is usually in prose in ancient books, and high, wrought sentiment in poetry. 2. The names Elohim, El Shaddai, are chiefly employed in the poem, while Jehovah occurs in the prologue. But the distinction is not uniformly kept up, and is explainable when it occurs by the design of the writer. He lays the scene of his work in the patriarchal time, before the name Jehovah had attained to extended currency. 3. The alleged contradiction between what is said in the prologue of Job’s resignation and his demeanour in the poem. But his bearing under his first two temptations is quite reconcilable with his different bearing under theVisit of Satan in the third. The objection arises from misconception of the progressive character of the book. 4. The alleged contradiction between the account of the death of Job’s children in the prologue, and passages in the poem, such as ch. xiv. 17.
where they are still alive. But the contradiction here
is not between the prophet and the poet, but between
one part of the poem and another. Ch. viii. 1 and
xxviii. 5 agree with the account in the prophet, and
ch. ix. 17 is to be explained in accordance with this.
(5) The peculiar aspect of the doctrine of Satan. But
there is nothing in the prophet that contradicts the
teaching of other Scripture regarding Satan. Indeed,
the prophet is now universally admitted to be an origi-
nal and internal part of the book.
Difficulty has been experienced in reconciling the
sentiments uttered by Job, ch. xxviii. 2, with those
expressed by him elsewhere. Hence some think this
piece must be the third reply of Zophar, to whom
only two speeches are assigned by the present arrange-
ment of the book. Others attribute the change in Job's
sentiments to forgetfulness and inconsequential writing
on the part of the author. Others again fancy that
Job wishes to modify the roughness of his former
words, which were uttered in the heat of debate, and
were felt by him, and to go on to represent
fairly his calm convictions. None of these views fairly
account for this peculiar passage. And Job is far
enough from retracting any of his former statements.
The true explanation no doubt will be found in con-
sidering the passage in question to be a kind of sum-
mary by Job of the views of the friends on Providence,
which views he characterizes as "strictly," ch. xxviii. 12, utter
vainly, and quite insufficient to explain the facts.
Having run over these views, ver. 12-16, he proceeds to con-
trast them. No theory of Providence can be
formed. Men may discover all earthly things, but wisdom
is beyond their reach. Man's wisdom is practi-
cal, not theoretical. The latter God has kept to him-
self, and to him he has said, The fear of the Lord, that is
wisdom; and to depart from evil, that is understanding,
ch. xxix.

More difficult to meet are the objections urged against
the originality of the speeches uttered by Elihu. Many
authors regard these as the product of a mature religious
faith, and indicative of a deeper insight into the mean-
ing of suffering than is shown by the other portions of
the book, and hence to be attributed to an age consider-
ably (perhaps a century) later than that which gave
rise to the chief elements of the poem. These discourses
certainly do exhibit a marked difference both in tone
of thinking and colour of language from the other por-
tions; but this difference may perhaps be explained on
other grounds than those of a change of author and era.
Among the less important objections to the authenti-
city of ch. xxxvi.-xxxvii. are the following: (1) Elihu
does not appear in the prophet among the dramatis
personae. But the author does not enumerate the
speakers and actors as such. He introduces them just at
the time they are going to act. (2) Elihu is not named
in the epilogue. But there was nothing to say of him.
So far as he agreed with God he has his reward in
hearing his sentiments recoiled from the divine lips:
so far as he agreed with Job he is commended in his
communication, and if he shared in some degree the
inspirations of the friends, he is corrected in their
correction. The grand figure of the poem is Job; no
more than is absolutely necessary to the progress of the
drama, is related of the subordinate persons. (3) Job
makes no answer to Elihu. Because he had no answer
to make. He felt smitten by Elihu's words. And
immediately on Elihu's last utterance, Jehovah him-
self called to Job out of the storm-cloud.

Of much more consequence are the following objec-
tions: (1) The speeches of Elihu interrupt the connec-
tion between the final cry of Job for the appearance of
God and that appearance itself. But this interruption
is grounded very deeply in the author's feeling of what
is God becoming. That cry of Job, with all its over-
whelming pathos, had something too much of a chal-
lenge in it. Let his heart be softened by the deeper
words of Elihu; let him feel that God's appearance is
not a thing of right but of grace, and God will then
appear. (2) These speeches of Elihu are said to fore-
stand, by the sentinels they contain, the appearance
and words of Jehovah. It is true that Elihu and God
himself both wield the same arguments: but it is with
very different effects. Elihu no more foretells the
work of God when he appears, than the preacher fore-
teals the influence of the Spirit when he comes. Elihu
appeals to Job's conscious and reason and brings him
to the silence into which we are led by devotion; and
brings him to a self-surrender and peace by contact with
the heart. (3) The language of this portion of the book is said to betray a different authorship. But it is very pre-
nicious to rest much on this subjective ground. The chief
peculiarity of these chapters lies in their very numerous
Armenian; but such Armenians characterize all He-
brew poetry. And it may be supposed that they are
more frequent in this portion of the book than in others,
because Elihu was himself an Armenian, ch. xxxi. 2. And
cautious attention to the other parts of the poem will
show that the author puts favourite expressions
into the mouth of each speaker, and thus the strongly
marked language of Elihu may be only in keeping with
his otherwise very strongly marked character and func-
tions. And if we compare the relations of this portion
of the book to the other portions, we shall find many
threads that run through the latter ending in this part
(compare ch. vi. 2 with ch. xxxviii. 5; ch. xix. 2 with ch. xxxviii. 9; and on the other hand, the affinities between the other
portions of Scripture, such as the Psalms and Proverbs,
and these speeches are quite as close as those existing
between such books and other parts of Job.

Objections have been urged by Ewald and others
against some parts of the discourses put into the mouth
of Jehovah, but they are frivolous: the portions of the
book in question, as well as the epilogue, being con-
sidered by nearly all critics to be integral elements of
the book.

3. Historic truth, err and authorship of the poem.—
On the historic character of the book various opinions
have been entertained. (1) Some, such as Spalanzani,
have held that the whole poem, both poetry and prose,
is strictly historical, the events detailed occurred pre-
cisely as they are described, the speeches attributed to
the different speakers were delivered precisely as they
now appear. That this is possible, perhaps not many
will deny; that it is credible, few indeed will admit.
The book bears the impress of a single intellect upon it;
and skilled as the Oriental commentators are, we shall
hardly attribute the sublime poetry the world pos-
sesses to the efforts of a few Himalaian improvisators.
Not only are the poetic elements poetry of the most
excited order, but plainly the prose parts are idealized
and to some extent lifted above the sphere even of
miraculous occurrences. (2) Others, such as several
Jewish doctors, and among modern critics Hengsten-
bery, deny the book to have any historic basis. It is purely allegorical, all its elements and characters being due to the imagination of its author. It would thus stand on a parallel with the parables of our Lord, intended to convey some great religious lessons, and clothing itself in the drapery of historic occurrences only the better to attract the eye and win the heart of the listener. But such elaborate allegories, so unlike the divine simplicity of the Master’s parables, seem not only out of character with the character of Scripture, but something quite beyond the reach of the modern reader. And the allusions to Job by Ezekiel and James, taken n.d. v, as a historic presence equally with other well-known historic personages, such as Noah and Daniel, seem to imply that the reality of the circumstances of his history was never questioned by the national mind. 264. The opinion held by all moderate critics now, is no doubt correct, that there is both a historic and an ideal element in the book, and that both elements were present in the two wills in the process, in the poetical portions. Hence it is not a fact, much of it is poetry, it is poetic in its allegory, much of it is fact. To separate one element from another is obviously impracticable. Some doubt whether the miraculous at all had a place in the events of Job’s history. It is probable from the age at which he lived, and from the renown to which he attained, that his afflictions were altogether of a peculiar kind, that they were even more than extraordinary. His history, and sufferings were too much the centre around which some supernatural divine revelation was gathered, the light of which not only illuminated the man of his time and country, but sent its darts over the world, till many centuries later they were gathered into a book by the author of our present book, from whose hands they now stream out to enlighten all minds with a divine illumination.

As to the authorship of the book nothing is known with certainty. Some have attributed it to Job himself; some to Eilil; others to some unknown Arabic author, under the name of the real author of the book, who has been translated into Hebrew. But no competent Hebrew scholar can doubt that the poem is an original Hebrew work. Others, following the Jewish tradition, have attributed the book to Moses; while some have discovered in the philosophic cast of the poem the hand of Solomon. Both the authorship and the era must ever remain involved in doubt. There is no reason to suppose the book very ancient, except that its scene is laid in patriarchal times. And there is no reason to consider it very modern, except the occurrence of many dark pictures of misery, which it is supposed must have been drawn from the dissolving scenes of the Jewish commonwealth. For arguments from the Aramean coloring and the intricacies of language are very precarious, and indeed no longer insist on by the wisest critics. From a comparison of Job, xx. 14-19 with Job, xii. 20. 24, it appears that the book was known and much read, as was his habit, by that prophet. It is probable that Isaiah was acquainted with it, &c. 2 Esdr. ii. 33. 34. 1 & 2 Chron. However further, the book forms the chief element in the Hebrew Chaldaic of Philosophy, and from the relation in which it stands to other fragments of this Wisdom, whose era is better known, its own date can be approximately determined. Several psalms, such as xviii. and xxiv., discuss the same problem; but the solution which they reach is one less advanced than that given in the pre
JOCHEBED [whose name is Jehovah], the wife of Amram, and mother of Moses and Aaron, xxii. 29. She is everywhere said to have been the sister of Aaron's father, his own aunt, and the relation was consequently of a kind which afterwards came within the forbidden degree. The Sept. by a loose translation, instead of father's sister makes father's cousin; but this is quite un warranted, and adopted no doubt to get rid of the apparent impropriety of the connection.

JOEL [v. 19, Jehovah, or God is Jehovah], the second of the twelve minor prophets, as they are arranged in our English Bibles after the Hebrew; though in the Septuagint the order is. Hosea, Amos, Micah, Joel, Kc. We read that he was the son of Pethuel, but except this, we have no information as to his family, his native place, the time at which he flourished, and the events of his personal history. The tradition that he belonged to the tribe of Reuben, and to a town variously named Bethun, Thiburan, and Bethemonon, is of late and uncertain authority; and the conjecture that he was a priest, because he has spoken so much of the temple and the sacrifices, may be dismissed without much consideration. A more reasonable conjecture is, that his ministry was exercised within the kingdom of Judah, on account of the very frequent reference to Judah, Jerusalem, Zion, and the temple; while there is no reference to the ten tribes, unless possibly once, ch. 2:10, 11, "My heritage Zion, whom they have scattered among the heathen, and parted my land" — a statement, however, which we interpret as referring to the whole twelve tribes.

The age in which he lived has for some time been the subject of much discussion, and very widely varying opinions have been put forward. Thus Bunsen conjectured that he wrote about fifteen or five and twenty years after the invasion of Judah by Shishak king of Egypt during the reign of Rehoboam; while, at the other extreme, J. D. Michaelis made him a contemporary of the Maccabees. But critics have chiefly leaned to one of two opinions — either that he was a contemporary of Hosea and Amos, between whom he stands in the arrangement of the prophetic writings by the Jews — that is, in the reign of Joash, H. of Israel and Uzziah of Judah; or else under the reign of Josiah, about fifty or seventy years earlier. That he occupied a pretty early place is almost universally believed, because of the freshness of his style, which is pronounced to be easy, independent, and beautiful; whereas the marks of a somewhat later age in other prophets are wanting, especially the names of Assyria and Babylon — the great heathen empires which exercised veneration on God's apostate people. The earlier of the two dates above mentioned has been approved by the very highest of critical authorities, and those of the most thoroughly different theological tendencies; such as Crozier, Hitzig, Ewald, Holmann, Delitzsch, Keil; and there have been very noble arguments in favour of it from the contents of the book, chiefly — 1) because there is reference made directly to the Tyrians, Sidonians, and Philistines, as the enemies of Israel, ch. iii. 1 (Hebrews, iv. 1), whose enmity, however, came to be less prominent in succeeding ages, when attention was chiefly turned to the great worldly monarchies; (2) because no mention is made of the Syrians, who in the latter days of Josiah made a successful irruption into Judah, and were turned away from Jerusalem only by receiving a very heavy ransom. 2 Ki. iv. 15-27. Jer., xx. 26, 27, and 62, because "the valley of Jehoshaphat," in which is to take place the decisive contest with the enemies of God's people, points to the vivid recollection of the great victory granted to Jehoshaphat over the heathen, xxvii. xx., as of an event not yet far away from the prophet's time. This last argument is certainly very doubtful. The second argument loses much of its force, or all of it, when we consider that Syria was not an enemy of the kingdom of Judah in the way in which it was the enemy of the ten tribes; and that the threat appended to Josiah was a solitary event, and expressly spoken of as somewhat remote, so that it might leave little impression on the people at the distance of half a century, or something more. And as for the mention of the Tyrians, Sidonians, and Philistines, on which the first argument rests, it answers precisely to the mode of speaking in Amos, whom they refuse to call his contemporary. Ewald, indeed, and others after him, dwell upon the faith and piety of the early times in which Joel lived, very different from the degeneracy of the times of Hosea and Amos. But though a difference of date could be introduced (which there has not been), it would furnish no criterion for the chronology, since we are not aware of any new causes of corruption among the people between the days of Josiah and those of Uzziah; and in the time of the former king they were so powerful as to carry him away into openly idolatrous courses, along with his nobility. On the whole, as Umbreit says, there is no sufficient reason for throwing aside the old tradition which places Joel along with Hosea and Amos; and this appears to be still the prevailing opinion. Only, it is likely that Joel's prophecies preceded those of Amos, who as a hired man in Tekoa may have had opportunities of hearing him, as it is almost certain that he borrows from him; compare Joel iii. 10 and Am. i. 2. Besides, there are very many passages which establish a close resemblance of sentiment and expression among these three prophets whom we consider contemporary. There is no reference in Joel to anything in the characters of the king and the princes of his time, whatever conclusion we may infer from this.

Another and more keenly conducted discussion among critics, has been as to the nature of the prophecy of Joel — whether the locusts of which he speaks at great length be literal or symbolic beings. The symbolic interpretation was that which the ancient Jews and the Christian fathers adopted, with some considerable exceptions; but since the Reformations literal interpretation, which was adopted by Luther and Calvin, has been greatly more in favour, and is adopted by almost all the scholars of Germany in the present day. The question involved very great difficulties; so that Umbreit declares that he often wavered between the two opinions, and ended in thinking that the prophet meant to include both. We do not feel disposed to quarrel with this settlement of the question, if it is meant that the prophet started from the threatening by Moses of locusts, along with other evils, captivity itself among the rest, to be sent upon the disobedient people, De. xxix. 25-28, as locusts and captivity are mentioned successively among the threatened evils by Solomon in his dedication prayer, 1 Ki. viii. 22, 28, and it is not unlikely that terrible sufferings from locusts may have given occasion to the form
of his description. But it is pre-eminent the symbolical locusts that are before him, as in the cognate passage, Rev. ix. 1-12. For, if there be something strange in the assumed description of ' beasts' under this figure, it is at least no less strange to have in the prophecies such a lengthened description of a present or past evil that is merely of an external and transient nature. The imagery of locusts for enemies is familiar to very many of the subsequent prophets, beginning with Hosea, who in ch. vii. 1, 4, has the same two emblems of these destructive swarms and of fire which we find in Joel. Nor do we feel the force of the exception taken to this reasoning; that these are in symbolical descriptions, because we regard the entire body of Joel as symbolical from end to end, and that on various grounds, which cannot be stated fully here. For instance—

1. In the description of the locusts there is nothing said of their flight, always a most remarkable feature in the real imitations of these creatures; their track is "the teeth of locusts," and is common and natural metaphor in reference to warlike hosts, but unsuitable to locusts proper; and their ravages are directed, not against fields, but against cities and men, who endeavour to make the most of them as a protection. The mischief is caused by fire as well as by locusts, ch. xiv. 14, 15. (2) The blessings promised to the rejected land would be absurd, if taken otherwise than in a metaphorical sense, ch. vii. 14, and the same sense ought to be attached to the preceding verses. (3) This is confirmed, ch. xiii. 8. "So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no stranger go through her any more." These strangers had been described as swarms of locusts, with whom the description of the enemies of Jerusalem were to be close. This is clearer again in the original than in the authorized translation, at ch. iii. 2, "I will again gather all nations," accurately it is, "all the nations," who ought therefore to be definitely known; and, if so, can only be the nations represented by these locusts.

(5) The description of the plundering of the locusts, ch. vi. 3, is simple enough, if we regard metaphorically; but it presents several serious difficulties to the literalist. For locusts are brought by the wind, and cannot bring their plunder with them over near distances; yet there they are represented as being carried in three different directions to the Mediterranean coast on the west, and the Dead-Sea on the east, and "a land barren and desolate," apparently the desert, on the south. Especially they are called "the northern army," which will describe the nations who invaded Palestine, entering from the north, as they habitually did, and are described accordingly in a multitude of texts in Jeremiah and Ezekiel, whereas it is totally unsuitable for locusts, who come from the south or the east; but whose coming from the north, if not altogether incredible, would at least be so rare as to forbid the use of this word as a descriptive attribute. (6) The metaphor is discovered in the prayer which the priests are taught to use, ch. ii. 19, "Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them." The marginal translation has indeed been adopted by recent writers, "that the heathen should rule over them." The marginal translation has indeed been adopted by recent writers, "that the heathen should rule over them." The marginal translation has indeed been adopted by recent writers, "that the heathen should rule over them." The marginal translation has indeed been adopted by recent writers, "that the heathen should rule over them."
JOEBEH

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JOEBEH

[which shall be called]1 a name mentioned twice in connection with transactions occurring on the east of the Jordan. From the contexts of the respective passages, it would appear that two different places are intended; nor is this to be wondered at, when it is considered that Jophbah (which signifies 'lofty') comes from the same root as the Gibon and Gibelah, which are so numerous in Palestine proper.

1. It first occurs in an enumeration of cities rebuilt or fortified by the Gadites, after they (together with Reuben and half Manasseh) were allowed by Moses to occupy the conquered territories of Sihon and Og, but before the exact limits of each tribe were defined. Nu. xxxii. 35.

As it is mentioned between Jazer and Beth-

mura, neither of which was far from Amman, it must also have been situated somewhere in that neighborhood. Accordingly, we find "a ruined place, called Jobeboh," noticed by Burchardt, as observed by him about four miles to the north of Amman (see p. 221. Code, App. p. 106); which, so far as our scanty knowledge of it extends, bears every mark of being the site in question. Except to the usual honor of a fierce god, the word has scarcely undergone any alteration.

2. We next meet with the name, Joakim, in the account of Gideon's victory over the combined forces of the "Midianites, Amalekites, and children of the East." The direction which the panic-stricken host took in attempting to effect their escape, is laid down very minutely by the sacred historian. They are described as fleeing from the battle-field in the valley of Zeror, a place between Jericho and Zererah, a name, which, as near as it can be determined, means "the foot of Mt. Schemesh;" and so onwards "to the brink of the Jordan valley, where was situated Abel-meholah," above, or rather, as several MSS. read, "unto Tabitha." The meaning of Abel-meholah appears to be "the Meadow of the Whirlpool;" and thus points to the foot near the falls of el Buakah, whence there is still a direct route by el-Tregha (Tabitha) to the eastern wilderness. Assuming el-Kefah, midway between Tell Alyashar and Bisharat, as the Korkor of the narrative, the distance is such as may well be supposed to have inspired the figures with a sense of security. Great, therefore, must have been their surprise and consternation, when Gideon, by a rapid and circuitous march, suddenly attacked them on their exposed flank or rear; and thus, like a skilful general, reap the full advantage of his victory. The line of his pursuit is given as minutely as that of the Midianitish flight:

"And Gideon went up by the way of them that dwell in tents, on the east of Nobah and Jobeboh, and smote the host; for the host was secure. The mention of Nobah, a city of Midian, proves this to be a different Jobeboh from the one already referred to, and points in a direction north-east from Bethel; where, up the valley of the Shibiret-el-Mamlukeh, and thence by Fik (Apleck, run anciently, and still runs), the great road leading from central Palestine to Damascus. This route was followed by Burchardt on one occasion, and his simple details strikingly yet unconsciously illustrate the several stages of Gideon's forced march. He informs us that the valley of the Mandhar (or Yarmuk) is inhabited by an Arab tribe, "who live under tents, and remove from place to place, but without quitting the banks of the river. They sow wheat and barley, and cultivate pomegranates, limes, grapes, and many kinds of fruit and vegetables, which is illustrated by the remark, that the district which skirted the western bank of the Jordan around el Buakah was "an extensive plain, bountiful in vegetation, and presenting, in uncultivated spots, a richness of arboreal soil, the produce of which, with proper agriculture, might nourish a vast population" (Rep. of the Sc. p. 191, note). We found, then, without surprise of Elida, with his twelve yoke of oxen, being engaged in ploughing, when Elijah here encountered him on his way to the wilderness of Damascus (II K. xxiii. 23-26). The second part (Meholah) admits also of a ready explanation from such expressions as those: "The river furnish'd over its rocky bed with the fury of a torrent" (p. 185); again, "This rock was on the outer edge of the whirlpool, which is the modern name of the whirlpool, el Buakah; the 'Cleft.'" The language in which Lynch refers to the probable site of Abel-meholah is the exact counterpart of that significant compound. The first part of the word familiar with the other. We believe that Joel describes the sufferings of guilty Israel in language borrowed from the later and severer plagues of Egypt: but addressing to them an effectual call to repentance, he sees them saved from the final stroke, such as fell upon the4 aggressive king of Egypt, and which now falls upon the enemies of Israel, while he sees finally a plentiful rain of grace coming down upon the oppressed and humbled covenant-people, who are brought triumphantly through something like the irreligious experience in the wilderness, and so home to their land of rest, which is seen to be purified and glorified—a paradise restored. The conclusion of his prophecy has always been understood to be a promise of blessings to the church under Messiah's reign. And the very remarkable promise of the gift of the Spirit, ch. ii. 28, was quoted and applied by the apostle Paul to the day of Pentecost, although we do not conceive that he confines its fulfillment to that day. Whether Joel uttered any specific prophecy of the person of Messiah will be answered in the affirmative or the negative, according as we adopt or reject the marginal translation in ch. ii. 33, "Be glad, then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the Teacher of Righteousness, &c." This is the rendering of the ancient Jewish versions generally, except the Septuagint, and it is followed by the Vulgate; but it is abandoned by recent scholars with a few distinguished exceptions.
JOHANAN

J JOHN THE BAPTIST

they sell in the villages of the Haran and Jalilon,

they sold in the villages of the Haran and Jalilon (xiv. 25, 26). Considerably beyond Elk, he passed "Tell Juback with a village," and shortly afterwards he came to Nawa, where he slept 209. The latter has, with great probability, been identified by Hāvrinck and Ewald with Nahal, formerly Kenah, which was re-built by a Manassite of that name, Nu. xxxii. 12, but the former does not appear to have attracted the attention which it deserves. Its name, its proximity to Nawa, the Arabic prefix Tell, implying alike the existence of ruins and the elevation which is denoted by the Hebrew root, all go to prove that here we have the spot where stood the Jebelalah of Manasseh, as distinguished from that of God. This is still further confirmed by the fact, that at Nawa the Damascus road is joined by another from the southeast, by following which Gideon would arrive at the place which has been indicated as the probable site of Kurkown. [E. W.]

JOHANAN [contracted form of HONANAN, God's gift or favorer]. 1. The first who bears this abbreviated form of the name was a priest, son of Azariah, who belonged to the line of Zabok, and who appears to have been high priest in the reign of Solomon, i. Kings xix. 10. His son, Johanan, must have fallen either about the closing period of Solomon's reign, or in the days of Rehoboam. He was succeeded by a son of the name of Azariah.

2. JOHANAN, son of Karach. He was one of the captains of Judah, at the time Jerusalem was finally taken and destroyed by the Chaldaeans, and was among those who fled into the regions on the east of Jordan, the mountains of Moab and Ammon, where he waited till he should see what might be the issue of things for his unhappy country. When order was again established, and Godtah held the office of governor under the king of Babylon, Johanan required to Mizpah to tender his allegiance, and seems to have been actuated by an honest desire to preserve what was now established, as the best in the circumstances. As soon, therefore, as he learned the purpose of Ishmael to murder Gedaliah, he gave notice of it, but unfortunately his warning was slighted, and the dreaded catastrophe took place. Johanan was justly filled with indignation at the perpetration of this crime, and pursued after Ishmael for the purpose of avenging it. In this, however, he failed, though he recovered the captives whom Ishmael carried away with him; and now, driving the fury of the Chaldaeans on account of Gedaliah's murder, he refused to follow the advice of Jeremiah to abide in the land of Judah, but fled with a considerable company to Egypt, carrying Jeremiah along with him. In this timely policy, of course, error, especially when it was pursued in direct disobedience of a divine word, and we can scarcely doubt he lived to repent of it. But we lose sight both of him and of the company who went with him, shortly after they entered the land of Egypt.

3. Various persons of this name are mentioned in the genealogies, but without any specific historical notices - a son of Elimelech, in the line of Zerahiah, i. Chron. iii. 21; eldest son of Josiah, who probably died before his father or with him, 1. Chron. vi. 25; a Benjamin, one of David's captains, i. Chron. ii. 22; a hero of God, who joined himself to David, 1. Chron. xxix. 27; an Ephraimite, father of Azariah, in the time of Amaz. 2. Chron. xxv. 3; a Levite, son of Asaph, and distinguished from that of God. This is still further confirmed by the fact, that at Nawa the Damascus road is joined by another from the southeast, by following which Gideon would arrive at the place which has been indicated as the probable site of Kurkown. [E. W.]

JOHN the Baptist. - He was the son of Zechariah and Elisabeth, who were both of the house of Aaron, Luke i. 5, and both distinguished for their God-fearing disposition and upright character, "walking in the commandments and ordinances of the Lord blameless." They were well advanced in life before they appear on the stage of gospel history, though not in the ordinary sense old; for, ministering as Zechariah did in the priest's office at the golden altar, he must still have been in the full possession of his faculties. But in addition to the advanced age of both parents, Elisabeth was barren, so that if any child was not to proceed from them, it could only be as a wonder accomplished by the special grace and interposition of God. What was needed, however, in this respect, was not to be withheld; for while Zechariah was engaged in the performance of incense, in the temple, the angel Gabriel appeared, and announced to him, that his wife should bear a son, and that they should call his name John. For the angelic appearance and message on this occasion, see under GARBIEL; and for the relation in which Zechariah stood to Gabriel, see V. A. In what circumstances the name was given, and reason of the procedure lay in the divine purpose to be accomplished by this offspring of Zechariah, since in him was to be found the commencement of a new era in God's dispensations, and one that should at once fulfill and anticipate the old. But this new era was to be pre-eminently the day of grace, for which the people of God had been waiting in hopeful expectation - grace rising above nature, and with its God-empowered, redemptive agencies working out the good, which nature was altogether unable to accomplish. Hence, as here all was to be, in a manner, wonderful, and in the centre of the whole there was to appear the greatest of all wonders - the incarnation of the Son of God, a divine wonder truly opened the series, in the birth of him, who was to herald the new era, the son of a barren mother, and of parents both already stricken in years. In this respect he was emphatically a John, both in his very birth and in his very birth and in the very days of divine goodness showing that God had now again begun to visit his people with the peculiar gifts of his grace, and was setting in operation the agencies which were to bring the higher designs of his covenant into effect. It is necessary to add that this view of Gibeah's name is incompatible with the position usually assigned to the Jubile, and requires that river to be identified with the Yarmuk, whose claims to be so regarded are, in the writer's opinion, much stronger than those of the Zerka. This, of course, gives Szech and Pennel also a more northern position; a result which the scriptural notions encourage rather than forbid.

JOHANAN

JOHN THE BAPTIST

This name is found in the New Testament of four different persons; but one of a person, who is only incidentally mentioned, as a relative of the high-priest, and of whom nothing further is certainly known, and again only once of the evangelist Mark. John, whose ancestry was Mark, as an 12: John being the original, the Jewish name, while that of Mark, which had somehow come to him from the Latin, became his common and prevailing designation (see Mark). There remain only two who bore the name of John, and whose son had been named to the church as occupying a place of distinguished honour. John the Baptist and John the Apostle.
The fitness of the name, however, appointed to be borne by this divine messenger becomes more apparent, when we look at the account given of the mission to which he was destined. Pointing back to the prophecy contained in the concluding verses of Malachi, the angel said to Zecharias, "Many of the children of Israel shall he turn to the Lord their God; and he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." I. I. 19. 21. The man who should do such a work as this, must have been in the highest sense a gift of grace from the Lord; the more so, as his work was not to stand alone, but to be the prelude and harbinger of something peculiarly great—the immediate presence of the Lord himself. It was John's singular honour to have been made ages before his birth the subject of prophecy, and in respect to the purpose for which he was announced, placed in such close juxtaposition with the Lord of glory. But the reverse of honour was implied in that purpose, as regards the generation for which and among which he was to appear; since it betokened their general and deep-rooted alienation from God. His relation to Elias should have put beyond a doubt, and made it patent to all; for Elias was the great prophet-reformer, whose whole striving was directed to the object of reclaiming a back-sidden people to the worship and service of Jehovah. They had become degenerate plants of a strange vine, or unworthy descendants of a godly ancestry; and he would at the very hazard of his life have them brought back to the right spiritual condition, lest Jehovah, as the God of the covenant, should come near and consume them. This was most impressively exhibited in his prayer on Mount Carmel, when, addressing Jehovah as the God of Abraham, Isaac, and Jacob (the recognized fathers of the covenant-people) he besought the answer of fire from heaven on his sacrifice, in proof that he was accepted, and that the Lord was now turning the hearts of the people back again, in the spirit and power of Elias, to Jehovah himself, in the first instance, as the great centre of life and blessing; and secondarily, to their righteous fathers: from both alike they were alienated, and the return to the one should necessarily involve also the return to the other. Such, precisely, was the work to which the son of Zecharias was destined; the hearts of the people, amid all their outward respect for the name and worship of God, were again in a state of alienation; and this new prophet-reformer was to have it for the main object of his striving to "turn them back to the Lord their God." In doing this he should also of necessity turn the hearts of fathers and children toward each other, so that the godly fathers should again, as it were, embrace their degenerate offspring; which is all one with saying, what, indeed, is said in the explanatory clause, that he should bring "the disobedient to the wisdom of the just;" i.e. should make the disobedient children become like their just or righteous parents. In a word, both should again become—so far as the work was really accomplished—of one heart and mind, having the God of the covenant for the common object of their homage and affection.

With this high promise of future service and glory, the expected child was in due time born to Zecharias, and according to the divine command was named John. From the day of his circumcision till the period of his entering on the discharge of his reforming agency, we hear nothing of him, except that, "he grew, and waxed strong in spirit, and was in the deserts," I. i. 15. There, doubtless, in those wild solitudes, which lay around his native region in the hill country of Judea, he nursed his soul to holy contemplation on the state of things among his countrymen, and the high calling in respect to them, which the divine word had marked out for him. But that he did not join himself, as has sometimes been supposed, to the Essenes, who had settlements in certain parts of the wilderness, the south of Judea, is manifest from the far deeper insight he afterwards displayed into the divine economy than they possessed, and from his entering on a course of public procedure, which was entirely alien to their quiescent spirit and rigid ceremonialism. (No Essenes.)

While still in the wilderness, the Spirit of the Lord began to move him to his enterprise; there "the word of God came to him," I. iii. 2, and he gave forth at once what he received, but in doing so naturally advanced toward the people. As he approached the banks of the Jordan, thus only could he get a sufficient audience to listen to his proclamation. Even when moving thither, however, he did not altogether quit his connection with the desert; he wished, and no doubt acted so as to appear, still in some sense a sojourner in it; for when the authorities of Jerusalem were startled by the excitement he was raising, and sent to inquire what he said of himself, he gave answer in the words of Isaiah, "I am the voice of one crying in the wilderness, Prepare ye the way of the Lord." His appearance in such a place was itself a sign—the natural wilderness being intended to serve as a symbol of the moral condition of the people, with whom all, in a manner, lay desert, no spiritual highways for the Lord to move up and down in, no fields of righteousness from which he might receive the fruit he desired to reap. It was Heaven's voice, indeed, that cried in him, but it cried as in a waste howling wilderness; therefore, cried in loud and earnest peals, that men would repent, and prepare to meet their God. With this, also, corresponded his dress, which was made of camel's hair, and girt about with a leathern girdle—the coarsest attire, the garb of penitents, I. iii. 25; and his food locusts and wild honey (see under the words)—the spontaneous products of waste or uncultivated places—the diet of one who was keeping, as far as possible, a continual fast, Matt. iii. 1. As John's earnest cry was a call to repent, so his appearance and mode of life were a kind of personified repentance; and if the people had understood aright, and responded to his mission, they would have conformed themselves to the type and pattern which they saw in him. This, however, was what few comparatively did, and even they in a very imperfect manner.

One can easily conceive how the singularity of John's appearance, the earnestness of his manner, and above all, the solemn announcement he made, that the kingdom of heaven was at hand, would strike an awe into men's minds, and raise a deep wave of religious feeling through the community. Such evidently was the case; and as men's acquaintance with John grew, and they saw more distinctly into the nature of his aims and operations, their interest and concern would be the more profoundly awakened. For, they could not but perceive a terrible energy in his words; what he spoke must have rang almost like the knell of doom in their
JOHN THE BAPTIST

The tempory success which attended John's mission produced no undue elevation in his own mind: like a divinely taught man he kept strictly to his proper place and work. When the people began to doubt whether he might not be himself the long-expected Messiah, and the authorities at Jerusalem sent a formal message of inquiry to learn who he was, he announced in the most explicit manner, that he was but a servant and forerunner of Him who was to come, unworthy even to bear, or to hear his shoes. When Jesus presented himself at Jordan for baptism, John, with a becoming consciousness of his own inferiority, though still without any certain assurance of the proper Sonship of Jesus, sought, as unworthy, to be excluded from the service, John i. 26. etc. And when, after having received such assurance, and publicly pointed out Jesus to his followers as the coming Saviour, he heard that the multitudes were by and by crowding to Jesus rather than to himself, he modestly acquiesced in the result, and even expressed his joy on account of it, as seeing then in the great end of his mission reaching its accomplishment. John ii. 21. By the time the circumstance had occurred—the circumstance which drew forth the last recorded testimony of John respecting Jesus—he had moved considerably upwards from the region where he commenced his ministry, and was probably either within the bounds of Galilee, or in the immediate neighbourhood. He is said to have been at Elan, near to Selem or Salim; the exact position of which, however, is uncertain. But that his ministry actually extended to the precincts of Galilee, if not within Galilee itself, and that some of his more regular disciples were gathered thence, we know from the account in St. John's gospel, ch. i. 19, 24, and also from the fact of his imprisonment by Herod Antipas, which implied his having come within the bounds of Herod's jurisdiction.

He must, therefore, have ultimately extended his labours into Galilee, or have passed into Persia, on the further side of Jordan, near the southern extremity of the Lake of Galilee. The evangelical narrative is too indefinite to enable us to determine his course more precisely; nor do they enter into the details of his connection with Herod. In all of them the fact of his imprisonment is mentioned; and in the gospel of Matthew, xxx. 17, it is even represented as the starting point of our Lord's more public career, and in part also the reason of Galilee being chosen for the more peculiar theatre of its operations: when the herald was silenced, the Master himself took up the word, and carried it onward to the higher stages of development. But John must previously have laboured for some time in Galilee or its neighbourhood, and produced there also a deep wave of religious feeling; otherwise, he could never have gained the estimation in which he was thence held, and the profound respect entertained toward him by such a man as Herod. For we are told that "Herod feared John, knowing that he was a just man, and an holy, and observed him; and when he heard him, he did many things, and heard him gladly." He would not, however, do the one thing, which John doubtless pressed upon him as most especially requiring to be done, if Herod would attain to the character and position of a true penitent—namely, dissolve his adulterous connection with Herodias, his brother Philip's wife. But to press this was to touch upon the tender point, which Herod and his guilty partner could not bear to be named; and John presently found, that as he was the new Elias, so he had to confront a new Ahab and Jezebel, who would seek to do with him as they might list. Accordingly, he was cast into prison—the deed of Herod, though probably done at the instigation of Herodias; who was not even satisfied with this measure of violence, but watched her opportunity to consummate the matter by getting Herod in an unguarded moment committed to the execution of John. This she found on the occasion of Herod's birthday, and through the instrumentality of her daughter, who won so much upon the favour of Herod by her dancing, as to obtain the promise from him of whatever she should ask. At the instigation of her mother she asked and received the head of the Baptist, Matt. x. 14. etc; Mar. vi. 26. This is altogether a more natural account than that given by Joseph. Ant. xiii. 7, 2, which so far agrees, however, that it represents John as a just man, and had in great honour among the people, but connects, first his imprisonment, then his death, with jealous apprehensions on the part of Herod, lest John's extreme popularity should prove the occasion of political disturbances. On this supposition, it is said, John was "taken up, and being sent bound to the castle of Machcchus, was slain there." It is by no means improbable, and is, indeed, the general belief, that the castle of Machcchus (which stood in Persea, toward the extreme south-east of the district, and not very far from the top of the Dead Sea) was the place of John's confinement and death. But from all that we know both of John and Herod it is greatly more probable,
that John's faithfulness toward Herod and Herodias was the prompting cause of the treatment he received, than any dread of popular commotions. The precise period, either of John's imprisonment or of his death, cannot be ascertained. It seems plain, that all the events and discourses related in the gospel of Matthew, chs. iv. to xiv., the commencement of ch. xvi., lay between the one and the other; and this included the calling and appointment of the twelve apostles, partly preceded and partly followed by an extensive missionary tour through the synagogues and towns of Galilee, ch. xii. 15-26. The delivering of the sermon on the mount, followed by a series of miraculous cures, and a visit to the farther side of the lake—another series of discourses and miracles, followed by a second extensive tour through the cities of Galilee, with much teaching in the synagogues, ch. xiii. the sending forth of the twelve on their separate missionary tour, ch. xiv. the message from John himself, and the discourses to which it gave rise, ch. xiv. the return of the disciples, with many transactions and discourses ensuing, and in particular the formal commencement of speaking in parables, ch. xv. 18-28. Wieseler, and those who follow his chronological order (when synopsis, p. 221), would crowd all this part of our Lord's ministry into what seems an incredibly short period, and would place the Baptist's imprisonment in March, and his death in April, of the same year. The reasons for this are a large extent fanciful and unsatisfactory, but need not here be inquired into. Looking simply at the variety and fulness of the evangelical narrative, as now noticed, stretching between the two events, the natural conclusion is, that John's imprisonment must have lasted several months, and may even have continued for the best part of a year. By comparing, Matt. xiv. 15-21 with Jn. vi. 1, it would appear that the execution of John took place shortly before the passover which preceded the one at which our Lord suffered; so that very little more than a year must have elapsed between the two deaths.

Resembling, though John did, in so many things the Elijah of former days, the exit of the one from his field of labour was as remarkable for its humiliating circumstances, as the other for its singular glory—the one dying as a felon by the hand of the executioner, the other, without tasting at all of death, ascending to heaven in a chariot of fire. But in John's case it could not be otherwise; the forerunner, no more than the disciple, could be above his Master; and especially in the treatment of the one must the followers of Jesus be prepared for what was going to be accomplished in the other. After John's death, and growing out of it, a whole series of special actions and discourses were directed to this end by our Lord. The manner of John's death, therefore, is on no account to be regarded as throwing a depreciatory reflection on his position and ministry. He was, as Christ himself testified, "a burning and a shining light." Jn. vi. 35; and, with one slight exception, he fulfilled his arduous course in a truly noble and valiant spirit. The exception referred to was the message he sent from his prison to Jesus, asking whether Jesus was he that should come, or they should still look for another? The question has appeared so unsuitable for John, that a large proportion of commentators from the earliest times have thought that it must have been suggested by John's disciples, and that for their satisfaction, rather than his own, he agreed to send it. But there is nothing of this in the narrative. The disciples are expressly said to have been sent by John on this errand; or, as it is still more explicitly given in the correct rendering of Mat. xii. 21 he sent and through them not John his disciples. The occasion also, which is represented as having led to the sending, namely, John's having heard in prison of the wonderful works of Jesus, connects it with a peculiarity in his condition, not theirs. And then the specific and personal form given to our Lord's reply, "Go and tell John the things which ye do see and hear," fits the matter as distinctly upon him as it is possible for language to do. By sending such a message, however, John had not lost his confidence in Jesus as the great representative of Heaven, whose coming he had heralded; the very application to him for an authoritative direction betokened the reverse; but he could not understand how, while such mighty works were showing themselves forth in him, there should be so little seen of that decisive action on the part of righteousness, and against iniquity, which John had been led by the writings of Malachi, and by his own spiritual insight, to connect with the coming Messiah. Manifestly, it was from no want of proof, that the work was not done—why, then, did it not appear? Might there not be still some other and future manifestation of the Holy One to be looked for? In short, the Baptist had been fixing his eye too exclusively on one aspect of the Lord's work, and overlooking others, which required equally to be taken into account. He hence got bewildered in his views, and received from Christ a message in reply, which was exactly fitted to rectify them; since it reminded him of things being in progress, which ancient prophecy had distinctly associated with Messiah's agency, and of the necessity of allowing him, who had so great a work to do, to take his own way of doing it. "Blessed is he, whosoever shall not be offended in me." But lest those around should, from what John did, or what our Lord said in reply, take up disparaging views of this great messenger of Heaven, Jesus proceeded in very strong and animating language to discourse to the people concerning him, and declared him to be, not only a true prophet of God, but greater even than a prophet. In the ordinary sense, the greatest that up till his time had been born of women, because standing the nearest in his work and calling to the Lord himself. Yet still only relatively greatest; for the very circumstance which raised him above those who had gone before—his proximity to Christ—depressed him in respect to those who were to follow; so that the least (or rather, the comparatively little) in the kingdom of heaven should be greater than he who stood only at its threshold. Knowing more, and receiving more of Christ and his glorious work, they should stand higher in the endowments and privileges of grace. Viewed thus, the circumstance which at first sight appears so strange, is perfectly explicable. And though it does involve a certain weakness or defect, in respect to John's apprehension of divine things, yet not more, certainly, than appeared for a time in the apostles themselves, who were relatively greater than he, Mat. xiii. 11; and it leaves untouched his integrity and honor as a special messenger of Heaven, in whom and in whose work divine wisdom was justified.

JOHN THE APOSTLE, LIFE OF. The life of this eminent apostle, though in many respects highly interesting, does not furnish any great variety of incident.
JOHN THE APOSTLE

His character was rather contemplative than energetic; his taste led him rather to spiritual communion with his beloved Lord, than to vigorous action in the world. The knowledge conveyed to us in the Scripture of the history of John is not large. Tradition may seem to furnish us with much; but this, after all, contains little that is trustworthy: and, like traditionary history in general, becomes more abundant as it gets farther from its source; as if it would make up by its fulness of detail the want of precision of form.

We will first notice the principal facts which may be gathered from the New Testament. St. John appears to have been the youngest of the apostles. Probably he was born atBethsaida, a small town upon the Lake of Gennesaret. At least, we know thatBethsaida was “the city of Andrew and Peter,” John 1:42, and that James and John were, in their fishing-trade, “partners with Simon, i.e., with John, and James his brother, were sons of Zebedee, a fisherman on the lake.” Whether in a tradition that Zebedee was made to the Baptist, and, however, we really know that he seems to be, that he was the owner of a fishing-boat, and that he had “hired servants,” Mark 1:20, Salome, the mother of John, was one of those women who ministered to Jesus of their substance, and who purchased spices to anoint his body. All this would tend to the belief, that the family were of no means of the lowest class; that they were not despised by their own countrymen; and that their circumstances were not such as to prevent their giving to their children a sufficient education. We may couple with this the circumstance that John is spoken of at least twice in the New Testament as having purchased a house. It seems no reason to discredit the ordinary notion that the disciple spoken of, John 19:38, was our apostle as personally known unto the high-priest, a fact which anyhow implies responsibility of station; and further, that when the Saviour had consigned to him the care of Mary his mother, he “took her to his own home,” from which we infer that he was possessed of a house somewhere, if not at Jerusalem. Thus we conclude, upon the whole, that St. John belonged from the first to what may be termed the middle class of Jewish society, and that probably when, ver. 25, it is said that the council perceived of Peter and John that they were “unlearned and ignorant men” (ἀγνωστοι και ἄθρωμοι), it merely means that they had not been regularly trained in the schools of Talmudic theology, and not that they were destitute of fair ordinary education.

Of the character of Zebedee, the father of the apostle, nothing is known to us, except indeed the negative feature of it—that he made no opposition to his sons obeying the call of Jesus and following him. Salome seems to have been a woman of piety, and probably had long been “waiting for the consolation of Israel.” Her somewhat selfish request that her “sons might sit, the one at his right hand and the other at his left, in his kingdom,” would at least show her full belief that his kingdom would ere long come. From his mother’s character, and perhaps his father’s, it would seem likely that St. John was early made acquainted with the scriptures of the Old Testament, and led to see in them many a promise of a future anunciated by the Saviour.

It has usually been thought, and probably with justice, that John was the companion of Andrew when the Baptist of whom, in that case, they must both have been disciples, “looked upon Jesus as he walked, and said, Behold, the Lamb of God,” and that thus, under the training of that great teacher, he had already received instruction which might well prepare his mind to look for a Messiah.

After following Jesus to his own home, it would appear that John accompanied him from Galilee to Jerusalem, and again upon his return through Samaria to Galilee; again, it would seem, accompanying him on his second visit to Jerusalem. At least the narrative in chapters vi.-vii. seems to be the report of one who was either himself present at the scenes described, or who had received information of the particulars while they were yet fresh.

It would appear that John, after the miracle at Bethsaida, was permitted for a while to return to Galilee, and to pursue his ordinary occupation; and that, afterwards, with his own brother James, and with Andrew and Peter, he was again summoned to attend immediately upon the Saviour. Very few particulars however are afforded us. We find his name in the list of the apostles, John 1:42. With Peter and with James he shares the honor of being admitted to peculiarly close intimacy with his Master, and of being present at scenes from which others were excluded—the raising of the daughter of Jairus, the transfiguration, and the agony. He was especially beloved by the Lord Jesus, and was allowed the peculiar honor of resolving next him at the final paschal supper,—of “leaning on Jesus’s bosom,” John 13:24—while through him was made known to the rest the intended treachery of Judas. In a few hours afterwards a distinction was afforded him yet more honourable and more touching. The Saviour on the cross commits to him the care of his beloved mother. “He saith unto his mother, Woman, behold thy son,” John 19:27.

A few more particulars respecting him may be gathered from his own Gospel, and from the Acts of the Apostles—his early visit with Peter to the sepulchre of his father, his retiring for a while, after the resurrection, to his former occupation on the sea of Tiberias—his meeting again with his Lord, and the words uttered with regard to him by the Saviour to Peter, which might seem perhaps to imply that John should not die by the sword of martyrdom.

Thus much is told us in the Gospels. From the Acts of the Apostles we gather that he was with his brethren at the great day of Pentecost—that, in connection with Peter, he was made the instrument of curing the man who was lame from his birth, and was joined with Peter also in boldly defending his Master’s cause before the assembled council. He is found again, in company with Peter, in Samaria, confirming the work which Philip the evangelist had begun. All that is further reported concerning him in the notices of Scripture, is that Paul met with him at Jerusalem probably about the year 52, and received from him the right hand of fellowship, i.e., that he was afterwards in the island of Patmos, “for the word of God, and for the testimony of Jesus Christ,” Rev. 1:9.

The above is perhaps all, or nearly all, which can be directly gathered from the Scripture concerning St. John. We shall now briefly refer to the circumstances concerning him upon which antiquity is pretty well agreed, and which at all events are not inconsistent with the New Testament. It seems universally allowed that the latter years of the apostle’s life were principally spent at
JOHN THE APOSTLE

Ephesus; while also there is a tradition that he made Jerusalem his ordinary place of residence till after the death of Mary, an event which Enceans place in the year 55. There is no allusion whatever to St. John in the accounts given us in the Acts of the Apostles of St. Paul's ministry at Ephesus (which probably lasted from 55 to 66), nor in the epistle to the Ephesians, nor in either of the epistles to Timothy. Again, there is no reason to believe that John was at Jerusalem during Paul's final visit to that city in 60 or 61. His absence might possibly be merely temporary; but it is not unlikely that he might have ceased to reside at Jerusalem considerably before he removed to Ephesus, though there does not seem to be any tradition as to his place of sojourn. In fact, it is not by any means likely that he removed to Ephesus till after the death of Paul, which took place probably in 64. The general voice of history seems to make him, from shortly after that period, the great centre of authority and spiritual light in Asia Minor, and especially the opponent of those deceivers who ultimately crept into the Gnostic heresies, and with reference to which St. Paul had already said to the elders of Ephesus—"Also of your own selves shall men arise speaking perverse things, to draw away disciples after them." His banishment at Patmos, during which he was favoured with the wondrous visions of the Apocalypse, probably took place during the latter part of the reign of Domitian, perhaps about the year 55, though some have referred it to the reign of Nero. An account is given in Tertullian, and adopted by Jerome, of St. John's being taken to Rome under Domitian, of his being cast into a cauldron of boiling oil, of his miraculous deliverance from it, and of his being afterwards removed to Patmos. This mode of punishment however was, as far as we can ascertain, never customary at Rome: and the account rests upon the sole authority of Tertullian, who was by no means remarkable for his critical powers. He is therefore usually considered as mistaken. The death of St. John is supposed to have taken place at Ephesus in the reign of Trajan; his age being stated by various writers, on authority either, possibly little more than conjectural, at from 90 to 120 years.

With regard to the peculiar character and disposition of St. John, it will be desirable for us to say a little, and perhaps to illustrate what we say by one or two other traditional incidents. His tendencies, as we have already remarked, seem much more towards contemplation than towards external action. In the little that is told of him in the Acts of the Apostles, it would not be easy to discover anything which he actually did, or even actually said. He is associated always with Peter, and to Peter all that is said or done may naturally be assigned. A contrast might be drawn, not without its interest, between John and Peter on the one side, and John and Paul on the other—the quiet unobtrusive love of John with the ardent and sometimes rash forwardness of Peter; the calm meditative style of writing of St. John with the style of St. Paul, at once logical and warmly energetic. The character of John might appear at first sight almost feminine—gentle, weak, like to the borders of weakness. Combined, however, with this is another element, that of earnest and quick wrath. His desire to call for fire from heaven to consume those Samaritans who declined to receive Jesus, as he was journeying towards Jerusalem, may serve as an instance of this, 1ti. iv. 31-32. It may perhaps be from this peculiarity of character that Jesus gave to John and to his brother James the name of Beemerges, "Sons of Thunder." His epistles, too, are remarkable for the pointed energy with which he expresses conscience. We may take as instances 1 Jn. i. 6, and ii. 9; to which we may add the cutting sentence upon Diotrephes, 3 Jn. 9, 10. As an illustration of the severity of his hatred of opposition to the truth, we may take the well-known story, narrated by Irenaeus, on the authority of those who had received it from Polycarp, that when he resided at Ephesus, on going to the public baths, he perceived that Cerinthus, the heretical leader, was there. He came out again with haste, saying, that he feared the building would fall, while Cerinthus, an enemy of the truth, was within it. As an illustration of the tender, unintrusive love which animated him as a pastor of the flock, we may refer to what is told us by Clement of Alexandria, in his book τι τι υπομενουσα ἡ παραβίασσα. The narrative is given at a considerable length, and we must abide rather than translate. However, addressing the brethren in a city near Ephesus, the apostle was greatly attracted by a certain youth of noble appearance, and committed him to the special care of the bishop of the place. The latter took him home, educated and trained him, and finally admitted him to keep him. When this was done, the pastor abstained his watchfulness, and the youth was drawn aside, and from one evil course went on to another, till finally he renounced all hope in the grace of God—organized a band of robbers, placed him self at their head, and surmounted them all in cruelty and violence. After a time St. John again visits the city. He inquires for the young man. He says to the bishop, " Restore the pledge which the Saviour and I intrusted to you in the presence of the congregation." The bishop at first cannot understand him, but at length says with tears, "He is dead." "How did he die?" says the apostle. "He is dead to God," says the bishop, "he became godless, and finally a robber." St. John sent his clothes, and cried, "To what keeper have I intrusted my brother's soul? He presumes a horse and guide, and bastions to the robber's fortress. He is seized by the sentinels. "Take me," says he, "to your captain." The captain, at the sight of him, flies from sense of shame. "Why do you flee from me— from me—your father, an unmarred old man? You have yet a hope of life. I will yet give account to Christ for you. If need be, I will gladly die for you." With many such words he prevailed upon the prodigal. He finally led him back to the church, pleaded with him, strove with him in fasting, urged him with admonitions, and never forsook him, till he was able to restore him to the church, an example of sincere repentance and genuine renewal.

