

BIBLE CYCLOPÆDIA.

Critical and Expository.

COMPILED AND WRITTEN

BY THE REV.

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TO THE RIGHT HONOURABLE
HUGH M^C CALMONT, EARL CAIRNS,
LORD HIGH CHANCELLOR OF GREAT BRITAIN,
AND
CHANCELLOR OF THE UNIVERSITY OF DUBLIN,

THIS WORK,

Designed to Elucidate the Holy Scriptures of Truth,

IS (WITH HIS LORDSHIP'S PERMISSION)

RESPECTFULLY DEDICATED BY

THE AUTHOR.

PREFACE.

MY aim in this work is to put within the reach of all Bible Students, learned and unlearned alike, the fruits of modern criticism and research, and at the same time to set forth briefly and suggestively those doctrinal and experimental truths which the Written Word itself contains.

The labours of the agents of the Palestine Exploration Fund have thrown fresh light on many obscure questions of sacred topography and history, and verified in the minutest details the accuracy of Holy Writ. Besides, in an age prone to scepticism, God has given remarkable confirmations of the truth of His own Word in raising men who have been enabled to decipher the hieroglyphics of Egypt, the cuneiform inscriptions of Babylon and Assyria, and the archaic characters of the Moabite stone. Ephesus with its Temple to the great Diana, Midian and its mines, Rome and its catacombs, have all contributed their quota of witness to the truth. The discoveries thus made, in so far as they elucidate the sacred volume, have been embodied in this Cyclopædia. At the same time the commentators, ancient and modern, English and German, have been carefully consulted, and the results of reverent criticism given, in respect to difficult passages.

Many subjects which most of the Bible Dictionaries omit, and which are of deep interest, are handled; as, for instance, Antichrist, The Thousand Years or Millennium, Inspiration, Predestination, Justification, Number, Divination (in its bearing on Spiritualism), etc. Yet the whole, whilst containing the substance of most that is valuable in other Dictionaries, and several new features, is comprised within much smaller compass, and is offered at considerably less cost.

It is a storehouse of Scriptural information in a most compact and accessible form; its alphabetical arrangement fitting it for easy reference by Teachers and Students who have not the leisure or opportunity for more extended research.

The Student will find at the end an Index of all the books and almost all the chapters in the whole Bible, in consecutive order, with references to the articles which illustrate them; thus, by consulting the Index on any passage of Scripture, he will immediately find the article which will afford him the information that he desires.

Unity of tone and aim is better secured by unity of authorship than if the articles had been composed by different writers. If some errors have been fallen into inadvertently, the reader will remember the vastness of the undertaking by one author, and

"Cum mea compenset vitis bona, pluribus hinc,
Si modo plura mihi bona sunt, inclinet."

All pains have been conscientiously taken to ensure accuracy, and to put the earnest student in possession of the most trustworthy information on debated points.

I have to acknowledge gratefully the care which has been bestowed in the execution of this work by Messrs. BUTLER & TANNER, Frome; and also the valuable help received from Mr. W. LETHABY, their proof reader, in revising this vast and responsible work, the fruit of my labours for the last seven years. May the Lord accept and sanctify this undertaking to His own glory, the vindication of His truth, and the edification of His Church!

ANDREW ROBERT FAUSSET.

ST. CUTHBERT'S RECTORY, YORK.

FAUSSET'S

CRITICAL AND EXPOSITORY BIBLE CYCLOPÆDIA.

AARON

AARON (according to Jerome meaning *mountain of strength*), the eldest son of Amram and Jochebed, of the tribe of Levi; brother of Moses and Miriam (Num. xvi. 59, Exod. vi. 20); 1573 B.C. Jochebed, mother of Moses and A., bore them three centuries after the death of Levi (Exod. ii. 1); "daughter of Levi, whom her mother bare to Levi," means "a daughter of a Levite whom her mother bare to a Levite." The point of Num. xvi. 59 is, Moses and A. were Levites both on the father's and mother's side, Hebrews of Hebrews. He was three years older than Moses (Exod. vii. 7); born, doubtless, before Pharaoh's edict for the destruction of the Hebrew male infants (Exod. i. 22). Miriam was the eldest of the three, as appears from her being old enough, when Moses was but three months old and A. three years, to offer to go and call a Hebrew nurse for Pharaoh's daughter, to tend his infant brother. The first mention of A. is in Exod. iv. 14; where, in answer to Moses' objection that he had not the eloquence needed for such a mission as that to Pharaoh, Jehovah answers: "Is not A., the Levite, thy brother? I know that he can speak well: and thou shalt speak unto him, and put words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall do; and he shall be thy spokesman unto the people; and he shall be instead of a mouth, and thou shalt be to him instead of God." His being described as "the Levite" implies that he already took a lead in his tribe; and, as the firstborn son, he would be priest of the household. The Lord directed him to "go into the wilderness to meet Moses" (Exod. iv. 27). In obedience to that intimation, after the forty years' separation, he met Moses in the "mount of God," where the vision of the flaming bush had been vouchsafed to the latter, and conducted him back to Goshen. There A., evidently a man of influence already among the Israelites, introduced Moses to their assembled elders; and, as his mouthpiece, declared to them the Divine commission of Moses with such persuasive power, under the Spirit, that the people "believed, bowed their heads, and

PART I.]

worshipped" (Exod. iv. 29-31). During Moses' forty years' absence in Midian A. had married Elisheba or Elizabeth, daughter of Amminadab, and sister of Naashon, a prince of the children of Judah (Exod. vi. 23, 1 Chron. ii. 10). By her he had four sons: Nadab, Abihu, Eleazar (father of Phinehas), and Ithamar. From his first interview with Pharaoh to the end of his course he always appears in connection with his more illustrious brother, co-operating with and assisting him. On the way to Sinai, in the battle with Amalek, A., in company with Hur, stayed up Moses' weary hands, which upheld the miracle-working rod of God (Exod. xvii. 9-13); and so Israel prevailed. His high dignity as interpreter of Moses, and worker of the appointed "signs in the sight of the people," and his investiture with the hereditary high-priesthood, a dignity which Moses did not share, account naturally for his having once harboured envy, and joined with Miriam in her jealousy of Moses' Ethiopian wife, when they said: "Hath the Lord spoken only by Moses? Hath He not spoken also by us?" comp. Num. xii. 1, 2, with Exod. xv. 20. But Moses is always made the principal, and A. subordinate. Whereas Moses ascended Sinai, and there received the tables of the law direct from God, as the mediator (Gal. iii. 19), A. has only the privilege of a more distant approach with Nadab and Abihu and the seventy elders, near enough indeed to see Jehovah's glory, but not to have access to His immediate presence. His character, as contrasted with Moses, comes out in what followed during Moses' forty days' absence on the mount. Left alone to guide the people, he betrayed his instability of character in his weak and guilty concession to the people's demand for visible gods to go before them in the absence of Moses, their recognised leader under Jehovah; and instead of the pillar of cloud and fire wherein the Lord heretofore had gone before them (Exod. xiii. 21; xxxii.). Perhaps A. had hoped that their love of their personal finery and jewellery, which is the idol of so many in our own days, would prove stronger than their appetite for open idolatry; but men will

for superstition part with that which they will not part with for a pure worship. So, casting the responsibility on them, easy and too ready to yield to pressure from without, and forgetting the precept, "thou shalt not follow a multitude to do evil" (Exod. xxiii. 2), he melted or suffered their gold to be melted in a furnace, and "fashioned it with a graving tool into a calf." This form was probably designed as a compromise to combine the seemingly common elements of the worship of Jehovah associated with the calf-formed cherubim, and of the Egyptian idol ox, Mnevis or Apis. Like Jeroboam's calves long subsequently, the sin was a violation of the second rather than of the first



commandment, the worship of the true God by an image (as the church of Rome teaches), rather than the adding or substituting of another god. It was an accommodation to the usages which both Israel and Jeroboam respectively had learnt in Egypt. Like all compromises of truth, its inevitable result was still further apostasy from the truth. A.'s words, "These are thy gods [*elohim*: a title of the true God], O Israel, which brought thee up out of Egypt," as also his proclamation, "To-morrow is a feast to JEHOVAH," show that he did not mean an open apostasy from the Lord, but rather a concession to the people's sensuous tastes, in order to avert a total alienation from Jehovah. But the so-called "feast of the Lord" sank into gross heathenishness; "the people sat down to eat and to drink, and rose up to play," "dancing" before the calf, "naked unto their shame among their enemies"; they roused Moses' righteous anger when he descended from the mount, so that he brake in pieces the tables out of his hand, as a symbol of their violation of the covenant. Then he burnt the calf in the fire, ground it to powder (a process which required a considerable acquaintance with chemistry), strewed it upon the water, and made the Israelites drink of it. Comp.

B

Prov. i. 31. A. alleged in excuse the people's being "set on mischief," and seemingly that he had but cast their gold into the fire, and that by mere chance "there came out this calf."

A.'s humiliation and repentance must have been very deep; for two months after this great sin God's foreappointed plan (Exod. xxix.) was carried into effect in the consecration of A. to the high priesthood (Lev. viii.). That it was a delegated priesthood, not inherent, like Melchizedek, of the order of Melchizedek, appears from the fact that Moses, though not the legal priest but God's representative, officiates on the occasion, to inaugurate him into it. Compare, for the spiritual significance of this, Heb. vii. A.'s very fall would upon his recovery make him the fitter as a priest, to have compassion on the ignorant and on them that are out of the way, for that he himself also is compassed with infirmity (Heb. v. 2); comp. the case of Peter, Luke xxii. 31, 32. The consecration comprised a *sin offering* for reconciliation, a *burnt offering* to express whole hearted self consecration to God, and a *meat offering* (*minchah*), unbloody, of flour, salt, oil, and frankincense, to thank God for the blessings of nature (these marking the blessings and duties of man); then also the special tokens of the priestly office, the ram of consecration, whose blood was sprinkled on A. and his sons to sanctify them, the sacred robes "for glory and for beauty," breastplate, ephod, robe, brodered coat, mitre, and girdle, and linen breeches (Exod. xxviii.); and the anointing with the holy oil, which it was death for any one else to compound or use (Exod. xxx. 22-38), symbolising God's grace, the exclusive source of spiritual unction. A. immediately offered sacrifice and blessed the people, and the Divine acceptance was marked by fire from the Lord consuming upon the altar the burnt offering and the fat, so that the people at the sight shouted and fell on their faces.

Nadab and Abihu, probably (see Lev. x. 8, 9) under the effects of wine taken when about to be consecrated, instead of taking the sacred fire from the *brazen* altar, burnt the incense on the *golden* altar with common fire; or, as Knobel and Speaker's Comm. think, they offered the incense in accompaniment of the people's shouts, not at the due time of morning or evening sacrifice, but in their own self willed manner and at their own time. [See FIRE.] God visited them with retribution in kind, consuming them with fire from the Lord; and to prevent the like evil recurring, forbade henceforth the use of wine to the priests when about to officiate in the tabernacle; the pro-

hibition coming so directly after the sin, if the cause was indeed intemperance, is an undesigned coincidence and mark of genuineness: comp. Luke i. 15 and 1 Tim. iii. 3 for the present application. The true source of exhilaration, to a spiritual priest unto God, is not wine, but the Spirit: Eph. v. 18, 19; comp. Acts ii. 15-18. Nothing could more clearly mark how grace had raised A. above his natural impulsiveness than the touching picture, so eloquent in its brevity, of A.'s submissiveness under the crushing stroke, "and A. held his peace." Moses, in chronicling the disgrace and destruction of his brother's children, evinces his own candour and veracity as an impartial historian. The only token of anguish A. manifested was his forbearing to eat that day the flesh of the people's sin offering: Lev. x. 12-20. All other manifestations of mourning on the part of the priests were forbidden; comp., as to our spiritual priesthood, Luke ix. 60.

Miriam, in a fit of feminine jealousy, some time subsequently acted on A. so as to induce him to join in murmuring against Moses: the former relying on her prophetic inspiration (Exod. xv. 20), the latter on his priesthood, as though equal with Moses in the rank of their commission. Their pretext against Moses was his Ethiopian wife, a marriage abhorrent to Hebrew feelings. That Miriam was the instigator appears from her name preceding that of A. (Num. xii.), and from the leprosy being inflicted on her alone. A., with characteristic impressibility, repented of his sin almost immediately after he had been seduced into it, upon Jehovah's sudden address to Moses, A., and Miriam, declaring His admission of Moses to speak with Him "mouth to mouth, apparently," so that he should "behold the similitude of the Lord," a favour far above all "visions" vouchsafed to prophets. At A.'s penitent intercession with Moses, and Moses' consequent prayer, Miriam was healed.

Twenty years later (1471 B.C.), in the wilderness of Paran, the rebellion took place of Korah and the Levites against A.'s monopoly of the priesthood, and of Dathan, Abiram, and the Reubenites against Moses' authority as civil leader. It is a striking instance of God's chastising even His own people's sin in kind. As A. jealously murmured against Moses, so Korah against him. Fire from the Lord avenged his cause on Korah and the 250 with him burning incense; and the earth swallowed up the Reubenites with Dathan and Abiram. Possibly Reuben's descendants sought to recover the primogeniture forfeited by his incest (Gen. xlix. 3, 4; 1 Chron. v. 1). The punishment corresponded to the sin; pride goeth before destruction, and a haughty spirit before a fall. His numbers were so reduced that Moses prays for his deliverance from extinction: "Let Reuben live, and not die, and let not his men be few." A plague

from the Lord had threatened to destroy utterly the people for murmuring against Moses and A. as the murderers of Korah, Dathan, Abiram, and their accomplices, when A. proved the efficacy of his priesthood by risking his own life for his ungrateful people, and "making atonement for the people" with incense in a censer, and "standing between the living and the dead," so that the plague was stayed (Num. xvi.). To prevent future rivalry for the priesthood, God made A.'s rod, alone of the twelve rods of Israel, suddenly to blossom and bear almonds, and caused it to be kept perpetually "before the testimony for a token against the rebels" (Num. xvii., Heb. ix. 4).

Inclined to lean on his superior brother, A. naturally fell into Moses' sin at Meribah, and shared its penalty in forfeiting entrance into the promised land (Num. xx. 1-13). As Moses' self reliance was thereby corrected, so was A.'s tendency to be led unduly by stronger natures than his own. To mark also the insufficiency of the Aaronic priesthood to bring men into the heavenly inheritance, A. must die a year before Joshua (the type of Jesus) leads the people into their goodly possession. Whilst Israel in going down the wady Arabah, to double the mountainous land of Edom, was encamped at Mosera, he ascended mount Hor at God's command.



MOUNT HOR.

There Moses stripped him of his pontifical robes, and put them upon Eleazar his son; and A. died, 123 years old, and was buried on the mount (Num. xx. 28, xxxiii. 38; Deut. x. 6, xxxii. 50). The mount is now surmounted by the circular dome of the tomb of A., a white spot on the dark red surface. For thirty days all Israel mourned for him; and on the 1st of the 5th month, Ab, our July or August, the Jews still commemorate him by a fast. Eleazar's descendants held the priesthood till the time of Eli, who, although sprung from Ithamar, received it. With Eli's family it continued till the time of Solomon, who took it from Abiathar, and restored it to Zadok, of the line of Eleazar; thus accomplishing the prophecy denounced against Eli (1 Sam. ii. 30). For the Jews' opinion of A., see the apocryphal Ecclesiasticus xlv. His not taking the priestly honour to himself, but being called of God (Heb. v. 4, 5), his unction with incommunicable ointment (comp. Ps. xlv. 7 and xxxiii. 2), his intercession for his guilty people, his bearing the names of his people on



HIGH PRIEST.

his shoulders and breast (Exod. xxviii. 12, 29, 30), his being the only high-priest, so that death visited any other who usurped the priesthood, his rod of office (comp. Ps. cx. 2, Num. xxiv. 17), his alone presenting the blood before the mercy seat on the day of atonement, the HOLINESS TO THE LORD on his forehead in his intercession within the veil (comp. 1 Cor. i. 30, Heb. ix. 24), the Urim and Thummim (*Light and Perfection*), all point to the true High Priest, the Lord Jesus Christ. A's descendants, to the number of 3700 fighting men, with Jehoiada, father of Benaiah, their head, joined David at Hebron (1 Chron. xii. 27, xxvii. 17); subsequently Zadok was their chief, "a young man mighty of valour."

Abaddon. The Heb. in Job xxxi. 12 and Prov. xxvii. 20, "destruction," or the place of destruction, *sheol* (Heb.), *hades* (Gr.). The rabbins use Abaddon, from Ps. lxxxviii. 12 ("Shall Thy lovingkindness be declared in destruction?") (*abaddon*) as the second of the seven names for the region of the dead. In Rev. ix. 11 personified as the *destroyer*, Gr. Apollyon, "the angel of the bottomless pit," Satan is meant; for he is described in ver. 1 as "a star fallen from heaven unto earth, to whom was given the key of the bottomless pit"; and chap. xii. 8, 9, 12: "Woe to the inhabitants of the earth, for the devil is come down." Also Isa. xiv. 12, Luke x. 18. As king of the locusts, that had power to torment not kill (Rev. ix. 3-11), Satan is permitted to afflict but not to touch *life*; so in the case of Job (chaps. i., ii.). He walketh about as a roaring lion, seeking whom he may devour: 1 Pet. v. 8. A murderer from the beginning (John viii. 44), who abode not in the truth. Elliott identifies the locusts with the Mahometans; their turbans being the "crowns" (but how are these "like gold"?); they come from the Euphrates; their cavalry were countless; their "breast-plates of fire" being their rich, coloured attire; the fire and smoke out of the horses' mouths being the Turkish artillery; their standard, "horse tails"; the period, an hour, day, month, and year, 396 years 118 days between Thogrul Beg going forth Jan. 18, A.D. 1057, and the fall of Constantinople May 29, 1453; or else 391 years and 1 month, as others say, from A.D. 1281, the date of the Turks' first conquest of Christians, and 1672, their last conquest. The serpent-like stinging tails answer to Mahometanism supplanting Christianity in large parts of Asia, Africa, and even Europe. But the hosts meant seem *infernal* rather than *human*, though constrained to work out God's will (ver. 1, 2). The Gr. article once only before all the periods requires rather the translation "for (i.e. against) THE hour and day and month and year," viz. appointed by God. Not only the year, but also the month, day, and hour, are all definitely foreordained. The article "the" would have been omitted, had a total of periods been meant. The giving of both the Hebrew and the Greek name implies

that he is the destroyer of both Hebrew and Gentile alike. Just as, in beautiful contrast, the Spirit of adoption enables both Jew and Gentile believers to call God, in both their respective tongues, *Abba* (Heb. in marked alliteration with *Abaddon*) Father (Gr. *pater*). Jesus who unites both in Himself (Gal. iii. 28, Eph. ii. 14) sets us the example: Mark xiv. 36, Gal. iv. 6. Jesus unites Hebrew and Gentile in a common salvation; Satan combines both in a common "destruction." [See **ABBA**.]

Abagtha. One of the seven eunuchs in Ahasuerus' court; akin to the name *Bigthan* (Esth. i. 10, ii. 21). Sanscrit Bagadāta, "given by fortune," *baga*, or the sun. Sun worship early prevailed in Persia.

Abana. The chief river of Damascus, the modern Barada, called by the Greeks "the golden stream," flowing through the heart of the city and supplying it with water. The Pharpar mentioned with it in 2 Kings v. 12 is farther from Damascus, and answers to the *Awaj*. The *Barada* rises in the Antilibanus mountain range, 23 miles from the city, and has the large spring *Ain Fijah* as a tributary. It passes the site of Abila and the Assyrian ruin *Tell es Salahiye*, and empties itself in the marsh *Bahret el Kibliye* or



NEVER ABANA.

Bahr el Merj, "lake of the meadow." Porter calculates that 14 villages and 150,000 souls depend on it for their water supply. Hence we see the significance of Naaman's boast, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" These rivers render the environs of Damascus though bordering on a desert one of the loveliest spots on earth; whereas the Israelite streams, excepting Jordan, are dry for a large part of the year, and running in deep channels but little fertilise the land through which they flow. *Amana*, meaning *perennial*, is the reading of the Hebrew margin (the Keri): *b* and *m* often are interchanged in eastern languages. Soon after issuing from Antilebanon, it parts into three smaller streams, the central flowing through Damascus and the other two one on each side of the city, diffusing beauty and fertility where otherwise there would be the same barrenness as characterizes the vast contiguous plains. Spiritually, men through proud self sufficiency refuse the waters of Shiloah that go softly (Isa. viii. 6), the gospel "fountain opened for uncleanness," preferring earthly "waters" (Jer. ii. 13, Zech. xiii. 1).

Abarim. Connected with Nebo and

Pisgah in Deut. xxxii. 49, xxxiv. 1. *Abarim* was probably the mountain chain, Nebo one mountain of it, and Pisgah the highest peak of Nebo. Peor also belonged to the range. The chain east of the Dead Sea and lower Jordan commands most extensive views of the country west of the river. It was from Pisgah Moses took his view of the promised land just before he died. Some identify mount Attarous, the loftiest hill in this region, ten miles north of the river Arnon, with Nebo. Its top is marked by a pistachio tree overshadowing a heap of stones. The Heb. means "the mountains of the regions beyond," viz. the Jordan, or else "the mountains of the passages." They were in the land of Moab, opposite Jericho. Comp. Num. xxvii. 12, xxxiii. 47, 48; Deut. iii. 27. Dr. Tristram verified the observation of the landscape from Nebo, as seen by Moses according to the Scripture record. There is one isolated cone commanding a view of the valley where Israel's battle was fought with Amalek, which may be the Pisgah of holy writ.

Abba. The Chaldaic-Hebrew form, as *ab* is the Heb. form, for the Gr. *pater*, "father." Instead of the definite article which the Heb. uses before the word, the Chaldee or Aramaic adds a syllable to the end, producing thus the *emphatic* or *definitive* form. It is used to express a vocative case, and therefore is found in all the passages in which it occurs in the N. T. (being in all an invocation): Mark xiv. 36, Rom. viii. 15, Gal. iv. 6. The use of the Heb. and of the Gr. appellation addressed to the one Father beautifully suggests that the Spirit of adoption from Jesus, who first used the double invocation, inspires in both Jew and Gentile alike the experimental knowledge of God as our Father, because He is Father of Jesus with whom faith makes us one, and as our God because He is Jesus' God. Comp. John xx. 17, "ascend unto My Father and [therefore] your Father, and to My God and [therefore] your God"; Gal. iii. 28, "there is neither Jew nor Greek, for ye are all one in Jesus Christ"; Eph. ii. 18, "through Him we both have access by one Spirit unto the Father." [Especially see **ABADDON** above.] "Abba" was a title not to be used by slaves to a master, nor *Imma* to a mistress, only by children: see Isa. viii. 4, "Before the child shall have knowledge to cry *Abi*, *Immi*."

Abda. 1. 1 Kings iv. 6. 2. Neh. xi. 17: the Obadiah of 1 Chron. ix. 16, "the principal to begin the thanksgiving in prayer." Meaning "a servant."

Abdeel. Jer. xxxvi. 26; meaning "servant of El," or God.

Abdi. 1. 1 Chron. vi. 44. 2. 2 Chron. xxii. 12. 3. Esra x. 26. Meaning "my servant."

Abdon. 1. The tenth judge of Israel (Jud. xii. 13, 15), probably the same as Bedau, 1 Sam. xii. 11; for the Phœnicians often omitted the *a* [y]. Son of Hillel, of the tribe of Ephraim. He succeeded Elon, and judged Israel eight years. His rule

was a peaceful one, as no oppression of Israel during his time is mentioned. The record that he had 40 sons and 30 nephews (or rather grandsons) who rode on young asses, implies their high dignity and consequence: comp. Jud. v. 9. He died 1112 B.C. Of him Josephus (Ant. v. 7, 15) writes: "He alone is recorded to have been happy in his children; for the public affairs were so peaceable and secure that he had no occasion to perform glorious actions." A prophetic type of Israel's and the world's coming millennial blessedness (Isa. i. 26, 27). Pirathon, the city to which he belonged, is identified by Robinson—with the modern Fer'ata, six miles W. of Shechem or Nablous (Bibl. Res., iii.). 2. 1 Chron. viii. 30, akin to Saul's forefathers, ix. 35, 36. 3. 1 Chron. viii. 23. 4. 2 Chron. xxxiv. 20; called Achbor 2 Kings xxii. 12.

Abdon. A city of Asher given to the Levites of Gershon's family: Josh. xxi. 30, 1 Chron. vi. 74. Hebron is substituted for it in Josh. xix. 28. Many MSS. read there Abdon; the Hebrew letters א [א] and ד [ד] are much alike, and therefore often interchanged.

Abednego. The Chaldee name ("servant of Nego," i.e. Nebo or Mercury, the interpreter of the gods) for Azariah, one of Daniel's three companions, miraculously delivered from the furnace into which they were cast for not worshipping Nebuchadnezzar's golden image (Dan. iii.). A tyrant may change the name, but he cannot change the nature, of him whose God is Jehovah. "The Son of God" with the three rendered the fire powerless to hurt even a hair of their heads (Isa. xliii. 2, Matt. x. 30). The salvation He wrought is herein typified: the Son of God walking in the furnace of God's wrath kindled by our sins; connected with the church, yet bringing us forth without so much as "the smell of fire" passing on us.

Abel. Heb. *Hebel*. Second of Adam and Eve's sons, Gen. iv.: meaning *vanity or weakness, vapour or transitoriness*. Cain means *possession*: for Eve said at his birth, "I have gotten as a possession a man from Jehovah," or as the Heb. (*eth*) may mean, "with the help of Jehovah"; she inferring the commencement of the fulfilment of the promise of the Redeemer (Gen. iii. 15) herein. On the contrary, Abel's *weakness* of body suggested his name; moreover prophetic inspiration guided her to choose one indicative of his untimely death. But God's way is here from the first shown, "My strength is made perfect in weakness" (2 Cor. xii. 9, Heb. xi. 34). The cause of Cain's hatred was "because his own works were evil, and his brother's righteous" (1 John iii. 12). Envy of the godly was "the way of Cain" (Jude 11). "Faith" was present in Abel, absent from Cain (Heb. xi. 4); consequently the kind of sacrifice (the mode of showing faith) Abel offered was "much more a sacrifice" (Wickliffe; so the Gr.) than Cain's. "By faith Abel offered unto God a much more sacrifice than Cain," i.e. one which had more of the true virtue

of sacrifice; for it was an *animal sacrifice* of the firstlings of the flock, a token of the forfeiture of man's life by sin, and a type of the Redeemer to be bruised in heel that He might bruise the serpent's head. God's having made for man coats of skin pre-supposes the *slaying of animals*; and doubtless implies that Abel's sacrifice of an animal life was an act of faith which rested on God's command (though not expressly recorded) that such were the sacrifices He required. If it had not been God's command, it would have been presumptuous *will worship* (Col. ii. 23), and taking of a life which man had no right over before the flood (Gen. ix. 2-4). Cain in self righteous unbelief, refusing to confess his guilt and need of atonement (typified by sacrifice), presented a mere *thankoffering* of the first fruits; not, like Abel, feeling his need of the *propitiatory offering for sin*. So "God had respect unto Abel (first) and (then) to his offering." "God testified of his gifts" by consuming them with fire from the shekinah or cherubic symbol E. of Eden ("the presence of the Lord": Gen. iv. 16, iii. 24), where the first sacrifices were offered. Thus "he obtained witness that he was righteous," viz., with the righteousness which is by faith to the sincere penitent. Christ calls him "righteous": Matt. xxiii. 35. Abel represents the regenerate, Cain the unregenerate natural man. Abel offered the *best*, Cain that *most readily procured*. The words "in process of time" (Gen. iv. 3 marg.), "at the end of days," probably mark the definite time appointed for public worship already in paradise, the seventh day sabbath. The *firstling* and the *fat* point to the Divine dignity and infinite fullness of the Spirit in the coming Messiah. "By faith he being dead yet speaketh" to us; his "blood crying from the ground to God" (Gen. iv. 10) shows how precious in God's sight is the death of His saints (Ps. cxvi. 15, Rev. vi. 10). The shedding of Abel's blood is the first, as that of Jesus is the last and crowning guilt which brought the accumulated vengeance on the Jews (Luke xi. 51; Matt. xxiii. 34, 35-38). There is a farther avenging of still more accumulated guilt of innocent blood yet coming on "them that dwell on the earth": Rev. xi. In Heb. xii. 24 it is written "Christ's blood of sprinkling speaketh better things than that of Abel," viz. than the blood of Abel's *animal sacrifice*. For Abel's is but the type, Christ's the antitype and one only true propitiatory sacrifice. To deny the propitiation would make Cain's offering to be as much a sacrifice as Abel's. Tradition makes the place of his murder and grave to be near Damascus. [See ABILA.]

Abel-beth-Maacha (*Abel the house of Maacha*) or **Abel-Maim** (*Abel on the waters*). A city in the extreme N. of Palestine, "a mother in Israel" (2 Sam. xx. 19), i.e., a city of consequence having many *daughters*, i.e. inhabitants. That the different names represent the same city appears from comparing 2 Sam. xx. 14, 15, 18, 1 Kings xv. 20,

2 Chron. xvi. 4. Its northern border position made it an early prey to Syria under Benhadad, and 200 years later to Assyria: 2 Kings xv. 29. Tiglath Pileser sent away its inhabitants captive to Assyria. The *Maacha* in the name implies that it adjoined the region so called E. of Jordan under Lebanon. Sheba, son of Bichri, the rebel against David, 80 years before the Syrian invasion under Benhadad, Asa's ally, was here besieged by Joab; and the city was saved by the proverbial shrewdness of its inhabitants, who hearkened to their fellow townsman's wise advice to sacrifice the one man Sheba to the safety of the whole inhabitants. Probably Abel lay in the *Ard el Hu-leh*, the marshy land which the sea of Merom drains; perhaps at *Abil* (Robinson, iii. 372), a village on the top of a little conical hill (Porter, Giant Cities of Bashan). The *Der-dara* from Ijon falls from the western slope of the mound, and from the neighbouring mountain gushes the powerful stream of Rualyah. Such fountains would make it a *paradise* of fruits and flowers, and entitle it to be called "Abel on the waters," "a mother in Israel" (Thomson, The Land and the Book).

Abel-Carmaim (*plain of the vineyards*): Jud. xi. 33 marg. An Ammonite village, six miles from Rabbath Ammon, or Philadelpia; the limit of Jephthah's pursuit of the Ammonites. Ruins named *Abila* still are found in this region. De Sauley met with a *Beit el Kerm*, "house of the vine," N. of Kerak, possibly identical with *Abel-Ceramim*.

Abel-Meholah (i.e., *the plain of the dance*). The birthplace of Elisha, where he was found at his plough by Elijah returning up the Jordan valley from Horeb (1 Kings xix. 16). N. of the Jordan valley, S. of Beth-shean (Scythopolis) (1 Kings iv. 12). To its neighbourhood fled the Midianites routed by Gideon (Jud. vii. 22). It pertained to the half tribe of Manasseh.

Abel-Mizraim (*the mourning of the Egyptians, or the funeral from Egypt*). The threshing-floor of Atad; so called by the Canaanites, because it was the chief scene of the funeral lamentations of Joseph and his Egyptian retinue for Jacob (Gen. l. 4-11). E. of Jordan. Moses, taking Canaan as the central standpoint of the whole history, uses the phrase "beyond Jordan" for east of it. The same route by which Joseph was led captive was, in the striking providence of God, that which they took to do honour to his deceased father, being the longer and more public way from Egypt to Canaan. God's eternal principle is, "them that honour Me I will honour." Jerome, however, places it at Beth-Hogla, now *Ain Hajla*, on the W. of Jordan, which would make Moses' standpoint in saying "beyond" the E. of Jordan; but ver. 13 plainly shows it was not till after the mourning at *Abel-Mizraim* that "Jacob's sons carried him into the land of Canaan." The phrase, "Joseph spake unto the house of Pharaoh" implies that Pharaoh and his estates in council decreed a

state funeral for Jacob, in which the princes, nobles, and chief men of Egypt, with their pomp of chariots and equipages, took part. The funeral celebration lasted for seven days. The usual Egyptian rites on such occasions consisted in banquets and games, as Egyptian monuments show. These having been completed at Atad, Jacob's sons proceeded alone to the cave of Machpelah, the final burying place of his embalmed body.

Abel-Shittim (*the meadow or moist place of acacias*). In the plains of Moab, the "Arboth Moab by Jordan Jericho," on the level of the Jordan, in contrast to "the fields" on the higher land. That is to say, it was in the Arabah or Jordan valley opposite Jericho, at that part which belonged to Moab, where the streams from the eastern mountains nourished many acacias. The last resting place of Israel before crossing Jordan (Num. xxxiii. 49, xxii. 1, xxvi. 3, xxxi. 12, xxv. 1; Josh. ii. 1, iii. 1; Mic. vi. 5). Josephus names it: "Abila, 60 stadia from Jordan, embosomed amidst palms, among which Moses delivered Deuteronomy." The acacias still fringe with green the upper terraces of the Jordan. Near mount Peor, at Shittim, in the shade of the acacia groves, Israel



was seduced to Baal Peor's licentious rites; and here also Israel's judges, by Moses' direction under God, slew all the men seduced by Midian and Moab under Balaam's Satanic counsel (24,000) into whoredom and the worship of Baal Peor (Num. xv. 1, xxxi. 16).

Abel the Great. 1 Sam. vi. 18. Keil supposes the reading ought to be *Eben*, "the stone," for *Abel*. The LXX. and the Chaldee versions read so; but *Abel* probably is right, and refers to the mourning caused by the destruction of so many Bethshemites for looking into the ark. The field in which *Abel* the great stone was, on which the ark was placed on its return from the Philistines, belonged to Joshua, a Bethshemite.

Abez. A town in Issachar (Josh. ix. 20). From a Chaldee term meaning "tin"; or else a contraction for *Thebes*, near Shunem.

Abi. Called also *Abijah*, 2 Kings xviii. 2, 2 Chron. xxix. 1. Daughter of *Zechariah*; the witness perhaps taken by *Isaiah* (viii. 2).

Abia, or Abijah (*Father Jehovah, i.e. a man of God*). 1. Son of *Samuel*, whose maladministration as judge furnished one plea for Israel's demand for a king (1 Sam. viii. 1-5). 2. 1 Chron. vii. 8. 3. 1 Chron. ii. 24.

Abiasaph, or Ebiasaph (*whose father God took away, viz. Korah*: Num. xvi. Or else, *the father of gathering, the gatherer*). Head of a family of *Korhitas* (a house of the *Kohathites*): Exod. vi. 24, 1 Chron. vi. 37. Possibly *Abiasaph* may be a distinct person from *Ebiasaph*; in

genealogies generations are often passed over between two persons of the same name. The descendants of *Abiasaph*, of whom *Snallum* was chief, were "keepers of the gates of the tabernacle" (1 Chron. ix. 19, 31), and "had the set office over the things made in the pans," in David's time. Comp. Neh. xii. 25.

Abiathar (*father of abundance*). The only son of *Ahimelech*, the high-priest, who escaped the slaughter committed by *Saul* at *Nob*, on *Doeg's* information that *Ahimelech* had inquired of the Lord for *David*, and given him the shewbread and the sword of *Goliath* (1 Sam. xxii.). Eighty-five persons wearing the priestly linen ephod were killed. *A.*, with an ephod (the high-priest's mystic scarf) in his hand, escaped to *David*. It is an instance of God's retributive justice that *Saul's* murder of the priests deprived him thenceforth of their services in inquiring of the Lord (1 Chron. xiii. 3); step by step he sank, until, bereft of legitimate means of obtaining Divine counsel, he resorted to the illicit course of consulting the witch of *Endor*, and so filled the measure of his iniquity and brought on himself destruction (1 Chron. x. 13). *David*, on the contrary, by sheltering *A.* was enabled to inquire of the Lord in the ordained way (1 Sam. xxiii. 6-9, xxx. 7; 2 Sam. ii. 1, v. 19, xxi. 1, an undesigned coincidence with Ps. xvi. 7, and so a proof of genuineness).

A. adhered to *David* during all his wanderings, and was afflicted in all wherein *David* was afflicted; also when he assumed the throne in *Hebron*, the Aaronite priestly city of refuge. He bare the ark before *David* when it was brought up from *Obed-Edom's* house to *Jerusalem* (1 Chron. xv. 11, 12, 1 Kings ii. 26). He was loyal in *Absalom's* rebellion; and, subordinate to *Ahithophel*, was the king's counsellor (1 Chron. xxvii. 34). But in *Adonijah's* attempt to be *David's* successor, instead of *Solomon, A.*, from jealousy of *Zadok* probably, who was on *Solomon's* side, took *Adonijah's* part. *David* had evidently for some time previous given the first place in his confidence to *Zadok*, a preference the more galling as *A.* was the high-priest and *Zadok* only his *vicar*, or *sagan*; thus it was to *Zadok* he gave the command to take the ark back in *Absalom's* rebellion. *A.* is mentioned subordinately 1 Sam. xv. 25, 29, 35. Perhaps *Zadok* was appointed high-priest by *Saul* after the slaughter of *Ahimelech*. *David* on succeeding, to conciliate his subjects, allowed him conjointly to hold office with *A.* *Zadok* had joined *David* in *Hebron* after *Saul's* death, with 22 captains of his father's house (1 Chron. xii. 28). *A.* had the first place, with the ephod, *Urim* and *Thummim*, and the ark, in the tent pitched by *David* at *Jerusalem*. *Zadok* officiated before the tabernacle and brazen altar made by *Moses* and *Bezaleel* in the wilderness, which were now in *Gibeon* (1 Chron. xvi. 1-7, 37, 39, 40, xxvii. 33, 34; 2 Chron. i. 3-5). Moreover *Zadok* and *A.*

represented rival houses: *Zadok* that of *Eleazar*, the eldest son of *Aaron*; *A.* that of *Ithamar*, the youngest (1 Chron. xxiv. 3, 4, vi. 8). *Eli*, of whose family it had been foretold 150 years before that the priesthood should pass from it, was *A.'s* progenitor fourth backwards, and *A.* would naturally fear the coming realization of the curse. All these undesigned proprieties mark the truth of the history. His own act brought the prophecy to its consummation (1 Sam. ii. 31-35). *Solomon* banished him to *Anathoth*, and put *Zadok* as high-priest in his room (1 Kings ii. 35). But in 1 Kings iv. 4 *A.* is still called the "priest" second to *Zadok*. The LXX., "the king made *Zadok* the first priest in the room of *A.*," solves the difficulty. *A.* had been first priest, but henceforth he was made subordinate to *Zadok*.

Ahimelech, or Abimelech, son of A., is substituted for A., son of Ahimelech: 2 Sam. viii. 17, 1 Chron. xviii. 16, xxiv. 3, 6, 31. The Lord Jesus (Mark ii. 26) names A. as the high-priest in whose time David ate the shewbread. Probably the sense is: "in the days of A., who was afterwards high-priest," and under whom the record of the fact would be made. Perhaps too the loaves being his perquisite (Lev. xxiv. 9) were actually handed by A. to David. Both father and son, moreover, it seems from the quotations above, bore both names, and were indifferently called by either.

Abib. The month *Nisan*. Meaning ears of corn, viz. barley (Exod. xiii. 4). [See MONTHS.] On the 15th day the Jews began harvest by gathering a sheaf of barley firstfruits, and on the 16th offered it (Lev. xxiii. 4-14). On the 10th day the passover lamb was taken, on the 14th slain and eaten.

Abida. Gen. xxv. 4, 1 Chron. i. 38.

Abidan. Num. i. 11; ii. 22; vii. 60, 65; x. 24.

Abiel (*father of strength*). 1. *Father* of *Kish* and of *Ner*; grandfather of *Saul* and of *Abner*, according to 1 Sam. ix. 1, xiv. 51. But *A.* seems to have had "*Ner*" as his second name (1 Chron. viii. 33, ix. 35, 39, where *A.* is also called *Jehiel* and *Saul* is represented as his great grandson). Probably in 1 Sam. a link in the genealogy is omitted, as often elsewhere. 2. 1 Chron. xi. 32; named *Abi-Albon* (of the same meaning) 2 Sam. xxiii. 31.

Abiezer (*father of help*). 1. Eldest son of *Gilead*, descendant of *Manasseh*; head of a leading family, of which were *Joash* and *Gideon* (Jud. vi. 11, 24, 34; viii. 2). *Gideon* soothed the wounded vanity of *Ephraim* when upbraiding him for not having called in their aid against *Midian*, saying "Is not the grape of *Ephraim* better than the vintage of *A.?*" (Josh. xvii. 2.) The form is *Jeezer* in Num. xvi. 30, but see *JEEZER*. Originally *A.'s* family must have been *E. of Jordan*. In 1 Chron. vii. 18 *A.* is made son of *Gilead's* sister. The family must have afterwards passed to the *W. of Jordan*; for *Joash* the *Abiezrite* lived in *Ophrah*, which

seems to have been on a hill, facing from the S. the Esdraelon plain, the scene of so many contests. 2. 2 Sam. xxiii. 27.

Abigail (*father of joy*). 1. The churl Nabal's beautiful wife, of Carmel. Taking on herself the blame of Nabal's insult to David's messengers, she promptly, and with a discreet woman's tact, averted David's just anger by liberally supplying the wants of his forces, and by deprecating in person at his feet the shedding of blood in vengeance. He hearkened to her prayer and accepted her person; and rejoiced at being "kept back" by her counsel from taking into his own hand God's prerogative of vengeance (1 Sam. xxv. 26, 27, 28; compare Rom. xii. 19). God did "plead His cause" against Nabal: compare the undesigned coincidence of phrase between the history and the independent psalm, a proof of genuineness: Ps. xxv. 1, vii. 16, xvii. 4, xiv. 1 with 1 Sam. xxv. 26, 36-38 with Luke xii. 19-21, 1 Sam. xxv. 29; the image of a "sling, slinging out the souls of the enemy" with 1 Sam. xvii. 49. At Nabal's death by God's visitation David made her his wife, and by her had a son Chileab (2 Sam. iii. 3), or Daniel (1 Chron. iii. 1), *i.e.* God is my judge, a name which apparently alludes to the Divine judgment on Nabal. 2. A sister of David, daughter of Nabash; wife of Jether or Ithra, an Ishmaelite, rather seduced by him [see ITHRA]; mother of Amasa (1 Chron. ii. 15-17). David was probably her and Zeruiah's half brother, born of the same mother, but he having Jesse, she and Zeruiah Nabash, for their father. This accounts for the phrase "A. daughter of Nabash, and sister of Zeruiah," not of David. Zeruiah and she were only his *step-sisters*.

Abihail (*father of splendour*). 1. Wife of Rehoboam, king of Judah, daughter, *i.e.* descendant, of Eliab, David's eldest brother. But Keil argues that 2 Chron. xi. 19, 20 shows that in ver. 18 only *one* wife is named; therefore the sense is "Mahalath the daughter of Jerimoth [son of David] and of A." (the daughter of Eliab, etc.) 2. Num. iii. 36. 3. 1 Chron. ii. 29. 4. 1 Chron. v. 14. 5. Father of Queen Esther, and uncle of Mordecai (Esth. ii. 15).

Abihu. Second son of Aaron by Elisheba (Exod. vi. 23, Num. iii. 2). With Aaron, Nadab, and the 70 elders, he accompanied Moses up Sinai to a limited distance (Exod. xxiv. 1). On his death by fire from heaven, in punishment for offering strange fire, see AARON above. A standing example of that Divine wrath which shall consume all who offer God devotion kindled at any other save the one Altar and Offering of Calvary, whereby "He hath perfected for ever them that are sanctified."

Abijah (*father of Jehovah*, *i.e.* one whose will is that of God), or ABIJAM 1 Kings xv. 1, 2 Chron. xiii. 1 (called *Abijah* in Chronicles, not in Kings, because in the former his character is not represented as contrary to Jah's will, as it is in the

latter; Abia in Matt. i. 7). 1. Son and successor of Rehoboam, king of Judah (Clinton, 959 B.C.; Hales, 973); in the 18th year of Jeroboam I. of Israel (1 Kings xiv. 31, 2 Chron. xii. 16). He endeavoured to recover the ten tribes to Judah, and made war on Jeroboam. His speech on mount Zemaraim in mount Ephraim, before the battle, urged on Jeroboam the justice of his cause, that God had given the kingdom to David and his sons for ever "by a covenant of salt," and that Judah had the regular temple service and priesthood, whereas Israel had made golden calves their idols, and had cast out the priests; therefore "fight not ye against the Lord God of your fathers, for ye shall not prosper." (2 Chron. xiii.) Judah's appeal to God, in a crisis of the battle, when the enemy by an ambushment was both before and behind them, brought victory to their side; they took also Bethel, Jeshanah, and Ephraim. 400,000 men are assigned to A.'s army, 800,000 to Jeroboam's, of whom 500,000 fell. Kennicott thinks the numbers an error of transcribers for 40,000, 80,000, 50,000; and so Abarbanel. Elated by success, he multiplied his wives, like Solomon, and by his 14 wives had 22 sons and 16 daughters. Prosperity tempted him into the wickedness which is attributed to him in Kings; men may boast of temple privileges, yet love carnal practices (Jer. vii. 4, 5). His reign lasted three years. His mother was Maachah (1 Kings xv. 2), or Michaiah (2 Chron. xiii. 2), doubtless named from her grandmother, Absalom's mother (2 Sam. iii. 3). She was daughter of Uriel, of Gibeah, and granddaughter of Abihalom, or Absalom (1 Chron. xi. 20). "Daughter" in Scripture often means granddaughter, a generation being skipped. A. thus was descended from David on both father's and mother's side. Uriel had married Tamar, Absalom's beautiful daughter (2 Sam. xiv. 27). 2. Son of Jeroboam I., "in whom alone of Jeroboam's house some good thing was found toward the Lord God of Israel" (1 Kings xiv. 13); he therefore alone was suffered to go down to the grave in peace. Jeroboam had sent his wife in disguise with a present to the prophet AHIJAH [see]. Blind with age, he yet knew her and announced the tidings, sad to her but honouring to her son. So A. died, and "all Israel mourned for him." 3. 1 Chron. xxiv. 10. Only four returned of the 24 courses of the priesthood, of which A.'s course was not one (Ezra ii. 36-39; Neh. vii. 39-42, xii. 1). But the four were divided into the original 24, with the original names. Hence Zacharias, father of John the Baptist, is described as "of the course of Abia" (Luke i. 5). 4. Wife of Ahaz, and mother of good Hezekiah; perhaps a descendant of the Zechariah slain between the temple and the altar (2 Chron. xxiv. 21, xxvi. 5, xxix. 1); certainly daughter of Zechariah, probably the one through whom Uziah sought God.

Abila. Capital of ABILENE, the te-

tarchy of Lysanias (Luke iii. 1), on the eastern slope of Lebanon, in a region fertilized by the river Barada (Abana). Abel (Heb.) means a grassy spot. The tradition of Abel's murder having taken place here (marked by his tomb 80 feet in length, *Nebi Habtl*, on a hill) arose from confounding his name (properly *Hebel*) with *abel*, a frequent name of rich meadowy places. The lively and refreshing green of the spot is noticed by Burckhardt. Abilene had originally been a tetrachate under Lysanias, Ptolemy's son (Josephus, Ant. xiv. 13, § 3, xviii. 6, 10), put to death 33 B.C., through Cleopatra's intrigues, who then took the province. Next it fell to Augustus, who rented it to Zenodorus, but as he did not clear it of robbers it was given to Herod the Great. At his death the southern part was added to Trachonitis and Iturea, as a tetrarchy for his son Philip. The rest, the larger part, including A., was then bestowed on the Lysanias of Luke iii. 1, probably descended from the former Lysanias. Ten years afterwards the emperor Caligula gave it to Agrippa I. as "the tetrarchy of Lysanias." The division of Abilene between Lysanias and Philip accounts for the seeming difference between Luke who assigns it to Lysanias, and Josephus who assigns it to Philip. A. stood in the *Sik* (meaning a market) wady Barada, a gorge where the river breaks down through the mountain Antilebanon towards the plain, with a semicircular background of cliffs three or four hundred feet high, between Heliopolis (Baalbec), 32 miles off, and Damascus, 18. Latin inscriptions found here respecting the repairs of the road by the *Abilenti*, and concerning the 16th legion, identify the place.

Abimaël. Descendant of Joktan (Gen. x. 26, 1 Chron. i. 22). The name is preserved in *Mali* in Arabia Aromatifera (Theophrastus).

Abimelech (*father of a king, or father king*). A common title of many Philistine kings, as Pharaoh of the Egyptians, and Caesar and Augustus of the Roman: Padiabah (*father king*) is similarly a title of the Persian king. 1. Hence we find Achish called Abimelech in the title of Pa. xxiv., which explains the seeming discrepancy of name in 1 Sam. xxi. 11. 2. Gen. xx. 1, 1896 B.C.; Hales, 2054 B.C.: the king of Gerar. A.'s taking Sarah into his harem shows that in those times kings claimed the odious despotic right of taking unmarried females, whether subjects or sojourners; compare Gen. xii. 15, Esth. ii. 8. A Divine warning that death would be the penalty of keeping her, but that Abraham's intercession as a prophet would follow the restoring of her, led him to give her back with a present of a thousand pieces of silver (£131). With delicate sarcasm (in the English A. V.) he reproved Abraham's deception. Rather, as Keil and Delitzsch, instead of "he," translate "this is to thee a covering of the eyes [*i.e.* an expiatory gift] with regard to all

that are with thee" (because in a mistress the whole family is disgraced), "so thou art justified." The closing of the wombs of A.'s house then ceased. A. some years after repaired, with Phichol his chief captain, to Abraham to form a treaty of friendship. He restored the well dug by Abraham, but seized by A.'s herdsmen. It was thence named Beersheba, *the well of the oath*, and consecrated to Jehovah (Gen. xxi. 22-34). 3. A son of the former, with whom a similar transaction took place in the case of Isaac's wife Rebekah. The wells dug by Abraham, being supposed to give a proprietary right in the soil, were stopped by the Philistines, and opened again by Isaac, and the virgin soil yielded to his culture one hundred fold. Jealousy made A. beg him "go from us, for thou art much mightier than we." In the true spirit of "the meek" who "shall inherit the earth," he successively abandoned his wells, Esek (*contention*) and Sitnah (*hatred*), before the opposition of the Gerarite herdsmen, and found peace at last at the well Rehoboth (*rooms*), where the Lord made room for him. So by loving concession shall we find peace and room at last (Rom. xii. 18-21; John xiv. 2; Ps. xxxi. 8, xxxviii. 5). At Beersheba A. with Ahuzath his friend, and Phichol his captain, renewed the treaty of friendship with Isaac, originally made by his father with Abraham, and for the same reason (notwithstanding his past bad treatment of Isaac in sending him away), viz., he saw the Lord was with Isaac. Comp. Gen. xxvi. 28 with xxi. 22, 23. Plainly the Philistines had then a more organized government than the Canaanite nations, one of which had been supplanted by these foreign settlers. 4. Son of Gideon by his Shechemite concubine (Jud. viii. 31). At Gideon's death he murdered his seventy brethren, excepting the youngest, Jotham, who hid himself, and by his mother's brethren influenced the Shechemites to make him king. Then Jotham addressed to the Shechemites the fable of the trees and the bramble (Jud. ix.), presaging a feud between A. and Shechem which would mutually consume both. So it came to pass; for God makes in righteous retribution the instruments of men's sin the instrument also of their punishment at last. After three years Shechem rebelled, under Gaal. At Zebul's information A. came rapidly on the rebels and slew all, and beat down their city, and sowed it with salt; he burned to death a thousand more men and women who fled for sanctuary to the hold of the idol Baalberith. Thence he marched to Thebez, nine miles eastward, and took the town; but when trying to burn the tower was struck on the head by a piece of a millstone cast down by a woman. Feeling his wound mortal, he was slain by his armourbearer, at his own request, lest it should be said a woman slew him. For the spiritual lesson read Jer. ii. 19; Prov. v. 22, i. 81; Job xi. 5; Matt. xxvi. 52. The friendship that is

based on sin is hollow; comp. 2 Sam. xiii. 8-5, 32, 33.