We may add one more characteristic fact recorded by Jerome. "When John had reached extreme old age, he became too feeble to walk to the meetings, and was carried to them by young men. He could no longer say much, but he repeated the words, 'Little children, love one another.' When asked why he constantly repeated the same words, he would reply, 'Because this is the commandment of the Lord, and because enough is done if but this one thing he done.'"

Perhaps, however, the most remarkable characteristic of the mind of St. John was his power of appreciating the character of Jesus. In fact, we have scarcely in the English language a word which exactly conveys the
whole of what we mean. He seems as if he entirely thought with and felt with his Master, so that their minds became almost as one. It is possible that this might not so fully be the case with him at all times, or under all circumstances. It was especially so when our Lord was discoursing on matters peculiarly tender or peculiarly painful. The intense love which he entertained for his Master showed itself, among other ways, by his Master’s discourses being treasured up in his heart, and that in a way so natural and so complete, that they might appear almost like the pourings forth of his own mind. This, however, will naturally lead us to what must be said in our next article. [T.s.]

**JOHN, GOSPEL OF**

1. The gnostic and authenticity of this gospel is the first point that here calls for consideration. And on this, so far as concerns the proofs of it afforded by the historic church, our business will be very simple. It was scarcely controverted at all in ancient days. It would appear that there was only one very obscure sect in Asia Minor, known as the Abras, who called it in question. These, it seems, from excessive opposition to the heresy of Montanus, were disposed to dub the gospel of St. John, and indeed the Apocalypse also, through a notion, sufficiently absurd, that the writer favoured some of the views of that heretic. The accounts, however, which we have of the Abris at all are of a very doubtful character.

"This gospel," to quote from Herm. Introduction, "is alluded to once by Clement of Rome, and once by Barnabas; and four times by Ignatius, bishop of Antioch, who had been a disciple of the evangelist, and had conversed familiarly with several of the apostles. It was also received by Justin Martyr, by Tatian, by the churches of Vienna and Lyons, by Irenaeus, Athenagoras, Theophilus of Antioch, Clement of Alexandria, Tertullian, Ammonius, Origen, Eusebius, Epiphanius, Augustine, Chrysostom, and in short by all subsequent writers of the ancient Christian church." We may therefore view the gnosticism of the gospel as triumphantly proved, so far as regards the testimony of antiquity. Not only did the church thus from the earliest times bear testimony to the existence of the gospel of John, but the influence of this gospel has always been of the most powerful kind, and has in a manner carried the evidence of its divine original along with it. It is, as Thierck has justly said, in his Church History (p. 250), an utter impossibility in ecclesiastical history to imagine another authority to have composed the most influential of Christian documents, and then ascribe it John; we might as well say, the church has not come forth from Christ.

Modern criticism, however, has by no means uniformly concurred in this view, and the Gospel of John has not escaped from the attacks, which in various forms have been directed against the other apostolic productions. The objections that have been raised against it are, in our judgment, peculiarly fallacious, and in almost every instance are the offspring of philosophic or historical speculation. Some of the doctrinal opponents of our Lord’s divinity toward the close of last century began to throw discredit on the authenticity of the gospel, but even Priestley and other leading Socinian writers discouraged the attempt; they sought rather by their own peculiar excels to get rid of the testimony it yields to the divinity of Christ. In the first quarter of this century similar objections were urged on the Cont. Vol. 1
know of its history be conceived capable of even making such an attempt. If ever made, the product would sorely have borne a very different character from that of this gospel, which is equally remarkable for its naturalness and simplicity, and for the deep Hebraistic cast of its thought and language peculiarities certainly found elsewhere than in any school of Gnosticism. Even Faddel, who deals so arbitrarily with many other parts of Scripture, and in some things also with this gospel, yet holds it to be the genuine writing of the apostle John; and regards it as "to us important and singularly instructive from being the production of this very author, the beloved disciple among the twelve, who, though not trained in his youth to learning and book-making, yet in advanced age determined on composing an evangelistic narrative, and was capable of making one so wonderfully complete. For that the apostle John was really the author of this gospel, and that no other conceived and executed it than he, who in every age has been known by his name, cannot be doubted or denied however often it has been so in our times on grounds quite foreign to the matter: on the contrary, to whatever side one looks, all grounds, and traces, and memorials conspire to prevent us from allowing any such doubt to obtain serious regard" (the Johannesech Schriften, p. 62.).

There are points, however, urged by Renan, as they have often been urged by others, which call for some degree of attention. There are, it is alleged, certain indications of a metaphysical turn of thinking, savouring of the Gnostic spirit of speculation, which cannot be regarded as natural to a fisherman of Galilee, or likely to have found expression in his writings. To this we would merely reply, that, as will afterwards appear, John had long been residing at Ephesus, where the Gnostic tendency began early to show itself; that while there he could not but be familiar with its workings, and that nothing was more likely, a priori, than that he should pronounce his judgment upon them, while, unless we take it for granted that there is no such thing as the inspiration from above, we can consider nothing more likely than that, in treating of the loftiest themes, his language should rise fully to the occasion.

There are however arguments perhaps more difficult than this; and the principal one is the alleged discrepancy of character between the discourses of our Lord as given by St. John, and those narrated by the other evangelists, especially by Matthew. M. Renan ventures to assert this difference in a style sufficiently bold. He says, "The difference is such that one must make a decided choice: if Jesus spoke as Matthew represents, he did not speak as John represents." And again he says, speaking of our Lord’s discourses as told us by St. John, "The mystical tone of these discourses does not in the least correspond to the character of the eloquence of Jesus, as this is exhibited in the synoptical gospels." Now, we cannot but think such a mode of arguing destitute of any solid foundation. We fully admit, and some can help admitting, that the discourses of Jesus as reported by St. John are considerably different in style from those of the other gospels; but yet we consider such difference to be little more than might reasonably be expected. The discourses in the other gospels are for the most part those addressed to the multitude at large (the multitude listening in ignorance), or else to his own disciples in the less advanced portion of their course. The discourses in St. John are of a very different class. They are usually addressed either to his opponents—opponents who, however destitute of truly spiritual discernment, were most largely informed in the theology or theosophy of their age; or else they were addressed to his apostles, or his very dearest friends not apostles, and in moments of peculiar tenderness and confidence. In the other evangelists we find occasionally expressions very similar in character to those in St. John (e.g. Lu. x. 22, 27, with Mt. xii. 23, and perhaps the imitation in John XIII. 1-15). It seems to us that there is little greater difference in the discourses than would naturally be expected from the difference of circumstances and of hearers. Further than this, the peculiar disposition of St. John would lead him to treasure up those discourses which affected most deeply his own heart. We will add another thought. What would a Christian man deem more likely than that the eye of our great Master himself should have been looking upon the necessities of his church? At the earlier period when the synoptic gospels were probably set forth, it is likely not only that little positive good should follow from the publication of the deeper discourses of the Saviour, but actually there might be positive injury. Believing, as we most fully do, in the Spirit of inspiration, may we not consider that the Spirit operated in the case of the earlier evangelists, partly by restraint, keeping them from setting forth what it was as yet too soon to make known; while, in the latter days of the beloved disciple, the same Spirit opened and revived his memory to bring forth for the church just those treasures of her heavenly Master’s converse of which she was beginning to have especial need?

Even in regard to critical taste—that exquisite refinement of judgment by which one instinctively perceives what is suitable and becoming in thought and style—writers of the school now referred to often give forth opinions which betray their false position and superficial discernment. M. Renan finds “nothing Hebrew, nothing Jewish” in the style of our Lord’s discourses as given by John (p. 63.). Far more truly and profoundly Luthardt says, “The whole circle of thought and imagery in the gospel of John has its root in the Old Testament, and is the outgrowth of its prophesy” (p. 65.). But if we look from the mode of expression to the thoughts themselves, misjudgments are apt to be made by those writers still more palpably wrong, as may be perceived by comparing the statements they sometimes set forth with the actual feelings of the genuine Christian. They find fault with the disposition which appears in St. John’s representation of our Lord to dispute, to enter into long argumentations, to preach himself, &c., as if the occasions were sought for the purpose of discourse, and the discourse thrown into artificial or even harsh forms, such as any one of taste must see to differ widely from the delicious sentences of the synoptists (Renan, p. 66.). To this class are assigned some of the portions—such as ch. iii. v. and even xvii.—which sincere and earnest believers of all times have ever delighted to meditate, and have found among the most precious and solemn utterances of their divine Master. It is impossible that persons who occupy the wrong point of view, and want the spiritual sense, which alone can enable any one to sympathize with the higher aim and spirit of Jesus, should form correct judgments in regard to many of the matters contained in this pre-eminently spiritual gospel.
And so, when all is done, what more dry argument can effect, we feel as if the matter can only and entirely be set at rest by a portion of the same Spirit existing in the reader which we believe to have inspired the beloved evangelist. Our own sentiments are exactly conveyed by the well-known words of St. John, 

Ἀλλὰ ἂν ἰδὼν τὴν ἔκθεσιν ἐπιπλεόν τις τῶν παρασκευῶν τοῦ Κυρίου, τίς ἂν εἰσελθὼν ἐπιείγομαι τῷ καθ' ὅσον ἐστιν τοῦ τοῦ κυρίου εἰσελθούντος λόγῳ μὴ ἀποζητᾶται τί τοῖς στρεφοί λόγῳ. 

Ernest H. H. Seeck, ed., this gospel *Th. T. G.* (1861), 1, 2, 8. 

The Apocalypse thus reveals, "It is written by the hand of one,"

II. Date and Purpose of this Gospel. The general tradition of the early church seems clearly to be, that St. John, at least put forth, his gospel at Ephesus. This is stated by Eusebius (v. vi. 7) in a passage which is also quoted by Eusebius. The testimony is repeated by Jerome and other authorities. Now it is nearly certain that St. John did not commence his residence at Ephesus till after the death of St. Paul, which we may place in the year 62 - 64, and indeed, it is impossible that his gospel should be composed before the destruction of Jerusalem in the year 70.

The evidence of the gospel itself, though in great part very negative, seems so far pretty decisive. The frequent explanations of Jewish customs and localities, as well as the translation into Greek some very ordinary Aramaic words, seems clearly to point out that this gospel was not written for these familiar with Hebrew or its people. The very language also of the opening sentences, and evident references throughout in modes of thought by no means Jewish, but much resembling what we might expect to be common among the philosophers of Ephesus, tend to confirm the tradition.

As regards the date of the gospel, allowing it to be written after the destruction of Jerusalem, there has been some difference of opinion. It has been usual to consider the gospel as written a little before or a little after the Apocalypse - the later being, without doubt, written during the apostle's banishment at Patmos. It has been almost universally agreed, and indeed, from some expressly to assert it, that this banishment took place in the latter part of the reign of Domitian, who died in 85. Hence the gospel is usually considered as written some time between 84 and 95; and we have scarcely any doubt that this opinion is correct. Certain critical writers, however, have been of opinion, that the style of the gospel is so very much less Aramaic, and so much more Hellenistic, than the style of the Revelation, that it must have been written greatly after the latter, when the apostle had resided much longer in Ephesus. They therefore, without much altering the date of the gospel, consider the banishment at Patmos to have taken place at a greatly earlier period - perhaps in the reign of Gallus A.D. 16 or 26. For ourselves we do not rest much weight upon these arguments. The style of the Apocalypse was probably preserved throughout to a very great extent with the numerous *pora* actually addressed to St. John by the inspiring Spirit; and these words were probably Hellenic, and arranged in Hellenic form. Being also the prophetic book of the New Testament, it naturally partook more of the style of the ancient prophets, as they freely appropriates their imagery.

On the other hand, we cannot see that the gospel is remarkably infused with the character of the Hellenistic school. It certainly is peculiarly free from the complex character of Greek syntactical construction; turning continually, as has so often been remarked, upon the particles *καὶ* and *καί*, and only adopting those few peculiarities of Greek construction with which a very moderate residence in Ephesus would be sufficient to furnish the writer. Thus perhaps we may not be wrong in considering the gospel to be written not far from the date of the Apocalypse, and the Apocalypse to be written quite towards the close of the first century.

The next question which will naturally come before us regards the especial purpose with which this gospel was written. It is often maintained that it was intended to be *complementary* to the other gospels; and as often that it was specially intended to contain certain heresies then existing in the church. In both these classes of supposition there is probably a certain degree of truth; though neither hypothesis shows sufficiently in what do both combine the purpose of the gospel. Alfred is of opinion that St. John had never actually seen either of the other gospels; but, considering the facility of communication at that time between different parts of the Roman empire, we cannot consider this likely. Still we do not think that his gospel was formally intended to be a mere supplementary or even a complementary work. To a certain degree, of course, such is the case with it. It is only very rarely that he enters upon ground already occupied by his predecessors, and usually it is evident that this is merely for the purpose of recording some discourse of our Lord which his predecessors had omitted. In the narrative of the crucifixion he goes over much of the same ground with the other evangelists; but then he introduces many fresh points of detail, and places many things already narrated in a clearer light. Still the mode of writing does by no means indicate the formally complementary. It does not sound as if he had the other gospels before him, or even in his immediate recollection, when he wrote. It merely conveys to us the notion that he was narrating matters with which his mind was full, and just passing by that portion of events of which he had the general impression that his readers were already informed.

With regard to the gospel of St. John as written with the special object of counteracting heresy, we are inclined to take the same moderate view. It is quite certain that long before the death of St. John the burgher of false opinions, ultimately termed Gnostic, had begun to be largely diffused. Philosophers of the later Platonian school and Jewish metaphysicians had come into contact particularly at Alexandria; and portions of the tenets of each had gradually become combined, and formed a most curious system of theosophy. Into this mixture had been further poured a certain quantity of Christian doctrine; and the result of this triple combination, leavened possibly with some fancies from Persia and India, had been a varied system of heresy, differing according to the proportion of the ingredients. This was, it is pretty clear, making great havoc of the church; and had especially extended its influence in Asia Minor, and particularly at Ephesus, whose philosophers had long been much connected with those of Alexandria. Among the various fancies of this school, one, and perhaps the most constant, was that *matter* was essentially evil, and that the generation of matter
was therefore of necessity dwelling. In practice this notion seems to have led some to monastic asceticism, and to have been made by others an excuse for the grossest sensuality. Again, the effect of these views upon belief of Christian doctrine was remarkable. To some it seemed absolutely incredible that the Messiah should really be a man—be a being connected with matter, and thus essentially impure. They therefore considered that his human nature was utterly unreal—that he merely appeared to be a man, and merely in appearance suffered and died. This section was called the Docetic. Others contended that Jesus was indeed man, but was not originally the Christ; and merely became so upon his baptism, when an anion—a peculiar emanation from the Father—descended upon him, and rendered him the anointed. The creation of the world, according to the same system, was considered as ill suited either to the Messiah or the Creation and the First Cause. It was therefore pronounced that matter was created, neither by God himself, nor by any immediate emanation from God, but by some subsequent anion a good way removed from the first great cause of all. It were vain to attempt here to enumerate the various forms of Gnostic error. Now in the latter part of the time of St. John these notions, whether they had or had not been consolidated into regular systems, were assuredly rife, and many expressions in his gospel, and still more in his first epistle, are so fully contradictory of them, that we can scarcely doubt that the apostle had them partially before his mind as he wrote.

At the very beginning of the gospel, for instance, he opposes the notion of the Docete, ch. 1:14, "The Word was (really and truly) made flesh." To their errors, moreover, the strongest opposition is made by the particularity with which he lays down all the details of the crucifixion, and the special care which he uses in proving the actual and real death, e.g. ch. xix. 31, 32. Against the floating notions of the creation being an unholy thing, and unworthy of being the work of a real emanation from God, we have—"All things were made by him," &c. ch. 1:3. In fact there is scarcely an expression in the introduction to this gospel which is not opposed to some variety or other of Gnostic error. Frequent also is the opposition to the notion that Jesus was not the Son of God and equal with the Father; e.g. ch. x. 30, xv. 19, xx. 23, xx. 24.

The very term ΘΟΟΣ, so remarkably introduced in the opening of the gospel, seems not improbably to derive its origin from the phraseology in which these theosophists had adopted. The ΘΟΟΣ, the Word, seems to have been used by them for some inferior emanation—for some anion of lower rank. St. John adopts the term; but raises it and endows it, and applies it to him who was equal with the Father. On this whole subject we may refer the reader to Dr. Burton's "Ranged Lectures," No. viii.; also Dorner on the Person of Christ, Intro. Thus, then, we are fully prepared to admit that the gospel of St. John was in some degree intended to be complementary to the earlier gospels, and also was intended in some degree as a confutation to these Gnostic notions which were now widely disseminated.

Still we do not consider either of these to be its highest or its principal object. The principal design of the writer we consider to have been perfectly simple. He was drawing near to the end of his course. There was much to be told concerning his divine Master—much which, if not told by himself, could not be told at all. There were errors also afoot, and becoming daily more numerous and more corrupting; and those cherished thoughts and those beloved discourses of his Master which lingered as yet untold in the apostle's mind, were many of them exactly calculated to confute these errors. Thus, the mind which the church required to retain its strength, and to end out the principles of the disease. He desired to leave a bequest to the church, the preciousness of which should never be exhausted. Accordingly he leaves these confidential discourses, which perhaps could scarcely at an earlier period have been made public with advantage—these terrible reproofs of powerful opponents, which perhaps could not earlier have been repeated without exciting undesirable wrath: and with these he couples those blessed thoughts which had resulted in his own mind from the seeds which his Lord had sown there, as made to fructify and increase unto perfection by the Lord the Spirit. Thus, then, without denying either the complementary character of this gospel, or the intention of the apostle to confute certain heresies, we consider that beyond these he had a simpler and a wider purpose—the showing forth the glory of his Lord, and the edifying of the body of Christ.

III. Integrity of the Gospel.—The question respecting the integrity of our gospel, as it stands in the English Bible and the received text of the original, has respect chiefly to two passages. The first is ch. v. 4, which speaks of the moving of the waters in the pool of Bethesda by an angel, to the effect of importing healing virtue to the person who first thereafter plunged into them. This point has been already discussed under Bethesda—to which the reader is referred—nothing further having since emerged as to the evidence on either side, excepting that the Sinaitic MS. α, by omitting the passage, must now be added to the authorities which were there specified as adverse to its genuineness.

The other passage embraces the last verse of ch. vii. ("and every man went to his own house"), and the first eleven verses of ch. viii., containing the account of the woman who had been taken in adultery. The authorities here singularly vary. Two of the older Uncial MSS. A and C are defective at this part of the gospel; but by calculating the space that would be required for the other portions, Tischendorf holds it for certain that neither of them could have contained this. He therefore reckons against the passage A, B, C, L, T, X, Δ, to which must now be added Q but L and Δ have both a vacant space at the passage in question, showing that they were cognizant of its existence in certain copies. It is omitted also in the titles or headings prefixed to some of the ancient MSS., in particular A, C, Δ; and in about sixty cursive MSS; also in the better copies of the Peshito, in the Sahidic and Gothic versions, and is passed over by Origen, Theodore of Mopsuestia, Chrysostom, Cyril, and various others of the Greek fathers; in like manner by Cyprian and Tertullian among the Latins. On the other hand, it is found in D, F, G, H, K, U, and also in E, M, S, A, but marked with asterisks or obelis on the margin to indicate its doubtful character; three hundred cursives, and more, exhibit the passage, and some besides place it at the end of this gospel, or of the gospel of Luke. Of versions the Old Latin, the Vul-
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gate, and the Ethiopic contain it; and among the fathers, we have the testimony of Jerome that he found in the fathers in many Greek and Latin copies (Acts Patr. ii. 17), while it is also vouched for by Ambrose and Augustine—the latter attempting to account for its omission in some copies (De Unit. Conf. ii. 6). Certainly the early rise after the apostolic age, and the general spread of the ascetic tendency, must have operated against either the fabrication of such a story, or its too far remoteness; and if not really a genuine part of this gospel, it must have been in existence at a very early period. As might be supposed, from the contrasting state of the evidence, opinions have been much divided respecting it. Most of the Reformed divines censured it with suspicion, in particular Calvin, Beza, Pollicen, Rucer, Grotius, &c. Also Erasmus. And in recent times the prevailing tendency among biblical critics has undeniably been unfavorable to its authority—Lachmann, Trisselrand, Tregelles, concerning its genuine character, is of opinion that of John Tregelles, however, still holding it to be a true gospel narrative, though improperly connected with this particular gospel. But the passage has not wanted in later times its sternest defenders, among whom may be mentioned Lampis, Mill, Bengel, Michaelis, Scholz, Hug, Storr, Kinoel, Stier, Erhard, Sprenger, &c. Luthardt, along with not a few others, in particular Lieke, Knapp, Baumgartn, Crusius, Ewald, held it to be a genuine apostolic tradition, but probably committed to writing by some one who heard it from John, or from one of the other evangelists. Upon the whole, the evidence is conflicting, and the story itself comes in so abruptly, that the relation of the narrative to our gospel must be pronounced somewhat doubtful, while still there seems good reason for holding the facts related in it to be authentic.

It may be added, that not on the ground of diversity in the MSS., or versions (for here all are substantially agreed, but from the structure of the gospel itself, some have been disposed into the concluding chapter, e. g. xx., as not properly an integral part of the gospel, but a kind of appendix or postscript written at a later date, according to a few by another hand, but in the opinion of most by the evangelist himself. Certainly, the two last verses of ch. xx. have much the appearance of a formal conclusion of the gospel, and it is scarcely possible to think of the next chapter otherwise than as a later addition to the narrative. But as both the matter contained in it, and the style of narration, are in perfect accordance with the body of the gospel, and distinguished by the same marked characteristics, there is no ground whatever for ascribing them to another hand than that of the apostle. Even the final attestation "this is the disciple which testified of these things, and wrote these things; and we know that his testimony is true; and there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written," has much of the same simple, naive, half-revealing, half-revealing character, which discovers itself in various other parts of the apostle's writings (comp. Gospel xiii. 20, 21, 31, 32, 38, 39, also 1st Pet. ii. 1, 2, 3). If the "we know" clauses in one part seem to imply a plurality of persons concerned in it, the "I suppose" (ἀνατίθημι) in another carries not less an individual aspect; and the probable explanation, we conceive, is that the apostle, when finally delivering up his written testimony to the church, did, as it were, in the presence of those about him, and with their approval, confirm the whole with this seal of truthfulness from his own hand.

IV. Analysis of Contents.—It may perhaps be not without advantage to present to our readers an analysis of the gospel of St. John, with a notice of those passages of our Lord's history which he comes into contact with, and these in which he does not come into contact with, the other evangelists. We may first notice the prefatory, ch. i. 1-18, in which he sets forth the original glory of the Word: Introductory, etc., ch. i. 19-27, a few words from the Baptist in testimony of his pre-existence. St. John upon this unitis all mention of the birth of our Lord, of his circumcision, and of his earlier years; and at once passes to events which must have taken place a little after the temptation in the wilderness. He begins the testimony of the Baptist, as given to the deputation from the council, and afterwards to two of his own disciples, with the circumstances that follow—the attachment formed to Jesus by Andrew, and probably by John himself, by Peter and Philip and Nathanael, ch. i. 35-51. Upon this we have, ch. ii. 1, the journey of Jesus into Galilee, and the miracle at Cana, with our Lord's removal from Cana to Capernaum; the speedy return to Jerusalem for the passover, with the first purifying of the temple, and the prediction of his rearing again the temple of his body in three days. During the same visit to Jerusalem took place the conversation with Nicodemus, ch. iii. 1-21. Upon this our Lord appears to have gone, ch. iii. 22, from the metropolis of Judea into its rural districts; and thus, though Jesus and the Baptist probably did not meet, their disciples came into contact with each other; and questions arose between them which led to the noble testimony of the Baptist, ch. iii. 25-35. It is probable that soon after this John was cast into prison; and that the journey which our Lord made from Judea into Galilee, as now narrated by St. John, is the same with the journey in Mat. iv. 12. The fourth chapter is occupied with this journey and its circumstances—the interview with the Samaritan woman and with her fellow-townsmen at Sychar, and the wonderful discourse with the disciples on the harvest and the reapers. To this is added in the same chapter our Lord's short residence in Galilee, with the healing of the nobleman's son at Capernaum.

The fifth chapter contains an account of our Lord's return to Jerusalem to a festival, probably that of Passover, with the healing of the man at the pool of Bethesda, and the sublime discourse with the Jews, who were offended because that cure was accomplished on the Sabbath-day.

The matters narrated by St. John have been hitherto such as were passed over almost entirely by the other evangelists. They have intervened between the temptation and the point of our Lord's public ministry, where the others commence their narrative. Upon this there appears to be a very considerable period in that ministry which St. John himself passes over. There seems in fact no point of contact between them till after the death of the Baptist and the return of the twelve from their mission. In the sixth chapter we have a simple and short account of the feeding of the five thousand, and of our Lord's walking upon the water. It would appear, however, as if this narrative (common as it is to the other evangelists), was merely...
given as the groundwork of the discourse with the half believing adulteress probably held in the sanctuary at Capharnaum on the broad of life, ch. vii. 37. In the few remaining verses of ch. vi. is given us the short discourse with the twelve as to whether they would forsake him like many other of his former disciples, the earnest testimony of Peter, and the prediction of the treachery of Judas, ch. vii. 50.

The next event in the history of Jesus, as told by St. John, is the Lord's going up to the feast of tabernacles—probably the last festival of the kind before the passover at which he was crucified. Many events narrated by the other evangelists had probably occurred before this time and since the feeling of the few thousand; and none more remarkable than the transfiguration, which St. John passes in silence, though he had himself been a spectator of it. Several chapters which follow are almost entirely occupied with various discourses of our Lord. The discourse with his brethren connected with his journey, ch. viii. 1-13; and his discourse in the temple, at the midst of the feast, as to his divine mission, ch. xi. 1-54. His discourse in the last day of the feast upon the Holy Spirit under the figure of rivers of living water. This, with the opinions formed of him by the Jews at large, by the rulers, and by Nicodemus, occupies the rest of the chapter, ch. viii. 27-39.

For reasons already stated in the preceding section, we refrain from doing more than simply noticing the account, at the beginning of ch. viii., of the woman taken in adultery. Thereafter follows our Lord's discourse in opposition to the Jews, or his own record, and his Father's testimony of him, ch. viii. 12-29; upon his origin and his departure, ch. vii. 22; upon their vain boast of being descended from Abraham, while they did not do the works of Abraham, with the fact that Abraham himself rejoiced to behold by faith the day of Christ, ch. ix. 51-57.

During the same residence at Jerusalem our Lord gives sight to the man who was born blind: and upon the rulers exiling the man out of their communion for believing on Jesus, he points out that he had come for judgment into this world, and proceeds, apparently on the same occasion, to speak of himself as the good Shepherd, and to lay down the distinction between the hireling and him whom the Master had indeed sent, ch. ix. 1-17; x. 24.

Upon this is added a discourse of our Lord, bearing upon the same subject, but not delivered for several months afterwards, at the feast of the dedication, ch. x. 22-28. A few words are here said on our Lord's withdrawing himself to a place beyond the Jordan, ver. 24-25, upon which follows what perhaps is the most remarkable event in the whole period of our Lord's ministry, and which yet seems entirely passed over by the other evangelists—the raising of Lazarus, ch. xi. 1-46. A sufficient reason for this omission may perhaps be found in the fact that, when the earlier gospels were put forth, Lazarus might be still living; and his enemies still powerful, so that public notice might have exaggerated his enemies, and have exposed him to their violence.

The machinations of the Pharisees against Jesus, and his withdrawing to “a city called Ephraim,” are mentioned at the conclusion of the chapter, ch. xi. 51-53.

A vast number of most interesting circumstances are narrated by the other evangelists, and omitted by St. John, when they come once more into contact with the exception, indeed, of St. Luke, who probably omits the event from having given us a somewhat similar one at an earlier period of his history, in their account of the feast at Bethany, and the anointing by Mary of the Saviour's feet, ch. xii. 1-11. Here St. John differs little from Matthew and Mark, except in his greater precision and clearness of narration. The solemn entry into Jeru-}


asalem is told us by all the four—but John, in this instance, teaches more slightly upon the circumstances than the rest, ch. xii. 2-8. An interesting circumstance is next told us of certain Greeks who desired to see our Lord—his discourse on his approaching departure, and the voice from heaven, ch. xii. 28-30. And again, after a short interval, a few words on the ordination of the Jews and the divine truth of Christ, ch. xii. 39-40.

What follows of St. John is indeed a treasure to the church. The paschal supper, and the mystic washing of the disciples' feet—the denunciation and departure of Judas, and the warning to Simon. This forms ch. xiii. Then the wonderful discourses of ch. xiv. xv. xvi.—his own departure, with the promise of the Comforter—the vine and the branches, with comfort under the hatred and persecution of the world—with many other sweet and precious words. Then, in a few verses, that most noble specimen of prayer and intercession, which as we have seen, provokes the dislike and affected contempt of modern pseudo-criticism. The narrative of the crucifixion, ch. xvii. xix., is given in a manner precisely in unison with the other evangelists, but with some additional particulars. The account of the resurrection follows, and abounds in fresh matter—the exquisite narrative of the appearance of our Lord to Mary Magdalene, and of his ascension to the incroyables Thomas, ch. xxi.

Regarding the twenty-first chapter as a sort of postscript to the whole, but a postscript from the apostle's own pen, it winds up the narrative with some most interesting and important notices. The last time when Peter and his associates were engaged in their old employment of fishermen, the Lord making what was nearly the last of his interviews with them, so nearly resembling what had occurred in one of his earliest—the ardent love of Peter—the three-repeated tender question, and three-repeated answer—the Lord feeding the flock—the semi-prophetic hints as regards St. John himself, and half implied reproof of the curiosity of Peter—these form the touching postscript to this most interesting of all the gospels.

1. [Inside the general commentaries on the whole of the New Testament, which comprise the gospel of St. John, there are on this gospel alone a great many works, and some of them well deserving of consideration, in particular, Lange's great work, which, though partaking of some of the defects of the Dutch school, possesses also in a high degree some of their excellencies; the exposition of Tittmann, for instance, a translation, part of Clark's Biblical Cabinet; of Luke, of Pluck, of Luthardt, and Heng-stenberg—the last two rather recent, and greatly surprising their immediate predecessors in spiritual insight and soundness of view. Expositions have also appeared in English, but usually of a more practical nature, those, for example, of Hackett, Sumner, and Jacoby.]
JOHN, EPISTLES OF

Christ is come in the flesh, is antichrist, which seems evidently to refer to 1 Jn. iii. 3. Papias is said by Eusebius, Bishop in 27; to have given his testimony to this epistle, and Eusebius, Bishop of Trimontium, and others, appear to agree in this testimony; and though there was a tradition somewhat widely diffused that the gospel and epistle were both written in Patmos, during the apostle’s exile there, yet this need not interfere with the other view. In fact, several ancient writers state that St. John wrote his gospel and perhaps his epistle too, while he was in Patmos, but published it at Ephesus, having sent it thither by means of his servant and companion, the deacon Gaius (Euseb., hieroi kath., 7, 3).

As regards the persons for whom it was especially intended, we have very little to say. We believe that this epistle was cathollic in a more complete sense than perhaps any other of those usually distinguished by that name. There is indeed an expression in some editions of Augustine which might lead us to believe that this epistle was addressed to the Parthians. Augustine appears, after quoting 1 Jn. iii. 2, to represent the words as spoken to the Parthians as “Parthii.” There seems, however, great doubt whether those words were originally written by Augustine at all, and whether the word Parthii is not either an error of transcription for Parthiaci (the people of Parthia), or, as others have conjectured, an abbreviation of the word para or parat, “young Christians, yet uncorrupted both as to fleshly and spiritual formation.” At all events, we may fairly assume that our epistle was not addressed to the Parthians; and as it has no distinctive signs whatever of being directly addressed to any one individual church, we may consider it purely episcopal, and intended for the benefit of the church of Christ at large.

It has been frequently observed, with regard to this work, that it has little or no sign of being an epistle at all that it is entirely destitute of the epistolary form, and merely a general essay or treatise intended for universal circulation within the church. If this were the case, it would in no degree detract from its validity. We do not, however, think that it is so. He aims at the benefit of the church universal; but, to a certain degree, through the medium of individual churches, with whose state, dangers, and hopes, he was especially conversant. We are not absolutely confident of this, but there are expressions which lead us to such a view.

There seems to be an express relation between the writer and the readers, ch. ii. 27. He seems to be writing to a definite class, whose faith he knows, ch. ii. 26, &c.; it is some body of men whose history is in his immediate thought, ch. ii. 10, and which he finds it necessary to warn against special dangers, ch. v. 18, &c. &c. The general style, too, is suited, so far as we can judge, to a more treated. To use a sentiment of Diderot, quoted by Ewald, “With all its regularity, there reigns throughout a certain easy naturalness, and that unfettered simplicity of composition which harmonizes best with the immediately practical interest and paradoxic tendency of an epistle.”

There is an opinion of Ewald, so plausible, and indeed so interesting, that we think it desirable to notice it. He considers that this epistle has not in the character of an epistle-dedicator, of an address to the churches intended to accompany the gospel. The nature of the work—really an epistle, but with little of the epistolary form, would be consistent enough with this hypothesis; and its most marked union in spirit with the gospel
would favour the notion also. For the working out of the thought, we must refer to Eberard himself, the fourth section of whose introductory to his commentary on the epistles of St. John (on the relation of the epistle to the gospels), is to us peculiarly interesting. At all events, we may very readily conceive the aged apostle to have penned this epistle immediately after he had completed the gospel, when his whole soul was penetrated with the recollections of his Lord, while not occupied with the peculiar dangers, errors, and necessities of the church, sixty years after his Lord's departure to his glory.

An hypothesis.—An analysis of this beautiful epistle, we find it by no means easy to supply; nor indeed are we at all sure that any precise system of arrangement was intended. Calvin, in his commentary on this epistle, after describing the various matters which are treated in it, says: "Verum nihil formae continuato serie fact. Nam sparsim descendit et exhor
tando varius est." The following slight attempt may perhaps suffice.

He asserts the pre-existing glory and the real hu
manity of our Lord, in opposition to false teachers, and for the comfort of the church, ch. i. 1-7. The sinfulness of man, and the propitiation of Christ—this propitiation being intended to stir us up to holiness and love, ch. i. 8-17. Jesus and the Christ asserted to be one, in opposition to the false teachers, ch. ii. 18-29. The third chapter seems devoted to the singular love of God, in adopting us to be his sons, with the happiness and the duties arising out of it, especially the duty of brotherly love, ch. iii. The fourth chapter is principally occupied with marks by which to distinguish the teaching of the Spirit of God from that of false teachers, and of anti
dchrist, with repeated exhortations to "love as brethren," ch. iv. The apostle then shows the connection between faith, renewal, love to God and to the brethren, obedience and victory over the world; and concludes with a brief summary of what had been already said, ch. v.

Integrity of the epistle.—Two passages in this epistle, as they stand in what is called "the received text," differ from the texts found in the better manuscripts, and in all recent critical editions. One is the second clause of ch. ii. 23: "He that confesseth the Son hath the Father also," i.e. διαλογιζόμενον τον εικόνα και τον πατέρα ἄνωθεν, which is entirely wanting in the received text, but is exhibited in codices ABC, beside many others, also in the ancient versions, and generally in the writings of the fathers; so that there can be no doubt about its title to a place in the text. It had doublet dropped out in a few MSS. among which are only two uncial (5K) from the preceding clause ending with the same words, which the eye of the copist confounded with those of the succeeding clause, and so passed on to the next verse. In the English Bible the clause is retained, though printed in italics, as if it were only inserted to complete the sense. It ought to be printed in the ordinary type.

The other passage is one that has given rise to a more lengthened controversy than perhaps any other single text of Scripture. It is that which refers to the three heavenly witnesses, ch. v. 7, and runs thus—the words within brackets forming the disputed portion—

Οἷς τρεῖς εἰσών οἱ μαρτυροῦσιν ἐν τῷ οὐρανῷ ὁ πάπαρ, ὁ Νόμος, καὶ τὸ ἄγνων πενεία, καὶ αὕτη οἱ τρεῖς εἰν εἰσιν. Καὶ τρεῖς εἰσών οἱ μαρτυροῦσιν ἐν τῇ γῇ, τὸ πνεύμα, καὶ τὸ ὅγιον, καὶ τὸ αἰών, καὶ τρεῖς εἰσών τῶν εἰσων. In English thus—"There are three that bear record [in heaven, the Father, the Word, and the Holy Spirit, and these three are one; and there are three that bear record on earth, the spirit, and the water, and the blood; and these three agree in one." Perhaps few controversies have, in their time, been more zealous or more elaborate. At present, we believe, there are not many learned men who will deny that the words in question are interpo
lated, though they will admit the interpolation to be early, and probably will consider it as made with no dishonest intent.

The facts of the case are much as follows. There is not one Greek MS., with which we are acquainted, down to the sixteenth century, which contains the doubtful words. It is said that of the various codices of the six
teenth century itself, only four contain the words—that of these, one is a copy from the Complutensian Polyglot, and with regard to the other three there is reason to believe they received the words by retransla
tion from the Vulgate. Err-nums, when attacked by Stun
cia, one of the four editors of the Complutensian Polyglot, for omitting the clause (as he did in the first and second editions of his Greek text), inserted it in the third, as he says, "to avoid cumburry"57 challenged his opponent to produce his authority for inserting it. Stuni
cia, in reply, made no appeal to Greek MSS., but affirmed that the Greek were corrupt, and that the Vulgate contained the truth—a sufficient proof that the clause was not to be found in the vast mass of MSS., which were collected for the use of these editors by the great influence of Cardinal Ximenes.

It appears also that the clause is not to be found in the old received versions, the Peshito, Arabic, Coptic, Ethiopic, nor even in Latin copies, down to A.D. 699. Among the anti-Nicene fathers none appears to mention it but Cyprian. Nor is it by any means absolutely certain that even he is referring to this passage. Very soon, however, after his time, it must be confessed that Latin ecclesiastical writers do frequently refer to it. We seem therefore to arrive at the conclusion that among the Greek and eastern churches, the clause was absolu
tely unknown; that perhaps before the end of the fifth century, it was introduced as a gloss into the more rich of some copies of Latin versions, and thus gradu
al found its way into the Latin text: while, in later ages, it was translated from the Latin, and introduced into some of the more modern Greek codices.

Did space permit, we might go into the internal evi
dence on each side of the question. This, however, could scarcely be done in few words, and does not seem to add much to us. The whole question may be studied, among other authorities, in the well-known work of T. Hartwell Horne, and in the editions of the Greek Testament of Axford and Tischendorf, to which may be added Person's Letters to Travis, and Bishop Turton's Vindication of Person.

We candidly confess that we arrive at the conclusion that the clause is interposed with anything but plea
sure. We are confident that no dishonesty was in
tended: that a gloss, entirely in the spirit of St. John, was, with the most upright views, placed in the margin of some Latin copies, and came, by mistake, rather than by fraudulent design, to be received by degrees into the text; and it is with a kind of melancho
ly feeling that we part with what the western church has received as a treasure for perhaps well nigh fourteen hundred years.
JOHN, EPISTLES OF

SECOND AND THIRD EPISTLES OF ST. JOHN.—These two epistles may, on one account at least, be properly coupled together: there having been never any dispute as to their being the work of the same author. On other points with regard to them we only wish there were the same freedom from disputation.

In the first place, there has been doubt as to whether they were the work of the same writer as the first epistle. It is probable that the expression ὅπερ βλέπεις ἐπόνοιαν, the elders, has done much to cause this doubt, and to suggest the notion that they were the work of elders of John the presbyter, whose supposed identity is advanced by Jerome to exist, or at least to be pointed out as existing, at Ephesus in his time. One is tempted to doubt, however, whether the very existence of this John the Presbyter were ever satisfactorily established; and whether the various traditions concerning him were not more fanciful, taking their primary origin from the peculiar title which our author has assumed. For ourselves, we view this title as little more remarkable than that adopted by St. Peter ὅπερ γενόμενον τοῦ, while the expression of his supposed name seems to have been borrowed from the custom of St. John.

It is certain, however, that these epistles were long placed among the Antilegomena—those works which were not with confidence inserted in the sacred canon. This is stated in effect by Eusebius, ὕστερον τίς κατείχε ἔσοντος ἡμᾶς, thus evidently showing that he knew of other and less important epistles. Dionysius of Alexandria, as quoted by Eusebius, ὕστερον τίς κατείχε, speaking of John's habit of never mentioning himself in his writings, says that, "not even in what are handed down to us as the second and the third epistles (καὶ τῇ ἐπιστολῇ καὶ τῷ τριτῷ) is the name of John expressly appended, but without a name the elder ὅπερ βλέπεις ἐπόνοιαν is written."

A few instances more of direct testimony might be brought forward of this early date. On the other hand, the Presbyter appears to have omitted these epistles, while Origen and one or two more speak of their authorship with doubt. In the middle ages, it would appear, there was no question entertained upon the subject, till Erasmus revised the notion of their being the work of John the Presbyter. For ourselves, we confess we see little in the whole discussion but proofs of the caution which the church employed in admitting works into her canon; while nothing would be more likely than for these two brief epistles long to have remained concealed in the possession of the families to whom they had been handed down, and upon their public exhibition, for the church to hesitate for a time as to the validity of the proofs of their authenticity. As to internal evidence, there is little which need be said. There appears never to have been any doubt as to the third epistle being by the same writer as the second; while that the second epistle, though written with every appearance of ease and naturalness, is in fact very much in character like an abridgment of the first epistle; and looks like the letter of one who was writing to a private friend at a time when his mind was filled with the thoughts which he had just been more fully communicating to the church at large.

Time and place of writing, and for what reader intended. If our opinions are correct as to the second epistle of John being written while the writer's mind was still imbued strongly with the sentiments of the first; and if, as seems probable, the second and third epistles were written nearly at the same time, we must of course refer them both to the same period of the apostle's life as that in which he wrote the first epistle, and to the same place; i.e., we must consider that they were probably written at Ephesus, and about the year 98.

As to their intended readers, in the case of the third epistle there can be no doubt whatever. It was addressed to Gains, who, however, Gains might be is uncertain. We read, ὅσιον τός, of Gains, a man of Macedonia, who was travelling with Paul; and, ὅσιον τός, of Gains of Derbe; ὅσιον τός, of Gains, an inhabitant of Corinth; and in the epistle to the Romans, which probably was written at Corinth, of the same man, as "Gains, mine host, and of the whole church," ὅσιον τός. To this last Gains, from the commendation bestowed by St. John also on his hospitality, ὅσιον τός, we should naturally be inclined to assign this epistle. At the same time we must reflect that scarcely any name was more common than Gains or Cairis; while perhaps nearly forty years might have elapsed from the date of the epistle to the Romans to that of the third epistle of St. John.

The question to whom the second epistle was written is not nearly so plain. It is addressed ἔκκλησιά κατ' ἀγαπητον καὶ τῇ ἀδελφῇ ἑκάστης. The τῇ ἀδελφῇ occurs again in the fourth verse; and κατ' ἀγαπητον, in the locative, occurs in the fifth. Further, if we put aside the context, we see more ἐκκλησία ἐκ τῇ ἀδελφῇ ἑκάστης ἑκάστης ἑκάστῃ ἕκαστῃ ἑκάστῃ. Opinions upon the question who the person is who is thus addressed have been very various. Some have been of opinion, with our own translators, that it means the elect lady; and have considered that the person addressed was some private friend of St. John—a Christian lady of eminent excellence, and perhaps considerable influence. Others, adopting the same translation, have thought that, under the figure of "the elect lady and her children," the church of Christ was intended, with its various individual members—the "elect sister" being perhaps the church at Ephesus; while others have made the "elect lady" to mean some definite Christian church; though they have differed as to what church was intended: whether Corinth, Philadelphia, or Jerusalem.

There are however other difficulties besides these—difficulties of translation as well as of interpretation. It is the opinion of very many that one of the two words, ἐκκλησία ἐκ τῇ ἀδελφῇ, is to be taken as a proper name, though which of the two is not so clear. Some would render it "the lady Eclesia"—an opinion which seems to us not easy to maintain, when we consider that her sister is also called ἐκκλησία, and that it is scarcely likely either that the two sisters should both be named Eclesia, or that the same word should be used in one
JOIADA. The contracted form of Jehoiada, but in that form appears as the name of a high-priest, son of Eliaishib, who lived not very long after the return from Babylon, and whose son married the daughter of Shallalt the Horonite, Ezra xii. 22.

JOFAKIM, the contracted form of Jehoarkim, son of Jehonadab the high-priest, and his successor in office, xii. 22.

JOFAKIM, the contracted form of Jehoiarib, the founder of one of the courses of the priesthood, xii. 16; xiv. 6; also the name of two others belonging to different tribes, xiv. 6; xxiv. 16.

JOKSHAN [see Jekar], a son of Abraham and Keturah, the father of Sheba and Dedan, Gen. xxv. 1-2. It is by these sons, rather than by Jokshan himself, that we obtain any trace of the future residence and destiny of his line. See below, Dedan and Sheba.

JOKTMAN [shall be diminished], one of the two sons of Ezer, xvi. 23.

The offspring of Joktan indicate anything but diminution or littleness; for he appears as the father of no fewer than thirteen sons—Almahed, Sheleph, &c., whose dwelling is said to have been "from Mesha, as thou goest unto Sebar, a mount of the east." The position of Mesha is unknown; but Sheleph is understood to be the same as Zelah, or Zafar (see Gen. Thes.), an old Hittite royal city, a sea-port in the southern extremity of the Arabian peninsula, on the east side of Yemen. It was one of the great centres of the ancient traffic that was carried on between India and Arabia. From the specification of this local boundary in the far south of Arabia, and the names of several of his sons (such as Sheba, Ophir, Havilah), Joktan is regarded as the parent of the primitive races that peopled the south of Arabia. His name is still preserved among the Arabs, but takes the form Khaetan. These Khaetantins of Arabia themselves claim to be among the earliest settlers in Arabia; and there can be no doubt that both a very extensive dominion and an active commerce were main-

1 A noble initial, like tel, is notoriously liable to be dropped, comp. Jericho (now Rahi), Jokneam (Kainaim), Jezreel (Ze'rin), &c.; and while there is a general tendency in modern Arabic to lengthen proper names (as in Dom, now Tanfah), this is specially exemplified in the terminations ša, šabh, and the like, as e.g. Shilbath (Schalim), Shekalim (Schulaim), Rimmon (Rummim), Jophthath (Ephraimim). This last, it will be observed, is almost identical with Joktheel, in the transformed "to break in pieces," as e.g. a poet's vessel, Isa. xxxi. 16, and which is used especially of the destruction of idols, Ps. lvi. 7. We are not without warrant, therefore, in concluding that the name Joktheel was imposed by the Israelites on this city, to commemorate the signal triumph of God's people over the Idolatrous Canaanites; just as the word Zipporah ("delivered by Jethro") was prefixed to the neighboring city of Gadah, Jos. xvi. 27, in order to mark the divine absolution of the worship of Baal (see Judges xiv. 12, 13). In this view of the etymology of Joktheel, as a continual assertion of God's power over idols, what an additional significance is imparted to the language of Micah, himself a native of the Shephelah, who may well be supposed to have had this expressive and familiar designation in his mind as he uttered the words, "All the graven images thereof shall be broken to pieces."

"The occasion on which this city was thus renamed, is doubtless referred to in Jud. i. 18, when "the children of Judah went down to fight against the Canaanites that dwelt in the low country, and took Gaza, and Askelon, and Ekron, with the coast thereof."

It now only remains to indicate the probable position of Joktheel, which we are enabled to do by noticing its connection with Mizpeh (Tell-es-Salice, Eglon 'Aljan, Beth-dagon (Beit-dejan), and other cities of the Philistine plain. Among the ruined sites in that district of which Dr. Robinson heard (see App. of Judges xiv. 17) is Kibla-dish, situated apparently not far from es-Salice, and thus suitably to mark the topographical requirements of the case. Nor is it difficult to show a similar congruity in regard to the name itself. Taking these points into consideration, we are naturally brought to the conclusion that the two words, thus seen to harmonize with each other, represent one and the same place.

2. Joktheel. The name given by Amaziah, king of Judah, to Selah or Petra, the capital of Idumea, after his decisive victory over the Edomites in the "Valley of Salt," south of the Dead Sea; which evidently led to the submission of the whole country, and made it once more a province of the Judahite monarchy, 2 Ki. xvi. 7. As this state of independence did not continue more than eighty years, see 2 Ki. xvi. 18, xix. 17, Keil justly observes (Comm. ii. 19), that the expression of the sacred writer, "And called the name of it Joktheel unto this day," proves the history of Amaziah's reign to have been written within the period thus defined. The name does not appear in any subsequent record.
and was doubtless superseded by the older designation when the Edomites, during the inglorious reign of Ahaz, reasserted their independence. There is a propriety, therefore, characteristic of truth, in the omission of this circumstance by the latter writer of 2 Ch. xxv., although the narrative is in other respects much more detailed. One incident recorded in this latter account confirms the opinion already expressed, as to the real significance of the word dothel:—“Now it came to pass, after that Amniah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir,” ver. 11. The zeal which prompted the commemoration of his victory over the idolatrous Edomites by the devout acknowledgment implied in the name dothel, imposed on the conquered capital, but which was so graciously vouched for by the lenient treatment of his defenceless prisoners, and by the idolatrous he subsequently made of the very hills whose impudence he had compelled, finds its faithful counterpart in the testimony of the sacred historian: “He did that which was right in the sight of the Lord, but not with a perfect heart,” 2 Chr. xv. 2. [E.W.]

JONA, or JONAH [הָוָה], the father of the apostle Peter, from whom the latter was called Bar-jona, Matt. xvi. 17. Nothing of a personal description is indicated concerning him, but the probability is, that he was, like his son, a fisherman on the sea of Galilee.

JONAH [יוֹנָה], or Jona, same in import as preceding, a prophet in Israel, the son of Amittai, and of the town of Gath hepher in the tribe of Zebulun. Jonah 1:1. 2 K. xv. 22; xx. 13. It admits of no reasonable doubt, that the person mentioned under this name in the second book of Kings was the same as he whose mission to Nineveh and marvelous history therewith connected form the subject of the little book of Jonah. Two prophets of the name of Jonah, and both sons of an Amittai, both also flourishing in the latter stages of the kingdom of Israel, is altogether improbable. The historical notice respecting him in the book of Kings is extremely brief, and not very definite as to the exact time and place of his prophetic agency in Israel. He is introduced only incidentally, in connection with a temporary recovery of the power and dominion of the Israelitish kingdom under the second Jeroboam. This prince, it is said, “restored the coast of Israel from the entering of Hamath unto the sea of the plain (i.e. the Salt or Dead Sea), according to the word of the Lord God of Israel, which he spake by the hand of his servant Jonah, the son of Amittai, the prophet, which was of Gath hepher.” The word itself of the prophet is not given, nor is the time specified when it was uttered—whether about the commencement of Jeroboam’s reign, or towards the close of the preceding reign. That it was pronounced some time before the conquests of Jeroboam, which verified it, may be deduced certain; but the period is not fixed to which these conquests belong—although we can scarcely avoid referring them to the earlier rather than the later half of Jeroboam’s government. It is by no means probable, that a person of so much vigour and warlike prowess as he proved himself to be, would be long on the throne till he set about the recovery of the kingdom from the depressed condition in which he found it. But if we should even allow one half of his reign to have passed (which was in all forty-one years) before Jonah announced the prophecy destined to be fulfilled by Jeroboam, the prophet of Gath hepher would still have been some time at work on the sacred territory before Hosea. The latter was also, it is said, prophesying in the time of Jeroboam, but it must have been only toward the very close of his reign; for Hosea’s prophetic agency extended to the time of Hezekiah. Here, and between even the last year of Jeroboam’s reign and the beginning of Hezekiah’s there was a period of about sixty years (twelve-six remaining of Uziah’s, sixteen of Jotham’s, and sixteen of Ahaz’s). This was a long stretch for prophetic activity, and yet it does not carry us back farther than the last year of Jeroboam’s reign, while Jonah, as we have seen, must have been at work probably before its middle period. The more distinctive and characteristic portion of his work, however, that, namely, recorded in the book which bears his name, may not have been accomplished till some time after Hosea had entered on his labours, and the prophecies also of Joel and Amos were partly, at least, delivered. The Jewish authorities, therefore, may have been chiefly guided by a regard to historical considerations in assigning the book of Jonah the place it now occupies, although it is by no means unlikely that they were partly influenced also by the peculiar character of the prophet and his book.

That Jonah’s mission to Nineveh belonged to the later period of his prophetic life may, with some probability, he inferred even from the manner in which his book opens: “And the word of the Lord came,” &c. The commencement with and imports a continuation—some suppose of prophetic revelations generally; Hengstenberg (com. vol. vi. 20) of it would even connect it with Obadiah, the immediately preceding book in the canon, as if Jonah wished himself to be understood as taking up the testimony of Heaven, where Obadiah had left it—a somewhat arbitrary and fanciful mode of connection. The continuation indicated, it is more natural to suppose, had respect to the prophet’s own agency; he had been employed previously in the more common labours of the prophetic calling—labours of a kind which, however important for the time then present, called for no detailed or permanent record—but now a work of another description was to be devoted upon him: and of his entrance upon this work, and of what befell him in connection with it, as it is pregnant with meaning for all future time, so it took place on this wise. The same conclusion appears to follow from the nature of the mission itself, which, having immediate respect to a heathen city, lying beyond the proper territory of an Israelitish prophet, could only have stood in a somewhat incidental relation to his regular calling, and must have been designed for some special purposes to be supplementary to it. This is still only a relative determination of time, but it is quite sufficient to show the incorrectness of the date usually connected in our English Bibles with the mission to Nineveh—i.e. 862; for this would place it thirty seven years before Jeroboam II. began to reign, a considerable period before it is at all probable that Jonah entered on his prophetic calling, or was even born. For the real time we must come down to a period subsequent, rather than anterior, to Jeroboam’s death (which is assigned
to the year B.C. 784), when Assyria, under Pul or his immediate predecessor, was beginning to concern itself in the affairs of Israel, and to aim at a general ascendancy. The materials are wanting for any nearer determination.

General character and object of this book.—In regard to the story itself contained in the book of Jonah, it must undoubtedly be regarded as a kind of sacred fable. It wears this aspect most distinctly in the original narrative, and such also is the impression conveyed by the allusions made to it in New Testament scripture. Once and again our Lord points to it as a sign, which being carefully scanned might enable the men of his generation to obtain some glimpse or foreshadowing of the yet greater riddle of his own mysterious humiliation, and the remarkable course affairs were going to take in his kingdom, Mat. xi. 31, xi. 14; Luke xii. 28. In a like case, therefore, we must not expect to find the meaning of the transactions lying on the surface; it must be searched for in the depths; since solely by awakening profound and earnest inquiry into the mind of God could the transactions have accomplished either their immediate or their prospective design. Why should a prophet of Israel have been ordered by the Lord to transfer the scene of his operations to a heathen city, not merely to utter a cry against it, but to deal with it so as that it might be penetrated with a sense of sin and brought to serious consideration? This was altogether an unusual course, and in any circumstances would have betokened some peculiar movement in the divine economy; but how much more when viewed in connection with the actual state of things in Israel! It was from no want of occasion there for a prophet’s reforming agency, that Jonah was commissioned to go and labour in a foreign field: on the contrary, the worship and manners of heathenism were prevailing all around in his native region, and notwithstanding the severe judgments of God, and the earnest contumelies of a long succession of prophets, continued still to hold their ground. Yet, Go to Nineveh the great heathen city, was the word that came from the Lord to Jonah, and cry against it, for its wickedness is come upon me before. Why go there, since there was so much wickedness near at hand, too plainly ripening for vengeance? And if among men of his own kindred and tongue his crying had prevailed so little, what speed was he likely to come when repairing as a solitary stranger to the mighty centre of Assyrian wealth and greatness! His soul recoiled from the attempt; oft repeated discouragements and signs not to be mistaken of approaching ruin at home had left him without heart for so formidable an enterprise; and, besides, if the lumps of heaven, as seemed all too certain, was going out in his own dear Israel, how could he think of going to light it in a foreign clime? Let some other be sent to do it, if the will of God were that it should be done. So the prophet seems to have felt—improperly, indeed, yet not very unnaturally in the circumstances of his position, and with so strange and arduous a mission laid to his hand. He will flee to Tarshish and escape from its difficulties and troubles. But this only serves to bring out a fresh element in the strangeness of the divine procedure—the terrible energy which now appeared in God’s determination to have Nineveh dealt with for its wickedness. The burden of its sin is laid on Jonah, and if he will not acquit himself of it by transacting in the Lord’s name with the Ninevites, he must himself bear the penalty. Therefore, judgment overtakest him: as if all Ninev’s guilt were his, he is met with the manifestations of God’s wrath, and is cast forth like a propitiatory victim into the deep—yet (with another marvellous turn in the counsels of God) not to perish, but to resume his suspended mission to Nineveh, and appear there as a prophet and a witness at once of God’s displeasure against its sins, and of his merciful design to have it saved from the impending retribution.

The message then, in the circumstances, was a wonderful experience in the background to confirm its truthfulness; somehow discovered to the Ninevites (for our Lord expressly testifies Jonah was in the first instance a sign to them, Luke xx. 39), had the intended effect. They saw revealed in him the severity and goodness of God on their account, and repeating of their wickedness they cry to the Lord with such united and solemn earnestness, that He also, on his part, turns from the fierceness of his anger, and revokes the doom which within forty days was to have his city in ruin. Surely this was a result to be hailed by the prophet! Could he otherwise than satisfied now that he saw so remarkably of the travail of his soul? It is perhaps the strangest thing of all in this marvellous story, that the greatness of his success proved the source of his deepest sorrow, and that on seeing the blessed triumph of his labours the same feeling crept over his soul, which disappointed hope awoke in the bosom of Elijah—he would have God to take his life from him, as it was now better for him to die than to live. What should have moved him to such grief, is not stated; that he was wrong in entertaining it, and became himself conscious that he was wrong, the record of God’s expectation with him in regard to it, and the special discipline applied to him through the rapid growth and equally rapid decay of the sheltering ground, plainly evince; but all besides is left in uncertainty. The story, taken by itself, ends as it began, in an unexplained riddle. Yet no one could suppose (though some commentators have come very near to supposing it) that a man capable of being entrusted with such a mission, and going through such experiences in its execution, could be conscious of vehement sorrow or indignation, simply because a populous city was saved from destruction. We must rather conceive there were other considerations brooding on his mind and deriving fearful emphasis from this new phase of the divine dispensations, that proved the real source of his anguish. Was it concern for God’s glory, or for his own fame as a prophet, in the apparent failure of the prediction uttered? So many have thought, yet without due regard to the whole circumstances of the case, and to the interests most likely to affect the mind of an Israelitish prophet in that crisis of his country’s history. Jerome, at the very outset of Christian exposition, has the merit of opening the path in the right direction: “Seeing that the fulness of the Gentiles is gleeding in, and that the word in Dometry is verified, which says, ‘They have moved me to jealousy with that which is not God, and I will move them to jealousy with those which are not a people, I will provoke them to anger with a foolish nation,’ he despairs of the salvation of Israel, and is convulsed with great sorrow, which breaks forth into speech, and declares after this fashion the cause of its sadness, ‘I alone of so many prophets have been chosen to proclaim through the salvation of others destruction to my own people.’ He is not therefore grieved, as some
think, because the multitude of Gentiles is saved, but because Israel perishes. Whenever our Lord went over Jerusalem, and was unwilling to take the children's bread and cast it to the dogs. The apostles, too, first preached to Israel, and Paul wished to be accursed for his brethren's sake, who are Israelites, &c.

Such appears to have been the real state of Jonah's mind—oppressed with a kind of inward sorrow, because in Nineveh's repentance and preservation he supposed he had thereby missed the prophet of Israel's doom. Possibly, it was not as Jerome supposed the mere admission of these repentant Gentiles to a share in the divine mercy and forgiveness, which affected him so deeply, but along with this the disappointment of his expectation, that a terrible example of severity in the case of such a city as Nineveh the quarter of political danger to Israel, might have had the effect of causing his coun

Try, considering, the minds of his countrymen with the extraordinary, and for them continuous, crisis that had arrived in the affairs of God's kingdom.

The result but too clearly showed, that whatever there was in Jonah's mission to Nineveh, and his own marvellous experiences connected with it, of a pre

monitory and warning tendency to Israel, failed of its object: they did not, as a people, apprehend its meaning or listen to its voice. Nor do the Jews of later times seem to have ever penetrated into its design. Our Lord sought to lead men of his generation through the shell into the kernel by connecting the marvels of Jonah's history with those waiting for their accomplishment in himself; but this also proved in vain. It is only, however, by means of such a connection that anything like a full and satisfactory explanation can be found of the circumstances in question, or of others not altogether unlike in kind—the meeting, for example, of Abraham with Melchizedek, the sacrifice of Isaac, the lifting up of the serpent in the wilderness—transactions of which we can never see the ultimate reasons of the appointment, nor perhaps ever to associate them with what is strange and arbitrary, till we contemplate them as the initial steps of a course, or the provisional movements of a plan, which was to reach its culmination in the work and kingdom of Christ. When we see how He, when charged with the burden of a world's guilt, was treated as a sinner, while himself personally free from its pollution—how, when so treated, he was made by his vicarious death and descent into the bonds of the earth a propitiation for the wrath thereby provoked—how he was again restored to life, and became by his resurrection the author of eternal life to sinners of the Gentiles, while those outwardly stood nearest to him, and among whose he more especially laboured during his earthly ministry, for the most part perished in their sins—when we see how all this took place in connection with the person and the work of Christ, and did so, not by accident or caprice, but in subsequence to the great principles of truth and righteousness, we can well enough understand how, amid the many earlier examp

ifications of these and premonitory signs of what was to come, occasion should have been taken of so peculiar a crisis in Israel's affairs to give the singular exhibi
tion of them that appears in the history and mission of Jonah.

Differences, no doubt, there were between the two cases, as well as resemblances—here also the imperfect shadow only, not the very image of the things, could be presented in what went before. But had the Jews of our Lord's time more thoughtfully considered, and become better acquainted with, the spirit and design of that shadow, they would not have so per

cessively tempted Christ with solicitations about signs from heaven, nor have so obstinately closed their minds against the nature and objects of his mission, and against the possibility of the kingdom of God being transferred from them to heathen hands. In these things they would have seen their own Scriptures condemned them; and the very strangeness that hung around the preparatory movements, viewed in connection with the palpable results to which they led, should have made them the more careful to learn from the past, when their attention was called to it, and to beware of repeating the folly of their fathers.
to present a general view of the character and mission of Jonah, as exhibited in the book that bears his name, without turning aside to anything respecting it that might be, or has been, started in the form of objection to its authenticity or truthfulness. We have the rather done so, because one main cause of the doubts that are freely expressed in certain quarters on the subject, have in no small degree arisen from a partial and defective view being taken of the proper import and bearing of the things revealed. Beyond doubt, also, both the original record itself, and the allusions made to it by our Lord, assume that the matters therein contained are to be taken in their literal verity; and not as fanciful representations or fabulous tales, but as actual facts in the divine procedure, did they carry the deep practical significance, alike for the present and the future, which is plainly attached to them in Scripture. What has a learned scepticism to say in opposition to such apparently conclusive evidence? (1.) The narrative, first of all, is written in the person in the third person, without the slightest indication that the hero of the story was himself the writer, and in a style that seems to point to the remote past. So, for example, Ewald, Krahmer, and Hitzig, the latter of whom thinks the earliest period it can be assigned to is about two hundred years after the time of Jonah (Version, sect. 1). The expression respecting Nineveh in ch. iii. 3, “And Nineveh was a very great city,” he deems alone decisive of the comparative lateness of the account—pointing, as he conceives it necessarily does, to what Nineveh once had been, as contrasted with what it had since become: its greatness was a thing of the past. But why may it not have been contemplated simply in relation to Jonah's visit? Its greatness, as existing at that time, required to be specified. Jonah went there as a solitary stranger—ignorant beforehand of the proper magnitude of the city; having only perhaps, in common with his countrymen, very indefinite and vague notions either of its extent, or of the manner in which it was laid out; and it would, in such a case, be quite natural for him, writing at a subsequent period, to give his impressions of the place as it was when he visited it. He might no doubt have spoken of Nineveh without respect to any time prior to that at which he wrote; and if he had done so, he would, in accordance with the common Hebrew usage, have probably altogether omitted the substantive verb; thus, “And Nineveh, a very great city.” All we contend for is, that there was nothing unnatural or improbable in his connecting his description with the precise period of his visit, and giving his readers to know it as it then was. As to the use of the third person throughout the narrative, this argues nothing of another than the prophet himself being the writer. For it is the common usage among the prophets, when narrating the things which befell them in the execution of their mission—for example, Is. vii. xx. xxvii. Am. vii. Je. xx.; Hag. i, 12, &c. (2.) Again, there are certain words and other indications in the book which seem to point to a later age than that of Jonah. Of specific words recent critics have not been disposed to make so much in this respect as was done some time ago. There is really very little peculiar to Jonah; a word for ship, a decked or covered vessel (σύγκυρον, ἱπποθάλαμον), but a genuinely formed Hebrew word, used also in Aramaic and Arabic, though found only here, ch. ii. 6, in Hebrew, a word for sailor (צָנֵיר, צָנָה), also quite regularly formed, but occurring only here, ch. i. 5, and in Ezra. xxvii. 28; nis (נַשׁ), for chief or captain, in ch. i. 6, as at 2 K. xxx. 8; Psal. 15. 3; Ec. i. 8; the use of abridged forms of the relative in ch. i. 7; ii. 12, of which examples occur in the Canticles, Psalms of David, and even the Pentateuch; and one or two more, still less deserving of notice in such a connection. The only word strictly peculiar is צָס (כָּס), in ch. i. 7, the term employed to designate the order or decree issued by the king of Nineveh, a Syriac word, and, since the Assyrian language was a dialect of Syriac, it was in all probability the precise term employed at Nineveh. More commonly, however, the appropriation in the prayer of Jonah of certain passages in the Psalms, is urged in evidence of the late origin of the book. Some even carry it so far as to find in such free use of other Scriptures a proof, not only that the other portions of the book were written at a subsequent to the time of the prophet, but that that portion was later still, and forms an interpolation by another hand (Hitzig, Krahmer, Knobel). This idea is rejected by Hitzig as an unwarranted extreme; and justly, for the appropriation in question was perfectly natural and proper. The devout breathings of God-inspired men have ever delighted to place themselves in accord with the sentiments of former witnesses of the truth, and to employ the language which is enshrined in their minds by the most hallowed associations. From the time especially that the Psalms began to have a place in the public service of the sanctuary, they were sure to become as household words to all pious Israelites, and could not fail both to influence the spirit and mould the expression of their devotional utterances. Even the apostles, who stood on the highest level of spiritual insight and supernatural endowments, were thus influenced, Acts xx. 24-27; Ro. xi. 33-36; Col. vi. 23. Nay, our Lord himself, amid the few utterances which came from him on the cross, expressed himself more than once in the well-known and hallowed language of the sanctuary, Matt. xxvi. 34; Ps. xxx. 8. And that Jonah, whose case and circumstances were altogether so peculiar, should throw himself back upon the somewhat similar experiences of former saints, and make, as far as possible, their language his own, was so natural and befitting, that instead of calling into suspicion the genuineness of his prayer, it should rather be regarded as a proof of verisimilitude. He found it a relief that even the figurative language of others so exactly suited his case, while the thoughts and language alike became his own, when nothing else would suit. Then the Psalms employed—cxv. 1, for first clause of ver. 2; cxii. 7, for last clause of ver. 3; xxxvi. 22, for first clause of ver. 4; lxxx. 1, for first clause of ver. 5; cxiii. 3, for first clause of ver. 7; xxxx. 6, for ver. 8; cxiii. 8, for the last clause of ver. 9—can with no probability be shown to be later than the time of Jonah (most of them, indeed, belonging to the earliest period of psalmic literature); and, what is not less important, the language is not slavishly copied, but used with such slight variations as would naturally be employed by one who was freely adapting to his own spiritual use existing scriptures, not stringing together a set of passages for a literary purpose. Thus, instead of “the waters are come in,” Jonah says, “the waters compassed me about;” instead of “I am cut off from before thine eyes,” he has, “I am cast out from before thine eyes;” instead
“...they that observe lying vanities,” he has. “And I hate them that observe lying vanities,” he has. “They that observe lying vanities forsake their own mercy,” &c. Such things bear on them the impress of reality. (3) The dimensions of the city, as indicated in the narrative, have often been adduced in support of the fabulous view of its contents, and the objection is still pressed by Hitzig. He conceives that the three days’ journey mentioned in ch. iii. 3, must, when compared with the one day’s journey, Jonah is presently said to have advanced preaching, be understood of the extent of the city in a straight line, not of its entire compass; while the 400 stadia, or 69 miles, given by Diodorus as the measurement of its boundary-walls, would make the extent of the circumference to have been only about three days’ journey. Reasoning of this sort evidently proceeds upon the idea that Nineveh was formed much after the plan of a modern European city. What if it was less regularly constructed, and lay, perhaps, in three somewhat distant and separate portions, requiring a day’s journey for each to pervade their borders; these considerations, therefore, are only surmises. Speaking of the space occupied by the remains of the city, Mr. Layard states, that “from the northern extremity of Kuyunjik to Ninorud is about 18 miles, the distance from Ninorud to Karumah about 12, the opposite sides of the square the same.” He thinks this remarkably agrees with the measurement of Diodorus, and the three days’ journey of Jonah, taking this to apply to the circumference. But he adds what shows there may be, at least as necessary for so understanding it. “Within the space there are many large temples, including the principal ones in Assur, and the face of the country is strewn with the remains of pottery, bricks, and other fragments. The space between the great public edifices was probably occupied by private houses, standing in the midst of gardens, and built at distances from one another, or forming streets, which enclosed gardens of considerable extent, and even rude land.” So Nineveh! It is plainly with reference to the population, or to the more densely inhabited portions, that it is spoken of in connection with three days’ journey, and knowing so little, as we now do, about the particular structure of the city, and the manner in which its population was distributed, no one has any right to regard such language as unsuitable to the actual state of things. The space, substantially may be said of 120,000 souls in ch. iv. 11, who could not discern between their right hand and their left children, that is, of about four years old and under, implying a total population of half a million or so; for there is no improbability whatever in such a mass of human beings having been congregated within such ample bounds. (3) It has appeared to some, in particular to Bleek (Ecclet. p. 341), improbable, and against the historical verity of this book, that on the supposition of all that is here related having actually occurred, there should be in the relation of them such a pendency of circumstantial details—nothing said, for instance, of the place where Jonah was discharged on dry land, or of the particular king who then reigned at Nineveh—and not only so, but no apparent reference in the future allusions to Nineveh in Scripture, to the singular change if so be it actually took place wrought through the preaching of Jonah on the religious and moral state of the people. These are still always regarded as isolated, and the judgments of God uttered against them, as if they stood in much the same position with the heathen nations generally of God’s cause and people. It may fairly be admitted that there is a certain degree of strangeness in such things, which, if it were not in accordance with the character both of the man and of the mission, and in these found a kind of explanation, might not unnaturally have given rise to some doubts of the credibility of what is written. But Jonah’s relation to Nineveh was altogether of a special and peculiar nature: it stood apart from the regular calling of a prophet and the ordinary dealings of God; and having for its more specific claim the instruction and warning of the remnant people in a very critical period of their affairs, the reserve maintained as to local and historical details may have been designed, as it was certainly fitted, to make them less of the parties immediately concerned, more of what through these God was seeking to impress upon themselves. The whole was a kind of parabolic action; and beyond a certain limit circumstantial minuteness would have tended to mar, rather than to promote, the leading aim. Then, and only then, the improbable is acceptable as chosen from among the things more flagrant iniquities as evils more particularly cried against; and Israel itself afforded too many examples of general reformation in respect to these, of which little or no trace was to be found in the course even of a single generation. Much more might such be expected to have happened in the case of Nineveh. The grand objection, however, against the historical verity of the things recorded in the book of Jonah, and the main reason for ascribing it to a later age than that of its reputed author, is undoubtedly the impossibility of the miraculous events interwoven with the story. These, in the account of anti-rational writers, by their very nature, challenge disbelief; they are only to be explained as the legendary marvels which, in process of time, gathered around the names of distinguished men, and must therefore without scruple be set down as the fabulous speculations of a later age. There can be no doubt that a miraculous element pervades the account of Jonah’s connection with Nineveh. Our Lord refers to one portion of it, and at once characterizes and accredited it as a sign prophecied or supernatural transaction, which had a significance alike for the present and the future, and which was to find its counterpart in his own yet more marvellous history, John xiv. 23. It is a less marked degree, still in a measure not to be mistaken, there is the singularly rapid and general repentance of Nineveh, as also in the history of the gentile so marvellously quick in its growth and decay, what must be assigned to the supernatural. This element, however, has sometimes been needlessly aggravated. Firing definitely upon the whale as the species of fish in which Jonah is said to have been for a time entangled, unbelievers have aggravated the improbabilities of the story, by pointing to the narrowness of the whale’s throat, which is incapable of admitting a human body through it. Of course, if such had been the creature employed by God for the occasion, he could as easily have manifested his divine power in widening the throat to admit Jonah, as in afterwards adapting the belly of the whale for his safe preservation. But the “great fish” of the narrative is not necessarily a whale; nor is γέρων, the corresponding term in the New Testament and in the Septuagint; for this word is used by Greek scientific writers of a whole class of fishes, which includes the whale and many
others besides (the viviporous); and very commonly sharks and tunnies are enumerated under it. Phoebus (Lxx) expressly applies it to the Caranarias, which is a species of shark, usually called the white shark. This fish abounds in the Mediterranean, and is very probably the particular kind of creature referred to. Its voracity is notorious; and growing, as it often does, to the size of from 20 to 30 feet in length, and 2000 or 4000 lbs. weight, it is quite capable of swallowing an entire man. Indeed, specimens have been caught—one with a swordfish in it, the size of an ox; another with a horse entire; and several others with the body of a man, unmannated and dressed (see the authorities in Pease's interest to Jonah). Such facts amply meet the shallow objection that has sometimes been raised against the credibility of Jonah's being received for a time into a fish's belly, on the ground of there being no fish large enough, or with a throat capacious enough, for such a purpose. But it leaves untouched the miraculous nature of Jonah's preservation for three successive days (or parts of these) in such a habitation, and his subsequent excretion upon dry land. This necessarily involved a supernatural interposition in his behalf. And so with the other things standing in a certain connection with it—the change wrought upon the Ninevites, and the rapid transitions undergone by the geod; though both doubtless appeared as the result of agencies calculated to produce them; yet in the power and efficiency with which these were accompanied, there was the indication of a supernatural interference. With those who on philosophical grounds are opposed to any notion that can properly be called miraculous, no arguments of a moral kind could avail to convince them of the reality of the things narrated. But for those who are open to conviction on the matter, the main question will be, whether the occasion appears to have been such as to call for the special interference of Heaven to accomplish the results under consideration. If the history and mission of Jonah are looked at merely by themselves, the tendency will probably be to answer such a question in the negative; it will not be easy to understand why the course of providence should have been moved in such strange and mysterious ways to reach its end in connection with a person and a people who occupied otherwise so subordinate a place in the divine kingdom. But let them be contemplated as special movements of this kingdom at an important crisis of its history, and movements destined to stand in a profound relation to its ulterior acts and operations, and what appears miraculous here will be found entirely in its place. It was required to mark distinctly the hand of God in the marvellous series of events, and draw men's attention to them as pregnant with principles and interests of incaulcable moment. Still more was it required, in order that the transactions into which it entered might serve as the divinely ordained sign of the central facts in gospel times, in which all might be said to partake of the supernatural. Thus only could the one series fitly correspond with, and prepare for, the other.

This view—the natural and unquestionable scriptural view of the subject—receives no small confirmation from the arbitrary and unsatisfactory explanations which rationalistic critics have offered of the story of the book. This betrays itself in the endless diversity of the modes of explanation, no one apparently being able to rest in that of another. The semi-heathen account of its origin, which approved itself to some of the elder rationalists (Gessinga, De Wet, Rosenmueller, &c.), who supposed it to have been a kind of Jewish edition of the heathen myths respecting the deliverance of Hesione by Hercules, or of Andromeda by Perseus, from the sea monsters to which they were exposed—may now be regarded as exploded. Bleek justly says (Pss. p. 550) that there is not the smallest probability of the story of Jonah's temporary sojourn in the belly of the whale having been either mediatel or immediately derived from these Greek fabbles, E. von Duss's hypothesis of the story of the book being a compound of some popular Jewish traditions and the Babylonian myth respecting a sea monster Omnus, and the fact for Adonis, is now universally assigned to the same category. Hitzig (first in a separate treatise, then in his commentary on the minor prophets) would identify the author of Jonah with that of Obadiah, and supposes it to have been written by some one in the fourth century before Christ "in Egypt, that land of wonders;" and chiefly for the purpose of vindicating Jehovah for having rejected the prophecy in Obadiah respecting the heathen Edomites—a theory which, so far as we know, has made no converts, and certainly needs no refutation. A slender basis of fact has been allowed by some—for Bunsen, for example, who, strangely enough, fixes upon the very portion which to most of his rationalistic concurrents bears the clearest marks of spuriousness, as the one genuine part of the whole—Jonah's thanksgiving from the perils of shipwreck (as Bunsen judges); and thinks that some one had mistaken the matter, and fabricated out of it the present story—by others, such as Kraeiner (as such, Jonas, 1846), who suppose that Jonah was known to have uttered a prophecy against Nineveh, to have been impatient at the delay which appeared in the fulfilment, and was hence for didactic purposes made the hero of the story. But the more common opinion in the present day with this school of divines is, that the story is purely moral, and without any historical foundation; nor can any clue be found or imagined in the known history of the times with Jonah in particular, a prophecy of Israel in the latter stages of the kingdom, should have been chosen as the ground of the instruction meant to be conveyed. So Ewald, Bleek, &c.; who, however, differ in some respects as to the specific aim of the book, while they agree as to its non-historical character. Ewald, for instance, would make it quite general—namely, to show how the true fear of God and repentance brings salvation—first, in the case of the heathen sailors; then in the case of Jonah; finally, in that of the Ninevites. Bleek, not differing materially from Kraeiner, conceives it to have been written by an intelligent, liberal-minded Jew, for the purpose of exposing the narrow religious particularism which prevailed among his countrymen, as if God were only known and honoured by them—as if they alone had a right to expect his favour, and might justly hate and hope for the perdition of all the heathen. On the contrary, they are here taught to regard Jehovah as in his fatherly love ready to embrace all in every place who sought to live in true hearts. But why any prophet should have been represented as going through such a marvellous experience to teach these truths, not unknown in the other Scriptures—why, especially Jonah should have been thought of in such a connection—living, as he did, in a region and at a time
remarkable for the very reverse of that particularism—remains a mystery, of which no solution either has or ever can be given. It is in fact inconceivable that anything but the known realities of the case could have led any respectable Jewish writer to attribute to a true prophet the part from first to last ascribed to Jonathan in this singular book: and scarcely less conceivable that the Jewish authorities would have received such a book into the canon of Scripture without the most conclusive evidence of its genuineness and authenticity.

Not only has this view in its favour all reasonable probabilities, and in its fair import the express testimony of our Lord; but it may well also claim in its support the utter failure of all attempts to account for the story of the book otherwise, so as to secure any general concurrence. It is proper to add, that on the side of its strictly historical character there still are to be reckoned some of the greatest names in Germany, including Sack, Hengstenberg, Dilichitz, Baumgarten, and many others. Much of the literature that has appeared on the book of Jonathan has already been referred to in treating of certain of its points of popular kind, of which there is a considerable number, it was needless to mention. For points connected with Jonathan's prediction, as explicitly announcing an event which did not take place, we can only refer the reader to the author's historic work, and the present work as the contemporary standard.

JONATHAN [2.7; or 17], v 10, 16, 18, (18, 19, 18). The name of several men in Jewish history more or less distinguished. 1. A Levite Heb. Joneithan, a native of Bethlehern. Judah, of whom a somewhat curious history is related, and a character not too scrupulous exhibited in the first half. In Ex. xxxv., of the appendix to the book of Judges. The episode in the history of the Danites, with which the name of this young priest is connected, must have occurred very early in the time of the Judges; in all probability soon after the death of Joshua, a time of comparatively anarchy and freethinking levity, before any fixed authority had arisen to supply the place of the deceased leader. In those days there was no king in Israel, but every man did that which was right in his own eyes. And if the mouth of any of the priests was right, that this Levi was the grandson of Moses see below, the events detailed regarding him cannot have occurred long after the entry into the promised land, as he was still a young man when they happened. The Mosaic law had already in many places begun to be disregarded, and men who could afford it erected private temples to themselves, and fashioned and set up teraphim and graven images for worship; the Levites too do not seem to have confined themselves to the cities assigned them or to the duties prescribed them, but were ready for a livelihood to minister to the ido
trous proclivities of any man sufficiently affluent to maintain them. Such at least was the character of the man, who travelling northward in search of employment, came opportune for him to a house in the Mount of Ebal, tenanted by a person of the name of Micah and his mother, people of peculiar character, though possessed of considerable wealth. Ja. xvi. 2, and influence. In xxv. 22, having a private sanctuary like Gideon. In xxxv. 27. The mother had in her possession a large sum of money. 1100 shekels, the sum produced by the Philistine lords to Doliath, Ja. xvi. 5, and hence the woman has been thought foolishly enough, to be Samson's betrayer, which the son appropriated—some think stole, others, e.g. Ewald who charges those who differ from him with finding their own stupidity in the Bible, see in n. 42, note 3, turned to usry. Terrified apparently by the awful curses of the woman over her lost treasure, he soon after restored it, and the two agreed to turn a considerable portion of the coin into an image, to serve which Micah consecrated one of his sons as priest. The advent of the Levite—after a more proper and formal servant of the altar—permitted him to set aside this hastily extemporized priest. The young man agreed, for some thirty shil
ing's a year, a sort of appur, and his victuals, to minister in the Ephraimitic private faith. Ja. xvi. 19. How long this arrangement lasted we are not in
termed, it was brought to an end in a way not very agreeable to Micah, and not quite creditable to the character of the Jonathan the young priest. The Danites, finding themselves straitened for want of room in the localities assigned to them in the south, or unable to cope with the Philistines and Amorites, Ja. xvi. 13, sought an outlet for their numbers and energies in the far north. Five men were sent to prospect the land in the most easterly north of the country, and became acquainted with Micah and his valuable images and accommodating priest on their way. Having returned to their countrymen and reported favourably, six hundred warriors of Dan accompanied them as guides to the new home in the north. Micah's house lay in the way, and the six hundred kept guard, and watched the priest, a needless precaution, while the five riled the sanctuary of its images and carried them off. The priest being flattered by an invitation to minister to the new colony, showed sufficient ac
ercy in accepting the proposal, and the poor Ephight

2. A man of Judah, the son of Elkanah, and brother of Samuel. I Sam. vii. 17. This verse has been inserted by a very late manipulator of the earlier docu

3. A king of Judah, 1 Kings iv. 1. This latter date is no doubt the true one. Of more difficulty is the determination of the question, Which is the true name of Jonathan's grandfather, Manasseh or Moses. These names in Heb. are spelled by the same letters except the w in Manasseh, which in the traditional text is a letter uzr. In the Talmud, the rabbinical commentators (and the explanation is so far accepted by modern criticism) is, that Moses is the true reading, but to avoid copying the name of such a reverend as Jonathan with a name so scorch ed as his, the name of the idolators and bloody king Manasseh was substituted for it. See Bertha, Bach der richter, c. 290. Havermack too (ibid. ii. 14, 15), and Ewald (in s. c), both agree in tracing the reading Manasseh to a Jewish coin. That Gershon was the son of Moses, of course is well known, xxii. 22, but it
is quite possible that there may have been another Gordon, son of some Mammoth, so well known to the writer and his readers that he is not further described. It is quite a common thing for transcribers to leave out letters, and insert them over the word when aware of their mistake; it is a rare occurrence indeed to find any one, however careworn with conceits, tampering with the letter of the text. The insertion of the s may be a mistake, it is hardly to be explained with Tanchum as a toppa suphrena—I.e. a second thought of the original writer, or an intentional play with the letter of the text on the part of some subtle scholar.

2. Jonathan. The obit of the three, 1 sa xix 19, or rather four (compare 1 sa xvi 2, with 1 ch xvi 27, and 28a 4. 8) legitimate sons of Saul (Heb. Jonathan and Jehonathan). heir to the throne, and constant friend and attendant of his father, who was deeply attached to him, and jealous of anything that seemed to interfere with his prospective succession to the kingdom. Jonathan was beautiful in form, graceful and athletic, chivalrously brave like his father, with the same ardent temperament as Saul, but the indulgent bearing of religion, and a far truer conception of the idea of the theocratic government, restrained and softened his nature, and he was from the first ready to sacrifice his own claims, and give way to the man whom God had appointed to be the root of the new line of kings, whose final blossom should be the Messiah. And so while Saul's rejection worked upon the untamed passions of his heart and threw him into a self-complacent and fit of furious madness, beneath all which we catch glimpses of that mournful sense of loneliness which oppressed him, and caused the pathes of his cries for aid and sympathy, 1 sa viii 21, cf. xii 5, Jonathan on the other hand was calm and strong, though he foresaw the issue of the unequal conflict between his father and the purpose of God, 1 sa x xiii 17, and when he could not turn him from it by any means he tried, 1 sa xix 4, with xx 25, 28. he yet clung to the wayward man, even at the risk of personal violence, 1 sa xx 32, and subjected to the bitterest reproaches, 1 sa xx 30, which for his father's and his friend's sake he bore with patience, only once losing self command, and rising "from the table in fierce anger," 1 sa xx 31, and though from the time that the kingly government was turned in the hands of his father into an instrument of private vengeance, instead of a public defence, he could not but foresee dissolution at home and disgrace abroad, he never abandoned his own post, or failed to do what he could to retard the coming ruin, and when it came he went forth to meet it with the calmness of a hero, and the consciousness that his work was done. No truer son, or braver man, or warmer friend, need be looked for in the pages of history than this devoted and self-forgetful heir to a throne.

The details of Jonathan's career furnished in the Bible relate to two events in his life—his exploit at Gilboa, and his attachment to David. He appears first in history, 1 sa xii 2, as commanding one thousand men in Gilboa of Benjamin, while his father lay with a small army of two thousand more northward at Mich- mesh, and along the hills of Bethel. His small command was all the troops the new king could oppose to the overwhelming hosts of the Philistines. Saul's policy was to seize the main passes, and prevent the enemy from penetrating eastward (on the strategic value of Mich Omn., cf. Is. x. 28), till he gathered togeth-
sible, had already declared that the offender, even should it be himself or his son, should die; and now, with the sternness of a Roman, he condemned Jonathan to death. In all likelihood the words of Jonathan, ver. 14, imply that he willingly lost himself to death, without repining: "Beshiel me, I shall run ready to die;" but the people, with a diviner instinct than the impulsive king, interposed, and reduced Jonathan out of his hands. The LXX. render "interceded" for Jonathan; but it is more likely that the strong interposition of the people inably and a little ground is there for Ewald's conjecture, that some other victim must have been substituted in Jonathan's stead (ii. x. 16).

The story of the friendship of David and Jonathan is the most pathetic in history. That Jonathan should give so much to David, and that David could bring himself to accept so much from Jonathan, for the difficulty lay most on his side, cannot be explained on anything but their mutual religious insight into the need of the times and the destiny of the nation. The first time the two heroes met was when David returned from the daughter of the Philistine, and was explaining his early history to the king; his modesty, and youthful beauty, and his unparalleled boldness, charmed the heir apparent. "and the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul," ch. vi. 1, and, like Haman's horses, the two friends exchanged arms (ver. 15, 25, 26, Ewald). And thus commenced a friendship which held unbroken all the life of Jonathan, and the memories of which lived in David's heart long after death had separated the friends. This affection, which, on Jonathan's part, "passed the love of women," 1 sa. 20:1, not only in its ardor, but even in its patience and self-sacrifice, was returned by David with a veneration and tenderness and truthfulness and selflessness and health the soul of all that had to take a part in rule, that even "exceeding" Jonathan, 2 sa. 37:1. Jonathan appears after this first meeting with David only four times in history, three of these in time in relation to David, and once again on the battle field of Gilboa. His constant effort was to soothe the ruffled feelings of his father, and moderate his jealousy against David. From the time that the women of Israel sung, "Saul hath slain his thousands and David his tens of thousands," Saul was uneasy in the presence of David, and more than once made attempts upon his life. At every new success of the youthful Bethlehemite, and every new advance he made in popular favor, Saul's dark spirit grew darker and more troubled; yet he was not yet unwelcome to the inflow of his son; and though he now qualmishly sought to induce both Jonathan and his servants to take David's life, on Jonathan's representations he was reconciled to him, and swore, "He shall not be slain," 2 sa. xxvii. 6. But once more there was war, and once more David was victorious, and Saul "exult" him with increased suspicion, and David fled to Ramah to Samuel, escaping both the open violence, and through the faithfulness of Michal his wife, the daughter of the king, the secret plots of Saul. Soon he returned from Ramah, and Jonathan made renewed efforts to appease his father's animosity against David, but now without success; and then occurred that scene of terrible violence between Jonathan and the king, to which we have already alluded, when, under the latter invectives of his father, ch. xx. 20.

Jonathan lost command of himself, and left the king's presence in fierce anger, ch. xx. 11; and this scene was followed by that other most touching parting, when the two friends, feeling all hope of reconciliation with the king gone, "kissed one another, and wept one with another, till David exceeded," ver. 14. Only once again did the brethren meet, in the forest of Ziph, where David was in hiding from Saul. Jonathan stole away from the side of his father and found David; and for a time he seemed to carry the strong interposition of the people inably and a little ground; but when Saul being gone, David should till the throne, and he himself be happy in subordination to him, ch. xxiii. 17. But Jonathan could not desert his father, even in his extremest folly, nor seek to precipitate his fall in selfishness, nor even in devotion to David. There was a more sacred duty of humanity to fulfill. He could not be unfilial, even for religion's sake, and the curtain falls upon him and Saul—the one bullied, and violent, and watched—the other slain, and helpfully, and thoughtlessly of himself, and though able now surely to forecast the mournful issue of things, yet resolve to share the ruin which he could not avert—only to rise once more to show them still milder, when the noise of battle had been laid amid the mountains of Gilboa, 1 sa. 28:15. And David, in no win of flattery then, and with no exaggeration, but mindful of the better nature of Saul—a clear and noble soul once, but for long sadly overcast with sudden tempests; and mindful of the deep, pure heart of Jonathan, who, with the endearments of a woman, had loved him—sung that song over their graves that stands unmatch'd for pathos and elevation among the odesions even of the sweet psalmist, 2 sa. 1:17, 31:17, and to perpetuate the honour of his friends, he caused the children of Judah to learn it.

Jonathan left a son called Mephibosheth, 2 sa. 9:6, called also Meribbaal, 1 ch. viii. 5, whom David, not forgetful of his covenant with Jonathan, 1 sa. 18:17, to show kindness to himself and to all that should survive him, sent for when he was established in the kingdom at Jerusalem, and restored to him all the possessions of Saul, and made him dwell in Jerusalem, and eat at the king's table.

3. Jonathan [Heb. Jonathan and Jehonathan]. A son of Abital the priest, who took an active part in the troubles during Abner's revolt, and rendered material service to David as a spy, 2 sa. xx. 5; xxvi. 17, 18. In the troubles that ensued upon the usurpation of Adonijah he appears again, on the side of legitimate succession, like his father, 1 ch. xi. 42.

4. Jonathan [Heb. Jehonathan]. A valiant soldier, son of Shimeah, brother of David, famed for his exploit in killing a gigantic Philistine of Gath, who "had on every hand six fingers, and on every foot six toes," 2 sa. xx. 6; 1 ch. xi. 7.

5. Jonathan [Heb. Jehonathan]. An uncle of David's, "a counsellor, a wise man, and a scribe," 1 ch. viii. 2, whom Criticus inclined to identify with the hero last mentioned. It is so pronounced an "uncle," signifying any near relative of the king, 1 sa. 19.

6. Jonathan [Heb. Jehonathan]. One of David's mighty men, said to be the son of Jashen, 2 sa. xxix. 22, apparently to be identified with the hero [Heb. Jonathan] who is called the son of Shage, the Hararite, 1 ch. xi. 4, from which it appears that he was merely a descendant of Jashen or Hazen.
7. JONATHAN. A person of the tribe of Judah, son of Saul, of whom nothing is related. 1 C.S. 32, 33.

8. JONATHAN. A brother of Jehoanan, and son of Kares.

9. JONATHAN [Heb,Jebuonathan]. A scribal, several times alluded to as the person whose horse was the dungeon in which Jerahmeel was confined. 2 Esdr. xiii. 25; et ch. xxxvii. 26.

10. JONATHAN. The father of Elea, a chief who returned with Ezra from Babylon. Ezr. vi. 8.

11. JONATHAN. Also an elder; the son of Asel, one of the commissioners appointed to examine into the case of the men who had taken foreign wives. Ezr. x. 9.

12. Several Levites have this name; two are called Jona
than, N. xiv. 11, 14, and a third Jona
than. N. xii. 12; et cxxvii. 25.

1. B. B. JOPPA. In the Hebrew יֹפָה (Japho), and in the Greek Τάρταρος (both in Sept. and N. T.) now Jaffa, or Jaffa, or Yaffa. It is supposed to have got its name from its beauty θη
ter, or to shine; and so the name may be from the mass of sunshine which its houses exhibit, like the Schon
dergts, the Beltevilles, and Formosus; or for more recent times (Jos. xix. 26; 2 Ch. ii. 16; Est. ii. 7; 1 Esd. v. 55; 1 Mac x. 14; xiv. xiv. 55; xv. 26; Jos. iii. 19; Ps. xix. 12). It is not to be confounded with Japhia, in the tribe of Zebulon.

Jop. x. xiv. 29; Nazareth, now Yafa.

It is one of the oldest cities in the world, and ranks with Hebron, Zaan, and Damascus; and such is its repute for antiquity, that early geographers ascribe to it an antediluvian paternity, and regard its name as derived from Japheth (Gallio) of the Indo-Teutonic race. In 403 B.C. Seleucus Nicator, the first king of the Seleucidae, settled here in the land of Philistia, which was a Mitzrenic colony of Caphthorin, and the place of the Phoenician state, the plain of Sharon. Philostratus, brother of Caphthorin, failed to have been turned into stone by Persians, may have left his name to Philaerus, the usual derivation of that word from the palm is untenable. It is the "local habitation" for the Evidian myth of Andromeda and the sea-monster, which no doubt has some foundation in the early story of the city, though whether grafted on Jonah's miraculous deliverance is question
able.

It is set down in the inheritance of Dan, who there remained in his ships; Jos. ii. 17, certainly implying the nation's zeal in not coming to the help of Jehovah against the mighty. To this Hiram floated down from Tyre the fir-trees of Lebanon, for the temple of Jerusa
dem; and about five hundred years after, Zedubabel, set
ing on the edict of Cyrus, which must have applied to Phoenicia as well as Judea, caused the cedar-trees from the same mountains to be brought. They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus.
jokes which the native arabs poured in upon the company. He almost despair of even reaching the Holy City.

The description which Felix Fabri thus gives of Joppa in his day applies to a long period both before and after that. The harbour was wretched, the city in ruins, and the natives bent on extorting money from the pilgrims. Two centuries after, the Franks began to be better treated by them, Josephus, the Armenian convert, in which they were accommodated, was said to contain four or five thousand people. But still in the days of Bay and Salads, the town was a ruin. After that it began to receive; but it had hardly risen when it was assailed. It was greatly damaged by Ali Bey in 1771, and Mohammed Abladab in 1778. The French besieged and took it in 1799. It is fortified, as may be supposed from the preceding statements—that is, after oriental fashion, but its battlements are ruined. Many a siege has it stood—many a cultivation has it experienced, from the days of the Romans to those of the French, who took it, and laid all its gardens waste. By it Napoleon entered

Jaffa: here he paused and his ship on his retreat, to prevent their falling into Turkish hands; here he sawed the defenceless inhabitants, encamping hard by the town. Judas Maccabaeus, Antiochus, Herod, Costinas, Vespasian, Omar, Saladin, Richard, Golden v. Napoleon, have all in their turn laid siege to it. Perhaps no city save Jerusalem has seen so many foes, and stood so many assaults. Within this century it has risen considerably, but especially within the last thirty years.

Its geographical position is lat. N. 32° 5' long. E. of Greenwich, 31° 57' 20' W. of the Meridian. It is thoroughly a maritime town, washed by and almost overhanging the sea, like its southern neighbour Achelon, and its northern neighbour Cesarea; not like some others on the great southern plain of Phcenicia, such as Gaza, Ashkelon, and Jaffa, removed considerably from the shore. It lies about thirty six miles north west from Jerusalem, and Strabo affirms that from Joppa Jerusalem was visible on a clear day. This has been affirmed to be impossible, on account of intervening heights, as Josephus' statement of the sea is being visible from Herod's tower, Pharophas, has been declared to be so. As this is a question of facts, not of conjecture, nor of reasoning, we shall not attempt to decide the question further than that, as both Jerusalem and Joppa stand high, the thing is not so impossible as some think, especially as the 'ships' or depressions of the hills, at particular places, often revealed the very object which the range near whole seems bent on shooting out. By moving a few yards east or west, as the case may be, one sees an object which he had concluded was invisible, by reason of the intervening ridges. More than once we had occasion to notice this in the East; for, instance, in the case of Mount Sinai, which seems alternately to be visible and invisible, as you move through the windings of Wady Sheldi; or in the case of the Dead Sea, which is seen or concealed from view, according as you may happen to stand a few yards north or south, on the heights around Jerusalem.

In the neighbourhood of Joppa are many of the noted places in Scripture-story. The plain of Sharon encloses it. Lydda or Lod, Aviak, now Liled; One, now Rabbi; Ono, now Amia; Elkan, now Akir; Bethdagon, now Beth-dejun, are all in its neighbourhood. Being the only seaport on the southern coast of Palæstine, it drew influence round it, and raised up towns; so that, though the notices of it are not minute, we never lose sight of it from the days of Joseph. It figures in the history of the Maccabees, and Josephus refers to it frequently. It comes before us in the history of Peter; in the wars of the crusades; and in the itineraries of pilgrims and travellers of all ages to the present day. The harvins along the Palæstine coast are Rabbot, Haifa, and Jaffa; at these the French and Russian steamers touch work after work, bringing to the Mediterrean and Europe something of their ancient traffic and importance. The harvests are poor and unsafe. Jaffa the poorest and most perilous; yet some place of debarkation and embarkation was need ful, and on the whole Jaffa was the best.

In front of the harbour the rocks rise, over which the north west wind dishes the waves in fury; the rocks on which Andromach had to have been chained, and where according to Josephus the fragment of the iron links remain. They are ghassy and inhospitable. Many a brave vessel has been broken there. They might indeed become a protection, not a peril; and at some cost might be a natural breakwater to the harbour. But with only a small opening through which you shudder to pass, borne upon some shoreward breaker, they only create danger; and indeed with a sea on or a north gale blowing, they render landing impossible; so that the steamer, after lying off for half
a day, pass on to Alexandria or Haifa, without touching at Jaffa. Even with no sea on, it tries one's nerves to be rowed through the narrow rock-gate, upon the Mediterranean swell; for the slightest carelessness or misjudgment on the part of your Arab seamen may dash you on the rocks.

Joppa is built on an eminence which slopes backward from the sea, and with its castle is reckoned 1200 feet high. On it the houses are so placed as to seem to rise up tier upon tier, irregul ar but still beautiful, especially when approached from the sea at sunset. The interior is as displeasing as the exterior is pleasing, though it is not worse than the usual run of oriental towns. Perhaps its steep streets, which, like those of Valletta, you ascend by stairs, are an advantage, as helping to carry off its impurities.

Its environs are exquisite: and the endless groves of olive, orange, lemon, citron, mulberry, and palm, delight the traveller with their shade and their fragrance. Jaffa oranges are the finest specimens of that kind of fruit we ever saw; and Jaffa water-melons equal, if they do not surpass, those of St. Paul's Bay. Its hedges of cactus or prickly pear, some fifteen feet high, are remarkable, though not perhaps beautiful, except when in flower. It is the most formid able of all inclosures, and seems preferred to any other, not here only, but elsewhere throughout Palestine. Each garden has here, as in Egypt, its well, its reservoir, and its wheel — the best worked by a mule or ox, and bringing up water for so many hours in each day, as to fill the little trenches and irrigate the garden.

Its population is variously reckoned: Reuter says 5000; Robinson, 7000; Lynch, 13,000; Dr. Thomson, 15,000. We should be inclined to the second of these estimates, were it not that Dr. Thomson's authority is great. Of these about a half are "Christians" that is, Greeks, Latins, Armenians, Maronites, Greek Catholics. Of these the Greeks are the most numerous. The Moslems amount perhaps to 4000; the Jews are very few; though not perhaps so few as in the days of Benjamin of Tudela, who only found one Jew, a dyer, here. It has three convents — Greek, Latin, and Armenian; and three or four mosques. But certainly Joppa has within the last twenty or thirty years made wonderful advances — commerce as well as population increasing: as in all the towns of the Syrian coast — Haifa, Acre, Tyre, Sidon, and Beirut. Commerce is returning to Syria as well as to Egypt. The corn fields of Philistia and the pastures of Sharon may ere long become of importance to Europe, and the East again become the granary of the West. Its present

-- Water to any amount can be procured in every garden. The entire plain seems to cover a river of vast breadth, pervading through the land out to the sea. A thousand Persian wheels, working night and day, produce no sensible diminution, and this inexhaustible source of wealth underlies the whole territory of the Philistines down to sea at least, and probably much farther south."—Thomson's Land and Book, vol. ii p. 275.

The source of the Jordan at Banias. Van de Velde, Le Pays d'Israel.
when our Lord himself reached the northern limit of his journeys, was the scene of Peter's confession—
"Thou art the Christ, the Son of the living God," Matt. xxviii. The third source of the Jordan is at Dan or Tel-Ini-Kady (Van de Velde, 1634) and lies on the east of the old Ain El-Tarich. This is the usual course, according to Lieut. Lynch, 1845, and to Lieut. Mulvaneux, 1857, and to Lieut. iphone, 1848. At Tarichea its stream is 40 feet wide and 4 or 5 feet deep, but in many places lower down it is split up into innumerable rivulets, too small for navigation, and at other times it flows in one tortuous and rapid stream between steep cliffs and high banks. Of this part of its course Lieut. Lynch writes (Narrate, sec. 38):

"The stream sometimes washed the bases of the sandy hills, and at other times meandered between low banks, generally fringed with trees and fragrant with blossoms. Some points presents views exceedingly picturesque the land rising of a mountain torrent."
2. Its rapid descent. The Lake of Galilee is but sixty miles from the Dead Sea in a direct line, making the difference of level is at no less than 1000 feet. This has been explained by the expeditions of Lith. Melryneux and Lynch, who found less than twenty-seven rapids in this part of its course; and moreover the latter writes (p. 214), "The great secret of the depression between the Lake of Tiberias and the Dead Sea is solved by the tortuous course of the Jordan. In a space of 60 miles of latitude and 4 or 5 miles of longitude the Jordan traversed at least 200 miles." [C. T. M.]

JORDAN, VALLEY OF. This name is generally applied to the country between the Lake of Tiberias and the southern end of the Dead Sea. Its Old Testament name was **\textit{the desert},** translated in most places "the plain," in De, ii. 50, the "campaign," inJos. xviii. 18, "Arabah," and in Ez. xlviii. 8, "the desert" (ver. and Ed. App. p. 28). By Josephus and the litter Jews it is called *Aulon*, which Jerome (nunc et st. nunc) tells us is not a Greek, but a Hebrew word. Its modern Arabic name is El Ghur. It is a deep valley, once sixty miles long, gradually sloping from the level of 626 feet to that of 230 feet below the Mediterranean. In most places it is about eight miles broad; but at the northern end of the Dead Sea the mountains recede and leave a space twelve miles in width, the western portion of which is often called "the plains of Jericho." Its general appearance is that of a wide valley shut in by mountains on either side—those on the west continuous like a wall, but rent by deep wild gorges; those on the east more varied, often revelling, and intersected with fertile plains. The valley is divided across by a low ridge called Kurn Surtaleh, situated one-third of the distance from the Dead Sea to the Lake of Tiberias. Longitudinally it is divided into terraces two or three in number on each side of the river. The upper of these terraces on each side, immediately under the hills, is covered with vegetation; the middle terrace is the wide desert plain, the *awabak,* properly called, which in its southern part is barren, except where large springs fertilize it. Its northern part is fertile and cultivated. In this region the river is often walled with banks, and the country has not had to depend on artificial irrigation. It is inhabited byfellahin where fertile, elsewhere byBedouins. The lowest terrace is occupied by a jangle of agams, castus, tanariums, and willows, sometimes fringed by a brake of reed and cane at the banks of the river itself. From this jangle the lion of old was driven by "the swelling of Jordan," Jos. xix. 1-5, and the traces of other wild beasts may in modern days be found in it. But the distinction of these terraces cannot be traced throughout its course. The jangle of willows and tanariums is often continuous, and sometimes occupies the whole valley. Further details of its appearance at different places may be found in the following extracts from the account of Lieutenant Melryneux's expedition, in the *Journal of the Royal Geographical Society*, vol. xviii. At p. 105 he writes of the neighbourhood of Kerak, at the outlet of the Jordan from the Lake of Tiberias, "The Ghur, or great valley of the Jordan, is here about eight or nine miles broad, and this space is nothing but a flat—nothing but a continuation of bare hills, with yellow dried-up reeds, which look when distant like corn stubbles. These hills, however, sink into insignificance when
compared to the long range of mountains which incline the Ghor; and it is therefore only by comparison that this part of the Ghor is entitled to be called a valley.