Abinadab (*father of willingness*). 1. A Levite of Kirjath-jearim, (but see LEVITES for doubts as to A. being a Levite,) in whose house the ark remained twenty years (1 Sam. vii. 1, 2; 1 Chron. xiii. 7); Eleasar his son was sanctified to keep it. 2. Jesse's second son (1 Sam. xvi. 8, xvii. 13). 3. Saul's son, slain at Gilboa (2 Sam. xxi. 2). 4. 1 Kings iv. 7, 11.

Abinoam. Jud. iv. 6, 12; v. 1, 12.

Abiram (*father of height*). 1. A Reubenite, son of Eliab; conspired with Dathan and On, Reubenites, and Korah, a Levite, against Moses and Aaron (Num. xvi.). [See AARON, KORAH.] 2. Eldest son of Hiel the Bethelite (1 Kings xvi. 34); perished at his father's laying the foundations of Jericho's fortified walls, as Joshua's curse predicted (vi. 26).

Abishag (*father of error*). The beautiful young woman of Shunem in Issachar, who cherished David in his old age. Adonijah persuaded Bathsheba to entreat Solomon to give her to him in marriage. This Solomon construed into virtual treason, as regal rights followed the possession in marriage of a deceased king's wife, and caused him to be killed (1 Kings i. 1-4, ii. 13-25).

Abishai (*father of gifts*). Nephew of David by his sister Zeruiah; brother of Joab and Asahel. Joab was more of the experienced general, A. the devoted champion for David. Thus when David proposed to Ahimelech the Hittite and A. the perilous visit to Saul's camp, A. instantly volunteered, reckless of personal danger. His impulsive nature needed occasional checking, in his zeal for David. We find the consistency of character maintained throughout the history; the same spirit prompting the request at Hachilah, "Let me smite Saul" (1 Sam. xvi. 8), as subsequently at Bahurim, when Shimei cursed David, prompted his exclamation "Why should this dead dog curse my Lord the king? let me take off his head" (2 Sam. xvi. 9). He commanded one third of David's army at the battle with Abimelech (2 Sam. xviii.), and rescued David when waxing faint and in imminent peril from the giant Ishbi-benob (2 Sam. xxi. 15-17). In the same war probably he, as chief of the three "mighties," chivalrously broke through the Philistine host to procure water for David from the well of his native Bethlehem (2 Sam. xiii. 14-17). Once he withstood 300 and slew them with his spear. In 2 Sam. viii. 13 the victory over the 18,000 Edomites or Syrians in the Valley of Salt is ascribed to David; in 1 Chron. xviii. 12 to A. Probably the commander in chief was David, but the victory actually gained by A.



Abihalom. [See ABIJAH.]

Abihus (*father of safety*). 1. Son of Phinehas, fourth highpriest (1 Chron. vi. 50). The Chronicon of Alexandria shows that his pontificate included the period of Ehud's judgeship, and probably of Eglon's oppression. Father of Bukki (1 Chron. vi. 4, 5, 50, 51; Ezra vii. 4, 5). Josephus (Ant. viii. 1, § 3) says he was succeeded in the priesthood by Eli; his descendants, till Zadck, falling to the rank of private persons. 2. Son of Bela of Benjamin: 1 Chron. viii. 4.

Abishur. 1 Chron. ii. 28.

Abital. 2 Sam. iii. 4; 1 Chron. iii. 3.

Abitub. 1 Chron. viii. 11.

Abner (*father of light*). Son of Ner, who was the brother of Kish, the father of Saul (1 Chron. ix. 36). Made commander in chief by his cousin Saul. Introduced David to Saul, after Goliath's death (1 Sam. xiv. 51; xvii. 55, 57). With Saul at Hachilah (xxvi. 3-14). At Saul's death he upheld the dynasty in Ishbosheth's person, mainly owing to the paramount influence of the tribe Ephraim, which was jealous of Judah. Whilst David reigned over Judah as God's anointed, at Hebron, Ishbosheth professedly, but A. really, reigned in Mahanaim beyond Jordan. In 2 Sam. ii. 10 Ishbosheth is said to have reigned for two years, but David for seven. Probably for the first five years after the fatal battle of Gilboa David alone reigned in the old capital of Judah, Hebron; but the rest of the country was in the Philistines' hands. During these five years Israel gradually regained their country, and at length A. proclaimed Ishbosheth at Mahanaim beyond Jordan, for security against the Philistines: 2 Sam. ii. 5-7 confirms this. David's thanks to the men of Jabesh Gilead for the burial of Saul and his sons imply that no prince of Saul's line as yet had claimed the throne. His exhortation, "Be valiant," refers to the struggle with the Philistines, who alone stood in the way of his reign over all Israel. Ishbosheth's known weakness, which accounts for his absence from the battle of Gilboa, suited well A.'s ambition. At Gibeon A.'s army was beaten by Joab's; and in fleeing A., having tried to deter Asahel, Joab's brother, from following him (since A. shrank from a blood feud with Joab), but in vain, was at last constrained in self defence to slay him (2 Sam. ii.). A., presuming on his position as the only remaining stay of Ishbosheth, was tempted to take the late king Saul's concubine wife, Rizpah. This act, involving in oriental idea the suspicion of usurping the succession to the throne (so in the case of Absalom: 2 Sam. xvi. 21, xx. 3; 1 Kings ii. 13-25. See ABIATHAR, ADONIJAH, and ABISHAG), called forth a rebuke from even so feeble a person as the nominal king, Ishbosheth. Henceforth, in consequence of the rebuke, A. set about bringing the northern tribes to David's sway. Received favourably and feasted by David, after his wife Michal was taken from Phaltiel and restored to

him, A. went forth from Hebron in peace. But Joab, by a message, brought him back from the well of Sirah, and, taking him aside to speak peaceably, murdered him, Abishai also being an accomplice, by the blood of Asahel (Num. xxv. 19: 2 Sam. iii. 30, 39), and on Joab's part also, as appears likely from Amasa's case, from fear of A.'s becoming a rival in the chief command (2 Sam. xx. 4-10). David felt the sons of Zeruiah too strong for him to punish their crime; but, leaving their punishment to the Lord, he showed every honour to A.'s memory by following the bier, and composing this dirge:

"Ought Abner to die as a villain dies?
Thy hands not bound,
Thy feet not brought into fetters,
As one falls before the sons of wickedness,
soallest thou!"

The second and third lines are connected with the last, describing the state in which he was slain. In form, the subject in such propositions comes first, the verb generally becoming a participle. Indignation preponderates over sorrow; the point of the dirge is the *mode* of A.'s death. If A. had been really slain in revenge for blood, as Joab asserted, he ought to have been delivered up "bound hand and foot." But Joab, instead of waiting for his being delivered up with the legal formalities to the authorized penalty (if he were really guilty, which he was not), as an assassin, stabbed him as a worthless fellow (1 Kings ii. 5). David added that he felt himself, though a king, weakened by his loss, and that "a prince and great man had fallen."

Abomination. An object of disgust (Lev. xviii. 22); a detestable act (Ezek. xxii. 11); a ceremonial pollution (Gen. xliii. 32); especially an *idol* (1 Kings xi. 5-7, 2 Kings xxiii. 13); food offered to idols (Zech. ix. 7). The Egyptians regarded it an abomination, *i.e.* *ceremonially polluting*, to eat with the Hebrews as *foreigners* (Gen. xliii. 32), because, as Herodotus says (ii. 41), the cow was eaten and sacrificed by foreign nations. So when Pharaoh told Israel to offer sacrifice to Jehovah in Egypt without going to the wilderness, Moses objected: "we shall sacrifice the abomination of the Egyptians before their eyes" (the cow, the only animal which all the Egyptians held sacred), "and will they not stone us?" (Exod. viii. 26) comp. the Jews' own practice in later times (Acts x. 28). The Hebrews, not only as *foreigners*, accounted by the intolerant mythology of Egypt as unfit for intercourse except that of war or commerce, but also as *nomad shepherds*, were an "abomination" to the Egyptians (Gen. xli. 31). Therefore Joseph tells his brethren to inform Pharaoh, "Our trade hath been about cattle, both we and also our fathers," *i.e.* hereditarily; for Pharaoh would be sure then to plant them, not in the heart of the country, but in Goshen, the border land. The Egyptians themselves reared cattle, as Pharaoh's offer to make Joseph's brethren "overscers of his cattle" proves (Gen. xlvii. 6), and as their

sculptures and paintings show; but they abominated the nomad shepherds, or Bedouins, because the Egyptians, as being long civilized, shrank, and to the present day shrink, from the lawless predatory habits of the wandering shepherd tribes in their vicinity.

Abomination of Desolation.

"The *idol* [see ABOMINATION] of the desolator," or "the idol that causeth desolation." *Abomination* refers especially to such idolatry only as is perpetrated by *apostates* from Jehovah (2 Kings xxi. 2-7, xxiii. 13). Josephus (B. J., iv. 6, § 3) refers to the Jews' tradition that the temple would be destroyed "if domestic hands should first pollute it." The Lord quotes Dan. ix. 27, xi. 31, xii. 11, in Matt. xxiv. 15 "the abomination of desolation," as the sign of Jerusalem's coming destruction. Daniel makes the ceasing of the sacrifice and oblation the preliminary to it. Jewish rabbins considered the prophecy fulfilled when the Jews erected an idol altar, described as "the abomination of desolation" in 1 Macc. i. 54, vi. 7. This was necessarily followed by the profanation of the temple under the O. T. antichrist, Antiochus Epiphanes. He built an idolatrous altar on the altar of burnt offering to Jupiter Olympius, and dedicated the temple to him, and offered swine's flesh. The Divine law is that where the church corrupts herself, the world, the instrument of her sin, is made also the instrument of her punishment (Matt. xxiv. 28; Rev. xvii. 3, 16). The bringing of the idolatrous Roman image crowned standards into the temple, where they were set over the E. gate, and sacrificed to, upon the destruction of Jerusalem under the Roman Titus, 37 years after Jesus' prophecy (A.D. 70), is not enough to meet the requirements of the term "abomination," unless it were shown that the Jews shared in the idolatry.

Perhaps the Zealots perpetrated some abomination which was to be the sign of the nation's ruin. They had taken possession of the temple, and having made a profane country fellow, Phannias, their highpriest, they made a mock of the sacred rites of the law. Some such desecration within the city, "in the holy place," coinciding with Cestius Gallus' encampment without, "in a holy place," was the sign foretold by Jesus; noting it, the Christians fled from the city to Pella, and all escaped. The final fulfilment is probably future. The last antichrist, many think, is about to set up an idol on a wing of the restored temple (comp. Matt. iv. 5, John v. 43) in the latter half of the last, or 70th, of Daniel's prophetic weeks; for the former three and a half days (years) of the prophetic week he keeps his covenant with the Jews; in the latter three and a half breaks

it (Zech. xi. 16, 17; xii., xiii., xiv.; Dan. ix., xi.). The Roman emperor Hadrian erected a temple to Jupiter upon the site of the Jewish temple; but probably "the consummation to be poured upon the desolate" is yet future.

Abraham (father of a multitude).

Up to Gen. xvii. 4, 5, his being sealed with circumcision, the sign of the covenant, **ABRAM** (*father of elevation*). Son of Terah, brother of Nahor and Haran. Progenitor of the Hebrews, Arabs, Edomites, and kindred tribes; the ninth in descent from Shem, through Heber. Hamn died before Terah, leaving Lot and two daughters, Milcah and Iscah. Nahor married his niece Milcah: A. Iscah, *i.e.* Sarai, daughter, *i.e.* granddaughter, of his father, not of his mother (Gen. xx. 12). Ur, his home, is the modern Mugheir, the primeval capital of Chaldæa; its inscriptions are probably of the 22nd century B.C. The alphabetical Hebrew system is Phœnician, and was probably brought by A. to Canaan, where it became modified. A., at God's call, went forth from Ur of the Chaldæe (Gen. xi. 31-xii.). In Haran Terah died. The statement in Gen. xi. 26, that Terah was 70 when he begat Abram, Nahor, and Haran, must apply only to the oldest, Haran. His being *oldest* appears from the fact that his brothers married his daughters, and that Sarai was only ten years younger than A. (Gen. xvii. 17); the two younger were born subsequently, Abram, the youngest, when Terah was 130, as appears from comparing xi. 31 with Gen. xii. 4, Acts vii. 3, 4: "before he dwelt in Charran [Haran], while he was in Mesopotamia," in his 60th year, at Ur he received his first call: "Depart from thy land, to a land which I will show thee" (as yet the exact land was not defined). In Haran he received a second call: "Depart from thy father's house unto the land [Heb., Gen. xii. 1] which I will show thee;" and with it a promise, temporal (that God would bless him, and make him founder of a great nation) and spiritual (that in him all families of the earth should be blessed).

The deluge, the revelation to Noah, and the Babel dispersion had failed to counteract the universal tendency to idolatrous apostasy, obliterating every trace of primitive piety. God therefore provided an antidote in separating one family and nation to be the repository of His truth against the fulness of time when it should be revealed to the whole world. From Josh. xxiv. 2, 14, 15, it appears Terah and his family served other gods beyond the Euphrates. Silly traditions as to Terah being a maker of idols, and A. having been cast into a fiery furnace by Nimrod for disbelief in idols, were drawn from this Scripture, and from Ur meaning *fire*. The second call additionally required that, now when his father was dead and filial duty had been discharged, after the stay of 15 years in Haran, he should leave his father's house, *i.e.* his brother Nahor's family, in Haran. The call was personally to



ROMAN STANDARD.

himself. He was to be isolated not only from his nation but from his family. Lot, his nephew, accompanied him, being regarded probably as his heir, as the promise of seed and the specification of his exact destination were only by degrees unfolded to him (Heb. xi. 8). Nicolaus of Damascus ascribed to him the conquest of Damascus on his way to Canaan. Scripture records nothing further than that his chief servant was Eliezer of Damascus; he pursued Chedorlaomer to Hobab, on the left of Damascus, subsequently (Gen. xiv. 15). A. entered Canaan along the valley of the Jabbok, and encamped first in the rich Moreh valley, near Sichem, between mounts Ebal and Gerizim. There he received a confirmation of the promise, specifying "this land" as that which the original more general promise pointed to. Here therefore he built his first altar to God. The unfriendly attitude of the Canaanites induced him next to move to the mountain country between Bethel and Ai, where also he built an altar to Jehovah, whose worship was fast passing into oblivion in the world. Famine led him to Egypt, the granary of the world, next. The record of his unbelieving cowardice there, and virtual lie as to Sarai (see ABIMELECH) is a striking proof of the candour of Scripture. Its heroes' faults are not glossed over; each saint not only falls at times, but is represented as falling in the very grace (e.g. A. in faith) for which he was most noted. Probably the Hyksos (akin to the Hebrews), or shepherds' dynasty, reigned then at Memphis, which would make A.'s visit special acceptable there. On his return his first visit was to the altar which he had erected to Jehovah before his fall (comp. Gen. xiii. 4 with Hos. ii. 7, Rev. ii. 5). The greatness of his and Lot's substance prevented their continuing together. The promise of a direct heir too may have influenced Lot, as, no longer being heir, to seek a more fixed home, in the region of Sodom, than he had with A., "dwelling in tents." Contrast the children of the world with the children of God (Heb. xi. 9, 10, 13-16). His third resting place was Mamre, near Hebron (meaning *association*, vis. that of A., Mamre, Eshcol, and Aner; next called Kirjath Arba; then it resumed its old name, Hebron, the future capital of Judah). This position, communicating with Egypt, and opening on the pastures of Beersheba, marks the greater power of his retinue now, as compared with what it was when he encamped in the mountain fastness of Ai.

Fourteen years previously Chedorlaomer, king of Elam (the region S. of Assyria, E. of Persia, Susiana), the chief sovereign, with Amraphar of Shinar (Babylon), Arioch of Ellasar (the Chaldean Larissa, or Larsa, half way between Ur, or Mugher, and Erech, or Warka, in Lower Babylonia), and Tidal, king of nations, attacked Bera of Sodom, Birsha of Gomorrah, Shinab of Admah, and Shemeber of Zeboim, and the king of Bela or Zoar, because after twelve

years of subordination they "rebelled" (Gen. xiv.). Babylon was originally the predominant power; but a recently deciphered Assyrian record states that an Elamitic king, Kudur Nakhunta, conquered Babylon 2296 B.C. Kudur Mabuk is called in the inscriptions the "ravager of Syria," so that the Scripture account of Chedorlaomer (from *Lagamar*, a goddess, in Semitic; answering to *Mabuk* in Hamitic) exactly tallies with the monumental inscriptions which call him *Apda martu*, "ravager," not conqueror, "of the West." A., with 318 followers, and aided by the Amorite chiefs, Mamre, Eshcol, and Aner, overtook the victorious invaders near Jordan's springs, and attacked them by night from different quarters and routed them, and recovered Lot with all the men and the goods carried off. His disinterestedness was evinced in refusing any of the goods which Arabian war usages entitled him to, lest the king of worldly Sodom should say, "I have made A. rich" (comp. Esth. ix. 15, 16; 2 Kings v. 16; contrast Lot, Gen. xiii. 10, 11). Melchizedek, one of the only native princes who still served Jehovah, and was at once king and priest, blessed A. in the name of the Most High God, possessor of heaven and earth, and blessed God in A.'s name, by a beautiful reciprocation of blessing, and ministered to him bread and wine; and A. "gave him tithes of all." Immediately after A. had refused worldly rewards Jehovah in vision said, "I am . . . thy exceeding great reward." The promise now was made more specific: Eliezer shall not be thine heir, but "he that shall come forth out of thine own bowels. . . Tell if thou be able to number the stars; so shall thy seed be." His faith herein was called forth to accept what was above nature on the bare word of God; so "it [his faith] was counted to him for righteousness" (Gen. xv.). Hence he passes into direct covenant relation with God, confirmed by the sign of the burning lamp (comp. Isa. lxi. 1) passing between the divided pieces of a heifer, she goat, and ram, and accompanied by the revelation that his posterity are to be afflicted in a foreign land 400 years, then to come forth and conquer Canaan when the iniquity of the Amorites shall be full. The earthly inheritance was to include the whole region "from the river of Egypt unto the . . . river Euphrates," a promise only in part fulfilled under David and Solomon (2 Sam. viii. 3; 2 Kings iv. 21; 2 Chron. ix. 26). Tyre and Sidon were never conquered; therefore the complete fulfilment remains for the millennial state, when "the meek shall inherit the land," and the 72nd Psalm shall be realized (8-10); comp. Luke xx. 37. The taking of Hagar the Egyptian, Sarai's maid, at the suggestion of Sarai, now 75 years old, was a carnal policy to realize the promise in Ishmael. Family quarrelling was the inevitable result, and Hagar fled from Sarai, who dealt hardly with her maid when that maid despised her mistress. A. in his 99th year was re-

called to the standing of faith by Jehovah's charge, "Walk before Me and be thou perfect" (Gen. xvii.). God then gave circumcision as seal of the covenant of righteousness by faith, which he had whilst yet uncircumcised (Rom. iv.). His name was changed at circumcision from Abram to Abraham (*father of many nations*), to mark that the covenant was not to include merely his seed after the flesh, the Israelites, but the numerous Gentile nations also, who in his Seed, Christ, should be children of his faith (Gal. iii.). Sarai (*my princess*, or "nobility," *Gesenius*) became *Sarah* (princess): no longer queen of one family, but spiritually of all nations (ver. 16). The promise now advances a stage further in explicitness, being definitely assigned to a son to be born of *Sarah*. Its temporal blessings Ishmael shall share, but the spiritual and everlasting with the temporal are only to be through Sarah's son. Sarah laughed, more from joy though not without unbelief, as her subsequent laugh and God's rebuke imply (Gen. xviii. 12-15). Now first, Jehovah, with two ministering angels, reveals Himself and His judicial purposes (Gen. xviii.) in familiar intercourse with A. as "the friend of God" (John xv. 15, Ps. xxv. 14, 2 Chron. xx. 7, Jas. ii. 23, Amos iii. 7), and accepts his intercession to a very great extent for the doomed cities of the plain. The passionate intercession was probably prompted by feeling for his kinsman Lot, who was in Sodom, for he intercedes only for Sodom, not also for Gomorrah, an undesignated proprietary, a mark of genuineness. This epiphany of God contrasts in familiarity with the more distant and solemn manifestations of earlier and later times. Loving confidence takes the place of instinctive fear, as in man's intercourse with God in Eden; Moses similarly (Exod. xxxiii. 11, Num. xii. 8); Peter, James, and John on the mount of transfiguration (Matt. xvii.). A mile from Hebron stands a mas-



ABRAHAM'S OAK.

sive oak, called "A.'s oak." His abode was "the oaks of Mamre" (as Gen. xviii. 1 ought to be translated, not "plains"). A terebinth tree was supposed in Josephus' time to mark the spot. It stood within the enclosure, "A.'s house." Isaac's birth, beyond nature, the type of Him whose name is Wonderful (Luke i. 35-37, and contrast Mary's joy with Sarah's half incredulous laugh and Zacharias' unbelief, Luke i. 58, 45-47, 20), was the first grand earnest of the promise. Ishmael's expulsion, though painful to the father who clung to him (Gen. xvii. 18), was needed to teach A. that all ties must give way to the one great end. The full spiritual meaning of it, but faintly

revealed to A., appears in Gal. iv. 22-31.

When Isaac was 25 years old the crowning trial whereby A.'s faith was perfected took place (Jas. ii. 21-23). Still it was his faith, not his work, which was "imputed to him for righteousness"; but the faith that justified him was evinced, by his offering at God's command his son, to be not a dead but a living "faith that works by love." St. Paul's doctrine is identical with St. James's (1 Cor. xiii. 2, Gal. v. 6). The natural feelings of the father, the Divine promise specially attached to Isaac, born out of due time and beyond nature, a promise which seemed impossible to be fulfilled if Isaac were slain, the Divine command against human bloodshedding (Gen. ix. 5, 6),—all might well perplex him. But it was enough for him that God had commanded; his faith obeyed, leaving confidently the solution of the perplexities to God, "accounting that God was able to raise Isaac even from the dead" (Heb. xi. 19), "from whence he received him in a figure." The "figure" was: Isaac's death (in Abraham's intention) and rescue from it (2 Cor. i. 9, 10) vividly represented Christ's death and resurrection on the "third" day (Gen. xxii. 4). The ram's substitution represented Christ's vicarious death; it was then that A. saw Christ's day and was glad (John viii. 56). The scene was Moriah (*i.e.* chosen by Jehovah); others suppose Moses, three days' journey from Beersheba. His faith was rewarded by the original promises being now confirmed by Jehovah's oath by Himself (Heb. vi. 13, 17); and his believing reply to his son, "God will provide Himself a lamb," received its lasting commemoration in the name of that place, Jehovah Jireh, "the Lord will provide." His giving up his only and well beloved son (by Sarah) typifies the Father's not sparing the Only Begotten Son who is in the bosom of the Father, in order that He might spare us. Sarah died at Kirjath Arba, whither A. had returned from Beersheba. The only possession he got, and that by purchase from the Hittites, was a burying place for Sarah, the cave of Machpelah, said to be under the mosque of Hebron. His care that he and his should be utterly separated from idolatry appears in his strict charge to Eliezer as to the choice of Isaac's wife, not to take a Canaanite woman nor yet to bring his son back to A.'s original home. A. being left alone at Isaac's marriage, and having his youthful vigour renewed at Isaac's generation, married Keturah. The children by her, Midian and others, he sent away, lest they should dispute the inheritance with Isaac after his death. He died at 175 years, Isaac and Ishmael joining to bury him beside Sarah. Through his descendants, the Arabs, Israelites, and descendants of Midian, "children of the East," A.'s name is still widely known in Asia. As "father of the faithful," who left home and all at the call of God, to be a sojourner in tents, he typifies Him who at the

Father's call left His own heaven to be a homeless stranger on earth, and to sacrifice Himself, the unspeakably precious Lamb, for us: "the Word tabernacled [Gr. John i. 14] among us."

Abraham's Bosom. In Roman times, their custom of reclining on couches at meals prevailed among the Jews. Each leaned on his left arm, and so lay, as it were, in the bosom of the next below him. This position in the bosom of the master of the house was the place of honour (John i. 18, xiii. 23). To lie in A.'s bosom was thus a phrase for blessed repose in closest nearness to the father of the faithful in the feast of paradise (Matt. viii. 11, Luke xvi. 23).

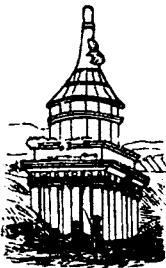
Abrech (Gen. xli. 43). Translated "bow the knee" in English Bible. Others translate "a pontifical," or "pure prince," a common title in ancient Egyptian tombs; Origen and Jerome, "a native Egyptian." Thus A. will be a proclamation of Joseph's naturalization, a requisite for his executing successfully his great undertaking among a people most jealous of foreigners. Canon Cook (Speaker's Comm.) makes it imperative, from the Egyptian, "Rejoice thou;" but Harkev "Ap-Rach, Chief of the Rech, or men of learning."

Abronah, Ebronah (Num. xxxiii. 34, 35). Israel's halting place in the desert, just before Esion Geber. A name perhaps meaning a ford (from 'abar, to cross) over the Elanitic gulf.

Absalom (*father of peace*). Third son of David, by Maachah, daughter of Talmai, king of Geshur, a Syrian region N.E. of Palestine, near lake Merom. Polygamy bore its fatal fruits in engendering jealousies among the families by different wives, each with a separate establishment (2 Sam. xiii. 8, xiv. 24), and in fostering David's own lust, which broke forth in the sad adultery with Bathsheba. A., the fruit of David's polygamy, was made the Divine instrument of David's punishment. Amnon, the half brother, violated Tamar, A.'s whole sister. David, though very wroth, would not punish Amnon, because he was his firstborn by Ahinoam the Jezreelitess. As Simeon and Levi avenged on Hamor their sister Dinah's violation, so A. after two years' dark, silent hatred, took vengeance on Amnon at a sheepshearing feast at Baal Hazor to which he invited all the king's sons (2 Sam. xiii.). Then he fled to his father-in-law at Geshur for three years. Joab perceiving how the king took to heart A.'s exile suborned a woman of Tekoa, by an imaginary case, to extort from the king (whose justice would not allow his love for A. to let him escape some penalty for Amnon's murder) the admission of the general principle that, in special cases where the life taken could not be recalled, means for restoring the loved and living banished one should be devised; just as God, considering the brevity of man's life, weak and irrecoverable when gone, "as water

spilt on the ground, does not take a (sinner's) soul away" (so the Heb. 2 Sam. xiv. 14 for "neither doth God respect any person"), but deviseth means that His banished be not (for ever) expelled from Him." David yielded, but would not see A., though living at Jerusalem, for two more years. Impatient of delay in his ambitious schemes, he sent for Joab, and, not being heeded, he burnt Joab's corn (as Samson did to the Philistines, Jud. xv. 4), which drove Joab to intercede with David for A.'s admission to his presence. Possibly he feared the succession of Bathsheba's son to the throne, to which he had the title, being alone of royal descent by his mother's side, also the eldest surviving son (Amnon being slain, and Chileab or Daniel dead, as his name does not occur after 2 Sam. iii. 8). Nathan's mission from Jehovah to David, announcing that the Lord loved the child, and that his name therefore was to be Jedidiah, "beloved of the Lord," implied Jehovah's choice of Solomon as successor to David (2 Sam. xii. 24, 25). This excited A.'s fears. At all events, directly after receiving the king's kiss of reconciliation, he began popularity hunting, to the disparagement of his father, whose moral hold on the people had been weakened by his sin with Bathsheba, and who probably as years advanced attended personally to judicial ministrations less than is the usual policy of oriental kings. A. intercepted suitors, lamenting that there was no judge appointed to help them to their rights such as he would be. His beauty too, as in Saul's case (1 Sam. ix. 2), and his princely retinue, attracted many (2 Sam. xiv. 25, 26, where probably some error of number has crept in: though doubtless 200 shekels after the king's weight is much less weight of hair than ordinary shekels would be; xv. 1-6). Judah, from jealousy of Israel, with whom they had been merged by David, seems to have been too ready to be seduced from loyalty. Accordingly, A. chose Hebron, Judah's old capital, as the head quarters of the revolt. He repaired thither after four (so we ought to read instead of "forty," xv. 7) years, under the hypocritical pretence of a vow like that of pious Jacob (comp. xv. 8 with Gen. xxviii. 20, 21); David alludes to the hypocrisy of the rebels in Ps. iv. 5. Amasa, son of Abigail, David's sister, and Jether, an Ishmaelite, owing to David's neglect of him, and preference of his other sister Zeruiah's sons (probably because of his Ishmaelite fatherhood), was tempted to join the rebellion, and Ahithophel of Giloh also, because of his granddaughter Bathsheba's wrong (2 Sam. xi. 8, xxiii. 34). Both were of Judah; Amasa became A.'s general, Ahithophel his counsellor. This David felt most keenly (Ps. lxxix. 12; lv. 13-14, 20; xli. 9). By Ahithophel's abominable counsel, A. lay with his father's concubines, at once committing his party to an irreconcilable war, and him to the claim to the throne (according to oriental ideas:

so Adonijah, 1 Kings ii. 13, etc.), and fulfilling God's threatened retribution of David's adultery in kind (2 Sam. xii. 11, 12). Hushai, David's friend, defeated treachery by treachery. Ahithophel, like his anti-type Judas, baffled, went and hanged himself. A., though well pleased at the counsel of "smiting the king only" and at once, was easily drawn aside by fear of his father's bravery, and by indecision and vanity; all which Hushai noted on in his counsel to summon all Israel, and that A. should command in person. He waited to have himself anointed king first (2 Sam. xix. 10). He lost the opportunity of attacking his father that night, whilst weak handed. The battle in Gilead in the wood of Ephraim (called from Ephraim's defeat, Jud. xii. 4) resulted in the defeat of his cumbrous undisciplined host. His locks, on which he prided himself (xiv. 25, 26), were the means of his destruction, for they kept him suspended from a terebinth tree till Joab pierced him; and David, whom the unnatural son would have gladly smitten, but who charged Joab, Abishai, and Ittai, his three generals, to spare the youth for his sake, mourned pathetically for his death: "O A., my son, would God I had died for thee; my son, my son!" His grave was a pit, over which the insulting conquerors heaped stones, as over Achan and the king of Ai (Josh. vii. 26, viii. 29). After losing his three sons (2 Sam. xiv. 27; comp. Ps. xxi. 16), he had erected in the king's dale (Gen. xiv. 17) a pillar to commemorate his name; a sad contrast to this was his dishonoured grave. The so called tomb of A., in the valley of Jehoshaphat outside Jerusalem, betrays its modern origin by Ionic columns; and besides could not have outlasted the various sieges and conquests to which the city has been exposed. David seems to have been a fond but weak father; and A.'s and Amnon's course showed the evil effects of such indulgence (1 Kings i. 6). A.'s fair daughter Tamar married Uriel, by whom she had Michaiiah or Maachah, wife of Rehobeam and mother of ABIJAH [see].



TOMB OF AHAH.

Abstinence. Enjoined by God, from blood (Gen. ix. 4); and by the Jerusalem council, from blood and idol meats (Acts xv. 29), not to offend Jewish brethren in things indifferent (1 Cor. ix. 20, 22). The blood was considered as the seat of the life, and as typifying the one Blood that cleanseth from all sin: therefore it was treated as a sacred thing. "The children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day, because the angel touched the hollow of Jacob's

thigh in the sinew that shrank" (Gen. xxxii. 32); modern Jews, therefore, abstain from the whole hind quarter. The law defined whole classes of animals, by the not eating of which the Israelites were distinguished from other nations (Lev. xi.); to mark the separation of the church from the world. Also certain parts of lawful animals, to teach typically that even in lawful things moderation and self control are needed (1 Cor. vi. 12, 13; Lev. iii. 9-11). So the priests, from wine, during their ministrations [see AARON] (Lev. x. 1-9); also the Nazarites during their separation (Num. vi. 3, 4); also the Rechabites, constantly, by voluntary vow (Jer. xxxv.). All idol meats were forbidden, viz. such as after the first portion had been consecrated to the idol were then eaten as food among the Gentiles (Exod. xxiv. 15; Ps. cvi. 28; 1 Cor. viii. 4-10; Rom. xiv. 3). St. Paul lays down the principle that Christians should act each according to his conscience in the matter, but not, even in the exercise of Christian liberty, so as to cast a stumbling-block before weaker brethren. This was the principle of the decree, Acts xv. 29. In 1 Tim. iv. 3, 4, he foretells the rise of Gnostic heretics, the forerunners of the ascetics of the apostate Gr. and Latin churches who should forbid marriage, and command to abstain from meats which God created to be received with thanksgiving. Holy Scripture does not enjoin, nor yet forbid, vows of abstinence from intoxicants. The sacrifice of one's lawful right for our neighbour's good accords with the law of love: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak" (Rom. xiv. 21, Jer. xxxv.). [See RECHABITES.]

Accad. One of the cities in the land of Shinar, with Babel, Erech, and Calneh, the beginning of Nimrod's kingdom (Gen. x. 10). Jerome (Onomasticon) testifies that the Jews then believed Nisibis was Accad, a city on the river Khabour, in the N.E. of Mesopotamia, midway between Orfa and Nineveh. So the Targum of Jerusalem. Nisibis' ancient name was Acar, which the Syriac Peschito version has here. Akkad was the name of the "great primitive Hamite race who inhabited Babylonia from the earliest time, and who originated the arts and sciences. In the inscriptions of Sargon the name is applied to the Armenian mountains instead of the vernacular Ararat" (Rawlinson, Herodotus, i. 319, note). The form Kinzi Akkad is found in the inscriptions. Agadi was the great city of the earlier Sargon (G. Smith). Borchart fixes on a site nearer the other three cities in the ancient Sittacene: Akker-koof, or Akker-i-Nimroud, a curious pile of ancient buildings. The Babylonian Talmud mentions the site under the name *Agyada*. A tract N. of Babylon was called Accete (Knobel).

Accho. Ptolemais in the N. T., St. Jean d'Acre (named from the

knights of St. John of Jerusalem); called "the key of Palestine." Its sands were employed by the Sidonians in making glass. The name is akin to the Arab *Akeh*, a sandy shore heated by the sun. The chief seaport in Syria, 30 miles S. of Tyre; on the N. of the only inlet on the Palestine coast, with Carmel on the S. side. The distance across is eight miles. The river Belus flows into the sea close under the town walls. A. was Asher's portion, but never was wrested from the original dwellers (Jud. i. 31). St. Paul landed here from Tyre, and stayed one day with Christian brethren, before sailing on to Cæsarea (Acts xxi. 7).

Accuser. In a forensic sense. [See SATAN.] Luke xviii. 3, 1 Pet. v. 8, Job i. 6, Rev. xii. 10, Zech. iii. 1.

Aceldama: "the field of blood." So called because bought with the price of blood, according to Matt. xxvii. 6-8; and because it was the scene of retribution in kind, the blood which Judas caused to be shed being avenged by his own blood, according to Acts i. 19, Rev. xvi. 6. The purchase of the field was begun by Judas, and was completed after Judas' death by the priests, who would not take the price of blood from Judas but used the pieces of silver to pay for the field. He did not pay the money (Matt. xxvii. 5), but had agreed to pay it, with a view of securing "a habitation" to himself and his wife and children (Ps. cix. 9, lxx. 25). Stung with remorse he brought again the 30 pieces of silver, went to the field, hanged himself, and, the cord breaking, his bowels gushed out. Thus there is no discrepancy between Matt. xxvii. 8 and Acts i. 19. Substantial unity amidst circumstantial variety is the strongest mark of truth; for it proves the absence of collusion in the writers. (Bengel.) Or probably Peter's words (Acts i. 18) are in irony. All he purchased with the reward of iniquity was the bloody field of his burial. What was bought with his money Peter speaks of as bought by him. The field originally belonged to a potter, and had become useless to him when its clay was exhausted. Jerome says it was still shown S. of mount Zion, where even now there is a bed of white clay. St. Matthew (xxvii. 9) quotes Jeremiah's prophecy as herein fulfilled. Zech. xi. 12, 13 is the nearest approach to the quotation, but not verbatim. Probably Jer. xviii. 1, 2 and xxvii. 6-12 are the ultimate basis on which Zechariah's more detailed prophecy rests, and Jeremiah is therefore referred to by St. Matthew. The field of blood is now shown on the steep S. face of the ravine of Hinnom, on a narrow level terrace, half way up, near its E. end; now *Hak-ed-damm*. The chalk favours decomposition; and much of it for this reason, and for its celebrity, was taken away by the empress Helena and others, for sarcophagic cemeteries. A large square edifice, half excavated in the rock, and half massive masonry, stands on the steep bank facing the pool of

Siloam, as a charnel house 20 feet deep, the bottom covered with mouldering bones. "The potter" represents God's absolute power over the clay framed by His own hand: so appropriate in the case of Judas, "the son of perdition," of whom Jesus says, "It had been good for that man if he had not been born"; given over to a reprobate mind and its awful doom. This is the point of Jer. xviii. 6, which is therefore referred to by Matthe v (Isa. xxx. 14, xlv. 9; Rom. ix. 20, 21).

Achaia. In N. T. a Roman province, including the whole Peloponnese, and most of Hellas proper, with the islands. This province, with Macedonia, comprehended all Greece (Acts xviii. 12, xix. 21). The name was given by the Romans, when they took Corinth and destroyed the Achaean League (146 B.C.), which, beginning with the narrow northern region of the Peloponnese called A., afterwards included several Grecian states. In Acts xviii. 12 Gallo, with the minute propriety that marks historical truth, is called "deputy" (proconsul). A. had only just been restored under Claudius to the senate, whose representatives in the provinces were *proconsuls*, from having been an imperial province under Tiberius, whose representatives were *procurators*.

Achaitous. A Christian of Achaia, who with Stephanas and Fortunatus was the bearer of St. Paul's First Epistle to the Corinthians, and recommended in it to their regard, as one of those who supplied his yearning for Christian fellowship and "refreshed his spirit" (1 Cor. xvi. 17, 18).

Achan (troubler): Achar (1 Chron. ii. 7). Son of Carmi, son of Zabdi, of the tribe of Judah. When Jericho was cursed, with all that was in it, A. alone, in defiance of the curse, "saw" (comp. Job xxii. 7, Gen. iii. 6, Jas. i. 14, 15), coveted, took, and hid (see Gen. iii. 8; following the first sin in the same awful successive steps downward) "a Babylonish garment" (comp. Rev. xvii. 4, 5), "two hundred shekels of silver, and a wedge of gold, fifty shekels" (Josh. vii. 21). His guilty presence alone brought from Jehovah defeat upon Israel at Ai (Eccles. ix. 18). Joshua, by Jehovah's direction, through lots detected the culprit, and having elicited his confession said, "Why hast thou troubled us?" (alluding to the meaning of Achar = Achan) "the Lord shall trouble thee this day." So all Israel stoned him, and burned with fire, after stoning with stones, his sons, daughters, cattle, and the stolen and personal effects. The God who made has the power to destroy a whole family or nation for the guilt of one (2 Kings xxiii. 25-27); for the individual members are not isolated atoms, but form one organic whole, and the good or the evil of one affects the whole and is laid to the charge of the whole, as constituting one moral unity, divinely constituted, not a mere civil institution, just as the whole body suffers by the sin or

suffering of a single member. A. fell under the ban by seizing what was banned, and incurred the same penalty as a town lapsing into idolatry (Deut. xiii. 16, 17). The whole family was involved in the guilt; indeed, the sons and daughters of an age of reason must have been privy to his hiding the spoil in the earth in his tent. Though the law (Deut. xxiv. 16) forbade the slaying of children for their fathers' sins, this did not apply to cases where, as here, Jehovah Himself commands execution. A.'s children were not taken to the valley (as some explain) as mere spectators, to take warning from their father's doom; for why then should A.'s cattle have been taken out along with him? On the other hand, Calmet argues: (1) Had his family been stoned, would not the heap of stones have included THEM ALSO? Whereas it is raised over HIM. (2) His sons and daughters who, in some degree at least, acted under his authority, were certainly not punished more rigorously (by burning AND stoning) than the principal criminal. (3) Was not the burning applied to such things as might suffer by burning, tents, garments, etc., and the stoning to what fire would little affect, etc.? But to what effect could A.'s family be first burned, and then stoned? "They raised over him a great heap of stones," as cairns are still in the East heaped over infamous persons. Every passer by shows his detestation of the crime by adding a stone to the cairn (Josh. viii. 29, 2 Sam. xvii. 17). The valley of Achor (see Isa. lvi. 10) is identified by some with that of the brook Cherith, before Jordan, now wady el Kelt (1 Kings xvii. 1-7). The Heb. of ver. 24, "they brought them up unto the valley of trouble," implies this was higher ground than Gilgal and Jericho. Thomson (The Land and the Book) on Hos. ii. 15: "That valley runs up from Gilgal toward Bethel. By A.'s stoning the anger of the Lord was turned away from Israel, and the door of entrance to the promised inheritance thrown open. Thus the 'valley of Achor' (trouble), 'a door of hope,' is not a bad motto for those who through much tribulation must enter the promised land." A salutary warning to all Israel of the fatal effect of robbing God of His due through covetousness. [See ANANIAS.] Israel entered Canaan to take possession of land consecrated by its previous tenants, not as a mere selfish spoil, but for God's glory. The spoil of Jericho was the firstfruits of Canaan, sacred to Jehovah; A.'s sacrilegious covetousness in appropriating it needed to be checked at the outset, lest the sin spreading should mar the end for which Canaan was given to Israel.

Achbor. 1. Gen. xxxvi. 38, 1 Chron. i. 49. 2. Father of king Jehoakim's ready tool in evil, Elnathan (Jer. xxvi. 23, 23); A. was, on the contrary, an instrument of good Josiah, to inquire the Lord's will from the prophetess Huldah. Called Abdon, the son of Micah, in 2 Chron. xxiv. 20, 21. Goodness is not always hereditary.

Achim. In Jesus' genealogy (Matt. i. 14) = Jachin (i.e. he will establish), contracted from Jehoachin. The name may express the parents' faith that God would in His own time establish Messiah's throne, as Isa. ix. 7 foretold.

Achish. King of Gath, son of Maach; called Abimelech, i.e., not merely a king, but also son of a king, in the title to Pa. xxxiv. See ABIMELECH for the seeming discrepancy with 1 Sam. xxi. 10-13, xxvii. 2. Twice David fled to him. On the first occasion, being recognised as the conqueror of the Philistines, he in fear feigned madness (as the Roman L. Junius Brutus did: Livy, i. 56), and so was let escape to the cave of Adullam. On the second he stayed at Gath, with 600 men, a year and four months, having had Ziklag assigned to him. The unbelieving propensity to calculate probabilities, instead of trusting implicitly to God, misleads even believers into self sought positions of great spiritual danger. "I shall now perish one day by the hand of Saul, there is nothing better for me than that I should speedily escape into the land of the Philistines," said David. This false step on his part necessitated gross lying to the trustful Philistine king (1 Sam. xxvii. 1, 8-12). He finally escaped, only by God's undeserved providential interposition, from having to march with A. against his own countrymen (1 Sam. xxviii., xxix.). A., or his son, is again mentioned (1 Kings ii. 40) as the receiver of Shimei when he left Jerusalem contrary to Solomon's command.

Achmetha. Ezra vi. 2 = Ecbatana. A title applied to cities with a fortress for protecting the royal treasures (Bawlinson, in Kitto's Cyclop.). [See ECBATANA.]

Achor. On the northern boundary of Judah (Josh. xv. 7). [See ACHAN.]

Achsa. Daughter of Caleb, son of Jephunneh, the Kenesite; given by him in marriage to his younger brother, Othniel, for having taken Debir, or Kirjath Sepher (i.e. the city of the book), or Kirjath Sanna. Like her large hearted father, she looked for great things through faith in God's promise of the land; and lighting from her ass, and humbly asking for springs, as needed by the south land, she received "the upper and the nether springs" (Josh. xv. 15-19, 49; Jud. i. 11-15; 1 Chron. ii. 49). Her husband, Israel's judge and saviour from Chushan Rishathaim, had through the Spirit of Jehovah the noble faith of the race: Jud. iii. 8-11. Typically hereby we are taught as children to ask humbly and expect confidently great blessings (Luke xi. 13, 1 John iii. 22), both the upper or heavenly and the nether or earthly, from our Father (Ps. lxxxi. 10, lxxxiv. 11; Isa. xxxiii. 16; John iv. 18, 14, vii. 37-39, xv. 7; Eph. iii. 20).

Achshaph. A Canaanite royal city, whose king was smitten by Joshua (Josh. xi. 1, xii. 20, xix. 25). Within Asher; perhaps the modern *Chafifa*, in the LXX. *Cceph*. Conder (Pal. Expl. Qy. Stat., April, 1876) identifies with *Yasif*. The hieratic papyrus (Brit.

Mus., 1942, pl. 35-61), mentioning Ak-sapou (identified by M. Chabas with A.), is the account of an Egyptian officer's travels in a chariot from near Aleppo to the vicinity of the sea of Galilee, and thence to Egypt via Joppa. He is called a Mohar; his record is at least 3000 years old. ("Voyage d'un Egypt. en Syrie, en Phenic., en Palest.": F. Chabas, Paris, 1866.)

Achzib. 1. In Judah, in the shephelah or plain country of Judah on the western borderland toward the Philistines and the sea; the Chazib of Gen. xxxviii. 5, Josh. xv. 44, Mic. i. 14, where the meaning of the name (*a lie*) is alluded to. 2. In Asher, but, like Accho and Sidon, never wrested from the aboriginal Phœnicians (Jud. i. 31). Ten miles N. of Acre, on the Mediterranean; considered on the return from Babylon the northernmost boundary of the Holy Land. Now *Es-sib*.

Acts of the Apostles. The second treatise, in continuation of the Gospel as recorded by Luke. The style confirms the identity of authorship; also the address to the same person, Theophilus, probably a man of rank, judging from the title "most excellent." The Gospel was the life of Jesus in the flesh, the Acts record His life in the Spirit; Chrysostom calls it "The Gospel of the Holy Spirit." Hence Luke says: "The former treatise I made of all that Jesus began to do and teach;" therefore the Acts give a summary of what Jesus continued to do and teach by His Spirit in His disciples after He was taken up. The book breaks off at the close of St. Paul's imprisonment, A.D. 63, without recording his release; hence it is likely Luke completed it at this date, just before tidings of the apostle's release reached him. There is a progressive development and unity of plan throughout. The key is chap. i. 8: "Ye shall be witnesses unto Me in (1) Jerusalem, and (2) in all Judæa, and (3) in Samaria, and (4) unto the uttermost part of the earth." It begins with Jerusalem, the metropolis of the Jewish dispensation, and ends with Rome, the metropolis of the whole Gentile world. It is divisible into three portions: I. From the ascension to the close of chap. xi., which describes the rise of the first purely Gentile church, at Antioch,



ANTIOCH.

where the disciples consequently were first called CHRISTIANS [see]; II. Thence down to the special vision at Troas (chap. xvi.), which carried the gospel, through Paul, to Europe; III. Thence onward, till it reached Rome. In each of the three periods the church has a distinct aspect: in the first, Jewish; in the second, Gentile with a strong

Jewish admixture; in the third, after the council at Jerusalem (chap. xv.), Gentile in a preponderating degree. At first the gospel was preached to the Jews only; then to the Samaritans (viii. 1-5); then to the Ethiopian eunuch, a proselyte of righteousness (viii. 27); then, after a special revelation as Peter's warrant, to Cornelius, a proselyte of the gate; then to *Gentile* Greeks (not *Grecians*, i.e. Greek speaking Jews, but heathen *Greeks*, on the whole the best supported reading, xi. 20); then Peter, who, as "the apostle of the circumcision," had been in the first period the foremost preacher, gives place from chap. xiii. to Paul, "the apostle of the uncircumcision," who successively proclaimed the word in Asia Minor, Macedonia, Greece, and Rome. Luke joined Paul at Troas (about A.D. 53), as appears from the "we" taking the place of "they" at that point in his history (xvi. 8-10). The repetition of the account of the ascension in chap. i. shows that an interval of some time had elapsed since writing the more summary account of it at the end of Luke xxiv.; for repetition would have been superfluous unless some time had intervened.

St. Matthew's Gospel, as adapted to Jewish readers, answers to the first period ending about A.D. 40, and was written probably in and for Jerusalem and Judæa; St. Mark answers to the second or Judæo-Gentile period, A.D. 40-50, as his Gospel abounds in Latinisms, and is suited to Gentile converts, such as were the Roman soldiers concentrated at *Cæsarea*, their head quarters in Palestine, the second great centre of gospel preaching, the scene of Cornelius' conversion by Mark's father in the faith, Peter. St. Luke's Gospel has a Greek tinge, and answers to the third period, A.D. 50-63, being suited to Greeks unfamiliar with Palestinian geography; written perhaps at Antioch, the third great centre of gospel diffusion. Antioch is assigned by tradition as his residence (A.D. 52) before joining Paul when entering Europe. Beginning it there, he probably completed it under Paul's guidance, and circulated it from Philippi, where he was left behind, among the Greek churches. Probably St. Paul (A.D. 57) alludes to his Gospel in 2 Cor. viii. 18: "the brother whose praise is in the gospel throughout all the churches." Certainly he quotes his Gospel as Scripture, and by inspiration stamps it as such in 1 Tim. v. 18. His having been chosen by the Macedonian churches joint trustee with Paul of their contributions to Jerusalem implies a long residence, during which he completed and circulated his work. As Acts was the fruit of his second connection with Paul, whose labours down to his imprisonment in Rome form the chief part of the book, so he wrote the Gospel through the help he got in his first connection with him, from Troas down to Philippi. (See Birks' *Horæ Evang.*, 192, etc., for the probability that Theophilus lived at Antioch.) Jerome says Luke published his Gospel "in the parts of Achaia and Bœotia."