Lower down, near Jisr el-Majdina, he writes (p. 122), "The Ghor or valley now began to bear a much better and more fertile aspect. It appears to be composed of two different platforms—the upper one on either side projects from the foot of the hills which form the great valley, and is tolerably level, but barren and unfruitful. It then falls away in the form of rounded sand hills, or whitish perpendicular cliffs, varying from 150 to 200 feet in height, to the lower plain, which should more properly be called the valley of the Jordan. The river here and there washes the foot of the cliffs which incline this smaller valley, but generally it winds in the most tortuous manner between them.

About this part of the Jordan the lower plain might be perhaps one and a half or two miles broad; and so full of the most rank and luxuriant vegetation, like a jungle, that in a few spots only could they approach its banks. Some of the bushes and trees are very beautiful, particularly a feathery leaved tree something like the cedar of Lebanon, of which there is a great quantity."

Again, above Jericho he writes (p. 123), "The lower valley is about three quarters of a mile broad, and within these bounds the river winds extremely. The cliffs on either side have still the same whitish chalky appearance, and fall away abruptly from the upper land, which both to the east and west of the river, for the last thirty miles of its course, has a barren and desolate appearance, and is but little cultivated. Near Jericho the formation of the ground becomes less regular— the western mountains in one or two places put out considerably into the Ghor; the cliffs less exactly mark the bounds of the lower plain; and just about Jericho, near the bathing place, the descent from the higher ground is by a number of rounded sand hills."

The Jordan valley fell to the lot of several of the tribes. Its eastern terrains were occupied by the tribes of Gad and Reuben; and its western plains approached by Joseph, Jos. xvi. 27. His history is that of the river whose name it bears; and most of the remarkable events which took place in it are referred to in the preceding article, and in that on Jericho. [n. 107.]

JOSEDEC. [See Jeremias.
JOSEPH [either a takalama, viz. of reproach, or he will increase, add]. 1. The eldest of the two sons of Jacob by Rachel. His father had been married for a long time without bearing children—a circumstance which had most deeply grieved her, ix. 11. And on the birth of her first-born child, she gave him a name indicative at once of her gratitude for the removal of the reproach which was attached to childless women in Israel, and of her earnest hope that the birth of at least another son would add still further to her happiness and respect, ch. xxxi. 24. This double etymology of the name (from ipn, to take away, and from ipn, to add,) is plainly indicated in the verses just referred to. Our authorized version, in ver. 21, "the Lord shall add to me another son," would probably be better rendered by putting it in the form of a hopeful prayer, "may the Lord add to me another son." This is in perfect agreement with the usage of the Hebrew, and is more suitable to the circumstances of Rachel, who could not certainly know, but might well pray and hope, that God would grant her a second son."

His father Jacob was about ninety-one years of age when Joseph was born, comp. ch. xxi. 5, xxiv. 14, 30, 31. This in part accounts for the uncourteous expression which calls him "the son of Jacob's old age," ch. xxxii. 3. But it does not seem to account for it altogether. He had another son, Benjamin, born to him at a still later period of life. Not only, however, was Joseph a son of his old age, he was also the stay and comfort of his old age in a manner which none of the older sons were, and which Benjamin could not at this time be, on account of his extreme youth. But Joseph, at the age of seventeen, was the great comfort of his father, and gave promise even then of that sincere, pious, and prudent disposition, which marked his career through life.

For these reasons Joseph became, at a comparatively early period, the chief object of endearment to his aged father, and the more so, probably after the death of the beloved Rachel, ch. xxxi. 32, Joseph's moral courage and rectitude are strongly marked from the opening years of his manhood. Living chieflv with his half-brothers, the sons of Bilhah and Zilpah, all of them older than himself, he resolutely refused, though alone, to join in the evil practices in which they seem all to have indulged, and had even the courage—arising probably from a sense of duty—to tell his father of their evil practices, ch. xxxvii. 2.

As an especial mark of his love and favour, Jacob made for his son a garment, which the authorized version, following some ancient authorities, renders "a coat of many colours." The Hebrew ydp; pi5inum, however, from its etymology, seems rather to denote a long flowing robe, reaching down to the ankles, and so the best authorities consider it (perspicuum, Grotius). The word only occurs here, and in 2 Sa. viii. 18, 19, where we are told that it was such a garment as the royal virgins of the house of David were accustomed to wear, whence we may infer it to have been a badge at once of modesty and of dignity. We take it then in the case of Joseph to mean a long flowing robe, indicative of the modesty of his character, and of the elevation which, from his strength of purpose and other noble qualities, his father thought him destined to attain among his brethren. The peculiarly strong love and apparent partiality evinced in the bestowal of such a garment, drew forth the hatred of Joseph's brothers against him; nor was it a silent hatred, but a hatred which perpetually displayed itself in unceasing reproach, ch. xxxvi. 1. But another and still higher distinction now added to their hatred. In heaven-sent dreams God now signified to Joseph his future pre-eminence. The distinction which had been conferred upon him by his earthly father is ratified by his Father in heaven, and pointed to a greatness such as Jacob had never dreamed of for himself, and such as indeed, when it was first mentioned, he did not desire. The first of his dreams indicated that he was to be at a future time a lord and ruler over all his brethren; the second, that his father and his mother, to whom by right of birth he was himself subject, should, with his brethren, come and bow down themselves to him to the earth, ch. xxxvi. 10.

Joseph is sometimes charged with vaingloriousness for relating the dreams thus indicative of his future greatness. It is possible of course that he may have felt modestly elated, but nothing of this appears in the
narrative; nor does his conduct expose him at all to the charge. God did not give him a revelation to hide but to make known, and it would only have argued false modesty and a disregard of the divine favour, if he had kept the supernatural intimations hidden within his own bosom. What God had made known to him it was his duty to make known to those whom the information concerned, and this he accordingly did. His father was at first averse to view Joseph's indication with anger, as successive of the supposition which a son ought to confer to his parents; but afterwards he came to a wiser mind, and "observed the saving," as being perhaps, and very probably, from God, and therefore not to be resisted. The feelings of his brothers towards him would seem to have been of a mixed and varied kind. There was great anger at their choice to regard as the arrogance of a younger brother: there was envy at a distinction, which sometimes occurred to them, might be in store for their brother; and there was also inbred in the thought of the claims which through his dreams, he made to future pre-eminence, ch. xxxix. 15, 18. There may appear to be contrariety between some of these feelings, but it is a contrariety which is very often met with in human nature, and which need not therefore surprize us.

Joseph's ready obedience to his father's wishes, even when the execution of them might be personally disagreeable to himself, appears as the narrative proceeds. When Jacob proposed to send him to Shechem, to inquire after their welfare and that of the flocks, there is no reluctance displayed, but the ready answer is, "Here am I," ch. xxxv ii. 19. Joseph's happiness and peace were in his father's house, while in mixing with his brethren he had nothing to expect but reproaches and contumely, if not worse; but he at once and unhesitatingly proceeds on the disagreeable mission.

His object was not only to see how his brothers were, but also how the flock, of which they were in charge, was, and to report on both matters, ver. 14. This mission it was which led directly to all the strange events that marked the future life of Joseph. It put him within the power of his brethren, and led to his trials, his exaltation, and to his consequent capacity to benefit those who had injured him. After some trouble in looking for his brethren, for they had wandered in search of fresh pastures from Shechem, he finds them at last in Dothan, ver. 17. No sooner is the opportunity afforded them than they resolve to take it. Even before he came up to them, while he was yet a distance, they resolved to kill him. And their principal reason for doing so is told us, ver. 21. It was for the express purpose of putting an end for ever to that future pre-eminence which his dreams foretold. "We will see," they said, "what will become of his dreams." These dreams were their grand cause of hatred and envy, and they determined at any risk, and at all cost, to defeat their significations. Various providential circumstances, however, after their method of injuring their brother, and their final treatment of him, intended by them to destroy all his hopes, while at the same time it relieved them of the guilt of shedding his blood, led to the very supremacy against which they were vainly striving. Reuben first persuades them not to kill him, but to cast him into a pit, which they do; while he goes away, intending after they had left the place to return, take up Joseph, and restore him to his father unharmed. But neither is Reuben's plan, however well meant, to succeed. While he is absent, a company of Ishmaelites, or, as they are also called, Midianite merchants, came from Gilgal, with their camels, the ships of the desert, bearing down to the great centre of traffic, Egypt, spicery, and balm, and myrrh. At once a new thought occurs to one of the brothers, Judah. He proposes a plan which is to relieve them of blood-guiltiness, and throw upon those strange merchants the crime of removing Joseph for ever from their sight, and from his own hopes of future greatness. "I say," he says, "and let not our hand be upon him." This proposal was accepted; for twenty pieces of silver Joseph is sold as a slave, carried off into Egypt, and when Reuben returned to the pit, he found that he was gone, and that his plan of deliverance had wholly failed.

Joseph's anguish of mind at his separation from his father is not told us in the direct narrative. It appears incidentally, however, at a later period, from a conversation which occurred among his brethren in Egypt: "we are verily guilty concerning our brother," they said one to another, "in that we saw the anguish of his soul, when he besought us, and we would not hear," ch. xiii. 17. His being sold into slavery to a strange land wounded the best and strongest feelings of his heart. It was separation from his father—from all the love which that father had from infancy shown to him—separation from the home with which all his feelings were closely bound up. Nor were his feelings in this respect stronger than his father's were at losing him. When his brethren came back to the old man with their Ariel and cruel tale, showed him Joseph's coat stained with blood, which they insinuated was his, and persuaded him of his violent death, his sorrow was a sorrow that refused to be comforted. All his sons and all his daughters sought to comfort him, but they could not do so. His thoughts were all with the son of his heart, his best loved son, who, in obeying his command, had been lost to him, and he said, in reply to all the motives of comfort that were urged, "I will go into the grave for my son mourning: thus it is my father's will." The price at which Joseph was sold to the merchants, viz. twenty pieces of silver, appears to have been the sum at which a slave was valued at that time and subsequently. We find from ch. xxvii. 5, that such was the estimated value then of a male from five years old to twenty, and we have every reason to suppose that Joseph had not at this time reached his twentieth year. If he had arrived at that time of life his estimated value would have been fifty shekels of silver, ch. xxxvii. 25. Of course the sum for which he was sold in Egypt to Potiphar was considerably over twenty pieces of silver, as the only object of the merchants in buying him was to make a profit by his sale.

When Joseph arrived in Egypt he was sold by the Ishmaelites to one of Pharaoh's officers, called Potiphar. This man occupied a very important office in the court of Egypt. He is first designated "an officer of Pharaoh," ch. xxxvii. 1—the word for officer, תֹּוֵת, being that which is elsewhere commonly used for counsellor, although from Potiphar being a married man, enamoured, in the strict sense, cannot possibly be meant; and chief officer, or court attendant, must be understood; he is also called "captain of the guard," more properly of the executioners—terrorist, or the head of the military force, who had the charge of executing
capital punishment on offenders. But see under Potiphar.

Wherever Joseph was, he seems to have applied himself diligently and faithfully, and without heed to reining to the duties of his post. He did so in the house of Potiphar, and God preserved his efforts to such a degree as to attract towards him in an especial manner the attention of his master. Potiphar, after due and careful consideration of Joseph's conduct for a considerable time, saw that he was a man who might well be trusted in a higher office, and accordingly he made him overseer over his house, and all that he had put into his hand. His confidence in his integrity and his capacity was unabated. From the time he made him overseer, so thoroughly did he rely upon him in both the qualifications, that he ceased to exercise any personal supervision over his property or domestic service and gave himself up wholly to other business. His fields, and gardens, and cattle, and fisheries, and servants, all were placed under the control of Joseph; and he truly and fully fulfilled his trust, and, through God's blessing, everything prospered in his hands. He laboured as a steward with the same zeal, fidelity, and discretion, that he would have done as though all had been his own property; and in doing so he probably incurred the resentment of some at least of those under his charge, as dishonesty was one of the chief failings of Egyptian servants.

In this state of comparative prosperity the sore trial of Joseph's obedience to God was successfully endured. It is harder to bear prosperity than adversity; but Joseph, through his fear of God and the divine grace, was able to bear the temptations of prosperity as he had borne those of adversity. He was now in a situation of power, in all the vigour and beauty of early manhood, as constantly endowed with the graces of person as he was of mind. cx.xxxiv. Female profligacy would appear, from ancient written accounts, and from the evidence of the Egyptian monuments, to have been fearfully common. In perfect agreement with this we find the conduct of Potiphar's wife. Induced by Joseph's beauty, this shameless woman openly and unashamedly, and with repeated importunity, solicits him to sin. In such a situation most would have fallen, but Joseph held fast to his integrity. His reasons were twofold. The first was the gratitude he felt towards a confiding master; the second, and chief, was his reverential fear of that God who saw all secret things, and who regarded adultery as a terrible sin, cxxxiv. 9.

And in guarding against this sin he used the only means by which he could hope to succeed. He would not remain in the situation of temptation, fearful lest he should be overcome: "he hearkened not unto her to lie by her, or to be with her." He hated the sin, and he shunned the society that would necessarily lead to it. And so he was able to endure the solicitations of unlawful pleasure when every circumstance would induce to it.

The unrelenting love of Potiphar's wife was by Joseph's conduct turned into the bitterest hatred. The garment which he had left in her hands, when escaping from her presence, is used by her as an evidence of his guilt. She first summons the men of her house, and with this in her hands she raises up their strong Egyptian prejudices against a foreigner, and probably with ease succeeds in persuading them of Joseph's guilt, c.xxviii. 14. The belief of the household would have weight with their master. She then awaits her husband's return, and the same artful tale succeeds with him. Joseph doubtless denied the crime, but he was not listened to. Potiphar throws him into the prison over which he had personal control, with what ultimate views we are not told.

The narrative in Genesis tells us nothing of Joseph's treatment when he was first cast into prison. From Ps. cxvi. 13, however, we learn that it was severe. We will use the translation in the English Book of Common Prayer, as more agreeable to the Hebrew than the authorized version: it runs thus: "whose feet they hurt in the stocks: the iron entered into his soul." This verse certainly intimates that Joseph's treatment in the beginning of his imprisonment was severe; nor can we suppose it to have been otherwise in a prison over which Potiphar had direct control, and in the first burst of his resentment for a great supposed wrong. The second clause of the verse seems to us to intimate the length of the imprisonment, which was so long continued that the iron entered into the prisoner's soul, as the stocks had hurt his feet. And there are other circumstances which lead to the opinion that his imprisonment was of very long continuance. At the time when the chief butler and baker of Pharaoh were put into prison, ch.xxxv. 1, there would appear to have been a new captain of the guard in the place of Potiphar. He is no longer called Potiphar, while his conduct in exposing himself to the charge he might incur, shows that he was conscientious and upright. He who thought him innocent, would have brought him out of prison; if he still thought him guilty, he would have shown him no mark of trust. Very probably Potiphar lost his post ere the "keeper of the prison" would have shown such high a mark of favour to Joseph as to commit to his care all the prisoners that were in the prison. He could scarcely have done so while Potiphar was still the captain of the guard. The imprisonment of Joseph would seem then to have occupied a very considerable portion of that period of thirteen years which elapsed between the time when the history of Joseph commences and the time when he stood before Pharaoh, ch.xxxvii. 1, 8.

In the prison Joseph's great administrative powers and fidelity were again made so manifest that the entire prison discipline was put under his control. And here another extraordinary event occurred in his life, which led, not immediately indeed, but remotely, to his advancement. "After these things," we read, ch.xlix. 1, i.e. after the period of time already spent by Joseph in prison, during which the change in his personal treatment took place, two of Pharaoh's great officers, his chief butler and his chief baker, had in some way offended the king; if not in the same way, yet about the same time, and were both cast into prison, and placed by the captain of the guard under Joseph's charge. They continued "a season" (cxxxviii. 14) in prison, an expression which probably means an entire year, and they had each then a dream. We are all familiar with the dreams, and there is no occasion to enter into them. They were similar in structure, but were indicative of a very different issue to each of the dreamers. They tell their dreams to Joseph, and he, being informed of their meaning by God, interprets them. The event was according to his interpretation. The chief butler was in three days restored to his office; the chief baker was hanged. Ere the chief butler left
the prison. Joseph made to him a very pathetic appeal to intercede for him to Pharaoh, and to bring him out of the prison. This great officer in all probability promised to do a kind office to his benefactor; but, like many other councillors before and since, in the sunshine of courtly favour he forgot the prisoner and his appeal.

Two more weary years in full were spent by Joseph in his prison. At first he would look for his deliverance through the intercession of the chief butler; but as time wore on he must have given up hope from this source. At length God's time came. In dreams of the night the great king of Egypt stood by the banks of "the river." The river, in the mind of an Egyptian, could only mean that mighty stream the Nile, which, swollen by the rains in the mountains of Abyssinia, overflows its banks in Egypt and carries the old land of the Pharaohs. By this river the king saw, and what perplexed his mind sorely when he awoke. In the first dream, seven fat kine came up out of the stream and fed in the meadow on its banks. While they were feeding, seven lean kine came up out of the river, ate up the fat kine, and yet seemed no fuller or fatter than they were before. And again, in his dream he saw seven ears of corn come up in one stalk, full and good, and after them sprang up seven ears, withered, thin, and blasted with the east wind, and these latter doomed the seven good ears. The dream was intended by God to effect a great purpose, and therefore Pharaoh did not dismiss it, and could not dismiss it, from his thoughts. He felt, and rigidly, that it indicated some important event affecting the welfare of the kingdom. He accordingly sends for "the magicians" (see MATTHEW) and all the wise men of Egypt, to learn from them the meaning of his dream. Their inability to interpret it makes the chief butler remember Joseph, not from any kindness towards him, but merely to gratify the king, and probably advance his own interest. He relates the prison dreams and their fulfilment, and at once Pharaoh sends to bring Joseph out of the prison. He only delays to make himself presentable at court. He had allowed his beard to grow while in the prison, which was a sign of mourning in Egypt, and therefore ought not to appear in the presence of the king; he shaves himself, therefore, and puts on the prison dress for one suitable for a court, and came in unto Pharaoh.

The young Hebrew stood in the royal presence, calm and self-possessed, for he was ever used to feel himself in the presence of the King of the whole earth, and Pharaoh addresses him. He tells him that he hears he can interpret dreams, and Joseph, denying that any such power was in him, tells him that God will give him an answer of peace. Upon this Pharaoh tells Joseph the dream, and he interprets it as signifying the immediate approach of seven years of extraordinary plenty, to be followed by seven years of famine. He then suggests the appointment of an officer to provide for the coming famine by laying up during the years of plenty one-fifth part of the produce of the land, storing it up in the cities of Egypt, ch. xxvii. Pharaoh on this wisely judges that none could be so fit for this office as the man who had God's wisdom to guide him, and at once makes him the lord over Egypt: "Thou shalt be over my house," he says to him, "and according unto thy word shall all my people be ruled; only in the throne will I be greater than thou. And Pharaoh said unto Joseph, "See, I have set thee over all the land of Egypt; and Pharaoh took off his ring from off his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him. How the knee (םְגֵן, set on a seat; by Luther rendered 'the father of the country'); and he made him ruler over all the land of Egypt.

And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt."

On any remarkable change of position or fortune it was usual in the East to change the name. We find many instances of this in Scripture. On Joseph's exaltation Pharaoh changed his name to Zaphnath-paaneah. This would seem to be an Egyptian word, corrupted in the Hebrew, and its most probable signification is, "the revealer of what is secret" (Salvatorian Mundi, Vulgate). It bore reference of course to what Joseph had done, and that which struck Pharaoh's mind chiefly was his power of revealing the unknown (see Genesis on the word, and Fors.) The marriage of Joseph followed immediately on his elevation. The king, to do him honour, himself provided him with a wife, doubtless one of the noblest virgins of the land. Her name was Asenath, the daughter of Potipherah, priest of On. The name of this Egyptian princess signifies "he who belongs to the sun," is very common on the Egyptian monuments (Hausenblas, ch. ii.) "En, or "the Sun," was the chief god of On, which is the same city as Heliopolis, or the city of the sun; and the chief priest of On, which this Potipherah was, was the chief priest of Egypt, and therefore ranked very high in the land. Idolatry doubtless existed at this time in Egypt, but it does not seem to have attained to anything like the height at which we find it afterwards in the time of Moses; nor can we judge exactly what degree Joseph's father-in-law was tainted with it. The worship of the sun was probably the earliest rise into idolatry in Egypt, and probably the grosser forms of Egyptian idolatry were now absent.

The sun may have been only venerated as a symbol of the deity. Some, however, instead of "priest," translate "prince," and the Hebrew is certainly at times used in a civil sense (see Fors, and 2 Sam. vii. iv.). We prefer, however, to regard it here as signifying a minister of religion.

Joseph loses no time in providing against the coming famine. He first made a careful survey of the entire land, ch. xxviii. He then, during each one of the seven years of plenty, when the earth brought forth by handfuls, took as a tribute or tax from the people the fifth part of the produce of the land, as he had recommended, ch. xxiv. This is the meaning of the Hebrew word (םְגֵן), which the authorized version translates "taking up a fifth part." It is very possible, and indeed very probable, that he collected a far greater part of the produce, either by gift or purchase, than this fifth part; for, if that was all able to supply the wants of an entire seven years' famine, the remaining four-fifths would far exceed the wants of the people in the years of plenty, and would be sold at a very low price, ch. xxviii.

During the years of plenty Joseph had two sons born to him by Asenath, and their names, and the reasons they were given, shows us that his feelings as a father were equally strong with his feelings as a son. The eldest he called Manasseh (a forgotten), meaning that
the joy at his birth made him forget his past toil and the misery of his separation from his father’s house. The younger he called Ephraim (Ephrain), indicative of the abundance of blessings which God, by giving him a second son, had given him in the land where he had suffered so much.

And now the years of plenty were over, and the years of famine began. It was a famine at once extensive in its sweep, and lasting in its operation. It not only afflicted Egypt, but it afflicted “all lands” (ch. xlii. 6). It is quite sufficient for all the purposes of language that we understand by this expression all the countries in the neighborhood of Egypt, and closely connected with it in the way of commerce, and as deriving from it in ordinary years a portion of their food, as Ethiopia and Canaan. These lands suffering from famine, and all sending from every quarter to Egypt for relief, would fully justify the expression from an Egyptian point of view. This famine afflicting Canaan, where Joseph’s father and his brethren dwelt, becomes the means of accomplishing the dream dreamed so long ago, as well as of carrying forward generally the purposes of God towards his people Israel.

Joseph was already in the position of power, the famine reduces his father and his brethren to the most abject want, and brings them as suppliants for his feet. The calamities of Egypt are thrown open to supply the wants of every people; there is abundance there, not only for Egypt but for all suffering lands; none are refused who apply for death awaits those who do not come; but all who do come find abundance to nourish life. In the terrible want to which Jacob and his family were brought by famine—in their looking to Egypt and to Joseph as the sole means for sustaining life—in their praying him for their necessary food, and his supplying it to them—we find the full accomplishment of Jacob’s own true interpretation of his sons’ second dream, that “father and mother and brethren would all come and bow down themselves to him to the earth.” They were all as dead men, looking to him for life, and receiving it at his hands. The father and the mother bowed down before the governor of Egypt when their sons sent by them and for them, literally and in person did so, ch. xii. 15. With the story of Joseph’s brethren going down to Egypt for food their standing in the presence of their brother without knowing him his rough treatment of them his finally making himself known to them, and bringing down all his family into Egypt—every child is familiar. Even through all this in detail would be useless: while to attempt to describe it in any other words than the simple touching words of Scripture would be to spoil its effect. We will only attempt to classify the narrative, and to account for what may appear strange and cruel in the conduct of Joseph.

The visits paid by Joseph’s brethren to Egypt were three in number. The two first were for the purpose of procuring food for their households in Canaan, and at the second, Joseph made himself known to them; the third visit was made in company with their families, and bringing with them all their possessions, for the purpose of taking up, at least during the remainder of the famine, ch. xii. 11, their abode in Egypt. On the first of these visits Joseph put on an appearance of great roughness to them; accused them of coming to spy out the land for the purpose of invading it at its weak side towards Canaan: affects not to believe their account of themselves: insists that they shall, in proof of their truth, bring at their next visit the younger brother of whom they spoke; and that, in order to retain a hold over them, he will put them all in prison save one, who is to go and fetch this brother. During seven days he puts them all in prison, but at the end of it he tells them that his fear of God—the God whom they worshipped—will not allow of his treating them with cruelty, that he will accordingly send them all away, with food for their families, retaining only one of them as a pledge of their return. This is done, and they depart, carrying with them, at first without knowing it, their money, which Joseph had commanded to be put into their sacks. Their treatment by Joseph in Egypt had the effect of bringing to their memory their treatment of him long ago, and of convincing them that their guilt was being now visited upon them, ch. xii. 32.

The reverse of Joseph’s brethren in finding their money in their sacks was very great, as they thought it would expose them to bad consequences on their return visit; and the anguish of Jacob on finding that the governor of Egypt, incensed with his sons already, demanded that Benjamin shall also go, is excessive. He says that nothing shall induce him to permit him to go. But the pressure of famine, and the earnest assurances of Jacob, at length change his mind; and with gifts to the governor, and double money, they present themselves the second time before Joseph. He is overcome by the sight of his brother, and hastens to a secret place to weep, and then commands an entertainment, after the Egyptian fashion of separation, to be made, at which his brethren, and Benjamin in particular, are treated with great distinction, to their utter astonishment. He after this directs them to be provided with corn, and directs that his own silver cup and the purchase money of Benjamin’s corn shall be placed in the sack of the latter, in order that he may have the pretext of keeping his favourite brother with him while the rest of his brethren return to their father. They all depart, are pursued, the cup is found with Benjamin, and all the brothers return to Joseph. Whatever had been his intention, the agony of his brethren prevents his carrying it out, and induces him to make himself known sooner than he had intended, ch. xiii. 2. He commands all his attendants to go out while he makes himself known. He tells them who he is; asks at once for his father; comforts them with the assurance that all the past had been God’s own doing for the merciful purpose of preserving their lives; tells them that they are to return to his father and bring him and all they had into Egypt, there to be nourished; and finally, with the sanction and co-operation of Pharaoh, sends them back laden with the good things of Egypt and the means of carriage for their household and their goods. So ended their second visit. Jacob at first does not believe the good tidings; but as soon as he is convinced of their truth, he is overpowered with joy. No delay is made to return. Any doubts in his mind as to the propriety of going are removed by God himself, who tells him of his purpose in bringing him down, ch. xiii. 5, 7; and in the border land of Egypt, in Goshen, the long separated father and son meet again. The hatred of the Egyptians for shepherds, which was the occupation of Joseph’s brethren, enables him to place them permanently in Goshen, one of the extremities of Egypt, yet near to the royal city, and fit for cattle, and rich in agricultural produce; and thus Joseph, through the
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wrong done him by his brethren, is the means of saving their lives by a great deliverance.

The motives of Joseph in his treatment of his brethren are variously considered by different commentators. They certainly were not those of either a cruel, or a careless, or a revengeful, or an unloving spirit, ch. xxi. 24, 26. They appear to have been these. In the first place, they seem designed for chastening, to bring them to a sense of the terrible sin they had been guilty of towards himself, and of which he had no reason to think they had repented. His treatment of them had this effect, ch. xix. 2. He seems also to have wished to keep between him and his father’s house an additional bond beside the famine, and for this purpose to have wished always to retain one of them with himself. During this period he was maturing his plans as to what he was to do for his father and his family. It does not appear that he had intended from the first to bring down his family to live in Egypt. He may have had his doubts on this, as his father had, ch. xvi. 3; and when he had intended to bring them down, he probably was planning how to do so, and where to place them. There were difficulties in the way. The shepherd was an abomination to the Egyptians, and it would offend the prejudices of the latter to have Israel dwelling among them, ch. xxi. 32. Nor was it every part of Egypt that would suit the requirements of a pastoral people. The land of Goshen seems to have been the only place that would answer every purpose. It afforded good pasturage, and lay away from the central parts of Egypt on the borders of Canaan, ch. xxi. 1. In order to place them there Joseph had to consult Pharaoh, and to be guided by his wishes, ch. xxii. 10, xlviii. 11. Now a provident mind like Joseph’s must have been planning all these things, and therefore he probably required that delay in making himself known, which may appear cruel but which was demanded by prudence. Considerations of this kind in all likelihood influenced Joseph in his treatment of his brethren.

Joseph’s administration of the government of Egypt remains to be considered. It was marked with great prudence. The provision which he had made was ample for all the wants of the country itself, as well as of the neighboring countries. His method had the effect of bringing power to Pharaoh, while it sustained the people, and finally placed them in a condition of comfort. While their money was held, he gave them corn for it. When their money was expended he gave them corn in exchange for their cattle. When this resource was expended he bought them and their land, brought them out of the country parts into the cities where the supplies were, and fed them; and finally, he placed them again as tenants to Pharaoh on their lands, requiring from them the very moderate rent of one-fifth of the produce, while the remainder was for their own use, ch. xxv. 32. This one-fifth, while it was a small rent, was probably exempted from any other tax, and left the occupiers of the land in a state of comfort.

Joseph’s prosperity continued down to the close of his life. The mourning for his father on the part of the Egyptians, ch. tl. 19, seems to have been almost as great as if it were for one of their own kings, doubtless from honour to Joseph. His filial piety continued to the close of his father’s life: he was still in grandeur, as he had been in youth, the child of his old age, ch. xxi. 29; xlviii. 1. In token of the divine favour Jacob declared to him that he should have two parts, instead of one, in the future fortunes of the great people that were to spring from him, his two sons being constituted heads of two tribes, ch. xii. 5. Joseph’s kindness to his brethren also survived his father’s death, and continued unabated, ch. xlviii. 28. And when he himself died, at the age of one hundred and ten years, he displayed the same faith in God, which was the main-stay of his whole extraordinary life, by reminding his brethren that the time was surely coming when God would visit them, and bring them to the land of their fathers, and by taking an oath of them that when that time came, they would carry up his bones out of Egypt with them. In the hour of death he looked on with firm faith to that which God would do for him and his people, and has therefore been ranked among the great examples of faith which are to stimulate and encourage the Christian church, v. xxi. 32.

Joseph is now to be briefly considered as a type of Jesus Christ. Even the prophets of the Old Testament sometimes spoke unconsciously of the full import of their words, 1 Thes. ii. 11. But to that Holy Spirit who spoke by historian, and poet, and philosopher, and prophet, Jesus Christ, the representative of humanity, was ever present. Where we find, then, in the great characters or occurrences of the Old Testament, striking resemblances to Christ, there we are to take him as the testimony of the Spirit to the coming Saviour. It is remarkable how much of this we find in the life of Joseph.

In the first place, Joseph, marked out by his father’s choice from all his brethren as the son of his love, calls to our mind Jesus Christ marked out from his brethren as the well-beloved Son of the Father, in whom he was well pleased (Heb. ii. 15; Mat. iii. 17; Psal. cxvii. 14). The hatred of Joseph’s brethren caused by this distinction, and their unbelief in his claims to be a revealer of God’s secret will, points to him who came to his own, and his own received him not, and whose nearest kinsmen in the flesh rejected his supernatural claims, Jn. i. 14; vi. 5. The sending of Joseph by his father to visit his brethren, and to examine how they were, and how their flocks were, Joseph’s ready obedience, and the issue of this in placing Joseph in the power of his brethren, are indicative of God sending Jesus Christ in the fulness of time to visit his people and his brethren, the ready submission of the Son to the Father’s will, and its issue in placing him in the power of those who hated him. The separation of Joseph from his father and his father’s house, by him so bitterly lamented, and resulting from his father’s misjudgment, brings to mind the overpowering sorrow of Christ. When, as the consequence of that work which his Father had sent him to perform, he felt himself separated from that Father, and exclaimed, ‘My God, my God, why hast thou forsaken me?’ (Mal. xxiii. 46; Psal. xxii. 1). The wonderful elevation of Joseph from his great depression, and brought about by that very means, his becoming lord over a mighty empire, his saving the lives of its inhabitants, and of those of other lands, and especially saving the lives of those who had been the guilty means of oppressing him, his supremacy, and the bowing down to him even of his parents, is the exact parallel to the elevation of Christ to his mediatorial throne, his becoming through his suffering the Saviour of the whole world, and first of all becoming such to the people who had oppressed him, his supremacy over the whole human family, his
earthly parents calling him Lord and Saviour, and deriving from him life and salvation just as much as any others. The opposition of Joseph's brethren to his supernatural claims, and the means they took to overthrow them, see xxiv. 30, resulting in their perfect establishment, calls to mind that the very means the Jews took to prove that Jesus Christ was not the Son sent by God to make known his will, were the means by which he was proved to be the Son of God, and by which God's will in sending him was accomplished, xxxii. 4-6. The endeavour of Joseph's brethren to throw upon the Ishmaelites the oppression of their brother, calls to mind how the Jews threw upon the Romans the burden of crucifying Christ, Rev. xx. 11, xxi. 21. Yet, and badly, the permanence of Joseph in the favour of Pharaoh, and his retention of that favour while he lived, is a sign of that mediatorial kingdom of Christ which the Father gave him, and of which there was to be no end, Is. xxxv. 1-2. We might enumerate many particulars, but we deem it better not to refer to what might be disputed, or might appear weak. The circumstances just referred to are the leading events of Joseph's life from the time we first read of him to his death. They certainly form striking illustrations of the life of Jesus Christ in his capacity as mediator between God and man, partaker of our nature, and Saviour of our race. The life of Joseph is also of great interest and importance in another point of view, namely, as illustrative of the history and manners of Egypt at the period of which it treats. So far as they go, the incidents of his life throw much light upon Egyptian history as also the unevolved temples and monuments of the land. And their terseness is the more satisfactory, inasmuch as it is undesigned. It is established that the names of some of the leaders of Egypt have been altered from vanity or other reasons, but the account of Egypt and its manners incidentally given to us in the life of Joseph is open to no such suspicion. We shall very briefly sketch Egyptian life as it images itself before us in the narrative of Genesis. We find Egypt, then, at this time one of the great centres of traffic, to which the products of various countries, such as, etc., were brought, and formed a ready market. We also gather from our narrative that Egypt was at this time under the dominion of a single monarch of some native line of kings. Some writers indeed think they have evidence that Egypt was now covered by several dynasties, and that among these the shepherd kings bore preeminence. The whole tone of the narrative in Genesis is opposed to this. We there read of but one king, who represents himself as ruler over "all the land of Egypt," and appoints Joseph to rule over this whole land under him, xxv. 3. Instead of this monarch being one of the shepherd kings who cruelly oppressed the Egyptians, and wounded all their most sacred feelings, we find him to be one who had native Egyptians, etc., employed in the most trusted offices near his person, whose prime minister, Joseph, is surrounded with native Egyptians, etc., such as that he is a king who, if he did not personally share in the hatred and scorn which the Egyptians entertained for all shepherds, yet did most strictly and scrupulously respect their prejudices in this respect, which no shepherd king could or would have done, xxv. 30-31. We find from this latter passage that Egyptian prejudices against shepherds were now strong, universal, and controverted by the ruling monarch. All this is inconsistent with the idea that Egypt was now under the rule of the shepherd kings. The time seems to have been shortly after the rule of these shepherd kings had been terminated, when Egypt keenly remembered their cruelty, and had still strong apprehensions lest they might again be invaded by them through that open border of Canaan by which they had come before, ch. xxxv. 12. We also find that at this time the law seems to have been administered in an ad interim way. Not only does Pharaoh cast into prison from his own will, and bring out of prison, his officers, without any appearance of a trial of their guilt or innocence, xxv. 2, but Pharaoh's officers do much the same. Potiphar throws Joseph into prison without any trial, retains him there, leaves him there to his successor, and Joseph's only hope of deliverance seems to lie, not in any appeal to the laws of the land, but to the mandate of Pharaoh, procured through the intervention of a favourite minister, xxv. 2, xxvi. 11. The ready submission of the Egyptians too, in the time of the famine, their parting with money and cattle, and land and liberty, apparently without a murmur, point to a despotic rule and an abject people. We find that before the time of Joseph the whole land of Egypt was owned in fee by its occupying cultivators, being divided into the royal lands, the lands of the priests, and the lands of the cultivators, but that the famine reduced these latter from being owners in fee to being tenants of the king. With respect to the religion of Egypt, we find it at this time much less pure than it seems to have been in the time of Abraham, but less corrupted than it afterwards appears in the time of Moses. The worship of the sun, perhaps only as a visible symbol of the universal Deity, is the form of idolatry which is brought before us in the life of Joseph. This was probably the earliest form of idolatry, Job xlvi. 30. Again, Joseph openly procured the worship of the true God without molestation, viii. 19. Again, Pharaoh seems to acknowledge as the true God the God of Joseph, and calls him by the same name, xxvii. 27, 28. Again, an order of idiomatous and superstitions ministers, who figure in the history of Moses, xxxvi. 11, do not appear in the history of Joseph; and while we find at both times those whom our authorized version calls "magicians," literally "writers" or "enchanters," etc., xxvi. 1, the burnt-offerings of Genesis do not appear to have used the same idiomatous and superstitious rites of the burnt-offerings of the book of Exodus. The power of the pharaoh in Joseph's time was very great, xxvi. 18, xxvii. 22. We also find that the cities of Egypt were then numerous and large, and that they were capable of holding the entire population, xxvii. 20, that the danger of invasion lay in the direction of Canaan, xxvii. 20, that Egypt depended on the Nile for its food, and that the blast of the east wind was what was chiefly dreaded as producing blight, xxvi. 7. We also gather that female seclusion was not at this time strict in Egypt, and that female morals were very low, xxxvi. 11-14. We infer that at this time the vine was cultivated in Egypt, xxvii. 29, that a usual mode of carrying articles was in baskets on men's heads, xxvii. 16, that the custom of shaving the head was practiced, and that not shaving was the sign of mourning, xxvii. 25. We find that sitting was the Egyptian posture at table, and that the Egyptians carefully avoided eating in the company of..."
The stoning up by Joseph of the corn, and the measuring of its quantity, is brought vividly before us in the paintings on the monuments, where we find men carrying the corn from "the writer or registrar of bushels" to the store-houses, where they lay them down before an officer, who stands ready to receive them (Rosellini ι. p. 234, 235). The extending of the famine in Egypt to other countries is known to be quite in accordance with natural laws; the tropical rains which fall upon the Abyssinian mountains, and on which the rising of the Nile depends, having the same origin with those in Palestine; while there are scarcely any countries where famines have raged so often and so terribly as in Egypt. (See in Hengs p. 233.) The ascertaining the blast to the east wind is alleged to be a proof of ignorance on the part of the writer of Genesis, since it is the south wind which is the hot wind of Egypt; but from the accounts of modern travellers we find that a wind, generally called by them the south-east wind, and sometimes simply the east wind, occasionally blows, when the heat becomes unendurable, the doors and windows of the houses are closed, the fine dust penetrates everywhere, everything dries up, even the wooden vessels warp and crack. (See in Hengs pp. 111.) With regard to their entertainments, we are told that the Egyptians carefully abstained from familiar intercourse with foreigners, for the special reason that these latter slew and ate the sacred animals of Egypt, while, from the sculptures we see that sitting, not reclining, was their posture at table (Herod. ι. 41; Wilkinson, p. 207). The practice of divining by cups was an ancient one in Egypt, and traces of it remain even to the present time. (See Divination.) With regard to the hatred for shepherds entertained by the Egyptians and mentioned in Genesis, the monuments afford abundant proof of it. The artists of Upper and Lower Egypt vie with each other in caricaturing them (Wilkinson, ι. 10; Rosellini ι. p. 175). The account of the land of Goshen given by Moses agrees in all its particulars with the geographical features of the country, as the eastern border of land of Egypt, lying in the neighborhood of its chief city, 40, or 41, almost in the middle of the province and also fit for tillage, and agreeing in all these particulars with the region east of the Tumetic arm of the Nile as far as the Islands of Smou or the border of the Arabian desert. (See Goshen.) The proprietorship of the land of Egypt, as brought before us, and accounted for in Genesis, agrees with the accounts of profane writers, who represent a rent as paid by the tillers of the soil to the king, while the land belonged either to the priests, or the kings, or the military caste, while the same fact appears from the sculptures (Herod. ι. 191; Dissel, ι. 173). The practice of embalming is universally known to have been ancient in Egypt; while the custom of having many physicians attached to a single household, unknown in other countries, appears to have been usual in Egypt, where Herodotus tells us they had a physician for each kind of sickness, and these physicians it would appear in Joseph's time practised the art of embalming. The seventy days' mourning, and the funeral procession of Genesis, derive abundant confirmation from the accounts of classical writers, Dioscorus and Herodotus giving narratives in exact agreement; while on the oldest tombs at Eileithys we see representations of funeral processions which call to mind that which accompanied the dead body of Jacob from Egypt to...
JOSEPH

the cave of Machpehah (Herodotus, ii. 116, Polyanus, i. 15; Resciulli, i. p. 386).

We thus find from other sources proof, if we wanted it, of the truth of the narrative of Moses, and of his perfect acquaintance with what he professes to tell us.

For further information we refer to Sir Gardner Wilkinson's Ancient Egyptians, and to Hengstenberg's Egypt and the Books of Moses, English translation.

The date of Joseph's arrival in Egypt is variously given by different writers. Wilkinson places it in the sixteenth dynasty, that of Thothmes, i.e., 1700; this also is adopted by Hengstenberg, and by the sacred writers, who was the husband of the Virgin Mary, and the reputed or legal father of Jesus. For the relation in which this Joseph stands to the question of our Lord's descent from David, and the differences in tracing that descent between the evangelists Matthew and Luke, see Gledstern on Jesus Christ. Of his personal history next to nothing is known, except what is recorded in connection with the birth and childhood of Jesus. Even this is subject to a limited number of particular sets of facts, circumstances, churches of royal lineage; resident at Nazareth, though retaining a civil connection with Bethlehem, where he sought to have his name taken at the general enrolment (see Crit.) the trade of a carpenter, was a man of devout and upright character, by divine appointment received Mary, to whom he had previously espoused, as his wedded wife, knowing her to be with child of the Holy Ghost; led with her and the infant Jesus to Egypt having been instructed, to escape the violence of Herod; on returning, deemed it prudent to pass her and the infant Jesus to the borders of Idumea, and settled against Nazareth, and there, after the mention by St. Luke, ch. ii. 52, of a visit paid by him to Jerusalem together with Mary and Jesus, when the latter had reached his twelfth year, we altogether lose sight of him. When the period arrived for Jesus showing himself to Israel, we read not unmeaningly of Mary, and of the brothers and sisters of Jesus, but never of Joseph. The natural inference is that he had meanwhile died; which is rendered the more certain by the charge given by our Lord on the cross to John to view Mary henceforth as his mother, a charge which he carried out by taking her to his own home, John xix. 27. We cannot imagine such a thing should have taken place, or have ever been thought of, if Joseph had been still alive. This reserve in gospel history is remarkable, and contrasts strikingly with the numerous legends concerning Joseph which sprung up in after times, and which have found a record in some of the apocryphal gospels. It shows how intent the evangelists were on their one grand theme, and how little they thought of gratifying the curiosity of their readers on points but incidentally connected with it.

For the questions which have been raised respecting the family relations of Joseph, see Mary, Vol. 1.

5. JOSEPH OF ARIMATHIA. A singular obscurity hangs around this person, considering the part he acted in the great crisis of our Lord's history. The place with which his name is associated occurs in no other connection, and has never been identified. (See Arimathia.) Joseph himself belongs to that class of persons, who appear for a moment on the stage of sacred history, to teach some great lesson or perform some special service, and then cease to be heard of. All we know of him is simply that he was of Arimathaea; that he was a man of wealth and a member of the upper classes of the Jews; that he was a person of enlightened views and godly character, secretly, indeed, a disciple of Jesus; that the fear which had hitherto prevented him from avowing his belief gave way when he saw the things which happened at the close of Christ's earthly career, so that he received courage to ask from Pilate the dead body of his Master, and had the unspeakable honour (along with Nicodemus) of laying it in his own new tomb, that had been hewn from a rock in the immediate proximity of the city, Mariameth (John xvii. 52). In him, it seems, how at times faith, when it really exists, though only as a feeble germ, can rise with the occasion to confront the most formidable difficulties—how again such faith, with its mighty action and triumphant results, is at times found in quarters where men it may have least been expected; and, viewed in connection with the predeteriated and even formally announced purpose of God respecting Christ, the example shows how certainly the means and instruments will be forthcoming however apparently impossible at the proper time to execute the counsels of Heaven. It had been written centuries before the gospel age, that somehow the promised Messiah, even when despised and rejected of men, and amid the darkest signs of condemnation and grief pouring out his soul an offering for sin, was yet to be with the right in his death, is iii. 1. 'Till the moment, when it became necessary to dispose of our Lord's mortal remains, it seemed as if this announcement had failed to come in remembrance, and as if it were impossible in the circum-tances that any one could be found to do the part it indicated, but he, i.e., Joseph: at that crisis there appeared in Joseph of Arimathaea, with his associate Nicodemus, the very instrumentality needed for the occasion; so that, in the face of all appearances to the contrary, the word of God was found to stand sure, and meet respect was at the same time secured toward the bloodless body of the new offered and perfected Redeemer.

6. JOSEPH, called BARBARAS; most probably son of Sabas, and surnamed Justus. He was one of the two persons named by the apostles and their companions at Jerusalem, one of whom was to be chosen by the Lord's lot to supply the vacant office of Judas, Acts i. 23. The lot fell, not upon him, but upon Matthias. He was, therefore, not numbered with the apostles; although, as he had, according to the testimony of Peter, 'carried with them from the baptism of John unto the day that Jesus was taken up from them,' it is more than probable that he continued still to be much with them, and to lend his aid toward the establishment of Christianity in his native land. His name, however, is not again mentioned, and the traditions given by Eusebius, that he was one of the seventy disciples, and also that having drunk some deadly poison he sustained no harm, however probable, cannot be deemed certain.
JOSUA (Joshua), more fully JOSHUA, also JOSHEA (Joshua), in the later books, whence JOSHEA.

1. The son of Nun. He was the tribe of Ephraim, as is repeatedly mentioned in the Pentateuch; and his genealogy is given at full length in the passage which ends in i Ch. vii. 27, though there is some difference of opinion as to the way of interpreting the context, so as to fix the line of descent and the number of generations. The earliest occasion on which we read of him is the time of the attack on Israel in Ephraim by the Amalekites, Ex. xix. and there he is abruptly mentioned, as if he were a person well known that no description of him to the reader was necessary. His first public service was the command which he took of a chosen body of Israelites that day: and his work was so well performed, that the Lord virtually pointed him out as the successor of Moses, who was to lead the people in a career of victory, as he had Moses write in the Book what Amalek had done, and receive it in the ears of Joshua. It is on the whole most probable that this was also the time at which he received from Moses his name Jeshoshua, meaning “be whose help or salvation Jehovah is;” by a modification of his original name, Hoshea, “salvation,” although this change is mentioned incidentally only at a later period, when he was chosen to be one of the twelve spies, Num. xi. 25. And there are other brief notices which point out that he was a young man: an intimate friend of Moses and attendant upon him; and of excellent principles, who would not depart out of the tabernacle which Moses was to pitch for himself, as a meeting place for God and the people after the sin of making the golden calf, by which act of anger he was wholly untainted, Ex. xxxii. 26, xxxiii. 21. He is here called “Moses’ minister,” and he is introduced to us by the same title in the book which bears his name: while the expression is varied and explained, i.e., “Joshua, the son of Nun, which standeth before thee,” and again, Num. xiv. 28, “Joshua, the servant of Moses, one of his young men.” This last passage mentions his excessive attachment to Moses, to an extent so unanswerable that he would have restrained the Spirit of the Lord in his acting on some persons, who profaned in an irregular manner, and were in some measure disrespectful to Moses.

On occasion of the next great act of national provocation, which drew down the curse of wandering and dying in the wilderness, Joshua and Caleb alone were excepted, and had the noble testimony borne to them that they had fully followed the Lord, both in their work as spies, and in their endeavour, at the risk of their own lives, to recover the people from unbelief. Num. xiv. 24, 25, 30, 32, xxxii. 12. compare Josh. xiv. 9. Hence, on a third occasion of great but probably his first occasion done to God, when Moses himself had been found waiting at the waters of Meribah-Kadesh, and was solemnly warned that even he must be excluded from the land of promise, Joshua was set apart to be his successor. And the Scripture describes him as already a man in whom the Spirit was, though Moses was to lay his hand upon him, that he might be eminently qualified for his work, Num. xxii. 15-23. And several times in the book of Deuteronomy it is recorded that God ratified this appointment, and encouraged Joshua to undertake the great task assigned to him, of performing the land of Canaan and dividing it among the tribes of Israel.

In his person and his work there has been often noticed a singular combination of completeness and incompleteness. His office and its work was one of completion; for Moses had only commenced to execute the plan of God, by bringing the people forth from Egypt and conducting them through the wilderness; but Joshua led them into the land of promise, defeated all their enemies with terrible destruction, divided all the land, set up the tabernacle with its services of public worship, and was able to call the people to witness that nothing had failed of all the goodness which the Lord had promised to them, Josh. xxii. 15-23. His personal and official life is also without a blench recorded in Scripture, unless when he availed the murdrous prophets for Moses’ sake, to which act allusion has already been made, and again when he precipitately or heedlessly permitted a covenant to be concluded with the Gibeonites. Nor had he in one single instance, so far as known, any tumult or disobedience of the people to contend with, as Moses often had: but on the contrary, they gave him willing and uninterrupted support in all his labours, unless an exception is to be made on account of a certain “shackling” in taking possession of the allotted land, Josh. xviii. 1-3. So that it may be affirmed that the actual Israel with their earthly head never came nearer the ideal of the people of God than during the administration of Joshua, Josh. xiii, xiv, xvi, xvii, xix. And it is said again and again that the people honoured and obeyed him not less than they had honoured and obeyed Moses: as it is also said that the Lord magnified him by the working of miracles as stupendous as those of Moses. On the other hand, the perfection is only that of a person occupying a subordinate position. It is always Moses who is put forward as the model whom he imitated and approached, but to whose position he never acquired. From the first, the account of his appointment bears that he was to continue to be “Moses’ minister,” carrying out his written law, as he had personally done service to him. And whereas Moses had been himself the great organ of communication between the Lord and the people, Joshua was to make his inquiries and to receive his instructions through Eleazar the high-priest. Therefore he had only some of Moses’ honour put upon him, Num. xxv. 26. And while he is declared to have been full of the Spirit of wisdom, in consequence of the imposition of Moses’ hands, and to have met with all the respect which it was competent for him to receive, it is expressly added that there had not arisen a prophet since in Israel like unto Moses, De. xxiv. 8, 9. Neither were the Canaanites so destroyed by him, and the land so fully taken into possession, as to allow the Israelites to say that the work was complete: rather it might be said that Joshua’s work was essentially imperfect, a mere commencement and introduction, which never was succeeded by anything more perfect in the history of Israel, because
Joshua, the book of.