The Book of Acts links itself with the Gospels, by describing the foundation and extension of the church, which Christ in the Gospels promised; and with the Pauline epistles by undesignated, because not obvious, coincidences. It forms with the Gospels a historical Pentateuch, on which the Epistles are the inspired commentary, as the Psalms and Prophets are on the O. T. historical books. Tertullian De Bapt., 17, and Jerome, Vir. Illust., Luc., 7, mention that John pronounced spurious the Acts of Paul and Thecla, published at Ephesus. As Luke's Acts of the Apostles was then current, John's condemnation of the spurious Acts is a virtual sanction of ours as genuine; especially as Rev. iii. 2 assigns this office of testing the true and the false to John's own church of Ephesus. The epistle of the churches of Lyons and Vienne to those of Asia and Phrygia (A.D. 177) quotes it. Irenæus, Adv. Hær., i. 31, Clement Alexandrinus, Strom., v., and Origen, in Euseb. H. E., vi. 23, attest the book. Eusebius, H. E., iii. 25, ranks it among "the universally recognised Scriptures." Its rejection by the Manicheans on purely doctrinal grounds implies its acceptance by the early church catholic. Luke never names himself. But the identity of the writer with the writer of the Gospel (Luke i. 3) is plain, and that the first person plural (Acts vi. 10, 17; xxi. i. 18; xxvii. 1; xxviii. 16) includes the writer in the first person singular (chap. i. 1). Paul's other companions are distinguished from the writer (chap. xx. 4, 5, 6, 15). The sacred writers keep themselves in the background, so as to put forward their grand subject. The first person gives place to the third at chap. xvii. 1, as Paul and Silas left Luke behind at Philippi. The non-mention of Luke in Paul's epistles is due to his not having been with him at Corinth (chap. xviii.), whence the two epistles to the Thessalonians were written; nor at Ephesus (chap. xix.), whence he wrote to the Romans; nor at Corinth again, whence he wrote to the Galatians. The first person is not resumed till chap. xx. 5, 6, at Philippi, the very place where the first person implies he was with Paul two years before (chap. xvi.); in this interval Luke probably made Philippi his head quarters. Thenceforward to the close, which leaves Paul at Rome, the first person shows Luke was his companion. Col. iv. 14, Philem. 24, written there and then, declare his presence with Paul in Rome. The undesignated coincidence remarkably confirms the truth of his authorship and of the history. Just in those epistles written from places where in Acts the first person is dropped, Luke is not mentioned, but Silas and Timothy are; 1 and 2 Thes. i. 1, 2 Cor. i. 19 compared with Acts xviii. 5. But in the epistles written where we know, from Acts xxviii., the writer was with Paul we find Luke mentioned. Alford conjectures that as, just before Luke's joining Paul at Troas (xvi. 10), Paul had passed through Galatia, where he was detained by sick-

ness (Gal. iv. 13, Gr. "Ye know that because of an infirmity of my flesh I preached the gospel unto you at the first"), and Phrygia, and as the epistle to Colossae in Phrygia terms Luke "the beloved physician," Luke became Paul's companion owing to the weak state of the apostle's health, and left him at Philippi when he was recovered, which would account for the warm epithet "beloved."

In chap. xxi. 10 Agabus is introduced as if he had never been mentioned before, which he was in chap. xi. 28. Probably Luke used different written sources of information, guided in the selection by the Holy Spirit. This view accounts for the Hebraistic style of the earlier parts (drawn from Hebrew sources), and the Grecian style of the latter (from Luke himself). The speeches remarkably and undesignedly accord with all that is known of the speakers from other sources. Comp. Peter's speeches, Acts ii. 23, iv. 11, x. 34, with 1 Pet. i. 17, 19, ii. 7; Paul's, Acts xiv. 15-17, xvii. 24-31, with Rom. i. 19-25, ii. 5, iii. 25 (Gr. "the pretermission," or passing over of sins, "winking" at them), Col. i. 17, 2 Thess. ii. 4 (marg. of chap. xvii. 23 "gods worshipped," the same Gr.); chap. xx. 19, 31 with Phil. iii. 18; chap. xx. 32 with Eph. ii. 20; chap. xx. 34 with 2 Tim. iv. 7; "seed according to the promise," chap. xiii. 23, with Rom. iv. 13, Gal. iii. 16. The Hebraisms mostly found in the speeches, and not in the narrative, prove that the speakers' very words are essentially though summarily given. Providence so ordered it that during Paul's two years' imprisonment in Jerusalem and Caesarea, Luke his companion had the best opportunities for ascertaining the facts of the early part of his work from the brethren on the spot. At Caesarea dwelt Philip the evangelist, one of the Seven (xxi. 8), the best authority for chaps. vi., vii., viii.; also Cornelius the centurion, or at least some witnesses of the events (chap. x.) which initiated the preaching of the gospel to the Gentiles. Probably the portion chap. xvii. 15-xviii. 5 was inserted by Paul himself, for he was then alone, and none but he could have supplied the facts. Moreover, in ver. 16 to 21 of chap. xvii. eleven expressions foreign to Luke's style occur, and in the speech 20 besides, some of which are found nowhere else but in Paul's epistles.

Peter, to whom the keys of the kingdom of heaven were given (Matt. xvi. 19), opens it as the central figure of the first part, both to the Jews (chap. iii.) and to the Gentiles (chap. x.). Another instrument was needed for evangelizing the world, combining the learning of both Hebrew and Greek, which the twelve had not, with the citizenship of Rome, the political mistress of the Gentile world; Paul possessed all these qualifications. A Jew by birth; educated in Hebrew Divine truth at the feet of Gamaliel in Jerusalem; in Greek literature at Tarsus, one of its most eminent schools (whence he derived his acquaintance with the

writings of Aratus, a Cilician poet, his own countryman, chap. xvii. 28,



and Epimenides, Tit. i. 12, and Menander, 1 Cor. xv. 33); and a Roman citizen, a privilege which would gain him influence and protect him from lawless and fanatical violence everywhere. Hence Paul by his catholicity of qualifications and spirit (when his old pharisaism was completely eradicated by the revelation of feeling attendant on his miraculous conversion) occupies the central place in the latter part of Acts, which records the extension of the gospel to the metropolis of the world. Baumgarten remarks: "the twelve did not enter so fully into the catholic spirit of the new dispensation; a new intervention of the Lord was needed to create a new apostolate, not resting on the Israelite organization." Three civilizations meet in the introduction of the gospel to the world: the polity of Rome, binding all nations together, securing peace, and facilitating the circulation of the gospel of peace; the intellectual and æsthetic culture of Greece, revealing man's impotence by his own reasonings to find out God's law, and yet preparing him for it when divinely revealed in the gospel; and the Judaic law, divinely perfect, but impotent to justify through man's inability to keep it.

Alford rightly reasons that the date of composition must have been before the fulfilment of the prophecy, chap. xvii. 24, "thou must be brought before Cæsar"; else Luke would have recorded it, as he does Paul's trials before Felix and Festus. The most certain date from the N. T., Josephus, and Tacitus, is that of Porcius Festus arriving in Palestine in Felix' room, A. D. 60. Paul therefore went to Rome A. D. 61, when Burrhus, a humane man, was captain of the guard. His successor, the cruel Tigellinus, would not have been likely to have left him "in free custody." Herod Agrippa's death was A. D. 44. Therefore Paul's second visit to Jerusalem with the contributions was about A. D. 42 (chap. xi. 30). 2 Cor. xii. 2 (written about A. D. 55-57) refers to this visit. "Fourteen years before" will bring us to about A. D. 41-42. The visit to Antioch, and Agabus' prophecy fulfilled in Claudius' reign (A. D. 41) preceded chap. xi. 28, viz. A. D. 40. The silence as to Paul, chap. xii. 1-19, shows he was not at Jerusalem then, A. D. 43-44, but just before it, A. D. 41-42. The stoning of Stephen was probably A. D. 33, Saul's conversion A. D. 37, his first visit to Jerusalem A. D. 40, his third visit (chap. xv.) fourteen years subsequently to his conversion, A. D. 51 (Gal. ii. 1). After his conversion he went to Ara-

bia, then back to Damascus, whence he escaped under Aretas (2 Cor. xi. 32); then to Jerusalem, after three years. His first visit was then A. D. 40 or 41, being succeeded by a cessation of persecution, owing to Caligula's attempt to set up his statue in the temple. Next he was brought to Tarsus, to escape from Grecian conspirators in Jerusalem (chap. ix. 30, Gal. i. 21). Thus only the period from A. D. 30 to A. D. 32-33 elapses between Christ's ascension and the stoning of Stephen. All the hints in the first six chaps. imply a miraculously rapid growth of Christianity, and an immediate antagonism on the part of the Jews. The only other cardinal point of time specified is in chap. xviii. 2, the expulsion of the Jews from Rome under Claudius Cæsar, A. D. 52. No book of the N. T. has suffered more from variations of text. Probably these are due to attempts at clearing supposed difficulties, harmonising Paul's different accounts of his conversion, and bringing the text into exact likeness to the Gospels and Epistles. The book of Acts was so little read in the churches publicly that there was less opportunity to expunge interpolations by comparing different copies. The principal interpolations alleged are chaps. viii. 37, ix. 5, 6, xxiv. 6-8, xxviii. 29.

Adadah. A city in S. of Judah (Josh. xv. 22).

Adah (*adornment, beauty*). 1. One of LAMKCH'S [see, and ZILLAH] wives (Gen. iv. 19). 2. Daughter of Elion the Hittite; one of Esau's three wives; mother of his firstborn, Eliphaz; ancestress of six of the Edomite tribes (Gen. xxxvi. 2-4, 15, 16); called Bashemath (Gen. xxvi. 34), meaning the *fragrant*. Esau's third wife, daughter of Ishmael, also is called Bashemath, but Mahalath in chap. xxviii. 9. Moses drew the genealogy from documents of Esau's tribe, without altering them. Eastern and especially Arabian custom gives surnames (founded on some memorable event in one's life), which gradually supersede the other name; for instance, Edom, chap. xxv. 30. Women received new names when married; so both might be called Bashemath.

Adaiah. 1. 2 Kings xxii. 1. 2. 1 Chron. vi. 41. 3. 1 Chron. viii. 21.

4. 1 Chron. ix. 12, Neh. xi. 12. 5.

Ezra x. 29. 6. Ezra x. 39, Neh. xi. 5.

Adalia. Esth. ix. 8.

Adam (*red earth*). The name given by God to the first man, to remind him of his earthly nature; whereas *Ish* was the name whereby he designates himself, a man of earth (as opposed to *Enosh* "a man of low degree" Ps. lxxii. 9) (Gen. ii. 23). The Heb. *Adam* never assumes any change to mark the dual or plural numbers, *men*. Probably the Syro-Arabian is the primitive tongue, whence sprang the Heb. and other so called Shemitic tongues. The names in Genesis are therefore essentially the same as were actually spoken. Adam's naming of the animals in Eden implies that God endued Adam with that power of generalization, based on knowledge of their characteristics, whereby he

classified those of the same kinds under distinctive appellations, which is the fundamental notion of human language. Its origin is at once human and Divine. Divine, in that "God brought" the animals "to Adam to see what he would call them," and enabled him to know intuitively their characteristics, and so not at random or with arbitrary appellations, but with such as marked the connection (as all the oldest names did, when truth logical and moral coincided) between the word and the thing, to name them; human, in that Adam, not God, was the namer. "He did not begin with names, but with the power of naming; for man is not a mere speaking machine; God did not teach him words, as a parrot, from without, but gave him a capacity, and then evoked the capacity which He gave." (Ahp. Trench.)

As the crown of creation, he was formed at the close of the sixth day. A. came into the world a full grown man, with the elements of skill and knowledge sufficient to maintain his lordship over nature. The Second A. came as an infant by humiliation to regain for man his lost lordship. Original records are perhaps traceable as employed in the inspired record of Moses. Gen. i. 1—ii. 3 is one concerning creation and man in a general summary. A second is Gen. ii. 4—iv. 26, treating in a more detailed way what was summarily given as to man (chap. i.), his innocence, first sin, and immediate posterity. A third is chap. v. 1 to the end of ix., "the book of the generations of A.," and especially of Noah. But the theory of an Elohist author for chap. i., and a Jehovist author for chap. ii., distinct from Moses, on the ground that ELOHIM is the Divine name in chap. i., but JEHOVAH ELOHIM in chap. ii., is untenable. Nay, the names are used in their respective places with singular propriety; for ELOHIM expresses the mighty God of creation, and is fitting in His relation to the whole world. (chap. i.) But JEHOVAH, the unchanging I AM (Exod. vi. 3), in covenant with His people, always faithful to His promises to them, is just the name that the Spirit of God would suggest in describing His relation to man, once innocent, then fallen, then the object of an everlasting covenant of love. It is just one of the undesigned prophecies which confirm Scripture's Divine origination, that the JEHOVAH of the covenant with the church is the ELOHIM of the world, and vice versa. The Elohim in man's creation use anthropomorphic language, implying collective counsel: "Let us make man in our image, after our likeness." Ahp. Trench remarks: "The whole history of man, not only in his original creation, but also in his after restoration and reconstitution in the Son, is significantly wrapped up in this double statement; which is double for this very cause, that the Divine mind did not stop at the contemplation of his first creation, but looked on to him as renewed in knowledge after the image of Him

that created him (Col. iii. 10); because it knew that only as partaker of this double benefit would he attain the true end for which he was made." In 1 Cor. xi. 7 man is called "the image and glory of God." This ideal is realized fully in the Son of man (Ps. viii. 4, 5). Man is both the "image" (Gr. *eicon*, Heb. *tsalem*), and made in the "likeness" (Gr. *homoiosis*, Heb. *demuth*) of God (Jas. iii. 9). "Image" (*eicon*) alone is applied to the Son of God (Col. i. 15); comp. Heb. i. 3, "the express image of His person" (Gr. *charakter*, the *impress*). *Eicon*, "image," presupposes a prototype, as the monarch is the prototype and his head on the coin the *image*. But "likeness" implies mere resemblance. Thus the "image" of God remains in some degree after the fall (Gen. ix. 6; Jas. iii. 9; 1 Cor. xi. 7). The likeness of God is what we are to be striving towards. The archetype is in God; man in his ideal is moulded after the model realized in the Son of man, "the image of the invisible God, the Firstborn of every creature," the incarnate God, already existing in the Divine point of view (Col. i. 15), with body and animal life akin to the animal world, yet the noble temple of an immortal spirit, with reason, imagination, freewill finding its true exercise in conformity to God's will, and a spiritual nature resembling God's, reflecting God's truth, righteousness, and love; capable of reasoning in the abstract which the lower animals cannot, as they have no general signs for universal ideas. Some indeed, as the parrot, can frame articulate sounds, but they have not the power to abstract ideas from the particular outward objects, so as to generalize; as their want of a general language proves. Man is the interpreter of nature's inarticulate praises to nature's God. The uniformity of type in the animal kingdom, including man in his bodily nature, and the affinity of structure in the homologous bones, are due not to development from a common parentage, but to the common archetype in the Divine mind, of which the cherubim was probably an ideal representation. When man fell, he still is called "in the image of God," with a view to his future restoration in the God-man. It is a "palace" in God's design, for a while spoiled by the "strong man" Satan, but to be reinstated by the "stronger" Man with God's archetypal image and likeness more vividly than ever standing forth (Luke xi. 21). A. is the generic term for man, including woman (Gen. i. 26, 27). Christ came to reveal not only God, but MAN to us; He alone is therefore called "THE Son of man"; the common property of mankind; who alone realizes the original ideal of man: body, soul, and spirit, in the image and likeness of God, the body subordinate to the animal and intellectual soul, and the soul to the spirit (1 Thess. v. 23), combining at once the man and woman (Gal. iii. 28); and in whom believers shall realize it by vital union with Him; having the masculine graces, majesty,

power, wisdom, strength, courage, with all woman's purity, intuitive tact, meekness, gentleness, sympathetic tenderness and love, such as Roman Catholics have pictured in the Virgin Mary. So the first A., the type, combined both (Gen. i. 27). The creation of woman from man (marked by the very names *ish*, *ish*) subsequently implies the same truth. The Second A. combined in Himself, as Representative Head of redeemed men and women, both man's and woman's characteristic excellencies, as the first A. contained both before that Eve was taken out of his side. Her perfect suitability for him is marked by Jehovah's words, "I will make for him a help suitable as before him," according to his front presence: a helping being in whom, as soon as he sees her, he may recognise himself (Delitzsch). The complement of man. So the bride, the church, is formed out of the pierced side of Christ the Bridegroom, whilst in the death sleep; and, by faith vitally uniting her to Him in His death and His resurrection, is "bone of His bone, and flesh of His flesh" (Eph. v. 25-32). The dominion which A. was given as God's vicegerent over the lower world, but lost by sin, is more than regained for man in the person of Christ. Even in His humiliation He exercised unlimited sway over man's bodily diseases and even death itself, over vegetable nature (the fig tree), the dumb animal kingdom (the ass's colt), the inorganic world, the restless sea, and the invisible world of demons; comp. Ps. viii. In His manifested glory, His full dominion, and that of His redeemed with Him, shall be exercised over the regenerated earth: Isa. xi. ii. 4, lxx. 25, xxxv. 9, 10; Ps. lxxii.; Ezek. xxxiv. 25; Hos. ii. 18; Rev. xi. 15-17, xx., xxi., xxii. The first man A. was made a "living soul," endowed with an animal soul, the vital principle of his body; but "the last A. a quickening spirit" (1 Cor. xv. 45). As the animal souled body (ver. 44) is the fruit of our union with A., an animal souled man, so the spiritual body is the fruit of our union with Christ, the life-giving Spirit.

EDEN [but see] is by Sir H. Rawlinson identified with Babylonia; the Babylonian documents giving an exact geographical account of the garden of Eden, and the rivers bearing the same names: the Hiddekel is certainly the Tigris, and the Phrath the Euphrates; the other two seem tributary branches, though some make Gihon the Nile and Pison the Indus (?). Any fruit tree (some have supposed, from Egyptian representations still extant, the pomegranate) would suffice as a test of obedience or disobedience, by the eating of which the knowledge of evil as well as of good would result. To know evil without being tainted by it is the prerogative of God. Man might



have attained this knowledge by making his will one with God's, in not eating it; he then would have attained to a Godlike knowledge of good and evil, and would have exercised true liberty in conformity with his likeness to God. But man aspired to it by his own way, and fell. Only in Christ shall he know it and triumph over it. To distinguish good and evil is the gift of a king (1 Kings iii. 9) and the wisdom of angels (2 Sam. xiv. 17). The tree of knowledge suggested to man the possibility of evil, which in the absence of lust might not occur. If he was to be tried at all, it could only be by a positive precept; and the smaller the subject of the command was, the more it tested the spirit of obedience. Satan's antitriunity, the lust of the flesh ("the woman saw that the tree was good for food"), the lust of the eye ("and that it was pleasant to the eyes"), and the pride of life (and a "tree to be desired to make one wise") seduced man: 1 John ii. 16; comp. ACHAN, Josh. vii. 21. As this tree was the sacramental pledge of God's requirement, so the tree of life was the pledge of God's promised blessing.

Abp. Whately thought the tree of life adored medicinally, and that A. and Eve ate of it; and that hence arose his longevity and that of the patriarchs, so that it was long before human life sank to its present average. Chap. ii. 16 seems to imply his free access to it; but perhaps iii. 23 that he had not actually touched it. Indeed it is only sacramentally, and in inseparable connection with faith and obedience, when tested first as to the tree of knowledge, that the tree of life could give man true immortality. In the day that he ate he died (Gen. ii. 17, comp. Hsa. xiii. 1), because separation from God, sin's necessary and immediate consequence, is death; the physical death of A. was deferred till he was 930. Sin's immediate effects on A. and Eve, after she in her turn became a seducer, having first been seduced herself (Gen. iii. 6 end), were shame (ver. 7), concealment and folly (ver. 8, 9; comp. Ps. cxxix.), fear (ver. 10), selfishness on A.'s part towards Eve, and presumption in virtually laying the blame on God (ver. 12), the curse, including sorrow, agony, sweat of the brow in tilling the thorny ground, death. All these are counter-worked by Christ. He bore our shame and fear (Heb. xii. 2, v. 7), denied self wholly (Matt. xx. 23), resisted Satan's temptation to presumption (Matt. iv. 6), bore the curse (Gal. iii. 13), was "the man of sorrows" (Isa. liii.), endured the agony and bloody sweat of Gethsemane, the crown of thorns, and the dust of death (Ps. xxii. 15, comp. Gen. iii. 19). The temporary exclusion from the tree of life was a merciful provision for fallen man, (for immortality in a lost state is a curse), until that, through Christ, he should have it restored (Rev. xxii. 3, 14; ii. 7).

The cherubim were not outside the

garden, blocking up access to it (as chap. iii. 24 is often explained), but "keeping the way to the tree of life," doing what man had failed to do (chap. ii. 15). So the cherubim's position implies, not at the threshold, or even before the mercy seat, but in immediate connection with it, the throne of God (Exod. xxv. 18). So in Ezek. and Rev. they are the living ones, combining the highest forms of creaturely life, suggesting to man his interest still in life and in paradise, and even in a share of God's throne through Divine grace. As the flaming sword represents justice excluding man's access by his own righteousness, so the cherubim represents man reunited to God upon the ground of the mercy seat, which is Christ our propitiatory.

The unity of the human race is plainly asserted in Acts xvii. 26 [see CREATION]. The co-extensiveness of sin's curse upon all men as A.'s offspring, and of Christ's redemption for all men (Rom. v. 12-21, 1 Cor. xv. 22-47) implies the same. "That the races of men are not species of one genus, but varieties of one species, is confirmed by the agreement in the physiological and pathological phenomena in them all, by the similarity in the anatomical structure, in the fundamental powers and traits of the mind, in the limits to the duration of life, in the normal temperature of the body, and the average rate of pulsation, in the duration of pregnancy, and in the unrestricted fruitfulness of marriages between the various races." (Deltzsch.) The brain of the lowest savage is larger than his needs require, usually five sixths of the size of a civilized man's brain. This implies the latent power of intellectual development, which proves he is essentially one with his more favoured brethren.

Adam. A city beside Zarthan (Josh. iii. 16); on the Jordan. Near the present ford *Damieh*, which possibly is derived from the ancient name Adam; the northern extremity of Israel's passage (xxii. 11). Probably Reuben's altar of *Ed*, or *witness*, was near, on the Kurn Surtabeh. Near *Damieh* the remains of a Roman bridge are still found. Kurn Surtabeh was more than 15 miles from Jericho, which tallies with the words "very far from the city Adam." Knobel thinks the name *Sartabeh* preserves the name Zarthan, a long rocky ridge S. W. of *Damieh* ford. [See Ed.]

Adamah. A fenced city of Naphtali, N. W. of the sea of Galilee (Josh. xix. 36).

Adamant (the English=*unconquerable*). Unusually hard stones, as the *diamond*, which is a corruption of the word *adamant*; Heb. *shamir*; Gr. *smiris*. Probably the emery stone or the uncrystallized *corundum* (Ezek. iii. 9). Image of firmness in resisting the adversaries of the truth of God (Zech. vii. 12). Image of hard heartedness against the truth (Jer. xvii. 1). The stylus pointed with it engraves deeper than the common iron; with such a pen is Jerusalem's sin marked. Its

absence from the high priest's breastplate was because it could not be engraved upon; or perhaps it had not been introduced at that early time. [See DIAMOND.]

Adami. A place on the border of Naphtali (Josh. xix. 33); afterwards *Damin*.

Adar, Heb. *ADDAR*. Southern boundary of Judah and the Holy Land, called also *HAZARADDAR*: Josh. xv. 3.

Adar. The 6th month of the civil, and the 12th of the ecclesiastical, year. [See MONTHS.]

Adbeel (Arabic=*miracle of God*) one of Ishmael's 12 sons, and founder of an Arab tribe (Gen. xxv. 13, 1 Chron. i. 29).

Adnan. A place from which some of the Jewish captives returned with Zerubbabel to Judaea: these "could not show their father's house, nor their seed (pedigree) whether they were of Israel" (Ezra ii. 69). **ADDON,** or **AALAR.**

Addar. Called *ARD* (Gen. xvi. 21, Num. xxvi. 40): 1 Chron. viii. 3.

Adder. Five times in the O. T.

A. V., and thrice in marg. for "cockatrice" (Isa. xi. 8, xiv. 29, lix. 5).



Four Heb. terms stand for it. (1) *Akshub*, (2) *Pethen*, (3) *Tsi-phoni*, and (4) *Shephiphon*. (1) Meaning one that lies in ambush, swells its skin, and rears its head back for a strike. Ps. cxl. 3 quoted in Rom. iii. 13, "the poison of asps." (2) Ps. lviii. 4, xci. 13, "adder" (comp. marg.), but elsewhere translated *asp*; from a Heb. root "to expand the neck." The deadly *haje najia*, or cobra of Egypt, fond of concealing itself in walls and holes. Serpents are without tympanic cavity and external openings to the ear. The deaf adder is not some particular species; but whereas a serpent's comparative deafness made it more amenable to those sounds it could hear, in some instances it was deaf because it would not hear (Jer. viii. 17, Eccles. x. 11). So David's unrighteous adversaries, though having some little moral sense yet left to which he appeals, yet stifled it, and were unwilling to hearken to the voice of God. (3) Translated *adder* only in Prov. xxiii. 32: "at the last wine biteth like a serpent, and stingeth like an adder." In Jer. viii. 17 "cockatrices" from a root "to dart forward and hiss." The Gr. *basilisk*, fierce, deadly; distinct from the "serpent" (*nachash*), Isa. xiv. 29; oviparous (lix. 5); subterranean in habits (xi. 8). (4) From a root "to creep"; Jacob's image of Dan (Gen. xlix. 17), lurking on the road, and biting at the horses' heels; the *Cobler cerastes*, a small and very venomous snake of Egypt. The charmers, by a particular pressure on the neck, can inflate the animal so that the serpent becomes rigid, and can be held out horizontally as a rod. The Egyptian magicians perhaps thus used the *haje* species

as their rod, and restored life to it by throwing it down; at least, so the serpent charmers do at the present day. Shriill sounds, as the flute, are what serpents can best discern, for their hearing is imperfect. Music charms the naja (cobra di capello, hooded snake) and the cerastes (horned viper). Moses' really transformed rod swallowed their pretended rod, or serpent, so conquering the symbol of Egypt's protecting deity. That the naja haje was the "fiery serpent," or serpent inflicting a burning bite, appears from the name *Kas-om-Haye* (Cape of the haje serpents) in the locality where the Israelites were bitten (Num. xxi. 6).

Addi (Luke iii. 28). In Jesus' genealogy. A shortened form of Adiel, or Adaiiah, from *adi*, "ornament."

Ader. 1 Chron. viii. 15.

Adiel. 1. 1 Chron. iv. 36. 2. 1 Chron. ix. 12. 3. 1 Chron. xviii. 25.

Adin. 1. Ezra ii. 15, xvii. 6. 2. Neh. x. 16.

Adina. 1 Chron. xi. 42.

Adino (= *his pleasure in the spear*). The Esnute, the Tachmouite; who slew with his spear 800 at once (2 Sam. xxiii. 8). [See JASHOBEAM.] But Luther reads, to accord with 1 Chron. xi. 11, *arer* for *Adino*; and, for *ha cani*, *eth hanitho*, i.e., not a proper name but "*Jashobeam swung his spear*"; comp. ver. 18. Gesenius reads *ye'adno ha'ano*, "he shook it, even his spear."

Adithaim. A town in Judah, on a height overlooking the *shephelah* or low hill country (Josh. xv. 36). Probably the same as that called later Hadid and Adida. Vespasian used the latter as one of his outposts in besieging Jerusalem.

Adjuration. The judge, king, or highpriest with official authority putting one on his solemn oath; entailing the obligation of witnessing (Lev. v. 1). So Saul adjured the people not to eat till evening (1 Sam. xiv. 24-28). And Ahab adjured Micaiah to tell the truth, which elicited from him the real result of the approaching battle, after a previous ironical reply. Comp. S. of Sol. ii. 7 marg.; Mark v. 7; Acts xix. 18; 1 Thess. v. 27 marg. Paul "adjuring" the Thessalonians "by the Lord that the epistle might be read to all the holy brethren." Jesus, who, as the neek "Lamb dumb before His shearers," would not reply to false charges, when "adjured [*ezorkizo se*] by the living God," by the highpriest, to tell the truth whether He be the Christ the Son of God, witnessed the truth concerning His Messiahship and His future advent in glory as the Son of man, which immediately brought on Him sentence of death. We Christians can so far join with the highpriest's reply, "What further need have we of witnesses?" (Matt. xxvi. 63-65.) Christ's own witness alone is enough to assure us of His Godhead, the truth which He sealed with His blood.

Adial. Near Socoh; a hill side burrowed with caves (1 Chron. xxvii.

29); now Aid el Mieh (Gannean).

[See ADULLAM.]

Admah. One of the cities of the plain, having its own king, linked with Zebaim (Gen. x. 19; xiv. 2, 8; Deut. xxix. 23; Hos. xi. 8). Destroyed along with Sodom and Gomorrah (Gen. xix. 24).

Admatha. Esth. i. 14.

Adna. One of the sons of Pahath-Moab, who, on Ezra's (x. 30) monition (after that God had by great rains intimated His displeasure), put his strange wife away.

Adnah. 1. 1 Chron. xii. 20. 2. Chief over 300,000, under Jehoshaphat (2 Chron. xvii. 14).

Adoni-Bezek. (*Lord of Beseek*, a city of Canaan.) Leading the confederated Canaanites and Perizzites, he was conquered by Judah and Simeon, who cut off his thumbs and great toes. Conscience struck, he confessed that 70 kings (petty princes) had gleaned (marg.) their meat under his table, deprived of thumbs and great toes: "As I have done, so God hath required me" (Jud. i. 4-7). Brought a prisoner to Jerusalem, he died there. God pays sinners in their own coin (1 Sam. xv. 33). Judah was not giving vent to his own cruelty, but executing God's *lex talionis* (Lev. xxiv. 19, Rev. xvi. 6, Prov. i. 31). The barbarity of Canaanite war usages appears in his conduct. The history shows that Canaan was then parcelled out among a number of petty chiefs.

Adonijah [see ABIATHAR and ABSALOM]. = *My Lord is Jehovah*, or, *Jah my Father*. 1. Fourth son of David, by Hagith, born at Hebron. Very goodly in looks, like Absalom. Foolishly indulged by his father, who "had not displeased him at any time in saying, Why hast thou done so?" Never crossed when young, he naturally expected to have his own way when old; and took it, to his father's grief in his old age, and to his own destruction. Comp. Prov. xiii. 24, xxii. 6: "Train up a child in the way he should go;" not in the way he would go: 1 Kings i. 6. When David was seemingly too old to offer energetic resistance, A. as now the eldest son, about 35 years old (comp. 2 Sam. iii. 2-4 with v. 5), Amnon, Chileab, and Absalom being dead, claimed the throne, in defiance of God's expressed will, and David's oath to Bathsheba that Solomon should inherit the throne (1 Chron. xxii. 9, 10). Like Absalom (2 Sam. xv. 1) he assumed regal state, with chariots, horsemen, and 50 men to run before him (2 Kings i., ii.). Nathan the prophet, Zadok (Eleazar's descendant, and so of the older line of priesthood), Benaiah son of Jehoiada, captain of the king's guard, Shimei and Rei (= Shamma, Baddai), David's own brothers, supported Solomon. A. was supported by Abiathar, Eli's descendant of Ithamar's (Aaron's fourth son's) line, the junior line, and Joab who perhaps had a misgiving as to the possibility of Solomon's punishing his murder of Abner and Amasa, and a grudge towards David for having appointed the latter commander in chief in his

stead (2 Sam. xix. 13). A. had also invited to a feast by the stone Zubeleth at En-rogel all the king's sons except Solomon, and the captains of the host, the king's servants, of Judah. A meeting for a religious purpose, such as that of consecrating a king, was usually held near a fountain, which En-rogel was. Nabtan and Bathsheba foiled his plot by inducing David to have Solomon conducted in procession on the king's mule to Gihon, a spring W. of Jerusalem (2 Chron. xxxii. 30). On his being anointed and proclaimed by Zadok, all the people hailed him, God save the king! A.'s party, surprised suddenly amidst their feasting, typify sinners' carnal security, from which the Lord's coming suddenly shall startle them to their destruction (Matt. xxiv. 48, Luke xii. 45, 1 Thess. v. 2, 3; comp. 1 Kings i. 49). A., at the tidings announced by Jonathan, Abiathar's son, fled for sanctuary to the horns of the altar. Solomon would have spared him had he shown himself "a worthy man." But on David's death he, through the queen mother Bathsheba, now exalted to special dignity, sought Abishag, David's virgin widow, to be given him, a contemplated incest only second to that perpetrated by Absalom, whom he so much resembled, and also a connection which was regarded in the East as tantamount to a covert claim to the deceased monarch's throne. [See ABNER and ABSALOM.] Benaiah, by Solomon's command, despatched him. 2. A Levite in Jehoshaphat's reign (2 Chron. xvii. 8), sent with the princes to teach the book of the law throughout Judah. 3. Neh. x. 16, called Adonikam in Ezra ii. 18, whose children were 666 (comp. Rev. xiii. 18, the numerical mark of the beast), viii. 18, Neh. vii. 18, x. 16, but 667 in vii. 18.

Adonikam. [See ADONIJAH.]

Adoniram. Son of Abda; over the tribute for about 47 years under David, Solomon, and Rehoboam; also over Solomon's levy of 30,000 sent by ten thousands monthly to cut timber in Lebanon (1 Kings iv. 6). Contracted into ADORAM (2 Sam. xx. 24) and HADORAM. Stoned by the people of Israel when sent by Rehoboam to collect the tribute which had been their chief ground of complaint against the king (1 Kings xii. 18, 2 Chron. x. 18).

Adoni-zedek (*lord of righteousness*). An Amorite king of Jerusalem, answering to the ancient king of it, Melchizedek (*king of righteousness*); one of many proofs that the Canaanite idolatry was an apostasy from the primitive truth of God which they once had. He headed the confederacy against Joshua, which the kings of Hebron, Jarmuth, Luchish, and Eglon also joined. Attacking Gibeon for having made peace with Israel, they in turn were attacked by Joshua, who came by forced march from Gilgal to the relief of his ally. Routed they fled to Bethoron, thence to Azekah and Makkedah, amidst the fearful hailstorm from God, followed by the sun's standing still at Joshua's command. Brought

forth from their hiding place, a cave at Makkedah to the mouth of which Joshua had caused great stones to be rolled, they had their necks trodden down by his captains, and then were slain and hung on trees till sunset (Deut. xxi. 23), and their bodies were buried in the cave.

Adoption. The taking of one as a son who is not so by birth. (I.) *Natural.* As Pharaoh's daughter adopted Moses; Mordecai Esther; Abraham Eliezer (as a slave is often in the East adopted as son) (Gen. xv. 2, 3); Sarai the son to be born by Hagar, whom she gave to her husband; Leah and Rachel the children to be born of Zilpah and Bilhah, their handmaids respectively, whom they gave to Jacob their husband. The handmaid at the birth brought forth the child on the knees of the adoptive mother (Gen. xxx. 3); an act representative of the complete appropriation of the sons as equal in rights to those by the legitimate wife. Jacob adopted as his own Joseph's two sons, Ephraim and Manasseh, on the same footing as Reuben and Simeon, his two elder sons (Gen. xlviii. 5). Thereby he was able to give Joseph his favourite son more than his single share, with his brothers, of the paternal heritage. The tribes thus were 13, only that Levi had no land division; or Ephraim and Manasseh were regarded as two halves making up but one whole tribe. In 1 Chron. ii. Machir gives his daughter to Hezron of Judah; she bare Segub, father of Jair. Jair inherited 23 cities of Gilead in right of his grandmother. Though of Judah by his grandfather, he is (Num. xxxii. 41) counted as of Manasseh on account of his inheritance through his grandmother. So Mary, being daughter of Heli, and Joseph her husband being adopted by him on marrying his daughter, an heiress (as appears from her going to Bethlehem to be registered in her pregnancy), Joseph is called in Luke's genealogy son of Heli.

By the Roman law of adoption, which required a due legal form, the adopted child was entitled to the father's name, possessions, and family sacred rights, as his heir at law. The father also was entitled to his son's property, and was his absolute owner. Gratuitous love was the ground of the selection generally. Often a slave was adopted as a son. Even when not so, the son adopted was bought from the natural father. A son and heir often adopted brothers, admitting them to share his own privileges; this explains beautifully John viii. 36, comp. Heb. ii. 11; or else the usage alluded to is that of the son, on coming into the inheritance, setting free the slaves born in the house. The Jews, though not having exactly the same customs, were familiar with the Roman usages. (II.) *National:* as God adopted Israel (Rom. ix. 4; Deut. vii. 6; Exod. iv. 22, 23; Hos. xi. 1); comp. Jer. iii. 19, "How shall I put thee among the children (Gr. *hio-thesia*) . . . thou shalt call Me, my Father." The wonder expressed is, how shall one so long estranged from God as Israel has

been be restored to the privileges of adoption? The answer is, by God's pouring out on them hereafter the Spirit of adoption crying to God, "Father" (Isa. lxxiii. 16, lxxiv. 8; Hos. iii. 4, 5; Zech. xii. 10). (III.) *Spiritual and individual.* An act of God's sovereign grace, originating in God's eternal counsel of love (Eph. i. 4, 5; Jer. xxxi. 3); actually imparted by God's uniting His people by faith to Christ (John i. 12, 13; Rom. viii. 14-16; Gal. iii. 26, iv. 4, 5). The slave once forbidden to say father to the master, being adopted, can use that endearing appellation as a free man. God is *their* Father, because *Christ's* Father (John x. 17). Sealed by the Holy Spirit, the earnest of the future inheritance (Eph. i. 13). Producing the filial cry of prayer in all Jew and Gentile alike [see *ABBA*] (Gal. iv. 6); and the fruit of the Spirit, conformity to Christ (Rom. viii. 29), and renewal in the image of our Father (Col. iii. 10). Its privileges are God's special love and favour (1 John iii. 1, Eph. v. 1); union with God, so perfect hereafter that it shall correspond to the ineffable mutual union of the Father and Son (John xvii. 23, 26); access to God with filial boldness (Matt. vi. 8, 9; Rom. viii. 15, 26, 27), not slavish fear such as the law generated (Gal. iv. 1-7; John iv. 17, 18, v. 14); fatherly correction (Heb. xii. 5-8); provision and protection (Matt. vi. 31-33, x. 29, 30); heavenly inheritance (1 Pet. i. 3, 4; Rev. xxi. 7).

The "adoption" is used for its full *manifestation in the resurrection* of the believer with a body like Christ's glorious body (Rom. viii. 23). Christ was Son even in His humiliation; but He was only "declared [definitively, Gr.] the Son of God with power by the resurrection from the dead" (Rom. i. 4), "the first begotten from the dead" (Rev. i. 5). Hence Paul refers, "Thou art My Son, *this day* have I begotten Thee" (Ps. ii. 7) to the day of His resurrection. Not that He then first became Son, but His sonship was then openly vindicated by the Father's raising Him from the dead (Acts xiii. 33). So our "adoption" is still waited for, in the sense of its open *manifestation* (Rom. viii. 11, 19; 1 John iii. 2). It is now a reality, but as yet a *hidden* reality. Our regeneration is now true (Tit. iii. 5), but its full glories await Christ's coming to raise His saints. The first resurrection shall be the saints' manifested regeneration (Matt. xix. 28). They have three birthdays: the natural, the spiritual, the glorified. Sonship and the first resurrection are similarly connected (Luke xx. 36, 1 Pet. i. 3). By creation Adam (Luke iii. 38) and all men (Acts xvii. 28, 29) are sons of God; by adoption only believers (1 Cor. xii. 3). The tests are in 1 John iii. 9; iv. 4, 6; v. 1, 4, 18-21.

Adoraim. A fortress built by Rehoboam in Judah (2 Chron. xi. 9). Probably now *Dura*, a large village on a rising ground W. of Hebron.

Adore. "To kiss the hand with the mouth" in homage (Job xxxi. 26, 27: "If I beheld the sun when it shineth, or the moon. . . and my mouth

hath kissed my hand"). The earliest idolatry, that of the sun, moon, and heavenly hosts (Heb. *teaba*), Sabeanism. Laying the hand on the mouth expresses deep reverence and submission (Job xl. 4). So "kiss the Son," i.e. adore (Ps. ii. 12). Pourtrayed in the sculptures of Persepolis and Thebes. Falling down and worshipping prostrate was the worship subsequently paid to Babylonian idols (Dan. iii. 5, 6). In the sense of Divine worship, it is due to God only, and was rejected by angels and saints when offered to them (Luke iv. 8; Acts x. 25, 26; Rev. xix. 10, xxii. 9).

Adrammelech. 1. The idol of the Sepharvite colonists of Samaria planted by Assyria (2 Kings xvii. 31) = *burning splendour of the king* (comp. *Molech*). The male power of the sun; as *ANAMMELECH* is the female, sister deity. Astrology characterized the Assyrian idolatry. Adrammelech was represented as a peacock or a mule; Anammelech as a pheasant or a horse. Children were burnt in his honour. 2. Son and murderer of Sennacherib in Nisroch's temple at Nineveh. He and Sharzer his brother escaped to Armenia (2 Kings xix. 36, 2 Chron. xxxii. 21). Named so from the idol.

Adramyttium. A seaport in Mysia (Acts xxvii. 2). Its gulf is opposite the Isle Lesbos, on the Roman route between Troas and the Hellespont, and Pergamos, Ephesus and Miletus. The centurion escorting Paul took an Adramyttian ship, as a vessel going the whole way from Palestine to Italy was hard to find, and as it would bring them so far on their journey towards Rome, and in that coast they would be likely to find another ship to take them the rest of the way. At Myra in Lycia accordingly they found an Alexandrian ship bound for Italy.

Adria. The gulf bounded on the E. by Dalmatia and Albania, and on the W. by Italy. It was often however understood in a wider sense, as by Paul's almost contemporary geographer, Ptolemy, viz., the *Mare Superum*, including the Ionian sea, between Sicily on the W., and Greece and Crete on the E., and Africa on the S., the "Syrtic basin" (Acts xxvii. 17). So that the Melita of Acts xviii. need not be looked for in the present Adriatic gulf, but may be identified with Malta. Adria, a town near the Po, gave its name. Malta marks the division between the Adriatic and Tyrrhenian (*Mare Inferum*) sea; the Corinthian isthmus divides the Ægean from the Adriatic.

Adriel. Son of Barzillai the Meholathite, to whom Saul gave Merab his daughter in marriage, previously promised to David (1 Sam. xviii. 19). Five sons from this union were of the seven slain as a blood satisfaction to the Gibeonites whose blood Saul had, in violation of Israel's covenant (Josh. ix. 15), shed. 2 Sam. xli. 8: "Michal brought up for Adriel:" viz., Merab the mother died young, and her sister brought up her five nephews, as if she were their own mother. The Jewish

targums favour this view. But as the Heb. *yald* means to bring forth or bear children, and Michal seems to have had no children (2 Sam. vi. 23), perhaps Michal is a transcriber's error for Merah. Still the term "bare" (marg.) may mark how completely Michal, evidently a woman of strong affections (1 Sam. xix. 11, 12; 2 Sam. iii. 16); acted as a true mother to them.

Adullam. A city in the shephelah, or low country between the hill country of Judah and the sea; very ancient (Gen. xxxviii. 1, 12, 20); the seat of one of the 31 petty kings smitten by Joshua (xii. 15). Fortified by Rehoboam (2 Chron. xi. 7). Called for its beauty "the glory of Israel" (Mic. i. 15). Reoccupied on the return from Babylon (Neh. i. 30). The limestone cliffs of the shephelah are pierced with caves, one of which was that of Adullam, David's resort (1 Sam. xxii. 1; 2 Sam. xiii. 13; 1 Chron. xi. 15).

Tradition fixes on Khureitun as the site, S. of the wady Urtas, between Bethlehem and the Dead Sea. This cave on the borders of the Dead Sea six miles S.E. of Bethlehem (his parents' residence) would be more likely as the place whence David took his parents to Moab close by, than the region of the city Adullam in the far W. Names of western places are sometimes repeated in the East. David's usual haunts were in this eastern region. The cave's mouth can only be approached on foot across the cliff's edge; it runs in by a long winding narrow passage, with cavities on either side; a large chamber within, with very high arches, has numerous passages to all directions, joined by others at right angles, and forming a perplexing labyrinth. The air within is dry and pure. David's familiarity with it, as a Bethlehemite, would naturally lead him to it. Lieut. Conder (Palest. Explor.) at first fixed on the cave Mogharet Umm el Tamaymih, five miles N. of Ayd el Mieh; agreeing with the position assigned by Eusebius 10 miles E. of Eleutheropolis; but the cave with its damp hot atmosphere is unfit for human habitation. In a later report Conder, after surveying the ground, fixes on Ayd el Mieh (*feast of the hundred*) as the site of the cave and city of A., eight miles N.E. of Beit Jebrin (Libnah), 10 miles S.W. of Tell es Safyeh (Gath), and half way between Socoh and Keilah: 500 feet above wady Sumt (valley of Elah); barring the Philistines' progress up this valley to Judah's corn lands. Tombs, wells, terraces, and rock fortifications are to be traced. It is connected by roads with adjoining places, Maresha (El Marash), Jarmuth (Yarmuk), and Socoh (Suweikeh), and has a system of caves close to its wells still inhabited, or used as stables, and large enough for all David's band. On the top of



CAVE OF ADULLAM.

the city hill are two or three caves which together could accommodate 250 men. The darkness, scorpions, bats, and flies are against Khureitun and Deir Dubbah caverns as a residence. From Gibeah (Jeba) David fled to Nob, thence down the valley to Gath (Tell es Safyeh); from Gath he returned to Judah. On the edge of the country between Philistia and Judah, he collected his band into Adullam (Ayd el Mieh); thence, by the prophet's direction, to the hills, a four miles' march to Hareth, still within reach of his own Bethlehem. To the present day the cave dwelling peasant avoid large caves such as Khureitun and Umm el Tuweimin, and prefer the drier, smaller caves, lighted by the sun, such as Ayd el Mieh, meaning in Arabic "feast of the hundred." The expedition of David's three mighty men from Ayd el Mieh to Bethlehem would be then 12 leagues, not too far for what is described as an exploit (2 Sam. xxiii. 13-17, 1 Chron. xi. 15-19).

Adultery. A married woman cohabiting with a man not her husband. The prevalent polygamy in patriarchal times rendered it impossible to stigmatize as adultery the cohabitation of a married man with another besides his wife. But as Jesus saith, "from the beginning it was not so," for "He which made male and female said, They twain shall be one flesh." So the Samaritan Pentateuch reads Gen. ii. 24, as it is quoted in Matt. xix. 5. A fallen world undergoing a gradual course of remedial measures needs anomalies to be pretermitted for a time (Rom. iii. 25 marg., Acts xvii. 30), until it becomes fit for a higher stage, in its progress towards its finally perfect state. God sanctions nothing but perfection; but optimism is out of place in governing a fallen world not yet ripe for it. The junction of the two into one flesh when sexual intercourse takes place with a third is dissolved in its original idea. So also the union of the believer with Christ is utterly incompatible with fornication (1 Cor. vi. 13-18, vii. 1-13; 1 Tim. iii. 12). The sanctity of marriage in patriarchal times appears from Abraham's fear, not that his wife will be seduced from him, but that he may be killed for her sake. The conduct of Pharaoh and Abimelech (Gen. xii. xx.), implies the same reverence for the sacredness of marriage. Death by fire was the penalty of unchastity (Gen. xxxviii. 24). Under the Mosaic law both the guilty parties (including those only betrothed, unless the woman were a slave) were stoned (Deut. xxii. 22-24, Lev. xix. 20-22). The law of inheritance, which would have been set aside by doubtful offspring, tended to keep up this law as to adultery. But when the territorial system of Moses fell into desuetude, and Gentile example corrupted the Jews, whilst the law nominally remained it practically became a dead letter. The Pharisees' object in bringing the adulterous woman (John viii.) before Christ was to put Him in a dilemma

between declaring for reviving an obsolete penalty, or else sanctioning an infraction of the law. In Matt. v. 32 He condemns their usage of divorce except in the case of fornication. In Matt. i. 19, Joseph "not willing to make [the Virgin] a public example [*paradeigmatisai*] was minded to put her away privily"; i.e., he did not intend to bring her before the local Sanhedrim, but privately to repudiate her. The trial by the waters of jealousy described in Num. v. 11-29 was meant to restrain oriental impulses of jealousy within reasonable bounds. The trial by "red water" in Africa is very different, amidst seeming resemblances. The Israelite ingredients were harmless; the African, poisonous. The visitation, if the woman was guilty, was from God direct; the innocent escaped; whereas many an innocent African perishes by the poison. No instance is recorded in Scripture; so that the terror of it seems to have operated either to restrain from guilt, or to lead the guilty to confess it without recourse to the ordeal.

The union of God and His one church, in His everlasting purpose, is the archetype and foundation on which rests the union of man and wife (Eph. v. 22-33). [See ADAM.] As he (*ish*) gave Eve (*isha*) his name, signifying her formation from him, so Christ gives a new name to the church (Rev. ii. 17, iii. 12). As He is the true Solomon (Prince of peace), so she the *Shulamite* (S. of Sol. vi. 13). Hence idolatry, covetousness, and apostasy are adultery spiritually (Jer. iii. 6, 8, 9; Ezek. xvi. 32; Hos. i., ii., iii.; Rev. ii. 22). An apostate church, the daughter of Jerusalem becoming the daughter of Babylon, is an adulteress (Isa. i. 21; Ezek. xliii. 4, 7, 37). So Jesus calls the Jews "an adulterous generation" (Matt. xii. 39). The woman in Rev. xiii., represented as clothed with the Sun (of righteousness), and crowned with the 12 stars (i.e. the 12 patriarchs of the O. T. and the 12 apostles of N. T.), and persecuted by the dragon, in Rev. xvii., excites the wonder of John, because of her transformation into a scarlet arrayed "mother of harlots," with a cup full of abominations, riding upon a "scarlet coloured beast"; but the ten horned beast finally turns upon her, "makes her naked, eats her flesh, and burns her with fire." The once faithful church has ceased to be persecuted by conforming to the godless world and resting upon it. But the Divine principle is, when the church apostatizes from God to intrigue with the world, the world, the instrument of her sin, shall at last be the instrument of her punishment. Comp. as to Israel (Aholah), and Judah (Aholibah), Ezek. xliii. The principle is being illustrated in the church of Rome before our eyes. Let all professing churches beware of spiritual adultery, as they would escape its penalty.

Adummin (Josh. xv. 7, xviii. 17) = the red pass, or "pass of the red men," the aboriginal inhabitants; on the border between Benjamin

and Judah, on a rising ground; whence the phrase is, "the going up of A." S. of the torrent, and looking toward Gilgal. The road still passes the same way, leading up from Jericho (four miles off) and the Jordan valley to Jerusalem, eight miles distant, S. of the gorge of the wady Kelt. It was believed to be the place where the traveller fell among robbers in the parable of the good Samaritan (Luke x.). The order of Knights Templar arose out of an association for guarding this road, which has always been infested by robbers; Jerome indeed derives A. from the Heb. "bloodshed."