The object of this book, as Keil expresses it, is to glorify the truthfulness of Jehovah in his covenant which cannot fail, by a historical proof of the fulfillment of his promises. And the opening paragraph of the book, he says, may be taken as a table of the contents, ch. i. 29; the promise of assistance from the Lord till the land should be conquered, v. 23-24, the promise that Joshua should divide the inheritance, ch. 14: 5-9, was fulfilled, ch. xvii. and the direction as to the means of success, by observing the law of Moses, ch. i. 7, 8, repeated and enforced at large upon the people by Joshua before he died, ch. xxiv. 4-22. Adopting this threefold arrangement, we might give some such analysis of the book as the following:

1. The conquest, ch. xvi.
2. ch. ii. 1-41. The call of Joshua and preparations for entering the land, and the commencement of the mission of the spies.
3. ch. v. 1-12. The renewal of the Lord's covenant of circumcision; the consequent rolling away of the reproach of Egypt, owing to which the place was called Gilgal, that is, rolling; and the ceasing of the mourning.
4. ch. vi. 13-27. The appearance of the Son of God in his character of Captain of the Lord's host, and his directions to Joshua regarding the miraculous capture and utter destruction of Jericho, which was the key of the country, and the accomplishment of this.
5. ch. vii.-viii. 20. The sin of Achan; the removal of this detraction; and the consequent capture of Ai, and probably Beth-hok, the first firm footing in the central country, after coming up from the deep valley of the Jordan.
6. ch. viii. 29-55. The solemn renewal of the covenant and reading of the law at Shechem, between Mounts Ebal and Gerizim, this central country being now in the hands of Joshua, and this district being not improbably the locality in which we are to look for that Gilgal at which the camp appears in the subsequent history.
7. ch. ix. x. The great southern confederacy against Judah, which he utterly destroyed. It included all the Canaanitish tribes to the south of his position, except the Gibeonites, who made a league with the Israelites by a stratagem, but were reduced to servitude in connection with the tabernacle.
8. ch. xi. 1-29. The great northern confederacy; similarly broken up, so that the Canaanites were everywhere dispersed. The war lasted "a long time," ver. 1, which is interpreted to be about seven years from the time of crossing Jordan, by comparison with the dates furnished by Caleb, ch. xiv. 14.
9. ch. xi. 21-23. Apparently a third war carried on with the broken forces of the Canaanites in the south, reinforced and commanded by the dreaded giants the Anakim. The result of Joshua's successes was, that "the land rested from war," when Joshua had taken the whole land, not by utterly exterminating the natives, as some have fallen into the mistake of supposing, but "according to all that the Lord said unto Moses," ver. 23, namely, that he would drive the enemy out by little and little, not all at once. Ex. xxiii. 27-30, De. xin. 22.

10. (ch. xii.) A list of the conquests, including those of Moses beyond Jordan.

11. The distribution of the land, ch. xiii.-xix.

1. (ch. xiii, i-xiv. 5.) The directions for dividing the land, including a notice of what Moses had done. It is here expressly stated that Joshua was to divide land which was not yet in actual possession, but from which the Lord would drive out the Canaanites. ch. xiii. 5.

2. (ch. xiv. 6-15.) The preferable claim which Caleb presented on his own behalf, supported by the elders of Judah, and sustained by Joshua.

3. (ch. xv.) The allotments to Judah and to Joseph the two tribes of Ephraim and Manasseh.

4. (ch. xviii. 1-7.) The setting up of the tabernacle in Shiloh within the tribe of Ephraim, by the entire congregation; their slackness in proceeding with the allotments; and the command of Joshua to make a survey of the land, so as to allot the portions of the remaining tribes at once, and to allot the risk of further mischievous procrastination.

It is of little use to speculate as to the immediate causes of this delay or change of plan in the division. These may possibly have been jealousies of the two great houses of Judah and Joseph; or a certain sacrilege of the interests of the other tribes to theirs; or a general carelessness of the people settling down in separate homes, after long living together a wandering life in the desert; or fear of attacks by the enemy if they separated. Possibly Joshua's third war with the Anakim in the south may have intervened unexpectedly, and interrupted the allotment; a new campaign in the south might make the people better aware of the excessive size of the portion assigned to Judah, whose position was therefore to remain, ver. 4, since the lot from God had determined it; while the magnitude was reduced by giving a portion to Simeon after the survey had been made, ch. xix. 9.

5. (ch. xviii. 8-xix. 51.) The allotments to the seven remaining tribes, in accordance with the survey. The descriptions of all of these, except Benjamin's, are comparatively brief, and these northern tribes never did take the place in the history of Israel which they might have taken; so that the Spirit of God has adjusted the history and the geography to one another. And therefore are difficulties in understanding how some of the boundaries ran, and in reconciling the number of cities belonging to a tribe, as given in the sun and in detail, which our ignorance incapacitates us for wholly removing.

6. (ch. xx.) The cities of refuge.

7. (ch. xxii.) The cities of the Levites; completing the promised apportionment.

8. (ch. xxiii.) The dismissal of the two tribes and a half to their land beyond Jordan, after they had faithfully fulfilled their brethren; and the removal of danger of a civil war in connection with their supposed tendency to idolatry.

111. The parting addresses of Joshua before his death, ch. xiv. 29. There is a considerable similarity between these, but the second seems to have been of a more public and solemn kind, before the Lord in Shechem, ver. 1, 25, 26, where the first altar in the land had been erected by their father Abraham, Ge. xi. 6, 7, where Jacob had pitched his household in preparation for the renewal of his covenant with God, Ge. xxx. 24, and where they themselves had built an altar and renewed the covenant, as they were commanded to do, on their first taking possession of Canaan, Jos. xvi. 25, 23. In agreement with this view, the second address is more historical, going into all the details of the covenant with their fathers as well as with themselves; and altogether it is perhaps the more eloquent and impressive, as the warning is more urgent, approaching evil, and suspected that the leaven of wickedness was already at work. It makes little difference if we prefer to reckon this third division a part of the second division of the book, as is more commonly done: such numberings are almost always to some extent artificial.

The sceptical criticism which has busied itself with all the books of the Old Testament, has not neglected to attack the book of Joshua; and the arguments have been singularly ineffective. For a considerable time it was the fashion to assert that this book was a compilation more recent than the Babylonish captivity, an opinion held indeed by Masius, a learned Roman Catholic, whose posthumous work on Joshua appeared in 1574, but chiefly urged into notice by the father of modern pantheism, Spinoza, and from him transmitted to the unbelieving critics, by whom it is defended with arguments, or assumed without arguing, down to the days of Mazzini, Gesner, Ewald, Bleek, and Knobel. The arguments in favour of this transversality of the language and grammatical construction, are of the most insignificant value; so unquestionable is this, that eminent later sceptical critics have rushed to the opposite extreme, and on the same grounds of language and grammar have pronounced it to be originally a part of the same work as the Pentateuch. Of course it is to be remembered that this concession is not quite so remarkable a change of opinion as at first sight it appears to be, since these men do not admit that the Pentateuch is the work of Moses, and reductions of a whole book in its present form. Accordingly, most of the speculations of De Wette, Ewald, Stahelin, Bleek, &c., upon the composition of the Pentateuch, especially the hypothesis of two documents wrought into one another with certain enlargements, have been reproduced in dealing with this book of Joshua. They have been circulated in England, chiefly by Dr. Davidson; but if any one wishes more minute refutation of them than his own good sense might supply, he may find the materials briefly collected and comprehensively arranged in Keil's Introduction to the Old Testament. In general it is enough to say here, that such notions are more unsupported hypotheses; that so far from any trace occurring of the book of Joshua having once belonged to the document which (as they fancy) lies at the basis of our Pentateuch, it is plain throughout the book that the law of Moses already existed in a written form, and was the acknowledged standard of all faith and practice; and, in the words of Keil, that the book contains neither traces of fragments, nor second sections of matters of fact, nor varieties of thinking and expression, which could justify hypotheses of this kind, but is closely bound together.
in all its parts, and pervaded and directed by one and the same idea, so that its original as well as its actually existing unity lies under no well-grounded suspicion."

In fact, the chief objections made to the antiquity and unity of the book, are on account of the miracles which it records, while it has been assumed that miracles are impossible. Hence the attempt to thrust the date of composition down to a comparatively recent age, as Beek and Ewald ventured to fix its authorship and that of Mosaicity so far back as the time of Manasseh; and others, with no little reason, have made it later than the days of Abah, so that Joshua's curse upon the man who should rebuild the walls of Jericho may be regarded as a "contaminated post creation." Any fair spectator must allow that it is grievously wrong thus to prejudice a case of criticism on account of a determination to reject what is miraculous. And the believer in revelation will rather have his faith confirmed when he sees the miracles of the days of Moses terminating gradually in the hands of his author, especially when he considers the nature of those difficulties. The drying up of the Jordan, as the people passed through it from the wilderness into Canaan under Joshua as their leader, is the counterpart of the drying up of the Red Sea as they passed out of Egypt into the wilderness under Moses. And the overthrow of the walls of Jericho, the first fruits of these conquests which were as a whole to be "not by their own sword, nor by their own arm," but by God's "right hand, and his arm, and the light of his countenance," was parallel to the overthrow of the Egyptians, whom they never saw again after that day when they stood still and saw the salvation of the Lord, as he bought for them and they held their peace. The standing still of the sun and moon at the word of Joshua is certainly a miracle without a parallel, and is declared to be so in the passage which records it; and it is in several respects so astounding, that we do not wonder at many sound expositors preferring to consider it a poetical description extracted from the hymn in the book of Joshua, to be understood like the descriptions of the eleventh Psalm and other portions of Scripture. And there are difficulties in the grammatical construction of the narrative and in its geography, which stand in the way of those who interpret it as a simple statement in prose. Yet we do not consider it a settled point that the common opinion of these who read the Scriptures is erroneous; and it has been agreed by some of the ablest scholars of our day, like Baumgarten, that there was a special fitness in such a miracle being wrought by the word of Joshua, so that the glory of divine working in the economy of the Old Testament might culminate in this act of his. Certainly no believer in the word of God will hesitate to admit that such a miracle might be wrought in perfect conformity with the plans of him who subordinates the firmest physical laws to the purposes of his moral administration, and who asserts that heaven and earth shall pass away, but that his word shall not pass away. Moreover, there is no bricking of miracles in this book; there is that economy of them, if we may so speak, that might be expected from other books of Scripture. After this astounding miracle assuming that it is such, throughout the chapter in which it is related, and the following one, we read only of the ordinary exertions of an energetic general and his army. The passage of the Jordan struck such terror and amazement into the hearts of the enemy, that the Israelites enjoyed the quiet and freedom which were requisite for observing the passover and the preparatory rite of circumcision. But when that terror had been renewed and deepened by the downfall of the walls of Jericho, no further miracle was wrought; but, on the contrary, the very next city, Ai, had to be taken by the ordinary attacks and stratagems of war.

The author of the book cannot be positively determined; and in this respect it is like the other historical books of its class, which the church has given the name "the former prophets," that is, the books of Judges, Samuel, and Kings. The prevalent opinion of the older writers, borrowed perhaps from writers in the Talmud and several of the fathers, yet confirmed so far by internal evidence, is, that Joshua himself was the writer. To this the learned, plump, sober-minded Whitson gives his approbation, while he admits that there are difficulties in the way of the supposition. These difficulties have restrained some of the most trustworthy among our latest writers from going further than Havernick, who thinks that Joshua supplied the materials for the most part, which were put together by a companion and eye-witness after his death. The nature of the book is such, that the minute details of places, times, and numbers, &c., favour the supposition of a writer at first hand; and the importance of an authoritative statement of the boundaries of the tribes was such, that we cannot well suppose either Joshua or the people to have been negligent in preparing one. Yet there is no trace of direct or indirect, of any other than this book, or of any dissent from the authority of its statements. Again, some weight is due to the use of the first person pronoun, ch. iv. 1, about the Canaanites hearing how the Lord "dried up the waters of Jordan from before the children of Israel, until we were passed over;" and about that generation dying in the wilderness, "unto whom the Lord swore that he would not show them the land which the Lord sware unto their fathers that he would give them." These might be expressions of the writer identifying himself with a past generation, as in Ps. lix. 6; but the balance of probability must lean towards the first impression from the simple historical language; to avoid which, perhaps, a transcriber unconsciously gave rise to the various readings in the first verse, "until they were passed over," and once more, in ch. vi. 25, it is said of Rahab the harlot, that she and her family and property were saved alive, "and she dwelteth in Israel even unto this day." A statement which must have come from contemporaries, and one in which the phrase, "unto this day," cannot refer to any great length of time, and any more than it can in some other passages of the book, although many objects favour it that there is evidence of much more recent composition.

But the simplest and strongest possible evidence that Joshua was the author, would seem to be his own subscription, like that of Moses in De. xxxii.; these subscriptions being in both cases followed by a brief appendix giving the account of the author's death. It is said, De. xxxii. 29, "And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there, under an oak that was by the sanctuary of the Lord." Yet it is not certain that this was so. More literally, this clause would run, "The oak that was in the sanctuary of the Lord," comp. ch. viii. 30, 35; Ge. xii. 6; De. xi. 30, in which two last passages "plain" is mistranslation.
testimony is decisive, because it is alleged by many good authorities to refer, not to our book of Joshua, but to the covenant which Joshua made with the people, and the statute and ordinance which he set for them that day in Shechem, as mentioned in the foregoing verse. Certainly it is difficult to demonstrate that this construction is erroneous, though we look on the other as more natural.

The circumstance which has chiefly led to hesitation in ascribing the whole book, or more than the materials of the book, to Joshua himself, is, that a comparison of some of its statements with statements in the book of Judges, favours the belief that the events therein recorded are later than the death of Joshua.Chiefly this applies to the conquests of Caleb and his nephew Othniel, ch. xvi. 10, which appear to be expressly stated after Joshua's death, v. 14. No surprise need be felt with which we have, in v. 8, the account of Joshua fighting against Jerusalem, taking it, burning it, and putting the inhabitants to the sword; whereas it is said, Josh. xvi. 11, that the children of Judah could not drive the Jebusites out of Jerusalem, but dwelt among them "unto this day." Yet the difficulty might disappear if we had fuller knowledge of the details; for plainly the first chapter of Judges is a very condensed tabular statement of the relative position of the children of Israel and the Canaanites not only of the time of Joshua's death, when he left his people in that loosely organized condition in which they appear throughout the time of the Judges. Such a tabular statement can scarcely be distinct and comprehensive if it be confined to a more point of time than that of Joshua's death; and the impression has been common that there is some going back to a point a little earlier, as well as forward, perhaps, to a corresponding distance, so as to give a view of a period of several consecutive years. This has been expressed in the part of our English translators by the use of the phrase "after the time of Joshua," in this verse, we are left, without reference to the statement that is attributed to it, Num. xx. 23-26, xxxi. 6-69. Yet, as he is again and again called a young man, we should take him to be the junior of Caleb, to whom that epithet is never applied, and who at that time was forty, Josh. xiv. 7. Suppose him midway between these ages, or thirty; then at the death of Moses he would be sixty-eight, De. ii. 14; and as he was one hundred and ten when he died, by this calculation he lived forty-two years in the land of Canaan. This would afford ample time for his writing all these things, with the record of many changes before his death; though it is likely that he was little inclined for active interference in the government during the last years of his life, if indeed his commission did not expire when he had divided the land among the tribes, leaving him at liberty to spend the evening of his days in retirement.

There is certainly nothing in the book of Joshua which requires us to place the composition many years after his death, and there is much that gives probability to the opposite opinion. Besides the considerations already adduced, there are some minor ones which may be merely enumerated. (1.) The repeated use of double names for places, as in a period of revolution, Hebron and Kirjath-arba, Debir and Kirjath-sepher, and Kirjath-sannah, and others. (2.) The title of "the great," given to Sidon, ch. ix. 10, 25, a city which, at a very early period, became eclipsed by Tyre. (3.) The inclusion of these cities among the towns to be taken

for "Oak." Attention to this would have obviated objections which have been made to the verse, as if it were inconsistent with the account of the sanctuary being fixed at Shiloh, ch. xviii. 1. This was the ordinary sanctuary, where the people assembled at the tabernacle; but this was a solemn plan of meeting, proper for a parting memorial of the covenant, on account of historical associations. See also Ge. xxxiv. 4.
by the Israelites, and their inhabitants of course to be destroyed, ch. xiii: 6, 8, 24-26, whereas, by the time of David and Solomon, they were recognized as intimate allies, and no attempt was made to reduce them to bondage like the remainder of the Canaanites proper.

4. The antiquity of the names of towns assigned to Simeon and to Levi, compared with the names as given in ch. vi: 9-21, and xii: 5-18, though these names must also have been taken from pretty ancient records, probably in David's or Solomon's time.

In the same way there are one or two circumstances which ought to make it impossible for even a sceptical critic to place the composition later than the time of Saul or David. Such are, 1. The account of the Gibonites, as bond-servants to the tabernacle, which we have no reason to think they were still compelled to be after the massacre by Saul, and the silence as to any settled place for that tabernacle, whereas such a place existed necessarily from the time of David.

2. The fact that Bith-hem is not mentioned among the cities of Judah, which it would have been, if at the time of composition David had come to the throne, that is, on the supposition that our Hebrew text is to be preferred to that of the Septuagint which inserts Bith-lehem and ten other cities after ch. xx. 50.

3. The account of the Jeconias and the men of Judah dwelling together in Jerusalem, on account of the inability of the latter to dispossess the former, whereas David storms it in the very commencement of his reign over all Israel. The like may be said of Jer, which Pharaoh took, and burned, and gave as a dowry to his daughter, whom Solomon had married, ch. xiv. 18.

The Samaritans had a work, not however reckoned canonical among them, to which they gave the name of the book of Joshua. There was a copy of it obtained and conveyed to Europe by Scaliger in 1558, of which an account has been given by many writers; and this manuscript has at last been published at Leyden by Janszoon in 1814. It is written in Arabic, contains a paraphrastic account of the Life of Joshua, and is mixed up with multitudes of tales, and contains a chronicle of Samaritan and Jewish History, written in a spirit which suits the purposes of the sort. It is said to be a very late production, long posterior to the age of Mohammed.

(Further information upon the subject of the person and book of Joshua may be found by consulting the commentaries of the latest and best being by Keil and Delitzsch, 1847, translated into English in Clark's series, reproduced in a somewhat condensed form in the Biblical Commentary which he and Delitzsch are at present editing, and known generally in the Evangelical Handbook, which has been publishing for a number of years, and is now complete, also in the introductions to the Old Testament of Keil, Bickel and Davidson—the first earnestly sound, the second very instructive, the last much more advanced in its critical views; also David, Handbook. (B. C. M.))

JOSIAH (properly Yehohaha, εὐσεβὴς, supported or blessed by Jehovah), in the Sept. and New Testament Josua. 1. A king of Judah, the inchoate order, son of Amon, who reigned thirty-one years, B.C. 641-610, as some make but the latter much more advanced in its critical views; also David, Handbook. (B. C. M.)

By the untimely death of his father, who was murdered by his servants, after a brief reign of two years, Josiah came to the throne when a mere child, eight years old. The history of his times is comparatively brief, and very little insight is given us into the chain of events or moral influences which contributed to render his character what it became. Notwithstanding the corruptions which prevailed at the time, and the extreme wickedness of those who had immediately preceded him on the throne, God fearing and pious persons must have been around him in his youth; for, in the eighth year of his reign, when he was still but sixteen years old, he began, we are told, to seek after the God of David his father, 2 Ch. xxxiv. 2. Four years later, when he had reached his twentieth year, he proceeded to carry out his convictions of duty in religious matters to the general purification of the land from the grosser forms of superstition and idolatry. Images of Baal and Asherah, which appear to have existed in great number, and all the implements of idolatry connected with the places of false worship, were broken in pieces, and treated as objects of pollution. For several years this reforming process was carried on, and when he reached the eighteenth year of his reign he took the further step of getting all the leading persons of the land assembled at Jerusalem, and, after the solemn reading of the law, engaging them in a formal covenant before the Lord, to walk in the commandments, and be faithful to the testimony they had heard. Nor did he rest with that, but proceeded to purge out whatever he found still remaining of former pollutions; and taking advantage of the disorganized and comparatively desolate state of the kingdom of Israel, he waged the same vigorous war against idolatry in Bethel, and many spots of the Israelitish territory.

It is in the book of Chronicles, 47th chaps., that the succession of stages in this work of reformation is most distinctly related, and connected with specific years in the reign of the king. In the book of Kings the account in the earlier part is less minute: and we are simply told in a general way, that he did what was right in the sight of the Lord, and walked in all the way of David his father; after which we have a detailed representation of what took place in the eighteenth year of his reign, much as in the corresponding passage of Chronicles. It is quite clear, however, even from the account in Kings, that a great deal must have been done of a preparatory kind, toward the correction of abuses and restoring the institutions of the law, before Josiah could, with the slightest probability of success, have attempted to carry out the public measures which distinguished the eighteenth year of his reign. For, the idolatrous abominations which had come in from the different quarters of heathendom, and to a large extent supplanted the service of Jehovah, were now of old standing; they had continued for the best part of two generations; and that at once the tide should have been so completely turned, that the necessary repairs and purifications upon the temple should have been executed, the mass of the people brought to recognize the corruptions in which they had been nursed, and covenant together before the Lord, induced also to engage in a hearty and nearly unanimous celebration of the feast of the passover; all in the course of a single year, is not to be conceived. We are rather to suppose that the detailed account of the reforms executed by Josiah is connected with that particular year, because it was the period when things were brought to a kind of formal consummation; it being understood from the very nature of the case, that much in the same line had already preceded, and that the general description given of the pious and God-fearing disposition of Josiah, had found its realization in a suitable course of action.
from his youth upwards. There is, therefore, no mea-
sistence between the two accounts—only the one is
somewhat more specific than the other, in regard to
the progress made by the youthful king, and the suc-
cessive steps in his reforming agency.

Taking, then, the more particular, to supplement
the more general account, and regarding Josiah in his
sixteenth year as already a sincere worshipper and ser-
vant of the Lord, as David had been, Thirteenth, as a zealous
reformer of abuses and return of the true worship
of God, both in Jerusalem and throughout the coun-
try, as far north even as Naphtali, it is clear that he must
have come at an early period to a considerable acquaint-
ance with the law of God. He should otherwise have
wanted both the spirit to enter on such a reforming
career, and the information needed to direct it into a
proper channel; and, as a necessary consequence, the
book of the law, which, in the midst of repairs upon
the temple, was discovered by Hilkiah the priest, can
only be understood to have been the temple-copy of the
book by the hand of Moses, as it is said in 2 Ch. xxiv.
14, that is, either of his handwriting, or standing in the
nearest relation to his hand, what bore on it the
full impress of his authority—not only the copy at the
time existing or known in the land, far less such a copy as
Hilkiah and those about him then for the first time
invented. This latter idea, which many rationalist
writers have eagerly taken up, is utterly at variance as
well with the plain import of the narrative, as with the
whole probabilities of the case. The historian does
not say Hilkiah produced or forged the book, but that
he found it; and both he and Huldah the prophetesses
had no difficulty in recognizing its proper character—as
the authoritative record of what God had spoken to
their fathers by Moses. The very ground on which
Huldah proceeded to announce the coming judgments
of the Lord, was, that the king and people had failed
to observe what was written in this book—a book,
therefore, which they are presumed to have all along
had in their possession, and stood bound to obey. A
more palpable misreading of the narrative in question
than that made in this rationalist hypothesis, cannot
well be conceived. But apart from this, and looking
merely to the probabilities of things, the conduct of the
king and those about him, as justly remarked by Haver-
nick, "would be inexplicable, on the supposition of
their having now for the first time heard of this book.
We find no sign in the narrative of mistrust or aston-
ishment on their part at the existence of such a book.
Would the king have been seized with such terror when
he heard the words of this book? Would he imme-
diately have adopted such energetic measures, if he had
not recognized it at once as authentic? Not only so,
but it is read out of in the presence of the priests, the
prophetesses (2 K. xxii. 2, but 2 Ch. xxiv. 3 has Levites,
which is the more probable reading), and the whole
people. What a conjoint plot must this concerted scheme have been! Who are the persons deceived
here, since all appear to have nothing else in view than
to deceive?" (Tatton to Pent. sect. 36.) To these improba-
ibilities have to be added, as the author just quoted
goes on to state, the want of any conceivable motive in
the men of that generation to practise the deception in
question, or fall in with it when attempted. For, the
age was one sunk in idolatry, and pervaded by the vices
which idolatry never fails to engender, while here was
a book which unarguably denounced all these, and pro-
claimed the heaviest woes against them! Was this a
book to have met with general recognition, and to have
produced on the minds of all a solemn awe, unless there
had been the evidence of the highest authority and the
most incontestible certainty on its side? It is altogether
incredible.

The discovery of this book, indeed, is represented as
coming with a certain surprise on the part of immedi-
ately concerned; and the king in particular, as if
something new had fallen upon his ear, when he first
heard the words of the book, rent his clothes, and sent
to ask counsel at the prophetesses. But this by no means
argues an extreme strangeness on his part in regard to
the contents of the book; it only indicates that these
were now brought more fully or continuously before
him, and, from the circumstances of the moment, made
a greatly deeper impression upon his mind than had
been produced by his previous reading or instruction.
He could not but have already known much that was
written there; as his past course indeed had rendered
manifest; but by the discovery of this book in the
chambers of the house of God, he was suddenly and
unexpectedly brought into a kind of immediate contact
with the great lawgiver of the nation, and the God
whose mind he revealed. No wonder that in such a
case the things written in the book of the law came
with a freshness and power to his soul he had not
felt before, and that he seized the occasion as a fit-
ting one for summoning the whole nation to his side,
and converting measures with them for consummating
the work of reformation. If lutheros had himself
read little in the law, there certainly were these
about him who knew it well, and there can be no
reasonable doubt that the prophetesses Huldah, the
prophet Jeremiah (who began to prophesy in the thirteenth
year of Josiah's reign, five years before the period in
question), and others of like spirit in the land, had in
their possession copies of the law, by which they could
compare and verify the book found by Hilkiah.

We see from the earlier writings of Jeremiah, which
relate much about the period of the finding of the
book of the law, that the spirit of apostacy and cor-
ruption had spread, and how entirely the first writers
had come to be out of course. It was by no means
likely that, in such a state of things, a reform originat-
ing in high quarters, would ever penetrate to the core
of the evil, and restore the constitution on a solid basis.
Many indications of this are given in the utterances of
that earnest, but, from the first, almost despairing, pro-
phet; and the prophetesses Huldah, in the message she
sent back to Josiah, plainly intimated that matters had
gone too far in the wrong direction to leave room for
a thorough and able reforming being at that time
effected. The tenderness of heart displayed by Josiah
should not, indeed, be without its reward; he should go
to his grave without seeing his land becoming a scene of
desolation; but the curses written in the law should
still certainly be accomplished, and the provocations by
which God had been so long and so grievously offended,
must be visited with their deserved recompense.
Discerning spirits even then saw, that the apparent readi-
ness and good will with which the people fell in with
the reforming plans of Josiah, had no living root of
goodness in it, and was to a great extent but a servile
compliance with the altered spirit of the times; nor,
that amid the fair show of outward conformity, there
was no doubtful evidence of the old spirit still holding
possessed of the hearts of most. If there was any marked defect in the character of Josiah, it was his failure to doubt somewhat natural in the circumstances) to perceive this, and his want even of due regard to the distinct announcements made respecting it by those endowed with prophetic gifts; whose he presumed too much upon the external reformation that had been announced in the words of God, and attended to; and consequently he should never have meditated without the express warrant and the promised aid of Heaven. We refer to the hostile attempt made by him to arrest the progress of Pharaoh-Necho, when on his way to join battle with the king of Assur, at Carchemish. No motive is indicated in the history for this rash interference, which implies that none of a proper kind could be assigned; the rather so, as we are told of the kindly remonstrance of Pharaoh, who sent to Josiah to dissuade him from the conflict, on the ground that it was another, not he, against whom the present interference was directed. 2. The remonstrance, however, proved in vain, and Josiah, persisting in his purpose, but disguising himself in battle, with the view of better securing his protection, received in the valley of Megiddo a mortal wound, of which he died, though not exactly on the field of battle, yet apparently not long after he left it on the way to Jerusalem. A memorable example and warning for future times! It was the calling of Israel then, as of the church now, to exercise a potent influence in the world, and even to rule in the affairs of men; but not by descending to the world's level, and for such ends as the world aims at wielding the world's own weapons. In such conflicts the church is sure to be the loser, by mingling in them she profanes her sacred banner, and has reason to expect nothing but that she shall be in turn profaned, and ignominiously cast to the ground. Josiah fighting with the king of Egypt and falling at Megiddo, was the symbol of a church, not altogether, it may be, without a zeal for God, but deeply inwrought with carnal elements, prompted by carnal lusts, and without having had her own controversy with God properly adjusted, going needlessly to embroil herself in the strife of men. Such precisely is the spiritual use made of this unhappy case in the symbolical delineations of the Apocalypse; the battle of Armageddon there (Zech, xii. 1) is but the hill of Megiddo, with reference to the scene of Josiah's downfall, is the conflict in which Babylon, the corrupt church of modern times, falls before the unembattled forces of the worldly power, 2. 2. 12. 23.

Though Josiah fell in battle, yet the word spoken concerning him by the prophetzek. was not falsified; for his remains were buried in his father's sepulchres in peace, and he did not see the evil which was destined soon to fall on Judah and Jerusalem. It was natural that so good a king, meeting such an end, should be much lamented, Zec. xi. 11. 2. Josiah. A son of Zephaniah, in whose house the symbolic crowning of Josiah the high-priest was represented by the prophet Zechariah as going to take place in the presence of the representatives from Babylon. But nothing is known besides respecting either Zephaniah or his son Josiah, nor why the house of the latter in particular should have been chosen for such an action, Zec. xi. 11. In ver. 14 other sons of Zephaniah are mentioned, some of them with quite peculiar names; and, perhaps, as the action was symbolical, probably also to be understood as taking place only in vision, the names were symbolical too; in that case Josiah [Jehovah supports or establishes], and Zephaniah [Jehovah conceals] must be viewed simply with reference to their import.

JOTBAH or Jotbatrah [goodness]. One of the stations of the Israelites during their wanderings in the wilderness, Num. xxiii. 33. It is evidently the name of a district, not of a particular spot; for it is called a "bead of water-torrents (mechaton) of waters," De. x. 7. Slightly as are the Scriptural notices of this locality, they furnish three landmarks which enable us to fix its position with moral certainty. 1. The symbolization of the name, "goodness." 2. The abundant water-supply: 3. Its relation to the two Israelitish stations between which it occurs. It will be found that these several conditions are completely satisfied by the modern Wady-el-Jerafeh. 1. It is described by Dr. Robinson as a "broad sandy wady or rather plain," which falls into the great Wady-el-Jerudh (Gen. i. 55). The name is identical in meaning with Jotbah; the Arabic root (like the Hebrew) signifying "good." 2. Dr. Robinson, on reaching this spot, remarks on the unexpected appearance of vegetation, "indicating that more rain had fallen here than farther south in the peninsula." Then he speaks of a collection of rain water in a deep gully, which is "one of the chief watering-places of the Arabs in these parts," and observes, "This
was the second time we had seen grass since leaving the region of the Nile. The Jericho the abbe! exhibits traces of a large volume of water in the rainy season, and is full of herbs and shrubs, with many Sycamor trees, and Turfa (tamarisk) trees. It is on the road from Jericho to Eloth, now Wady el Ghandhah. Four roads lead from Jericho to Eloth, now Wady el Ghandhah, to Jotbath, and from Jotbath to Eloth. (Jotham's "a pass," is the Nok. and Jer.) and Jotham was slain by his consent. Now it is very remarkable that Dr. Robinson, when travelling from Ailah to Eros, observed, during two days, precisely the same halting-places, only in the opposite direction. One day's journey began at the Pass on Nukhib, and ended at Adhlib, while the next began at Adhlib, and ended at Ghandhah.1

JOTHAM [Jehovah is upright]. 1. The youngest son of Gideon, who escaped with his life when his sixty-nine brothers fell under the murderous hand of Abimelech, Jos. xiv. 28. That he was a person of discernment and prudence may be inferred from the parallelism of speech he addressed from Mount Gerizim to the people of Shechem. Nothing is known, however, of his future history, except that he took up his abode at Be'er. 2. Jotham. The son and successor of Uziah, king of Judah. From the time that his father was smitten with leprosy, Jotham had the administration of affairs much in his hand, 2Chr. xxvi. 21, but on his father's death, and at the age of twenty-five, he ascended the throne, and reigned sixteen years, b.c. 747-732. He is represented as walking upright before God, and being prospered in his reign. He made some addition to the defences of Jerusalem, and in various parts of the country built fortifications. In a war with the king of the Ammonites he was successful, and imposed on them a tribute, 2K. xxiv. 27; 2Ch. xxvi. 9.

Jotham, a descendant of Judah, of whom nothing is known except that he was the son of Jothib, 1Ch. ii. 17.

JOZABAD. contracted for Jezu-zabad [enbowed or gifted by Jehovah]. The name of a considerable number of persons belonging to different tribes, but of whom nothing very particular is known, 1Ch. xii. 29; xxviii. 4, 2Ch. xiv. 15; xxxi. 14; xxxii. 9; Ezra viii. 35, 36. It was also the name of one of the servants in the royal household, who conspired against Josiah and slew him, 2K. xii. 21. His mother is said to have been a Mahbisset, 2Ch. xiv. 20. Both conspirators were afterwards slain by Azaziah, 2K. xiv. 35.

JOZACHAR [enbowed by Jehovah], the son of an Ammoniteess, Shimeath, and the person who conspired with the Jesheol last mentioned to kill Josiah. Being both by the mother's side the offspring of a foreign and hostile race, it is probable that this had something to do with the wicked conduct they pursued toward their master. Very possibly, the deed was committed in revenge for some insult done, or supposed to be done, toward themselves, or the people to whom they respectively belonged. In 2K. xii. 21. the name Jozachar is given, but in 2Ch. xxiv. 20 it is Zabad. This is understood to be a corruption of the text. The Jo of the preceding word being confounded with the Jo of this, it came to be omitted in the latter case, and the other two letters dolet and roek in the proper name are so like the corresponding ones, which have been substituted for them, that the one might readily be mistaken for the other.

JOZADAK. See Jisho-zadak.

JUBAL [from J0abal, to craft, to shrewdly]. son of Lamech, of the Cainite branch of Adam's family, celebrated as the inventor of the harp and organ, i.e. v. i.—not organ, however, in the modern sense, but some simple wind-instrument, probably a sort of pipe or flute—so the word by its etymology appears to import. Cultivating a natural taste for music, Jubal succeeded in making some stringed and wind instruments for the purpose,—both, no doubt, of a comparatively rude description.

JUBILEE. The last of the year of jubilee is so closely connected with the other parts of the last year, commonly called the sabbatical year, that it has been usually found convenient to treat of them together; and we shall do so in this article.

1. Law of the Sabbatical Year.—This is first given somewhat briefly, and without applying a special name to it, in Ex. xxiii. 10, 11. "And six years shalt thou sow thy land, and shalt gather in the fruits thereof: but the seventh year thou shalt let it rest and lie still; that the poor of thy land may eat, and what they leave, the beasts of the field shall eat. In like manner shalt thou deal with thy vineyard, and with thy oliveyard." It is however repeated at greater length in Lev. xxv. 1-7, yet without any inconsistencies such as the perverse ingenuity of the self-styled critical school has endeavoured to establish. This latter passage presents new matter. (1) By fixing the time for the law coming into operation: "When ye come into the land which I give you." (2) By giving prominence to the sacred nature of this rule: "Then shall the land keep a sabbath unto the Lord." (3) By assigning a kind of moral character to the sabbatical law of Canaan: "In the seventh year shall be a sabbath of rest unto the land;" "it is a year of rest unto the land." (4) By explaining that the kindly provision in Exodus was not to be strained, as if it excluded the owner of the soil from sharing with the poor in that which was the common good of all: "The sabbath of the land shall be meat for you: for thee, and for thy servant, and for thy maid, and for thy hired servant, and for thy stranger that sojourneth with you," &c.; in which enunciation we have first the proprietor, then his household, and then the hired servant and the sojourning stranger, who, of course, were not counted in the household, see Ex. xii. 45, but constituted the "poor," more usually translated "needy," in the shorter form of the law. The distinct prohibition to sow can scarcely be considered new matter: it is probably included grammatically in the law, as briefly given in Exodus, but at least it is included inferentially, since no one would labour to cultivate that which he was prohibited from turning to account.

There are also two passages in Deuteronomy which bear upon the observance of the sabbatical year; though, like other regulations occurring in this book, they present features which evince its dependent and supplementary character. The first and more important of
these passages is ch. xv, 1-11. It bears a character of
tenderness and precision for the poor, as may be in-
ferred from the connection in which it stands, between
the directions for spending the triennial tithe in behalf
of the poor, and those for displaying liberality to the
Hebrew servant at the end of his or her six years of
bond service. But more manifestly is it a law which
contemplates the welfare of the poor—exhibiting it will
be noted, a tendency towards a state of society in which
there should be no poor, yet a tendency never wholly
successful, ver. iv, 11, 12. as it concentrates atten-
tion upon a single circumstance, "At the end of [every]
seven years thou shalt make a release. And this is the
manner of the release: every creditor that lendeth
[aught] unto his neighbour shall release [it]; he shall
not exact [it] of his neighbour or of his brother: because
it is called the Lord's release." Plainly this release
from debt was in consequence of the interruption to
saving and reaping, which deprived the debtor of the
means by which, in other circumstances, he might have
expected to establish this wider interpretation by human move,
was expressly withheld by the foreigner, ver. 2, who
acknowledged no sacredness in the year, and whose
occupations were likely to be unconnected with the
land of which the Israelites held exclusive possession.
This enactment is perfectly clear and natural, on the
supposition that the debts were merely not liable to be
entered during the course of the sabbatical year, which
was then a blank year in this respect, as the Sabbath-
day has in like manner been enjoyed by debtors as a
day of freedom from arrest, while the inoffensiveness re-
mained, and was sure to be entered when the year of
rest was over. And this is all that the terms of the
law fairly imply, as most modern scholars agree. Yet
there are some who prefer to understand that debts
were absolutely cancelled every seven years, which is
also the prevalent view among the Jewish authorities,
from Josephus downwards. Jos. Antiq. xii, 25. And
in a matter which admitted of some doubt, it is conceiv-
able that a later age, anxious to observe every formality
of the law to the uttermost, may have preferred to ex-
stablish this wider interpretation by human move;
though not indisputably by divine right; a course, too,
which might be the rather preferred, if this more com-
prehensive arrangement was regarded as a certain com-
ensation for the loss of the year of jubilee in these
later times. The word of sabbath is not applied to the
year in this passage, and hence a double error might
arise, against which a passing caution is needed. On
the one hand, this seventh year regularly returning
might be confounded with that seventh year spoken of
in the next law; which however was the year at the end
of six years' service by a Hebrew, no matter when it
came; which is still further indicated to be different from
the sabbatical year, by the reference to the pro-
duction of the floor and of the wine-press, ver. 11. On
the other hand, the absence of the sabbatical name might
lead some one to question the identity of this seventh
year with the sabbatical year; but its sacred character,
like the sabbath of the land to the Lord, is made
preeminent by this being emphatically named the Lord's
release, ver. 2; and his peculiar word for "release"
used both in its verbal and its nominal form, sufficiently
identifies this law with that in Exodus, where the word
occurs differently translated, "thou shalt let it rest." The
name given to the year in De. xxv, 9, "the year of
release," is of course taken from this regulation as to
debts. And the same name is given in the remaining
passage, De. xxx, 10, where the additional direction is
given, that "at the end of [every] seven years, in the
solemnity of the year of release, in the feast of tabern-
cules, when all Israel is come to appear before the
Lord thy God in the place which he shall choose, thou
shalt read this law before all Israel in their hearing."}

11. Law of the Year of Jubilee.—The law on this
point is given once for all, with the exception of some
very few additional notices, which may be called inci-
dental, in Ex. xxv. 10-25. When the sabbatical years
had returned seven times, that is, after seven times
seven years, there was to be observed a still more re-
markable year, the jubilee. The two great features in
this observance are given in ver. 10, "Ye shall return
every man unto his possession, and ye shall return
every man unto his family." In other words, it was a
year of restoration or restitution, which extended not
only to persons, the children of Israel, but also to land,
the land of Canaan, which was their promised posses-
sion, and which this favor was, expressly withheld from
the foreigner, ver. 2, who acknowledged no sacredness in
the year, and whose occupations were likely to be uncon-
Nected with the land of which the Israelites held exclusive possession.
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Lord thy God in the place which he shall choose, thou
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the produce was the Lord's until the year of jubilee. But as it might neither be convenient nor decent to have patches of ground throughout the country in the hands of the priests for purposes of cultivation, there was a fixed price at which the proceeds were to be converted into money—fifty shekels of silver for a homer of barley seed, that is, for the entire forty-nine years; for a shorter period it would be proportionally less. This was the case whether the field which the man had sanctified was his own originally, or whether he had bought it from another; and in the latter case, at the jubilee it returned to the proper owner. But if it was originally his own, he who made the vow had the ordinary right of redemption earlier than the time of any jubilee; yet burdened with the condition, which applied to all cases of redeling anything sanctified to the Lord, that he must pay a fine of twenty per cent. Further, if he did not choose to redeem which he could have done the year before the jubilee at a most trivial cost, and had sold it to another man, he was reclaimed to have deliberately renounced all right to it; and in the jubilee it did not return to him, but was treated as "a field-devoted," and became the perpetual possession of the priest, in whose name it was returned to devoting, in the article AVESTA. Secondly, We learn from Nu. xxxvi, that an instance of heiresses in their own right occurred among the Manassites, whose elders made an application to the Lord through Moses, on the ground that this provision for land at the jubilee would be no safeguard for its restitution, but the very contrary, if the heiress married into another tribe, since she would be counted to that tribe, and, at least in the case of a marriage without children, it would pass into the hands of her husband's relatives. In consequence, the rule was laid down that an heiress might not marry beyond her own tribe. Thirdly, We have nothing in the law of Moses bearing on the case of a gift of land, though analogy suggests the same rule for it as for a purchase. Such cases might become frequent and important under the kingly government, see 1 Sa viii. 14; xix. 7; 2Sa ix. 9; xvi. 4; xix. 25; and we have no means for determining whether the kings arrogated the power of perpetual gift or not. In the directions for the renovated church and state, Ezekiel touches on this matter, ch. xiv. 15, in such a way as to imply that the people had been thrust out oppressively, and scattered from their possessions. And for the future, he distinguishes two cases: a gift by the prince to any of his sons, expressly said, however, to be from his own inheritance, and this might be in perpetuity; and a gift to one of his servants, which reverted to the prince at "the year of liberty," that is, the jubilee.

(2) As for the persons, while a sort of bond-service was permitted, which in some of its features bore a resemblance to slavery, there were other points of essential difference: first, in special provisions tending to prevent a person becoming so reduced as to need to sell himself; next, in acknowledging no bond-service but that of voluntary sale of oneself (at least the case of penal servitude is not noticed here); and thirdly, in maintaining throughout the bondsmen's rights as an Israelite, one of God's people whom he had redeemed from Egypt, that they might be his servants, and might not be sold as bondmen. This principle secured that he should always be treated like a hired man, like one whose normal state was liberty; and also that at any time the bond-servant might redeem himself, or be redeemed by his friends, on the same plan as that on which the redemption of land proceeded, at least this right was secured to him in the case of having a stranger or sojourner for his master; but in the jubilee he should depart in freedom, "both he and his children with him, and return unto his own family, and unto the possession of his fathers shall he return." This subject is expanded, ver. 33-35.

(3) A third characteristic of the year of jubilee must be mentioned in connection with these two, as in the law it is stated very briefly, ver. 11, 12, between the short general announcement of them and the fuller explanations which follow, "Ye shall not sow, neither reap that which grew of itself in it, nor gather the grapes in it of thy vine undressed, for it is a jubilee; it shall be holy unto you; ye shall eat the increase thereof out of the field." In this respect, in fact, it followed the pattern of the sabbatical year—a circumstance which coincides with what we might have anticipated, from the intimate relationship of the one institution to the other, and from the consideration that it would be almost impossible to cultivate the soil amidst so many changes, both among the occupants and among the land, that servile tillage of the Lord's land, before referred to, states that debts were remitted in the jubilee year, which would be an additional resemblance, in fact it would assimilate them entirely. This, however, is not stated in Scripture, and it is said to be contrary to the teaching of the rabbins. Indeed, on his understanding of the sabbatical law, as canceling all debts the year before, it is not easy to conceive that there could be many new debts contracted to give an opportunity of canceling them; but on the other view, to which we incline, that the debts were merely not to be enforced during the sabbatical year, it is intelligible enough that the same rule might be applied, and for the same reason.

According to ver. 9, the jubilee was announced on the day of atonement, the tenth day of the seventh month (afterwards called Tisri), by sounding through all the land "the trumpet of jubilee," yobel in Hebrew, from which the name has passed into other languages without translation, chiefly perhaps through the influence of the Latin Vulgate. The precise meaning of the word is indeed obscure. The old Jewish traditionary rendering, adopted by the authorized version in the account of the fall of Jericho, is "the trumpet of rams' horns;" and this is still defended by a few scholars, such as Fürst, to some extent, though most scholars would shrink from rendering it so in a passage like Ex. xix. 13. On the other hand, the favourite explanation of recent writers is, that the word is merely imitative of the loud sound of a horn. Finally, the prevalent opinion of earlier Christian scholars is, that it suggests a protruded sound as it swells out from the trumpet, which is the view still of many, for instance Kell and Oehler; although the latter scholar suggests that it may possibly mean "free emission," and hence "liberty." Two significations which would make it precisely synonymous with dīvor, the word applied to the liberty proclaimed in the year of jubilee, ver. 19, as also in the spiritual jubilee, Is. xix. 1, and from which the year received a name, Ex. xix. 17, the "year of liberty." Certainly "liberty" is the explanation of the word which Josephus gives in the passage already mentioned, and the Septuagint uses ἀποκέντρωμα, "dismission," for both dīvor and yobel in Le. xxv. 10.
There are chronological disputes in regard to both these years. 1. The jubilee came in at the close of seven sabbatical years; was it then the seventh sabbatical year, or the year following? In other words, was it the fortieth or the fiftieth year? One class of Jews, called the Qumran, adopted the first view, as did also the eminent Christian chronologers, Joseph Scaliger and Petavius; and it is still the opinion of Ewald, whose learning and subtility are sometimes the means of misleading him, as for instance here, where, by making the jubilee begin in autumn six months later than the sabbatical year, he hopes to escape from the force of xvi. 8-11, which speak of the jubilee as the fifth year. But the impression left by these verses upon the majority of readers of the Bible, both plain men and scholars, has been that it was the year after the seventh sabbatical year, that is, the fifth year. And this opinion is confirmed by Jewish authority, including Hillel and Josephus; as it is also by the analogy of computation for the feast of weeks, which fell on the fiftieth day from the passover; that is, the latter day of the week, in the sabbatical year. The Jewish church was arranged in a year that began about the spring equinox; and the opinion has been gaining favour more and more, that what was called the civil year, as opposed to the sacred year, which began about the autumnal equinox, and by which we find calculations made in the later books of the Old Testament, was not in use among the Jews till they learned it from the neighbouring nations of Asia, probably during the Babylonish captivity. Nevertheless, it is impossible to avoid admitting that there was some earlier knowledge of a year beginning in autumn; although it may not have been used in any book-calendar, either for sacred or civil purposes, yet it must have been known to the people as the most natural year for agricultural calculations, beginning with ploughing and sowing about September or October, and ending with the ingathering of fruits, i.e., in August or September. Observe the expression, “the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field,” xxviii. 22. According to which calculation did the jubilee and sabbatical years begin? About the year of jubilee, it can scarcely be doubted

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How far are these laws carried into effect in the subsequent history? This is a question not easily answered. Some sceptical writers have doubted whether to look upon them as more than an ideal arrangement; and on their principles this opinion is not surprising, since it would be difficult to believe that the nation could obtain food with fallow years so frequently returning, and sometimes two of them together; not to speak of the difficulty of bringing an nation to consent to such a hazardous experiment. Yet others, even of rationalist interpreters, have shrunk from denying the historical truth of the institution, and have admitted that there are cases on record which go to prove that tolerable crops were not impossible, and that the legislation might be carried into effect by a process of frugal and provident storing. Of course we take higher ground, and insist upon the promised special blessing of God, and upon the faith of a people who had good grounds for trusting in him. Neither do we feel much difficulty from the silence of Scripture in the course of the history; for thus is explicable according to the manner in which that history is written, and there are parallel examples in addition to this there are incidental notices which confirm the belief that the laws were carried out so far, at all events, and were known and acknowledged to be laws even when they were disregarded. The history of the redemption of the land which Naomi had sold, i-a., and the transaction between Jeremiah and his uncle's son, lxix. xxvii, are instances of the right of recovering sold land in the
manner prescribed by the law of the jubilee: and the inalienable possession of the soil as allotted to him by the Lord, was the ground on which Nabal refused to sell (in our sense of the word) his vineyard to be a kitchen garden for king Abish, 1 Ki. xxi. 3, 4. The disregard of these laws is the burden of many prophetic denunciations, see Mic. iii. 2. The promise given by Isaiah to Hosea that the sign connected with it, is xxxvi. 9, "Ye shall eat this year such growth of itself: and the second year that which springeth of the same; and in the third year sow ye, and reap, and plant vineyards, and eat the fruit thereof," is its language throughout is at least an allusion to the laws for the sabbatical year and year of jubilee: may, it is an opinion natural in itself, and not easily refuted, that the prophet speaks of the current year as sabbatical, and of the coming one as the year of jubilee. In ch. li. 1, 2 he describes the work of the coming Saviour in language full of reference to the jubilee, as to an institution familiar to the people. Whether the thirtieth year, c. lxi. 29, which forms the commencement of his visions, be counted from the jubilee, is extremely doubtful; if it be so, it is indeed a very strong testimony in favour of the jubilee being observed with considerable regularity. But Ezekiel certainly refers to it, as it threatens the cessation of all its blessings, ch. vii. 12, 13; and the same reference seems to be made in the corresponding promise, ch. xl. 14-17, to the men of the prophet's "kindred," or more correctly, of his "redemption." And notice has been already taken of his incorporating the law of the jubilee in his visions of the future, ch. xvii. 27.

On the other hand, we have no reason to think that a law so peculiar, and requiring the exercise of so much faith and truthfulness and self-denial, was thoroughly and uninterruptedly obeyed. Some of the passages to which we have referred rather suggest the contrary. And Moses himself expressly couples the desolation of the land of Israel during their captivity with their guilt in robbing it of the sabbaths which the Lord had given it, i.e. xxxvi. 22, "Then shall the land enjoy her sabbaths, as long as it lieth desolate; and ye [be] in your enemies' land: [even] then shall the land rest and enjoy her sabbaths. As long as it lieth desolate it shall rest: because it did not rest in your sabbaths, when ye dwelt upon it." And this is noticed accordingly in the history of the event, 2 Ch. xxxvi. 21, "until the land had enjoyed her sabbaths; [for] as long as she lay desolate she kept sabbath, to fulfill three-score and ten years." Yet the meaning is overstrained by those, like Bertheau, who calculate 7 x 70 or 490 years as the time during which the sabbatical and jubilee years had been neglected, which they therefore trace back to about the time of the commencement of the kingdom.

After the return from the captivity, we have an unmistakable testimony to the practice of observing the sabbatical year, in the engagement of the people, under the guidance of Nehemiah, to respect the rest of the seventh year and to leave the counting of debts, just as much as they would observe the rest of the seventh day, Ne. x. 31 (22 in Heb.). Reference of its observance is made in the history after the close of the Old Testament canon, 1 Mac. vi. 49, 50; as also in Josephus, Antiq. viii. 8, 1; xiv. 6, 6; xvi. 16, 2; xv. 1, 2; and Joseph War, 1, 1, 2, 1. Some of these passages indicate the regularity of the observance, as when remission of taxes was granted to them by their heathen masters for that year; and another passage (Antiq. viii. 6) evinces that it was observed also by the Samaritans. But there is no evidence of any attempt to carry the law of the jubilee into execution after the return from Babylon.