Adversary. The meaning of *Satan* (1 Pet. v. 8); also Divine justice (Luke xii. 58, 59).

Advocate (*paraclete*); one who pleads another's cause, exhorts, comforts, prays for another. The Holy Spirit (John xiv. 16, xv. 26, xvi. 7); though our A. V. always translates it "Comforter" when applied to Him, and "A." when to Christ (1 John ii. 1). But all the ideas included in the word apply both to the Holy Ghost and to Christ. For if Christ intercedes with God for us above, the Holy Spirit does so in us below; comp. Rom. viii. 26, 34 with Heb. vii. 25. The Holy Spirit, testifying of Christ within us, answers, as our A. before our consciences, the law's demands; He, as the Spirit of prayer and adoption, inspires in us prayers which words cannot fully utter. If the Holy Spirit be named "another Comforter" by Jesus, yet He implies that *Himself* also is so, as indeed the Holy Spirit is His Spirit; absent in body, He is still present by His Spirit (John xiv. 16, 18). Tertullus (Acts xxiv.) is a sample of the advocates usually employed by clients in the Roman provinces.

Aneas. A paralytic, healed at Lydda by Peter (Acts ix. 33, 34).

Ainon. Near Salim, where John baptized (John iii. 22, 23, 26; comp. i. 28), W. of Jordan. The name (=springs) implies "there was much water there." Robinson found a *Salim* E. of *Nabulus*, or Shechem, with two copious springs: comp. Gen. xxxiii. 18. This would require A. to be far W. of Jordan; it agrees with this that, had it been near Jordan, John would scarcely have remarked that "much water" was there: but if far from the river, it explains how the plentiful water at A. was convenient for baptisms.

There is an *Ainun* still near Shechem or *Nablos*, with many beautiful streams and brooks. *Ainun* is as distant N. of the springs (three or four miles) as *Salim* is S. of them. The valley is called the *wady Farah*. [See *SALIM*.] The *Ainun* site is on the main line from Jerusalem to Nazareth. Here most probably, at the upper source of the



PLATE OF WADY FARAH.

wady Farah stream, between *Salim* and *Ainun*, was John's A. The Palestine explorer, Lieut. Conder, confirms this; moreover, this would explain John iv. 4, "Jesus must needs go through Samaria; . . . one soweth and another reapeth," etc. (ver. 37, 38.) John Baptist, the forerunner, prepared the way in *Samaria*; Jesus and His disciples must needs follow up by preaching the gospel there.

Agabus (from Heb. 'agab, "he loved"). A Christian prophet (Acts ix. 28, xxi. 10). He came from Judea to Antioch while Paul and Barnabas were there, and foretold the famine which occurred the next year in Palestine (for a Jew would mean the Jewish world, by "throughout all the world"). Josephus records that Helena, queen of Adiabene, a proselyte then at Jerusalem, imported provisions from Egypt and Cyprus, wherewith she saved many from starvation. The famine was in the procuratorship of Cuspius Fadus and Tiberius Alexander, A.D. 44, and lasted four years. In the wider sense of "the world," as the prophecy fixes on no year, but "in the days of Claudius Cæsar," it may include other famines elsewhere in his reign, one in Greece, two in Rome.

Agag (*fiery one*; Arabic = burn). A common title of the Amalekite kings; as Pharaoh of the Egyptian. Num. xxiv. 7 implies their greatness at that time. Saul's sparing the A. of his time (1 Sam. xv. 32) contrary to God's command, both then and from the first (Exod. xvii. 14, Dent. xxv. 17-19), because of Amalek's having intercepted Israel in the desert, so as to defeat the purpose of God Himself concerning His people, entailed on Saul loss of his throne and life. A. came to Samuel "delicately" (rather contentedly, pleasantly), confident of his life being spared. But Samuel executed retributive justice (as in the case of Adonibeseck, Jud. i.), hewing him to pieces, and so making his mother childless, as he had made other women childless by hewing their sons to pieces (in consonance with his fiery character, as A. means). This retribution in kind explains the unusual mode of execution. Haman the Agagite (Esth. iii. 1-10, viii. 3-5) was thought by the Jews his descendant, whence sprung his hatred to their race.

Agate. Heb. *kadhod*, from *kadad*, to sparkle. The "windows" being of this gem (Isa. liv. 12) implies transparency. Gesenius thinks the *ruby* or *carbuncle* is meant. It was imported from Syria to Tyre (Ezek. xxvii. 16). Heb. *Sheba* (from Sheba whence it came to Tyre), Exod. xxviii. 19, xxxix. 12, is rightly translated "agate," a semi-transparent uncrystallized quartz, mainly silica, with concentric layers of various tints; the second stone of the third row on the highpriest's breastplate. The English term is drawn from that of the Greeks, who found agate in the river *Acates*, in Sicily, and hence named it.

Age. A period of time characterized by a certain stage of development of

God's grand scheme of redemption (*aton*) (Eph. ii. 7, iii. 6). The people living in the age. There is the patriarchal age; the Mosaic age or dispensation; the Christian age or dispensation; in which "the kingdom of God cometh without observation" (and evil predominates outwardly); and the future manifested millennial kingdom: the two latter together forming "the world (Gr. *age*) to come," in contrast to "this present evil world" (*age*) (Eph. i. 21, Gal. i. 4). The Gr. for the physical "world" is *kosmos*, distinct from *aton*, the ethical world or "age" (Heb. vi. 5). If the 1260 prophetic days of the papal antichrist be years, and begin at A.D. 754, when his temporal power began by Pepin's grant of Ravenna, the Lombard kingdom, and Rome to Stephen II., the beginning of the millennial age would be A.D. 2014. But figures have in Scripture a mystical meaning as well as a literal; faith must wait till the Father reveals fully "the times and seasons which He hath put in His own power" (Acts i. 7). Messiah is the Lord by whom and for whom all these ages, or vast cycles of time, have existed and do exist (Heb. i. 2), "through whom He made the ages" (Gr.) (Isa. xxvi. 4), "the Book of ages" (Pa. cxlv. 13). "This age" (Gr. for "world") is under the Prince of darkness, the god of this world (Gr. "age") so far as most men are concerned (Eph. ii. 2, Luke xvi. 8, Matt. xiii. 22, 2 Cor. iv. 4). "The world" when representing the Gr. "age" (*aton*) means not the material "world" (Gr. *kosmos*), but the age in its relation to God or to Satan. Continuance is the prominent thought; so "the ages of ages," expressing continuous succession of vast cycles, stands for eternity, e.g., Messiah's kingdom (Rev. xi. 15), the torment of the lost (xiv. 11).

Age (Old). The reward of filial obedience, according to the fifth commandment; remarkably illustrated in the great permanence of the Chinese empire; wherein regard for parents and ancestors is so great that it has degenerated into superstition. Patriarchal times and patriarchal governments have most maintained respect for the old. The Egyptians followed the primeval law, which Moses embodies in Lev. xix. 32: "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God." Their experience made them to be regarded as depositories of knowledge (Job xv. 10); they gave their opinion first (xxxii. 4). A full age was the reward of piety (v. 26; Gen. xv. 15); premature death was a temporal judgment for sin (1 Sam. ii. 32); (spiritually, and as a taking out from the evil to come, it was sometimes a blessing; as in the case of Abijah, Jeroboam's son, 1 Kings xiv., Isa. lvii. 1). In the millennium, when there shall be a world-wide theocracy, with Israel for its centre, the temporal sanction of exceeding long life (as in patriarchal times) shall be the reward for piety, and shortened years the penalty of any exceptional sin (Isa. lxx. 20,

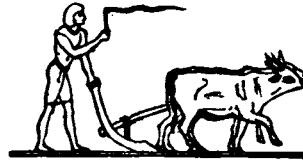
Zech. viii. 4). The rulers under Moses required age as a qualification; hence they and those of the N. T. church are called elders (presbyters), till the word became a term of office, and not necessarily of age. Disobedience to parents and disrespect to seniors and "dignities" (Jude 8, 2 Pet. ii. 10) are foretold characteristics of the last apostate age (2 Tim. iii. 2-4, Rom. i. 30).

Agony. 2 Sam. xxiii. 11.

Agony. (Gr. *conflict in wrestling*; figuratively, a struggle with intense trials.) Used only in Luke xxii. 44. Jesus' agony in Gethsemane, "so that His sweat was as it were great clotted drops of blood" (*thrombotos*), viz., blood mixing with the ordinary watery perspiration, medically termed *diapedesis*, resulting from agitation of the nervous system, turning the blood out of its natural course, and forcing the red particles into the skin excretories. The death of Charles IX. of France was attended with it. Many similar cases are recorded, as the bloody sweat of a Florentine youth, condemned to death unjustly by Sixtus V. (De Thou lxxxii. 4: 44.) Comp. Heb. v. 7, 8; Matt. xxvi. 36-46; Mark xiv. 33-42. Each complements the other, so that the full account is to be had only from all compared together. Luke alone records the bloody sweat and the appearance of an angel from heaven strengthening Him, Matthew and Mark the change in His countenance and manner, and His complaint of overwhelming soul sorrows even unto death, and His repetition of the same prayer. The powers of darkness then returning with double force, after Satan's defeat in the temptation (Luke iv. 13, "for a season," Gr. "until the season," viz. in Gethsemane, Luke xxi. 53), the prospect of the darkness on Calvary, when He was to experience a horror never known before, the hiding of the Father's countenance, the climax of His vicarious sufferings for our sins, which wrung from Him the "Eli Eli lama sabachthani," apparently caused His agonizing, holy, instinctive shrinking from such a cup. Sin which He hated was to be girt fast to Him, though there was none in Him; and this, without the consolation which martyrs have, the Father's and the Saviour's presence. He must tread the winepress of God's wrath against us alone. Hence the greater shrinking from His cup than that of martyrs from their cup (John xii. 27; Luke xii. 49, 50). The cup was not the *then pressing* agony; for in John xviii. 11 He speaks of it as *still future*. There is a beautiful progression in the subjecting of His will to the Father's: "O My Father, if it be possible, let this cup pass from Me, nevertheless not as I will, but as Thou wilt" (Matt. xxvi. 39): "Abba, Father, all things are possible unto Thee," (lest His previous *if* should harbour a doubt of the Father's power) "take away this cup from Me, nevertheless not what I will but what Thou wilt" (Mark xiv. 36): "Father, if Thou be willing" (marking His realizing the Father's will as

defining the true limits of possibility), "remove this cup from Me, nevertheless not My will, but Thine be done" (Luke xxii. 42): "Oh My Father, if [rather since] this cup may [can] not pass away from Me except I drink it, [now recognizing that it is not the Father's will to take the cup away], Thy will be done" (Matt. xxvi. 42): lastly, the language of final triumph of faith over the sinless infirmity of His flesh, "The cup which My Father hath given Me shall I not drink it?" (John xviii. 11.) A faultless pattern for us (Isa. i. 5-10).

Agriculture. Whilst the patriarchs were in Canaan, they led a pastoral life, and little attended to tillage; Isaac and Jacob indeed tilled at



PLOUGH.

times (Gen. xxvi. 12, xxxvii. 7), but the herdmen strove with Isaac for his wells not for his crops. The wealth of Gerar and Shechem was chiefly pastoral (chap. xx. 14, xxxiv. 28). The recurrence of famines and intercourse with Egypt taught the Canaanites subsequently to attend more to tillage, so that by the time of the spies who brought samples of the land's produce from Eshcol much progress had been made (Deut. viii. 8, Num. xiii. 23). Providence happily arranged it so that Israel, whilst yet a family, was kept by the pastoral life from blending with and settling among idolaters around. In Egypt the native prejudice against shepherds kept them separate in Goshen (Gen. xlvii. 4-6, xlvii. 84). But there they unlearned the exclusively pastoral life and learned husbandry (Deut. xi. 10), whilst the deserts beyond supplied pasture for their cattle (1 Chron. vii. 21). On the other hand, when they became a nation, occupying Canaan, their agriculture learned in Egypt made them a self subsisting nation, independent of external supplies, and so less open to external corrupting influences. Agriculture was the basis of the Mosaic commonwealth; it checked the tendency to the roving habits of nomad tribes, gave each man a stake in the soil by the law of inalienable inheritances, and made a numerous offspring profitable as to the culture of the land. God claimed the lordship of the soil (Lev. xxv. 23), so that each held by a Divine tenure; subject to the tithe, a quit rent to the theocratic head land lord, also subject to the sabbatical year. Accumulation of debt was obviated by prohibiting interest on principal lent to fellow citizens (Lev. xxv. 8-16, 23-37). Every seventh, sabbatical year, or the year of jubilee, every 50th year, lands alienated for a time reverted to the original owner. Comp. Isaiah's "woe" to them who "add field to field," clearing away families (1 Kings xxi.) to

absorb all, as Ahab did to Naboth. Houses in towns, if not redeemed in a year, were alienated for ever; thus land property had an advantage over city property, an inducement to cultivate and reside on one's own land. The husband of an heiress passed by adoption into the family into which he married, so as not to alienate the land. The condition of military service was attached to the land, but with merciful qualifications (Deut. xx. 1); thus a national yeomanry of infantry, officered by its own hereditary chiefs, was secured. Horses were forbidden to be multiplied (Deut. xvii. 16). Purificatory rites for a day after warfare were required (Num. xix. 16, xxxi. 19). These regulations, and that of attendance thrice a year at Jerusalem for the great feasts, discouraged the appetite for war.

The soil is fertile still, wherever industry is secure. The Hauran (Peraea) is highly reputed for productiveness. The soil of Gaza is dark and rich, though light, and retains rain; olives abound in it. The Israelites cleared away most of the wood which they found in Canaan (Josh. xvii. 18), and seem to have had a scanty supply, as they imported but little; comp. such extreme expedients for getting wood for sacrifice as in 1 Sam. vi. 14, 2 Sam. xxiv. 22, 1 Kings xix. 21; dung and hay fuel heated their ovens (Ezek. iv. 12, 15; Matt. vi. 30). The water supply was from rain, and rills from the hills, and the river Jordan, whereas Egypt depended solely on the Nile overflow. Irrigation was effected by ducts from cisterns in the rocky sub-surface. The country had thus expansive resources for an enlarging population. When the people were few, as they are now, the valleys sufficed to till for food; when many, the more difficult culture of the hills was resorted to and yielded abundance. The rich red loam of the valleys placed on the sides of the hills would form fertile terraces sufficient for a large population, if only there were good government. The lightness of husbandry work in the plains set them free for watering the soil, and terracing the hills by low stone walls across their face, one above another, arresting the soil washed down by the rains, and affording a series of levels for the husbandman. The rain is chiefly in the autumn and winter, November and December, rare after March, almost never as late as May. It often is partial. A drought earlier or later is not so bad, but just three months before harvest is fatal (Amos iv. 7, 8). The crop depended for its amount on timely rain. The "early" rain (Prov. xvi. 15, Jas. v. 7) fell from about the September equinox to sowing time in November or December, to revive the parched soil that the seed might germinate. The "latter rain" in February and March ripened the crop for harvest. A typical pledge that, as there has been the early outpouring of the Spirit at pentecost, so there shall be a latter outpouring previous to the great harvest of Israel and the Gen-

tile nations (Zech. xii. 10; Joel ii. 23, 23-32). Wheat, barley, and rye (and millet rarely) were their cereals. The barley harvest was earlier than the wheat. With the undesigned propriety that marks truth, Exod. ix. 31, 32 records that by the plague of hail "the flax and the barley were smitten, for the barley was in the ear, and the flax was bolted [i.e. in blossom], but the wheat and the rye were not smitten, for they were not grown up." Accordingly, at the passover (just after the time of the hail) the barley was just fit for the sickle, and the wave sheaf was offered; and not till pentecost feast, 50 days after, the wheat was ripe for cutting, and the firstfruit leaves were offered. The vine, olive, and fig abounded; and traces everywhere remain of former wine and olive presses. Cummin (including the black "fitches," Isa. xxviii. 27), peas, beans, onions, lettuce, endive, leek, garlic, onion, melon, cucumber, and cabbage also were cultivated. The passover in the month Nisan answered to the green stage of produce; the feast of weeks in Sivan to the ripe; and the feast of tabernacles in Tisri to the harvest home or ingathered. A month (Veader) was often intercalated before Nisan, to obviate the inaccuracy of their non-astronomical reckoning. Thus the six months from Tisri to Nisan was occupied with cultivation, the six months from Nisan to Tisri with gathering fruits. The season of rains from Tisri equinox to Nisan is pretty continuous, but is more decidedly marked at the beginning (the early rain) and the end (the latter rain). Rain in harvest was unknown (Prov. xxvi. 1). The plough was light, and drawn by one yoke. Fallows were cleared of stones and thorns early in the year (Jer. iv. 3, Hos. x. 12, Isa. v. 2). To sow among thorns was deemed bad husbandry (Job v. 5; Prov. xxiv. 30, 31). Seed was scattered broadcast, as in the parable of the sower (Matt. xiii. 3-8), and ploughed in afterwards, the stubble of the previous crop becoming manure by decay. The seed was trodden in by cattle in irrigated lands (Deut. xi. 10, Isa. xxxii. 20). Hoeing and weeding were seldom needed in their fine tilth. Seventy days sufficed between sowing barley and the wave sheaf offering from the ripe grain at passover. Oxen were urged on with a spearlike goad (Jud. iii. 31). Boaz slept on the threshing-floor, a circular high spot, of hard ground, 80 or 90 feet in diameter, exposed to the wind for winnowing, (2 Sam. xiv. 16-18) to watch against depredations (Ruth iii. 4-7). Sowing divers seed in a field was forbidden (Deut. xxii. 9), to mark God is not the author of confusion, *there is no transmutation of species*, such as modern sceptical naturalists imagine. Oxen unmuizzled (Deut. xxv. 4) five abreast trod out the corn on the floor, to separate the grain from chaff and straw; flails were used for small quantities and lighter grain (Isa. xxviii. 27). A threshing sledges (*moreg*, Isa. xli. 15) was also employed, probably like the Egyptian

still in use, a stage with three rollers ridged with iron, which cut the straw



THRASHING SLEDGES.

for fodder, whilst crushing out the grain. The shovel and fan winnowed the corn afterwards by help of the evening breeze (Ruth iii. 2, Isa. xxx. 24); lastly, it was shaken in a sieve. Amos ix. 9, Ps. lxxxiii. 10, and 2 Kings ix. 37 prove the use of animal manure. The poor man's claim was remembered, the self sown produce of the seventh year being his perquisite (Lev. xxv. 1-7): hereby the Israelites' faith was tested; national apostasy produced gradual neglect of this compassionate law, and was punished by retribution in kind (Lev. xxvi. 34, 35); after the captivity it was revived. The gleanings, the corners of the field, and the forgotten sheaf and remaining grapes and olives, were also the poor man's right; and perhaps a second tithe every third year (Lev. xix. 9, 10; Deut. xiv. 28, xxvi. 12; Amos iv. 4). The fruit of newly planted trees was not to be eaten for the first three years, in the fourth it was holy as firstfruits, and on the fifth eaten commonly.

Agrippa. [See HEROD.]

Agur. From *agar*, "to collect."

"The collector," a symbolical name, like Ecclesiastes, "the preacher" or "assembler." Son of Jakeh (*obedience*); author of inspired counsels to Ithiel and Ucal (Prov. xxx.). Called "the prophecy;" rather "the weighty utterance" (Heb. *massa*), "burden." Hitzig imaginatively makes him son of the queen of Massa, and brother of Lemuel. An unknown Hebrew collector of the wise sayings in Prov. xxx., and possibly as Ewald thinks in xxxi. 1-9; the three sections of this portion are mutually similar in style. Lemuel = "devoted to God" is probably an ideal name. The rabbins, according to Rashi and Jerome, interpreted the name as symbolising Solomon the *Kohleth*. [See ECCLESIASTES.]

Ahab. 1. Son of Omri; seventh king of the northern kingdom of Israel, second of his dynasty; reigned 28 years, from 919 to 897 B.C. Having occasional good impulses (1 Kings xxi. 27), but weak and misled by his bad wife Jezebel, daughter of Ethbaal, king of Sidon, i.e. Phœnicia in general. The Tyrian historians, Diodorus and Menander, mention Eithobalus as priest of Ashtoreth. Having murdered Phœles, he became king of Tyre. Menander mentions a drought in Phœnicia; comp. 1 Kings xvii. He makes him sixth king after Hiram of Tyre, the interval being 50 years, and Eithobalus' reign 32; thus he would be exactly contemporary with A. (Josephus c. Apion, i. 18.) A., under Jezebel's influence, introduced the impure worship of the sun-god

Baal, adding other gods besides Jehovah, a violation of the first commandment, an awful addition to Jeroboam's sin of the golden calves, which at Dan and Bethel (like Aaron's calves) were designed (for state policy) as images of the one true God, in violation of the second commandment; comp. 2 Kings xvii. 9: "the children of Israel did secretly things [Heb. covered words] that were not right [Heb. so] against the Lord," i.e., veiled their real idolatry with flimsy pretence, as the church of Rome does in its image veneration. The close relation of the northern kingdom with Tyre in David's and Solomon's time, and the temporal advantage of commercial intercourse with that great mart of the nations, led to an intimacy which, as too often happens in amalgamation between the church and the world, ended in Phœnicia seducing Israel to Baal and Astarte, instead of Israel drawing Phœnicia to Jehovah; comp. 2 Cor. vi. 14-18. A. built an altar and temple to Baal in Samaria, and "made a grove," i.e. a sacred symbolic tree (*asheerah*), the symbol of Ashtoreth (the idol to whom his wife's father was priest), the moon-goddess, female of Baal; else Venus, the Assyrian Ishtar (our "star"). Jehovah worship was scarcely tolerated; but the public mind seems to have been in a halting state of indecision between the two, Jehovah and Baal, excepting 7000 alone who resolutely rejected the idol; or they thought to form a compromise by uniting the worship of Baal with that of Jehovah. Comp. Hos. ii. 16, Amos v. 25-27, 1 Kings xviii., xix. Jezebel cut off Jehovah's prophets, except 100 saved by Obadiah. So prevalent was idolatry that Baal had 450 prophets, and Asherah ("the groves") had 400, whom Jezebel entertained at her own table. God chastised Israel with drought and famine, in answer to Elijah's prayer which he offered in jealousy for the honour of God, and in desire for the repentance of his people (1 Kings xvii.; Jas. v. 17, 18). When softened by the visitation, the people were ripe for the issue to which Elijah put the conflicting claims of Jehovah and Baal at Carmel, and on the fire from heaven consuming the prophet's sacrifice, fell on their faces and exclaimed with one voice, "Jehovah, He is the God; Jehovah, He is the God." Baal's prophets were slain at the brook Kishon, and the national judgment, through Elijah's prayers, was withdrawn, upon the nation's repentance. A. reported all to Jezebel, and she threatened immediate death to Elijah. A. was pre-eminent for luxurious tastes; his elaborately ornamented ivory palace (1 Kings xxii. 39, Amos iii. 15), the many cities he built or restored, as Jericho (then belonging to Israel, not Judah) in defiance of Joshua's curse (1 Kings xvi. 34), his palace and park at Jezreel (now Zerin), in the plain of Esdraelon, his beautiful residence whilst Samaria was the capital, all show his magnificence. But much would have more, and his coveting Naboth's vineyard to add to his gardens led to

an awful display of Jezebel's unscrupulous wickedness and his selfish weakness. "Dost thou now govern the kingdom of Israel? . . . I will give thee the vineyard." By false witness suborned at her direction, Naboth and his sons (after he had refused to sell his inheritance to A., Lev. xxv. 23) were stoned; and A. at Jezebel's bidding went down to take possession (1 Kings xxi., 2 Kings ix. 26). This was the turning point whereat his doom was sealed. Elijah with awful majesty denounces his sentence, "in the place where dogs licked Naboth's blood, shall dogs lick thine" (fulfilled to the letter on Joram his offspring, 2 Kings ix., primarily also on Ahab himself, but not "in the place" where Naboth's blood was shed); whilst the king abjectly covers before him with the cry, "Hast thou found me, O mine enemy?" All his male posterity were to be cut off, as Jeroboam's and Baasha's, the two previous dynasties, successively had been [see ELIJAH]. Execution was stayed owing to A.'s partial and temporary repentance; for he seems to have been capable of serious impressions at times (1 Kings ix. 43); so exceedingly gracious is God at the first dawning of sorrow for sin.

A. fought three campaigns against Benhadad II., king of Damascus. The arrogance of the Syrian king, who besieged Samaria, not content with the claim to A.'s silver, gold, wives, and children being conceded, but also threatening to send his servants to search the Israelite houses for every pleasant thing, brought on him God's wrath. A prophet told A. that *Jehovah* should deliver to him by the young men of the princes of the provinces (comp. 1 Cor. i. 27-29) the Syrian multitude of which Benhadad vaunted, "The gods do so to me and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me" (1 Kings xx.). "Drinking himself drunk" with his 32 vassal princes, he and his force were utterly routed. Comp. for the spiritual application 1 Thess. v. 2-8. Again Benhadad, according to the prevalent idea of local gods, thinking *Jehovah* a god of the hills (His temple being on mount Zion and Samaria being on a hill) and not of the plains, ventured a battle on the plains at Aphek, E. of Jordan, with an army equal to his previous one. He was defeated and taken prisoner, but released, on condition of restoring to A. all the cities of Israel which he held, and making streets for A. in Damascus, as his father had made in Samaria (i.e. of assigning an Israelite's quarter in Damascus, where their judges should have paramount authority, for the benefit of Israelites resident there for commerce and political objects). A prophet invested with the Divine commission ("in the word of the Lord": Hag. i. 18) requested his neighbour to smite him; refusing, he was slain by a lion. Another, at his request, smote and wounded him. By this symbolic act, and by a parable of his having suffered an enemy committed to him to escape, the prophet intimated that A.'s life should pay the forfeit of his having

suffered to escape with life one appointed by God to destruction. This disobedience, like Saul's in the case of Amalek, owing to his preferring his own will to God's, coupled with his treacherous and covetous murder of Naboth, brought on him his doom in his third campaign against Benhadad three years subsequently. With Jehoshaphat, in spite of the prophet Micaiah's warning, and urged on by an evil spirit in the false prophets, he tried to recover Ramoth Gilead (1 Kings xxii.). Benhadad's chief aim was to slay A., probably from personal hostility owing to the gratuitousness of the attack. Conscience made A. a coward, and selfishness made him reckless of his professed friendship to Jehoshaphat. Comp. 2 Chron. xviii. 2: *feasting* and a display of hospitality often seduce the godly. So he disguised himself, and urged his friend to wear the royal robes. The same Benhadad whom duty to God ought to have led him to execute as a blasphemer, drunkard, and murderer, was in retribution made the instrument of his own destruction (1 Kings xx. 10, 16, 42). That false friendship which the godly king of Judah ought never to have formed (2 Chron. xix. 2, 1 Cor. xv. 33) would have cost him his life but for God's interposition (2 Chron. xviii. 31) "moving them to depart from him." A.'s treachery did not secure his escape, an arrow "at a venture" humanly speaking, but guided by God really, wounded him fatally; and the dogs licked up his blood, according to the Lord's word of which Joram's case in 2 Kings ix. 25 was a literal fulfilment (1 Kings xxi. 19), on the very spot, whilst his chariot and armour were being washed (1 Kings xxii. 38). The Assyrian Black Obelisk mentions "A. of Jezreel," his ordinary residence, and that he furnished the confederacy, including Benhadad, against Assyria 10,000 footmen and 2000 chariots, and that they were defeated. At first sight this seemingly contradicts Scripture, which makes Benhadad A.'s enemy. But an interval of peace of three years occurred between A.'s two Syrian wars (1 Kings xxii. 1). In it A. doubtless allied himself to Benhadad against the Assyrians. Fear of them was probably among his reasons for granting Benhadad easy terms when in his power (ix. 34). When the Assyrians came in the interval that followed, A. was confederate with Benhadad. Hence arose his exasperation at the terms granted to Benhadad, whereby he gained life and liberty, being violated in disregard of honour and gratitude (xxii. 3). The Moabite stone mentions Omri's son; "He also said, I will oppress Moab," confirming Scripture that it was not till after Ahab's death that Moab rebelled (2 Kings i. 1; iii. 4, 5). [See DIBON.]

2. A false prophet who deceived with flattering prophecies of an immediate return the Jews in Babylon, and was burnt to death by Nebuchadnezzar (Jer. xxix. 21, 22). The names of him and Zedekiah, his fellow deceiver, were doomed to be a byword for a curse.

Aharah. 1 Chron. viii. 1.

Aharhel. 1 Chron. iv. 8.

Ahasai. (1 Chron. ix. 12 JAZZERAH.) Neh. xi. 13.

Ahasbai. 2 Sam. xxiii. 34.

Ahasuerus. 1. The Græcised form is *Cyaxares*; king of Media, conqueror of Nineveh; began to reign 634 B.C. Father of Darius the Mede = Astyages, last king of Media, 594 B.C. Tradition says Astyages' grandson was Cyrus, son of his daughter Mandane and a Persian noble, Cambyzes, first king of Persia, 559 B.C. Cyrus having taken Babylon set over it, as viceroy with royal state, his grandfather Astyages, or (as chronology requires) *Astyages' successor*, i.e. Darius the Mede. 2. Cambyzes, Cyrus' son, is the second A., 529 B.C. (Ezra iv. 6.) A Magian usurper, personating Smerdis, Cyrus' younger son, succeeded; = Artaxerxes (Ezra iv. 4-7). The Jews' enemies, in the third year of Cyrus (Dan. x. 12, 13; Ezra iv. 5), sought by "hired counsellors" to frustrate the building of the temple, and wrote against them to A. (Cambyzes) and Artaxerxes (Pseudo-Smerdis) successively. A. reigned seven and a half years. Then the Magian Pseudo-Smerdis, Artaxerxes, usurped the throne for eight months. The Magi being overthrown, Darius Hystaspis succeeded, 521 B.C. (Ezra iv. 24.) 3. Darius Hystaspis' son was A. the third = Xerxes (see ESTHER), father of Artaxerxes Longimanus (Ezra vii. 1). The gap between chaps. vi. and vii. of Ezra is filled up with the book of Esther. The character of A.



CAPITAL FROM PALACE OF DARIUS, PERSOPOLIS.

III. much resembles that of Xerxes as described by Greek historians. Proud, self-willed, impulsive, amorous, reckless of violating Persian proprieties, ready to sacrifice human life, though not wantonly cruel. As Xerxes scourged the sea and slew the engineers because his bridge over the Hellespont was swept away by the sea, so A. repudiated his queen Vashti because she did not violate female decorum and expose herself to the gaze of drunken revellers; and decreed the massacre of the whole Jewish people to please his favourite, Haman; and, to prevent the evil, allowed them in self-defence to slay thousands of his other subjects. In the third year was held A.'s feast in Shushan (Esth. i. 8): so Xerxes in his third year held an assembly to prepare for invading Greece. In his seventh year A. replaced Vashti by marrying Esther (ii. 16), after gathering all the fair young virgins to Shushan: so Xerxes in his seventh year, on his defeat and return from Greece, consoled himself with the pleasures of the harem, and offered a reward for the inventor of a new pleasure (Herodotus ix. 108). The "tribute" which he "laid upon the land and

upon the isles of the sea." (Esth. i. 1) was probably to replenish his treasury, exhausted by the Grecian expedition. The name in the Persepolitan arrow-headed inscriptions is *Kshersha*. Xerxes is explained by Herodotus as meaning *martial*; the modern title *shah* comes from *ksahya*, "a king," which forms the latter part of the name; the former part is akin to *shir*, a lion. The Semitic *Ahashverosh* = Persian *Kshayarshá*, a common title of many Medo-Persian kings. Darius Hystaspis was the first Persian king who reigned "from India (which he first subdued) to Ethiopia" (Esth. i. 1); also the first who imposed a stated tribute on the provinces, voluntary presents having been customary before; also the first who admitted the seven princes to see the king's face; the seven conspirators who slew Pseudo-Smerdis having stipulated, before it was decided which of them was to have the crown, for special privileges, and this one in particular.

Ahava. A place (Ezra viii. 15); a river (ver. 21) where Ezra assembled the second band of returning captives, for prayer to God as he says "to seek of Him a right way for us, for our little ones, and for all our substance." The modern *Hit*, on the Euphrates, E. of Damascus; *Ihi-dakira*, "the spring of bitumen," was its name subsequently to Ezra's times. Perhaps the *Joah* of 2 Kings xvii. 24.

Ahaz (*possessor*). Son of Jotham; ascended the throne of Judah in his 20th year (2 Kings xvi. 2), a transcriber's error for 25th year; as read in the LXX., Syriac, and Arabic (2 Chron. xxviii. 1); for otherwise Hezekiah his son would be born when A. was 11 years old. Rezin, king of Damascus, and Pekah of Israel leagued against Judah, to put on the throne the son of Tabeal, probably a Syrian (Isa. vii. 6). Isaiah and Shear-jashub his son (whose name = *the remnant shall return*) was a pledge that, notwithstanding heavy calamity, the whole nation should not perish, together met A. by Jehovah's direction at the end of the conduit of the upper pool, and assured him that Rezin's and Pekah's evil counsel should not come to pass; nay, that within 65 years Ephraim (Israel) should cease to be a people.

It is an undesigned propriety in Isa. vii., and therefore a mark of truth, that the place of meeting was the pool; for there it was we know, from the independent history in Chronicles, that Hezekiah his son, subsequently in Sennacherib's invasion, with much people stopped the waters without the city to cut off the enemy's supply (2 Chron. xxxii. 3-5). The place was *appropriate* to Isaiah's message from God that their labours were unnecessary, for God would save the city; it was also suitable for addressing the king and the multitude gathered for the stopping of the waters there. Isaiah told A. to "ask a sign," i.e. a miraculous token from God that He would keep His promise of saving Jerusalem. A. hypocritically re-

fused to "tempt the Lord" by asking one. What mock humility in one who scrupled not to use God's brazen altar to divine with, and had substituted for God's altar in God's worship the pattern, which pleased his æsthetic tastes, of the idol altar at Damascus (2 Kings xvi. 11-15); perhaps the adoption of this pattern, an Assyrian one, was meant as a token of vassalage to Assyria, by adopting some of their religious usages and idolatries; indeed Tiglath Pileser expressly records in the Assyrian monuments that he held his court at Damascus, and there received submission and tribute of both Pekah of Samaria and A. of Judah. To ask a miraculous sign without warrant would be to tempt (i.e. put to the proof) God; but not to ask, when God offered a sign, was at once tempting and distrusting Him. A.'s true reason for declining was his resolve not to do God's will, but to negotiate with Assyria and persevere in idolatry (2 Kings xvi. 7, 8, 2, 4, 10). Thereupon God Himself gave the sign: "a virgin should bring forth Immanuel." [For the primary fulfilment in the birth of a child in Isaiah's time, see IMMANUEL.] The promise of His coming of the line of David guaranteed the perpetuity of David's seed, and the impossibility of the two invaders setting aside David's line of succession. A. is named Jeho-Ahaz (or Yahu-Khazi) in the Assyrian inscriptions.

Pekah slew 120,000 valiant men of Judah in one day, "because they had forsaken the Lord God of their fathers"; Zichri of Ephraim slew the king's son Maaseiah, and Asrikam the governor of his house, and Elkanah next to the king. Israel carried captive 200,000, and much spoil, to Samaria. But Oded the prophet constrained them to restore the captives fed, arrayed, and shod, and the feeble mounted upon asses, to their brethren at Jericho. Pekah took Elath, which Uzziah or Ahaziah had restored to Judah, a flourishing port on the Red Sea; "the Syrians" according to A. V. "came and dwelt in it"; or, reading (2 Kings xvi. 6) *Adomim* for *Aromim*, "the Edomites"; who also came and smote Judah on the E., and carried away captives (2 Chron. xxviii. 17, 18), whilst the Philistines were invading the S. and W., the cities of the low hill country (shephelah), Bethshemesh, Ajalon, Gederoth, Shocho, Timnah, Ginzos. The feeble A., retributively "brought low," even as he had "made naked" (stripped of the true defence, Jehovah, Exod. xxxii. 25, by sin) Judah, sought deliverance by becoming Tiglath Pileser's vassal (1 Kings xvi. 7-10). The Assyrian king "distressed him, but strengthened him not." For A. had to present his master treasures out of the temple, his palace, and the houses of the princes. It is true the Assyrian slew Rezin, and carried captive the Syrians of Damascus to Kir; but their ruin did not prove A.'s safety, "the king of Assyria helped him not." Isaiah (vii. 17; viii. 1, 2) had warned him against

this alliance by writing in a roll Maher-shalal-hashbas, i.e., *hasting to the spoil he hasteth to the prey*. To impress this on A. as the coming result of Assyrian interference, he took with him two witnesses, Uriah the priest and Zechariah. Who Uriah was we learn from the independent history (2 Kings xvi. 15, 16), the ready tool of A.'s unlawful innovations in worship. Zechariah, the same history tells us (2 Kings xviii. 2), was father of Abi, A.'s wife, mother of Hezekiah. The coincidence between Isaiah's book and that of Kings in these names is little obvious and so undesigned that it forms a delicate mark of truth. Isaiah chose these two, as the king's bosom friends, to urge on A.'s attention the solemn communication he had to make. *Distress*, instead of turning A. to Him who smote them, the Lord of hosts (Isa. ix. 12, 13), only made him "trespass yet more," sacrificing to the gods of Damascus which had smitten him, that they might help him as he thought they had helped the Syrians; "but they were the ruin of him and of all Israel." A. cut in pieces God's vessels, and shut up the doors of the temple, and made altars in every corner of Jerusalem, and burnt incense on high places in every several city of Judah. He also "cut off the borders of the bases, and removed the laver from off them, and took down the sea from off the brazen oxen and put it upon a pavement of stones," putting God off with inferior things and taking all the best for his own purposes, whether of idolatry or selfish luxury. The brazen oxen were preserved whole, not melted (comp. Jer. lii. 17-20). "The covert for the sabbath," i.e., a covered walk like a portico or standing place, to screen the royal worshippers in the temple, and the king's private entry, he removed into the temple, to please the king of Assyria, that none might go from the palace into the temple without the trouble of going round. A. seems to have practised necromancy (Isa. viii. 19) as well as making his son pass through the fire to Moloch (2 Kings xvi. xxiii. 11, 12; 2 Chron. xxviii.), and setting up altars on his roof to adore the heavenly hosts. He adopted the Babylonian sun dial (which he probably erected in the temple, perhaps in "the middle court," where Isaiah saw it and gave its shadow as a sign to Hezekiah), becoming acquainted with it through the Assyrians (2 Kings xx. 11, 4, 9). After reigning 16 years (740-724 B.C.) he died and was buried in the city of David, but was, because of his wickedness, "not brought into the sepulchres of the kings."

Ahaziah (*whom Jehovah holds*). 1. Son of Ahab and Jezebel; king of Israel; a worshipper of Jeroboam's calves, and of his mother's idols, Baal and Ashtoreth. After the Israelite defeat at Ramoth Gilead, Syria was master of the region E. of Jordan; so Moab (2 Kings i. 1, iii. 5), heretofore tributary to Israel, refused the yearly tribute of 100,000 rams with their

wool, and 100,000 lambs (2 Sam. viii. 2, Isa. xvi. 1, 2 Kings iii. 4). A. was prevented by a fall through a lattice in his palace at Samaria from enforcing it; but Jehoram his brother subsequently attempted it. A. sent to Baalzebub (*lord of flies*), god of Ekron, to inquire, should he recover? Elijah, by direction of the angel of the Lord, met the messengers, and reproving their having repaired to the idol of Ekron as if there were no God in Israel, announced that A. should die. The king sent a captain of 50 and his men to take Elijah. At Elijah's word they were consumed by fire. The same death consumed a second captain and his 50. The third was spared on his supplicating Elijah. Elijah then in person announced to the king what he had already declared to his messenger. So accordingly A. died. He was in alliance with Jehoshaphat in building ships at Ezion Geber to go to Tarshish; but the ships were wrecked, the Lord, as He intimated by Eliezer son of Dodavah of Mareshah, thereby manifesting disapproval of the alliance of the godly with A. "who did very wickedly." Jehoshaphat therefore, when he built a new fleet of merchant ships (as the phrase "ships of Tarshish" means; the other reading is "had ten ships"), in which undertaking A. wanted to share, declined further alliance; bitter experience taught him the danger of evil communications (1 Cor. xv. 33). Let parents and young people beware of affinity with the ungodly, however rich and great (2 Cor. vi. 14, etc.). 2. Nephew of the former. At first viceroy during his father's sickness, then king of Judah, son of Jehoram of Judah and Athaliah, Ahab's cruel daughter (2 Kings ix. 29, comp. viii. 25). Called Jehoshah (2 Chron. xxi. 17-19). Azariah (meaning "whom Jehovah helps," substantially equivalent to A. = Jehoshah by transposition, a name sadly at variance with his character), in 2 Chron. xxii. 6, may be a transcriber's error for A. In 2 Chron. xxii. 2, for 42 there should be, as in 2 Kings viii. 26, "twenty and two years old was A. when he began to reign," for his father Jehoram was only 40 when he died (2 Chron. xxi. 20). A. walked in all the idolatries of Ahab his maternal grandfather, his mother being his counsellor to do wickedly. He allied himself with Jehoram of Israel, brother of the former Ahaziah (in spite of the warning God gave him in the fatal issue of the alliance of godly Jehoshaphat, his paternal grandfather, with wicked Ahab), against Hazael of Syria at Ramoth Gilead. Jehoram was wounded, and A. went to see him at Jezreel. There his destruction from God ensued by Jehu, who conspired against Joram. Akin to Ahab in character, as in blood, he might have overspread Judah with the same idolatry as Israel, but for God's intervention. Fleeing by the garden house, he was smitten in his chariot at the going up to Gur by Ibleam, and he fled to Megiddo and died there. God's

people must separate from the world, lest they share the world's judgments (Rev. xviii. 4). In 2 Chron. xxii. 9 we read A. was hid in Samaria, brought to Jehu, and slain. The two accounts harmonize thus. A. fled first to the garden house (Bethgan), and escaped to Samaria where were his brethren; thence brought forth from his hiding place to Jehu, he was mortally wounded in his chariot at the hill Gur beside Ibleam, and reaching Megiddo died there. Jehu allowed A.'s attendants to bury him honourably in his sepulchre with his fathers in the city of David, "because, said they, he is the son [grandson] of Jehoshaphat, who sought the Lord with all his heart." Otherwise "in Samaria" may mean "in the kingdom of Samaria," or 2 Chron. xxii. 9 may mean merely, he attempted to hide in Samaria, but did not reach it. The recurrence of the same names Joram and A. in both the dynasties of Israel and Judah is a delicate mark of truth, it being the natural result of the intermarriages.

Ahan. 1 Chron. ii. 29.

Aher. 1 Chron. vii. 12.

Ahi. L. 1 Chron. v. 15. 2. 1 Chron. vii. 34. From Heb. *ach*, "a brother"; or contracted from AHIAH, or AHIAH.

Ahiam (or Saar, 1 Chron. xi. 35). 2 Sam. xxiii. 33.

Ahian. 1 Chron. vii. 17.

Ahieser. L. Hereditary prince captain of Dan under Moses (Num. i. 12, ii. 25, vii. 66). 2. 1 Chron. xii. 3.

Ahiud. L. Prince of Asher; assisted Joshua and Eleazar in dividing Canaan (Num. xxiv. 27). 2. 1 Chron. viii. 7.

Ahijah. L. Son of Ahitub, Ichabod's brother, son of Phinehas, Eli's son, the Lord's priest in Shiloh, wearing an ephod (1 Sam. xiv. 3, 18). The ark of God was in his charge, and with it and the ephod he used to consult Jehovah. In Saul's later years, probably after the slaughter of the priests at Nob, the ark was neglected as a means of consulting Jehovah. It lay in the house of Abinadab in Gibeah of Benjamin (2 Sam. vi. 3), probably the Benjamite quarter of Kirjath-jearim, or Beale, on the borders of Judah and Benjamin (Josh. xviii. 14, 23). Saul's irreverent haste of spirit appears in his breaking off in the midst of consulting God through A. with the ark and ephod, because he was impatient to encounter the Philistines whose approach he discerned by the tumult. Contrast David's implicit submission to Jehovah's guidance in encountering the same Philistines (2 Sam. v. 19-25, comp. Isa. xxviii. 16 end). His rash adjuration binding the people not to eat all day, until he was avenged on the Philistines, involved the people in the sin of ravenously eating the cattle taken, with the blood, and Jonathan in that of unwittingly sinning by tasting honey, and so incurring the penalty of death. Saul ought to have had the conscientiousness which would have led him never to take such an oath, rather than the scrupulosity which condemned the people and Jonathan

instead of himself. His projected night pursuit was consequently prevented; for the priest met his proposal, which was well received by the people, by suggesting that Jehovah should be consulted. No answer having been given, owing to Jonathan's sin of ignorance for which Saul was to blame, Saul's wish was defeated. As Ahijah is evidently = Ahimelech the son of Ahitub (unless he was his brother), this will account for a coldness springing up on Saul's part towards A. and his family, which culminated in the cruel slaughter of them at Nob on the ground of treasonous concert with David (1 Sam. xxi.). 2. 1 Chron. vii. 7. 3. 1 Chron. ii. 25. 4. 1 Chron. xi. 36. 5. 1 Chron. xvi. 20. 6. A prophet of Shiloh. He met outside of Jerusalem in the way, and foretold to Jeroboam, the transfer of ten tribes to him from Solomon, for Solomon's idolatries, by the symbolic action of rending the garment on him into twelve pieces, of which he gave ten to Jeroboam. Further he assured him from God of "a sure house, such as He had built for David," if only Jeroboam would "walk in God's ways," as David did. Jeroboam fled from Solomon to Shishak, king of Egypt, where he stayed till Solomon died. The other prophecy of his (1 Kings xv. 6-16) was given to Jeroboam's wife, who in disguise consulted him as to her son Abijah's recovery. Though blind with age he detected her, and announced that as Jeroboam had utterly failed in the one condition of continuance in the kingdom rent from David's house, which his former prophecy had laid down, viz., to keep God's commandments heartily as David did, Jeroboam's house should be taken away "as dung"; but that in reward for the good there was found in Abijah towards God, he alone should have an honourable burial (comp. Isa. lvii. 1, 2), but that "Jehovah would smite Israel as a reed shaken in the water, and root up and scatter Israel beyond the river," Euphrates. Reference to his prophecy as one of the records of Solomon's reign is made in 2 Chron. ix. 29. Probably it was he through whom the Lord encouraged Solomon in building the temple (1 Kings vi. 11).

Ahikam. Son of Shaphan the scribe, sent by Josiah to Huldah the prophetess (2 Kings xxii. 12). In Jehoiakim's subsequent reign A. successfully pleaded for Jeremiah before the princes and elders, that he should not be given to the people to be put to death for his fearless warnings (Jer. xvi. 16-24). God rewarded A. by the honour put upon Gedaliah, his son, by Nebuchadnezzar's making him governor over the cities of Judah, and committing Jeremiah to him, when the Babylonians took Jerusalem (Jer. xl. 5, xxxix. 14).

Ahilud. 2 Sam. viii. 16, xx. 24; 1 Kings iv. 3; 1 Chron. xviii. 15.

Ahimaaz = brother of anger, i.e. choleric. L. 1 Sam. xiv. 50. 2. Zadok the priest's son; the messenger in Absalom's rebellion, with Jonathan, Abinath's son, to carry

tidings from Hushai, David's friend and spy. Zadok and Abiathar, who took back the ark to the city at David's request, were to tell them whilst staying outside the city at Enrogel whatever Hushai directed. They told David the counsel of Ahithophel for an immediate attack, which David should baffle by crossing Jordan at once. They narrowly escaped Absalom's servants at Bahurim, the woman of the house hiding them in a well's mouth, over which she spread a covering with ground corn on it, and telling the servants what was true in word, though misleading them: "they be gone over the brook of water." Bahurim, the scene of Shimei's cursing of David, was thus made the scene of David's preservation by God, who heard his prayer (1 Sam. xvi. 12, Ps. cix. 28). David's estimate of A. appears in his remark on his approach after the battle (2 Sam. xviii. 27): "he is a good man, and cometh with good tidings." Though Cushai was later in arriving he announced the fate of Absalom, which A. with courtier-like equivocation evaded announcing, lest he should alloy his good news with what would be so distressing to David. Joab, knowing David's fondness for Absalom, had not wished A. to go at all on that day, but youths will hardly believe their elders wiser than themselves. Good running was a quality much valued in those days, and A. was famous for it. The battle was fought on the mount of Ephraim W. of Jordan, and A. ran by the plain of the Jordan to David at Mahanaim. Comp. as to Asahel 2 Sam. ii. 18; Eli'ah, 1 Kings xviii. 46. Comp. as to runners before kings 2 Sam. xv. 1, 1 Kings i. 5; as to courier posts, 2 Chron. xxx. 6, 10,



EASTERN POST.

Esth. iii. 13, 15, viii. 14. Comparing 1 Kings iv. 2 with 1 Chron. vi. 10, some infer that A. died before he attained the priesthood, and before his father Zadok, who was succeeded by A.'s son, Azariah. [See ABIA-THAR.] 3. 1 Kings v. 7, 15.

Ahiman = *my brother, who? i.e. who is my equal?* 1. He, Sheshai, and Talmi were the three giant Anakim brothers seen by Caleb and the spies in mount Hebron (Num. xiii. 22, 23). The three were slain by the tribe of Judah, and the whole race was cut off by Joshua (xi. 21; Jud. i. 10). 2. 1 Chron. ix. 17.

Ahimelech. 1. [See ABIA-THAR, ABIAH.] 2. The Hittite who, with Abishai, was asked by David: "Who will go down with me to Saul to the camp?" He lost a precious opportunity of serving the king (1 Sa. vi. 8); Abishai alone volunteered (1 Sam. xxvi. 6).

Ahimoth. 1 Chron. vi. 25. For A. stands Mahath in ver. 35, as in Luke iii. 26.

Ahinadab. 1 Kings iv. 14.

Ahinoam = *brother of grace, i.e. graceful*. Of Jezreel. David's wife; along with Abigail, accompanied him to Achish's court (1 Sam. xxv. 43, xxvii. 8). Taken by the Amalekites at Ziklag, but rescued by David (1 Sam. xxx.). With him when king in Hebron (2 Sam. ii. 2, iii. 2). Mother of Amnon. Beauty was David's snare; the children consequently had more of outward than inward grace.

Ahio. 1. Son of Abinadab. Whilst Uzzah walked at the side of the ark, A. went before it, guiding the oxen which drew the cart, after having brought it from his father's house at Gibeah (the Benjamite quarter of Kirjath-jearim) (2 Sam. vi. 3, 4; 1 Chron. xiii. 7). 2. 1 Chron. viii. 14. 3. 1 Chron. viii. 31, ix. 37.

Ahira. Prince captain of Naphtali the year after the exodus: Num. i. 15, ii. 29, vii. 78, 83, x. 27.