What was the object of this law?—Plainly it was an extension of the sabbath, or a regulation analogous to it: the six working days were succeeded by the seventh, a day of holy rest to the Lord, and so with the working years. The natural, moral, and spiritual uses of the sabbath-day suggest those of the sabbath-year; and as the tenderness with which God has provided the sabbath-day that the toiling multitude may secure their rest has been sometimes put very prominently forward, De v. 11, so in like manner his provision for the wants of these classes was noticed in the terms of the institution of the sabbatical year, Ex. xxviii. 10, 11, compare verses 9, 12. A sabbath-year cannot however be carried out in a country which is not under the special care of the Lord as its King as well as its God, who can secure a blessing adequate to meet the strain which the law laid upon the productive energies of the country, i.e. xxvii. 22, and because the land was his, he claimed a moral character for it as well as for the people, and gave a sabbatical rest to it as well as to them. Nor should it be overlooked, as Keil says, that in the year of holy rest the ground returned as it were to its primeval state, and yielded its increase to man as it did before the curse was pronounced upon it and him, that he should bring a subsistence out of it only by the sweat of his face. When its spontaneous produce, unconnected with his labour and his anxiety, yielded him what was necessary, the consequence of which was the blessedness of his spiritual life, as it were the second rest, of which the land was a figure: "that which God has promised special blessing of God, the true Israelite had opportunity of being impressed by the truth, De viii. 3, "that man doth not live by bread only, but by every [word] that proceedeth out of the mouth of the Lord doth man live," as strikingly as his forefathers who were nourished on manna in the wilderness. Yet the concession of the rest in its highest form, at the jubilee after seven sabbatical years, was rendered glorious by being united with the nobler blessing of restitution. God, who instituted the sabbatical year, among other reasons, as a kindly provision for the poor and the sunken, and with the tendency towards limiting their distress and lessening their numbers, De xv. 4, did much more than this when he revealed himself as the Redeemer of his people, who recovered them from poverty and bondage, who made the solitary dwell in families and gathered the dispersed of Israel, and brought them even back as near as might be to the condition in which they were when he first settled them as his ransomed people in the land of promise. The full meaning of this jubilee could not indeed come out in the administration of the "legally elements" of the old economy: it was reserved for our dispensation of grace and truth, now that the Son of God has come as our Kinsman and Redeemer. This illustrates the beauty and value of the description of him, Is. xi. 1, 2, "The Spirit of the Lord God is upon me, because the Lord hath anointed me to teach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." &c. And the Saviour read and appropriated to himself
this passage, when in the synagogue of Nazareth he said, "This day is this scripture fulfilled in your ears," Is. vii. 18. To this there are many allusions in the New Testament; for instance, to an α. c. the deliverance and redemption of creation from the bondage of corruption into the glorious liberty of the sons of God; Rom. viii. 20-23; ix. 13-15, the regeneration and the glorious kingdom to be inherited by Christ's people with himself, when they shall receive back a hundred fold all that they have lost: let. i. 11, the inheritance incorruptible, undefiled, unfading, reserved in heaven for those who are kept by the power of God through faith unto salvation; 1 Pet. i. 3-5. In the times of refreshing and the times of restoration of all things, spoken of by all the prophets, and granted in Christ Jesus. And there are three circumstances in connection with the law of the jubilee which sufficiently mark its spiritual nature, and carry us forward from the forms of Judaism to the realities in the gospel of Christ. 1. It began on the day of annual atonement for all the sins of the people, the tenth day of the seventh month, Ex. xxix. 3. For only when sin had been blotted out and reconciliation had been secured and announced typically on that great day to Israel and all mankind, in the cleansing and satisfaction of Christ, was there a possibility that the "acceptable year of the Lord" should begin. 2. It was announced by the sound of "the trumpet of jubilee," the same expression we have noticed in Hos. xi. 1. c. in the account of the Lord going before his people to overthrow the walls of Jericho and give them possession of the land of promise; and earlier, Ex. xix. 20, in the directions for the people to meet their Redeemer and Lawgiver, whose approacher and passer-by this trumpet announced. Precisely in like manner, on the occasion of the fulfillment in the antitype, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive [and remain shall be caught up together with them in the clouds to meet the Lord in the air and shall so be with the Lord," 1 Thess. iv. 16, 17. 3. The rules for the jubilee occur in the second part of the book of Leviticus, in a position entirely corresponding to the position of the rules for the day of atonement in the first part, that is, the section of the other Leviticus. Thus the written word made it manifest that what the day of atonement was in the sacrificial system of the church of Israel, that same thing the year of jubilee was in the history of the nation as called to a life of fellowship with the Lord. And in like manner it is said of all who have trusted in Christ for forgiveness in his blood, after hearing the word of truth, the gospel of their salvation, "In whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession," Eph. i. 13, 14.

It only remains to add, that these years of sabbath rest and of jubilee may have been laid aside in the history of Israel, not only through their want of faith to trust in God amidst so peculiar a mode of living, but also through the moral corruption of the people, warrying of a year of sacred rest, Jeremiah v. 23, or turning it to purposes of iniquity and then of profanity, till they became like Sodom, Ex. xxiii. 11. But this evil would have been avoided so long as the commands of God were obeyed in the spirit in which he gave them. The year of jubilee would present sufficient occupation in his work of recovery and restoration. 

And the sabbath was thought to have been a holy rest, though not excluding occupation which was allowable for the shorter and more sacred rest of the Sabbath-day. Ewali may be right in conjecturing, for instance, that much time might be devoted to school and the general instruction of the people. The religious services also would be more fully attended and more deliberately improved in such a year of leisure. And a special charm, at once sacred and patriotic, would be thrown around the year by the reading of the law in the assembly of the faithful, which had already commenced, whether soon or slowly. For this solemnity was, as is commonly thought, or whether, with Kel and others, we consider that feast to have crowned this year like any other, and in the solemnity we see the consummation of all its privileges.

[Information upon these years will be found in the commentaries upon the passages relating to them: in books of Jewish Antiquities, such as Joseph and Levi, in connection of Israel and Judaism, the Tabernacles, briefly, and in a local and comprehensive article by r. M. C. D. "Sabbath and jubilee," in Herzog's Real-Werte, xi. 284, 285. He and others refer to two prize essays, published at Oxford in 1849, "The Jubilee," by J. W. Krummel, and Weiden, which we have not seen.]
of preventing the other more dreadful alternative. What he says of profit and selling is descriptive not so much of the motives that influenced himself, as of the considerations by which he conceived he could best move his brethren. And yet his words embody an appeal to their brotherly feelings, which should be viewed as indicating what his own motives really were. Doubtless both he and Reuben were deeply distressed by saving their father's life, both for his own sake, and out of regard for the feelings of his venerable father. For a time Judah resided at Adullam, in the district of country which was afterwards called by his name, and became the seat of his descendants. Here he married a Canaanitish woman, the daughter of Shua, by whom he had three sons, Er, Onan, and Shelah, Ge. xxviii. 26. And it is in connection with them that we find the first trace of the Levirate law, which was afterwards embodied in the Mosaic code, and brought under fixed regulations. (See Marriage.) If having died childless, his wife Tamar was married to Onan at the instance of Judah himself; and Onan also having been cut off for his unmature sin, the widow expected that the youngest brother Shelah would become her husband, to raise up seed to the two who were gone. Judah however delayed complying with her wishes, on the plea that Shelah was of too tender age; and as the delay was protracted long, it seemed as if he were disposed to withhold him from her altogether. When Tamar began to suspect that this might be his design, she fell upon a stratagem, under the influence apparently of that ardent desire for offspring which was common to eastern women, to accomplish her wishes, and at the same time to make Judah sensible of his fault. Disguised as a harlot she wayfared her father-in-law, now a widower, on the road to Timnah, whither he was proceeding to superintend the shearing of his sheep; and having obtained from him his signet, bracelets, and staff as a pledge for the kid which he was to send her from the flock, she disappeared, after consulting to his wishes, and returned home to resume the garments of her widowhood, so that she was not found by Judah's messenger, Hirah the Adullamite. After a time the rumour spread that Tamar was with child by whoremonger, and when it reached the ears of Judah he was highly incensed at the dishonour brought upon his family, and in the exercise of that patriarchal authority with which he was invested, he was about to inflict upon her the punishment of death by fire. But when she produced the articles which had been given to her in pledge as a token who was the father of her child, he acknowledged that she was more righteous than he, and that he had been wrong in not giving her to Shelah, according to his promise, Ge. xxviii. 26, and the custom in such cases, Ge. xxxvii. 11. From this connection, which brought so foul a blot upon the character of Judah, sprang twin sons, Pharez and Zarah, who, although illegitimate, yet became the leading men in the tribe of their father. From Pharez was descended the royal house of David, and in the fulness of time the great Messiah himself, Ge. xlix. 12; Mat. 1. 3.

The influence of Judah among his father's family becomes very apparent in connection with the visits to Egypt which were rendered necessary by the widespread famine that visited the land. When Jacob refused to allow Benjamin to accompany the rest of his sons on their second journey for corn, it was Judah who convinced him of the necessity of parting with his favourite for a season, and who also undertook to be responsible for the safety of the lad, Ge. xiii. 22. When again Benjamin was about to be detained in Egypt as the servant of Joseph on account of the cup found in his sack's mouth, it was Judah who, alarmed at the thought of the anguish which with the loss of Benjamin would wring his father's heart, offered himself as a bondman in the room of his younger brother. What a beautiful picture is exhibited of his filial piety in the eloquent appeal which he made to the supposed Egyptian prince! His touching declaration that he could not return home and witness his father's gray hairs brought down with sorrow to the grave, quite unmannned Joseph, so that with tears and sobs he made himself known to his conscience-stricken and terrified brethren, Ge. xiv. 31-34. And when Jacob came down to Egypt at the invitation of the sovereign himself, to meet the long-lost Joseph, and to spend the few remaining years of his life beside him, it was Judah whom he sent before him unto Joseph, that he might be directed to the place where it was most desirable for him to reside, Ge. xlvii. 2. And when at length the dying patriarch summoned his numerous family around his bed for a final interview, and moved by the Spirit of prophecy exhibited to them a glimpse of the destinies which awaited them "in the last days," it is a consoling piece in which he is led to assign to Judah: 'Judah, thou art he whom thy brethren shall praise; thy hand shall be in the place of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion. Who shall rouse him up?" The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be," Ge. xlix. 9. Accordingly it is declared long afterwards that Judah prevailed above his brethren, and that of him came the chief ruler, Ex. xvi. 2. (See Shebu.)

The tribe of Judah in point of numbers always kept considerably ahead of the others. At the first numbering, after the exodus, they counted 74,900 males, about 8000 above Dan, which stood next, while at the close of the wilderness-sojourn they had grown to 76,500, Num. xxi. 22; xxxi. 22. Their position in the march through the wilderness was on the east of the tabernacle, and in the van of the host, bearing, according to rabbinical tradition, the cimbus of a lion's whelp on their standard. [W. L. T.]

2. Judah. A person apparently of some note among the Levites, whose sons Josua and Kahmud, with their families, are mentioned with honour for the part they took in helping to build the house of God after the return from Babylon, Ezra iii. 9. In two other passages, Ezr. ii. 40; Ne. vii. 13, Josua and Kahmud are again noticed, but as the sons, in the former, of Hodeciah (הֹדֶהכִּיא, praise Jehoram), and in the other of Hodeciah (הֹדֶהכִּיא), the latter probably a modification of the former—and both, there is reason to think, variations of the original name Judah.

3. Judah. A Levite in the time of Ezra, whose name occurs in the list of those who had married heathen wives, and who agreed to put them away, Ezra x. 27—probably the same that is mentioned also in Ne. xu. 8, 36.

4. Judah. One of the Benjamites who in the time of Nehemiah resided in Jerusalem, and stood second in charge over the members of his tribe, Ne. xvi. 9.
JUDAH, TRIBE OF

JUDAH, TRIBE AND TERRITORY OF. Before the conquest of Canaan the descendants of Judah, as stated at the close of the article on Judah (1), exceeded in number those of any other tribe; yet the difference was not very great between them and Dan—the former possessing 75,000 grown men, and the latter 61,490; or even Issachar, who numbered 64,300, Num. xxii. 22, 23. It could not, therefore, have been inferred from the relative position of the tribes, that Judah was to hold in Canaan any place of peculiar predominance among the tribes of Israel. And when the inheritance came to be divided by lot, the portion which fell to Judah only seemed to surpass the rest in extent of surface; while in riches of soil, and many natural advantages of the territories of Ephraim, of Zebulun, Naphtali, and some others, rose greatly above it. But the very extent of Judah's possession bespake a relative superiority—reachings, as it did, from the mountains of Edom on the south-east, up by the head of the Dead Sea and Jerusalem to Ekron on the Mediterranean, and southwards to the wilderness of Sin, Kadesh Barnea, and the river of Egypt. Josh. xv, in short, the whole of that division of Palestine which lies south of the line that passes from Beersheba to the top of the Dead Sea. This large territory, however, the tribe of Judah was not allowed to enjoy altogether alone; for the tribe of Simeon had its inheritance assigned "out of the portion of the children of Judah," Josh. xiv. 6. This is stated to have been because "the part of the children of Judah was too much for them." But the question naturally occurs, Why then assign them a territory so large, and so much beyond their proper wants? Why especially appoint a whole tribe to become, in a manner, swallowed up, by obtaining a settlement within their borders? Simeon was certainly one of the smallest of the tribes—next to Levi, indeed, the very smallest, numbering only 22,200 grown men at the period of the conquest; so that a comparatively limited territory might have sufficed for them. Yet this could not of itself have accounted for the peculiarity of the whole region in question being regarded as properly Judah's, while Simeon was merely as a matter of convenience received to a place in its proper domain. It can only be explained by the valiant part performed by the tribe of Judah in subduing the warlike countries on the south of it, and the gaining possession of its strongholds. A somewhat detailed account of their particular conquests, in some of which they were associated with Simeon, is given in the first chapter of Judges. They did not succeed in every case; but in the great majority of instances their arms triumphed; and the more hilly portion of the district, which necessarily to a large extent commanded the rest, became nearly their undivided possession. Josh. xix. 19. It is possible that this very circumstance contributed to their future prosperity and greatness; for, dwelling chiefly in the more elevated and bracing parts of the country, and obliged also to maintain the vigilant attitude of conquerors, who had still powerful adversaries in their neighbourhood, they were in the best position for retaining their pristine vigour and making successive inroads on the still unsubdued territory around them. Then, the vast extent of this territory, and the large tracts of pasture-land, in the direction of Egypt and Arabia, to which it gave them access, formed a source of wealth beyond what most of the tribes had at their command.

It was doubtless in good measure owing to the circumstances just mentioned, that the tribe of Judah came to be reckoned very much by itself; and though little noticed in some of the earlier struggles of the nation, yet it came by and by to play the most prominent part. Othniel, the first judge, was of this tribe; but no mention is made of it in the great conflicts with Barak, Gideon, or Jephthah, which more directly concerned the middle and northern divisions of Israel; while from the time of Saul, and especially of David, it rose into great prominence and power, and appeared to occupy a place above that of a single tribe. Thus even in Saul's time, when the available force of fighting men was ascertained with a view to the approaching war with Ammon, Judah was numbered apart from the other tribes—240,000 of the children of Israel were numbered at Bezek, and 30,000 of Judah, 1 Sam. xii. 8. In like manner, at the unhappy numbering which took place toward the latter part of David's reign, the returns were presented by Judah for Judah separate from the others; and the proportion for Judah also had now vastly increased reaching even to about 500,000 doubtless from the singular prosperity of David's reign, and the desire of many to be associated with the tribe and region that stood nearest the throne. The fortress of Jerusalem and nearly all the remaining strongholds within the territory of Judah fell under his arms; their former possessors, in many cases probably as in Jerusalem, becoming converts to Judaism, and consequently reckoned in the tribe of Judah, 2 Sam. xxv. 22-25; 1 Chron. vii. 5. But this vast influx of power and greatness, still further increased and confirmed in the hand of Solomon, proved too much for the other tribes, especially for the once ascendant and still powerful and jealous tribe of Ephraim, to bear with equanimity. And as soon as Solomon was removed from the scene, the fire that had been smouldering for two generations broke out with such violence that it could not again be extinguished. Thereforesh Judah including the adjoining tribe of Benjamin, with probably the greater part, if not the whole of Simeon, which seems to have become well-nigh merged in Judah, 1 Chron. vii. 45, and many refugees also from the other tribes formed a distinct kingdom, of which some account will be given in the next article. The merely circumstantial greatness and temporal power of Judah passed away; but it had elements of glory peculiar to itself, and which may be said to be the heritage of the church of God in every age and climate. To this tribe belonged by divine appointment the honour of bearing away within the sphere of God's kingdom an honour which came first to realization in David and his immediate successors; and though afterwards suffering a capital abdication and temporary suspension, yet only that it might in the fulness of time rise to its complete and perpetual establishment in the hands of him who was to be David's Son and Lord. It was in the person of a Jew of David's house and lineage that Deity became incarnate to accomplish the redemption of the world. Jews—descendants for the most part, though not exclusively, of the same tribe—were his immediate representatives and instruments in planting his kingdom of grace and blessing in the world. And when the time comes for their future conversion and final ingathering, Jews shall still be in a manner altogether peculiar, "the life of the world," Rev. xiv. 13.
The territory of Judah did not differ very greatly from what in later times went by the name of Judea, or Judea (which see), though the latter as generally understood was somewhat more extensive. It seems from the period even of the conquest to have been distributed into three main divisions, "the Hill country, the Negeb (or south-country), and the Shefelah (valley or low land)." (Jos. xv. 20-26); and in Jn. i. 13, &c., an account is given of the operations of Judah in these different sections of the inheritance. Hebron, Debir, the regions of Arad, and Zephath or Hormah, all distinctly specified in that brief record of successful occupation, belong to the Hill country. The cities of Gaza, Askalon, Ekron, which were for the time taken, but not properly possessed and occupied, lay in the low country—the tract of flat hard stretching along the Mediterranean, which continued for generations after the conquest, as it had been before, to be chiefly occupied by the Philistines. For a description of these divisions, see under Hill Country and Shefelah. The third chief division was called Negeb or the South country. It was of very considerable extent, no fewer than twenty-nine cities with their dependent villages, in all thirty-seven, being enumerated in it, Jos. xv. 20-22. The first of which was Kabzeel on the south east, and the last Rinnon, near the north-west extremity. It fell into two or three subdivisions. But see under South Country, also The Negeb, by the Rev. Ed. Wilton. Beside these principal divisions in the territory of Judah, there was a narrow tract, which appears to have been in some respects distinct—the Judahite, or wilderness, in connection with which six towns are named, all lying in the neighbourhood of the Salt Sea, Jos. xv. 20-22. Very little is known of them; but for the nature of the country in which they were situated, see under Salt Sea.

JUDAH, KINGDOM OF. 1. Extent and revenue.—Much that properly belongs to this head has been treated of in anticipation in connection with the kingdom of Israel. This was necessary, as it was only from a comparison of the respective resources and character of the two kingdoms that a correct idea could be formed of the state of either. Recapitulating briefly the statements already made so far as they bear on the present subject, it was shown that while, so far as regards extent of territory and other material resources, as also population, the kingdom of Israel more than doubled its southern rival of Judah, the latter, on the contrary, far surpassed it in everything which constitutes moral greatness and gives promise of a national stability. By the policy of Jeboam the old conserving principles, civil and religious, had been cast aside in the kingdom of Israel, while nothing of a corresponding character had been substituted. In such circumstances it is not at all surprising that the larger and more populous kingdom did not even in a material respect greatly exceed the smaller but better consolidated power. Of course in regard to moral and religious matters the advantages were all on the side of the kingdom of Judah, which above retained its theocratic constitution. It may be here added to what has been elsewhere stated, that the progress of the kingdom of Judah may be discerned in the increase of the armies which its successive rulers were able to raise. Thus, while under David the fighting men of Judah numbered 500,000, 2 Sa. xxiv. 9, Reboam could raise only 180,000 men, 1 Ki. xi. 21, from which time however there is a constant augmentation for Abijah, eighteen years thereafter, raised an army of 100,000, 2 Ch. ii. 5; his successor Asa 550,040, 2 Ch. xiv. 8; while Jehoshaphath’s host amounted to no less than double that number, 2 Ch. xix. 12-16. It must, however, be admitted that the geometrical increase of these numbers has been questioned. However this may be, there can be no doubt that a variety of causes conduced to increase the population of Judah in a higher ratio than that of the sister kingdom, irrespective of the great numbers who were brought into the kingdom by the conquests of Hebron, and sought refuge in the kingdom of Judah. The frequent revolutions and changes in the ruling dynasty in the kingdom of Israel must have been unfavourable to its growth: and to this may be added the sparse and scattered condition of a great part of its population engaged in pastoral pursuits.

2. Its history. —Although, strictly speaking, the kingdom of Judah began only with the revolt of the northern tribes and the establishment of their independence under Jeroboam, yet it may be regarded as the continuation of the kingdom of Saul, or more correctly of David, the first proper theocratic ruler, and in whose family it was promised the government should continue. It was thus no new institution, but was bound up with old associations and based on a national desire. The Israelites had been subjected to various successive forms of government, and one great principle of their constitution was its inculcation of obedience and reverence to rulers and magistrates, Ac. xviii. 5. A royal government to arise in the course of time was anticipated in the Pentateuch, and directions were given for the conduct of the future king. Indeed it may be said, there needed to be some visible institution of this kind fully to express the theocratic idea. When the proposal of a monarchy was made by the people to Samuel, that they might be like the other nations, he received it with displeasure; but afterwards, by divine directions, acquiesced in it, and proceeded to carry out the popular will. To mark the representative character of the king, God retained the election in his own hands. This elective right he exercised in the case of Saul, and afterwards and more expressly in rejecting Saul and substituting David in his stead. It was thus emphatically declared that the Israelish king ruled for God and by his will. It is necessary to advert to this circumstance, in order to show with what authority the actions of such as might be thus properly designated constitutional or theocratic rulers, would be viewed, as compared with the rule of those who had no higher claim than that of Jeroboam and his successors on the throne of Israel.

Of the pre-disruption history of the kingdom of Judah nothing need here be said; and indeed only very brief notice can be taken of the more important incidents and features of the succeeding period, and that with respect chiefly to the state of religion and the national prosperity. The humiliation of Reboam, in the loss of more than half his kingdom, was farther deepened by the plunder of his palace and the temple by Shishak, king of Egypt; yet, his distresses did not teach him to rely on the Lord, as did his son Abijah. He made war on Jeroboam, over whom he gained a brilliant victory. His theocratic spirit appears in the address which he delivered to the hostile army, 2 Ch. xiii. It was the same with his son Asa, at least in the commencement of his reign, as may be seen in his war with Zerah, king of
Judah, Kingdom of

Ethiopia, whose immense army he defeated. More distinguished than any of his immediate predecessors on the throne of Judah for his theocratic zeal was Jehoshaphat, the son of Asa. This prince was largely imbued with a theocratic spirit, and of the great efforts personally, and by a commission of Levites sent with the "book of the law" throughout the country, to instruct the people and to revive the worship of Jehovah. A grave error, however, was his alliance with the house of Ahaz, and the marriage of his son Jehoram with Athaliah, the daughter of Joash, Jehoram himself commenced his reign by murdering his brethren, and under the influence of Athaliah, who inherited much of her mother's character, introduced the worship of Baal in Judah, as Joash had done in Israel. The Philistines and the Arabsians plundered Jerusalem, and carried away all the king's treasure, and his children, with the exception of his youngest son Ahaziah. To complete the calamities of this reign, the king himself died of an incurable disease, and was succeeded by Ahaziah, who still kept up the friendly intercourse with the house of Ahaz, and it was when on a visit to Jehoram, who had been wounded by the Syrians at Ramoth-gilead, he was carried by the hand of Ahaz. Now began a time of sore trouble for Judah; for, on the death of Ahaziah, his mother Athaliah usurped the government, having destroyed all the seed royal with the exception of one of the king's sons, Joash—a child one year old, who had been secreted in the temple by his father's sister, the wife of the high priest Jehoiada, who at the end of six years succeeded in placing him on the throne, when Athaliah was slain, and the worship of Baal suppressed, the priests dedicating their income to the repair of the temple of the Lord. The hopes entertained of the young king were soon disappointed, for, on the death of his guardian and counselor Jehoiada, he restored the worship of Baal, and showed no favour to the son of his benefactor, who was stoned by the people on his rebuking them for their idolatry, and warning them of the calamities which their conduct would certainly bring upon them. These predictions were soon realized. The Syrians came against Jerusalem, shed much blood, and carried away much spoil. Jehovah himself was shuns by his own servants. His son and successor, Amaziah, also perished through a conspiracy of his own people. He had been successful in a war against the Edomites; but in a subsequent war against Israel, he was defeated and taken prisoner, the conquerors breaking the wall of Jerusalem and robbing the temple and palace. The character of this ruler is illustrated by the fact that he brought with him to Jerusalem, in his campaign against the Edomites, the gods of the vanquished, and burned incense to them. His successor, Amaziah, was a devout and prosperous monarch during the early part of his reign. He promoted in various ways the best interests of his country; he also successfully waged war with the Philistines and Arabsians. His prosperity, however, so lifted up his heart, that, not satisfied with the royal dignity, he sought to usurp the priesthood also. In this unhallowed attempt he was smitten with an incurable leprosy, and was thus wholly incapacitated for all business, whereupon Jotham carried on the government as regent in his stead. This prince, who, after the death of his father, reigned as sole king for sixteen years, did that which was right in the sight of the Lord. He repaired the temple, compelled the Ammonites to pay tribute, and otherwise made his authority felt. His son Ahaz, however, was of a totally different character. The religious aspect of this reign will be seen from the fact that the temple of Jehovah was formally dedicated as a temple of idols, the king himself practising all the worst abominations of heathenism, even in civil affairs in a more profligate condition. Ahez, king of Israel, in conjunction with Rezin, king of Syria, besieged Jerusalem: while Ahaz summoned to his aid Teghath-Pileser, king of Assyria. This aid Teghath-Pileser rendered so far by conquering Syria, carrying also into captivity a portion of the Israelites, and imposing tribute on the remnant; but afterwards he came up against Jerusalem itself, although at that time he did not succeed in taking it. Hezekiah, the son and successor of Ahaz, was as devoted to the worship of Jehovah as his father had been in his idolatrous practices. In his reign the kingdom of Israel fell, and with it ceased the strife and rivalry of centuries.

The remaining history of the kingdom of Judah, now alone surviving, and to which the fate of her sister was a solemn warning to repentance, does not call for many remarks. On the deportation of the great body of Israel by the conquerors, and the cessation of all proper government, Hezekiah assumed a certain sovereignty over such Israelites as still remained in the land. It must be in consequence of this that he issued invitations to them to repair to Jerusalem to take part in the celebration of the passover, 2Ki. xxix. 3-12. But the state of affairs in Judah itself was fast hastening to a crisis. In the midst of the reformation so auspiciously begun and carried on by Hezekiah, the country is threatened by the Assyrians, but is delivered by a remarkable interposition, God sending the Assyrian host. The work however was stopped on the accession of Manasseh, who proved, as far as lay in his power, the good which his father had effected. He seduced the people "to do more evil than those nations whom the Lord destroyed before the children of Israel." 2Ki. xxix. In consequence of this, God passed a sentence similar to that on Samaria, ver. 13. Manasseh himself tasted for a time the bitterness of captivity in Babylon, whether he was carried by Esar-haddon, Manasseh's successor. Amos, reign of two years was of the same character as that of his father. On his death, which was occasioned by a conspiracy of his own servants, his younger brother Josiah, eight years old, was chosen as his successor. His reign of thirty-one years was chiefly devoted to the restoration of the worship of Jehovah and the reformation of morals. His character is recorded in these expressive terms: "Like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses: neither after him arose there any like him," 2Ki. xxiv. 25. This exemplary prince perished in battle in a war into which he needlessly rushed with Pharaoh-Nechoh, king of Egypt, who had undertaken an expedition against the king of Assyria. The people made Jehoahaz, a younger son of Josiah, their king—a man, however, of a different character from his father. Three months afterwards, Nechoh, who had now conquered Phoenicia, gave the throne to his elder brother Elahiah, whom he named Jehoiachin, and carried Jehoahaz himself captive to Egypt. After Jehoiakim, who also did evil in the sight of the Lord, had reigned eleven years, Nebuchadnezzar, king of Babylon, who had defeated Nechoh near Car-
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chastish, i.e. 606, appeared before Jerusalem. Jehoachin surrendered himself to him; the king of Babylon carried away the vessels of the temple, and several noble youths, among whom was Daniel. Soon afterwards Jehoiakim rebelled, and the Chaldees again besieged Jerusalem; he lost his life, and was succeeded by his son Jehoiachin, who reigned only three months, when he too surrendered to the king of Babylon. The king and his nobles, with the narrator himself and captives, were carried captive to Babylon. Among the captives was Ezekiel the prophet. Nebuchadnezzar made Mattaniah, the youngest son of Josiah, king of Judah, and changed his name to Zedekiah, who, relying on a covenant with Pharaoh-Hophra, rebelled in the ninth year, contrary to the repeated remonstrances of Jeremiah. Nebuchadnezzar now commenced the third siege of Jerusalem, and prosecuted it during two years. A terrible famine ensued. Zedekiah fled, but was pursued and seized, and as Ezekiel had foretold, he died in Babylon, seven years after, in 588, and 357 years after the division of the kingdom. This destruction was not without numerous and express warnings by the prophets. (Compare what is said under KINGS, BOOK II.)

3. Effects of the desolation on the kingdom of Judah.

—These must have been great and varied. The destruction of by far the larger portion of the empire must have inflicted a terrible blow on whatever related to the outward power and splendor of the house of David. The kingdom which David, by the might of his arms, had done so much to consolidate and extend, when he stretched its borders to the Euphrates, and which his successor Solomon had enriched by his commercial and trading enterprise, shrunk all at once within exceedingly narrow limits, and became altogether so enfeebled as to be at once exposed to an attack on the part of the Egyptians, and a successful revolt of its dependencies. It had hitherto enemies on its own borders and among its own people. It may be questioned, however, whether the falling away of the ten tribes had any very injurious effects on Judah in a theocratic aspect, or did in any way hasten the decadence and fall of the kingdom. Although it is undoubtedly true that "a kingdom divided against itself is brought to desolation," yet, in this instance, the views and feelings of parties differed so much, that such a political excision may have been not only necessary for the mere preservation of the economy under which Israel was placed, but also salutary for its progress. There was obviously considerable danger that in the glory of the Davidic and Solomonic reigns, the true object and character of the kingdom established in Israel might be lost sight of, in the eager desire to secure for it an influential place among earthly kingdoms; and accordingly, like the army of Gilboa, there may have been a necessity for its outward diminution. It was also necessary to intensify its theocratic elements, by concentrating them more, and bringing them into more immediate contact with the mass on which they were to operate. Now all this was effected in various ways by the revolt and the establishment of the rival kingdom. First, indirectly, by bringing the covenant-people, and especially the tribe expressly designated as the line of blessing, into a position where there would be formed a distinct line of demarcation between it and any other rival tribe, just as between Israel at large and the world; and more directly by the absorption within itself of the more theocratically disposed of the other tribes, who could not endure the policy of the new kingdom. How the conduct of Jeremiah in this matter weakened his own kingdom, and on the other hand strengthening that of Judah, by the accession to it of such as could not endure his anti-theocratic policy, has been already indicated under the article KINGS of Israel. These fulminations for conscience could not fail to have a powerful influence on the people among whom they came to sojourn, and on whose support they unreservedly cast themselves.

In other respects, too, the northern kingdom may have proved beneficial to Judah. It for a long time formed a bulwark against the advancing power of the Syrians of Damascus, and completely prevented its aggressions upon Judah; while at the same time their own exposure to so powerful an enemy on their northern frontier, would necessitate Israel to cultivate peace as much as possible with their southern brethren. It was only when in alliance with Syria that they could with safety venture on an open rupture with Judah. In the early contests between the two kingdoms, Judah was invariably the aggressor; and indeed in one instance, under Aza, engaged the armed intervention of Benhadad 1, king of Damascus, against Baasha, king of Israel. After this, and for about eighty years, the relations of the two kingdoms were of a peaceable character, Damascus being then regarded as the common enemy. After the conquest of the Syrians, Jehoash, provoked to war by Amoniah, entered and plundered Jerusalem; but the Israelites were so occupied in completing the conquest of Damascus, that they did not for a considerable time give much annoyance to Judah.

The greatest danger to Judah was from the south, from Egypt, and it was from this quarter that the first aggression was made on the kingdom soon after its being weakened by the revolt. The condition of Egypt itself afterwards prevented for a considerable time the renewal of those aggressions.

Nothing however could, humanly speaking, effectually save the Jewish state, or avert the punishment impending over it. Warnings were unheeded, reproofs despised; both people and rulers were pursuing a course which could not fail to be disastrous. The character of the rulers will be evident from the fact, that of the twenty kings who, after the separation of the kingdom, occupied the throne of Judah, only seven walked in the ways of their father David; and as is almost invariably the case, their wickedness increased in the ratio of their weakness—Manasseh, for instance, slaughtering his own subjects, as the easiest gratification for a cruel temper, and not perceiving that the position and prospects of his kingdom were sufficiently reduced already. Still, even in this inevitable ruin, God's faithfulness did not fail; his purposes and promises were realized, and wicked and disobedient as their rulers were, in the great majority of cases, they were all, without exception for the usurper Athaliah is not to be included, of the house and lineage of David, in strict accordance with the divine promise made to him, that he should not want a man to sit upon his throne.

4. The fall of the kingdom and the captivity.—The destruction which overtook the Jewish state was not a sudden and unexpected calamity; but was a judgment repeatedly and expressly predicted. It was also preceded by various intimations that it should be followed
by a captivity in Babylon, extending to seventy years, after which there should be a restoration to their own land, with the resumption of the worship of Jehovah in a purer spirit than before. On the character of the captivity and the condition of the captives, on which the book of Ezekiel, himself one of their number, throws so much light, see Ex. xxxiv. 14, it is unnecessary to enlarge. Suffice it to say, that "the discipline of the captivity produced abundant fruits, the inclination of the Israelites to worship strange gods, which had previously been invincible, disappeared, and was succeeded by a faithful and inelastic adherence to the law of the fathers, which was, however, often characterized by formality and self-righ teousness" (Kaye, *Life* of Judah, p. 252).

The condition of the remnant in the land—The return of the remnant in the land, Nebuchadnezzar left a small portion of the rural population behind when he carried away the principal inhabitants to Babylon, and made Gedaliah governor of the country. Gedaliah resided at Mizpah; he maintained friendly relations with the prophet Jeremiah, who, having been permitted by Nebuchadnezzar to select his own place of residence, remained in the Holy Land. Many fugitives gradually gathered themselves to the governor, who exercised his authority with great leniency. Peace and order were re-established, when Gedaliah, who mistrusted, according to Josephus, refused to entertain any suspicions to his prejudice, was assassinated, two months after he had assumed office, by Ishmael, a fanatical Jew, who was connected with the royal family. All the people who still remained, fearing the vengeance of the Chaldees, presently after fled to Egypt, whether they were accompanied by Jeremiah, who, though he did not approve of the step they were taking, would not separate himself from the fortunes of his countrymen.

Judas (the Greek and New Testament form of Judah) is never borne by several persons in the gospel age, but by none who made himself so conspicuous as the person whom on that account we place first.

1. Judas Iscariot (Gr. Ἰσκαριώτης), one of the twelve disciples of our Lord, and the one to whom belongs the unhappy necessity of having betrayed him. In regard to his family relationship no further account is given, than that he was the son of Simon, John xviii. 25; but of Simon himself the history is altogether silent. Nor does the epithet Iscariot throw any certain light on the early history or connection of the traitor; for the derivation of the word is involved in some obscurity. The more general opinion, however, in which we are disposed to concur, connects it with the place of his birth, and finds this not with Enaith in Galilee, but in Kerith of Judah, Joel x. 5.; so that Iscariot, or Heb. Ἰσκαρίωτης, *is* Kerith.
What The heart awaited him for having betrayed the innocent; and either immediately before, or, as is more probable, shortly after the crucifixion, he threw down before the priests in the temple the thirty pieces he had received from them, and in a fit of despair hanged himself, Matt. xxvii. 5.

Such was the melancholy fate respecting the case of Judas; and the question arises, How are they to be accounted for? What seems to be the most probable theory of this man's character? The common opinion now, and in all ages, has certainly been, that he was in the strict sense of the term a traitor, and consequently an apostate—one, who from false motives had originally joined himself to the company of Jesus, and who, when he saw things turning out otherwise to his expectation, took advantage of his position to secure a little gain to himself before all was over, though at the expense of proving faithless to the Master and the cause he had hitherto professed to support. This undoubtedly is the impression naturally produced respectihg him by the language of Scripture, especially by that of our Lord himself, who alone could fathom the depths of such a character. In his very first allusion to the evil that was lurking in the bosom of this disciple, he employed a designation which bespoke the nearest connection with the wicked one—represented him evil as an inheritor of the prince of darkness; "he is a devil." Nor is the expression scarcely less strong, which was used in our Lord's last moments, when in his solemn address to the Father, he named this apostle by the emphatic term, "the son of perdition," John xvi. 12— the very epithet applied by St. Paul to that full development and consummation of apostasy which was to appear in the antichrist, 2 Thess. ii. 2. Even this is not all; for both by our Lord himself, and by the eleven afterward, Judas is associated with those portions of prophecic Scripture which spoke beforehand of the deep-rooted enmity and treacherous behaviour of which the Messiah was to be the object, and which was also to find a peculiar culmination in some one individual—Judas Iscariot is identified by them as that individual, Ps. xlv. 9; Isa. xlv. 15; Acts i. 20. He did within the narrow circle of discipleship, in the most intense personal form, and under the most aggravating circumstances, what, in the larger circle, the wicked one—representing him evil—did—with spiritual and bitter feeling betrayed the Holy One to his enemies—the former to unbelieving Jews, the latter to godless Gentiles.

These representations seem decisive enough as to the bad pre-eminence of Judas in guilt; they mark him out as one of the most worthless and repugnant of men. Yet there are some who have felt disinclined to accredit this, unable to conceive how a character so hardened in iniquity should have formed itself so rapidly, or how, if it had been formed, there should have followed close upon the fatal act such bitter and intolerable recriminations. Hence, ingenious and soothing hypotheses have been framed. It has been thought that Judas, while basely yielding to the love of filthy lucre, possibly conceived no great evil might arise out of his treachery, that Jesus might be able to establish his innocence, any rise higher by the very ordeal to which he was subjected (so substantially, Paulus, Hase, Winer, Thiele, &c.) Latterly some have gone even farther, and are of opinion that policy rather than avarice was the prompting influence in the mind of Judas: that he wished merely to force a crisis in his Master's affairs, which he expected to be suffering by undue delay; that he expected this thus to bring Jesus into a position which would, in a manner, compel him to vindicate his cause, to quell opposition, and set up his kingdom in power and glory, which being accomplished, Judas of course, whose boldness and sagacity should have done such good service, could not but receive some worthy acknowledgment (Stember, Whately, de Quincey, Denham, Dana, &c.) Views of this sort, however, will not stand a serious examination. For, (1) they are entirely hypothetical. There is not a word to countenance them in the whole of the sacred narrative; nor so much as a hint dropped, that Judas had any thought of continuing his connection with Jesus after the fatal night, much less dreamed of promoting by a dexterous stroke the interest of his Master. If such pollutions existed, could the inspired record have utterly ignored them? (2) The part ascribed to Judas is far too subtle, intricate, and remote from common apprehension, to have been in the least degree probable. Judas, like the other disciples, was a man in humble life, and, as such, neither capable of conceiving, nor likely even to think of, any plan which was to depend for its success on a skilful management of political parties, and the violent movements of a public convulsion. His natural position in society and his apostatical training formed no preparation for such an adventurous project; and the idea seems not less fanciful than groundless. Besides, if such really had been the object in view, why the stipulating for a pecuniary recompense beforehand; and why again, when the season of remorse came, did the burning agony connect itself so closely with the ill-gotten treasure, and the guilty work for which it was paid? This, surely, is to speak of something else than the far-reaching look of a saggacious and calculating politician.

(3) The view, still further, stands in irreconcilable opposition to the plain testimonies of Scripture. Were it well-grounded, the difference between Judas and his fellow-disciples had been quite a measurable one; he was but a shade more worldly in his aspirations, and less wise in his procedure, than the rest—while at bottom his heart might be as clear and his intentions as good as any of them. But it is far otherwise when we turn to Scripture. There we find no such wire-drawn distinctions, he belongs to a totally different class, and appears wedded to a rival interest. The others are weak, indeed, and vacillating, perplexed and faint-hearted, still dreaming of earthly prospects that are never to be realized; but he is entirely off in a counter direction; the spirit of love and fidelity have gone out of his heart; the spirit of the wicked one has taken its place, rendering him a traitor, an apostate, a son of perdition. If we are asked, how we can account for such a rapid growth and development of evil? we ask in reply, how can you dispose of such representations? We know nothing of Judas but from the testimony of Scripture; and a theory that would explain the facts of his case in a manner not consistent with this testimony, is not to explicate the difficulties of a character that we know, but to exhibit a character which we have made for ourselves. (4) Finally, the actual circumstances of the case, when fairly taken into account, render the common view by much the most natural and consistent. What were those circumstances? Judas stands all along much in the same relation to Christ, that Ahi- thophel did to David. He is a prudent, active, sagacious, but withal thoroughly selfish and worldly man.
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His religion, like other things, is made subservient to his temporal interest; the goodness he cultivates is that only which appears to be conducive to gain. In attacking himself to the cause of Jesus he had, no doubt, to count the cost; but the evidences of marvellous power and greatness which showed themselves forth in Jesus begot the assurance that it was a safe adventure, and formed the surest road to future aggrandizement. A change however ensued; from the time that Jesus began plainly to discourage the expectations of his followers in respect to the earthly kingdom, and even to give intimations of his own sufferings and death, the near the beginning of the last year of his ministry, a recoil took place in the minds of all the disciples, and pre-eminently, we may well suppose, in the mind of Judas. Their faith now became weak and inconsistent, but that of Judas altogether gave way; and when, during the closing months of our Lord's course, the announcements became more distinct, and the signs altogether more manifest, of a coming catastrophe, Judas resolved to turn to some other opportunities he had. Therefore commenced that, and stole from the common bag, which had been intrusted to him, a sop for the traitor's kiss. As the base appetite was thus stedfastly fed, it grew in importunity, and craved whatever seemed to take from the means on which it had operate. Hence it was Judas who chiefly complained of the expenditure connected with the precious ointment which was poured by Mary at Bethany on the person of Jesus; since if turned into cash it might have added three hundred pieces to the resources of his command, Judas said. It was now, at last, that matters on both sides visibly tended to a crisis. Not only did Jesus, on the occasion in question, vindicate the loving devotion of Mary and rebuke the grudging spirit of Judas, but he declared his satisfaction with the anointing specially on the ground that it was to serve for his burial-pomatum, so certain, and so near also, was the period for his succeeding to the stroke of death. Other things, too, pointed pretty plainly in the same direction; for, instead of improving the favourable moment which had recently occurred at his triumphal entrance into Jerusalem, for publicly asserting his claims and evoking his throne, Jesus shrank back again into comparative retirement—thus letting slip another, and what might well seem to be the last, opportunity for establishing his temporal dominion. How could a man like Judas fail now especially to be conscious that he was altogether in a wrong position? The game was manifestly up for him; he must somehow be out of the concern; and since he had been so sharply taken at Bethany respecting the cost of the ointment, why should he be scrupulous about the mode of doing it? If defeated of his aim in one direction he will make up for it in another. And so quitting his hold of the good, he falls, in just retribution, under the grasp of evil: Satan6goes him on to a compact with the chief priests, which is presently detected and exposed by the all-seeing Master; and the traitor and his accomplices are hurried forward with precipitate haste to consummate their design.

There is nothing incredible, or even very singular, in all this; it is what in substance has been often repeated; and if the downward progress was here speedier than usual, and the culminating act more dreadful, it is not this amply explained by the peculiar circumstances in which the course of iniquity was pursued! Who ever shunned thus under the eye of such a Master, and amid such wonderful manifestations of divine grace and majesty! Clinging in spite of all that was daily seen and heard but the more closely to its iniquity, the heart of Judas must have become branded with the measure in evil, as the guilt in which it involved him contracted the deepest aggravation. And yet, when the terrible act was committed, and the bloody tragedy to which it led rose fully on his view, these same influences could scarcely fail to come back with weighty power on the troubled conscience of the traitor, and awake action the better thoughts and feelings, that simmered in his bosom. They did so, as similar though less potent influences have often done since; and life itself became intolerable to him under the re-collection of such senseless insatiation and amazing hardship in crime.

But if the conduct of Judas himself be thus in some degree explicable, how shall we explain the conduct of Jesus in choosing such a person into the number of his apostles, on the supposition that from the first he knew what was in the man? Important reasons, we may be sure, were not wanting for the procedure, and they are not very far to seek. The presence of such a false friend in the company of his immediate disciples was needed, first of all, to complete the circle of Christ's trials and temptations. He could not otherwise have known by personal experience some of the sharpest wounds-inflicted by human perverseness and ingratitude, nor exhibited his superiority to the evil of the world in its most offensive forms. But for the deceit and treachery of Judas he should not have been in all things tempted like his brethren. Then, thus only could the things undergone by his great prototype, David, and their proper counterpart in him who was to enter into David's heritage, and raise from the dust David's throne. Of the things written in the Psalms concerning him—written there as derived from the depths of David's own experience and sharp conflict with evil, but destined to meet again in a still greater than few have more affecting prominence; given to them only which relate to the hardened wickedness, base treachery, and repulsive condition of a false friend, whose words were smooth as butter but whose actions were drawn swords, who ate of his meat but lifted up the head against him. Other prophecies also, especially two in Zachariah, ch. x. 12; 13; xiii. 6, waited for their accomplishment on such a course of ingratitude and treachery as that pursued by Judas. Further, the relation in which this false but ungenial and sharp-eyed disciple stood to the rectitude of Judas, afforded an important reason for his presence and agency. It was well that those who stood at a greater distance from the Saviour failed to discover any fault in him; that none of them, when the hour of trial came, could convict him of sin, though the most watchful inspection had been exercised, and the most anxious efforts had been made, to enable them to do so. But it was much more, that even this bosom-friend, who had been privy to all his counsels, and had seen him in his most unguarded moments, was equally incapable of informing him; he could betray Jesus to his enemies, but he could furnish these enemies with no proof of his criminality; nay, with the bitterness of death in his soul, he went back to testify to them, that in delivering up Jesus, he had betrayed innocent blood. What more conclusive evidence could the world have had, that our Lord was indeed without
spot and blameless. Finally, the appearance of such a person as Judas among the immediate attendants of Jesus was needed as an example of the strength of human depravity, how it can lurk under the most sacred professions, subsist in the holiest company, live and grow until the clearest light, the holiest warnings, the tenderest entreaties, and the divinest works. The instruction afforded by the infirmity and public ministry of the Son of God would not have been complete without such a memorable exhibition by its side of the darker aspects of human nature; the church should have wanted a portion of the materials required for her future warning and admonition; and on that account also, there was a valid reason for the calling of the treacherous part of Judas Iscariot. It only remains to notice, in connection with the treachery of Judas, the two accounts given of his death and of the disposal of his thirty pieces of silver, which present some notable differences. St. Matthew simply tells us that having thrown down the money in the temple before the chief priests, Judas went and hanged himself (ἀπέκρυψεν ἑαυτὸν), lit. he choked or strangled himself; that the priests deemed it improper to put the money into the treasury of the temple, since it was the price of ground in the field of strangers, which hence became known as the field of blood, ch. xviii. 28. But in the first chapter of the Acts it is stated by way of explanation, in the midst of Peter's speech, that Judas purchased a field with the reward of iniquity, that the field was in consequence called Aceldama, or the field of blood, and that Judas himself falling headlong it is not said where or how burst asunder in the midst, and his bowels gushed out. This statement, occupying two verses, and interrupting the account of Peter's address, was evidently thrown in as a parenthesis by the historian, for the information of people at a distance, and is so regarded by the great body of interpreters. It should, therefore, be viewed as a representation taken from a remoter period than the account presented by the other evangelist, which partly explains the peculiarities of its form. It was natural that in process of time Judas should be virtually identified with the chief priests, to whom he had sold himself to impiety, and that he might be regarded as in effect doing what they did with the money that accrued to him for his share in the foul transactions between them. In other parts of Scripture we find quite similar identifications (see e.g. Mat. viii. 3 comp. with Lu. vii. 3; Mat. xxv comp. with Mat. xx. 24; also Acts vii. 16), and it was the more natural here, as in the pasus applied by Peter to Judas there was by anticipation the same sort of identification of the traitor and his unbelieving countrymen. Then, in regard to what befell Judas himself, there is no need for going to the extreme of Lightfoot, who seems to think the worst imaginable here hardly bad enough. He thinks, that while "Judas was returning to his mates from the temple, the devil, who dwelt in him, caught him up on high, strangled him, and threw him down headlong; so that, dashing upon the ground, he burst in the midst, and his guts issued out, and the devil went out in so horrible an exit. This agrees very well with the deserts of the wicked wretch, and with the title of Iscariot. The wickedness he had committed was above all example, and the punishment he suffered was beyond all precedent." In the present day such an explanation will hardly be deemed in accordance with the laws of probability; nor is it needed. The discrepancy between the two narratives must be understood to arise from our having the story in fragments; but it is perfectly explicable on the ordinary supposition, that the rope with which Judas hanged himself broke, and he fell and burst his abdomen. The question has been often agitated whether Judas was present at the first celebration of the Lord's supper, or left the assembly before the institution actually took place; but with no very decisive result. The conclusion reached on either side has very commonly been determined by doctrinal prepossessions, rather than by exegetical principles. Of the three synoptic evangelists, Matthew and Mark represent the charge of an intention to betray on the part of Judas, as being brought against him between the paschal feast and the supper, while Luke does not mention it till both feasts were finished; yet none of them say precisely when he left the church. From this surely it may be inferred that nothing very material depended on the circumstance. If Judas did leave before the commencement of the supper, it was plainly not because he was formally excised, but because he felt it to be morally impossible to continue any longer in such company. As, however, it seems certain from Jn. xiii. 30, that he left the moment Jesus brought home the charge to him, and gave him the sop, and as it is next to certain that the feast then proceeding was not that of the supper, the probabilities of the case (and we can only speak of such must be held to be on the side of his previous withdrawal. The requisitions of time, too, favour the smaller view; since, if Judas did not leave till so late as the close of both feasts, it is scarcely possible to conceive how he should have had time to arrange with the chief priests for proceeding with the arrest of Jesus that very night. The matter in this shape came alike on him and on them by surprise; fresh consultations, therefore, required to be held, fresh measures to be adopted; and these necessarily demanded time, to the extent at least of some hours. Altogether the probability of his departure before the institution of the supper seems the greater.
place. We are simply told of him that he lodged in the street which was called Straight. (vcp. DARCANS.)

5. Jude or Jacobus. This Jude stood altogether beyond the circle of Christian discipleship, and in point of time was prior to any of those already mentioned, though his name does not occur till after the beginnings of the Christian Church. He is usually referred to by Gamaliel in his speech to the Jewish Sanhedrin, as having, in what he calls "the days of the taxing," drawn much people after him, and petitioned, 

There can be no doubt that the Jude indicated is the one who took occasion of the census made under Quirinius or Quirinius in the year A.D. 6 or 7, about ten years after the real birthday of our Lord, to raise the standard of revolt against the Romans. He is sometimes styled Judas Gandalith, having been a native of Gamala or Antipatris, or of the Galilean, or of Galilee, from having commenced his insurrectionary movements in that part of the country. It is only in Josephus that we have any account of his principles and proceedings, and even then the account is somewhat broken and fragmentary. According to it, Jude was, in regard to state matters, merely a bold and enthusiastic political visionary, determined to re-establish the ancient political freedom and independence, declaring the taking of an assessment to be an introduction to domination, slavery, and proscription. God alone was the Lord and Governor of the Jewish people. These principles, the historian tells us, were eagerly embraced by many, and even though the disturbances immediately raised by Jude were soon suppressed, yet the principles of the party long survived. Jude even goes so far as to reckon Jude the founder of a distinct sect or party among the Jews, differing, however, from the Pharisees only in the extent to which they carried their views of political freedom. Ant. vi., ch. viii., sec. 6. Indeed, there seems little reason to doubt that the principles of Jude were perpetuated in the party who afterwards bore the name of Zealots, and who, by their extravagances and atrocities, hurled on the final calamities and utter downfall of the Jewish polity. (see p. 175.)

JUDE. Little can be certainly affirmed respecting Jude or Jacobus, the writer of the epistle. The name was a common one, and several are mentioned in the New Testament under it.

He describes himself as the "brother of James," Jake. It is reasonable to believe that the James referred to was a distinguished man; one so well known in the church that the naming of the relationship would at once identify the writer. Now there was such a James of special note among the brethren at Jerusalem, Ac. xiii. 17; xvii. 13; xxi. 18, whom, too, St. Paul describes as "the Lord's brother." c. ii. 19; 1 cor. xi. 17. We can scarcely avoid the conclusion that this was the James of whom Jude speaks, and consequently that Jude was one of the brethren of the Lord. Further, we find in the Gospels these identical names designating persons, there, too, called the brothers of James, ac. xiii. 18; xxi. 19; Mar. xvi. 13. We may fairly suppose, then, that they were the same—Jude the epistle, and his brother James.

It is questioned whether these were, properly speaking, our Lord's brothers, or according to the frequent larger use of the term in both Testaments, his more distant relations. It is for instance highly probable that Joseph's children by a former wife; but this is mere conjecture.