Ahiram. Num. xxvii. 38. Called Ehi Gen. xlv. 21.

Ahisamach. Exod. xxxi. 6, xxxv. 34.

Ahisahar. 1 Chron. vii. 10.

Ahishar. 1 Kings iv. 6.

Ahithophel. [See ABSALOM.] Of Giloh, in the hill country of Judah. David's counsellor, to whose treachery he touchingly alludes Ps. xli. 9, lv. 12-14, 20, 21. His name means *brother of foolishness*, but his oracular wisdom was proverbial. David's prayer "turned his counsel" indeed into what his name indicated, "*foolishness*" (2 Sam. xv. 31; Job v. 12, 13; 1 Cor. i. 20). A. was the mainspring of the rebellion. Absalom calculated on his adhesion from the first (2 Sam. xv. 12); the history does not directly say why, but incidentally it comes out: he was father of Eliam (or by transposition Ammiel, 1 Chron. iii. 5), the father of Bathsheba (2 Sam. xi. 3, xxiii. 34, 39). Uriah the Hittite and Eliam, being both of the king's guard (consisting of 87 officers), were intimate, and Uriah married the daughter of his brother officer. How natural A.'s sense of wrong towards David, the murderer of his grandson by marriage and the corrupter of his granddaughter! The evident undesignedness of this coincidence confirms the veracity of the history. The people's loyalty too was naturally shaken towards one whose moral character they had ceased to respect. A.'s proposal himself to pursue David that night with 12,000 men, and smite the king only, indicates the same personal hostility to David, deep sagacity and boldness. He failed from no want of shrewdness on his part, but from the folly of Absalom. His awful end shows that worldly wisdom apart from faith in God turns into suicidal madness (1 Sa. xxix. 14). He was the type of Judas in his treachery and in his end. [See JUDAS.]

Ahitub. 1. [See AHIMELECH or ABIAH, whose father he was.] 2. Amariah's son, and Zadok the high-priest's father, or rather *grandfather* (1 Chron. vi. 7, 8; 2 Sam. viii. 17).

Called "ruler of the house of God," i.e. highpriest, 1 Chron. ix. 11. In Neh. xi. 11 A. appears as grandfather of Zadok and father of Meremoth, of the house of Eleazar. Thus there would seem to have been in the same age A. of the house of Eli, sprung from Ithamar, and also A. of the house of Eleazar. 3. The mention of a third A., son of another Amariah, and father of another Zadok (1 Chron. vi. 11, 12), may be a copyist's error.

Ahlab. A city of Asher, whence the Canaanites were not driven out (Jud. i. 31). More recently *Gush Chaleb*, or Giscala, whence came John, son of Levi, leader in the siege of Jerusalem; said to be the birth-place of Paul's parents. Now *Elysh*, near Safed, in the hills N.W. of the lake of Tiberias.

Ahlai. 1. 1 Chron. xi. 41. 2. Sheshan's daughter given to the Egyptian servant Jarha in marriage (1 Chron. ii. 31-35).

Ahoah (1 Chron. viii. 4). Hence the patronymic "the Ahobite" (2 Sam. xxiii. 9, 28; 1 Chron. xi. 12, 29, xxvii. 4).

Aholiab = *her own tent*; i.e., she (Samarra, or the northern kingdom of Israel) has a tabernacle of her own; viz., Jeroboam's golden calves of Dan and Bethel; "will worship" (Col. ii. 23). See Ezek. xxiii. **Aholibah** (Aholah's sister). "My (Jehovah's) tent is in her," *Judah*: so far superior to Aholah that her worship was not self devised but God appointed. Comp. Ps. lxxviii. 67-69; 1 Kings xii. 25-33; 1 Chron. xi. 13-16. But both were false to Jehovah their true husband (1 Sa. liv. 5). Aholah (Samarra) gave her heart to the Assyrians, trusting in their power, and imitating their splendid luxury, and following their idols. Now God's just principle is, when the church corrupts herself with the world, the instrument of her sin is the instrument of her punishment. The Assyrians on whom she had leaned carried her away captive to Assyria, whence she has never returned (2 Kings xv. 18-29, xvii.). Aholibah (Judah) was worse, in that her privileges were greater, and she ought to have been warned by the awful fate of Samarra. But she gave herself up to be corrupted by the Babylonians; and again the instrument of her sin was also the instrument of her punishment (Jer. ii. 19; Prov. i. 31).

Aholiab. Of Dan; with Bezaleel, inspired with artistic skill to construct the tabernacle (Exod. xxxv. 34).

Aholibamah. One of Esau's three wives. Daughter of ANAH, or BEEBI [see both], a descendant of Seir the Horite. Through her Esau's descendants the Edomites became occupants of mount Seir. Each of her three sons, Jeshu, Jaalam, Korah, became head of a tribe. Her personal name was Judith (Gen. xxvi. 34). A. was her married name, taken from the district in the heights of Edom, near mount Hor and Petra; A. is therefore the name given her in the genealogical table of Edom (Gen. xxxvi. 2, 18, 25, 41, 43; the names here are of places, not per-

sons; 1 Chron. i. 52). Each of Esau's wives has a name in the genealogy different from that in the history.

Ahumai. 1 Chron. iv. 2.

Ahussath. "Friend" (oriental kings have usually such *favourites*) of the Philistine king Abimelech in his interview with Isaac (Gen. xvi. 26). Jerome and the Chaldee Targum explain "a company of friends." The ending *-ath* appears in other Philistine names, Gath, Goliath, Timnath.

Ai = heap of ruins. 1. **HAI**, i.e. the **AI** (Gen. xii. 8); a royal city (Josh. vii. 2; viii. 9, 23, 29; x. 1, 2; xii. 9); E. of Bethel, "beside Bethaven." The second Canaanite city taken by Israel and "utterly destroyed." The name **AIATH** still belonged to the locality when Sennacherib marched against Jerusalem (Isa. x. 28). "Men of Bethel and Ai," (223 according to Ezra ii. 28, but 123 according to Neh. vii. 32.) returned from Babylon with Zerubbabel. Ezra's list was made in Babylon; Nehemiah's in Judaea long after. Death and change of purpose would make many in Ezra's list of *intending* returners not appear in Nehemiah's list of those actually arriving. **Aija** is mentioned among the towns reoccupied by the Benjamites (Neh. xi. 31). Perhaps the site is at the head of *Wady Harith*. [See **BETHEL**.] There is a hilltop E. of the church remains on the hill adjoining and E. of Bethel (Beitin); its Arab name, et Tel, means "the heap," and it doubtless is the site of A., or Hai (on the east of Abraham's encampment and altar, Gen. xii. 8). In the valley behind Joshua placed his ambush. Across the intervening valley is the spot where Joshua stood when giving the preconcerted signal. The plain or ridge can be seen down which the men of A. rushed after the retreating Israelites, so that the men in ambush rose and captured the city behind the pursuers, and made it "a heap" or tel for ever. 2. A city of Ammon, near Heshbon (Jer. xix. 3).

Aiah, AJAH. 1. Gen. xxxvi. 24. 2. 2 Sam. iii. 7.

Aijalon, or AJALON, a place of gazelles (Josh. xix. 42, xxi. 24). 1. Originally of Dan; which tribe, however, could not dispossess the Amorites (Jud. i. 35). Assigned to the Levite Kohathites, among the 48 Levitical cities (1 Chron. vi. 69). Fortified by Rehoboam of Judah, in his war with Israel, the northern kingdom, though sometimes, as being a border city, mentioned as in *Ephraim* (2 Chron. xi. 10, xxviii. 18). Taken by the Philistines from the weak Abaz (1 Chron. vi. 66, 69). Now *Yalo*, N. of the Jaffa road, 14 miles from Jerusalem, on the hill side, bounding on the S. the valley *Merj-ibn-Omeir*. Alluded to in the memorable apostrophe of Joshua, "Sun, stand thou still upon Gibeon, and thou moon in the valley of Ajalon" (Josh. x. 12). 2. The burial place of the judge (Jud. xii. 12) Elon in Zebulun.

Aijelet Shabar. Heb. *ayyeleth hashachar*, "the hind of the morn-

ing dawn" (title of Ps. xxii.). **Aben Ezra** explains as *the name of the melody to which the psalm was to be sung, equivalent to the rising sun, some well known tune*. Rather, allegorical allusion to the subject. The *hind* symbolises a lovely and innocent one hounded to death, as the *bulls, lions, dogs* in the psalm are the persecutors. The unusual Heb., ver. 19, *ejulathi*, "my strength," alludes to *aijeth*, "the hind," weak in itself but having Jehovah for its strength. *The morning dawn* represents joy bursting forth after affliction; **Messiah** is alluded to, His deep sorrow (ver. 1-21) passes to triumphant joy (ver. 21-31).

Ain = eye. 1. *Fountain, spring*, which flashes in the landscape like a gleaming eye.

Distinguished from *beer*, a dug well (Exod. xv. 27), "wells," rather *springs*. Generally in compositions *En-ge-di*, "fountain of kids," *En-dor*, "fountain of the house," etc. Plural in John iii. 23, *Aenon*; like the Yorkshire *Fountains Abbey*. *Riblah*, E. of A. (Heb. *the spring*), marks the eastern boundary of Palestine (Num. xxxiv. 11). *Riblah* is identified as on the N. E. side of the Hermon mountains; and A. answers to *Ain el 'Azy* (nine miles from Riblah, on the N. E. side), the source of the Orontes. 2. A southern city of Judah, afterwards of Simeon, then assigned to the priests (Josh. xv. 32, xix. 7, xxi. 16).

Akan, or JAKAN. Gen. xxxvi. 27, 1 Chron. i. 42.

Akkub. 1. 1 Chron. iii. 24. 2. 1 Chron. ix. 17. 3. Ezra ii. 45. 4. Neh. viii. 7.

Akrabbim; also, *the going up to, or ascent of, A.* **MAALEH-AKRABBIM** = *the scorpion pass*, between the S. of the Dead Sea and Zin: Judah's and Palestine's boundary on the S. (Num. xxxiv. 4, Josh. xv. 3). The boundary of the Amorites (Jud. i. 36). The scene of Judas Maccabeus' victory over Edom. Perhaps now the pass *Es-Sufah*, the last step from the desert to the level of Palestine. Wilton makes it *Sufah*.

Alabaster. Not our gypsum, but the oriental alabaster, translucent, with red, yellow, and grey streaks due to admixture of oxides of iron with a fibrous carbonate of lime. A calcareous marble like spar, wrought into boxes or vessels, to keep precious ointments from spoiling (Pliny H. N., xiii. 3). Mark xiv. 3: "brake the box," i.e., brake the seal on the mouth of it, put there to prevent evaporation of the odour (Luke vii. 37).

Alameth. 1. 1 Chron. vii. 8. 2. 1 Chron. viii. 36. Son of Jehoahab,

who is called Jarah in 1 Chron. ix. 42.

Alammelech = *king's oak*; a place in Asher's territory (Josh. xix. 26).

Alamoth (Ps. xli.) Title, 1 Chron. xv. 20; i.e., *after the virgin manner*; a *soprano key* in music, like the voice of virgins. Others interpret it an instrument played on by virgins, like our old English *virginal*.

Alemeth, or Almon. A priests' city in Benjamin (1 Chron. vi. 60, Josh. xxi. 18). Now *Almit*, a mile N. E. of Anata, the ancient Anathoth.

Alexander. 1. THE GREAT. Born at Pella, 356 B.C., son of Philip, king of Macedon; not named, but described *prophetically*: "an he-goat [symbol of agility, the Græco-Macedonian empire] coming from the W. on the face of the whole earth and not touching the ground [implying the incredible swiftness of his conquests]; and the goat had a NOTABLE HORN [A.] between his eyes, and he came to the ram that had two horns [Media and Persia, the second great world-kingdom, the successor of Babylon; under both Daniel prophesied long before the rise of the Macedon-Greek kingdom] standing before the river [at the river Granicus A. gained his first victory over Darius Codomanus, 334 B.C.] and ran unto him in the fury of his power, moved with cholera against him [on account of the Persian invasions of Greece and cruelties to the Greeks], and smote the ram and brake his two horns; and there was no power in the ram to stand before him; but he cast him down to the ground and stamped upon him, and there was none that could deliver the ram out of his hand: therefore the he-goat waxed very great, and when he was strong the great horn was broken, and for it came up four notable ones toward the four winds of heaven" (Dan. viii. 5-8). The "he-goat" answers to the "leopard" (vii. 6) whose "wings" similarly marked the *winged rapidity* of the Greek conquest of Persia. In 331 B.C. A. finally defeated Darius, and in 330 burned Persepolis, the Persian capital. None, not even the millions composing the Persian hosts, could deliver the ram, Persia, out of his hand. But "when he was strong, the great horn [A.] was broken." The Græco-Macedonian empire was in full strength at A.'s death by fever, the result of drunken excesses, at Babylon. At the time it seemed least likely to fall it was "broken." A.'s natural brother, Philip Arrideus, and his two sons Alexander Ægus and Hercules, in 15 months were murdered; "and for it [the he-goat] came up four notable ones, toward the four winds of heaven": Seleucus in the E. obtained Syria, Babylonia, Medo-Persia; Cassander in the W. Macedon, Thessaly, Greece; Ptolemy in the S. Egypt, Cyprus, etc.; Lysimachus in the N. Thrace, Cappadocia, and the northern regions of Asia Minor. The "leopard" is smaller than the "lion" (Dan. vi. 4, 6); swift (Hab. i. 8), cruel (Isa. xi.

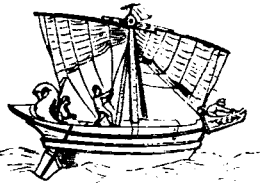


6), springing suddenly on its prey (Hos. xiii. 7). So A., king of a small kingdom, overcame Darius at the head of an empire extending from the Ægean sea to the Indies, and in 12 years attained the rule from the Adriatic to the Ganges. Hence the leopard has *four* wings, whereas the lion (Babylon) had but *two*. The "spots" imply the variety of nations incorporated, perhaps also the variability of A.'s own character, by turns mild and cruel, temperate and drunken and licentious. "Dominion was given to it" by God, not by A.'s own might; for how unlikely it was that 30,000 men should overthrow hundreds of thousands. Josephus (Ant. xi. 8, § 5) says that A. meeting the highpriest Jaddua (Neh. xii. 11, 22) said that at Dium in Macedonia he had a Divine vision so habited, inviting him to Asia and promising him success. Jaddua met him at Gapha (Mizpeh) at the head of a procession of priests and citizens in white. A. at the sight of the linen arrayed priests, and the highpriest in blue and gold with the mitre and gold plate on his head bearing Jehovah's name, adored it, and embraced him; and having been shown Daniel's prophecies concerning him, he sacrificed to God in the court of the temple, and granted the Jews liberty to live according to their own laws, and freedom from tribute in the sabbatical years. The story is doubted, from its not being alluded to in secular histories: Arrian, Plutarch, Diodorus, Curtius. But their silence may be accounted for, as they notoriously despised the Jews. The main fact is strongly probable. It accords with A.'s character of believing himself divinely chosen for the great mission of Greece to the civilized world, to join the east and west in a union of equality, with Babylon as the capital. "Many kings of the East met him wearing (linen) fillets" (Justin). Jews were in his army. Jews were a strong element in the population of that city which he founded and which still bears his name, Alexandria. The remission of tribute every sabbatical year existed in later times, and the story best explains the privilege. When Aristotle urged him to treat the Greeks as freemen and the orientals as slaves, he declared that "his mission from God was to be the fitter together and reconciler of the whole world in its several parts." Arrian says: "A. was like no other man, and could not have been given to the world without the special interposition of God." He was the providential instrument of breaking down the barrier wall between kingdom and kingdom, of bringing the contemplative east and the energetic west into mutually beneficial contact. The Greek language, that most perfect medium of human thought, became widely diffused, so that a Greek version of the O. T. was needed and made (the Septuagint) for the Greek speaking Jews at Alexandria and elsewhere in a succeeding generation; and the fittest lingual vehicle for imparting the N. T. to mankind soon came to be the language generally

known by the cultivated of every land. Commerce followed the breaking down of national exclusiveness, and everywhere the Jews had their synagogues for prayer and reading of the O. T. in the leading cities, preparing the way and the place for the proclamation of the gospel, which rests on the O. T., to the Jews first, and then to the Gentiles.

2. Son of Simon of Cyrene (Mark xv. 21). He and his brother Rufus are spoken of as well known in the Christian church. 3. A kinsman of Annas the highpriest (Acts iv. 6); supposed the same as A. the alabarch (governor of the Jews) at Alexandria, brother of Philo-Judæus, an ancient friend of the emperor Claudius. 4. A Jew whom the Jews put forward during Demetrius' riot at Ephesus to plead their cause before the mob who suspected that the Jews were joined with the Christians in seeking to overthrow Diana's worship (Acts xix. 33). Calvin thought him a convert to Christianity from Judaism, whom the Jews would have sacrificed as a victim to the fury of the rabble. 5. The copper-smith at Ephesus who did Paul much evil. Paul had previously "delivered him to Satan" (the lord of all outside the church) (1 Cor. v. 5, 2 Cor. xii. 7), i.e. *excommunicated*, because he withstood the apostle, and made shipwreck of faith and of good conscience, and even blasphemed, with Hymenæus. The excommunication often brought with it temporal judgment, as sickness, to bring the excommunicated to repentance (1 Tim. i. 20, 2 Tim. iv. 14, 15).

Alexandria. Founded by Alexander the Great, 332 B.C., successively the Greek, Roman, and Christian capital of Lower Egypt. Its harbours, formed by the island Pharos and the headland Lochias, were suitable alike for commerce and war. It was a chief corn port of Rome, and the corn vessels were large and handsome; usually sailing direct to Puteoli, but from severity of weather at times, as the vessel that carried Paul, sailing under the coast of Asia Minor (Acts xvii.). At Myra in Lycia (ver. 5) the centurion found this *Alexandrian* ship bound for Italy; in ver. 10 Paul speaks of the "lading," without stating *what* it was; but in ver. 38 it comes out *casually*. The tackling had been thrown out long before, but the cargo was kept till it could be kept no longer, and then first we learn it was *wheat*, the very freight which an



CORN SHIP OF ALEXANDRIA.

Alexandrian vessel usually (as we know from secular authors) carried to Rome: an undesigned propriety, and so a mark of truth. The popu-

lation of A. had three prominent elements, Jews, Greeks, Egyptians. The Jews enjoyed equal privileges with the Macedonians, so that they became fixed there, and whilst regarding Jerusalem as "the holy city," the metropolis of the Jews throughout the world, and having a synagogue there (Acts vi. 9), they had their own Gr. version of the O. T., the Septuagint, and their own temple at Leontopolis. At A. the Hebrew Divine O. T. revelation was brought into contact with Grecian philosophy. Philo's doctrine of the word prepared men for receiving the teaching of John i. as to the Word, the Son of God, distinct in one sense yet one with God; and his allegorizing prepared the way for appreciating similar teachings in the inspired writings (e.g. Gal. iv. 22-31, Heb. vii.). Hence Apollos, born at A., eloquent and mighty in the Scriptures, being instructed in the way of the Lord and fervent in the spirit, taught diligently (Gr. *accurately*) the things of the Lord, though he knew only the baptism of John (Acts xviii. 26); i.e., his Alexandrine education would familiarise him with Philo's idea of the word as the mediating instrument of creation and providence; and John the Baptist's inspired announcement of the personal Messiah would enable him to "teach accurately the things of the Lord" up to that point, when Aquila's and Priscilla's teaching more perfectly informed him of the whole accomplished Christian way of salvation. Mark is said to have been the first who preached and founded a Christian church in A. Various forms of Gnostic and Arian error subsequently arose there. [See ALLEGORY.]

Alum (2 Chron. ii. 8, ix. 10, 11) (ALMUG 1 Kings x. 11). From the Arabic article *al* and *mica*, "red sandalwood," or Sanskrit *valgu*, in the Deccan *valgum*, "sandalwood." Brought from Ophir, and from Lebanon. Used for pillars and stairs in the Lord's house and the king's house, and for harps and psalteries. The cedars and firs came from Lebanon, but the almyg trees from Ophir, an Arabian mart on the Red Sea, for eastern produce intended for Tyre and the W. The alginis would come with the firs and cedars cut from Lebanon, and so all would be described collectively as "from Lebanon." The red sandalwood of China and India still used for making costly utensils. Else, the common sandalwood (*Santalum album* of Malabar coast), outside white and without odour, but within and near the root fragrant, fine grained, and employed still for fancy boxes and cabinets, and used as incense by the Chinese.

Allegory. Once in Scripture (Gal. iv. 24): "which things [the history of Hagar and Sarah, Ishmael and Isaac] are an allegory;" (*are, when allegorised, etc.*) not that the history is unreal as to the literal meaning, (such as is the Song of Solomon, a continued allegory); but, *besides* the literal historical fact, these events have another and a spiritual significance, the historical truths are

types of the antitypical truths; the child of the promise, Isaac, is type of the gospel child of God who is free to love and serve his Father in Christ; the child of the bondwoman, Ishmael, is type of those legalists who, seeking justification by the law, are ever in the spirit of bondage. Origen at Alexandria introduced a faulty system of interpreting Scripture by allegorising, for which this passage gives no warrant. In an allegory there is (1) an immediate sense, which the words contain; and (2) the main and ulterior sense, which respects the things shadowed forth. In pure allegory the chief object aimed at is never directly expressed.

Alleluia = *Praise ye Jehovah*. Never found in the psalms of David and his singers, Asaph, Heman, and Jeduthun: but in later psalms, viz. those of the captivity and the return, the Fifth Book. So "Selah" is restricted to his and their psalms. Used in the temple liturgy; at the beginning, close, or both, of Ps. cvi., cxi., cxiii., cxvii., cxxv. So in the heavenly perfect liturgy (Rev. xix. 1, 3, 4, 6), the triumphant shout of the great multitude, the 24 elders, and four living creatures at the judgment on the whore. The Hebrew form may imply the special interest of the Jews in the destruction of anti-christ (Ps. cxlix. 8, 9). Psalms cxiii.-cxviii. were called by the Jews the Hallel: sung on the first of the month, at the Feast of Dedication, that of Tabernacles, that of Weeks, and that of Passover. They sang cxiii. and cxiv. before the supper (according to Hillel's school, or only cxiii. according to Shammai's school), the rest after the last cup. This was the hymn sung by Christ and His disciples (Matt. xxvi. 30). As the full choir of Levites in the temple service took up the Alleluia, so in heaven the multitude in mighty chorus respond Alleluia to the voice from the throne, "Praise our God, all ye His servants," etc. (Rev. xix. 1-6.)

Alliances. Framed by dividing a victim into two parts, between which the contracting parties passed, praying the similar cutting up of him who should violate the treaty (Gen. xv. 10, Jer. xxxiv. 18-20). Hence the Heb. and Gr. for to make a treaty is "to cut" it. Forbidden with the doomed Canaanites (Deut. vii. 2, Jud. ii. 2). But peaceable relations with other nations, as distinguished from copying their idolatries, were encouraged (Deut. ii. 25, xv. 6; Gen. xxvii. 29). Solomon's alliance with Tyre for building the temple and other purposes was altogether right (1 Kings v. 2-12, ix. 27); and Tyre is subsequently reproved for not remembering the brotherly covenant (Amos i. 9). But alliances by marriage with idolaters are reprobated as incentives to latitudinarianism first and at last to conformity with heathenism (Deut. vii. 3-6). Solomon's alliance with Pharaoh by marriage was the precursor of importing horses contrary to the law, leaning too much on human forces, and of contracting alliances with Moabite, Ammonite, Edomite, Si-

donian, and Hittite wives, who seduced him from God. Hence the care to guard against the same evil, at the return from Babylon (Ezra ix. x.; Neh. xiii.; Mal. ii. 11-17). When heathens renounced idolatry for Israel's God, Israelites might lawfully wed them, as Rahab, Ruth, Zipporah. Shishak's invasion of Rehoboam's kingdom was probably due to Shishak's alliance with Jeroboam of Israel (2 Chron. xii., 1 Kings xiv. 25, etc.). Ahaz' appeal to Tiglath Pileser for help against Pekah of Israel and Rezin of Syria opened the way to Assyrian and Babylonian predominance (2 Kings xvi.). Ass's alliance with Benhadad against Baasha was the turning point from good to evil in his life (2 Chron. xiv. 15, 16; 1 Kings xv. 16, etc.). Jehoshaphat's alliance with ungodly Ahab and Ahaziah his son was the only blot on his character, and involved him in loss and reproach from God (2 Chron. xviii., xix. 2, xx. 35-37). Jehoshaphat's son Jehoram's marriage with Ahab's daughter, Athaliah, was fatal to him and to Ahaziah and his other sons except Joash (chap. xxi., xxii.). Hoshea's alliance with So or Sabacho of Egypt was his encouragement to rebel against Assyria, and brought on him the overthrow of Israel by Shalmaneser (2 Kings xvii. 4). Hezekiah was tempted to lean on Egypt against the Assyrian Sennacherib (Isa. xxx. 2), and Tirhakah of Ethiopia did make a diversion in his favour (2 Kings xix. 9). Josiah on the other hand was Assyria's ally against Pharaoh Necho of Egypt, and fell a victim to meddling in the world's quarrels (2 Chron. xxxv. 20-25). Zedekiah, the last king of Judah, leant on Egypt, and Pharaoh Hophra raised the siege of Jerusalem for a time; but Nebuchadnezzar returned and took it (Jer. xxxvii. 1-5, xxxix.).

A "covenant of salt" (Num. xviii. 19, 2 Chron. xiii. 5) expresses one indissoluble and incorruptible, as salt was sprinkled on the victim, implying incorruption and sincerity (Lev. ii. 13). A pillar was sometimes set up (Gen. xxxi. 45-52). Presents were sent by the seeker of the alliance (1 Kings xv. 18, Isa. xxx. 6). Violation of it brought down Divine wrath, even when made with a heathen (Josh. ix. 18, 2 Sam. xxi., Ezek. xvii. 16).

Allon = oak. 1. Or Elon, a city of Naphtali (Josh. ix. 33); others translate "the oak by Zaanaim" or "the oak of the loading of tents" (comp. Jud. iv. 11), "the plain of Zaanaim [the swamp, Ewald] by Kedesh." 2. ALLON BACHUTH, "the oak of weeping," viz. for Deborah, Rebekah's nurse: corrupted into Tabor (1 Sam. x. 3; comp. Jud. iv. 5).

Almodad. First of Joktan's descendants (Gen. x. 26, 1 Chron. i. 20). His name is preserved in El-Mudad, famous in Arab history, reputed father of Ishmael's Arab wife, *Mir-at-er-Zeman*, and chief of Jurhum, a Joktanite tribe that passed from Yemen to the vicinity of Mekkeh. The Al is the Arabic article

Almon-Diblathaim. One of the last stages of the Israelites, between Dibon-Gad (=Dhiban, N. of the Arnon) and the Abarim range (Num. xxxiii. 46, 47); probably the same as Beth-Diblathaim of Moab (Jer. xlviii. 22), which Meeha mentions in the famous Moabite stone as "built" by him and colonized with Moabites.

Almond tree (Jer. i. 11, 12; Heb. "I see a rod of the wakeful tree [the emblem of wakefulness] . . . Thou hast well seen: for I will be wakeful [Heb. for "hasten"] as to My word.") It first wakes out of the wintry sleep and buds in January. In Eccles. xii. 5, instead of "the almond tree shall flourish," Gesenius translates " (the old man) loathes (through want of appetite) even the (sweet) almond;" for the blossom is pink, not white, the colour of the old man's hair. But as the Heb. means "bud" or "blossom" in Song of Sol. vi. 11 it probably means here "the wakefulness of old age sets in." Or the colour may not be the point, but the blossoms on the leafless branch, as the hoary locks flourish as a crown on the now arid body. Exod. xxv. 33, 34: in the tabernacle the candlesticks had "bowls made in the form of the almond flower" or "unt," most graceful in shape; perhaps the pointed nut within was the design for the cup, the sarcocarp containing the oil, and the flame shaped nut of gold emitting the light from its apex. *Lus*, the original name of Bethel, was derived from one species of almond (Gen. xxviii. 19, xxx. 37), *lus*. It was almond, not hazel, rods wherewith Jacob secured the ringstraked and speckled offspring from the flocks. Jordan almonds were famed. The almonds growing on Aaron's rod, when laid up over night before the Lord, denote the ever wakeful priesthood which should continue till the Antitype should come; type also of the vigilance and fruitfulness which Christ's ministers should exhibit; also of the rod of Christ's strength which shall finally destroy every adversary (Num. xvii. 8; Ps. cx. 2, 5, 6).

Alms. From Gr. *eleosynas*. The Heb. "righteousness" in O. T. and the Gr. in many MSS. of Matt. vi. 1, stands for ALMS. So Dan. iv. 27, "Break off thy sins by righteousness, and thine iniquities by showing mercy to the poor." The poor were entitled to leavings from the produce of the field, the vineyard, and the olive yard (Lev. xix. 9, 10, xxiii. 22; Deut. xv. 11, xxiv. 19, xxvi. 2-13), the third year's tithing for the Levite, the stranger, the fatherless, the widow. Comp. Job xxxi. 17, xxxi. 18: "I was a father to the poor." Neh. viii. 10; Prov. x. 2, xi. 4; Eccl. ix. 22; Ps. xli. 1, cxii. 9. Dorcas (Acts ix. 36). Cornelius (x. 2). God prefers such neighbourly love to fasting (Isa. lviii. 7). Thirteen receptacles for free offerings were in the women's court of the temple (Mark xii. 41-44). Begging was a practice only known after the captivity. In every city there were three collectors who distributed alms of two kinds: 1. Of money collected

in the synagogue chest every sabbath for the poor of the city, "the alms of the chest." 2. Of food and money received in a dish, "alms of the dish." The Pharisees gave much alms, but with ostentation, figuratively blowing the trumpet before them (the figure being from the trumpet blowings in religious feasts): Matt. vi. 1, 2. The duty was recognised among Christians as a leading one (Luke xiv. 13, Rom. xv. 25-27, Gal. ii. 10). A laying by for alms in proportion to one's means on every Lord's day is recommended (1 Cor. xvi. 1-4; Acts ii. 29, 30, xx. 35). Jesus and the twelve, out of their common purse, set the pattern (John xiii. 29). Not the costliness, but the love and self denial, and the proportion the gift bears to one's means, are what God prizes (Mark xii. 42-44). Such "come up as a memorial before God" (Acts ix. 36, x. 2, 4). The giving was not imposed as a matter of constraint, but of bounty, on Christians (Acts v. 4). The individual was not merged in the community, as in socialism; each freely gave, and distribution was made, not to the lazy who would not work, but to the needy (Acts ii. 45, 2 Thes. iii. 10). A mendicant order is the very opposite of the Christian system. The Jewish *tithe* was not imposed, but the principle of *proportionate giving* having been laid down, the definite proportion is left to each one's faith and love to fix (2 Cor. ix. 5-7). Love will hardly give less than legalism. An ecclesiastical order of *widowhood* attended to charitable ministrations in the early church (1 Tim. v. 10). The deacons were appointed primarily for the distribution of alms (Acts vi.). Alms are "righteousness," not that they justify a man (which Rom. iii., iv., v. prove they do not), but they are the doing that which is right and which our neighbour has a *rightful claim upon us for*, in the court of God's equity, though not of human law. God gives us means for this very end (Eph. iv. 28).

ALOE. LIGN ALOE. Heb. *ahalim*,

ahaloth; Gr. *agallochus*, from the native name *aghil*; "eagle-wood," imitating the sound. Not the common aloe, disagreeable in odour and taste. The more precious kind grows in Cochin, China, and Siam, and is not exported, being worth its weight in gold. The perfume is from the oil thickening into resin within the trunk. The inferior kind, *garo*, grows in the Moluccas, the *Excaecaria agallocha* of Linnæus. The best aloe wood is called *calambac*, the produce of the *Aquilaria agallochum* of Silhet in N. India. Used for perfuming garments (Ps. xlv. 8) and beds (Prov. vii. 17). An image for all that is lovely, fragrant, flourishing, and incoorruptible (Num. xxiv.



6; S. of Sol. iv. 14). Used by Nicodemus, along with myrrh, 100 lbs. in all, to enwrap amidst linen the sacred body of Jesus (John xix. 39).

ALOTH. A district with Asher, under the ninth of Solomon's commissariat officers (1 Kings iv. 16).

Alpha. Gr. (ALEPH, "chief," "guide," Heb.) The first letter, as OMEGA is the last, of the Gr. alphabet. So Christ is the First and the Last, including all that comes between, the Author and Finisher of the visible and invisible, and of the spiritual creations (Rev. i. 8, xxi. 6, xxii. 13; Heb. xii. 2; Isa. xli. 4, xlv. 6). As He made originally, so will He complete the whole. ALPHABET comes from the first two Gr. letters, Alpha, Beta = Heb. Aleph, Beth.

The Moabite stone of Dibon, probably of the reign of Ahasiah, Ahab's son, who died 896 B.C., exhibits an alphabet so complete that at that early date it can have been no recent invention. It has been discovered as mason's marks on the foundation stones of Solomon's temple. Yet even it was not the earliest form of the Palestinian alphabet. The fine discrimination of sounds, implied in inventing an alphabet, could hardly be brought to perfection at once. Rawlinson fixes the invention 15 centuries B.C. The language of the Dibon stone, and the Hebrew of the Bible, most closely agree. Mesha's victories are recorded there in the same character, and even the same idiom, as in 2 Kings iii.

In symbols of the early Christian church A and Ω were often combined with the cross, or with Christ's monogram, e.g., on a tablet in the catacombs at Melos, of the early part of the second century. The rabbins (*Jalkut Rubeni*, fol. 17, 4, Schoetgen, *Hor. Heb.*, i. 1066) say, "Adam transgressed the whole law from Aleph to Tau" (the last Heb. letter); so Christ fulfilled it from Alpha to Omega (Matt. xiii. 15).

Alphæus. Father of James the Less, the apostle, and writer of the epistle, and "brother (i.e. cousin) of our Lord" (Matt. x. 3, Mark iii. 18, Luke vi. 15, Acts i. 13); also of Jesus (Mark xv. 40). Husband of the Mary who with Jesus' mother stood at the cross (John xix. 25). The same as Cleopas (as it should be written, not Cleophas), both names being Gr. variations of Heb. *Chalpai*, or *Hhalpai*. Possibly the Cleopas of Luke xxiv. 18. If the translation Luke vi. 16 be correct, "Jude, brother of James," A. was his father also. In Mark ii. 14 Levi (Matthew) is called the son of Alphæus. Whether he be the same is not certain; probably not.

Altar. The first of which we have mention was built by Noah after leaving the ark (Gen. viii. 20). The English (from the Latin) means an elevation or high place; not the site, but the erections on them which could be built or removed (1 Kings xii. 7, 2 Kings xxiii. 15). So the Gr. *bomos*, and Heb. *bamath*. But the proper Heb. name *mizbeach* is "the sacrificing place;" LXX. *thusiasterion*. Spots hallowed by Divine

revelations or appearances were originally the sites of altars (Gen. xii. 7, xiii. 18, xvi. 25, xxiv. 1). Mostly for sacrificing; sometimes only as a memorial, as that named by Moses Jehovah Nissi, the pledge that Jehovah would war against Amalek to all generations (Exod. xvii. 15, 16), and that built by Reuben, Gad, and half Manasseh, "not for burnt offering, nor sacrifice, but as a witness" (Josh. xxii. 26, 27). Altars were to be made only of earth or else unhewn stone, on which no iron tool was used, and without steps up to them (Exod. xx. 24-26). Steps towards the E. on the contrary are introduced in the temple yet future (Ezek. xliii. 17), marking its distinctness from any past temple. No pomp or ornament was allowed; all was to be plain and simple; for it was the meeting place between God and the sinner, and therefore a place of shedding of blood without which there is no remission (Lev. xvii. 11, Heb. ix. 22), a place of fellowship with God for us only through death. The mother dust of earth, or its stones in their native state as from the hand of God, were the suitable material. The art of sinful beings would mar, rather than aid, the consecration of the common meeting ground. The earth made for man a nourishment, but now the witness of his sin and drinker in of his forfeited life, was the most suitable (see Fairbairn, *Typology*). The altar was at "the door of the tabernacle of the tent of the congregation" (Exod. xl. 29). In the tabernacle the altar of burnt offering was made of shittim (acacia) boards overlaid with brass, forming a square of five cubits, or eight feet, three cubits high or five feet, the hollow within being probably filled with earth or stones. A ledge (Heb. *karkob*) projected on the side for the priest to stand on, to which a slope of earth gradually led up on the S. side, and outside the ledge was a network of brass. At the corners were four horn shaped projections, to which the victim was bound (Ps. cxviii. 27), and which were touched with blood in consecrating priests (Exod. xxix. 12), and in the sin offering (Lev. iv. 7). The horn symbolises might. The culminations of the altar, being hornlike, imply the mighty salvation and security which Jehovah engages to the believing worshippers approaching Him in His own appointed way. Hence it was the asylum or place of refuge (1 Kings i. 50, Exod. xxi. 14). So the Antitype, Christ (Isa. xxvii. 5, xxv. 4). To grasp the altar horns in faith was to lay hold of Jehovah's strength. In Solomon's temple the altar square was entirely of brass, and was 20 cubits, or from 30 to 35 feet, and the height 10 cubits. In Mal. i. 7, 12, it is called "the table of the Lord." In Herod's temple the altar was 50 cubits long, and 50 broad, and 15 high; a pipe from the S.W. corner conveyed away the blood to the brook Kedron. Except in emergencies (as Jud. vi. 24; 1 Sam. vii. 9, 10; 2 Sam. xxi. 18, 25; 1 Kings viii. 64, xviii. 31, 32) only the one altar was sanctioned

(Lev. xvii. 8, 9; Deut. xii. 13, 14), to mark the *unity and ubiquity of God*, as contrasted with the many altars of the manifold idols and local deities of heathendom. Every true Israelite, wherever he might be, realized his share in the common daily sacrifices at the one altar in Zion, whence Jehovah ruled to the ends of the earth. Christ is the antitype, the one altar or meeting place between God and man, the one only atonement for sinners, the one sacrifice, and the one priest (Acts iv. 12, Heb. xiii. 10). Christ's Godhead, on which He offered His manhood, "sanctifieth the gift" (Matt. xxiii. 19), and prevents the sacrifice being consumed by God's fiery judicial wrath against man's sin. To those Judaizers who object that Christians have no altar or sacrificial meats, Paul says, "we have" (the emphasis in Gr. is on *have*; there is no *we*) emphatically, but it is a *spiritual* altar and sacrifice. So Heb. iv. 14, 15, vii. 1, ix. 1, x. 1, 19-21. The interpretation which makes "altar" the Lord's table is opposed to the scope of the Epistle to the Heb., which contrasts the outward sanctuary with the unseen spiritual sanctuary. Romanisers fall under the condemnation of Hos. viii. 11. The Epistle to the Heb. reasons, *servile adherents to visible altar meats are excluded from our Christian spiritual altar and meats*: "For He, the true Altar, from whom we derive spiritual meats, realized the sin offering type" (of which none of the meat was eaten, but all was burnt: Lev. vi. 30) "by suffering without the gate: teaching that we must go forth after Him from the Jewish highpriest's camp of legal ceremonialism and meats, which stood only till the gospel times of reformation" (ix. 10, 11). The temple and holy city were the Jewish people's camp in their solemn feasts. The brass utensils for the altar (Exod. xxvii. 3) were *pans*, to receive the ashes and fat; *shovels*, for removing the ashes; *basons*, for the blood; *flesh hooks*, with three prongs, to take flesh out of the cauldron (1 Sam. ii. 13, 14); *firepans*, or *censers*, for taking coals off the altar, or for burning incense (Lev. xvi. 12; Num. xvi. 6, 7; Exod. xxv. 38); the same Heb. *maktoth* means *snuff dishes*, as "tongs" means *snuffers* for the candlesticks.

Asa "renewed" the altar, *i.e.* reconsecrated it, after it had been polluted by idolatries (2 Chron. xx. 8). **Ahaz** [see] removed it to the N. side of the new altar which Urijah the priest had made after the pattern which **Ahas** had seen at Damascus (2 Kings xvi. 14). Hezekiah had it "cleansed" (2 Chron. xxix. 12-18) of all the uncleanness brought into it in **Ahaz**'s reign. Manasseh, on his repentance, repaired it (2 Chron. xxxiii. 16). Rabbins pretended it stood on the spot where man was created. In Zerubbabel's temple the altar was built before the temple foundations were laid (Ezra iii. 2). After its desecration by Antiochus Epiphanes, Judas Maccabæus built a new altar of unhewn stones. A perpetual fire

kept on it symbolised the perpetuity of Jehovah's religion; for, sacrifice being the centre of the O. T. worship, to extinguish it would have been to extinguish the religion. The perpetual fire of the Persian religion was different, for this was not sacrificial, but a symbol of God, or of the notion that fire was a primary element. The original fire of the tabernacle "came out from before the Lord, and consumed upon the altar the burnt offering and the fat" (Lev. ix. 24). The rabbins say, It couched upon the altar like a lion, bright as the sun, the flame solid and pure, consuming things wet and dry alike, without smoke. The Divine fire on the altar; the shekinah cloud, representing the Divine habitation with them, which was given to the king and the highpriest with the oil of unction; the spirit of prophecy; the Urim and Thummim whereby the highpriest miraculously learned God's will; and the ark of the covenant, whence God gave His answers in a clear voice, were the five things of the old temple wanting in the second temple. *Heated stones* (Heb.) were laid upon the altar, by which the incense was kindled (Isa. vi. 6).

The *golden* altar of incense (distinguished from the *brass* altar of burnt offering), of acacia wood (in Solomon's temple *cedar*) underneath, two cubits high, one square. Once a year, on the great day of atonement, the highpriest sprinkled upon its horns the blood of the sin offering (Exod. xxx. 6-10; Lev. xvi. 18, 19). Morning and evening incense was burnt on it with fire taken from the altar of burnt offering. It had a border round the top, and two golden rings at the sides for the staves to bear it with. It was "before the veil that is by the ark of the testimony, before the mercy seat;" between the candlestick and the shewbread table. In Heb. ix. 4, A. V., "censer," not "altar of incense," is right; for the latter was in the outer not the inner holy place. The inner, or holiest, place "had the golden censer" *belonging* to its yearly atonement service, not kept in it. The altar of incense also was close by the second veil, directly before the ark (1 Kings vi. 22), "by (Heb. *belonging to*) the oracle," *i.e.* holiest place. Jesus' death rent the veil, and has brought the antitypes to the candlestick, shewbread table, and altar of incense into the heavenly, holiest place. This altar alone appears there, *viz.* that of *prayer and praise*. Christ is the heavenly *altar* as well as the only *intercessor*, through the incense of whose merits our prayers are accepted. "The souls under the altar" (Rev. vi. 9) are shut up unto Him in joyful expectancy, until He come to raise the sleeping bodies (Rev. viii. 3, 4). **NADAB** and **ABIHU** [see] were smitten for burning "strange fire" (*i.e.* fire not taken from the altar of burnt offering), thereby breaking the tie between the incense altar and the sacrificial burnt offering altar. The incense daily offered symbolised *prayer* (Ps. cxli. 2, Luke i. 10). As the incense on the altar within drew

its kindling from the fire of the sacrificial altar without, so believing prayer of the heart within, continually ascending to God, rests on one's having first once for all become sharer in the benefit of Christ's outward sacrificial atonement. Therefore the inner altar was ornate and golden, the outer altar bore marks of humiliation and death. Nowhere is an altar in the sacrificial sense in the Christian church recognised in the N. T. The words "we have an altar" (Heb. xiii. 10); note that it is not *altars*, such as apostate churches erect in their worship), so far from sanctioning a Christian altar on earth, oppose the idea; for Christ Himself is our altar of which we spiritually eat, and of which they who Judaize, by serving the tabernacle and resting on meats and ordinances, "have no right to eat." Our sacrifices are spiritual, not the dead letter; comp. ver. 9, 15, 16.

The "altar to an unknown God" mentioned by Paul (Acts xvii. 22) was erected in time of a plague at Athens, when they *knew not* what god to worship for removing it. Epimenides called black and white sheep to be let loose from the Areopagus, and wherever they lay down to be offered to the appropriate deity. Diogenes Laertius, Pausanias, and Philostratus, heathen writers, confirm the accuracy of Scripture by mentioning several



ANCIENT ALTARS.

altars at Athens to the *unknown* or *unnamed* deity. "Superstitious" is too severe a word for the Gr.; Paul's object was to conciliate, and he tells the Athenians: Ye are "rather religious," or "more given to religion" than is common, "rather given to veneration."

In Ezek. xliii. 15 "altar" is lit. *harel*, "mount of God," denoting the high security which it will afford to restored Israel; a *high place* indeed, but the high place of God, not of idols.

Altaschith. The title of Ps. lviii., lviii., lix., lxxv. The maxim of David amidst persecutions, embodying the spirit of his psalm (Kimchi); drawn from Deut. ix. 26, Moses' prayer, "Destroy not Thy people and Thine inheritance, whom Thou hast redeemed." He used the same "destroy not" in 1 Sam. xxvi. 9, to Abishai, who urged him to slay Saul when in his power. We can say "destroy not" to God only when we ourselves bear no malice to our enemies. **Aben Ezra** less probably explains "some song named so, to the tune of which the psalm was to be chanted."

Alush. The last station before Rehphim, of Israel's journey to Sinai (Num. xxxiii. 13, 14). Rabbins assert,

mentions a watercourse near, and Robinson describes an excavated fountain under the high rock near Gibeon.

Ammi. (Hos. ii. 1, 23.) "My people;" the name betokening God's reconciliation to His people, in contrast to Lo-ammi, "not My people" (Hos. i. 9), though once "Mine" (Ezek. vi. 8). The Gentiles, once not God's people, shall become His people (Rom. ix. 25, 26; 1 Pet. ii. 10).

Ammiel. 1. Num. xiii. 12. 2. 2 Sam. ix. 4, 5; xvii. 27. 3. = Eliam, by transposition of letters; father of Bathsheba [see ARITHOPHEL] (1 Chron. iii. 5, 2 Sam. xi. 3). 4. 1 Chron. xxvi. 5.

Ammihud. 1. Num. i. 10; ii. 18; vii. 43, 53; x. 22. 2. Num. xxxiv. 20. 3. Num. xxxiv. 28. 4. 2 Sam. xiii. 37. 5. 1 Chron. ix. 4.

Aminadab = of the people of the prince; else, my people is willing. 1. S. of Sol. vi. 12: "My soul made me like the chariots of Amminadib," one noted for swift driving; comp. chap. i. 9. Rather: "My soul made me like the chariots of my willing people" (Ps. cx. 3), or else, "of the Prince of My people," Messiah. His chariots are His glorious angel escort. 2. Num. i. 7, ii. 3. Ancestor of David and Jesus (Matt. i. 4; Luke iii. 3; Num. i. 7, ii. 3; Ruth i. 19, 20; 1 Chron. ii. 10). As Naasson, A.'s son, was prince at the first numbering of Israel in the second year from the exodus, A. probably died in Egypt before the exodus, at the time of Israel's heaviest oppression. His daughter Elisheba married Aaron, and bore Nadab (named from Amminadab), Abihu, Eleazar, and Ithamar; the earliest alliance of the kingly line of Judah and the priestly line of Aaron. 3. Chief of Uzziel's 112 sons, whom David sent for to bring the ark to Jerusalem (1 Chron. xv. 10-12). 4. = Izhar, son of Kohath, father of Korah (1 Chron. vi. 22; comp. ver. 2, 18).

Ammishaddai. Num. i. 12, vii. 66. One of the few names compounded with the ancient name of God, Shaddai.

Ammisabad. 1 Chron. xxvii. 6.

Ammon. A nation sprung from Ben-ammi, Lot's son by his younger daughter (Gen. xix. 38, Ps. lxxxiii. 7, 8), as Moab by his elder, after Lot escaped from Sodom. A. and Moab appear continually together; both are said to have hired Balaam (Deut. xiii. 4), though Moab alone is mentioned in the detailed account (Num. xii., xxiii.). The land from Arnon river to Jabbok is assigned to both (Jud. xi. 12-18, 25). The Israelites dispossessed the Amorites of land which afterwards A. occupied, between Arnon and Jabbok, but did not, as Jephthah reasons, dispossess A. of it, though now claiming it as theirs (Num. xxi. 24, 26, 29). A. destroyed the aboriginal Rephaim or giants, named Zamzumim, and occupied their land, Jabbok being their boundary (Deut. ii. 20, 21, 37). Moab was probably the more civilized half of Lot's descendants; whence we read of the plentiful fields, hay, summer fruits, vineyards, presses, songs of the grape treads,

of Moab (Isa. xv., xvi., Jer. xlviii.): A. the more fierce, plundering, Bedouin-like half; whence we read of their threat of thrusting out the right eye of all in Jabesh Gilead (1 Sam. xi. 2), ripping up pregnant women in Gilead (Amos i. 13), treacherously murdering, as Ishmael, Baalis' agent, did (Jer. xl. 14, xli. 5-7), suspecting and insulting their ally David to their own ruin (2 Sam. x. 1-5, xii. 31). A.'s one stronghold, Rabbah, "the city of waters" (20 cities are mentioned Jud. xi. 33, perhaps some Moabite cities), forms a contrast to Moab's numerous towns with their "high places" (Jer. xlvi.); their idol, Moloch, accordingly they worshipped in a tent, the token of nomad life, not a fixed temple or high place, such as was appropriated to the god of the more settled people Moab (Amos v. 26, Acts vii. 43). They crossed Jordan and seized Jericho for a time (Jud. iii. 13). Chephar-ha-Ammonai (the hamlet of the Ammonites), in Benjamin, at the head of the passes from the Jordan westward, marks their having temporarily been in that region. Their unwillingness to help Israel, and their joining Moab in hiring Balaam (Deut. xxiii. 2, 46; Neh. xii. 2), caused their exclusion (like that of a bastard) from the Lord's congregation for ten generations; whereas Edom, who had not hired him, was only excluded for three. The exclusion was from full Israelite citizenship, not from the spiritual privileges of the covenant, if they became proselytes. Previously to David, Jephthah and Salm had sorely punished them (Jud. xi. 33; 1 Sam. xi. 11, xiv. 47). A. joined with Moab in the expedition for uprooting Judah from its possession, in Jehoshaphat's reign (2 Chron. xx., Ps. lxxxiii. 3-7). So utterly were the confederates routed that the Jews spent three days in gathering the spoil. They had to bring gifts to Uzziah (2 Chron. xxvi. 8). Jotham reduced them to pay 100 talents of silver, 10,000 measures of wheat, and 10,000 of barley. A. seized on the cities of Gad from which Tiglath Pileser had carried the Israelites (Jer. xlix. 1-6, Zeph. ii. 8, 9). On the return from Jerusalem to Biab, an Ammonite, joined with Sanballat, of Horonaim of Moab, in opposing Nehemiah's restoration of the city walls (Neh. ii. 10, 19). Naamah, Solomon's wife, mother of Rehobam, was an Ammonite. Their idol, Moloch, appears also under the varied form Milcom and Malcham, as the Heb. for "their king" may be rendered. Comp. Zeph. i. 5, 2 Sam. xii. 30. Solomon's Ammonite wives seduced him to rear an altar to this "abomination," to his own hurt (Jer. xli. 1, 3). Nahash, perhaps a common title of their kings, means a serpent. Shobi, the son of David's friend, followed his father's rather than Hanun his brother's steps, showing kindness to David in adversity (2 Sam. xvii. 27).

Amnon. 1. David's eldest son by Ahinoam the Jezreelitess, born in Hebron whilst David reigned there over Judah only. Forced his half sister

Tamar, and was murdered by her brother ABSALOM [see] (2 Sam. xiii.). 2. 1 Chron. iv. 20.

Amok. Neh. xii. 7, 20.

Amon (Nah. iii. 8). No-A., i.e. Thebes, or No, the city of A., an Egyptian god (Jer. xli. 25), "the multitude of No," else "Amon of No" = the nourisher, Heb. The Egyptian name is *Amwn*, "the hidden," or "mysterious"; one of the eight gods of the first order; chief of the Theban triad, worshipped as Amen-ra (i.e. the sun), represented as a man wearing a cap with two plumes, both male and female; accompanied with sacred trees, like the "groves" connected with Baul's worship. In the great Oasis he was worshipped as the ram-headed god *Nun*, and in



Meroe as *Kneph*. The Greeks called him Jupiter Ammon.

Amnon. 1. Son and successor of Manasseh in the throne of Judah = skilful in his art, Heb. Possibly the name was given by Manasseh, when an idolater, from the Egyptian god. He reigned from 642 B.C. to 640 (2 Kings xxi. 19; 2 Chron. xxxiii. 20). His own servants conspired and slew him in his own house, and in their turn were slain by the people, who raised his son Jashiah to the throne. 2. Governor of the city under Ahab (1 Kings xxii. 26).

Amorite (the). Always singular in the Heb., "the dweller on the summit." The fourth son of Canaan, Ham's son. The Hamitic races were the earliest developed, and most brilliant, but had the greatest tendency to degeneracy, because averse to true religion, the great preserver of man. The tendency of the children of Japhet was to improve, that of the children of Shem to be stationary. As the Amorites, Hittites, and Jebusites were the highlanders, so were the Canaanites the lowlanders, by the sea W., and the Jordan E. Comp. Num. xiii. 29, Deut. i. 44. As early as Gen. xiv. 7, 13, they occupied the rugged heights afterwards called En-gedi (fount of the kid); then Hazazon Tamar (the cutting of the palm tree). Thence they stretched W. to Hebron. They subsequently crossed the Jordan eastward. Sihon took the pasture land S. of Jabbok, and drove Moab across the Arnon (Num. xxi. 13, 26-31). Israel, approaching from the S.E., was refused leave to pass through his land to the fords of Jordan. Sihon, having marched against them, was killed with his sons and people (Deut. ii. 32-37), and his land and cattle taken by them. The tract bounded by the Jabbok on the N., Arnon S., Jordan W., wilderness E. (Jud. xi. 21, 22), was specially the "land of the Amorites"; but their possessions embraced all Gilead and Bashan, to

Hermon (Deut. iii. 8, iv. 48, 49), "the land of the two kings of the Amorites," Sihon and Og (Deut. xxxi. 4). As the Amorites (highlanders) were the most powerful, the other Canaanites (even *lowlanders*) were sometimes called by their name. Thus Mamre in Hebron, of Gen. xiii. 18, is the "A." in xv. 13; "Hittite" in chap. xxiii.; "Canaanite" in Jud. i. 10. The Hivites (Gen. xxxiv. 2) are called Amorites in xviii. 22. Jerusalem is "A." in Josh. x. 5, but in xv. 63 "Jebusite." Grove, in Smith's Dictionary, conjectures that "A." expresses *locality* (*highlander*), not distinction of race; because the name is spread over a wide area, no connection appears between the Amorites on the E. and those W. of Jordan, Sihon and Og are both "kings of the Amorites," and yet their territories are separate. No individual Amorites are named except these two kings and Abraham's three confederates (Gen. xv. 13). No traces appear of any distinctive government, worship, or customs, different from the other Canaanite nations. The A. name *Senir* (not *Shenir*) for mount Hermon (Deut. iii. 9) is mentioned; but this may be the Canaanite term, as distinguished from the Heb. "Hermon" (lofty peak) and the Phœnician "Sirion" (*glittering* as a breastplate; *senir* too means a breastplate, from a root, "clatter," the snowy round top glittering like a breastplate). *Mountaineers* are usually the most warlike; hence, undeterred by Joshua's slaughter of the five kings "dwelling in the mountains" (Josh. x. 5, etc.), they in the next age drove the children of Dan to the mountains, themselves keeping possession of the plain, as well as mount Heres (Jud. i. 34, 35); comp. also Amos ii. 9, 10.

Amos = a burden. Of Tekoah, in Judah, six miles S. E. of Bethlehem. A shepherd (probably owning flocks)



KANTON-SCHAFHERD.

and dresser of sycamore fig trees; specially called of the Lord to prophesy, though not educated in the prophets' schools (Amos i. 1, vii. 14, 15). These personal notices occur only as connected with the discharge of his prophetic function; so entirely is self put in the shade by the inspired men of God, and God is made the one all-absorbing theme. Though of Judah, he exercised his ministry in the northern kingdom, Israel; not later than the 15th year of Uzziah of Judah, when Jeroboam II. (son of Joash) of Israel died (comp. 1 Kings xiv. 23 with xv. 1), in whose reign it is written he prophesied "two years before the earthquake"; comp. Zech. xiv. 5. Allusions to the earthquake appear in v. 8, vi. 11,

viii. 8, ix. 1, 5. The Divine sign in his view confirmed his words, which were uttered *before*, and which now *after* the earthquake were committed to writing in an orderly summary. The natural world, being from and under the same God, shows a mysterious sympathy with the spiritual world; comp. Matt. xxiv. 7, xxvii. 50-54. Probably A. prophesied about the middle of Jeroboam's reign, when his conquests had been achieved (Amos vi. 13, 14; comp. 2 Kings xiv. 25-27), just before Assyria's first attack on Israel, for he does not *definitely* name that power: chap. i. 5, v. 27 (Hos. x. 6, xi. 5). The two forces from God acted simultaneously by His appointment, the invading hosts from without arresting Israel's attention for the prophet's message from God within the land, and the prophets showing the spiritual meaning of those invasions, as designed to lead Israel to repentance. This accounts for the outburst of prophetic fire in Uzziah's and his successors' reigns. The golden calves, the forbidden representation of Jehovah, not Baal, were the object of worship in Jeroboam's reign, as being the great grandson of Jehu, who had purged out Baal worship, but retained the calves. Israel, as abounding in impostors, needed the more true prophets of God from Judah to warn her. Her prophets often fled to Judah from fear of her kings. Oppression, luxury, weariness of religious ordinances as interrupting worldly pursuits, were rife: chap. viii. 4, 5, iii. 15. The king's sanctuary and summer palace were at Bethel (vii. 13); here A. was opposed by AMAZIAH [see] for his faithful reproofs, and informed against to Jeroboam. Like the prophet in 1 Kings xiii., A. went up from Judah to Bethel to denounce the idol calf at the risk of his life. Calf worship prevailed also at Dan, Gilgal, and Beersheba, in Judah (iv. 4, v. 5, viii. 14), blended with Jehovah's worship (v. 14, 21-26); 2 Kings xvii. 32, 33, comp. Ezek. xx. 39. The book is logically connected, and is divisible into four parts. Chap. i. 1 to ii. 13: the sins of Syria, Philistia, Tyre, Edom, Ammon, Moab, the neighbours of Israel and Judah. Chap. ii. 4 to vi. 14: Israel's own state and consequent punishment; the same coats "from the entering in of Hamath," which Jeroboam has just recovered from Syria, shall be "afflicted," and the people carried into "captivity beyond Damascus" (v. 27). Chap. vii. 1 to ix. 10: A's visions of grasshoppers devouring the grass, and fire the land and deep, both removed by his intercession; the plumb line marking the buildings for destruction; Amaziah's interruption at Bethel, and foretold doom; the basket of summer fruits marking Israel's end by the year's end; the Lord standing upon the altar, and commanding the lintel to be smitten, symbolising Israel's destruction as a kingdom, but individually not one righteous man shall perish. Chap. ix. 11-15: David's fallen tabernacle shall be raised, the

people re-established in prosperity in their own land, no more to be pulled out, and the conversion of the heathen shall follow the establishment of the theocracy finally; comp. ver. 12 with Acts xv. 17. Reference to agricultural life and the phenomena of nature abounds, in consonance with his own former occupation, an undesigned propriety and mark of truth: chaps. i. 3; ii. 13; iii. 4, 5; iv. 2, 7, 9; v. 18, 19; vi. 12; vii. 1; ix. 3, 9, 13, 14. The first six chapters are without figure; the last three symbolic, with the explanation subjoined.

He assumes his readers' knowledge of the Pentateuch, and that the people's religious ritual (excepting the golden calves) accords with the Mosaic law, an incidental confirmation of the truth of the Pentateuch. Stephen (Acts vii. 42) quotes v. 25 to 27; and James (Acts xv. 16) quotes ix. 11. Philo, Josephus, the Talmud, Justin Martyr, the catalogues of Melito, Jerome, and the council of Laodicea, confirm the canonicity of A. His use of the names *Adonai* (Lord) and *God of hosts* marks that Jehovah, Israel's covenant God, is *universal* Lord. Characteristic and peculiar phrases occur: "cleanness of teeth," i.e., want of bread (iv. 6); "the excellency of Jacob" (vi. 8, viii. 7); "the high places of Isaac" (vii. 9), "the house of Isaac" (vii. 16); "he that creteth the wind" (iv. 13). Hosea, his contemporary, survived him a few years.

- Amos.** Father of Isaiah (Isa. i. 1).
- Amphipolis.** A Macedonian city, through which Paul and Silas passed, by the Ignatian Way, in journeying from Philippi (33 Roman miles distant) to Thessalonica (Acts xvii. 1). Their not staying there may have been because there were few, if any, Jews in it; and they hastened on to Thessalonica, "where was a synagogue of Jews," affording the suitable starting point for a Christian church. It means *the city* (almost) surrounded by the river Strymon, three miles from its entrance into the sea. An Athenian colony. Its commercial situation, and the neighbouring woods of Kerkine, and gold mines of mount Pangæus, gave it importance; also memorable in the Peloponnesian war for the battle fought at it, in which Brasidas and Cleon were killed. The site is now occupied by the village *Neokhorio*.
- Amplias.** A Roman Christian (Rom. xvi. 8).
- Amram.** 1. A Levite; father of Miriam, Aaron, and Moses (Exod. vi. 18-20). [See AARON and JOSEPH.] 2. Ezra x. 34.
- Amraphel.** One of the four invading kings (Gen. xiv. 9). Shinar, his kingdom, or Babylonia, was subordinate to the great Elamite king, CHEDORLAOMER [see]. The Assyrian monuments attest that an Elamite king invaded and plundered Babylonia in 2386 B.C.; and Babylonian remains bear traces of Elamitic influence.
- Amzi.** 1. 1 Chron. vi. 46. 2. A priest (Neh. xi. 12).
- Anab.** A town once belonging to the

Anakim, in the mountains of Judah (Josh. xi. 21); still so called; ten miles S.S.W. of Hebron.

Anah. Son of Zibeon, son of Seir the Horite; father of AHOLIBAMAH [see], Esau's wife (Gen. xxxvi. 2, 14, 20, 25). "Aholibamah, daughter of Anah, daughter of Zibeon," is tantamount to granddaughters, i.e. descendant from Zibeon; not that Anah was "daughter of Zibeon," for ver. 20 calls him "son (i.e. grandson) of Seir." Those descendants alone of Seir are enumerated who, being heads of tribes, were connected with Edom; so Anah is mentioned because he was head of a tribe, independently of his father. As sprung from Seir, he is called a "Horite," i.e. a dweller in caves or troglodyte; also a "Hivite," a branch of the Canaanites; also he is named "Beeri the Hittite," the "Hittites" being the general name for "Canaanites" (xxvi. 34). "Hivite" is thought by some a transcriber's error for "Horite." Instead of "inules" (xxxvi. 24) translate *yemin* "water springs"; not as Luther, "he invented mules" (Lev. xix. 19), but "discovered hot-springs" (so Vulg. and Syriac vers.) of which there are several S.E. of the Dead Sea, e.g. Callirrhoe in the wady Zerka Ma'in; another in wady el Alsa, and in wady Hamad; whence he got the surname Beeri, or "the spring man." Judith is the same as Aholibamah.

Anaharath; within Naphtali's territory (Josh. xix. 19).

Ananiah. Neh. viii. 4, x. 22.

Anakim = *long-necked*, or *strong-necked*. Descended from Arba (Josh. xv. 13, xxi. 11), dwelling in the S. of Canaan. Hebron was called from him Kirjath Arba, i.e. city of Arba. Anak is the name of the race rather than an individual; comp. Josh. xiv. 15. The three tribes bore the names of Sheshai, Ahiman, and Talmai. They were in the spies' time a terror to Israel (Num. xiii. 23), but were destroyed by Joshua, except a remnant who escaped to the Philistine cities, Gaza, Gath, and Ashdod (Josh. xi. 21, 22). Caleb, who brought tidings as a spy concerning them, was eventually their destroyer (xv. 14). Hence we find a giant race among the Philistines, and in Gath, in David's days (1 Sam. xvii., 2 Sam. xxi. 15-22); an undesigned coincidence between the independent histories of Joshua and 1 and 2 Samuel, confirming the truth of both. Their chief city Hebron became Caleb's possession for his faith, shown in having no fear of their giant stature since the Lord was on Israel's side (Josh. xv. 14, Jud. i. 20; comp. Num. xiii. 22, 28, 30-33; xiv. 24). They are represented on Egyptian monuments as tall and fair. The hieroglyphic Tanmahu represents Talmai, and one of his tribe is depicted on the tomb of Oimenaphthah I.

Ananim. Sprung from Mizraim (Egypt), son of Ham (Gen. x. 13). An E. African people, early absorbed into Egypt or Ethiopia.

Anammelech. The idol of Sepharvaim, introduced into Samaria by the Assyrian settlers (2 Kings xvii.

31). The name means "statue of the king," Moloch. **ADRAMMELECH** [see] is the sun's male power; **Anammelech**, the female power.

Anan. Neh. x. 26.

Anani. 1 Chron. iii. 24.

Ananiah. 1. Neh. iii. 28. 2. A place between Nob and Hasor, where the Benjamites lived on returning from the Babylonian captivity (Neh. xi. 32).

Ananias. 1. Highpriest (Acts xxiii. 2, etc.; xxiv. 1). Son of Zebedæus, succeeded Joseph, son of Camyduus, and was followed by Ismael, son of Phabi Herod, king of Chalcis A.D. 48, appointed him. The prefect Ummidius Quadratus in A.D. 52 sent him to be tried before the emperor Claudius on the charge of oppressing the Samaritans. Cumanus the procurator, his adversary, was not successful but was banished; so that A. seems not to have lost office then, but lost it before Felix left the province; and was at last assassinated by the Sicarii (zealot assassins and robbers) early in the last Jewish war. Violent tempered to such a degree that he caused Paul to be smitten on the mouth for saying, "I have lived in all good conscience before God"; himself on the contrary "a whited wall." Comp. Matt. xxiii. 27. 2. A disciple at Jerusalem, Sapphira's husband (Acts v.). Having sold his property for the good of the church professedly, he kept back part of the price, and handed the rest to the apostles. Peter stigmatized the act as "lying to the Holy Ghost," who was in the apostles, and whom notwithstanding he thought he could elude. A. instantly fell down and expired. That this was no mere natural effect of excitement appears from the sentence expressly pronounced by Peter on Sapphira, and immediately executed by God, whose instrument of justice Peter was. The judgment had the salutary effect designed, of guarding the church in its infancy from the adhesion of hypocrites; for "great fear came upon all the church and upon as many as heard it; and of the rest durst no man join himself to them, but the people magnified them." A. was sincere up to a certain point, for he had cast in his lot with the despised "Nazarenes," but he wished to gain a high name in the church by seeming to have given his all, whilst he really gave but a part. He was not obliged to throw his property into a common Christian fund (as Peter's words show, "after it was sold, was it not in thine own power?") It was a compromise between love of Christian applause and worldliness; "Satan filled his heart" as "Satan entered into Judas" (Luke xxii. 3). At the beginning of the course of the N. T. church an awful example was given to guard her in guileless sincerity from the world's corruptions; just as at the beginning of the course of the O. T. church, Israel, a similar example was given in Achan's case, to warn her that she was to be a holy people, separate from and witnessing against the world's pollutions by lust (Josh. vii.). The common fund

which the first disciples voluntarily brought was a kind of firstfruits to the Lord in entering on possession of the spiritual Canaan, as Jericho's spoil was a firstfruit to Jehovah of the earthly Canaan. The need there was for such a prescient warning appears from the last protest of the same apostle Peter in his 2nd Epistle, against the growing covetousness and lust within the church. 3. A Jew Christian at Damascus, "a devout man according to the law, having a good report of all the Jews which dwelt there" (Acts ix. 10, etc., xxii. 12, etc.). By the Lord's direction in a vision, he sought out Saul in his blindness and foodlessness for three days after Jesus' appearing to him; putting hands on Saul, A. was the Lord's instrument of restoring his sight, and conveying to him the Holy Ghost, that he might be "a chosen vessel to bear Jesus' name before the Gentiles, and kings and Israel, as a witness unto all men of what he had seen and heard, suffering as well as doing great things for His name's sake. A. told him, "Arie, and be baptized, and wash away thy sins, calling on the name of the Lord." How striking that A., whom Saul would have seized for prison and death, should be the instrument of giving him light and life. Tradition makes A. subsequently bishop of Damascus and a martyr.

Anath. Jud. iii. 31, v. 6.

Anathema. Heb. *cheerem*: "a thing or person devoted;" so, *accursed* to the Lord, and incapable of being redeemed, and, if a person, doomed to death (Lev. xxvii. 28, 29; 1 Cor. xii. 3, xvi. 22; Gal. i. 9; Rom. ix. 3, comp. Exod. xxxii. 32). "I could wish that myself were accursed from Christ for my brethren," lit. "I was wishing," i.e., the wish was rising within me, so intense is my love for Israel, that I myself were sacrificed in soul as well as body for their sake, were such wish lawful, which it is not; the wish remained incomplete, checked by calmer and more sober thoughts, which vehement zeal for the moment forgot. It never passed beyond the region of deep feeling, wherein he was transported momentarily out of all other considerations into the all-absorbing one, "an ecstasy of charity" (Bacon).

"**ANATHEMA-MARANATHA**" (i.e., *the Lord cometh*: 1 Cor. xvi. 22. An Aramaic watchword of the first age, suitable for believers in all ages: If He come not to bless, He shall come to smite with a curse) alludes to Mal. iv. 5, 6: "To those who fear [in the N. T. 'love'] the Lord's name, He comes as the Sun of Righteousness with healing on His wings;" but to those who fear and love Him not, He will come smiting the earth with a "curse" (*cheerem* or *anathema*). Paul pronounces the anathema on those loving Him not, whilst as yet He is not come, that by fleeing to Him now they may escape the curse and gain the blessing. Paul is God's inspired mouthpiece proclaiming the doom to which those not loving Jesus are set apart, and his inspired

prayer of anathema is but praying that God's will be done.

In the O. T. forcible setting apart to His glory of what ought to have been, but was not willingly, consecrated to Him, is implied. So in the case of Jericho the city was so devoted to destruction, and all in it, except Rahab; and the silver, gold, brass, and iron, were consecrated to Jehovah (Josh. vi. 17-26). Similarly Israel's vow (Num. xxi. 1-3): "if Thou wilt deliver this people into my hand, I will utterly destroy [Heb. make a *cheerem* or *anathema* of] their cities." Therefore they called that place Hormah (*Chormah*, i.e., the place made a *cheerem* or *anathema* of; put under a ban; devoted to God for destruction as accursed). This gives the true view of the dooming of the Canaanites; the sinners themselves were to be made an awful example of God's punitive justice to which they were set apart; their possessions were properly the Lord's, but were given by Him to Israel as a gift henceforth to be used to His glory. The degree of the work of destruction varied: men alone (Deut. xx. 13); men, women, and children, the cattle and spoil kept for the army (Deut. ii. 34, 35); every living creature (Deut. xx. 16, 1 Sam. xv. 3); virgins excepted (Num. xxxi. 17). Had the Canaanites humbled themselves before God's judgment and submitted, they would have been spared; but they were given up to judicial hardening to their own ruin (Josh. xi. 19, 20).

Anathoth. 1. 1 Chron. vii. 8. 2. x. 19. 3. A priests' city of Benjamin. Meaning "echoes" (Josh. xxi. 18, 1 Chron. vi. 60). Athiathar the priest was banished thither by Solomon after his attempt to put Adonijah on the throne (1 Kings ii. 26). Abiezer's birthplace, one of David's 30 captains (2 Sam. xxiii. 27); Jehu's also, one of his mighty (1 Chron. xii. 3); Jeremiah's, the priest and prophet, also (i. 1). Among the restored captives from Babylon were 128 men of A. The name is variously given: Anethothite, Anethothite, Anethothite. Near the road, about three miles N. from Jerusalem (Isa. x. 30). Now *Anita*, on a broad ridge, amidst fields of grain, figs, and olives. There are remains of walls, and quarries supplying stone to Jerusalem.

Ancient of Days. Dan. vii. 9, 13, 22. The everlasting Jehovah, as contrasted with the ephemeral transitoriness of the four successive world powers, stable as they seemed for a time.

Andrew. A Gr. name. A fisherman of Bethsaida at the lake of Genesareth, son of Jonas. One of the first two called of the apostles; who in his turn called his brother Simon to Jesus (John i. 35-41). Previously he had been John the Baptist's disciple, and by him had been pointed to Jesus twice as the Lamb of God. Prompt decision for Christ, not levity, led him to obey. A further call took place subsequently and more formally, when, after they had resumed their usual occupation, Jesus found them casting their net into the sea (Matt.

iv. 18). Void of the boldness and rocklike robustness of Peter's character, which but few can aspire to, he had that feature which makes him a pattern within the reach of all, a simple, earnest determination in carrying out the dictates of conscience. Another feature in A. was, though not so qualified for public usefulness as some, he was as ardent as any to win souls in private to Jesus. When we admire the foremost apostle through whom 3000 were added to the church on pentecost, let us not forget that, without A., Simon would never have become Peter. So well known was his love for souls, that when certain Greeks desired to see Jesus, A. was the person to whom Philip (whose name also is *Gr.*, and who, like A., when called, in turn called *Nathanael*) brought them. Then he and Philip (the two whose names imply connection with the Greeks, an interesting coincidence, and who had shown their zeal for conversions) brought them to Jesus (John i. 43-46, xii. 20-22). A. had his faults too; he shrank in the disciples' unbelief when Jesus tried their faith, "Whence shall we buy bread that these (5000) may eat?" (John vi.) A. answered, "There is a lad here that hath five barley loaves and two small fishes, but what are they among so many?" Even here he suggests a supply, but with defective faith. A. was one of the four who asked Jesus privately, "When shall these things be, and what is the sign of Thy coming and the end of the world?" A. was not elsewhere admitted to the private interviews which Peter, John, and James enjoyed: at the raising of Jairus' daughter, the transfiguration, and Gethsemane. In Matt. x. 2 and Luke vi. 14 A. is next after Peter; but in Mark iii. 16, Acts i. 14, after the first and foremost three, Peter, James, and John, and before his Greek-named associate Philip. Eusebius makes him after Christ's ascension preach in Scythia; Jerome, in Greece; where tradition makes him to have been crucified on a *crux decussata*, an X-shaped cross.

Andronicus. A Christian at Rome, saluted by Paul (Rom. xvi. 7). He and Junia were Paul's "kinsmen" (or the *Gr.* may mean "fellow countrymen," vers. 11, 21) "and fellow prisoners, of note among the apostles" (in the wider sense than the Twelve: Acts xiv. 4, 14, 2 Cor. viii. 23, 1 Thess. ii. 6), "and in Christ" (by faith) "before" him. Bishop of Pannonia subsequently, says "Hippolytus."

Anem. City of Issachar, belonging to the Gershomites (1 Chron. vi. 73). In Josh. xix. 21 "Engannim," of which "Anem" may be contraction.

Aner. 1. City of Manasseh, W. of Jordan; of the Kohathites (1 Chron. vi. 70); Josh. xxi. 25, "Tanach," of which "Aner" may be the corruption. 2. One of the three Hebronite chiefs who helped Abraham against the four invading kings (Gen. xiv. 13, 24).

Angels = messengers. Often with "of God" or "Jehovah" added. Sometimes called the "holy ones,"

"saints." The "Angel of God" often means the *Divine Word*, "the Image of the invisible God," God Himself manifested (Col. i. 15; Gen. xxii. 11, 12, xvi. 7, 13, xxxi. 11, 13, xviii. 15, 16, xxxiii. 14; comp. Isa. lxiii. 9; Exod. iii. 2, 6, 14, xxxiii. 20-22; Acts xxvii. 23, 24, comp. xxxiii. 11; Num. xxii. 22, 32, 35); accepting as His due the worship which angels reject as mere creatures (Rev. xix. 10, xxii. 9); this manifestation was as man, an anticipation of the incarnation (John i. 18; Gen. xviii. 2, 23, xix. 1, xxxii. 24, 30; Josh. v. 13, 15). "Angel," "Son of God," "Gods" (*Elohim*), "Holy One," in the fullest sense, are names of the Divine Word alone. His incarnation is the centre by reference to which all angelic ministration is best understood. Comp. John i. 51, *Gr.* (*apartu*), "from this time forth ye shall see heaven open" [heretofore shut against man by sin: Heb. ix. 8, x. 19, 23] "and the angels of God ascending and descending upon the Son of man," as the antitypical *Jacob's ladder*, the centre of communication between men and God, the redeemed and the angelic world; Jesus' miracles, of which mention immediately follows (chap. ii.), are a firstfruit of this newly opened communion of earth and heaven (Gen. xxviii. 12-17).

Secondarily, God's created messengers; as Israel (Isa. xlii. 19), Haggai (i. 13), John (Mal. iii. 1, ii. 7), the priesthood, ministers (Eccles. v. 6), the rulers or angels of the Christian churches (Rev. i. 20), as *Elohim*, "gods." Is applied to judges (Ps. lxxxii. 6); comp. Jesus' application, John x. 34-37. As to the nature of "angels" in the limited sense, they are "spirits" (Heb. i. 7, 14), of wind-like velocity, subtle nature, capable of close communion with God; sharers in His truth, purity, and love, since they ever behold His face (Matt. xviii. 10), even as the redeemed shall (1 John iii. 2); not necessarily incorporeal; Luke xx. 36 (comp. Phil. iii. 21), 1 Cor. xv. 44, seemingly but not certainly imply their having bodies. Their glorious appearance (Dan. x. 6), like our Lord's when transfigured and afterwards as the ascended Saviour (Rev. i. 14-16), and their human form (Luke xxiv. 4, Acts i. 10), favour the same view. Close kindred of nature between angels and men is implied in both being alike called "sons of God" (Job i. 6, xxxviii. 7; Dan. iii. 25, 28) and "gods" (*Elohim*) (Ps. viii. 5; Heb. *Elohim*, "angels," xvii. 7; Luke iii. 38). Finite, but ever progressing in the participation of God's infinite perfection (Job iv. 18, Matt. xxiv. 36, 1 Pet. i. 12). Our fellow servants, "sent forth unto ministry for the sake of them who shall be heirs of salvation" (Heb. i. 14), i.e., on ministrations appointed by God and Christ for the good of them who shall be heirs of salvation. Worship and service are their twofold function; priests in the heavenly temple (Isa. vi. 1-3, 1 Kings xxii. 19, Dan. vii. 9, 10, Rev. v. 11), and sent forth thence on God's missions of love and justice.

As finite, and having liberty, they were capable of temptation. Some "kept not their first estate, but left their own habitation" (2 Pet. ii. 4, Jude 6). "The elect angels" fell not; they take part, by act and sympathy, in our affairs, and shall witness the judgment (Luke xv. 10, 1 Cor. iv. 9). The fallen are not yet actually confined in the bottomless pit, but are doomed to it, "reserved unto judgment," and though seeming free, and ranging in our air, under the prince of the powers of the air (Eph. ii. 2), are really in "chains of darkness," already, able only to hurt to the length of their chain. Satan is their prince, a liar, murderer, slanderer; and such are they (John viii. 44). The probation of the elect angels is over; their crown is won, they are the "holy ones" now (Dan. viii. 13), under the blessed necessity of sinning no more. "Watchers" of men, jealous for God's honour (Dan. iv. 13, 23). Bad angels are permitted to try believers now, as Job; good angels are God's ministers of vengeance on the bad (Rev. xii. 8, 9; xx. 1, 2). Such shall the saints be at last, "equal to the angels," holy, made perfect, judges of angels and the world, ministering mediators of blessing to subject creatures (Heb. xii. 23; 1 Cor. vi. 2, 3; Rev. v. 10).

In the natural world angels minister, as in directing wind and flame (according to one translation of Ps. civ. 4, Heb. i. 7): "the angel of Jehovah" wrought in the plague on the Egyptian firstborn (Exod. xii. 23, Heb. xi. 28), and on the rebels in the wilderness (1 Cor. x. 10), on Israel under David (2 Sam. xiv. 16, 1 Chron. xxi. 16), on Sennacherib's army (2 Kings xix. 35), on Herod (Acts xii. 23). An angel troubled the pool of Bethesda (the Alex. MS. supports the verse, the Sin. and the Vat. MSS. reject it), giving it a healing power, as in our mineral springs (John v. 4). They act, in an unknown way, in and through "nature's laws." In the spiritual world too: by their ministration the Sinaitic law was given, "ordained by angels" (Gal. iii. 19), "spoken" by them (Heb. ii. 2), by their "disposition" or appointment (Acts vii. 53; comp. Deut. xxxiii. 2, Ps. lxxviii. 17). From the first creation of our world they took the liveliest interest in the earth (Job xxxviii. 7). When man fell by evil angels, with beautiful propriety it was ordered that other angels, holy and unfallen, should minister for God in His reparation of the evil caused to man by their fallen fellow spirits. They rescued at Jehovah's command righteous Lot from doomed Sodom, Jacob from his murderous brother (Gen. xix., xxxii.). "Manna" is called "angels' food," "the corn of heaven"; not that angels eat it, but it came from above whence angels come, and through their ministry (Ps. lxxviii. 25). When Elisha was in Dothan, surrounded by Syrian hosts, and his servant cried, "Alas! how shall we do?" the Lord opened his eyes to see the mout full of chariots and horses of fire round about (2 Kings vi. 15, 17, comp. Ps. xciv. 7).

By God's angel Daniel was saved in the lions' den (Dan. vi. 22); comp. Dan. iii. 23 as to the fiery furnace. Michael (whom some questionably identify with the Son of God) is represented as Israel's champion against Israel's (the literal and the spiritual) accuser, Satan (Dan. xii. 1, comp. Rev. xii. 7-10). Dan. x. unfolds the mysterious truth that there are angel princes in the spirit world, answering to the God-opposed leaders of kingdoms in the political world, the prince of Persia and the prince of Grecia standing in antagonism to Michael. In patriarchal times their ministry is more familiar, and less awful, than in after times. Comp. Gen. xxiv. 7, 40 (the angelic guidance of Abraham's servant in choosing a wife for Isaac, and encouraging Jacob in his loneliness at Bethel on first leaving home, xxviii.) with Jud. vi. 21, 22, xiii. 16, 22. They appear, like the prophets and kings in subsequent times, in the character of God's ministers, carrying out God's purposes in relation to Israel and the heathen world powers (Zech. i., ii., iii., iv., etc.). When the Lord of angels became flesh, they ministered before and at His birth (Luke i., ii., Matt. i. 20), after the temptation (Matt. iv. 11), in the agony of Gethsemane (Luke xxii. 43), at His resurrection and ascension (Matt. xxviii. 2, Luke xxiv. 4, John xx. 12, Acts i. 10, 11). Their previous and subsequent ministrations to men (Acts v. 19, viii. 26, x. 3, xii. 7, Peter's deliverance, xvii. 23) all hinge on their intimate connection with and ministry to Him, redeemed man's Divine Head (Ps. xci. 11, Matt. iv. 6). Hence they are the guardians of Christ's little ones, not thinking it beneath their dignity to minister to them (Matt. xviii. 10); not attached singly to single individuals, but all or one ready at God's bidding to minister to each. (In Acts xii. the remark, "it is his [Peter's] angel," receives no countenance from Peter or the inspired writer of Acts, Luke; but is the uninspired guess of those in Mary's house.) Rejoice over each recovered penitent (Luke xv. 10); are present in Christian congregations (1 Cor. xi. 10); exercising some function in presenting the saints' prayers, incensed by Christ's merits, the one Mediator, before God (Rev. viii. 3, v. 8); not to be prayed to, which is thrice forbidden (Rev. xix. 10, xxii. 9; Col. ii. 18): when we send an offering to the King, the King's messenger durst not appropriate the King's exclusive due. Ministers of grace now, and at the dying hour carrying the believer's soul to paradise (Luke xvi. 22), but ministers of judgment, and gathering the elect, in the great day (Matt. xiii. 39, 41, 40; xvi. 27; xxiv. 31). Their number is counted by myriads (Heb. xii. 22; Gr. "to myriads, namely the festal assembly of angels") (Deut. xxxiii. 2, Ps. lxxviii. 17, Dan. vii. 10, Jude 14). There are various ranks, thrones, principalities, powers in the angelic kingdom of light, as there are also in Satan's kingdom of darkness (Eph. i. 22, vi. 12; Col. i. 16; Dan.

x. 13, xii. 1; Rom. viii. 38). [See SERAPHIM, CHERUBIM, MICHAEL, GABRIEL.] Some conjecture that angels had originally natural bodies, which have been developed into spiritual bodies, as the saints' bodies shall (1 Cor. xv. 40-46); for they in Scripture accept material food (Gen. xviii.) and appear in human form, and never dwell in men's bodies as the demons, who, naked and homeless, seek human bodies as their habitation (see Luke xx. 36, "equal unto the angels": Phil. iii. 20, 21). Many of the momentous issues of life are seen often to hinge upon seemingly slight incidents. Doubtless, besides the material instruments and visible agents, the invisible angels work in a marvellous way, under God's providence, guiding events at the crisis so as to carry out the foreordained end. Their "desire to look into" the mysteries of redemption, and they learn "by the church the manifold wisdom of God" (Eph. iii. 10, 1 Pet. i. 12). The saints (the living creatures and 24 elders) occupy the inner circle, the angels the outer circle, round the throne of the Lamb (Rev. v. 11).

Ainam. 1 Chron. vii. 19.

Anim. A city in the mountains of Judah (Josh. xv. 50). Derived from Ainain, "the two springs," perhaps at Khirbet el Jif, near Khirbet el Dilbeh, the site of Achshah's upper and lower springs (Conder, Pal. Expl.).

Anise. Some think the *Pimpinella anisum*, others more probably the dill, *Anethum graveolens*, of the order Umbelliferae; the seeds used in medicine as carminativee, in cookery as condiments, like caraway seed. "Anise" is from the Gr. not conquerable (*aniketon*) in its healing power; "dill" from the Norse, the soothing herb. The seeds, the leaves, and the stem of dill are (says Rabbi Eliezer) subject to tithes (Matt. xxiii. 23).



Anklet. (Isa. iii. 16, 18, 20.) Women wore ankle rings on both feet, joined by short chains, which "tinkled" as they walked, and which made them take gracefully short steps. Livingstone describes an African chief's wife similarly wearing "a profusion of iron rings with little pieces of sheet iron attached to make a tinkling as she walked in her mincing African style."

Anna (Luke ii. 36, 37). Daughter of Phanuel, of Asher; a widow of 84; a prophetess, i.e. guided by Providence, when the infant Jesus was being presented in the temple, to come in "that instant," and enabled by the Spirit to discern and to announce to others the Messiah, and to render praises accordingly. After seven years of married life she had given up all other concerns to join the women who devoted themselves to a continual attendance at the temple services "night

and day"; "a widow indeed" (1 Tim. v. 6). One of "God's own elect, which cry day and night unto Him," looking for the promised redemption "unto which the twelve tribes, instantly serving God day and night, hope to come" (Acts xxvi. 7; contrast Rev. xii. 10, Luke xviii. 7; comp. Exod. xxxviii. 8). It is remarkable she is the only one of note mentioned in Scripture of the tribe of Asher, though the name means *blessedness*. A sample of an aged female's waiting faith, as Simeon is of an aged man's.

Annas. Son of Seth. Appointed A. D. 7, in his 37th year, to the high-priesthood by Quirinius, the imperial governor of Syria; obliged to give way to Ismael by Valerius Gratus, procurator of Judæa, in the beginning of Tiberius' reign, A. D. 14. Eleazar, son of A., followed Ismael; then Simon; then Joseph Caiaphas, son-in-law of A. (John xviii. 13). He remained till A. D. 37. A. is put before Caiaphas, and both are called "highpriests (Luke iii. 2). Jesus' case was first heard before A., who virtually wielded the highpriest's power, and perhaps was *sagan*, the highpriest's deputy; then He was tried before Caiaphas. A. probably was president of the Sanhedrin, Caiaphas actually highpriest. But in Acts iv. 6 A. is called "highpriest," Caiaphas, John, and Alexander are called "of his kindred." He lived to old age, and had five sons highpriests.

Anoint. To put oil on the head or body; a practice common in the E. (Bath iii. 3). To cease anointing was a mark of mourning (3 Sam.



EGYPTIAN ANOINTING.

xiv. 2, Dan. x. 3, Matt. vi. 17). A mark of respect to a guest so common that to omit it implied defective hospitality (Luke vii. 46, Ps. xxiii. 5); Heb., "Thou hast made fat," or "unctuous" (John xi. 2, xii. 3). A body was prepared for burial with unguents (Mark xvi. 1, xiv. 8). Metaphorically, "anointed with oil" means *successful, joyous* (Ps. xcii. 10, Eccles. ix. 8). "Anointing with the oil of gladness" (Ps. xlv. 7, Heb. i. 9) expresses spiritual joy, such as Messiah felt and shall feel in seeing the blessed fruit of His sufferings (Isa. lxi. 3). Anointing prevents excessive perspiration in the hot and arid E., gives elasticity to the limbs, and acts as clothing in both sun and shade. The ordinary clothing is thin, and the heat and sand produce weariness and irritation, which the oil relieves. Oil was used as a medicament for the sick, and liniment for bodily pain (Isa. i. 6), so that it was used as a symbol in miraculous cures (Mark vi. 13). The usage which Christ practised Himself (John ix. 6, 11) and committed to His apostles was afterwards continued with laying on of hands as a token of the highest faculty of medicine in the church. Borne vainly continues the sign, when the reality, the power of miraculous healing, is

wanting. Rome's "extreme unction" is administered to heal the *soul* when the body's life is despaired of. St. James's (v. 14, 15) unction was to heal the *body*.

The sacred use of oil was for consecrating things or persons to God. So Jacob anointed for a pillar the stone which had been his pillow at Bethel (Gen. xxviii. 18). The oil is a symbol of the Holy Spirit, and as applied to things gave them a ceremonial sacredness, fitting them for holy ministrations. As applied to prophets (1 Chron. xvi. 22, 1 Kings xix. 16), priests (Lev. iv. 3), and kings (Isa. xlv. 1), it marked their consecration to the office, and was a symbol of the spiritual qualification divinely imparted for its due discharge (Exod. xxx. 29, 30). 1 Sam. x. 1, 6: King Saul. 1 Sam. xvi. 13, 14: David thrice anointed: first to the right; then over Judah; then actually over the whole nation. Isa. lxi. 1: Messiah, twice so designated in the O. T. (Ps. ii. 2; Dan. ix. 25, 26), at once Prophet, Priest, and King, the Centre of all prophecy, the Antitype of all priesthood, and the Source and End of all kingship (Luke iv. 18; Acts iv. 27, x. 38). He was anointed with the Holy Ghost from the womb, then at His baptism (John i. 32, 33, 41). Hereby the N. T. makes Him as the Messiah of the O. T. (Acts ix. 22, xvii. 2, 3, xviii. 5, 28.) What He is His people are, Messiahs or "anointed ones" by union with Him (Zech. iv. 14), having the unction of the Holy Ghost (2 Cor. i. 21, 1 John ii. 20). Though priests in general were at first anointed, afterwards anointing was restricted to the highpriest, called "the priest that is anointed:" the perfume used was of stacte, onycha, and galbannum, with pure frankincense, and it was death to imitate it. Antotypically, to Christ, the true highpriest alone, belongs the fulness of the Spirit, which it is blasphemy to arrogate. "The Lord's anointed" was the ordinary phrase for the theocratic king (1 Sam. xii. 3, Lam. iv. 20). "Anointing the shield" was to make the hide of which it was made supple and less liable to crack (Isa. xxi. 5). "Anointing the eyes with eyesalve" expresses imparting of spiritual perceptions (Rev. iii. 18). "The yoke shall be destroyed because of the anointing" (Isa. x. 27), i. e., the Assyrian oppression shall be taken away from Judah, because of the consecration that is upon the elect nation, its prophets, priests, kings, and holy place (Ps. cv. 15); the Antitype to all which is Messiah, "the Anointed" (Dan. ix. 24). It is for Messiah's sake that all their deliverances are vouchsafed to His people.

Ant. (Prov. vi. 6-8, xxx. 25: "provideth her meat in the summer, and gathereth her food in the harvest.") So Hesiod, Works and Days, 776; Horace, Sat., i. 1, 33; Virgil, Æneid, iv. 402; Plautus, Trinummus, ii. 4, 1, 7; Ælian, Natura Animal., ii. 25, vi. 43; Æsop's Fables, 92 (Tauschnitz edition). Ants in northern Europe lie dormant in winter; and do not feed on grain, but flesh of other insects, worms, birds, the honeydew of aphides, and saccharine matter, ex-

uding from trees. But in southern Europe there are species which feed on grain and store it for winter use. Solomon implies, the ant *providently and diligently uses the proper seasons for obtaining her food*, though she has "no guide, overseer, or ruler," such as man has in parents, teachers, and masters; therefore men are inexcusable in sluggishness. "Redeem the time" (Gr. *javourable season*) is the spiritual lesson (Eph. v. 16). There is no monarch, such as the queen is among bees; but ants labour together as a republic, having "no ruler" as Solomon describes. Moggridge (Harvesting Ants) has by observation proved that there are four harvesting ants on the Riviera, viz.: *Atta barbara*, under two forms, the one wholly black, the other red headed; *Atta structor*, claret brown coloured; and *Atta megacephala* or *Pheidole*, a minute bodied, yellow ant, with great head, which works chiefly at night. The *Atta barbara*, mounting the stem of a fruiting plant as shepherd's purse, and seizing a green pod in its jaws, and fixing its hind legs as a pivot, turns round and round and strains the fibres till they snap. Ants sometimes allow the capsules which they have cut to drop, and their companions below carry them away. Neither the *Atta barbara* nor the *structor* bring aphides into their nests. A host of ants seek and bring in the grain; others sort the materials, strip off the useless envelopes of seed or grain, and carry them out to throw away. Moggridge found masses of seeds stored in chambers and long subcylindrical galleries prepared in the soil. The granaries on a rock covered with earth lay horizontally from one and a half to six inches below the surface. The ants have some mysterious power which checks germination. The few seeds which may germinate the ants prevent from further growth by cutting off the end of the radicle. Heb. "ant," *nemalah*, is derived by some from Arabic for "clever." The Arabs put one in the new-born infant's hand, saying, "May he prove clever!" Others take it from *namal*, Heb. "cut off," the body being out into segments, joined by but a slight thread. Similarly in Prov. xxx. 25 the ants' wisdom is set forth as making up for the absence of the strength of larger creatures. They belong to the family formicidae, and order Hymenoptera. The mutual affection between the members of the republic is conspicuous in ants. In northern Europe ants strike with their antennæ and so make the aphides discharge the juice extracted by their suckers from vegetables; the ants in fact make the aphides their milk cows, imprisoning a number in their nests to serve as a supply in winter (Huber). Both the insect masters and the insect cows are torpid in winter in northern Europe; but in warm winters both at times come to life.



ANT HILLS.

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The Indian ant (*Atta providens*), according to Col. Sykes, raises up heaps of grass seed in January when they ripen, in store for the season of need.

Antichrist. There are seven sets of passages noteworthy. (I.) Christ's predictions of false Christs and false prophets (Matt. xxiv. 3-31). (II.) John's prophecy of "Antichrist" (this name occurs only with him) (1 John ii. 18-23, iv. 1-3; 2 John 5, 7). (III.) Paul's "adversary" (*Gr. antikeimēnos*, in sound and sense answering to *Antichrist*) (2 Thess. ii. 1-12; 2 Tim. iii. 1-5), "in the last days, perilous times," characterized by heady high-mindedness, with the form but without the power of godliness, the love of pleasure supplanting the love of God, contrasted with the earlier "later times," marked by seducing spirits, doctrines of demons, celibacy, and abstinence from meats (1 Tim. iv. 1-5). (IV.) Daniel's "little horn" from among the ten horns of the fourth beast, or Roman empire (vii. 7-27). (V.) Daniel's "little horn" from one of the four notable horns of the third beast, or Græco Macedonia divided into four at Alexander's death, the wilful king (viii. 8-25, xi. 36-39). (VI.) The beast from the sea (Rev. xiii. 1-8), ridden by the whore (Rev. xvii. 1-7). (VII.) The beast from the earth and the bottomless pit, or the false prophet (Rev. xi. 7, xiii. 11-18, xvii. 8-18, xix. 11-21). (I.) The false Christs and false prophets (Matt. xxiv.) point to the pretenders to Messiahship before the fall of Jerusalem, the foreshadowing of the future impostors about to deceive all but the elect. They are the spirits of demons which prepare the false prophet's way, but they are not the false prophet himself (Rev. xvi. 13, 14). (II.) John's A. is stated to have been a subject of his oral teaching first (1 John ii. 18, iv. 3), so Paul (2 Thess. ii. 5), and is therefore alluded to, not described. All who deny Jesus's Messiahship and Sonship (as Cerinthus and the Gnostics of John's days) forerun the A. "to come" (the same Gr. verb is used as of Christ's "coming"). (III.) Paul's *antikeimēnos*, "who opposeth all that is called God," is the "A." of John. He is not to come till "he who now letteth (*hinder*)" and that which withholdeth (*hinders*); the same Gr. verb as before, only neuter instead of masculine) be taken out of the way; i.e., the curbing power of human law (*neuter*) and the curb (*masculine*), viz., the Roman emperor and whoever may be representative of the fourth world kingdom's power just before A. The unanimous consent of the early Christians that the Roman empire is "what withholdeth" was so unlikely to suggest itself to them, inasmuch as regarding it as idolatrous and often persecuting, that this explanation seems to have been preserved from Paul's oral teaching. Another less probable view is that the *Holy Spirit* is "He who now letteth," and the *elect church* the thing "that withholdeth," and that is to be taken out of the way on the eve of A.'s coming. (IV.) Daniel's "little horn" (vii. 7-27) of the fourth kingdom is the

papacy as a temporal power, rising on the ruins of the Roman empire, and plucking up three of its ten horns. (V.) Distinct from the "little horn" of chap. viii., which is connected with the third, not the fourth, kingdom; ANTIUCHUS Epiphanes, of the Syrian fourth part of the divided Græco-Macedonian or third kingdom, who persecuted the Jews, prohibited circumcision, and substituted the worship of Jupiter Olympius, with whom he identified himself as if God, instead of that of Jehovah, in the temple at Jerusalem. But this O. T. A. has a worse antitype in the N. T., viz. the A. of the last days. The language of Dan. viii. 8-25 and xi. 36-39, partially fulfilled by Antiochus, is exhaustively fulfilled only in the last A. (VI.) As the beast from the sea has ten horns, comprising both E. and W., and power is given to it for forty-two months (Rev. xiii. 1, 5), so the little horn (Dan. vii. 3, 7) absorbs the power of the ten-horned fourth beast out of the sea (the Roman empire) and wears out the saints for three and a half times (3½ years, i.e. 42 months, or 1260 years, a year for a day). Both have "a mouth speaking great things" (Dan. vii. 8, 11, 20, 25); both blaspheme against the Most High (Rev. xiii. 6, 7); both make war with the saints, and prevail; both persecute the saints (Rev. xiii. 7-10, xvii. 6), the beast being under the guidance of the harlot "drunken with their blood." The little horn of Dan. vii. therefore is the first beast of Rev. xiii. Neither the little horn nor the first beast is A., who is an individual; it is a *polity*.