We must rather accept one or other of the following

8. Jude, the apostle. It is urged with much weight, that it is not likely that he would have done, had he not been an apostle himself. Moreover, St. Paul ranks him with Peter and John as a pillar, col. vi. 7, and almost asserts it, col. vi. 12. The suggestion that James, not being one of the twelve, might be one of these afterwards like Barnabas accounted apostles, is not satisfactory.

Reasons such as these, it is urged, seem well-nigh decisive. There is, however, something to be said in opposition to them. For neither James nor Jude designates himself an apostle, Ac. i. 14; Jude 1. But this is not of much weight. It is true that St. Paul, in his letters to various churches, always announces his apostleship, except when he joins others not apostles with him, 1 Thess. i. 1; 2 Thess. i. 3, and that Peter does the same. But even Paul writing to Philon, and John to the elect lady and to Gains, and yet more
remarkably to the seven churches of Asia, drop the apostolic title, Jude 1:1-13: Jude 1:1-13. And we cannot in such a matter argue from the usage of one writer to that of another. But there is a yet stronger objection. Our Lord's "brethren" did not believe in him, Jude 7:13. This and this view was posterior to the time of the appointment of the twelve (comp. Matt. 10:31). It was not the natural obstinacy of the Pharisees; but possibly it was such that persons so incredulous would not have been selected as apostles. If then, James and Jude were among the unbelieving brethren, we cannot imagine them the same with the apostolic pair. But four brethren are named, and also sisters, Matt. XIII, 54, 55. James, and possibly Simon, and the "sisters," might very well be the persons designated, Mark. XIII, 32; and there is nothing in Jude 3, 5, which makes it necessary to confine the word "brethren" to the four elsewhere specially named. Relatives generally might be intended there.

It is not becoming to speak positively upon a matter respecting which the most learned and conscientious scholars have differed. While, therefore, it is hardly to be doubted that James and Jude were our Lord's cousins, not necessarily his brethren, it might only be said that the probability is strong that they were the apostles who bore these names. The whole question is well argued by Dr. Mill (Observations on Naum, Princ. part ii, chap. ii sect. 5, pp. 227-229, edit. 1810). Dr. Alford maintains the opposite opinion (Proleg. to Epistle of St. James, sect. 1); see also in this Dict. at James (2). On the other hand, see Bishop Elliott's admirable note (Hist. Lect. on the Life of our Lord, pp. 97, 98, 241 etc.).

Assuming the Jude of the epistle to be one of the apostles, we find he had two other names—Lebbaeus and Thaddaeus. We have no record of modern critics have puzzled themselves in regard to these; but there can surely be no difficulty in admitting the received opinion, that the three appellations belong to the same person. Of this apostle no other record is preserved in the Gospels than that on one occasion he addressed a question to our Lord, Matt. xix. 21.

But it would not be proper to omit the interesting story told by Eusebius, out of Hegesippus, of the grandsons of Jude, our Lord's brother—that the "brethren" were married the Scripture tells us, Matt. xix. 21. The emperor Domitian was harassed by guilty fear, like another Herod, Matt. xii. 30, by what he heard of the coming kingdom of Christ. And so the grandsons of Jude were placed before him, and confessed themselves of David's seed. Domitian inquired their position and means of living, and found that they were plain men, cultivating their own piece of ground; and the hardness of their hands sufficiently proved that they lived by their personal labour. Questioned of Christ's kingdom, they declared that it was of a spiritual nature; for that he in the end of the world was to be the Judge of quick and dead. The emperor, perceiving that his apprehensions were groundless, dismissed them without injury; and they lived till the reign of Trajan, honoured in the church as confessors and relatives of the Lord (Hist. Eccles. lib. iii. cap. xix. xx.). [4. 1.]

JUDE, EPISTLE OF. It has been explained in the preceding article that the writer of this piece must be taken to be the brother of that James who presided over the church of Jerusalem, and also one of our Lord's cousins. This last relationship, however, the sacred penman would not be likely to put forward. It has further been shown that there is probable ground for believing Jude to be the apostle of the name.

Canonical authority.—There can be no reasonable doubt of the right of this epistle to a place in the inspired canon. Supposed evidence against it is merely negative, and would never have been allowed any weight but for the apparent citation of apocryphal writings—a matter to be afterwards noticed—and for the presumed obscurity of the author. This, as some other epistles, is not in the Peshito Syriac: few of the earlier writers mention it; and Eusebius classifies it among the apocrypha—books not universally received (Hist. Eccles. lib. iii. cap. 29; lib. iii. cap. 29). But over-against all this can be placed a sufficient mass of positive proof; and there are certainly as frequent references to this letter as, considering its brevity, could be expected.

We have the clear repeated testimony of Clement of Alexandria (Stromat. lib. iii. cap. 2, p. 315, edit. Peter; Pædagi. lib. iii. cap. 5, p. 246; several verses (5, 11, 11) being actually cited in the last-mentioned place.

Tertullian expressly ascribes this production to the apostle Jude, "Eo accedit quod Enech apud Judaeum apostolæ testimonium possidet" (De Haeb. Mat. cap. 3, p. 133, edit. Prot. 1863).

Origen says that it contained but a few verses, but was replete with the nervous words of heavenly grace (Comm. in Mat. XIII. 54, 55; Deut. iii. p. 86, edit. Berth.).

Jerome gives a candid attestation: "Judas, frater Iacob. 'Peram quidem, quo de septem catholici est, apostolam reliquit. Et qui de libere Enech, qui apocryphus est, in ea assumit testimoniun, a peregrina reiectur: tamen auctoritate vetus-state jam et usum meruit, ut inter sanctas scripturas computetur" (Catalog. Scriptorum. Ecceles. lib. 1, Jud.)

These are but samples of the testimonies which might be adduced. More of the same kind may be seen in De Wette (Einl. N. T. sect. 164, b); Alford (Proleg. to Jude, sect. ii); Gaisser (The Canon of the Holy Script. part i. book iv. chap. v. sect. 6, 7, 8). And, if any of these ancient writers spoke at any time doubtfully, it was not because they questioned the genuineness of the epistle; but they were at first slow, for the reasons above mentioned, to allow it at once the authority of Scripture. But the very obscurity of Jude, apostle or not, is some argument in favour of the work. A forger would probably have produced a more distinguished name, rather than have fathered his composition on a man of whom the Scripture record says literally nothing.

But there is evidence most weighty which yet remains to be alleged. In the ancient catalogues of the sacred books we almost invariably find the epistle of Jude. Thus the Muratorian Fragment: "Epistola aune Jube et superscripti Johannis due in catholics habentur" (Westcott on the Canon of the N. T. app. C. p. 56). See also the Laodicean catalogues, 359 A.D. (the authority of which, however, must be admitted to be questionable); the Cartagenian, 397 A.D.; and the Apostolic (fifth ed. pp. 567-568; and a variety of others proceeding from both the eastern and the western churches. It is not surprising that, after testimonies like these, few even among modern critics have ventured to question the authority of this epistle; which, it may be added, has been defended by Jessenius (De Autentica Epist. Jude, Lips., 182) and by Schott (Der zweite Brief Petri und der Brief Judas erklart, Erlangen, 1863).
the writer had in view is stated by himself. For after
the inscription, which is of a general cast, not singling
out any particular class or local body of Christians, he
says that, intending to write "of the common salva-
tion," he found himself, as it were, compelled to utter
a solemn warning in defence of the faith, imperilled by
the evil conduct of corrupt men, ver. 2. Possibly there
was some observed outbreak which gave the occasion.
It was not so much depravation of doctrine, as imparity
of practice. And the evil for a while had been work-
ing in secret: "certain men crept in unawares," ver. 4,
but now the usher showed itself. The crisis must be
met promptly and resolutely. And therefore the
sacred writer, in a strain of impassioned invective, de-
nounces those who turned the grace of God "into
levicentiousness," virtually denying God by disobeying
his law. He differs by holding out three examples of
such sin and its punishment—the traitors that slained
in the wilderness; the angels that "kept not their first
estate;" and the foul cities of Sodom and Gomorrah.
ver. 57. He next describes minutely the character of
these whom he condemns, and shows how old they
had been propheticallie marked out as objects of de-
served vengeance. Then, turning to the faithful, he
reminds them that the apostles had fore-
warned them that evil men would rise in the church,
ver. 23:29, and to do their utmost in reclaiming
others from contamination, ver. 22, 23. and concluding
with an ascription of praise to him who alone could
keep his people from falling, ver. 22, 23.
The whole was thoroughly applicable to a time when iniquity
was abounding, and the love of many waxing cold, 
Mat. xxiv. 21.
There is a Jewish tone perceptible in this epistle:
not merely marking the nationality of the writer, but
also evidencing his conviction that those addressed
were familiar with Hebrew history and Hebrew tradi-
tions, and likely to be influenced by exhortation based
upon them. Possibly he was then residing in Pale-
skine. Some have imagined an Aramaic cast in the
language, as if there was an Aramaic original. But
the style is certainly that of one familiar with Greek,
see the note on 1 Thess. ii. 20.
The striking similarity of this article to that known
as the second of St. Peter, cannot have escaped any
reader's attention. The relation between the two will
be examined in the article Peter Second Epistle on.
Date. There is little to guide us in determining the
time when this letter was written. It could not have
been at a very early period. The corruptions described
did not show themselves at once. And yet they were
but newly detected. They had not as yet had oppor-
tunity to ascend into the teacher's chair. We may
reasonably believe, moreover, that the epistle must be
dated before the fall of Jerusalem. It is indeed pro-
sumptious for us to reason from our own conceptions
upon what an inspired writer would say; still, seeing
that St. Jude was recounting heavy judgments, it was
natural for him to mention one of the greatest, if it
had just occurred; more especially if he, as suggested
above, and those he addressed, were resident in Pale-
skine. Little can be gathered from the mention of
the apostles, ver. 17. It by no means follows that they or
most of them were dead. The language is fully appro-
site, if they had left Judea, and were preaching in
other lands. Neither, it may be observed here, does
the reference to them prove that the writer was not an
apostle himself. A man perpetually speaks of a class
to which he belongs without any indication in the
form of his expressions that this is the case. The
alleged citation of apocryphal writings furnishes no
tone of date. We know too little of their date, even
if quotation was intended, to draw any conclusion
therefrom. Bickel is disposed to place this epistle after
the death of James. His reason is curious: Jude
would otherwise have had no inducement to write such
a letter (Exeget. in N. T. p. 357). No weight can be allowed
to such an argument. It is a very vague conclusion,
then, which can be reached; and we can but say that
the probability is, that Jude wrote before the polity
and city and temple of the Jews had been destroyed.
Alleged reference to apocryphal writings. The notice
of the contention of Michael with the devil about
the body of Moses, has been said to be borrowed from
a work called The Assumption of Moses. No such book,
however, is now extant. The passage, ver. 8, is con-
troversially difficult of interpretation. Some would explain
it symbolically, and some believe it an allusion to Zec.
ii. 1. 2. Taking it, however, as the statement of a
literal fact, it is naturally to be reckoned as evidence
of statements which, unnoticed by earlier sacred writers,
are made by later ones. It will be sufficient to allude
two examples. St. Paul, addressing the Ephesian
elders, cited as well known to them a saying of the Lord
Jesus, which we do not now record in any of the
Gospels, Acts xxv. The same apostle mentions to Tim-
othy two persons who witnessed Moses, 2 Tim. iii. 8.
Time, of course, was perfectly aware who were meant.
We have in these cases plain proof that, besides the
written word, certain truths had been handed down,
and were generally known in the church. They were tra-
titions, but not vain traditions; and there can be no
more objection to an inspired penman's making use of
these, than to his statement of any natural fact learned
by observation (e. g. Ex. viii. 24; ver. 12-23). The divine
Spirit would preserve him from a chronicling error.
There is something more perplexing in the reference
to Enoch, ver. 14, 19. For there is an apocryphal book yet
extant, in which Enoch's prophecy, as St. Jude gives it,
it is to be found. It is a very long one, and has been
taken for granted by early writers who were acquainted with it, that Jude distinctly cited
this. The book had, however, in the course of time dis-
appeared; and it was not till the close of the last century
that it was discovered in an Ethiopic version by the
traveller Bruce. Some editions of it have been published,
in this country by Archbishop Lawrence, 1821, 1823,
1825; in Germany by Dillmann, 1851, 1853. The work
consists of revelations said to be made to Enoch and
to Noah. Its object is to vindicate the action of divine
providence in both the physical and the moral world.
It is doxograph, and full of poetic vigour (See account of its
contents in Westcott's Index, to the study of the Gospels, 
p. 89.)

Now there can be no doubt that this book of Enoch
is apocryphal. But why should not an inspired author
appropriate a piece of an apocryphal writing? If it
was truth, why should he be not use it? It is never
objected in derogation of the apostle Paul, that both in
speech and in writing he cited heathen authors, some-
times with a special reference, Acts xx. 14, 20, 27; 
1 Th. i. 12. And it has been asserted that in various
parts of the New Testament there are allusions (if not
formal citations) to several of the books commonly
called apocryphal, and to other Jewish productions. (See lists of supposed references in Gough's S. T. Quotations, p. 228.) Common proverbial, we know, have been introduced into Scripture 1 S. xxv. 13; and in 22: where the former part above of the proverb is from the Old Testament. That which is true may very well be adopted by a writer under the influence of the guiding Spirit.

But we are not compelled to rest on argument of this kind. There is no decisive proof that St. Jude could have seen the so-called book of Enoch. For, though this has been ascribed in part to the Maccabean times, and is said to have assumed its present shape prior to our Lord's advent (see Westcott, Introd. p. 38, note), yet this is a theory on which critics are by no means agreed. One of the latest who has investigated the question, Prof. Volkmar of Zurich (Zeitschrift der Deutsch. morgen. Geschichtslehr., 1860), maintains that it was composed by one of the disciples of Rabbi Abiba, in the time of the so-called Bardoehemals, about 132 B.C. Dr. Alford is convinced by Volkmar's arguments, and infers hence that "the book of Enoch was not only of Jewish, but of distinctly antichristian origin" (Proleg. to Jude, p. 160). We are authorized, then, in believing that Jude was induced to incorporate into his epistle the true tradition of Enoch's prophecy, directed, it is likely, by that patriarch originally against the evil generation destroyed by the flood, but of such a comprehensive character as really to threaten ungodly sinners through all time with the just vengeance of the almighty Judge. Into the book of Enoch this same prophecy was introduced—either from tradition, for it must have been well and generally known; or from this very epistle of Jude, which all evidence as touched above goes to prove was of an earlier date than 132 B.C.

It is hardly necessary to say a word upon ver. 6: where again a reference has been supposed to the book of Enoch. It is believed by some writers that St. Jude means that alliance described, e. v. 1-4, as made by "the sons of God" with "the daughters of men" (see Alford in loc. But the discussion of this matter belongs rather to the province of the commentator.

The epistle of Jude, being very short, has naturally less engaged the attention of commentators than larger books. But there are valuable expositions of it, which may be consulted with advantage: such are those of Luther, with Ems's preparatory notice, Argmt. 1325; Munton in Sacred and Ecclesiastical Literature, 4to, Lond. 1655; Jackson, reprinted, Edinb. 1818. The following works may also be mentioned: H. Witsius, Comment. in Ep. Jude, 4to, 1675; Stier, die Enzyklopaedie evangel., xxix, 1791, and those of Jes- sus and Schott, referred to above.)

JUDEA, sometimes also in authorized version JERUSALEM (see v. 1), properly signifies the southernmost of the three later divisions of Palæstine. Its boundaries are thus described by Josephus (Bell Jut iii 2, 9): "In the limits of Samaria and Judea lies the village Anathoth, which is also named Bethorr. This is the northern boundary of Judea. The southern parts of Judea, if they be measured lengthways, are bounded by a village adjoining to the confines of Arabia. The Jews that dwell there call it Jordan. However, its breadth is extended from the river Jordan to Joppa. . . . Nor indeed is Judea destitute of such delights as come from the sea, as its maritime places extend as far as Tyre-sinus." In other words, Judea may be said to extend from Samaria on the north to the desert of Arabian Petraen on the south, and from the Jordan and Dead Sea on the east to the Mediterranean on the west.

We first find the name Judea in Ezr. v. 8, and Jeru in Da. v. 13. They are substituted for "Judah," or "of the land of Judah," concurrently with the gradual change of the Hebrew יְהוּדָה into the Syriac يُهْوَد. They are constantly to be found in the Apocrypha, and are invariably used in the New Testament. Generally speaking, when the tribe is named we find Judah; for the district or province which in later times occupied the ancient possessions of Dan, Judah, Simeon, and Benjamin, the name Judea is employed.

Apart from Jerusalem, Judea occupies but a small part of New Testament history. We read of St. John the Baptist born in the hill country of Judea, and living in the adjoining deserts until the time of his showing unto Israel; but, besides Jerusalem and Jericho, only two of its cities and villages, as far as we know, were tracked by the footsteps of our Lord himself—Bethlehem, the inhospitable scene of his infancy; Bethany, the friendly home of his last days on earth. It may be that the passage mentioned above, 2:11, gives the key to this desert of David's tribe.
by David's Son. 'The Jews sought to kill him,' so he would not walk in Jewry; but in distant Galilee, and even in uninhabited Samaria, most of his mighty works were done. On this see GALILEE, COUNTRY OF.

And, strangely enough, this land of Judah, thus un-

blessed by the Saviour's footsteps, is in point of scenery the best attractive district of Palestine. To the eye of one who enters it from the north, there is nothing to compare with the forests of Lebanon or Galad, the hills of Galilee, the wide expanse of the Sememret, or the deep valleys and vine plains of Samaria. On the other hand, he who approaches from the south passes imperceptibly from the desert into the midst of the country; and while he loses the grandeur of Sinai, and the rocky desolation of Petra, he finds instead none of the beauty of a civilized country. The hills are low and conical, uniform in shape even to weariness; vegetation, save in early spring, is dry and parched; the valleys are broad and featureless. Everywhere are signs that the land of corn and wine and oil is become desolate. The most cities and villages surround the hills, but they are in rows; the terraces where once vineyards and cornfields can be traced along the mountain sides, but they are neglected; wells and pools of water are to be found in every valley, but there is none to drink of them. The prophecy of Jeremiah is fulfilled: 'the cities of Judah are,' 'a desolation without inhabitant,' Jer. xxv. 11. Nor is the scenery of the wild and rocky region which borders the Dead Sea more attractive. Grand and striking it is, the moun-

tains rising to the height of nearly 3000 feet, the val-

leys filled with huge gigantic boulders in every variety of form, it was better suited to afford a hiding place to David, when hunted as a pariah by Saul, and to be the abode of the Baptist during his early years, than to be frequented by the gentle loving Saviour. Some idea of the character of this wilderness of Judaea may be formed from the accompanying sketch of a scene be-

tween Masada and el Zuweirah.

JUDGES. Much that might have been said of these officers in the Hebrew commonwealth will fall to be stated more conveniently in the article on the book of Judges. A few things, however, may here be men-

tioned separately.

There were of course judges among the Israelites in the sense in which such persons are to be found in every nation. It appears from Ex. xviii., that Moses was the great and only regular judge after the people came out of Egypt; but that he introduced a systematic arrangement of inferior judicatures, with an appeal finally to himself, in order that he might bring any hard case before God. This arrangement, which was

made on general principles, among tens and hun-

dreds and thousands, seems to have been modified, with a regard to locality as the leading principle, after the people took possession of the land of Canaan, in accordance with the direction of Moses himself before he left the world, Deut. xx. 1. 'Judges and officers shalt thou make thee in all thy gates which the Lord thy God giveth thee throughout thy tribes; and they shall judge the people with judgment.' And the Levites seem to have had much to do with these tribunals, since they were the very men who made the law of God their study, Deut. xviii. 13. Thus we read in David's days of six thousand who were set apart to be officers and judges, 1 Chron. xvii. 1. Probably they acted along with the local magistrates, the elders of every city; who are very

frequently described as sitting in the gates of the city, and executing judgment there. We find these Levites also in Jehoshaphat's tribunals, 2 Chron. xvii.

But there is a restricted technical sense of the word judah, in which it means that officer who stood at the head of the Hebrew state in the intermediate period between the times of Moses and Joshua and those of the kings. We cannot determine much from the name judges, which is in Hebrew the participle of the verb מָצַה; though some writers have attributed to this word a very wide meaning (compare 2 Sam. xix. 19, where our version renders it, 'the Lord hath employed him of his enemies', in contrast with another word commonly translated 'to judge.' 1 Sam., vii. 17, so that they understand this title of office as describing a helper or protector. We should prefer to keep to the strict meaning of the word, considering how the 'righteous acts,' and the 'righteousness' of the Lord are bound up with the will and deliverance of his people, Judges ii. 14, vi. 3; so that inexact and careless expositors have merged the proper meaning of this word 'righteous-

ness' also into the general one of safety or victory. Neither is it possible to ascertain much about their office from the Carthaginian commonwealth, in which we read of(selectoris or jurisdictores, obviously the latinized form of the Hebrew שופטים, as in fact the original word has been found on an inscription. Livy indeed calls them judices (xxix. 49), and he compares their position to that of the consuls at Rome (xxv. 7), and he mentions the existence of such officers, as characteristic of the Pontic or Phocianian system at Cadiz, for instance (xxxv. 7). Josephus also (Against Apion, I, 21) mentions a time at which there were no kings in Tyre, but the government was in the hands of שופטים—a Greek word derived from the common term for justice. But all this does not determine their position in the Hebrew commonwealth. It does not even settle the preliminary question whether the office was intended to be ordinary or extraordinary—that of the highest magistrates in the republic, by whom the confederate twelve tribes were to have been preserved in unity; or that of the men raised up in an emergency to restore independence and order and religious purity. It is even uncertain how far the judges, so called, were in the habit of judging the people in the same sense of the word, though we think they did. For this seems to be expressly attributed to Deborah, Judges iv. 5, as is to Samuel, 1 Sam. vii. 15; 8: 21, so that the presumption is in favour of all of them acting so, unless the contrary can be shown: and judging always has been a great part of the office of kings and magistrates in the East (see the parallel 2 Chron. xxxvi. 21, Jotham as vice-regent judging the people of the land). Moreover, if this is denied to have been their work, we have no notion what is the occupation of these judges in connection with whom we have no accounts of servitudes or war; for instance, it is said that Toda 'judged Israel twenty and three years, and died', Judges v. 2.

To each individual of these whom we are accustomed to call judges, the name is not expressly applied; but it is given to them in general by the prophet Nathan in a review of the period, 2 Sam. viii. 19, as it is in the pre-

liminary statement, 1 Sam. ii. 10, and above. I Chron. xxii. Another title which seems to be given to these officers is that of judges in the last verse of Obadiah: that title is given directly to the two first in the
book of Judges, ch. iii. v. 15, and in general it is said, ch. 11. 10, that "the Lord raised up judges which saved them out of the hand of them that spoiled them." Shammur and Gibon and Taal are also said to have saved Israel, ch. iii. 23: vi. 15: vii. 1: x. 1; while in the disastrous period before Jephthah was raised up, God declared that he would not save the people any more, but would leave them to be saved by the gods whom they had chosen for themselves, ch. x. 12: 13; and it is said that Samuel began to save Israel out of the hand of the Philistines, ch. x. 2. This, however, is less plain to the reader of our English Bible than it might be: because, our translators have preferred the form "deliver" in almost every instance, and often without even noticing the strict rendering in the margin. The origin of their authority must in all cases be traced ultimately to Jehovah, owing to the very nature of the theocracy. And thus Nathan said to David, in the name of God, 2 Sam. vi. 7. "In all the places wherein I have walked with all the children of Israel, spake I a word with any of the tribes (in Chronicles it is explained by substituting the word "judges") of Israel, about I commanded to feed my people Israel." Yet this might not prevent differences of detail in the manner of the appointment. In Jud. ii. 16, it is distinctly asserted that "the Lord raised up judges," as we find him from time to time calling the most eminent of them by a special gift of his Spirit to them, ch. iii. 16: vi. 31: viii. 19: 21: xx. 25. We find one, Barak, nominated by a prophetess, who was her-self acknowledged as the judge of Israel—a solitary instance of female administration, ch. iv. 6. Of others it is simply said that they arose, ch. 1. 7. And in Jephthah's history there is a clear instance of popular election, ch. xiii. 15, though he was also called by the Spirit. There is nothing said of the length of time during which the judges retained their office, until the case of Gideon; and his refusal to rule over the people, ch. viii. 22: 23, has been interpreted by some to mean that he retired into private life after having delivered his country from its enemies. But even those who hold such an opinion agree that the judge would receive great deference, and have much indirect influence over the people. From Gideon's time and forward, however, there is some trace of a more consolidated government; for the years of the judge's administration are always given: and of Eli and Samuel it is said in explicit terms that they judged the people till the day of their death, 1 Sam. ix. 15: vi. 15; though in Samuel's case this is remarkable, considering that Saul had been anointed to be king. Moreover, in Gideon's time the office which the people made to him evinces an inclination for a hereditary office; and his son Abimelech assumed that one or other of Gideon's family would, as a matter of course, be acknowledged as ruler over Israel, ch. vi. 1-3. But of this there is no further trace until Samuel associated his sons with himself as judges, 1 Sam. vii. 17, an act which precipitated the change to a hereditary kingdom.

It has been the fashion with some writers to speak of the period of the judges among the Hebrews as being like the heroic period in Grecian history. Except for the circumstance that the judges, in several instances at least, were heroes, there is no foundation on which the parallel can be rested. It was a period succeeding one of distinct, well-regulated legislation, the giving of the law by Moses, and the establishment of the people according to their constitution in the land of Canaan by Joshua. It was itself a period certainly of much lawlessness and ignorance. But the lawlessness was less than would appear to a hasty reader, if we remember that the scriptures lasted only 111 years out of the 309 of which we have an account in the book of Judges, and during the great part of which the land was quiet and orderly; so that this book is very much a record of the diseases of the body politic, as John has expressed it in his Hebrew Commonwealth, while the years of health are passed over almost in silence. Nor have we any right to call that an age of ignorance, in which a young man of Sucedeth, whom Gideon caught without any selection, was able to write his properly rendered in the margin to him the princes and elders of the town to the number of seventy-seven persons. Neither are there any fabulous narratives in the history analogous to the Grecian stories of gods and demi-gods in their heroic period. The only individual in whom the most irreverent critics have pretended to find an analogy is Samuel; and their supposition shows how ill they understand his character and work. And finally, there is no political resemblance between the Greek and the Hebrew histories.

The commencement of the Greek heroic period introduces us to a multitude of petty kingdoms, and at its termination we find these transformed into republics. But in the Hebrew history we have a well-arranged republican form of government before any judges are mentioned: and at its close the confederated republics are seen to be drawn closer together under a constitutional monarchy.

JUDGES, THE BOOK OF. This book immediately follows that of Joshua, and immediately succeeds that of Samuel in the arrangement of the Hebrew Bible, from which our English arrangement deviates to a slight extent by inserting the little book of Ruth at the end of judges, on account of the intimate connection which subsists between them. The chronological relation of these books corresponds with the order in which they are arranged. The subjects noticed in this article may be distributed under five divisions: the name and the object of the book; the analysis of its contents; the chronology of the period; the unity of the composition; and the authorship, date, etc.

Name and object.—In the original Hebrew, as well as in all the translations, this book bears the name of Judges; and this name has obviously been given to it because relating the transactions connected with the deliverance and government of Israel by the men who bear this title in the Hebrew polity. This much is obvious, whatever opinion be adopted as to the nature of their office. But there are many considerations which make us certain that this book is not intended to be a mere history of the period between Joshua and Samuel. We are convinced by these that the author has given us the plan of his work, ch. x. 11, i.e., in which he sums up the lessons which the record of the period has been meant to teach: the calling of Israel to be the Lord's people, with all the advantages and instructions necessary for their situation; their rebellions and idolatrous behaviour; the chastisements which followed upon disobedience, namely, loss of independence and related evils; their repentance and return to the Lord; his mercy in raising up judges to deliver and reform them; and their renewed disobedience when the judge was dead, followed by the same consequences as before.
The book gives us glimpses of the history of Israel from the time of their early youth as a nation until their adult age, but only glimpses for enabling us to study this one subject— their self-development in the law of the Lord, at one time neglected, at another resumed, and the false and true progress which thus continually alternated during their time of greatest liberty and most decisive formation of national character. The national aspect of their character does certainly very much predominate; but ever and again we notice the rest of this, the individual character in relation to the fear of God. As a whole, the people surely made progress during the time that they possessed their liberty along with that of God. And yet this book makes it evident that the progress was very slight; every advance being retarded, it not neutralized, by a retrogression. The true object of the book may therefore be said to be to exhibit the theocracy, the presence and working of God in the administration of the affairs of his people, though the name, "the book of Judges," is taken from one remarkable event or manifestation of this, because he raised them up judges to deliver them. In accordance with this view, we must observe, that the history taken together, has traced the existence and authority of the law of Moses among the people. An able and suggestive essay in Hengstener's "authenticity of the Pentateuch" disposes of many apparent exceptions and violations in regard to persons, places, times, and ordinances, of which advantage had been taken by unbelievers as a means of assaulting the common belief in Moses as the writer of the Pentateuch; although his hypothesis of the chronology encourages him to look upon the book too much as an outward political record. 2. That the political events are subordinate to those which are spiritual. One striking example of this occurs in Gibbon's history, where the narrative is concerned almost exclusively with him and his three hundred men, who did indeed win the moral victory, and were God's chosen instruments for delivering Israel. Now reason suggests the probability of greater achievements, physically or politically considered, by the powerful tribe of Ephraim, at the battle in which Dibb and Zebulon fell, and this presumption is confirmed by Gibbon's own testimony, d. r. 2, and by the reference of that inspired writer. Yet this Ephraimitic victory is noticed merely in a brief and almost incidental manner in the body of the history. 3. That historical events and civil advantages are traced to the purposes of the Lord. Thus his leaving some of the nations in Canaan was at once a means of teaching Israel the necessary art of war, and an occasion of proving them whether they would walk in the Lord's ways or not, since faith and obedience were as necessary as courage, if the bridle was to prevail in the struggle for preeminence; and so also the consequences of these nations, and the proof to which Israel was subjected in reference to them, were themselves a consequence of Israel's sin and sloth, ch. ii. 26; iii. i. 4. That the arrangement of the book is mainly chronological; and yet two long accounts are thrown in at the end, in the form of an appendix, because of their relation not merely to the early period at which the events occurred, before any judge had been raised up, but to the whole period of the judges. They throw light upon the condition of the people through the entire duration of the vicissitudes of this book, and show us the workings of that degeneracy (the one in regard to religion, the other in regard to popular morality, which was continually calling down chastisements, and yet continually checked by them, so that the people returned to the Lord their God who smote them. And, 5.) That the size of the book is so small, considering the long period of time which it embraces; thus contrasting with the full systematic accounts of the earlier book of Joshua and the later books of Samuel. Nay, the history of the judges themselves is given in some instances so much at large, and in others so briefly, that no explanation can be offered by those who suppose that it is a connected history. For it is able to speculate upon the complex being at a loss for materials, while we read the details about Deborah and Barak, Gideon and Abimelech, Jephthah, Samson, and the remote times and obscure localities to which the appendix relates; whereas the prominence assigned to certain judges is easily explained by a correct analysis of the book, which points them out as persons whose history is intended to arrest attention, on account of the position which they occupied in critical times.

Judges. The book of course is universally admitted to consist of the greatest part of the Pentateuch, an introduction, an appendix, and the body of the work. There is no question about the appendix, though we do not treat it, containing two narratives; first, of Michal's gods, which were carried off by those Danites who settled in the north, and next of the abominable outrage at Gibeah, and the severity with which it was punished. But there has been some little difference of opinion as to the place at which the introduction ends. Yet the most natural division is certainly at ch. iii. 6, where it has placed it, for what is mentioned previously is not at all in the way of regular history, but is either preliminary information on certain points requisite to be known, or else general statements which give a key to the course of the history properly so called, and to the writer's mode of presenting it. The first chapter is chiefly geographical, containing a statement of what the several tribes had done or failed to do; the second chapter, together with the opening verses of the third, are predominantly moral and reflective; or, otherwise, the first gives the political relations of Israel to the Canaanites; and the second gives the religious relation of Israel to the Lord. Some have said, Hengstener, for instance, that the first chapter presents a view of the events before Joshua's death, and that the second narrates the death itself and the events which followed it. We incline to the belief that this, which might be quite in harmony with the previous statement, cannot be shown to involve any inaccuracy, for the reasons already suggested in the article on Joshua. On this supposition, the account in Jos. xxiv. is the last act of the public life; whether he formally resigned office or not, is a matter about which we have no information; but he did so practically; and the elders who overruled him, and in whose days the people continued to serve the Lord, carried on their administration, perhaps chiefly during his natural life, and dropped into the grave very soon after their leader and associate in arms and administration.

There are difficulties in arranging the chronology of the first chapters of Judges on any hypothesis; but they appear at first sight to be least if we proceed straight forward, making the order of time and of narration the same. And since the opening words are, "Now, after the death of Joshua," and since again events are men-
tioned in this chapter which are also mentioned in the book of Joshua, it has been a common opinion, even among the soundest critics, that Joshua is not the author of the book which bears his name. But we prefer to think that he is the author, till some stronger reason to the contrary has been presented; and we do not think it safe to assume that the order of time is the same as the order of narration in this chapter, which is confessedly not a chronological but a geographical table. And this view has been taken by our translators, who introduce the perfect tense at ver. 8. By this scheme the course of events would be somewhat as follows. After wars had been carried on by single tribes, to which the book of Joshua has borne witness, on the death of that leader, the question was put to the Lord, "Who shall go up for us against the Canaanites first to fight against them?" But perhaps local and temporary jealousies interfered with the acknowledgment of Judah, to whom God assigned the foremost place; just as similar feelings, after the great Persian invasion, kept the several states of Greece apart from Athens, though the leading place had been assigned to her. At any rate there is no appearance of combined action among the tribes; only the feeble tribe of Simeon went with Judah, on condition of a corresponding service to themselves. The two tribes carried on a successful campaign, in ending which they took vengeance on Adonibezek, "and they brought him to Jerusalem, and there he died." Yet this sentence might have been really misunderstood, as if his own people had brought him there; for it was a well-known heathen city, as is expressly said, ver. 2. Therefore a digression to an earlier time, ver. 8, explains that Judah had already taken Jerusalem by their own undaided arms. From this earlier point of time the narrative now proceeds to tell what more the single tribe of Judah had done, these being the conquests to which Joshua has made reference with that brevity which suits his narrative of the first conquest and division of the land. And the early date of this entire paragraph is evinced by the closing sentence, ver. 8, about the Kenites "coming out of the city of palm-trees with the children of Judah into the wilderness of Judah," which must have happened either on the first entrance into Canaan, or on occasion of Judah first coming from the united camp to take possession of their allotted portion; unless we agree with those critics who understand this verse otherwise, so as to impugn the historical accuracy of the book of Joshua. The close of the digression, and the date to which it refers, having been thus unmistakably marked, the narrative of the joint enterprises of Judah and Simeon, subsequent to Joshua's death, is resumed at ver. 17. Certain recent grammarians would pronounce this change to the pluperfect at ver. 8 arbitrary, as indeed they altogether reject a pluperfect in Hebrew. But in some form, indirectly if not directly, they must admit it. For instance, if they adhere to strict chronological progress in ver. 7, 8, they must make a pluperfect at ver. 16, and translate, "Now the children of the Kenite had gone up," &c. Other cases of necessity for a pluperfect in this book may be seen in ch. xiv. 15-17; xx. 36. The division of the main body of the work has been variously made. Of late there has been a tendency to make seven groups, under some influence connected with supposed important and prevailing numbers. One of the latest of these has been constructed by Keil, in his Introduction (1859). (1.) Othniel, ch. i. 1-11. (2.) Ehud and Shamgar, ch. ii. 21-31. (3.) Deborah and Barak, ch. iv. v. 4. (4.) Gideon, ch. vi. 1-xii. 32. (5.) Abimelech, Tola, Jair, ch. xii. iii.-x. 5. (6.) Jephthah, Ibzan, Elon, Abdon, ch. x. viii.-xii. 7. (7.) Samson, ch. xiii.-xiv. Yet it may be questioned whether any light is thrown on the book by this division; whether any principle in the book is at the foundation of it; and whether it does not rather do violence to the history, in tearing Abimelech away from Gideon and associating him with Tola and Jair. This last objection, however, does not apply to another scheme which unites four of the five sections, which he adopts in his commentary; though he there gets a glimpse of the real principle of division.

The true arrangement of the book, in this the main body of its history, brings out the theocratic government of God. Moses had been commissioned by the Son of God, the Angel of the Covenant, who went before the people in all their marches, Ex. iii. 2-12; xii. 19-27; and to fit him for his office Moses was filled with the Spirit of the Lord, who was given to him in a measure apparently not given to any mere man after him. But the Spirit, who was communicated in a certain degree to men for various tasks in connection with the church and people, was especially communicated from Moses, in whom the fulness resided (fulness such as was possible under the Old Testament dispensation), to the seventy elders who assisted him in the administration, and to Joshua, who was called to be his successor, Num. xi. 25; xii. 7, 27. Agreeably to this, the true grouping of the events in the time of the judges must be looked for in connection with the various forth of the Angel of the Covenant, and the corresponding mission of the Spirit of the Lord into the hearts of his instruments. [No arguing is needed to establish the erroneousness of our translation, "an angel of the Lord," ch. ii. 11, "an angel of God," ch. xxii. 6. The only possible rendering is, "the Angel of the Lord," "the Angel of God," and this is amply confirmed by the attributes of Godhead which appear in the narratives.] Yet, while we notice these epochs of special manifestation, we must remember that God was always present with his people, at the head of their government, and working in a more ordinary manner in calling out agents for preserving and recovering the visible church and holy nation. And besides, there was the standing method of consulting him by Urim and Thummim, through the high-priest, and there was his way of extraordinarily addressing the people by prophets; of both of these there are recorded instances in this book, although the prophetic agency is rare and feeble till the time of Samuel, i. 8 to i. 15-21, with whom the succession of prophets began, Acts iii. 21.

But the appearance of the Angel of the Lord and the mission of the Spirit in a special manner is four times noticed in the body of the history, and nowhere else. (1.) The Angel of Jehovah went up from Gilgal to Bochim, and reproached the people for neglecting his work of redemption; threatening to help them no more; yet in reality, by the utterance of this threat, suggest-
ing that his free grace would help them, as in fact they immediately gained a victory over their own sinul selves, ch. ii. 5. The outward victory over oppressors was soon gained by Othniel, ch. iii. 10, when "the Spirit of the Lord came," literally was, "upon him, and he judged Israel, and went out to war." (2) The Angel of the Lord came and gave a mission to Gideon to deliver Israel, ch. vii. 1; and to fit him for it, ver. 21. "the Spirit of the Lord came upon," literally clothed, "Gideon, and he blew the trumpet." (3) A passage, ch. x. 14, is so similar to the account of the Angel at Bochim, that we do not know how to avoid the impression that it is the Angel himself who speaks in that immediate manner which is peculiar to this book; certainly there is no hint of any prophet in the case, and a message like this from the Primordial Spirit is nowhere on record in Scripture. The closing words, that, after having refused to "serve" them not merely "deliver," as in our version, on the repentance of the people, "his soul was awake for the misery of Israel," suggest the same interpretation, in the light of the commentary, in many ways. So he said, surely they are my people, children that will not lie; so he was their Savour. In all their affliction he was afflicted, and the Angel of his Presence saved them. Upon this, Jephthah was called to lead the people; and on the two earlier occasions, ch. xii. 24, "The Spirit of the Lord came," literally was, "upon Jephthah." (4) The Angel of the Lord appeared to the parents of Samson, announcing the birth of their son, who was to begin to "deliver," or rather "save," Israel, ch. xi. 25. And with the usual correspondence, ver. 26, 27, "The child grew, and the Lord blessed him; and the Spirit of the Lord began to move him at times;" while of him alone, as one peculiarly chosen by the Lord and given to him from his birth, it is said repeatedly afterwards, that "the Spirit of the Lord came mightily upon him.

This arrangement suggests the four following periods of history. The appearance of the Angel of the Lord and the mission of the Spirit, however, belong not to the very commencement of the period, but rather to the continuance or close of a term of sin and disgrace. Perhaps in Gideon's and Jephthah's cases the appearance of the Angel and the mission of the Spirit were almost contemporaneous; but in the first case and in the last there must have been some distance of time between them, not now ascertainable, but possibly amounting to several years, and determined in each case by the particulars of the crisis which demanded these manifestations.

| Period | Judges' Chronicle | Role | Commentary | English Bible | Jewish
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A more glance at this table will bring out many facts in regard to the state of Israel under the judges. During the first period there occurred three saviours, to chastise the rebellion and idolatry of the people; and these chastisements became in several ways more and more severe. They became so in point of duration; being eight years, eighteen, and twenty respectively. They became so in point of victory to their oppressors; the first, a distant king from Mesopotamia, whose visits might be rare, and his oppressions slight, if only a tribute were paid to him; the second, a king of the neighbouring country of Moab, supported by adjoining tribes, and setting up his throne, to some extent at least, at the city of palm-trees, among the Israelites, whom he may have been willing to incorporate with his original subjects; the third, a king within Canaan itself, living wholly among the Israelites, and animated towards them by the bitterness of hereditary warfare, since he himself belonged to a race doomed to extermination by Israel. The chastisements became also more and more disgraceful; first, by that Mesopotamian monarch, who had unknown resources, but probably very powerful; next by the king of Moab, who ought to have been little if at all more powerful than a single tribe in Israel; but thirdly, by a remnant of one of the nations whom they ought to have destroyed, as, in fact, a former Jabin king of Hazor was destroyed by Joshua. Again, there is no evidence in Vol. I.
of Judges.

The book that these five judges held their office for life: far from this, the language is perfectly general, that "the land had rest" forty or eighty years, and during these years of rest the corruption; Heaven was at work which brought a new servitude upon them. There is not even a coupling of that rest with the name of the judge, unless in ch. iii. 11. "And the land had rest forty years; and Othniel the son of Kenaz died;" where the connection of the two statements is very loose, and the death of Othniel has as much at least to do with the following statement about the rise-up into idolatry, which in all likelihood occurred before the forty years of rest were succeeded by another bondage. Hence the objection to Elimelejudging the people eighty years is seen to be unfounded, although the Septuagint tells us that he judged Israel till he died. Neither need there have been any difficulty on account of the circumstance that no time is assigned to Shammah. He came after Ehud, ch. iv. 3; but during the eighty years of rest, which was not interrupted by any servitude, though he had a struggle with the Philistines. One other remark is, that these three first servitudes brought Israel into contact with the nations—more so than ever before, and with it, its chief scourges in succeeding times. The Mosopotamians of the first servitude, indeed, retired into the background, until, in the last days of the monarchy, they carried the people into captivity; but the Midianites, and their associates the Ammonites and Amalekites, were much the same as the Midianites, Amalekites, and children of the East, in Gideon's days, as Midian and Moab were at an earlier time associated in the days of Moses and Rahab; and the Philistines, with whom Shammah had apparently but a skirmish, rose continually in power, co-operating with the Ammonites in the fifth servitude, and able without assistance to bring upon Israel the sixth servitude, which was the longest of all. It is plain that these three first servitudes greatly broke the power and spirit of the Israelites. Their subjection to Jabin the Canaanite was especially sinful and disgraceful; and the people were mightily oppressed by him, ch. iv. 3, while he had disarmed them, and perhaps subdued them extensively into idolatrous unity with his own people, ch. v. 21. To meet this emergency we observe two peculiarities—the one that God bestowed the gift of prophecy upon Deborah, the first instance recorded since the death of Moses, at least two centuries and a half previous; the other, that the people had recourse to this woman for deliverance. She was judging Israel (she partake in the original marks that it was going on) before the bondage was actually broken.

The second period presents several important contrasts to the first. There is only one servitude at the commencement of it, and this the briefest of all—for seven years. But it was very grinding, being inflicted by the neighbouring nations of the east and south; spreading systematically from beyond Jordan to the south-western extremity at Gaza; destroying regularly both the tillage and the pastureage of the Israelites; and driving them from their ordinary habitations to take refuge in mountains and caves. The number of that army which with Gideon had to fight was 135,000. The prophets and priests Deuteronomy must have had a blessed influence upon the people of his own generation and that which succeeded. And there were other spiritual agencies besides his own; for the only other prophet mentioned in the book was he who was sent to rescue the people before Gideon was raised up, ch. vi. 1; whose designation we given in the margin—"a man, a prophet."—is by no means destitute of expression, considering how the Angel of the Lord speaks in the same chapter and elsewhere in the book. The very fact that God was raising up inspired persons during those forty-seven years which close the first period and commence the second, marks it out as a memorable era of great striving on the part of God, as well as great sinning on the part of the people, who had in some localities openly established the worship of Baal. And the stirring of their minds, both by calamity and by the work of God, is plain from the text, ch. vi. 7, that Gideon's family and personal history, and from the response he met with when he blew the trumpet. But the chastisements of Israel now assumed a different shape: no longer servitude to foreigners, but tyranny on the part of one of their own number. Even Gideon himself had not been absolutely clear of blame, though on the whole his heart was eminently right with God. For there was his edict in his city, "and all Israel went thither a whoring after it: which thing became a common scandal, and to this, ch. vi. 27. He himself escaped the worst of the service as seen as Gideon was dead, then the children of Israel turned again, and went a whoring after Baalim, and made Baal-berith their god," ver. 31; and all his sons were murdered; except one who escaped, and one who instigated or perpetrated the crime, and who was left by God to be a scourge to the people worse than any foreign despot, before he himself received the due reward of his deeds. Probably we may trace a change in the style of the administration from the commencement of this period, since now we read, ch. vi. 10, that "the country was in quietness;" or had rest, "forty years in the days of Gideon." This suggests, if it does not actually assert, that his office and his life and the rest of the land ended at the same time, of which there is no hint in the case of his predecessors. And the disposition of the people towards a more permanent form of government is apparent from their request to Gideon, that he would rule over them, and make that rule hereditary in his family. Though he refused this, from a conviction derived to him, and by him, that the Lord alone should be their king, he ruled without the title; and his son Abimelech easily seized both the office and the title, and with a standing army may have rendered himself extremely powerful: as we read of his taking cities by storm, and destroying them. Three years brought his reign to an end; but, without any interregnum—compare the return to consular government on the overthrow of the decennate at Rome—the government by judges seems to have been restored under Tola and Jair. Here were no foreign enemies; yet Tola rose "to defend Israel," or rather, as in the margin, "to save it;" for the evils of Abimelech's reign were probably as bad politically as a servitude, and morally and religiously they might be worse. But fifty-five years under two good judges may have gone far to restore Israel. The picture of Jair's thirty sons on their thirty ass-carts is quite worthy of the patriarchal times; and his gift of a city
to each, whilst to the whole district the name of Huthv.

Jair was assigned, c.x. 1, obviously carried an allusion to the happy victorious days of the compact under Moses, x. x. xxiii. in, compare perhaps David’s reference to past mercies in the original compact and settlement of the land, appropriated as a ground of faith and hope in reference to his own times, i. c.

But that second period lasted scarcely half as long as the first; and the narrative of a new manifestation of the Son of God, and a new descent of the Spirit of God, suggests that, in spite of renewed appearances, the real life of Israel as God’s people was only half as strong in the second period as in the first, while again this third period approximates to being half as long as the second.

Each instance of grace gave a new impulse to the spiritual life of the nation; but on each occasion that impulse acted only half as long as the one which preceded it, clearly indicating the sinking of the strength which thus reigned in Israel. This third period, like the second, contains only one narrative. But it is long for its age. It is initiated by two events combined; for the Philistines appear as the assistants of the tannants—a case like that in i. x. 12.

First, the Syrians before, and the Philistines behind, and they shall devour Israel with open mouth.”

The double agency in chastising is suitable after the complicated sinning, c. x. c.

And, in short, the aggravations of the case were such that in language vastly stronger than that of ch. ii. 1. A., or ch. vi. 1. A., the Lord reproached them, and refused to save them. At length, when he gave them a judge, he permitted a treacherous spirit to manifest itself in the leading tribe of Ephraim; so that Jephthah was compelled to execute such vengeance on them, c. x. 13, as at an early period had been executed, for like offences, on the tribe of Benjamin and the city of Jabesh-gilead, ch. xii. 12, 13. xvi. 30. This fearful judgment within the tribes themselves is also to be looked at as a chastisement not less severe than foreign servitude, as it is remarked of Abimelech’s despotism during the second period. And as in that period, the judges followed in immediate succession, though there had been no external enemy; so here there were three in addition to Jephthah. But the entire term of these four administrations was only thirty-one years.

The fourth period calls for no lengthened remarks, though it is different from all the rest. It is the shortest of the whole. Again, there is but one servitude, as in the two previous periods; but these servitudes have been increasing alarmingly in length and in proximity far beyond the increase of the three which fall within the first period. Now, this fourth period is entirely one of servitude; for though there is a judge, Samson, the greatest in his personal exploits, and separated to his work from before his birth; yet we have no account of the nation, or of any part of it, deliberately acknowledging and following him. He only "began to deliver," rather to save, “Israel out of the hand of the Philistines,” c. xii. 1., and he judged Israel in the days of the Philistines, twenty years, c. xiv. 19., that is, during the time of their dominion, so that in fact an individual who represented the entire people of Israel— their calling, their privileges, their addictions, their moral weakness, the combination of all this is seen emphatically in their history during the time of the judges. And in spite of the continual presence of God their king, and the repeated awakenings and revivals on the part of his Son and his spirit, the end of the history presents Israel to us feebler than the beginning, though no doubt educated and enriched by so much varied experience in the divine life.

It was this that the transition became necessary to an earthly kingdom: not that it was better in itself, but it was better for the national people, and it was made to subserve important purposes in the administration of the covenant of grace. The history of the transition period is given in the books of Samuel, with which we have not here to do. Yet a few sentences may express all that is necessary in order to complete the history of the judges, of whom there were two more, Eli and Samuel. The people were deeply depressed at the time of Samuel’s death; and yet his process all through life had been breaking the yoke of bondage, and the finishing stroke was given by him as he died. They had no living deliverer, therefore, whom they could acknowledge as their judge. They must look on recovered Joseph, and to the intercession of God’s high priest as a gift immediately from God’s hand; and God’s high priest was the man whom they united to be their governor. Perhaps another motive might combine with this. By putting themselves under the high priest, they might hope to draw nearer to God, and to escape renewed chastisements for neglect of his law and service; or otherwise, taking refuge with God, they might hope to terrify their oppressors the Philistines, as they afterwards carried down the ark into the battle with them. Eli did judge Israel for forty years, and we have no reason for supposing that this was not a time of rest from outward enemies, but the rest of the evil continued to be uncheck’d, and the very expedient of uniting the offices of judge and priest in one person, three light upon the terrible hopelessness of the disease. The priesthood itself was incurably corrupt; the aged high priest and his two sons, who acted under him, died on that same day on which Israel was smitten and the ark of God was taken, as had been announced to Eli by a threatening prophet, i. x. 11., 12. xii. 13., 14. And a period of utter anarchy and helpless exposure to all enemies ensued for twenty years, 1. x. 2., 3. in which some have called a seventh servitude; a second Philistine servitude, but for which a better name is that found in the book of Judges itself, ch. xiii. 15., the captivity of the land.” The worship of God was violently interrupted; Shiloh was made a desolation, 1. xii. 10., 11. xii. 12., and the ark went into captivity among the Philistines, when the land of Israel ceased to be the Lord’s land, the glory of all lands. That the people themselves were considerably broken up and scattered at this time, so that it was a political as well as a spiritual captivity, is probable from the language of that seventy-eighth psalm, as well as from the language of another which David put into the hands of the people, after God had restored the ark to the position which had been lost, 1. ch. xxv. 6., 7. "O give thanks unto the Lord, for he is good: for his mercy endureth for ever. And say ye, Save us, 0 God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise." If this do not refer to a scattering at Eli’s death, we are at a loss to know what it can refer to. In agreement with this there is, in the Septuagint and Vulgate, a title to the ninety-sixth psalm, which was also used by David on that occasion, "A psalm of David, when the house was built after
the captivity," which title, as well as the inspired language in Chronicles, would be understood of the Babylonish captivity only on the supposition of a monstrous blunder.