(VII.) The beast from the earth (Rev. xiii. 11), or as he soon reveals himself (xi. 7, xvii. 8), from the bottomless pit, the false prophet (xvi. 13, xix. 20, xx. 10), appears only when the harlot is unseated from the first beast. The harlot, the once pure woman (Rev. xii.) corrupted, the apostate church, is distinct from the beast which it rides. The church, though corrupted, retains the human form, i.e. God's image, in which man was originally formed. The beast is the world estranged from God and under Satan, and so, however powerful, intellectual, and refined, essentially *bestial*. The faithful city (Isa. i. 21) having become Babylon, the whore (Rome on the seven hills, Rev. xvii. 9) is punished in righteous retribution by that world upon which she rode, and for which she abandoned her faithful witness for God (Rev. xvii.). Then after her judgment follows A.'s development. The "falling away" of 2 Thess. ii. 3 answers to the first beast of Rev. xiii., also to the departure from the faith, in enforced celibacy, asceticism, doctrines of demons, etc., of 1 Tim. iv. 1-3. In the second Council of Nice, A.D. 787, image worship was sanctioned. In 754 the temporal power of the popes began by Pepin's grant to Pope Stephen III. of the three territories (answering to the three horns plucked up before the little horn, Dan. vii. 8): Rome, the kingdom of the Lombards, and the exarchate of Ravenna;

1260 years from this date would end in 2014. Others date from A.D. 533, Justinian's edict acknowledging Pope John II. head of the church. The wounding to death and then the healing of the beast's deadly wound answers to the revival of idolatry and the setting up of a virtually pagan kingdom again at Rome in the eighth century (Rev. xiii. 8). Again, in the case of the second beast or the false prophet, the wound given at the Reformation is healed, and he appears again as "the beast that was, and is not, yet is," a resurrection man, the embodiment of a resurrection empire, a mock Christ; as the true Christ saith, "I am He that liveth, and was dead, and behold I am alive for evermore" (Rev. i. 18, xvii. 8). As Christ is the second Person in the Trinity, so A. is the second in the anti-trinity, composed of the dragon, the beast, and the false prophet (who bears witness to the first beast, as the Holy Spirit witnesseth of the Son). A.'s characteristics (2 Thess. ii.; 1 John ii. 18-22, iv. 3) shall be open opposition to God and religion, a claim to God's exclusive prerogatives, lawlessness, power of lying miracles and of beguiling souls under Satan's energising, having a lamb's horns, i.e., outwardly resembling Christ or Messiah (Rev. xiii. 11); sitting in God's temple as God, apparently restored Israel's persecutor, whence the sacred Hebrew is the language of Dan. viii.-xii. wherein the little horn from the East is a leading subject, whereas the world's language, Chaldee, is that of Dan. vii. wherein the *Romish* little horn is described. At first hailed by Israel with hosannahs as her Messiah (John v. 43), and making a covenant with the Jews, then breaking it (Dan. ix. xi. xii.; Zech. xi. xii., xiii., xiv.). A., as the second beast or false prophet, will be personally an avowed atheist (1 John ii. 22), yet represent himself as the decaying church's vindicator, compel men to reverence her, breathe new life into her by using the secular arm in her behalf (Rev. xiii. 12-17), concentrating in himself the infidel lawless spirit working in the world from Paul's days (2 Thess. ii. 7). Heretofore infidelity and superstition have been on opposite sides, but when these shall combine against law, liberty, and Christianity, a period mercifully brief shall ensue, unparalleled in horrors by any that has gone before (Dan. xii. 1-8). The two witnesses (Rev. xi.) are variously explained as Moses and Elijah; Joshua the highpriest and Zerubabel the civil prince; the Word and the faithful church, to be slain or suppressed, perhaps about the same time that the harlot too is judged by the beast or A. (Rev. xvii., xviii., xix.). The place of their temporary death is *Jerusalem* (Rev. xi. 8), "where our Lord was crucified." "The number of the beast" is 666, i.e. 6, the world's number, in units, tens, and hundreds. Six is next to the sacred seven, which it mimics but falls short of; it is the number of the world given over to judgment. There is a pause between the sixth and seventh seals, the sixth and seventh

trum : : for the judgments of the world are completed in six; at the seventh the world kingdoms become Christ's. A twelve is the number of the church, so six, its half, symbolises the world kingdoms broken. The radicals in Christ are CH, R and ST (X P 5); A's monogram personates it, but falls short of it, Ch X St (X 5) (666). It is curious that the only unquestionable 666 (1 Kings x. 14, 2 Chron. ix. 13) in the O. T. is the 666 talents of gold that came in yearly to Solomon, and were among the corrupting influences that misled him. Moreover, the only two Gr. nouns in the N. T., whose value numerically is exactly 666, are precisely the two expressing the grand corrupters of the church and sources of idolatry, "tradition" (*paradosis*), the corrupter of doctrine, "wealth" or the pursuit of it (*euporia*, only in Acts xix. 25), the corrupter of practice (Col. iii. 5). The children of Adonikam are 666 in Ezra ii. 13, but 667 in Neh. vii. 18. Adonijah, bearing the name of the Lord Jehovah, rose up against the Lord's anointed, and so is a type of A. The Hebrew letters of *Dalaam* (type of the false prophet whose spiritual knowledge shall be perverted to Satanic ends; Rev. ii. 14 favours this, also the fact that A. mainly shall oppress Israel, Dan. viii. ix., xi., xii.) amount to 666. The Gr. letters of *Lateinos* (Irenæus), Rome's language in all official acts, amount to 666. The forced unity marked by Rome's ritual being everywhere in *Latin* is the premature counterfeit of the true unity, only to be realized when Christ, God's true Vicar on earth, shall appear, and all the earth shall "in a pure language serve the Lord with one consent" (Zeph. iii. 9). The last A. will be closely connected with his predecessor (as the second beast is with the first in Rev. xiii.), and will arrogate all Rome's claims besides those peculiar to himself.

Antioch. 1. In Syria, capital of its Greek kings, and of its Roman governors subsequently. Built where Lebanon running N., and Taurus E., meet at a bend of the river Orontes; partly on an island, partly on the level left bank. Near it was Apollo's licentious sanctuary, Daphne. Nicolas the deacon was a proselyte of A. The Christians dispersed by Stephen's martyrdom preached at A. to idolatrous Greeks, not "Grecians" or Greek-speaking Jews, according to the Alexandrine MS. (Acts xi. 20, 26), whence, a church having been formed under Barnabas and Paul's care, the disciples were first called "Christians" there. From A. their charity was sent by the hands of Barnabas and Saul to the brethren at Jerusalem suffering in the famine. Paul began his ministry systematically here. At A. Judaizers from Jerusalem disturbed the church (xv. 1). Here Paul rebuked Peter for dissimulation (Gal. ii. 11, 12). From A. Paul started on his first missionary journey (Acts xiii. 1-3), and returned to it (xiv. 26). He began, after the Jerusalem decree, addressed to the Gentile converts at A.,

and ended, his second missionary journey there (xv. 36; xviii. 22, 23). His third journey also began there. Ignatius was subsequently bishop there for forty years, down to his martyrdom A.D. 107.

A. was founded by Seleucus Nicator, and Jews were given the same political privileges as Greeks. Antiochus Epiphanes formed a great colonnaded street intersecting it from one end to the other. Pompey made it a free city. The citizens were famed for scurrility and giving nick-names. "CHRISTIAN" [see] was probably a name of their invention, and not of the disciples' origination. Now called *Antakia*, a poor mean place; some ancient walls remain on the crags of mount Silpius. A gateway still bears the name of Paul.



PAUL'S GATE, ANTIOCH.

2. ANTIOCH IN PISIDIA. Also founded by Seleucus Nicator. Made a colony by Rome; called also *Cæsarea*. Now *Yalobatch*, on a high ridge. When Paul, on his first missionary tour with Barnabas, preached in the synagogue there, many Gentiles believed. The Jews therefore raised a persecution by the wealthy women of the place, and drove him from Antioch to Iconium, and followed him even to Lystra (Acts xiii. 14, 50, 51; xiv. 19, 21). On his return from Lystra he revisited A. to confirm the souls of the disciples amid their tribulations. In 2 Tim. iii. 11 he refers to Timothy's acquaintance with his trials at A. of Pisidia; and Timothy's own home was in the neighbourhood (Acts xvi. 1).

Antiochus. 1. Theus, "King of the N." (Dan. xi. 6.) Ptolemy Philadelphus, king of Egypt, to end the war with him, gave Berenice his daughter to A., who divorced Laodice to marry Berenice. But Ptolemy having died, Berenice did "not retain the power of the arm," i.e., she was unable to be the *mainstay* of peace; for on Ptolemy's death A. took back Laodice, who then poisoned him, and caused Berenice and her son to be slain. "But out of a branch of her roots stood up" in the place of Philadelphus (marg.) Ptolemy Euergetes, Berenice's brother, who avenged her, overran Syria, and slew Laodice, "carrying captives into Egypt their gods, princes, and vessels of silver and gold." He restored to Egypt many of the idols carried away formerly by the Persian Cambyses, whence the idolatrous Egyptians surnamed him Euergetes (benefactor). He "continued [four] more years than the king of the N.," A. **2.** Antiochus the Great, the grandson of A. Theus, and son of Seleucus Callinicus, "came and overflowed and passed through," recovering all the parts of Syria taken by Euergetes, and reached "even to his [border] fortress," Raphia, near Gaza. Here "the king of the S.," Ptolemy Philopator, Euergetes' son, "shall fight with"

A., and A.'s "multitude [70,000 infantry and 500 cavalry] shall be given into his hand." 10,000 were slain and 4000 made captive. Ptolemy's "heart was lifted up" by the victory, so that though he "cast down many ten thousands, he was not strengthened by it," through his luxurious indolence. For A. "returned after certain years" (14 after his defeat at Raphia) against Philopator's son, Ptolemy Epiphanes. "In those times many stood against the king of the S.," Epiphanes, viz. Philip of Macedon and "robbers of the people," factious Jews, who, revolting from Ptolemy, helped A. unconsciously, "establishing the vision," i.e. fulfilling God's purpose of bringing trials on Judæa, "but falling," i.e. failing in their aim to make Judæa independent. So A., overcoming the Egyptian general Scopas at Paneas, near the Jordan's sources, forced him to surrender at Zidon, a "fenced city." Thus A. "did according to his own will, standing in the glorious land (Judæa) which by his hand was consumed," Heb. *perfected*, i.e. perfectly brought under his sway, or else *desolated* by being the arena of conflict between Syria and Egypt. The "upright ones with him" were Israelites, so called from their high privileges, though their practice of violence in support of a heathen king is reprobated. Next he thought, by wedding his "daughter" Cleopatra to Ptolemy Epiphanes, ultimately to gain Cilicia, Lycia, and even Egypt itself; "corrupting her," i.e. making her his tool; but "she did not stand on his side, but on that of her husband." Then he "took many of the isles" in the *Ægean* in his war with the Romans. But Scipio Asiaticus routed him at Magnesia 190 B.C., and so "caused the reproach offered by him [to Rome's allies] to cease." Then, compelled to cede his territory W. of Taurus, "he turned his face toward the fort of his own land," i.e. garrisoned the cities left to him. Finally, trying to plunder Jupiter's temple at Elymais, he "fell" in an insurrection of the inhabitants. Seleucus succeeded, "a raiser of taxes in the glory of the kingdom," or, as Maurer explains, "one who shall cause the taxgatherer to pass through the glorious kingdom," Judæa; i.e. inheriting it by hereditary right. "Within a few days [12 years, "few" in comparison with A.'s 37 years] he was destroyed, neither in anger nor in battle," but poisoned by Heliodorus.

3. Antiochus IV. succeeded, surnamed Epiphanes, "the Illustrious," for establishing the royal line against Heliodorus. Nicknamed Epimanes, "madman," for his great unkingly freaks, carousing with the lowest, bathing with them in public, and throwing stones at passers by. Hence, and because of his craftily supplanting Demetrius, the rightful heir, he is called in Dan. xi. "a vile person." He "came into the kingdom by flatteries" to Eumenes and to Attalus of Pergamus, and to the Syrians high and low. With his "flood" like hosts the Egyptians and Ptolemy Philometor, "the prince

of the covenant," were "overflowed from before him." Philometor was in covenant with him by right, being son of Cleopatra, A.'s sister, to whom A. the Great had promised, as dowry in marrying Ptolemy Epiphanes, Coelosyria and Palestine. Philometor's generals in trying to obtain these covenanted promises were defeated, and Pelusium, the key of Egypt, was taken 171 B.C. A. Epiphanes "worked deceitfully," feigning friendship to young Philometor, and "with a small people" or force, "peaceably" in pretence, he took Memphis and "the fattest places," and seized Philometor. Thus he "did that which his fathers had not done," viz., gained Egypt, and "scattered among (his dependants) the prey." "He forecast his devices against the strongholds" of Egypt. He gained all except Alexandria. Retiring to Judaea, where the Jews in joy at the report of his death had revolted, he took Jerusalem. He then "stirred up his power with a great army against the king of the S.," Ptolemy Physcon (*the gross*), made king by the Egyptians because Philometor was in A.'s hands. The Egyptian king did "not stand," for his own nobles



TETRADRACHM OF ANTIOCHUS IV.

"forecast devices against him." At last A., when checked at Alexandria, met the Egyptian king at Memphis, and "both spoke lies at one table, trying to deceive one another. In his capture of Jerusalem, guided by Menelaus the highpriest "against the holy covenant," he took away the golden altar, candlestick, vessels of gold and silver from the temple, sacrificed swine on the altar, and sprinkled swine broth through the temple; his spoils from it amounted to 1800 talents. A second time he openly invaded Egypt, but his invasion was not successful "as the former," Popilius Lænas, the Roman ambassador, arriving in Greece Macedonian ships ("of Chittim") and compelling him to return. Finding that God's worship had been restored at Jerusalem, "he had indignation against the holy covenant." He "had intelligence (correspondence) with them that forsook the holy covenant," Menelaus and others, who had cast off circumcision and treated all religions as equally good for keeping the masses in check, and adopted Greek customs and philosophy. A.'s general, Apollonius, dismantled Jerusalem, and from a high fortress slew the temple worshippers. A. commanded all on pain of death to conform to the Greek religion, and consecrated the temple to Jupiter Olympius or Capitulinus. Identifying himself with that god "whom his fathers knew not," and whose worship he imported from Rome, he wished to make his own worship universal. The Jews were constrained to profane the sabbath and monthly on the king's birthday to eat of the

idol sacrifices, and to go in procession to Bacchus, carrying ivy. This was the gravest peril that ever befel the theocratic nation; hence arose the need of a prediction so detailed as Dan. viii. and xi. Porphyry, the opponent of Christianity, had to admit the accurate correspondence of the facts to the prediction, but explained it away by alleging the latter to have been written after the events. But as Messianic events are foretold in Daniel, Jesus' adversaries, the Jews, would never have forged the prophecies which confirm His claims. Dan. ix. would comfort the faithful Jews amidst the "abominations" against "the covenant," with the prospect of Messiah, who would confirm it. Bringing salvation, yet abolishing sacrifices, He would show that the temple services which they so missed were not indispensable to real worship. Language is used (Dan. xi. 31-45) which only in type applies to A., but exhaustively to Antichrist. A. "took away the daily sacrifice, and placed [on the 15th day of Cisleu, on Jehovah's altar] the abomination [idol, Jupiter Olympius' image] that maketh desolate," i.e. that pollutes the temple. The Maccabees (see 1 and 2 Macc. in Apocrypha), "who knew their God, were strong" in their determination not to deny Him, and "did exploits." Judas, son of the patriot Mattathias, took as his motto the initials of Mi Camokah Baelim Jehovah (Exod. xv. 11), "Who is like unto Thee, O Lord, among the gods?" Allusion occurs to the martyrs under A. in Heb. xi. 35-37: "others were tortured, not accepting deliverance, that they might obtain a better resurrection." Seven brothers and their mother submitted to a torturing death rather than deny their faith, the third saying, "Thou takest us out of this present life, but the King of the world shall raise us up who have died for His laws unto everlasting life" (comp. Dan. xii. 2). Two women who circumcised their infant boys were cast down with them headlong from the wall. Eleazar when forced to eat swine's flesh spit it out, choosing to suffer death at fourscore and ten rather than deny the faith (comp. the apocryphal 2 Macc. vi. and vii.). Some were roasted alive "by flame" in caves, whither they had fled to keep the sabbath. The first of the seven brothers, after his tongue was cut off, was fried to death in a heated pan. The persecution lasted three years; then, by the Maccabees, who defeated A.'s troops under Lysias, the Jews were "holpen with a little help," i.e. saved from extinction until the times of the Romans. A., whilst invading Egypt, hearing "tidings out of the E. and out of the N.," of a revolt of his vassal Artaxias, king of Armenia, in the N., and Arsaces of Parthia in the E., went forth with great fury, on the way took Arad in Judah, devastated Phœnicia (according to Porphyry), "planting the tabernacles of his palace between the seas" (the Dead Sea and the Mediterranean), attacked the temple of Nanæ at Elymais, ("the desire of women," the Syrian Venus; but the

antitypical reference is to Messiah, whom Antichrist shall try to supplant,) to replenish his treasury, so as to renew the war with the Jews. But, failing, "he came to his end" at Tabes, and "none helped him" (1 Macc. iii. 10-37, vi. 1-16; 2 Macc. ix. 5). "The Lord Almighty, the God of Israel, smote him with an incurable plague; for as soon as he had spoken these words (that he would make Jerusalem a common burying place of the Jews) a remediless pain of the bowels came upon him," etc., 164 B.C. The prominence given to A. in Daniel is because it was the turning point in Jewish history, deciding whether Greek worldly refinements were to stifle Israel's true faith. Persecution was God's appointed way to save His people from seductions which had wellnigh made them compromise their witness for His truth. A. was the unconscious instrument. At first he followed the liberal policy of his predecessors; but when it suited his purpose to plunder the Jews and destroy their polity, he did not hesitate, and the corruptions prevalent and the rivalries of Jason and Menelaus for the highpriesthood afforded him the occasion. Disregarding his hereditary gods himself (Dan. xi. 37-39), and only recognising the Roman war god or "god of forces," he regarded "fortresses" as the true temples (the Heb. for "forces" may be translated "fortresses"), and was incapable of appreciating the power which true religion can call forth. Thus he is the vivid type of the last Antichrist, whose terrible, though short, persecutions shall drive Israel to their Saviour, and to usher in their coming glory (Zech. xi, xii, xiii, xiv.; Dan. xii.; Ezek. xxxvii, xxxviii., xxxix.).

Antipas. A martyr faithful unto death at Pergamos (Rev. ii. 13). "I know . . . where thou dwellest, even where Satan's seat is" (the idol Æsculapius was worshipped there under the serpent form); "and thou holdest fast My name, and hast not denied My faith, even in those days wherein A. was My faithful martyr, who was slain among you, where Satan dwelleth." Satan, the old serpent, instigated the idol's devotees, through the magistrates at Pergamos, to slay A. Comp. ver. 10, xii. 1-17.

Antipatris. Acts xiii. 31. The station between Jerusalem and Cæsarea where the soldiers left Paul, after their night march, in charge of the horsemen who were to take him forward to Cæsarea on the morrow. The old name was Capharsala. The modern Arabic *Kefr Saba* does not exactly correspond to A.; for A. was 16 miles from Jaffa, *Kefr Saba* is only 14; A. was well watered, *Kefr Saba* has no spring. Herod rebuilt it, and called it Antipatris from his father. It lay in a well watered and wooded plain, near a hilly ridge. The remains of the old Roman road by Gophna to A. were discovered by Dr. Eli Smith. It reaches Ras-el-Ain by Jifneh and Tibneh, thence along the foot of the hills to Jiljulieh, Kalkilia, and Cæsarea (Kaisariyeh). Ras

el Ain is probably the true site. The crusaders' castle of Mirabel was built on the foundations of an older edifice; at its foot are the largest springs in Palestine. The Roman road between Jerusalem and Cæsarea strikes the plain immediately E. of A. It is, as Josephus describes, in the plain, yet near the mountains. It lies near the nahr Aujeh (Aujeh river), at a point where by a ditch to the mountains the course of a hostile army might be stopped. Not so Kafr Saba. (See Josephus, Ant. xiii. 15, 1; xvi. 5, 2. B. J. i. 4, §7.)

Antothijah. 1 Chron. viii. 24.

Anub. 1 Chron. iv. 8.

Apelles. A Christian saluted in Rom. xvi. 10 as "approved in Christ." A common Jewish name, probably not, as Origen thought, Apollos. Said to have been afterwards bishop of Smyrna.

Apes. Imported once every three years in Solomon's and Hiram's Tarshish fleets (1 Kings x. 22, 2 Chron. ix. 21). Heb. *quoph*. The ape in Sanskrit is called *kapti*, "nimble." Gr. *kepos*, akin to Eng. *ape*. Solomon, as a naturalist, collected specimens from various lands. Tarshish is identified by Sir Emerson Tennent with some Ceylon seaport; so the apes (*quophim*) brought to Solomon probably came from Ceylon, which abounds also in "ivory and peacocks." The Tamil names, moreover, for "apes," "ivory," and "peacocks," are identical with the



AFRICAN APE.

Heb. Others think Ophir was on the E. African coast; then the apes would be of Ethiopia.

Apharsathchites. Apharsachites identical (Ezra iv. 9, v. 6), Apharsites distinct (Ezra iv. 9). There were *mountaineers*, Paratacæ, between Media and Persia, who may answer to the former. The latter seems to correspond to the *Persians*, in a local and restricted sense; else the Parrhasii.

Aphek = strength. 1. Same as **Aphekah** (Josh. xv. 53). A Canaanite royal city, the king of which was killed by Joshua (xii. 18). 2. In the extreme N. of Asher (Josh. xix. 80). The **Aphik** from which the Canaanites were not expelled (Jud. i. 31). Probably too the A. on the N. "border of the Amorites" (Josh. xiii. 4, 5), the **Aphaca** of the classics, famed for Venus' temple, now *A/ka*, on the N.W. slopes of Lebanon; mentioned in company with **Baal-Gad**, the other northern sanctuary. 3. The place of the Philistines' encampment before the Israelites' defeat in which Eli's sons were killed and the ark was taken (1 Sam. iv.); also before the battle in which Saul was slain (1 Sam. xix.); on the Philistines' high

road to Jezreel. 4. On the road from Syria to Israel (1 Kings xx. 25, 26), in the level plain E. of Jordan; a common field of battles with Syria (2 Kings xiii. 17). Now *Fik*, at the head of the *wady Fik*, six miles E. of the sea of Galilee, still on the great road between Damascus, Nabulus, and Jerusalem.

Aphiah. 1 Sam. ix. 1. [See **BECHER.**] **Aphrah.** Mic. i. 10. Meaning *dust*, which the following words, "roll thyself in the dust," allude to. Identified by Winer with **Ophrah** of Benjamin (Josh. xviii. 23); or, as Rabbi Tauchum, a town near Jerusalem. The prophet tells his countrymen not to declare their sorrow in hostile Gath, but in their own cities.

Aphses. 1 Chron. xxiv. 15.

Apocrypha = hidden, and so *spurious*. Applied by Clement of Alexandria and Tertullian to forged books which heretics put forward as canonical, and as possessing a *secret esoteric knowledge*, known only to the initiated; comp. Col. ii. 3. The orthodox applied in scorn a term which the heretics used in honour. They are not included in the lists by Melito, bishop of Sardis, Origen, Cyril of Jerusalem, and Jerome; the last noted as "apocryphal" the writings added in the LXX., I. and II. Esdras, Tobit, Judith, the sequel of Esther, Wisdom, Ecclesiasticus, Baruch, the Song of the Three Children, Story of Susanna, Bel and the Dragon, Manasses' Prayer, and I. and II. Maccabees. In his Prologus Galeatus, having enumerated the canonical books, he says: "whatever is beside these is to be placed in the A., and is to be read only for edification, . . . not to establish the authority of ecclesiastical doctrines." In the face of the authority of the Heb. church, "to whom were committed the oracles of God" (Rom. iii. 2), and in the face of Jerome, the author of the Vulg., Rome's standard version of the Bible, the Council of Trent raises the A. to the same level as the inspired O. T. Scriptures. Josephus rejects the A.; Philo never refers to it; the Lord and His apostles, though quoting the O. T. so frequently, never quote the A. The N. T. links itself immediately with the end of O. T., as if no inspired writing came between. The gospel begins at the outset with claiming to be the fulfilment of Malachi (iii. 1, iv. 5, 6; comp. Mark i. 2, Luke i. 16, 17). There is a lack of inherent power and majesty in the A., as compared with canonical Scripture. The son of Sirach (Prologue, chap. xxix., vii. 27) claims no higher pretension than that of wisdom and learning. Comp. also 1 Macc. iv. 46, ix. 27, xiv. 41 for their own confession of the inferiority in prophetic gifts of the age after, as contrasted with the age before, the canon was closed. No one claims the coming to him of "the word of Jehovah." Moreover, in the A. occur unscriptural fables, fictions, and doctrinal errors: comp. Tobit (vi. 1-8), Judith (ix. 10), 2 Macc. ii., Bel and the Dragon, the merit-earning power of alms, prayers for the dead, etc. They utterly want the progres-

sive plan and mutual interconnection of the O. T. and N. T. Scriptures. Historical errors, inaccuracies, and evidently fictitious stories and speeches occur.

Still, the apocryphal writings possess great interest as unfolding to us the workings of the Jewish mind in the long uninspired age between Malachi and Matthew. They mirror forth the transition period between the O. T. and the N. T., the age of the heroic struggle wherein the Maccabees rescued their country and race from the persecuting fanaticism of Antiochus Epiphanes. The earliest book dates about the beginning of the third century B.C., the 2nd Book of Esdras about 30 A.C. Above all the Book of Wisdom rises to a strain among the loftiest in human productions. Its personification of wisdom as "the unspotted mirror of God's power, and the image of His goodness," the teacher of all "holy souls" in "all ages" (chap. vii. 26, 27), guiding and ruling God's people, foreshadows John's revelation of "the Word," the Declaration of the unseen God, the Light that lighteth every man. Its representation of the temple as "a resemblance of the holy tabernacle" which God "has prepared from the beginning" (chap. ix. 8) is sanctioned by Heb. viii. and ix. It rises above many Jewish prejudices, vindicating God's universal love and righteousness and the spirituality of His worship; thus preparing the way for the higher gospel revelation (chaps. i., ii., iii. 1, xi. 23-26, xii. 16, xiii. 6).

The apocryphal books of N. T. times have been universally excluded from Scripture. The Epistle of Clement and the Shepherd of Hermas are among the oldest, and are genuine though uninspired; most of them are spurious, as the Apostolical Constitutions, the Gospel of James, etc.

Apollonia. A city of Macedonia. Paul and Silas passed through it on their way to Thessalonica from Philippi and Amphipolis (Acts xvii. 1). In Mygdonia, 30 miles from Amphipolis, 37 from Thessalonica.

Apollon = Apollonius, or Apollodorus. An Alexandrine Jew, "eloquent (or learned) and mighty in the Scriptures" (which had been translated into the famous Gr. version, the Septuagint, at his birthplace) (Acts xviii. 24, 25). "Instructed in the way of the Lord," so far as John the Baptist could instruct him; for this had been the main subject of John's ministry, "prepare ye the way of the Lord" (Matt. iii. 8). A. was "fervent in spirit;" and so when he came to Ephesus, "he spake and taught diligently the things of Jesus" (so the three oldest MSS. read), as John had pointed to Jesus as the Messiah. But A. knew only the water baptism of John; he did not yet know that what John had foretold ("I indeed baptize you with water unto repentance, but He [Messiah] shall baptize you with the Holy Ghost and with fire") had actually come to pass, in the church's baptism with the Spirit on pentecost, and that graces and gifts were now being bestowed on the

nection with the sea of Chinnereth (Genesareth) and the Dead Sea. In the plural it is connected with either Jericho or Moab; the A. being in Jericho's case W. of Jordan, in Moab's case E. of Jordan, bare and parched as contrasted with the rich fields of the upper level. The S. A. was the scene of Israel's wanderings in the wilderness, N. of which stood Hormah and Kadesh. They went down the A. southwards (after Edom's refusal to let them pass) from mount Hor, toward the head of the gulf, then up one of the left wadies, by the back of mount Seir to Moab. Remains of a Roman road are traceable along this route. From the absence of the Jordan in S. A. circles of verdure are scarce, such as are met in the Ghor. Its length is 100 miles, its breadth narrowing from 14 at its broadest to about three miles at its entrance into the gulf. The limestone ranges of *Tih* in long white lines stand on the W. crowned with the table land of "the wilderness of the wanderings" (*et Tih*), and rise 1500 feet above the A. The pass *En Nukb* is that of the Mecca pilgrims, between the Akabah and Sues mounts. The other pass, *Es Sufah*, is probably that at which Israel was defeated by the Canaanites (Deut. i. 44, Num. xiv. 43-45). It goes not, as *En Nukb*, from the A. to the plateau, but from it to a level 1000 feet higher. The Ghor stands nearly due N. and S.; the A. N.N.E. by S.S.W. On the E. dark porphyry is the body of the mountain; above it sandstone ridges, and highest of all limestone. But Hor is 5000 feet high. According to Isaac's promise to Esau, the dwelling of his descendants is "the fatness of the earth, with corn and wine" (Gen. xxvii. 37-39). A line of chalk cliffs six miles S.W. of the Dead Sea is the bound between the Ghor on the N. and the A. on the S. The Ghor ends with the marsh beneath them. The A. begins level with their summit. The wady *el Jetb* is the drain of the A., and the route for entering the valley from the N. Heat, desolation, and barrenness characterize this desert. The sirocco blows almost continually, and the *ghûdah*, the *arta*, the *Anthia variegata*, the colocoquints, and the tamarisk, almost the only traces of vegetation.

The supposition that the Jordan once flowed through the A. into the Red Sea is not likely; for the Red Sea and the Mediterranean are nearly on one level. The depression of the surface of the sea of Galilee is 652 feet, that of the Dead Sea 1316 feet, below the surface of the Mediterranean, and so of the Red Sea. The Jordan therefore could not have flowed into the gulf of Akabah. The northern part of the A. drains into the Dead Sea, the land rising from the N. to the S. The southern part drains into the gulf of Akabah, the land rising from it to the N.

Arabia = arid tract. THE ARABAH [see], originally restricted to one wady, came to be applied to all A. Bounded on the N. by Palestine and Syria, E. by the Euphrates and

the Persian Gulf, S. by the Arabian Sea and strait of Bab-el-Mandeb, W. by the Red Sea and Egypt. 1700 miles long by 1400 broad. Designated Gen. xxv. 6 "the east country," the people "children of the East" (Gen. xxix. 1, Jud. vi. 3), chiefly meaning the tribes E. of Jordan and N. of the Arabian peninsula. "All the mingled people" is in Heb. *ha'ereb* (Exod. xii. 38, Jer. xxv. 20, Ezek. xxx. 5), possibly the Arabs. The three divisions are Arabia Deserta, Felix, and Petraea. The term *Kedem*, "the East," with the Hebrews probably referred to ARABIA DESERTA, or N. Arabia, bounded E. by the Euphrates, W. by the mountains of Gilead. Jeremiah (ii. 6) describes its features, "a land of deserts and pits, a land of drought and of the shadow of death, that no man passed through, and where no man dwelt." Tadmor or Palmyra "in the wilderness" was on its N.E. border (1 Kings ix. 18). Moving sands, a few thorny



PALMYRA.

shrubs, and an occasional palm and a spring of brackish water, constitute its general character. The sand wind, the simoom, visits it. Hither Paul resorted after conversion for that rest and reflection which are needed before great spiritual enterprises (Gal. i. 17). Moses' stay of 40 years in the same quarter served the same end of preparatory discipline. Its early inhabitants were the Kephaim, Emim, Zuzim, Zamzummim (Gen. xiv. 5); Ammon, Moab, Edom, the Hagarenes, the Nabathians, the people of Kedar, and many wandering tent-dwelling tribes, like the modern Bedouins, succeeded. The portion of it called the Hauran, or Syrian desert, abounds in ruins and inscriptions in Greek, Palmyrene, and an unknown tongue. ARABIA FELIX or *happy*, S. Arabia, bounded on the E. by the Persian Gulf, S. by the Arabian Sea, W. by the Red Sea. Yemen, famed for its fertility (= *the right hand*, so the south, comp. Matt. xii. 42), and Hadramaut (Hazarmaveth, Gen. x. 26) were parts of it. Sheba answers to Yemen (Ps. lxxiii. 10), whose queen visited Solomon (1 Kings x. 1). The dominant family was that of Hiymer, son of Saba; one of this family founded the modern kingdom of the Hiymerites, now called el Hedjaz, the land of pilgrimage, on account of the pilgrimages to Mecca the birthplace, and Medina the burial place, of Mahomet. The central province of the Nejd is famed for the Arab horses and camels, "the ships of the desert." Joktan, son of Eber (Gen. x. 25), was the original founder, Ishmael the subsequent head, of its population. The Hagarenes, originally the same as the Ishmaelites, subsequently are mentioned as distinct (1 Chron. v. 10, 19, 22; Ps. lxxxiii. 6). The people of Yemen have always lived in cities, and practised commerce and agricul-

ture. It was famed for gems and gold, spices, perfumes, and gums (1 Kings x. 10, Esak. xxvii. 22). Many of the luxuries attributed to it, however, were products of farther lands, which reached Palestine and Egypt through Arabia. ARABIA PETRÆA, called from its city Petra, *the rock*, or Selah (2 Kings xiv. 7), now Hadjar, i.e. *rock*. Between the gulfs of Sues and Akabah; Palestine and Egypt are its northern boundary. The desert of mount Sinai (*Burr et tûr Sinai*), where Israel wandered, Kadesh Barnea, Pharan, Rephidim, Esion Geber, Rithmah, Oboth, Arad, Hehbon, were in it. The wady Leja (perhaps the valley of Rephidim), near jebel Mousa, and the wady Feiran (Pharan, Num. xiii. 8), are most luxuriant. Hawarah (Marah, Exod. xv. 23) is 33 miles S.E. of Ayoun Mousa (the fountain of Moses); 7 miles S. of this is wady Gurundel, perhaps the Elim of Exod. xv. 27. Precipitous bare rocks, void of herbage, form the southern coast. Cush, son of Ham, originally peopled A. (the ruins of Marib, or Beba, and the inscriptions are *Cushite*; in Babylonia too there are *Cushite* traces); then Joktan, of Shen's race (Gen. x. 7, 20, 25, 30). The posterity of Nabor, of Abraham and Keturah (Gen. xxv.), of Lot also, formed a part of the population, viz. in Arabia Deserta. Then Ishmael's, then Esau's descendants, for Esau identified himself with Ishmael by his marrying Ishmael's daughter (Gen. xxviii. 9). The head of each tribe is the sheikh; the office is hereditary in his family, but elective as to the individual. The people are hospitable, eloquent, poetical, proud of ancestry, but predatory, superstitious, and revengeful. The wandering and wild Bedouins are purest in blood and preserve most the Arab characteristics foretold in Gen. xvi. 12: "He will be a wild" (Heb. *a wild ass of a*) "man; his hand will be against every man, and every man's hand against him" (marking their incessant feuds with one another or with their neighbours), "and he shall dwell [tent] in the presence of all his brethren." The image of a *wild ass* unnamable, roaming at its will in the desert (comp. Job xxxix. 5-8), portrays the Bedouin's boundless love of freedom as he rides in the desert, spear in hand, despising town life. His dwelling in the presence of his brethren implies that Ishmael would maintain an independent nationality before all Abraham's descendants. They have never been completely subjugated by any neighbouring power. Comp. Job i. 15; Jer. xlix. 8, iii. 2; 2 Chron. xvi. 16. From their dwelling in tents they are called *Scimita*. Their tents are of goats' hair cloth, black or brown (S. of Sol. i. 5), arranged in a ring, inclosing their cattle, each about 25 feet long and 7 high. The town populations by intermarriages and intercourse with foreigners have lost much of Arab traits. Mecca, in their belief, is where Ishmael was saved and Hagar died and was buried. The Kaaba or Square was

built by Seth, destroyed by the flood, and rebuilt by Abraham and Ishmael. Sabeanism, or the worship of the hosts, the sun, moon, and stars, was the first lapse from original revelation (Job xxxi. 26, 27); but just before Mahomet they were divided between it, Judaism, Magianism, and corrupted Christianity. Mahometanism became the universal faith in A. D. 628. The Wahabees are one of the most powerful sects, named from Abdel Wahab, who in the beginning of last century undertook to reform abuses in Mahometanism.

To the Arabs we owe our arithmetical figures. They took the lead of Europeans in astronomy, chemistry, algebra, and medicine. They spread their colonies from the Senegal to the Indus, and from Madagascar to the Euphrates. The Joktanites of southern A. were seafaring; the Ishmaelites, more northward, the caravan merchants (Gen. xxvii. 28).

The Arabic language is the most developed of the Semitic languages. In the 14th or 13th century B. C. the Semitic languages differed much less than in later times. Comp. Gen. xxxi. 47, Jud. vii. 9-15; Phurah, Gideon's servant, evidently understood the Midianites. But in the 8th century B. C. only educated Jews understood Aramaic (2 Kings xviii. 26). In its classical form Arabic is more modern than Heb., in its ancient form probably sister to Heb. and Aramaic. The Himyeritic is a mixture with an African language, as appears from the inscriptions; the Sbkhilli is its modern phase. Monuments with Himyeritic inscriptions are found in Hadramaut and the Yemen. There was a Cushite or Ethiopian Sheba, as well as a Semitic Sheba (Gen. x. 7, 28). The Himyerites had a Cushite descent. The Arabic is one of the most widely spoken languages. The Heb. literature dates from the 15th century B. C., the Arabic only from the 5th century B. C. For this reason, and the greater simplicity of Heb. modes of expression, it seems probable the Heb. is the elder sister. A few Arabic forms are plainly older than the corresponding Heb. The Book of Job in many of its difficult Heb. roots receives much illustration from Arabic. The Arabic is more flexible and abounding in vowel sounds, as suits a people light hearted and impulsive; the Heb. is weightier, and has more consonants, as suits a people graver and more earnest. The Arabic version of the Scriptures now extant was made after Mahomet's time. That in the London Polyglott was in part by R. Saadias Gaon (the Excellent).

Arad. 1. 1 Chron. viii. 15. 2. A Canaanite royal city (Josh. xii. 14), N. of the wilderness of Judah (Jud. i. 16). In Num. xxi. 1, xxxiii. 40, for "king Arad the Canaanite" translate "the Canaanite king of Arad." Robinson identifies it as on the hill *Tel Arad* between Moladah and Hebron. A large white mound is all that is left to mark the site of the city of the king who attacked Israel. **Arad.** 1. 1 Chron. vii. 39. 2. Ezra ii. 5.

Aram (*high table land*). 1. The elevated region from the N. E. of Palestine to the Euphrates and Tigris. Balaam's home (Num. xxiii. 7, Deut. xxxiii. 4). Syria, stretching from the Jordan and lake Genesareth to the Euphrates, rising 2000 feet above the level of the sea. In contrast to *Canaan*, the *lowland* bordering on the Mediterranean. In Gen. xxiv. 10 (Heb.) Aram Naharaim means "the highland between the two rivers," i. e. Mesopotamia. Padan Aram (from *padah*, a plough), "the cultivated highland," is the same as Aram (Gen. xxxi. 18). In Shalmaneser's inscriptions, 900-860 A. C. the Hittites (*Khattis*), under the name *Palena*, occur as occupying the valley of the Orontes and eastward. Some identify this name with Padan Aram and Batanea or Bashan. Many petty kingdoms in David's time formed parts of the whole A., ARAM REHOB, ARAM ZOBAB, etc. [see.] Damascus subsequently absorbed these. In Gen. x. A. is described as son of Shem; Elam, Asshur, Arphaxad, and A. (arranged in the geographical order from E. to W.) being the four brethren. A. (Syrian) stands for Assyrian in 2 Kings xviii. 26, Jer. xxv. 11. 2. Another Aram (Gen. xxii. 21), son of Kemuel, descended from Nahor; probably head of the tribe Ram, to which belonged Elihu, Job's friend (xxiii. 2).

Aran. A Horite (Gen. xxvi. 28).

Ararat. Sanskrit = *holy ground*. A mountainous district in Armenia; the resting place of the ark after the deluge (Gen. viii. 4); but see NOAH. Thither Sennacherib's sons fled after murdering their father (2 Kings xix. 37). The ally of Minni and Ashchenaz (Jer. li. 27). In Gen. xi. 2 translate "they journeyed eastward," Mesopotamia being described relatively to the writer's country, rather than to A., which is N. of Mesopotamia. It overlooks the plain



MOUNT ARARAT.

of the Araxes on the N. Berosus the Chaldean, in Alexander the Great's time, makes the Kurdistan mountains, on the S. frontier of Armenia, the ark's resting place. *Nachdjevan*, on the Araxes, is thought to be Noah's place of landing, from Josephus' statement (Ant. i. 3), as also his place of burial. The mountain there, the loftiest in the district, is called *Massis* by the Armenians, *Kuh-i-Nuh*, i. e. "Noah's mountain," by the Persians. There are two conical peaks, the greater and the less, seven miles apart; the former 17,300 feet above the sea, and 14,300 above the plain of the Araxes; the latter 4000 feet lower; 3000 feet of the greater covered with perpetual snow.

Lava, cinders, and porphyry cover the middle region, marking the volcanic origin of the mountain. A second summit is about 400 yards from the highest; and on the slope between the two the ark is surmised to have rested. On the side of the greater is a chasm, probably once the crater of the volcano; silence and solitude reign all around; *Arguri*, the only village on the descent, is the traditional site of Noah's vineyard. In the wide sense A. comprises the *whole Armenian range in the N. to the Kurdistan range in the S.* The plateau of Armenia is a vast extent of plains rising high above the surrounding plain; and from that plateau, as a fresh base, mountain ranges spring, running generally from E. to W.; transverse ridges connect these. The whole stands in the central point between the Euxine and Caspian on the N., and the Mediterranean and the Persian gulf on the S. The Acampsis, the Araxes, the Euphrates, and the Tigris connect it respectively with the four great seas. The greatest nations, the Assyrians, the Babylonians, the Medes, and the Colobians, lay along these routes. A. even now is the central boundary between Russia, Turkey, and Persia. The Armenian plateau, from the longer period of action of the volcanic powers, and from there being room for the expansion of the molten masses in the region around, is far more accessible than the neighbouring region of Caucasus. At Erzurum, 6000 feet above the sea, crops appear in June and are cut in August. The vine ripens at 5000 feet, but in Europe at not higher than 2850 feet. Thus it appears the A. plateau was one especially suited for being the ark's appointed resting place, and its geographical and physical features fitted it as the centre for the even distribution of the human race. The severe climate would drive them after a time to the milder plains below; and in the meantime the grass such as feeds now the flocks of nomad Kurds, in the same region, would meet the wants of Noah's descendants in their nomad life. However, in the Babylonian legend of the Flood deciphered by Mr. G. Smith, Nizir answers to A., not the northern mountain near Erivan, but the A. of Assyrian and Armenian geography, the precipitous range overlooking the Tigris N. E. of Mosul. Arabic *Judi*, Assyrian *Guli*.

Araunah = *Ornan*. A Jebusite, at whose threshing floor the plague sent for numbering the people was, at David's intercession, stayed. He offered the area as a site for Jehovah's altar, and only by constraint accepted David's pay (50 shekels of silver, 2 Sam. xxiv. 18-24; 600 shekels of gold, 1 Chron. xxi. 26). As 50 silver shekels is far too low a price for the whole land, if there be no transcriber's error here, which is possible, probably the 50 silver shekels were paid for the small floor, the oxen, and wood of the yokes only; the 600 gold shekels for the whole hill on which David afterwards built the

temple). Contrast his *kingly* spirit, "Behold, here be oxen for burnt sacrifice and threshing instruments for wood," with the grovelling excuse of the man invited to the king's banquet (Luke xiv. 19). But comp. Elisha's similar spirit when called of God's prophet (1 Kings xix. 21). Self sacrifice raises one from degradation low as that of the accused Jebusites to be in Israel a "king and a priest unto God" (comp. 2 Sam. xxiv. 23 with Exod. ix. 6; 1 Pet. ii. 5, 9; Rev. i. 6, v. 10, xx. 6). "These things did Aarahah (as) a king give" hardly warrant the guess that he was of the royal Jebusite race. Keil translates "all this giveth Aarahah, O king, to the king," which suits the fact that A. gave it in intention, but his offer was not accepted (comp. Matt. viii. 11, 12; 1 Cor. i. 27). Josephus (Ant. vii. 13, § 9) says A. was one of David's chief friends, and spared by him when he took the citadel (v. 7). Probably he made his friendship when fleeing before Saul, when also he made that of Uriah the Hittite, Ittai the Gittite, etc.

Arba = 'Ar Baal = hero of Baal. Progenitor of the Anakim. From him their city Hebron got its name, Kirjath Arba (Josh. xiv. 15, xv. 13, xxi. 11). Hebron it was first called, then Mamre, thence Kirjath Arba, then it resumed its first name (Gen. xiii. 18, xxiii. 2).

Arbathite (2 Sam. xxiii. 31) = dweller in the ARABAH [see] or Ghor.

Arbite (2 Sam. xxiii. 35). Paarai, one of David's guard: a native of Arab, called Naarai, the son of Ezbai (1 Chron. xi. 37).

Archelaus. Son of Herod the Great by Malthake, a Samaritan. Brought up at Rome with his brother Antipas. Originally Herod excluded him from any share in his dominions, because of his elder brother Antipater's accusations. But at Herod's death the kingdom, by a change in the will, was divided between his three sons, Antipas, Archelaus, and Philip. A. received Idumea, Judæa, Samaria, and the cities Casarea, Sebaste, Joppa, and Jerusalem, which yielded 600 talents income. Augustus refused him the title "king," and only allowed him the title "ethnarch"; but he had the reality of kingship (Matt. ii. 22), "did reign." For the short time only between his father's death and his going to Rome, to seek confirmation of the kingship from Augustus, had he the title. Josephus (Ant. xvii. 9, § 2) at this period calls him "king." How seemingly near to error, yet how accurately Matthew expresses himself. In the tenth year of his reign (A. D. 6) his brothers and his subjects complained of his tyranny. So he was dethroned, and exiled to Vienna in Gaul, where he died; but Jerome says his sepulchre was near Bethlehem. When Josephus, at Herod's death, was about to return with the child Jesus from Egypt to the Holy Land, "he heard that A. did reign in Judæa," and "he was afraid to go thither" (Matt. ii. 22). A. must therefore have given at the outset of his reign some notorious specimen of his cruelty. Josephus undesignedly

supplies this confirmation of Scripture. One of Herod's last deeds was the putting Judas and Matthias to death for instigating young men to pull down a golden eagle set up contrary to Moses' law over the temple gate by Herod; at the pass-over which succeeded Herod's death, before A. had as yet the emperor's ratification of his accession, A., finding several commiserating the martyrs, caused his cavalry to inclose at the temple and slay 3000 men. The rest fled to the mountains; and all by A.'s command "left the feast, fearing lest something worse should ensue." A deputation of Jews in consequence went to Rome to beg Augustus not to ratify his appointment; but the emperor confirmed Herod's will (Ant. xvii. 9, § 3). That this cruel act was what made Joseph afraid of him is the more likely, as before his accession he had no public post whereby men might have known his character. Joseph turned to Galilee, where the less cruel brother Antipas reigned. The kingdom was originally designed for Antipas; its unexpected transference to A. made Joseph change his direction. The fact of Joseph's fear is stated, the cause is not; but A.'s character otherwise known accounts for it. He wedded illegally his brother Alexander's former wife, Glaphyra, who had children by Alexander, thereby giving much offence to the Jews.

Archevites. Men of Erech, translated to Samaria (Ezra iv. 9).

Archippus. A Christian minister at Colossæ, whom Paul calls "our fellow soldier," viz. in the Christian warfare (2 Tim. ii. 8). A member of Philemon's family, possibly his son, whence Paul includes him in the same salutation with Philemon and Apphia, and the church in Philemon's house (Philem. 2). In both the Epistle to the Colossians (iv. 17) and that to Philemon (which accompanied it) A. is mentioned. The Colossians are charged, "Say to A., Take heed to the ministry which thou hast received in the Lord, that thou fulfil (make full proof of) it." Probably a self sparing and less zealous spirit betrayed itself in A. Laymen may admonish clergy of their duty, when scriptural faithfulness requires it and they admonish in meekness. Martyred, according to tradition, at Chonæ, near Laodicea. A. with some reason is supposed to be the angel of Laodicea, whom the Lord, like Paul, reproves (Rev. iii. 14 21).

Archite (the). (2 Sam. xv. 32.) Archi was near Bethel (Josh. xvi. 2).

Arcturus. Gr., answering to the Latin-named constellation *Ursa Major*; Heb. 'ash, or 'aish (Job ix. 9, xxxviii. 32, 33). The Great Bear always revolves about the pole, and to our northern hemisphere never sets. The Chaldees and Arabs early named the stars, and grouped them in constellations. Their nomad life, in tending flocks and travelling often by night, tended to make them observe the stars, marking the seasons by their rise and setting, and using them as their nocturnal guide. This throws light on "Canst thou bring forth Mazzaroth in his season? Or canst

thou guide A. with his sons (the three stars in its tail)?" Nay, thou art dependent on him for guiding thee (Gen. i. 14, viii. 22).

Ard (Gen. xvi. 21, Num. xxvi. 40) = Addar (1 Chron. viii. 3).

Ardon. 1 Chron. ii. 18.

Arell. Gen. xvi. 16, Num. xxvi. 17.

Areopagus (Mars' Hill). A rocky eminence in Athens, separated from the W. of the Acropolis by a raised valley, above which it rises sixty feet. Mythology made it the scene of the god Mars' trial before the gods, at Poseidon's accusation for murdering the son of the latter, Halirrhothius. The most venerable of all the Athenian courts, consisting of all exarchs of blameless life. It was the Upper Council, to distinguish it from the five hundred, who met in the valley below. It met on the S.E. top of the rock. Sixteen stone steps in the rock still exist, leading from below to Mars' hill, and directly above is a bench of stones cut in the rock facing S., and forming three sides of a quadrangle. Here the judges sat, in criminal and religious cases, in the open air. The accuser and accused had two rude blocks, still to be seen, one on the E., the other on the W. side, assigned them. Paul, "daily disputing" in the market (*agora*), which lay between the A., the Acropolis, the Pnyx (the place of political assemblies), and the Museum, attracted the notice of "certain philosophers of the Epicureans and of the Stoicks." They brought him up from below, probably by the steps already described, and, seated on the benches, heard from him the memorable address, so happily adapted in its uncompromising faithfulness, as well as scholarlike allusions, to the learned auditory, recorded in Acts xvii. Paul's intense earnestness strikingly contrasts with their frivolous dilettantism. With the temple of Mars near, the Parthenon of Minerva facing him, and the sanctuary of the Eumenides just below him, the beautiful temple of Theseus, the national hero (still remaining in view, what Divine power he needed to nerve him to declare, "God that made the world . . . dwelleth not in temples made with hands"; and again in the midst of the exquisitely chiselled statues in front, crowning the Acropolis, Minerva in bronze as the armed champion of Athens, and on every side a succession of lesser images, to reason, "Forasmuch as we are the offspring of God" [which he confirms by quoting his fellow countryman Aratus' poem, "We are His offspring"], "we ought not to think that the Godhead is like gold, or silver, or stone, graven by art or man's device." Yet he does not begin by attacking their national worship, but draws them gently away from their ignorant worship of the Deity under many idols to the one true God, "Whom ye ignorantly



MARS' HILL.

worship, Him declare I unto you." In opposition to the Greek boast of a distinct origin from that of the barbarians, he says, "God hath made of one blood all nations to dwell on all the face of the earth"; and ends with announcing the coming judgment by the Lord Jesus.

Aretas. A common name of many Arabian kings. 2 Cor. xi. 32: "In Damascus the governor [ethnarch] under A. the king kept the city of the Damascenes with a garrison, desirous to apprehend me; and through a window in a basket was I let down by the wall, and escaped his hands." The ethnarch did it to please the Jews, who (Acts ix. 24) "watched the gates day and night to kill Paul." His office was to exercise authority under the king, over the many Jews in large cities: comp. Acts ix. 21. Damascus had been a city of the Roman province, Syria; and we have Damascene coins of Augustus and Tiberius, and afterwards of Nero, etc., but we have none of Caligula. This implies that some change in the government of Damascus took place under Caligula, Tiberius's successor. Moreover, A., king of Arabia Nabatæa and its capital Petra, made war on Antipas for divorcing A.'s daughter, and defeated him. But Tiberius, at Antipas's entreaty, commanded Vitellius, governor of Syria, to take A. dead or alive. Before the order was executed Tiberius himself was dead. Then all was reversed. Antipas was banished by Caligula to Lyons, and his kingdom given to Agrippa, his nephew and his foe. It seems therefore to harmonize with history, as well as with Scripture, to assume that in A.D. 38 or 39, when Caligula made several changes in the E., he also granted Damascus to the E. The incidental way in which Paul alludes to A.'s kingship over Damascus at the time of his escape from the ethnarch under him, by being let down in a basket from a house on the city wall (comp. Acts ix. 23-25), is a strong presumption for the truth of the Acts and Second Epistle to Corinthians. This was three years after Paul's conversion; so that A.D. 36 will be the date of his conversion.