A great many things in the condition of the government, the priesthood, the sanctuary, and the people, which are parallel on occasion of this earlier and little noticed "captivity of the land," and that great captivity in Nebuchadnezzar's time, to which parallel Jeremiah calls attention, e. g., one important element of good was the activity of prophetic inspiration, so that on both occasions prophets denounced the evils, and prophets became the great re-constructors of society. Prophesy had been meet with in the times of the judges, in one generation at least, ch. iii. 1, 2, 3. But now the gift of prophecy appeared in richer abundance: Samuel's mother was a prophetess like Deborah, i. e., a prophet who, if not named, denounced God's curse upon the priesthood and people, ch. ii. 29, and above all, Samuel himself was called by God, to whom he had been dedicated from before his birth, "and all Israel, from Dan even to Beer-sheba," knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh: for the Lord revealed himself to Samuel in Shiloh by the word of the Lord," ch. iii. 20, 21, and this after a period in which "the word of the Lord was precious," and "there was no open vision. In several respects Samuel, the Nazarite from his birth, must have reminded the people of Samuel only that his piety and services were of an unpeopledly higher tone and character. And during these twenty years of anarchy and captivity, in which "the whole house of Israel lamented after the Lord," they must have felt that they were passing through an experience like their fathers, and that they were being shut up to Samuel as the Lord's instrument for saving them. A priest and judge combined in one had failed: but they were delivered by their last hope, a prophet and judge in one, who, in the remarkable age of confusion and restoration in which he lived, was also called to be a priest in some degree, and thus gathered into his own hands the threefold theocratic authority which in ordinary times was kept strictly apart and distributed. But of the details of his official life we have scarcely anything, nor any intimation of the length of time during which it continued. Only when he grew old, he made his sons judges along with him, i. e., viii. 1, 2. However, the people, who had wished such a hereditary office in the family of Gideon, refused it in the family of Samuel, as, in fact, his sons were unworthy of it. But the hereditary notion being thus anew presented to them, it was not difficult for their minds to cling once more to the desire for an earthly king. And God directed Samuel to gratify their wishes, though not without warning them of the calamity of their minds, the unreasonableness of their expectations, and the bitter disappointment that was awaiting them.

Chronology.—There is a great difficulty in adjusting the chronology to the data furnished by Scripture; but in the table given in the previous section we have presented specimens of three computations, according to three leading systems, one longer, the other two shorter, yet abbreviating the time on two different principles. The data in Scripture are these three:—1. The statement, i. e., vii. 1, that Solomon began to build the temple in the fourth year of his reign, and "the four hundred and eighteenth year after the children of Israel were come out of the land of Egypt." 2. The statement by Paul, Acts iii. 21, "The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with a high arm brought he them out of it. And about the time of forty years suffered he their manners in the wilderness. And when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot. And after that, he gave unto this people; about the space of four hundred and fifty years, until Samuel the prophet. And afterwards they desired a king: and God gave unto them Saul... by the space of forty years." 3. There are the details in this book of Judges which appear to give 200 years from the beginning of the first servitude till the end of the sixth, or the death of Samuel. It is plain to any one who looks at the figures, that these three computations are irreconcilable; and the question arises, to which of these is a treatise put or applies, that shall bring out a result different from what appears at first sight? Ewald applies a favourite method to this, as to some other portions of the history of Israel. He finds a mythological element in it, a series of twelve heroes, whose labours the book records, as indeed he has a passion for discovering the number twelve throughout the early Hebrew histories and genealogies. He also argues, from some of the tables of descent in the Chronicles, that there were twelve generations from Moses to David, and from David to Solomon's time; and since 40 years occurs repeatedly in the history of these judges and the servants (as Ewald's case, 50, or twice 40, he supposes that 40 years was then the allowance for a generation, at one time a generation being under oppression, and at another time a generation being at rest. Thus he makes up 12 x 40 = 480 years from the Exodus to the building of the temple; though in this second calculation he includes Moses and Joshua as two of the twelve heroes, not very consistently. This hypothesis has been elaborated with certain differences of detail, and with refinements about judges of whom there were many figures, in the history of these judges and the servants, to whom these round numbers were assigned, and of others with a more accurate historical term of years, but of whom there was not much more to relate (3), in B耶thean's Commentary on Judges. But this is a mere hypothesis. It is irrelevant in its treatment of the word of God. It needs to do violence to the record in order to arrive at the number of twelve judges on which it is based, since the book gives thirteen, and El and Samuel ought to be inserted, if not Joshua, in this list of "heroes." And though the frequency with which the number 40 occurs in periods of ruling, from Moses down to king Jehoshaphat, may suggest the thought of a special overruling providence, it cannot shake any sensible person's belief in the historical accuracy, when he observes that three kings in succession reigned each 40 years—Saul, David, and Solomon, in the very age in which literature flourished most and contemporary annals were abundant. So afterwards king Josiah reigned 30 years, and Asa and Jeroboam II. each 11. The Jews, again, have a simpler problem, because they assign no weight to the New Testament. They therefore naturally take their stand upon the sum 480 years, and they endeavour to readjust the details to suit this. Without going into other matters beyond the book of Judges, it will be observed from the table that they include the servitudes in the years during which the land had rest and the judges ruled. This
is a monstrous perversion of common sense; and, besides, the solitary case of Samson, in whose days the land is said not to have had any rest, but who, on the contrary, "judged Israel in the days of the Philistines twenty years," ch. xvi. 29, has this emphasis put upon it, to show how anomalous it was. In fact, the Mosaic authorities came to a difficulty in the case of the previous servitude, which lasted 18 years, and therefore could not be included under Japheth's administration, which lasted only 7. But there had been probably an attempt to do something in this case also; for Eusebius gives us the earliest specimen of the short computation in his Chronicon, written about A.D. 325, and there he is said to make the Ammonite servitude last 3 years, and Japheth's administration also 3, that is, 6 in all, the time assigned to his judging Israel in the sacred history. Though this Jewish scheme had defenders among the Christian chroniclers of the seventeenth century, it is probably now abandoned.

Another scheme is adopted on the margin of our English Bible, according to which some of the judges were contemporary with others, each of them ruling over a certain part of the tribes, not over all Israel; and of course suppositions may be made as long as the inequality of the person guessing is not exhausted, all having the same virtue of keeping within the number of 400 years, and all being able entirely arbitrary.

The last objectionable of these, with which we are acquainted, is that of Keil, to which Hengstenberg has given in his adherence, both following to some extent the suggestions of the illustrious Virchow. They grant that the narrative proceeds in straightforward chronological order till the death of Judah, ch. xx. 39, for 301 years.

From that point they reckon that there are two parallel streams of history, so that the oppression by the Philistines and Ammonites, mentioned in ver. 7, is not one conjoint act, but two independent calamities, though occurring simultaneously: the Ammonites oppression the eastern tribes for 18 years, and then deliverance, coming by Jephthah, at the same time that the Philistines oppressed the western tribes during 10 years, in part of which they were held in check by Samson.

Moreover, they understand this Philistine oppression in Samson's days, mentioned in ch. xix. 1, to be identical with that from which Samuel delivered the people, 1 Chr. v. 4. Otherwise, they say, the servitude mentioned in the book of Judges wants a definite termination, and the servitude mentioned in first Samuel wants a beginning. Finally, this great servitude to the Philistines for 10 years was gradually being broken during the last half of it by Samuel, who thus "began to deliver Israel," and the first half of it was at the same time the last half of Eli's term of office. By this arrangement the account of 180 years from the Exodus to the building of the temple, would stand as follows.

The administration of Moses lasted 40 years. The division of lands in Canaan did not commence till 7 years after his death, Deu. 34. 9. Then Saul and David reigned each 40 years, and the temple began to be built in the fourth year of Solomon. Besides, there are two periods between the extreme points, whose duration is not determined in the Bible; the one the length of Joshua's administration and that of the elders, his companions, from the commencement of the division of lands to the commencement of the first servitude; the other the length of Samuel's administration. But at the very least, from 1690 we must cut off 139 years, as shown in the margin, leaving 350. Of these, 301 elapsed till Jair's death, and 49 during the Philistine servitude. This leaves 2 years to be distributed among Joshua, the elders, and Samuel, an incongruously short period, when we consider that Eli was "very old" at the time of Samuel's extreme youth, not to say infancy, and that Samuel himself was "old" before he associated his sons in office with himself, 1 Sam. 22, ver. 1. His only plan of escape from this will be noticed afterwards.

This scheme is therefore not workable, even if its suppositions could be conceded. Of these the only one for which something may be said, is that the Philistine oppression in the days of Samuel was contemporaneous with the Ammonite oppression in the days of Jephthah.

But there is nothing in the book of Judges to warrant the supposition that the national unity was completely broken up, so that there were over two independent judges ruling different parts of Israel: such a schism first appeared in the days of Ish-bosheth and David, and then our attention is strongly called to it. The Ammonite oppression is distinctly stated to have extended far beyond the eastern tribes, into Judah and Benjamin and Ephraim, all being included in that "Israel which they oppressed." And there is nothing in the history which suggests the restriction of Jephthah's jurisdiction to the east of Jordan. On the contrary, Mizpeh of Gilgal, ch. xi. 27, seems to be distinguished from Mizpeh, simply so called, where he took up his house, ver. 21, where he uttered all his words before the Lord, ver. 11, and where the children of Israel had assembled themselves together and encamped, ch. x. 15, and it will be difficult to assign a reason for thinking that this was not the Mizpeh in Benjamin, where at other times the people of the Lord used to meet in those days, ch. xx. 1, 18, 40, vii. 15. Jephthah's successors, whose rule must also be made contemporary with the Philistine oppression during 40 years, had no special connection whatever with the eastern tribes. He had belonged to Bethlehem, and was buried there; then he stood in the same relation to the tribe of Zebulon, and Abdon to Pirathon, in the land of Ephraim. So far as we know, these are fair specimines of the connections which the judges had with the different localities of the land of Israel; and there is no ground for restricting the rule of one of them more than of another to a part of the land. We are pretty sure that this was not the case with Deborah and Barak, nor with Gideon, nor, certainly, with Samuel—Why imagine it with any of the rest? What time could be suggested less likely for such a revolution in the constitution of Israel, than the close of 55 years of peaceful government under two successive judges, in whose administration there was so little to record for the instruction of posterity? Or if there had been a threatening of such disintegration of the commonwealth, would it not be prevented by the nomination of the high-priest Eli to the office of judge? Yet that other supposition of Eli's last 20 years falling under the first 20 of the Philistines, compels us to suppose that his first 20 were contemporaneous with Jair's government, down to whose death Keil admits that there is no trace of division; hence he is driven to the desperate resource of denying that Eli was a judge at all, except in the sense in which every high-priest might be called by this name. But had Eli been only
a judge during the Philistine servitude, we should expect this to be stated, as in Samson's case. Neither is it easily credible that four judges, Jephthah, Ehud, Elon, and Abdon, should rule the eastern tribes in uninterrupted succession, without attempting to drive out the Philistines, and support Samson in his marvellous struggle. Or, if there be nice accuracy in Keil's dates, would the eastern tribes keep up a disastrous schism by electing a judge in opposition to Samuel the year after his glorious victory over the Philistines, and his investiture with the office of judge; and would the persons chosen to rival Samuel belong to the same territorial division, the tribe of Ephraim, and be buried there a few miles from the spot where Samuel resided and judged the people? And it is utterly incredible that Jephthah should engage in such a bloody civil war with Ephraim as he did, at the very time that the Philistines were un molested in their rule over Israel: whereas his conduct is in the main justifiable, though probably too severe, if he was the judge appointed by God over the people of Israel whom he had saved. It is utterly incongruous to imagine that the children of Israel "lamented after the Lord" the twenty years of Samson's judging Israel by his unsupported efforts, during the whole of which the people looked on with indifference or positive hostility. And finally, the identification of the Philistine opposition in Judges and first Samuel is altogether without warrant. The servitude mentioned in Judges came to an end by Samson's heroic death: he thus achieved the liberation of his country, for which he had striven in vain during his life. The people naturally turned to the high-priest Eli, and made him their judge in this remarkable juncture, as has been already explained, and the period of anarchy, which was terminated by Samuel's victory over the Philistines, had commenced when the Philistines gained their great victory over Israel, on which occasion Eli died. By a process of extreme compression, Keil is forced to crowd into the same 40 years the last half of Eli's office, the whole of Samuel's, and the 20 years of "all Israel" lamenting after the Lord, which preceded Samuel's victory. The only one of these three events which Scripture places in this period is Samuel's administration; and it is improbable that on the one hand he would have fallen into such grievous sins as he did, and that on the other hand the people would have so ill supported him, if that period had been one of generally prevailing penitence under the ministry of Samuel. In a sentence, Keil sacrifices the order of history in the book of Judges, and leaves it without the natural termination which we have presented in the analysis of the book, while he transforms a period of anarchy into a regular servitude to the Philistines, in order to crush the events within the available portion of the 480 years, which, after all, cannot be done: granting all his suppositions, 9 years cannot be the time of Samuel's rule and that of Joash and the elders, after the division of the land of Canaan.

Moreover, 40 Judges, 499 Kings, 82
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And finally, the scheme stands in marked contradiction to Paul's chronology, which at the very least implies 573 years, as in the margin, and probably a considerably longer time.

To escape from this difficulty, Keil has been led to a various reading in the book of Acts, as if Paul said, "when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot, in about 450 years; and after that he gave them judges until Samuel the prophet." This reading has the support of our four oldest manuscripts and of the Vulgate, and it has been adopted by Lachmann. But the various readings of the passage are in such a form as suggests that there had been tampering with the text by the scribes, plainly for the very reason that they felt the chronological difficulty, and no one would have altered the text into the present form, for which there is the authority of the versions generally, and of the fathers who quote it, so as to create a difficulty for themselves. And the sense is very unsatisfactory, the 150 years being then understood to run from the birth of Isaac to the division of the land, a computation for which no reason can be given, and which ill agrees with the other statements of time in the context, where there is surely a chronological sequence. Of course it would also compel us to suppose that 450 years were not spent in the land of Egypt, but only half as much; an opinion certainly prevalent from an early period in the Christian church, owing to a reading of the Septuagint, but which is doubtful, to say the least, while it is now most commonly abandoned by both critics and chronologists, including Keil himself.

In this extremity there seems no remedy but that last resort, the conjecture of a corruption. Thucinus, one of the latest commentators on 1 Kings vi. 1, agrees with the majority of living Hebrew scholars, in upholding the integrity of the number 180 years. Apparently he attaches no weight to the apostle's testimony, except as a testimony to the amount of years deducible from the detailed history of the judges; but as he feels that the 450 years do not harmonize with these details, and that combinations like Keil's are more arbitrary and violent than any supposition of a clerical error, he cuts down some of the long periods towards the beginning of the history, since he thinks that we have round and exaggerated numbers until the time of Ahimelech. But it is a milder remedy to suppose an error in the one number 450 than in these repeated instances, as he does. And besides, Keil preserves the period of 360 years in which Jephthah said the Ammonites had not tried to recover the land from Israel, ch. x. 25, which Thucinus is forced to reduce to 259 years. He says, indeed, that Jephthah's was a statement which one was entitled to make for a little boastful exaggeration: but this defence only betrays his ignorance of Jephthah's spirit, and of the duty of God's servants. The right view unquestionably is, that Jephthah would understand rather than overstate his case, which was abundantly strong after every imaginable deduction.

If critical conjecture be unavoidable here, as we believe it to be (Bunsen has no hesitation in cutting down the period of the judges to 187 years), the choice must lie between the 450 years in Kings and the 450 in Acts. Keil indeed indulges in the conjecture that Saul's reign was much less than 40 years, perhaps only half as much, and thus he finds room for Samuel's administration. But this is to give up his case: if the 40 be a corrupt number, why not the 450? Assuming then that the error lies either in Kings or in Acts, some of our older writers followed the suggestions of Luther and Beza, and thought the error might be in the latter; but it might more easily creep into the Hebrew Scriptures than into the Greek; and the longer period is demanded by the implicit testimony of the book of Judges itself. There are some slight
indications either of 180 being an erroneous writing for a larger number, or of the whole clause "in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt," being a marginal note which had crept into the text. For the first trace of a reference to it is in the Chronicon of Eusebius, written about A.D. 325, while in other works of his he expressly draws out a chronology on the longer basis, as had been done by all the earliest Christian chronologists from the time of Theophilus of Antioch, without a hint of any difficulty such as this testimony would obviously have created. Next, the text is quoted by Origen (flourished A.D. 230) without this clause. And further, Josephus was entirely ignorant of it, for in his history he also refers to this text very plainly, and yet his chronology contradicts the short reckoning. There are, indeed, some difficulties about the chronology of Josephus, furnishing evidence either that there are derived errors in his numbers, or that he illustrated considerably in his calculations, owing to the absence of any explicit statement in the Old Testament, except what is deducible from the details of this book of Judges. That such fluctuations did exist we know, because some early fathers (erroneously) supposed that Samuel judged Israel 20 years more, from a comparison of ch. xx. 20 and vi. 27, and made the term of servitude and administration by judges to be 410 years instead of 370; and some overlooked the 20 years of anarchy, or included Samuel's administration within the 40 years of Saul. But the differences in Josephus range from 522 years (Ptolemaic, A.D. 245, to 512 B.C. Antiquities, xx. 31, perhaps too in x. 15, 16, of which otherwise see 622, and to 624, which Dr. Hales derives from him) in the text, vi. 27. All of these, however, obviously based upon the same principles as the 165 years of Judges, strictly enrolled in Acts, and furnish evidence that this was the received calculation among the Jews at the time of our Lord, and that it obtained deliberate sanction from the apostle Paul. The details given by Josephus himself amount to 672, and with the insertion of the 20 years' anarchy, and the subtraction of 1 year added unauthoritatively for Shangah, his reckoning of the whole period from the exodus to the building of the temple would be as follows, and may perhaps be adopted by us as the nearest approximation to exact truth. Alongside of it we place the somewhat shorter chronology of Clement of Alexandria (flourished A.D. 141), as gathered from Clement from his details, whose allowance of only 20 years to Saul is attributable to various reading in the Septuagint, and whose sum of 575 may have been favoured by its apparent nearness to the numbers mentioned in Acts, though Josephus really comes closer to the reckoning there:

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<td>The secretaries and time of deliverance</td>
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<td>Captivity of Anarchy, Samuel alone</td>
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<td>Solomon, till the building of the temple began</td>
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Lastly, on this subject it may be added that the older critics were justly suspicious of all attempts at tampering with the text of Scripture, and would rather resort to any explanation, however forced, than multiply those conjectures in which many of their successors have prodigiously indulged. Accordingly, while some Christian critics adopted the Masoretic scheme of including the servitudes within the administration of the judges, so as to save the credit of this number, 480 years; others, like Petavius, aimed at the same object, but by the equally indefensible scheme of lengthening the years of servitude out of account altogether, as if these periods of subjection to a heathen yoke were not worthy to be mentioned in the annals of God's people, who "were never in bondage to any man." These servitudes lasted 111 years; and thus they obtained in all 1504 141 354 years, that is substantially the 592 of Josephus' shortest reckoning. This cannot be accepted as a legitimate method of calculating; yet it would not surprise us should a notion of this sort have led to the Jewish reckoning of 480 years, which when once set down as a marginal gloss might readily pass into the body of the text.

Unity. The attempt has been made to cut this book up into chapters, more or less minute, according to the taste of the critics. In general, however, there is an inclination to admit the unity of the main book of the history. We think that the analysis of it which we have given establishes that unity beyond all question, especially when the natural chronological order is left undisturbed by attempts to reconcile it with the shortened Masoretic period of 480 years from Moses to Solomon. We see the working of the thought from the time that that generation died which had been trained to faith and obedience in the wilderness, and had experienced the truth and goodness of God as they took possession of the land of Canaan, down to that generation which was so soon as to have Sason, the last judge who had not the additional support of the high priesthood or the prophetic office, to struggle single-handed with the enemy; and here the narrative is concluded by the death of Sason, which was God's means of accomplishing what the lives of previous judges had failed to accomplish. The secret influence which had been at work all the time of the judges, eating out the heart of religion and patriotism, are thus exemplified in the details of the last five chapters. These might have been placed at the commencement, in their chronological position, for the early date is undeniable; since Phinehas the son of Eleazar was high-priest during the time of the civil war with Benjamin, iv. xxi. 26, and there are not wanting good reasons for supposing that the Levite who became priest at Dan was the grandson, not of Manasseh, but of Moses, ch. xviii. 30. But if these long accounts had been introduced in their chronological place, they would have interrupted the close connection which the writer plainly wished to render prominent between his general statement of the course of rebellion and recovery by saviours whom God raised up, ch. xii. 11-15, on the one hand, and, on the other, the evidence of this in the particulars which immediately follow. The unity of the book and the credibility of its statements here confirm one another. It is according to the general principles of administration by God in his church, that repeated declensions should, on the whole and at the end, leave the guilty community lower than it was at first, in spite of revivals which retarded the mischief in some measure; as
it is also in accordance with his way of dealing; that the manifold works of Samson should come in towards the end of that downward course, to prove that the Lord was still the salvation of Israel, if any remnant, however small, were trusting in him. And the infusion of new grace and strength, from time of time, by the special interposition of his Son and his Spirit, is analogous to his work all through the period of the Old Testament economy. If we may cling to that ancient interpretation of the obscure name Bedan, in Samuel's parting speech to the people, 1 saii viii. 10, that it is Samson (namely Ben-dan, "he of the tribe of Dan," which is as likely as the later suppositions that it is a corruption for Barak or Abish, we should have a striking confirmation of the unity of the book, and of the division into periods which we have presented. Samuel speaks like that old prophet in the critical period just before Gideon arose, "It is the Lord that advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt. And when they forgot the Lord their God, he sold them into the hand of Sisera captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the Ammonites, and of the Philistines, and of the Moabites; they sold them unto the hand of your enemies every side, and ye dwelled safe." All the enemies of the first period, except Othniel's, have been referred to, because that first period was an epitome and representation of all that followed. But only one judge is named for each succeeding period, since each of them had only a single servitude, and the three persons are named whom the Spirit of God raised up, Jerubbaal or Gideon, Bedan or Samson, and Jephthah; while Samson cannot but add his own name, as that of the man who was filled with the Spirit, and raised up in a succeeding period to do work for which others would have been insufficient. This argument, however, we do not press, because there really is no certainty as to Bedan.

The attacks upon the unity of the book are rested on very trifling grounds. The chief one is the existence of this appendix, though it is not difficult to see the two great reasons for this part of the book assuming such a form: the one, that the historical development according to plan was not to be interrupted; the other, that the two events which it narrates are to be looked on as single events then as permanent influences. The permanence of the worship at Dan is expressly mentioned, ch. xix. 29, 30, and "the captivity of the land" for the twenty years before Samuel assumed office, is traced to it with tolerable distinctness. The permanence of the moral evil which came out at Gibeah is not so plainly intimated; on the contrary it might have been supposed to be eradicated by the vengeance taken by Benjamin. Yet the evil to be found in the whole tribes is indicated by their share in the terribl...
Ewald, Stahelin, and other critics of the present day, have assigned the book to the age of Asa and Jehoshaphat, in accordance with an elaborate theory, which embraces the whole literary history of the Israelites, and attributes much both of the historical writing and of the Psalms to that period. But we reject the theory as arbitrary, unfounded, and against evidence, to a large extent the opinion of unprejudiced minds of the present day, which have unhappily taken the Word of God, while we gladly acknowledge that they assume much higher ground than the old interpreters, who were pre-judged in favor of a theory which is the opposite of the one we have adopted.

We believe that a passage in Judges which appears in evidence of late composition, especially in the book of Judges to which to appeal in evidence of late composition, is ch. viii. 29, 31, "And the children of Dan set up the graven image; and Jonathan, the son of Gershom, the son of Manasseh, and his sons were priests to the tribe of Dan, until the day of the captivity of the land; and they set them up, Micah's graven image, which he made all the time that the house of God was in Shiloh." This would carry the composition down as late as the time of the captivity of the two tribes in Babylon, or at least of the ten tribes in Assyria, unless it could have reference to those local devastations which are recorded in 1 Ki. xv, 29; 2 Ki. xxv. 22; and as there are not many critics who have assigned the book as a whole to the age of the captivity, they makes these two statements, that the book of Judges was an earlier origin than the appendix, and that even the appendix may have been written earlier, though it continued to be retained till later times. But in reply to this line of argument it is said, and we believe, with justice, that the two verses explain one another, and show that "until the day of the captivity of the land" is intended to mark the limit of the period, "all the time that the house of God was in Shiloh," as in this article the "captivity of the land" has been identified with the twenty years after Eliezer's death especially the seven months that the ark was in the hands of the Philistines. In our opinion, this is not so strongly that he speaks with approval of Houbrigan's conjectural reading, "the captivity of the ark." And this interpretation is confirmed by the consideration that David and Solomon would certainly never have tolerated such a rival official function as the Dan, at the very period in which they were gathering the people, from Dan to Beersheba, to worship in Jerusalem, to which they carried up the ark, and in which they built the temple. Neither is any weight to be attached to the geographical description of Shiloh in ch. xxi. 14, 16, as it is indicated that the author must have been a foreigner: such an inference is a mere fancy.

Information on the book of Judges, in general, is to be found in Maier's "Introduction (Einleitung in das alte Testament)," and mixed with rationalist views often very painfully in De Wette, Black, and Dr. Davison, the much will be found in the old large commentaries, and some agreeable thoughts with the usual amount of learning, caprice, and dissimulation, in Ewald's history (Pohler's de Psalmodic), vol. ii. p. 341, 362. For two recent German commentaries, painstaking and scholarly, we are indebted to Studer's edition—only the title altered from the edition of 1853—1854, and Bertho (1848); the latter in circles also far, and forms a part of the "Konservatoren Regierungshandbuch," which has been in course of publication for some years, and is now completed. But the views expressed by these writers are often very reprehensible, and entirely arbitrary.

On the other hand, the orthodox commentary edited by Keil and delitzsch is now so far advanced as to embrace Judges, Keil himself being the commentator. Information upon the chronology may be found in Ellis's "Liguria of Chronicles," vol. 3-4, and in Clinton's "History of France," 2d 4th, &c., and also in Ramm's "Contribution zu den Acta Ap.," from whom Meyer has copied pretty closely. Some of these general views of the general character of the book, and its position in the old Testament, are to be found in Harburgsteln on the Pentateuch (Clark's translation of the "Book of Judges," vol. ii. p. 1401, the "Pentateuch and the Rest of the Bible," vol. ii. p. 1401, the "Pentateuch and the Rest of the Judges," vol. ii. p. 1421."

JUDGMENT-HALL. This, in our English Bible, is the common, though not the uniform, rendering of the Greek σταυροθήκη, as translated in Ju. xxviii. 29, 31; xxix. 32; 19, 35; but in Matt. xxvi. 27, Mark. xv. 16, "common hall" is the expression employed: and in Phil. i. 13, the term "palace" is employed. There appears to be some diversity in the New Testament use of the original word, to which nothing altogether similar is found in classical writers. Its original meaning was that of the genial's tent in a camp; but by and by it came also to signify the house or palace of the governor of a province. Herod, though bearing the name, and residing in many of the pavilions of a king, yet being still subject to the Romans, consequently stood in a certain relation to the governors of Roman provinces, and his palace in Jerusalem might not unnaturally be called a praetorium especially after the time that it came to be occupied by the Roman governors, who, in process of time, took the place of the Herods. Plate was the provincial governor of Judaea at the time of our Lord's death; and the house he occupied, which was in all probability the palace of Herod, though some doubt as to this is sufficiently designated the praetorium. It was one of the apartments of that in which our Lord appeared before him, was accused, examined, and condemned. The provincial residence at Cæsarea might, in like manner, be called by the same name, though originally a palace in the strictest sense that is, as built and occupied by Herod, because by the time Paul appeared there before Felix and Festus, the palace had passed into the hands of the governor for the time being. As applied, however, to some domestic in Rome, in Phl. ii. 13, it could scarcely be the palace, as designating the residence of the emperor, that was meant, but either the praetorian camp, or, as is more probable, the barracks of the praetorian guard which was in immediate attendance on the emperor (see Commentaries and Roman ci/history). But nothing quite certain can be determined on the subject. It is clear, however, from the statement sent by Paul from these of Cæsar's household, Tit. ii. 21, that the praetorian he had access to did somehow bring him into contact with persons who held positions in the domestic establishment of the emperor. So that the statement in the English Bible, that the bands of Paul had become manifest in all the palace, if not formally correct, conveys a sense which is in substantial conformity with the truth of things.

JUDITH [the two forms of Judith, Jorcia.] 1. One of the wives of Eun, the daughter of Beeri the Hittite, who bore also the name of Abihailmak, (See, and at Abraham, xxi. 9; and Judith appears to have been the original name; and in her case it must have been employed, not in the later acquired sense of Jorcia, but in the original sense of "the praised one." (See for the change of name under Abihailmak.).

2. Judith. The only other person in ancient Hebrew story bearing this name beside the preceding, is the person, whether fabulous or real, whose history and exploits are celebrated in the apocryphal book of Judith.
Judith

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According to the account there given, she was a descendant of Simeon, ch. xvi. and first the wife, then the widow, of Mannasse, who belonged to her own tribe, ch. vii. She was distinguished for beauty, wisdom, and address, on account of which she became the admiration of all who knew her. But her heroic devotion to her country in a time of peril, and her determination to redit it by stratagem from the hand of its adversaries, issuing in speedy and triumphant success, afforded in a manner all other grounds of merit, and rendered her the glory of her age. The period in which the story is laid is not very precisely indicated, but is expressly said to have been after the children of Israel had "neatly returned from the captivity, and all the people of Judea were lately gathered together," ch. ix. About this time a Nebuchadnezzar is said to have reigned in great power and splendour in Nineveh, while also Arphaxad reigned over the Medes in Babylonia. He made war upon Arphaxad, took his capital city, and slew him with the sword. Then, turning his regards toward the west, he commanded his general Holofernes to go forth with an immense army, and subdue all under his sway. Success everywhere crowned his arms till he came to the hill-country of Judea, where he found the passages shut against him, and the mountain top- fortified. A-stonished at this resistance by a comparatively small people, Holofernes, after various preliminary inquiries and movements, determined to subdue them, and for that purpose took possession of many of the heights, and encamped before Bethulia, in a valley with a copious fountain. The city was by and by reduced to the greatest straits, and was on the point of being surrendered by its governor, when Judith conceived and boldly undertook a plan of rescue. Without divulging the nature of her plan, but promising, with the help of God, to deliver the city in five days, she was allowed to leave Bethulia, taking with her a maid and a quantity of provisions. Approaching before Holofernes, he and his attendants were captivated with her beauty, and as she proceeded to leave Bethulia because she saw the cause was hopeless—the people who would have been invincible if they had remained faithful to God, having, by their profanation of sacred things and other sins, provoked him to prepare destruction for them—she met with a welcome reception, and readily obtained what she sought—permission to abide in the camp, and to go out every night for prayer and purification to the fountain, till the hour of vengeance should come. When that time came, she promised to conduct Holofernes into the city, and afterwards into Jerusalem itself. After the lapse of a day or two, Holofernes, being taken with the charms of Judith, makes a splendid entertainment in her honour, drunk to excess in wine, and being at last left with her alone in the tent, she seized her opportunity, when he had sunk into a profound sleep, to strike off his head with his falchion. Bearing off the head, she and her maid went forth professedly for the usual purposes of devotion, but in reality with the design of stealing away into Bethulia, where she soon appeared and displayed in triumph the head of Holofernes. This surprised the Assyrians, who, on account of what had befallen them, were seized with panic, and fled from the country disconcerted and routed. The Jewish people, along with Judith, assembled in Jerusalem to give thanks for their wonderful deliverance and Judith, recognized by all as the glory of her age, returns to Bethulia, where she spent the remainder of her days, and died at the advanced age of 105.

Such is a brief outline of the story, which bears on it throughout the impress of fable. Roman Catholic writers, who accept the Apocrypha as Scripture, have endeavoured to fix on particular periods, when they think the events narrated may, without violation of the known circumstances of the time, have taken place; but without much success. They have commonly thrown themselves back upon the times preceding the Babylonian captivity, and have supposed, some, the Nebuchadnezzar of Scripture, others Merodach-Baladan, others again Esarhaddon, &c., to be the Nebuchadnezzar who is represented as reigning in Nineveh. But the narrative itself, which so explicitly refers to the return from Babylon, and represents the state of things in Judea as it only existed subsequent to that event, is utterly inconsistent with the hypothesis of an Evianian, a Catholic, and also Movers, admit the difficulties to be insuperable in the way of any adequate historical explanation, and regard it as an historical romance. There is no evidence of such a kingdom of Nineveh, with a domain so extensive as once toward the east and the west of Asia, having ever existed, either before or after the captivity in Babylon; and subsequent to the latter event, which is unquestionably the era contemplated in the story, there is conclusive evidence of the relations of Assyria and the surrounding countries having become entirely different. The story, which in other respects also, is full of impossibilities, must therefore be assigned to the category of fable.

It is not quite easy, even on the supposition of its fabulous character, to assign adequate reasons for its composition. Some have understood it to be an allegorical representation of the Jewish people, widowed as to earthly resources, yet, by favour with God and man, prevailing over the powers of the world. Were it so, this would not relieve the fable from grave moral objections. An intelligent Jew, well read in the Hebrew Scriptures, could not have thought of setting up a Judith as a proper embodiment of female heroism and virtue. Her plan of procedure is marred throughout with hypocrisy and deceit; she even prays to God that he would prosper her deceit. In r., and praises the cruelty of Simeon in slaying the Shechemites, as if his deed bore on it the sanction of Heaven, though Jacob, the father of Simeon, had consigned it in the name of God to eternal reprobation. The spirit of vengeance, so characteristic in his aim, unscrupulous in the means taken to accomplish it, is the prevailing animus of the story—a spirit certainly opposed to the general teaching of Old as well as New Testament scripture, and incapable of being embodied in a heroic story, except by one who had much more regard for the political, than the moral and religious, elements in Judaism. The composition of the book is therefore most fully assigned to a period shortly before the Christian era, when political aims in the minds of many people, seeking the advantage that had been gained for them by a woman's process, took courage, and fell next day on the Assyrians, who, on account of what had befallen their general, were seized with a panic, and fled from the country disconsolate and routed. The Jewish people, along with Judith, assembled in Jerusalem to
JULIA, a Christian maiden at Rome, to whom St. Paul sent a salutation (II. Tim. 4:21). She is mentioned along with Philologus, to whom she is very generally supposed to have stood in some near relationship, though of what sort we have no means of ascertaining. 

JULIUS, the courier of "Augustus' band," who had the charge of conducting Paul to Rome from Cesarea, and by whom the sacrificial prison was treated courteously. Acts xvi. 25. Why the band with which he was connected should have borne the name of Augustus, is now uncertain. Wieseler, Meyer, and others, suppose it to have been so called from having either done some special service to the emperor, or served as a body-guard. But this can only be set down as conjecture.

JUNIA, or, as it should rather be, JUNIA, a Christian noblewoman at Rome, whom St. Paul appealed to the church there was written, and whom he beseeches, along with Ampliatus, as "his kinsmen and fellow-servants, who are of note among the apostles," v. 7. But the relationship is not as closely indicated with that in the case of Paul and Barnabas to Lystra, v. 12. Taking them for celestial beings, on account of the rare wound on the poor cripple, the people of Lystra called Barnabas Jupiter, as an object of the dreadful sufferings and heroic struggles related in the books of the Apocalypse.

JUPITER [i.e. Latin form of the Greek Ζεύς], the supreme god in the Greek and Roman mythology—father, as he was very often styled, of gods and men, usually represented as seated on an ivory throne, with a scorpion in his left hand and a thunderbolt in his right. Reference is made to him only once in Scripture: namely, in connection with the visit of Paul and Barnabas to Lystra, Acts xiv. 12. In Jewish history, the attempt of Antochus Euphranor to supplant the worship of Jehovah by that of Jupiter Olympius, was one main cause of the dreadful sufferings and heroic struggles related in the books of the Maccabees.

JUSTIFY, JUSTIFICATION. Two words of very frequent occurrence in Scripture, and undoubtedly used in connection with matters of greatest moment. We shall first endeavour to establish the precise import of the words; then state briefly the doctrinal truth usually expressed by them; and finally, indicate the chief errors, excursions, or objections by which attempts have been made, whether by Protestant or by Catholic theologians, to qualify or reject the truth.

1. Meaning of the words. [Heb. Ἰusti, ἸUSTAS.—Gr. ἸΟΣΩΣ]. The Romans insist on the etymological sense (ἔπαλη εἰς τοὺς ἀθάνατους) of making just or righteous, with the view of supporting their doctrine that the thing intended is an infusion, and not an imputation, of righteousness: a moral and not a legal change, or a change of character and not of condition (καταδικασμοῦ οὐδενίας). But the argument from etymology proves nothing. Or if it prove anything, it proves too much; for with equal reason we might maintain that glorifying and magnifying God are to be understood of actually making him great and glorious, instead of simply declaring that he is so. The appeal must be made to the meaning or use of the original terms. They are used in a legal or forensic sense; and denote the act by which the judge, sitting in the form or place of judgment, pronounces that the party arraigned is innocent. Hence justification is opposed to condemnation, and is therefore no more an infusion of righteousness, than condemnation is an infusion of wickedness. The following passages set the matter at rest, as in so far as the Old Testament is concerned: "If there be a controversy among men, and they come into judgment that the judges may judge them, they shall justify the righteous, and condemn the wicked," Deut. xxxii. 4. "He that judgeth the wicked, and he that reproveth the righteous," Prov. xxv. 7.

On the contrary, in the New Testament the idea of justification is drawn from the idea of making righteous, or of making holy. St. Paul has before his mind the thought of the soul's being cleansed from all sin, and rendered fit and capable of receiving the Holy Spirit; and he uses the word (καθαρισμός, δικαιοσύνη, ὁμοθυμία) with this reference to the doctrine of the new birth and regeneration. The word ὄρθος, a certain, true, right, proper, or due, is used in the sense of the regenerate soul being restored to its original condition, before the fall, and to the likeness of God, in every respect of mind, soul, and body, and to the end that it may be "made like unto our Lord and Saviour Jesus Christ." In this sense it is applied to the convert of St. Paul's, Acts xiii. 30; 1 Tim. v. 21; and used by St. John, in the first letter of that evangelist, of the regenerate soul, as being "justified by faith, and into eternal life," 1 John v. 11.
"Wee unto thee which justify the wicked for reward, and take away the righteousness of the righteous from him," Is. viii. 22, 23. "Enter not into judgment with thy servant, O Lord; for in thy sight shall no man living be justified," Ps. xxii. 28. We have cited these passages at length, because it is of the utmost importance to ascertain precisely the proper use of the word. We have only to add that the word occurs upwards of forty times in the Old Testament, but not once in any conjugation in the sense of \textit{walking righteous or being made righteous}. Attempts, indeed, have been made by Bellermann, Gretsch \textit{Introductory Note} in Bray's 
\textit{Explanations}, and others, to fix on a very few passages that sense, Isa. iii. 11, iv. 11; vii. 11; xii. 2, 3. An examination of the passages, however, will convince the inquirer that they form no exception to the general rule or use. In the first of them Christ is said to justify many, and to justify by \textit{the knowledge of himself} as the sense of justification: that is, "invoking faith and a self-approbation of the Messiah's righteousness. It is vain to give to the word \textit{justify} here the sense of correcting to the true religion (as usual) because the forensic sense is clear from the entire context, in which the Messiah appears, not as a teacher, but as a priest and sacrifice; and also from the parallel expression, \textit{their iniquities be with him} (Is. xxvi. 23). A similar case in the second passage, instead of an intimation that the sanctuary shall be \textit{cleansed} (Eng. trans.) we have, if we maintain the uniform sense of the Hebrew word, an intimation that the sanctuary should then be \textit{sanctified}, that is, from the long opposition to which it had been subjected (as usual); and we leave any one to judge which is the more just and appropriate sense. The third and last passage refers simply to ministerial or instrumental justification. Ministers and others may be said to \textit{justify} their converts (Eng. trans.) turn many to righteousness in the strict legal sense of that term, inasmuch as they are instrumental in bringing them to God who justifies. There is no need in any one of the passages for the introduction of the moral sense to the exclusion of the legal or forensic. But even if those alleged exceptions could be maintained, and others by more successful scrutiny were added to the number, the prevailing sense or use of the word would after all be very little affected by it. For a masterly examination of the original terms, which seems to have left nothing further to be desired or expected, see O'Brien, \textit{Nature and Effects of Faith}, note L, p. 357.

Precisely the same sense is attached to the Greek word ἢμαλλια in the New Testament. It never signifies to make pure. It is a juridical word, and has \textit{examen (condemnation)} for its opposite. "It is God that justifieth, who is he that condemneth?" Rom. viii. 33, 34. "Judgment was by one to condemnation: but the free gift is of many offences, \textit{unto justification}," Rom. iv. 16. The publican "went down to his house justified rather than" the Pharisee, Luke xiv. 14. And where there is no doctrinal reference, and the word is used quite in a general way, the legal or declarative sense is sufficiently illustrated, as when it is said, "Wisdom is justified (vindicated) of her children," Matt. xi. 18. See also Matt. xii. 27; Luke vi. 29; Rom. ii. 13.

In contending for the forensic sense of the terms, it may be necessary to offer a caution against pressing the analogy too much between the procedure of human tribunals and the justification of a sinner by God. There are many points of dissimilarity, and inattention to these has been a fruitful source of error. In justification at the bar of an earthly judge the element of \textit{pardon} has no place, because it can be needed only by one who has been condemned. The man who has been justified scorns it. But in the justification of a sinner by God it forms an essential element. At the same time it is necessarily associated with acceptance and honour, whereas pardon at the hands of man is almost as necessarily dissociated from these. Even acquittal at the bar of man does not always carry acceptance and honour with it; because through deficient evidence or imperfection in human laws and administration one may be acquitted on whom, nevertheless, very grave suspicions of guilt. Justification at the bar of man is matter of right. The innocent claims it as his due. At the bar of God it is matter of free grace. The subject of it has no claim of right whatever. In the one case the justification of righteousness is necessarily personal, in the other it is imputed; and so on throughout many more differences that might be stated. The analogy holds in the great fact of a judicial sentence or declaration of innocence.

2. \textit{Scripture doctrine of justification.}—The doctrine is very fully stated and expounded by Paul in his epistles, particularly in the epistles to the Romans and Galatians. In the epistle to the Romans the apostle lays the foundation of his argument, by establishing the guilt both of Jew and Gentile. Every mouth is stopped, and the whole world is brought in guilty before God. And as the law cannot justify those whom it could not, it is concluded that "by the deeds of the law there shall no flesh be justified in God's sight," ch. iii. 29. Justification implies a righteousness or conformity to law; on which alone it can proceed, and of which man has been proved destitute. "But," continues the apostle, "now under the gospel the righteousness of God without the law is manifested—even the righteousness which is by faith of Jesus Christ unto all and upon all them that believe," ch. iii. 29, 30. We cannot go with the apostle throughout his lengthy argument, extending over so great a part of this epistle. But the doctrine cannot be fully apprehended, save by those who will be at pains to follow the great master step by step in his discussion. In view of the entire discourse of Paul here and elsewhere, as well of the statements of Scripture generally, we remark that justification is a judicial act of God, Rom. viii. 33, springing from free grace, ch. iii. 21, by which the sinner or the ungodly, ch. v. 5, is declared innocent; that is, not only acquitted on the charge of having transgressed the law, but accepted also as if he had perfectly obeyed it, and therefore entitled to eternal life, ch. iv. 6, 7, 18. This act proceeds not on the ground of works in any sense whatever, ch. iii. 20, 21; Ga. ii. 16, 17; iii. 11, but on the ground of Christ's righteousness imputed to us of God, Rom. v. 19, vi. 3, 4; 2 Co. iii. 2; iv. 6; 2 Cor. v. 21, 22; 2 Pet. iii. 13, 18, 8. The instrument or means by which we apprehend this righteousness is faith. Hence we are said to be justified by faith and through faith, Rom. in. 24; Gal. ii. 15, 16; 3:5, 6, 11; 5:13.

It is not consistent with the design of this work to enter into the province of theological discussion, otherwise the doctrinal statement given above might be largely illustrated and defended. (See \textit{Imputation, Faith}.)

The view now given of the Scripture sense of justi-
tication is confirmed by the adoption of that sense, and its prominent exhibition in all the more stirring and important periods of the church’s history. That it was so especially at the Reformation is well known, when Luther made it in a manner the heart of his preaching, and announced it as “the article of a standing or a falling church.” But the doctrine was by no means a novelty of that particular time.

The teaching of the fathers was in exact accordance with that which we have stated as the doctrine of Paul. The most illustrious of them have left behind the clearest and fullest testimony on the subject. “God gave his own Son,” says Justin Martyr, “a ransom for us—the Holy One for the transgressors; the innocent for the wicked; the righteous for the unrighteous.”

For what else could our sins but his righteousness? In whom could we transgressors and unrighteous be justified, but only in the Son of God? To “sweet exchange” of unmerited contrivance? to that transgressions of many should be hidden in one righteous person, and the righteousness of one should justify many transgressors” (ショップ) To the same effect, in his commentary on 2 Co. v. 21, Chrysostom—“What word, what speech is this? what mind can comprehend or express it?” For his sake he made him who was righteous to be made a sinner, that he might make sinners righteous. Nay this is not what he says, but something greater. He does not say he made him a sinner, but sin; that we might be made, not righteous but righteousness, and that the righteousness of God appears here. These testimonies might be multiplied to almost any extent. (see next five notes.)

The doctrine of the Reformers has found a prominent and abiding place in the articles and confessions of the Reformed churches. The eleventh article of the Church of England declares that justification by faith only is “a most wholesome doctrine, and very full of comfort.” The twelfth article speaks of good works as “the true fruits,” but expressly adds regarding them that “they manifestly cannot combine with it in the work of our justification; for, springing from it, they follow after justification.” The homily to which reference is made in the eleventh article is most emphatic in its statement of the truth. St. Paul declares nothing upon the behalf of man concerning his justification, but only a true and lively faith, and yet that faith does not shut out repentance, hope, love, joy, and the fear of God in every man that is justified; but it shuts them out from the office of justifying. So that although they be all present in him that is justified, they justify not altogether.” The Westminster Confession is equally explicit: “Those whom God effectually calleth, he also freely justifieth: not by infusing righteousness into them, but, by pardoning their sins, and by accounting and accepting their persons as righteous ... Faith receiving and resting on Christ and his righteousness is the alone instrument of justification; yet it is not alone in the person justified, but is ever accompanied with all other saving graces; and is no dead faith, but worketh by love” (V. 48, 59).

So the Helvetic Confession adopted by the church at Geneva in 1556, and in 1559 by the churches in Switzerland at large, and in the Reformed confessions generally; for a full account of which in connection with this doctrine, see the work of Dr. O’Brien already referred to (p. 86).

3. Erroneous views of the Pauline or Scrip-
of the visible church, is an outrage on common sense, which it cannot be necessary seriously to refute.

Another theory based on a mistake regarding the meaning and extent of justification, is that which confines it to the mere extension of pardon. It is difficult to account for the adoption, on the part of so many divines, of an idea which falls so far short of justification, unless on the principle of its having larger room for works. It is justly left to pronounce innocent or righteous in respect of law, as we have shown it to be, that justification must regard the law in its whole extent as a system of duties to be discharged, as well as of prohibitions to be respected. It must suppose not only relieved from the charge of guilt, but invested with positive righteousness, and received in all respects as if we had actually and personally obeyed. Accordingly, when we look into the Bible, we find that justification comprehends both the non-imputation of sin and the imputation of righteousness, Rom. 4:6,7: These are not to be regarded as one and the same thing, but as distinct, though inseparable, privileges of the believer, to any other view whether the moral law be not also still left in a state of probation, and required to work out righteousness in the way of personal obedience, and his ultimate justification must turn on works, and be left in a state of uncertainty till the end of his career on earth, in opposition to the entire current of Scripture, as shown above. The condition of the justified man would be very different from that which Paul ascerts it to be when he speaks of him as being made righteous through the obedience of Christ, and as having a title, because of his being justified, to the heirship of the hope of eternal life, Tit. 3:7.

Little need be said on the second form of evasion, which limits works to works of the ceremonial law, as if these only were excluded in the matter of justification. That the Jews placed great dependence on circumcision and the ceremonies of the Mosaic law, there can be no doubt, and that Paul designed to bring them off from this dependence is just as little to be doubted. But the question is, whether when he designates justification for works of the ceremonial law, or whether the moral law be not also implied and intended. "Though free towards justification, leaving the reader to consult the long and elaborate argument of the great theologian who thus states the question, it is enough for our purpose that the law of which Paul speaks, in the epistle to the Romans, is that under which "ζητιλανας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας ας alpha
tion with the previous discourse, that Absalamm, and all of like faith with him, are justified by a faith which is productive of good works, and continue them in duty as their principle or element. This is evident from the proof he alleges, viz. &quot;The scripture was fulfilled which saith, Abraham believed God, and it was imputed to him for righteousness.&quot; JAC. ix. This act of faith on the part of Absalom was twenty years previous to the act of obedience mentioned by the apostle. Therefore the faith alone was that which was imputed for righteousness. But the subsequent act of work of obedience, the offering up of Isaac proved that the faith by which Abraham long before had been justified was an operative faith. The question regarded the kind of faith which justified, and in this way James sets it. His doctrine is not that works justify, and that faith does not, nor yet that faith and works combine in the same; but that the faith which justifies is a working faith; faith, living, faith, and works prove him, working, and will prove himself whenever occasion demands. Unless this be the true sense of the passage, we should not have justly remarked, &quot;how as much difficulty in reconciling James to himself, as some have had in reconciling Paul to him; for he addresses the same example, and quotes the same scripture, in illustration of this point that Paul did.&quot; This view, we think, is the preferred to that which supposes Paul to treat of justification before God and James of justification before men. This is a treat of one and the same thing, viz. gospel justification, but with a different object in view; and both together teach us that while justification is by faith alone, with works, the faith which justifies is not alone, but is followed by all acts of holy obedience and acts.

JUSTUS seems twice as the name of a believer in apostolic times, Acts xvi. 3. But, of whom nothing very particular is known, besides being the surname of the Joseph who was called Barasbas, Acts xxvi. 5. JUTTAH, or JUTTAN [tôr tah unt]. A city in the hill country of the tribe of Judah, analogous in the same category with Menan, Cormel, and Ziph. It was assigned to the priests, much as such is mentioned in one of the two categories of pious cities, &amp;#34;as ye&quot; but not in the other, &amp;#34;according to the present Hebrew text. In the earlier list, we find Juddah is set among Men and Ecclem. in the latter, it is lost together the omission being easily explained by an error of the copyist, occasioned by the frequent recurrence of the words rendereth &amp;#34;with her subjection&amp;#34; while for Am 4:11 we have Ashan. This apparent discrepancy supplies only the necessity of collating parallel passages, but also the extreme value of what some may regard as needless repetitions. It is highly improbable that in such duplicate records both will be mutually in the same place; each, therefore, is useful in correcting the mistakes of the other. Here, e.g. Chronicles is indebted to Joshua for the restoration of the clause, &amp;#34;and Juttah with her inhabitants;&amp;#34; Joshua, on the other hand, is under equal obligations to Chronicles for supplying the means of rectifying Ain, which clearly ought to be Ashan; as is proved, irrespective of other considerations, by comparison with the Septuagint which reads &amp;#34;Ave in Joshua, as well as &amp;#34;Asar in Chronicles. The selection of Juttah as a city of the priests, suggests the idea of its having already been a place of importance, which is seemingly confirmed by early and numerous allusions to it in the inscriptions on the Egyptian monuments. There it appears to be recorded among the names Tah, Tahar, and Talhenn, as a fortress of the Assyrians, and Hebrews; and it is not a little remarkable that another Egyptian document, the Septuagint, expresses the word in almost the same manner, &quot;Teeos and Taddar&quot; or &quot;near Ain, and Tahardara.&quot; There can be little doubt that Relman, Michaelis, and others, are correct in supposing Juttah to be the place referred to in Josh. lix. 59, and improperly translated in the Authorized Version &quot;a city of Judah.&quot; The absence of the article is fatal to its being regarded as the name of a district; as is also the use of the word Judah at all, which had long been superseded by Jedua as a territorial designation. S. Lake employs the latter term twice in this very chapter; only, whereas it is given &quot;the hill country of Judah&quot; as well as elsewhere; and this is the invariable practice of all the New Testament writers, including St. Matthew himself; notwithstanding his Hebrew productions. It is not absolutely necessary, however, to conclude that Judah is an error of transcriber for Juda or Jeter; instead of which reads, as found in the MSS., although such may well have been the case; especially when it is considered that the original name survives in the modern village of Yaffa (with ruins, discovered by Dr. Robinson near Main, Kenna, and Tell Zafar). Still, it is well known that the Hebrew t&acirc;b and didh constantly interchange; and such a modification would be far less considerable than has actually taken place in the neighbouring cities of Edom and Moab, now respectively corrupted into Sana and Milla. Juttah may therefore fairly claim, in addition to its military and sacred union now in the olden time, the honour of becoming, at a later period, the residence of Zelachias and Elisabeth, and the birthplace of the highpriest of our Lord. [E.W.]