Argob = 2 Kings xv. 25. Pekahiah's aide de camp, slain by the conspirators under Pekah, in defending the king.

Argob = the stony; a tract E. of Jordan, in Bashan, in Og's kingdom, containing 60 great and fortified cities "with walls and brasen bars"; allotted to Manasseh, and taken by Jair, a chief of that tribe (Num. xxxii. 41). Afterwards one of Solomon's commissariat divisions under an officer at Ramoth Gilead (1 Kings iv. 13). Trachonitis, "the rugged region," was its later Gr. name. Now the *Lejah*, S. of Damascus, E. of the sea of Galilee; described by Burckhardt, Porter, etc., 22 miles from N. to S., 14 from E. to W.; of oval shape, a vast accumulation of basaltic rocks, in wild disorder, intersected with fissures; the black basalt seemingly having issued from the ground liquid, then become agitated, then split by internal convulsion. The cuplike cavities whence

it exuded, and the wavy surface, are still to be seen. The rock is hard as flint, and emits a metallic sound when struck. A singular propriety appears in the Heb. for "the region of A." (Deut. iii. 4, 13); it is the same term as for a rope (*chebel*), i.e. a sharply defined frontier, as if measured off by a rope, the rocky rampart that encircles the Lejah "in a circle clearly defined as a rocky shore line." This region stands 30 feet above the plain below. No other term is used of the region of A.; it is possible therefore that *chebel* was a provincialism of Manasseh, the tribe that possessed A., for we find Manasseh using the term to Joshua (xvii. 5, 14), "portion," Heb. *chebel*. [See TRACHONITIS.] Improbable as the statement of Scripture appears, yet it is strictly true. Sixty walled cities are still traceable in a space of 308 square miles. The architecture is ponderous and massive. Solid walls, four feet thick, and stones on one another without cement; the roofs enormous slabs of basaltic rock, like iron; the doors and gates are of stone, 18 inches thick, secured by ponderous bars. The land bears still the appearance of having been "called the land of giants," under the giant Og. A striking contrast to A. is the surrounding plain of the Hauran (Bashan) described as "the plain" (*mishor*), a high plateau of rich pasture and tillage, stretching from the sea of Galilee to the Lejah and beyond to the desert, almost without a stone. The Heb. terms could not have been more happily chosen, A. *Chebel*, *Mishor*.

Aridai, Aridatha. Esth. ix. 8, 9.

Arieh = lion (2 Kings xv. 25). Slain with King Pekahiah by the conspirator Pekah.

Ariel = lion of God. I. A brave "chief," who directed under Ezra (viii. 16) the caravan from Babylon to Jerusalem. ARELI is akin (Num. xxvi. 17). In 2 Sam. xxiii. 20 Winer translates for "two lion like men" two (sons) of A.; but Gesenius supports A. V.

2. A symbolic name for Jerusalem (Isa. xxix. 1, 2), the *lion of God*, rendered by God invincible. For "the lion of the tribe of Judah" is on her side (Rev. v. 5). "It shall be unto Me as A.;" it shall emerge from its dangers invincible, Sennacherib's invasion shall recoil on himself. In Ezek. xliii. 15 "the altar"; the secret of Israel's lion-like strength, her having God at peace with her through the atoning sacrifice there. Menochius guesses that the lion (*ari*) was carved on it; but as the word in Heb. of Ezek. xliii. 15 (*ariel*) is somewhat different from that in Isaiah, perhaps in Ezekiel it means, from an Arabic root, "the hearth of God." Ganneau has deciphered on the Moabite stone that the A. of David is mentioned as taken by Mesha, the Moabite king, at Ataroth, and dragged before the face of Chemosh at Kerioth. The A. here must mean a lion carved altar of God.

Arimathea (Matt. xxvii. 57). The birthplace or abode of the rich man Joseph, who, by Pilate's leave,

which he "boldly" craved, casting away the "fear" which had previously kept him from open discipleship (Mark xv. 43, John xix. 38), buried our Lord's body in his own "new tomb" at Jerusalem. A., a "city of the Jews" (Luke's vague expression for the Gentiles, to whom no more precise information seemed needful: xxiii. 51) is possibly identical with Ramah, Samuel's birthplace, called Armathaim in the LXX. (1 Sam. i. 1, 19); but many associate it with *Ramleh*, on the road from Jaffa to Jerusalem.

Arioch = lion like. 1. King of ELLASAR [see] (Gen. xiv. 1, 9). 2. Captain of Nebuchadnezzar's guard (Dan. ii. 14).

Arisai. Esth. ix. 9.

Aristarchus: of Thessalonica. Paul's companion on his third missionary tour, and dragged into the theatre with Gaius by the mob at Ephesus; he accompanied Paul to Asia, afterwards to Rome (Acts xix. 29, xx. 4, xxvii. 2). Paul calls him "my fellow prisoner" (lit. *fellow captive*, viz. in the Christian warfare), "my fellow labourer," in his epistles from Rome (Col. iv. 10, Philom. 24). Epaphras similarly (Philem. 23, Col. i. 7) is called "my fellow prisoner," "our fellow servant." Paul's two friends possibly shared his imprisonment by turns, A. being his fellow prisoner when he wrote to the Colossians, Epaphras when he wrote to Philemon. Bishop of Apamæa, according to tradition.

Aristobulus, whose "household" is "saluted" (Rom. xvi. 10). Himself not being greeted, it is likely either he was not a Christian or was absent from Rome. The family would hardly be called after him, if he were dead.

Ark [see NOAH]. The term (*tebah*) is applied to the infant Moses' ark [see BULRUSH]. *Tebah* is evidently



the Egyptian *teb*, "a chest," Hebraised. It has no Semitic equivalent. It is a type of the manger which disclosed to the shepherds Messiah, who, beginning with the manger, at last ascended to His Father's throne; also of the paper ark to which God has committed His revelation.

Ark of the Covenant (*aron*, not *tebah*). An oblong chest of shittim wood (*acacia*), two and a half cubits long, one and a half broad and deep. F. W. Holland measured *acacias* nine feet in girth, in the region of Israel's wandering; he attributes their being usually stunted there to the Arabs cutting off the young shoots for the she goats. Thus Colenso's cavil that "not a single *acacia*" is to be seen where the ark is said to have been constructed is answered. It is a propriety characteristic of the truth of the Scripture narrative that it represents the ark as not made of oak or cedar, the best woods of the Holy Land, but of

E

PART I.

acacia, the wood of the wilderness. Cedar actually was the wood used for the Jerusalem temple. In the thorn of man's curse appeared the angel of the covenant to Moses, to bless man; and out of its wood was formed the ark of the covenant, the typical source of his blessing. Overlaid with gold within and without. The mercy seat supporting the cherubim, one at each end, was on the lid, with a crown or raised border, and was Jehovah's mystical throne. It had rings at the four corners for the two staves to pass through, wherewith the Kohathite Levites or priests carried it. The staves were permanently in the rings. Within the veil was its proper place, the ends of the staves, however, being visible, in Solomon's temple, in the outer holy place. When carried about, the ark was wrapped in the veil, the badger's skin, and blue cloth. Its title, "the ark of the testimony," implies its purpose, viz., to keep intact God's "covenant," written by God on the two stone tables (Exod. xxiv. 28), as the sacred deposit of the Israelite church (Exod. xxv. 22, Num. x. 83). The outward keeping taught symbolically the moral and spiritual keeping of God's commandments. In the wilderness "the ark of the covenant of the Lord went before them in the three days' journey to search out a resting place for them; and when the ark set forward, Moses said, Rise up, Lord, and let Thine enemies be scattered, and let them that hate Thee flee before Thee. And when it rested, he said, Return, O Lord, unto the many thousands of Israel" (Num. x. 33-36; Ps. lxxviii. 1, cxxiii. 8). At the passage of the Jordan it was when the ark was borne by the priests and their feet had touched the water, that an open way was made for Israel. Only when the material ark, apart from obedience, was expected to give that favour of God which only obedience to the law contained within the ark could ensure, did God "deliver His strength" (the pledge of God's strengthening His people) "into captivity, and His glory into the enemy's hands" (Ps. lxxviii. 61, 1 Sam. iv. 11). When the ark was taken the "glory" was departed (1 Sam. iv. 21, 22). The ark and the sanctuary were "the beauty of Israel" (Lam. ii. 1). The antitype, Messiah, goes before His redeemed, exploring their way through the wilderness, making a clear passage through death's waters into the heavenly Canaan. Like the ark with the Philistines, Messiah was the captive of the grave for a brief space, but with triumph He rose again; and as when the ark went up to the tabernacle reared for it by David on Zion, so on Christ's ascending the heavenly mount the glorious anthem arose: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of glory shall come in" (Ps. xxiv.). Every Dragon must fall before Him now; for even in His temporary captivity in death the powers of darkness were crushed before Him (Col. ii. 14, 15; Matt. xxvii. 50-54).

As the ark blessed the house of Obed Edom, so Christ is the true bestower of blessings (Acts iii. 26). The restriction of the ark's contents to the decalogue implies that this is the central core of all the various precepts, the moral end for which the positive precepts were given. They were in the innermost shrine, to mark their perpetually obligatory nature and the holiness of God; in the ark, the type of Christ, to mark that in Him alone, "the Lord our righteousness," they find their perfect realisation. 1 Kings viii. 9 states there was nothing in the ark of Solomon's temple save the two stone tables of the law; but Heb. ix. 4 states there were also the golden pot of manna (the memorial of God's providential care of Israel), and Aaron's rod that budded (the memorial of the lawful priesthood, Num. xvii. 3-10). Probably by the time of Solomon the other two relics had been lost, perhaps when the ark was in the hands of the Philistines. "Before the Lord" and "before the testimony" was where they were directed to be laid up (Exod. xvi. 32-36). The mercy seat was not merely regarded as the lid of the ark, but as the most important feature in the holiest place (Exod. xxv. 17, xxvi. 34; Lev. xvi. 2), the only meeting place between God and man. It was the *caporeth* or covering, not merely of the ark, but (when sprinkled with the sacrificial blood once a year on the great day of atonement) of Israel's sins against the law contained within the ark. Hence it is called in the LXX. "the propitiatory" (*hilasterion*); and Christ, the true mercy seat (Ps. lxxv. 10) and place of meeting between the holy God and guilty man, is called the very same (Rom. iii. 25), "propitiation," lit. *propitiatory*. In 1 Chron. xxviii. 11 the holiest is called "the place of the mercy seat," so prominent was the latter in symbolical significance. The ark was never seen save by the highpriest; symbol of God whom no man can see, and whose likeness is only to be seen in Christ (John i. 18, Heb. i. 3), the true Ark, and our High Priest with the Father. Thus every tendency to idolatry was excluded, an ark occupying the central place of holiness, and that seen only once a year by the one religious representative of the people. Even it is to be superseded in the coming temple at Jerusalem, when "they shall say no more, The ark of the covenant of the Lord, neither shall it come to mind, neither shall they remember it"; for Jehovah Jesus, the Antitype, will be there, "at that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it" (Jer. iii. 16). The absence of the ark after its capture by the Philistines possibly impaired the reverential awe felt towards it (1 Chron. xiii. 3, 9). But the stroke on Uzza, and the rearing of the tabernacle for it in Zion by David, after its long abode of 20 years in Kirjath Jearim, in Abinadab's house, recovered for it all its sanctity. The altar of burnt offer-

ing where the sacrifices were offered continued separate from it at Gibeon, the "great high place" (1 Kings iii. 4) (in the tabernacle of the ark on Zion the service was song and praise alone) until the two were reunited in the temple of Solomon, a type of the gospel separation of the spiritual service of prayer and praise going on here below, from the priestly intercession being carried on above by our Lord Jesus. The spiritual and the literal priestly services will perhaps be reunited in Ezekiel's millennial temple at Jerusalem, one antitype to Solomon's temple. Comp. Acts xv. 16, 17. Manasseh set up an idol, a carved image, instead of the ark which contained the testimony against him. Josiah restored it to its place in the house of God (2 Chron. xxxiii. 7, xxxv. 3). The ark was wanting in the second temple, having been probably burnt with the temple (2 Chron. xxxvi. 19); comp. (apocryphal) 2 Esdras x. 23, "the ark of our covenant is spoiled." Its absence was one of the points wherein the second was inferior to the first temple. [See ALTAR.] There must have been some substitute for it, on which to sprinkle the blood, in the holiest, on the great day of atonement; the Jews mention an altar stone, slightly raised from the floor. Heathen nations too had their mystic arks (whence *arcana*) but so distinct in use from the Mosaic that the differences are more prominent than the resemblances. The Egyptian arks (on their monuments) were, like the Hebrew ark, carried by poles on men's shoulders. Some had too on the cover two winged figures like cherubim; but between these was the material symbol of a deity, and the arks were carried about in procession to make a show before the people. The ark of the covenant on the contrary was marked by the absence of any symbol of God. It was never carried in procession. When moved it was carefully covered up from the eyes even of the Levites who bore it (Num. iv. 5, 6, 19, 20): "they shall not go in to see when the holy things are covered, lest they die." Comp. 1 Sam. vi. 19. In the tabernacle the ark was withdrawn from view in the mysterious holy of holies. It was not moved from its "rest" (Ps. cxxii. 8, 14) when once Jerusalem became the fixed capital, and the hill of Zion God's chosen seat, until its forcible removal under Nebuchadnezzar, God giving up the apostate Jews to the heathen world power. Previously it had a few times accompanied the army (1 Sam. iv. 3, xiv. 18; 2 Sam. xi. 11). But from the first rest was appointed as its final condition, and under David it obtained that "rest" (Deut. xii. 10, 11; 1 Chron. vi. 31, xvi. 1). Its simple and grand purpose was to be the casket containing the precious tables of stone written with the moral law by God Himself. The originality of the tabernacle furniture and arrangements is more striking than the superficial resem-

blances which have been traced to heathen usages.

Arkites. One family of Canaanites (Gen. x. 17, 1 Chron. i. 15). A place N. of Phoenicia, called subsequently *Cæsarea Libani* (at the base of Lebanon) from being Alexander Severus' birthplace; well known to the crusaders. Now *Arks*, two and a half hours from the shore; twelve miles N. of Tripoli; and five S. of *Nahr el Kebir* (Eleutheris). The ruins are scattered on a hill of about two acres, and on a plateau N. of it.

Arm. Figure for might, of God (Isa. liii. 1). "Break the arm," i.e. the power (Ezek. xxx. 21). "Stretched out arm," image from a warrior with spear or sword thrust forth: all the power put forth (Josh. viii. 26, Isa. v. 25).

Armageddon = *mount of Megiddo*: from a root *gadad*, "to cut off," i.e. *slaughter* (Rev. xvi. 16). The plain of Esdraelon, the great O. T. battle field between Israel and the various enemies of Jehovah's people: the scene of Barak's victory over Canaan, and Gideon's over Midian (Jud. iv., v., vii.), the scene also of Saul's death and Israel's defeat before the Philistines (1 Sam. xxxi.), and of Josiah's death in battle with Pharaoh Necho (2 Kings xxiii. 29, 30). Both this and "the valley of Jehoshaphat" (the scene of his great victory, 2 Chron. xx. 26, comp. Zeob. xiv. 2-4) may be figurative phrases for the scene of the final conflict of Christ and Antichrist. But they may also be literal. The mourning at Josiah's death in the valley of Megiddo became proverbial for the most poignant grief. As he and his army represent the professing church, so Pharaoh Necho and the Egyptians the God-opposed world. The triumph of Pharaoh than shall be utterly reversed in the last conflict of the ten confederate kings under Antichrist against the Lamb and His hosts (not merely professors, but "called, chosen, and faithful") (Rev. xvii. 12-14, xix. 11-21). The last Antichrist is developed after executing judgment on the whore, the apostate church; he then, with his ten confederate kings and the false prophet, opposes Christ Himself, and perishes.

Armenia. [See *ARARAT*.] The name in Heb., translated A. from *Har-Mini*, "the mountains of Minni" = *Minyas*, in the upper valley of the *Murad-su* branch of the Euphrates. *Togarmah* is the name of the race, the Armenians referring their own origin to *Thor-gomah* or *Tiorgarmah*. In Ezek. xxvii. 14 its trading in "carriage horses, riding horses and mules" (so the Heb.), for which A. is still famous, as well as for the keenness of its traffickers, is mentioned.

Armet: *bracelet*. Heb. *a fetter*, from a root, "a step" (Isa. iii. 18-20). [See *ANKLET*.] A general ornament in the E. A badge of kings (2 Sam. i. 10). The signet was sometimes a jewel on the armet; which explains, "Set me as a seal upon thine arm" (S. of Sol. viii. 6). Their weight (comp. Gen. xxiv. 22), and their tightness on the arm (so that in putting them on blood is often drawn) make their female wearers pay dearly for their love of admiration.

Armoni. Saul's son by Rispah (2 Sam. xxi. 8). Slain to appease the Gibeonites, whose blood Saul had shed.

Arms. Neither remains of Heb. A., nor representations of them in Scripture, or on vases, bronzes, mosaics, paintings, coins, or jewels, have been preserved to us. Of *offensive* armour there was the *SWORD* (*chereb*), first mentioned Gen. iii. 24. Lighter and shorter than our modern sword (2 Sam. ii. 16, ix. 8-10; 1 Sam. xvii. 51, xxi. 9, 10). It was carried in a sheath, slung by a girdle, resting upon the thigh (Ps. xlv. 3, 2 Sam. xx. 8). In peace even a king wore no sword (1 Kings iii. 24). So that "gird on the sword" was a phrase for *begin war* (Ps. xlv. 3). "Devour with the sword" (Isa. i. 20), "smite with the edge (mouth) of the sword," are familiar personifications. Some swords were "two edged" (Ps. cxlix. 6), type of the Word (Heb. iv. 12, Rev. i. 16). Traces of the primitive use of *flint* for swords or knives appear in Exod. iv. 25, Josh. v. 2. The *SPEAR* (*chanith*), Saul's regular companion (appropriate to his own stately height), at his head when sleeping, in his hand when gathering his soldiers, his leaning staff when dying (1 Sam. xxvi. 7, xxii. 6; 2 Sam. i. 6). It was this ponderous (comp. 2 Sam. ii. 23) weapon, not the lighter "javelin" (as A. V.) which he hurled at David twice, and at Jonathan (1 Sam. xviii. 11, xix. 10, xx. 38). The *JAVELIN* (*kidon*) was lighter, appropriate to manoeuvring, easy to hold outstretched (Josh. viii. 14-27); carried on the back between the shoulders. In 1 Sam. xvii. 6 translate, not "target," but "a *JAVELIN* of brass," distinguished from "the spear" (*chanith*), ver. 7; so ver. 45, "with a javelin," not "a shield"; Job xxix. 23, "the glittering spear and the *JAVELIN*." The *LANCE* (*romach*), translated A. V. "spear," "javelin," "lanet" (1 Kings xviii. 28). The *DART* (*shelach*) (2 Chron. xxxii. 5). The *BATON*, or *SCYTHRE* (*shebet*) used in 2 Sam. xviii. 14 of the "darts" with which Joab killed Absalom. The *Bow* (*quesheth*). Captains of high rank did not disdain to seek expertness in it: as Jonathan (2 Sam. i. 22), Jehu (2 Kings ix. 24). The tribe Benjamin was noted for archery (1 Chron. viii. 40, xii. 2), where a *bow for shooting stones forth* is implied (2 Chron. xiv. 5). The phrase for "bend the bow" is "tread" it, implying that it was bent with the foot. Some bows were made of *brass* or "steel" (Ps. xviii. 34). In the beginning of Saul's reign the Philistines had reduced Israel so as that "no smith was found throughout all the land of Israel; for the Philistines said, Lest the Hebrews make them swords or spears; so in the day of battle there was neither sword nor spear found in the hand of any of the people but with Saul and with Jonathan" (1 Sam. xiii. 19-22). Curiously analogous to this is the stipulation mentioned in the league which the Etrurian *Por-sena* conceded to the vanquished Romans (Pliny, xxiv. 14), viz. "that they should not use iron save in

agriculture." The *arrows* (*chitzim*) were carried in a quiver (*theli*); Job vi. 4 refers to poisoned arrows; Ps. cxx. 4 to the practice of attaching burning material to some arrow heads. Divination by arrows was practised by the Chaldees. Nebuchadnezzar, undecided whether to attack Jerusalem or Ammon first, wrote their names on distinct arrows; the arrow first drawn from the quiver decided his course (Ezek. xxi. 21, 22). The *SLING* (Jud. xx. 16), the usual weapon of a shepherd, as David, to ward off beasts from the flock.



His weapon in slaying Goliath; hence gracefully alluded to by Abigail in her prayer for him (1 Sam. xxv. 29): "the souls of thine enemies . . . shall God sling out, as out of the middle of a sling." *ENGINES* for "shooting great stones" prepared by king Uzziah (2 Chron. xxvi. 15). Of *defensive* armour there was the *COAT OF MAIL* (1 Sam. xvii. 5), Heb.

"breastplate (*shiron*) of scales." In 1 Kings xxii. 34, translate us marg. "between the joints and the breast-plate." A. V. trans. *shiron* "habergeons" (2 Chron. xxvi. 14, Neh. iv. 16), i.e. *hauberks*, a quilted shirt or doublet put over the head. From its *breastplate-like* outline Hermon is called *Sirion*, contracted into *Sion* (Deut. iii. 9, iv. 48). The *HELMET* from a root meaning "high and round." *GREAVES* of brass, for the feet (1 Sam. xvii. 6). Two kinds of *SHIELD*: the *tzinna* protecting the whole person (Ps. v. 12), carried before the warrior when not in actual battle (1 Sam. xvii. 7, 41); the Roman doorlike oblong shield, four feet long by two broad (*thuron*, from *thura*, a door), is meant Eph. vi. 16, "above all," i.e. *over all*, covering all the body, not the small round shield. The *mageen* was smaller, a buckler for hand to hand fight. 1 Kings x. 16, 17: "six hundred shekels of gold went to one target" (*tzinna*), but "three pounds of gold went to one shield" (*mageen*); the greater weight required for the *tzinna* shows its larger size. The light *mageen* is that in 2 Chron. xii. 9, 10. The *shelet* ("buckler," from *shalat*, to exercise authority), probably a small peculiarly shaped shield of gold, the badge of men high in authority. In 2 Sam. viii. 7 "shields" of gold taken by David from Hadadezer king of Zobah, and dedicated in the temple, used in proclaiming Joash king (2 Kings xi. 10, comp. S. of Sol. iv. 4). In the N. T. comp. Eph. vi. 14-17 for the Roman armour, except the spear. The breast-plate had a girdle beneath to brace up the person. The Greek *greaves* protected the legs as well as the feet. The light armed troops (*psiloi*), instead of shield and cuirass, wore a



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garment of leather, and fought with darts, bows, stones, and slings. The targeteers (*pellastæ*) also were more lightly equipped than the heavy armed (*hoplites*). Three integuments are specified in Eph. vi.: the breast-plate, girdle, and shoes; two defences, the helmet and shield; two offensive weapons, the sword and the spear (not the type, but its antitype, prayer, shot up as a javelin mightily; *ejaculation* is derived from *jaculum*, "a javelin"). There is no armour for the back, but only for the front; we must never turn our back to the foe (Luke ix. 62), our only safety is ceaseless fighting (Matt. iv. 11, Jas. iv. 7). The girdle kept the armour in its place and supported the sword; so the



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"truth" in Jesus appropriated secures the believer, and braces him for the good fight (Eph. iv. 21; comp. Exod. xii. 11, Luke xii. 35). The Roman soldier wore military sandals (*caligæ*, whence the emperor Caligula took his name); so Christians, "your feet shod with the preparation of the gospel of peace"; the peace within beautifully contrasting with the raging war outside (Isa. xxvi. 3). To be at peace with God and ourselves we must ever war with Satan. In Assyrian remains we see a coat of scale armour reaching down to the knees or ankles. The MAUL or mace is alluded to in Ps. ii. 9; Prov. xvi. 18; Jer. i. 23, li. 20; Nah. ii. 1: literally "that which scatters in pieces." So "Martel," a little HAMMER, was the surname of the king of the Franks.

Army. In Israel's, at the exodus, every man above 20 was a soldier (Num. i. 3); each tribe a battalion, with its own banner and leader (Num. ii. 2; x. 5, 6, 14). Their positions in camp and on march were accurately fixed. The whole host moved according to preappointed alarms on the trumpet. So (Exod. xiii. 18) they "went up harnessed" (margin *five in a rank: chamushim, from chameesh, "five"; or from chomesh, "the loins," with the loins girt), prepared for the march, not fleeing away as fugitives. Five was a number regarded as inauspicious by the Egyptians, but honoured by Israel; witness the five books of the pentateuch, the jubilee of fifty years. Manetho describes the Israelites as 250,000 lepers, five x fifty thousand. The exactness of their martial order is implied in Balaam's metaphors (Num. xxiv. 6). The "scribe of the host" made the conscription and chose the officers when needful (Deut. xx. 5-9, 2 Kings xv. 19, 2 Chron. xxvi. 11). The army was divided into thousands and hundreds with captains over each; the family too was respected in the army organization, as being the unit in the Jewish polity (Num. ii. 31, xxxi. 14). Before the time of the kings their tactics were of a loose desultory kind; but the kings established a body guard, the first step towards a*

standing army. Saul had 3000 picked men (1 Sam. xiii. 2, riv. 52, xxiv. 2). David had 600 before his accession (xviii. 13); after it he added the Cherethites and Pelethites and Gittites (2 Sam. viii. 18, xv. 18), and veteran guards (*shalishim*, "captains," 1 Chron. xii. 18; Ezek. xiii. 15, 23, "princes," "great lords") whose "chief" was about David's person as adjutant. He called out also monthly a regiment of national militia, twelve regiments in all, under officers (1 Chron. xxvii. 1). A "captain of the host," or commander in chief, led the army in time of war; as Abner under Saul, Joab under David. Judæa and the northern kingdom Israel being hilly, were little suited for chariots and horsemen, except in the plains of Esdraelou and Philistia, and towards Egypt and Syria. Moreover, God had forbidden the multiplication of horses (Deut. xvii. 16). But their own unfaithfulness exposed them to the enemy's powerful chariots; so they too longed to have similar ones (Josh. xvii. 16, xi. 9; Jud. i. 19, iv. 2; 1 Sam. xiii. 5). David reserved 100 from the Syrian spoils (2 Sam. viii. 4). Solomon afterwards largely increased the number from Egypt (1 Kings x. 26-29, ix. 19); in all 1400 chariots, 12000 horsemen. The grades in the army appear in 1 Kings ix. 22, "men of war" (privates), servants (subalterns), princes (captains), captains (staff officers), rulers of chariots and horsemen (cavalry officers). The body guard was permanently maintained (1 Kings xiv. 28), the militia only exceptionally called out. The Syrians reduced the cavalry to a mere fragment in Jehoahaz's reign. Jotham in Judah had a large cavalry force (Isa. ii. 7), but it was much brought down in Hezekiah's reign, so that the Jews, in violation of God's prohibition (Deut. xvii. 16), looked to Egypt for horses and chariots (Isa. xxxi. 1, xxxvii. 9; Ps. xx. 7). In action the army was often in three divisions (Jud. vii. 16, 1 Sam. xi. 11, 2 Sam. xviii. 2). Jehoshaphat divided his into five bodies (answering to the five geographical divisions then), but virtually Judah's heavy armed men formed the main army, the two light armed divisions of Benjamin the subsidiary bodies. At the exodus the number of soldiers was 600,000 (Exod. xii. 87), at the borders of Canaan 601,730; under David, 1,300,000 men capable of service, viz. 800,000 for Israel, 500,000 for Judah (2 Sam. xxiv. 9), but in 1 Chron. xxi. 5, 6 it is 1,570,000; viz. 1,100,000 for Israel, and 470,000 for Judah. The discrepancy is due to the census having been broken off (1 Chron. xxvii. 24). The militia (1 Chron. xxvii. 1, etc.), 288,000, was probably included in Chronicles, not in Samuel. The exact census was not entered in the annals of the king-



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dom (1 Chron. xxvii. 24); hence the amount is given in round and not exact numbers. Levi and Benjamin were not reckoned, the latter owing to Joab's repugnance to the census (1 Chron. xxi. 6). Jehoshaphat's army was 1,160,000 (2 Chron. xvii. 14-18). John Hyrcanus first introduced mercenaries.

The Roman army was divided into legions, each under six tribunes ("chief captains," *chiliarchs*, Acts xxi. 31), who commanded in turn. The legion had 10 cohorts ("bands," *speira*, Acts x. 1), the cohort into three maniples, the maniple into two centuries (each 100 men originally), commanded by a centurion (Acts x. 1, 22; Matt. viii. 5). The "Italian band" or cohort consisted of volunteers from Italy, perhaps the procurator's body guard. "Augustus' band" or cohort (Acts xvii. 1) were either volunteers from Sebaste, or a cohort similar to "the Augustan legion." Cæsarea was the Roman head quarters in Palestine. The ordinary guard was a quaternion of four soldiers, answering to the four watches of the night, and relieving each other every three hours (Acts xii. 4, John xix. 23). Two watched outside a prisoner's door, two inside (Acts xiii. 6). "The captain of the guard" (Acts xviii. 16) was probably commander of the Prætorian guards, to whom prisoners from the provinces were committed. The "spearmen" (*dexiotelebi*, Acts xxiii. 23) were light armed body guards, literally "protecting the right side," or else "grasping the weapon with the right hand."

Arnañ. 1 Chron. iii. 21.

Arnon = *swift, noisy*. The torrent boundary between Moab and the Amorites on the N., and afterwards between Moab and Reuben (Num. xxi. 13, 14, 24, 26; Deut. ii. 24, 36). A branch of the A. (*Seil es Satdek*) flowing N.W. seemingly formed the eastern boundary of Moab (Jud. xi. 18, 2 Kings x. 33). Aroer was by its northern brink; the ruins still bear the name. Rising in the Arabian mountains (the branch Seiles Saldek in the mountains of Gilead near *Kalaat el Katrane*), it flows through the wilderness and falls into the Dead Sea. Now the *wady el Mojeb*, flowing through a precipitous, rugged, gloomy ravine. The sides are of red and brown sandstone where it meets the Dead Sea; it is 10 feet deep at that point. The Roman road between Rabba and Dhiban crosses it at two hours' distance from Rabba.

Arod. Num. xxvi. 17; called Arodi Gen. xlv. 16.

Aroer = *ruins*, places with the foundations laid bare. [See ARNON.] 1. The city taken from Sihon, king of the Amorites, and assigned to Reuben (Deut. ii. 36, Josh. xiii. 9, 16). Afterwards in Moab's possession (Jer. xlviii. 19), though A. may there be regarded as only a lug in Moab's way, when fleeing into the desert, and as asking the cause of Moab's fight. With A. is associated some "city that is in the midst of the river." Mr. Grove suggests that

at the Arnon junction with the *Lejum*, one hour E. of *Ararir* or *A.*, the hill with ruins on it may be the site of the city in question; no city could have stood in such a position *immediately* near *A.* 2. *A.* facing *Rabbah* of *Ammon*: "built," i.e. restored and enlarged, by *Gad* (Num. xxxii. 34, Jud. xi. 33); now perhaps *Ayra*. Isa. xvii. 2 refers to this *A.* with its dependent "cities," then "forsaken" through *Tiglath Pileser's* having carried away the inhabitants (2 Kings xv. 29). 3. A town in Judah (1 Sam. xxx. 23) to which *David* sent portions after his victory over the *Amalekites* at *Ziklag*. In the *wady Ararah*, 20 geographical miles S. of *Hebron*, on the road from *Petra* to *Gaza*.

Arpad. A city dependent on *Damascus*, and always named with *Hamath* (now *Hamah* on the *Orontes*). It fell before *Sennacherib* (2 Kings xvii. 34, Isa. x. 9).

Arphaxad (Gen. x. 21-24. Professor *Rawlinson* translates: "unto *Shem* also, the father of all the children of *Eber*, the elder brother of *Japhet*, were children born, *A.*" xi. 10) = the stronghold of the *Chaldees*. *Shem's* descendants are mentioned last, because the subsequent sacred history concerns them chiefly. His being forefather to *Eber* or *Heber* is specified, to mark that the chosen people of *God*, the *Hebrews*, sprang from *Shem*: *A.* was father of *Salah*. There was a portion of *Assyria* called *Arpachitis*, from *Arapkha*, "the city of the four sacred fish," often seen on cylinders; but the affinity is doubtful.

Artaxerxes. From *arta*, "great," or "honoured"; *Artaioi*, *Arii*, Sansk. *Arya*, being the old name of the *Persians*, and *kshersha*, "a king" = *Xerxes* = *AHASUERUS* [see]. *A. I.* (*Ezra* iv. 7) is the *Magian* usurper, who personated *Smerdis*, *Cyrus's* younger son. To him the adversaries of the *Jews* wrote, in order to frustrate the building of the temple. Certainly the *Ahasuerus* of *Ezra* iv. 6 was *Cambyes*, and the *Darius* of iv. 24 was *Darius Hystaspes*; so that the intermediate king must be *Smerdis* the pretender, who by usurpation reigned for eight months 522 B.C. *Cambyes* did not act on the accusation of the *Jews's* enemies; *Ahasuerus Smerdis* did, forbidding the continuation of a work commenced under *Cyrus*, and continued under his son and successor. His creed as a *Magian*, opposed to that of *Zoroaster*, as declared in *Herodotus* iii. 61, *Ctesias* Exc. Pers. 10, *Justin* i. 9, and *Darius's* great inscription at *Behistun*, account for his reversing the policy of his two predecessors on a point of religion. The sympathy of *Cyrus* and *Cambyes* with the *Jews* in restoring their temple was to him just the reason for prohibiting it. In his decree (*Ezra* iv. 17-22) no symptom of the faith in the supreme *God* appears, which characterizes the decree of *Cyrus*. The *Magian* creed was pantheism, the worship of the elements, earth, air, water and fire.

A. II. was *A. Longimanus*, son of *Xerxes*, who reigned 464-425 B.C. He allowed *Nehemiah* (ii. 1) to spend 12 years at *Jerusalem* to settle

the affairs of the returned *Jews*. He had 13 years previously permitted *Ezra* (vii. 1) to go on a similar errand. The reign of *Ahasuerus III.* = *Xerxes*, described in *Esther*, comes chronologically between *Ezra* vi. (515 B.C.) and vii., which is in the 7th year of *A. Longimanus*, 457 B.C. The gap occupies 58 years in all, of which *Xerxes's* reign takes 21 years. Thirteen years after *Ezra's* going to *Jerusalem*, 467 B.C., it was found that a civil as well as an ecclesiastical head was required there. So in 444 B.C. *A. Longimanus*, who was noted among the *Persian* kings for wisdom and right feeling, sanctioned *Nehemiah's* going as civil governor. Like *Cyrus* and *Darius* he identified *Jehovah* with his own supreme god, *Ormuzd* (*Ezra* vii. 12, 21, 23), supported the *Jewish* worship by offerings and grants from the state and provincial treasuries, and threatened death, banishment, imprisonment, or confiscation against opponents. The oriental despot, who at personal inconvenience would suffer his servant's departure for so long, to cheer him up, must have been more than ordinarily good natured. Secular history so represents him, "the first of *Persian* monarchs for mildness and magnanimity." The *Persians*, says *Diodorus Siculus* (xi. 71:2), admired his "equity and moderation in government."

Artemas. Paul's companion (*Tit.* iii. 12), whom he proposed sending to *Titus* at *Crete*. In tradition, bishop of *Lystra*.

Aruboth. Third of *Solomon's* commissariat districts (1 Kings iv. 10), including *Sochoh*.

Arumah. Near *Shechem*, where *Abimelech* resided (*Jud.* ix. 41).

Arvad = wandering. "The *Arvadite*" was a descendant of *Canaan*, like *Zidon*, *Hamath*, etc. (*Gen.* x. 18, 1 Chron. i. 16.) In *Ezek.* xxvii. 8, 11, "the men of *A.*" are among the mariners of the ship, viz. *Tyre*. *A.* is the isle *Ruad*, off *Tortosa*, two or three miles from the *Phœnician* coast, at the N. end of the bay above *Tripoli*. It is elevated and rocky, but hardly a mile round. *Strabo* mentions *A.'s* likeness to *Tyre*, and the superior seamanship of its people. The inhabitants still, to the number of a thousand, are employed as pilots, shipbuilders, sponge divers, and sailors. There are remains of the sea walls, some of the stones 12 feet long by 10 high, not bevelled, but indented with deep grooves on the upper surface, one groove square, three semicircular.

Arza. Steward of *King Elah's* house in *Tirzah*. *Elah*, whilst drinking himself drunk in his house, was slain by the conspirator *Zimri*. A very different steward from *Obadiah* (1 Kings xviii. 3, comp. 1 Cor. iv. 2).

Asa = healing. Son of *Abijah*; third king of *Judah*. Faithful to *Jehovah*; determined in rooting out idolatry and its attendant licentiousness (1 Kings xv. 9-15; 2 Chron. xiv., xv., xvi.). He built fenced cities, the *Lord* giving him and his land rest and prosperity. No respecter of persons: so much so that he deposed *Maachah*, the queenmother (wife of *Rehoboam* and *A.'s* grand-

mother), because she made an idol (Heb. "horror," some abominable and impure object of worship) in a grove; and he cut her idol down, stamped, and burnt it at the brook *Kedron*, as *Moses* had done to the golden calf (*Exod.* xxxii. 20). For "in a grove," translate "to *Asheerah*" (Heb. *haasheerah*), the *Phœnician* Venus (1 Kings xv. 14, 2 Chron. xv. 16). The high places to idols he took away (2 Chron. xiv. 3). But those to *Jehovah*, being an irregularity of a secondary kind, he did not take away (xv. 17, 1 Kings xv. 14). Moreover, the gifts dedicated by his father *Abijah*, in the earlier and better part of his reign, silver, gold, and vessels, but afterwards appropriated by the heathen priests for idolatry, he brought into the house of *God* (2 Chron. xv. 18). Encouraged by the prophecy of *Azariah*, the son of *Oded*, "the *Lord* is with you while ye be with Him," he renewed the altar of *Jehovah* before the porch, a ter its desecration. The first ten years of his reign were occupied peacefully in such religious reforms. But in the eleventh year danger of war seems to have been anticipated, for "the land," it is said, "was quiet ten years" only (2 Chron. xiv. 1, 2, 8-15). Then follows *A.'s* preparation of an army with targets and spears, 300,000 of *Judah* and 250,000 of *Benjamin*, bearing shields and drawing bows. In the 14th year the threatened danger came. *ZERAIH* [see], the *Cushite* or *Ethiopian*, invaded *Judah* at *Marashah* with 1,000,000 men and 300 chariots. The valley of *Zephathah*, at *Marashah* (*Marisse*, S.W. of *Judah*, near the later *Eleutheropolis*), was the battle field. Like *Judah*, in his father *Abijah's* time, in the hour of imminent peril (2 Chron. xiii. 14, 15), *A.* cried unto *Jehovah* his *God*: "Lord, it is nothing with Thee to help, whether with many or with them that have no power; help us, O *Lord* our *God*, for we rest on Thee. . . . Let not man prevail against Thee" (comp. 1 Sam. xiv. 6). So *Jehovah* smote the *Ethiopians* before *A.* (comp. *Isa.* lix. 19.) At this very time a king called *Azerch Amen*, we know from recently deciphered monuments, reigned in *Ethiopia* (*G. Rawlinson*). *Ewald* and *Hincks* identify him with *Osorkon I.*, king of *Egypt*, second of the 22nd dynasty. *Zerah's* army is composed of much the same elements (2 Chron. xvi. 8, xii. 3), *Ethiopians* and *Lubians* (*Libyans*), as *Shishak's* (the *Sukkiim* being peculiar to the latter); mercenaries, we know, were much employed in the 22nd dynasty. Others fix on *Osorkon II.*, son in law of his predecessor, and reigning in right of his wife. He was probably, if this view be true, an *Ethiopian*, ruling over both *Egypt* and *Ethiopia*. *A.*, having refused to pay the tribute imposed by *Shishak* on *Rehoboam*, was invaded. *A.* on his return from



SHISHAK.

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the victory gathered all Judah and Benjamin and strangers out of Ephraim, Manasseh, and Simeon, who joined his kingdom, seeing the Lord was with him, in the 15th year of his reign. At this feast of thanksgiving all "entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul." "The Lord gave them rest round about" for a time. But Baasha, king of Israel, jealous of the defections from his own kingdom and the growing prosperity of Judah, fortified Ramah on the road N. of Jerusalem, "that he might not suffer any to go out or come in to A." (comp. 1 Kings xii. 27, xv. 17.) This is said (in 2 Chron. xvi. 1, 11) to be in the 36th year of A.'s reign; but Baasha was at that time long dead (1 Kings xv. 33), therefore this 36th year must be calculated from the separation of the kingdoms of Israel and Judah. This calculation was probably drawn from "the book of the kings of Judah and Israel." Baasha's act was probably in the 17th year of A.'s reign. A., instead of trusting in Jehovah, bought the help of the heathen world power, Benhadad I. king of Damascus, against Israel, with the treasures left in the temple and the palace from the tribute for Egypt, which he had ceased to pay. Benhadad smote Ijon, Dan, and Abelmaim, and the store cities of Naphtali. So Baasha had to cease fortifying Ramah, and A. used the materials to fortify Geba (*the hill*) and Mizpeh (*the watchtower*) in Benjamin to guard against future invasion. The large cistern or pit made by A. to obviate scarcity of water in the event of a siege by Baasha is mentioned long after in Jer. xli. 7, 9. Hanani, the seer, reproved A., telling him that if he had not relied on the king of Syria, instead of on Jehovah, he should have had him as a vassal instead of being himself subordinate to Syria. Carnal policy brings on the very evil which it shuns, and which would have been completely averted by a policy of faith. So far from escaping wars by his unbelieving course, he must henceforth have them (1 Kings xv. 32, 2 Chron. xvi. 7-9). A., instead of being humbled, was wroth, and put the seer in prison and oppressed some of the people, probably sympathisers with the man of God. It is true he succeeded in capturing cities of Ephraim (2 Chron. xvii. 2), but his end was under a spiritual cloud. Diseased in his feet, after a reign of 39 years, "he sought not to the Lord, but to the physicians," i.e., his trust was less in Jehovah than in human remedies (comp. Jer. xvii. 5). That in the main, nevertheless, he served the Lord truly, appears from 1 Kings xv. 14: "A.'s heart was perfect with the Lord (sincere) all his days." The funeral, with its "sweet odours and divers spices" and "very great burning for him," marks how highly he was esteemed. His whole reign lasted 41 years, 956 to 915 B.C. His later blemies warn even believers; "let him that thinketh he standeth take

heed lest he fall" (comp. Gal. v. 7).

Asadiah = *Jehovah loveth*. 1 Chron. iii. 20.

Asahel = *made by God*. 1. David's nephew, youngest son of Zeruiah, David's sister; brother of Joab and Abishai. Swift on foot, he pursued Abner after Ishbosheth's army was defeated at Gibeon, in spite of Abner's warning, and was pierced with the hinder end of his spear (2 Sam. ii.). [See **ABNER**.] 2. Three others (2 Chron. xvii. 8, xxxi. 13; Ezra x. 15).

Asahiah, or Asaiah. 1. Sent with Hilkiah to inquire of Jehovah concerning the book of the law found in the temple (2 Kings xxii. 12-14). 2. Four others (1 Chron. ix. 5, iv. 36, vi. 30, xv. 6, 11).

Asaph = *assembler*. 1. A Levite, son of Berachiah; one of David's choir leaders (1 Chron. vi. 39). An inspired seer, as well as a composer of music (2 Chron. xxix. 30, Neh. xii. 46). "The sons of A." were poets and musical composers of the school founded by him; as Heman and Jeduthun also were heads of schools of sacred inspired music. 1 Chron. xxv. 1; 2 Chron. xx. 14; Ezra ii. 41; Ps. l., lxxiii., lxxxiii. are all attributed to his authorship; but lxxxiii. celebrates the victory of Jehoshaphat long after A.'s time, therefore "A." in this psalm's title must mean "one of the school of A." 2. 2 Kings xviii. 18, 37. 3. Neh. ii. 8. 4. Neh. xi. 17.

Asareel. 1 Chron. iv. 16.

Asarelah, or Jesharelah. 1 Chron. xxv. 2, 14.

Asenath. Daughter of Potipherah, prince priest of On; Joseph's wife; mother of Ephraim and Manasseh (Gen. xli. 50, xli. 20). Her name is probably *Egyptian*, and means "she who is consecrated to Neith," the goddess of wisdom, a tutelary deity of On or Re Athom, the city of the sun god, the Athens of Greece. If it be the *Hebrew* name assumed on her conversion (as **BITHIAH** [see] means "daughter of Jehovah") and union with Joseph, it may be from *asan*, "a storehouse," in allusion to Joseph's national service, and Ephraim's name meaning *fruitfulness*. Canon Cook makes it a compound of "Isis" and "Neith," two goddesses akin. The marriage into this idolatrous family seems to have borne evil fruit afterwards in the idolatry of Joseph's descendants, Ephraim, and the calf worship. Foreigners had been raised to high rank by Pharaohs of the early empire; Joseph, as Abraham's descendant, would be regarded as of noble birth, and be admitted, especially at the command of an absolute king, into alliance with the haughty priest caste. His circumcision, if, as in after ages, it was then practised in Egypt by the priests, would be a recommendation. However, as it is not represented in the monuments till the 19th dynasty, long after Joseph, he probably first introduced it.

Ash (Isa. xli. 14): Heb. *oren*, akin to Arabic *aran*, slender, graceful. Probably a *pine*; so the LXX. and Vulg. The Latin *ornus* seems akin.

Ashan (Josh. xv. 42): a city of the low country of Judah. In 1 Chron. iv. 32 mentioned as of Simeon. In 1 Chron.

vi. 59 a priests' city; holding the same place as the similar **Ain** in Joshua's list (xxi. 16). In 1 Sam. xxx. 30 Chor-ashan is in "the south." Probably it is the same as **Ain**, of which traces exist at *El Ghawwer*.

Ashbea = *I adjure*. 1 Chron. iv. 21.

Ashbel. Gen. xvi. 21, Num. xxvi. 38, 1 Chron. viii. 1.

Ashdod, or Asotus = *fortress*. Now *Esdud*. On a commanding height. One of the five confederate Philistine cities, 30 miles from the S. of Palestine, three from the Mediterranean, midway between Gaza and Joppa. A seat of the worship of



FISH GOD.

DAAGON [see]; there the idol fell before God's captive ark, the head and palms cut off, and only the fishy stump (marg.) left (1 Sam. v. 8-8). Ashdod had been originally assigned to Judah (Josh. xv. 47), but never occupied by the Jews, may, made a point of attack on them: not till King Uzziah was its "wall broken down and cities built about it," i.e. forts on the surrounding hills (2 Chron. xxvi. 6). In Nehemiah's time Ashdod still retained its distinctive language and race, and ensnared by marriages the Jews returned from Babylon, after vainly striving to prevent the walls of Jerusalem being built (iv. 7, 8; xiii. 23, 24). It was the key of entrance between Palestine and Egypt. As such, it was besieged by the Assyrian general Tartan under Sargon (716 B.C.), to counteract Hesekiah's league with Egypt (Isa. xl. 1). So strongly did the Assyrians fortify it that it stood a 29 years' siege (the longest on record) under the Egyptian Psammetichus, who took it 630 B.C. These calamities were foretold Jer. xxv. 20, Amos i. 8, Zeph. ii. 4; Zech. ix. 5, 6, "a bastard shall dwell in A.," i.e. an alien; perhaps referring to an Arabian occupation of it during the Babylonian exile. Comp. Neh. iv. 7, xiii. 24. Destroyed by the Maccabees. Restored by the Roman Gabinus 55 B.C. Assigned to Salome by Augustus. Visited by Philip the evangelist, who preached there on his way from Gaza to Caesarea (Acts viii. 40). A bishop from it was present at the councils of Nice and Chalcedon.

Ashdodth Pisgah = "Springs of Pisgah," or "the hill" (Deut. iii. 17, iv. 49; Josh. xii. 3, xiii. 20). The mountains E. of the Dead Sea are hereby defined; "the springs" is one of the leading physical divisions of the country, viz. those at the base of the Moabite mountains (Josh. x. 40, xii. 8). Comp. Num. xxi. 15: "the stream (pouring) of the brooks (torrents)."

Asher, or Aser. 1. Eighth son of Jacob by Zilpah, Leah's handmaid (Gen. xxx. 13). "In my happiness the daughters will call me happy: and she called his name A." (happy.) A. had four sons and one daughter, the heads of families (Num. xxvi. 44-47). At the exodus they numbered 41,500; at the close of the forty years in the wilderness 53,400. Their allotment

was the rich sea coast between Carmel and Lebanon, N. of Masfash, N.W. of Zebulun and Issachar, and S.W. of Naphtali. The portion near Zidon, Dor, Acoch, Ahlah, Achab, Heibah, Aphik, Behob, they never made themselves masters of (Jud. i. 31, 32; Josh. xix. 24-31, xvii. 10, 11). The southern boundary was a stream S. of Dor (*Tantura*) flowing into the Mediterranean, *Nahr el Defnah* or *Nahr Zurka*. Their land included the maritime portion of the plain of Esdraelon. Moses' blessing (Deut. xxxiii. 24, 25) represents A. "acceptable to his brethren"; but Keil, "favoured among his brethren and dipping his feet in oil" (i.e. having a land flowing with oil: Job xxix. 6), "his shoes" (but Keil translates *castle, man'al*; Maurer, *bolt, i.e. dwelling secured by bolt*) "iron and brass" (abounding in these metals, which the Phoenicians manufactured). Contented with the luxuries which nature and intercourse with the enterprising Phoenicians afforded (for always Zidon was "the great" or "the strong"), A. shrank from jeopardizing life with Zebulun and Naphtali, against Siera the Canaanite; A. "abode on the sea shore in his breaches" (creeks) (Jud. v. 17, 18). "As thy days so shall thy rest (*dabeaka*) be," Maurer and Keil; but Gesenius, "so shall thy death be" (Deut. xxxiii. 24, 25). Jacob (Gen. xlix. 30) prophesied: "out of A. his bread shall be fat [the fat that comes from him shall be his own bread, so fruitful shall be his soil] and he shall yield royal dainties:" fulfilled when Solomon thence supplied King Hiram's household with wheat and oil (1 Kings v. 11). A.'s self-indulging inactivity acted injuriously on his own people. Selfishness and faint heartedness in the Lord's cause became their own punishment. From being more numerous at mount Sinai than Ephraim, Manasseh, and Benjamin, in David's time they had become so few that A.'s name is omitted from the chief rulers (1 Chron. xxvii. 16-22). Asherites were among those who came to Jerusalem to Hezekiah's passover (2 Chron. xxx. 11). A. and Simeon are the only tribes W. of Jordan which produced no hero or judge. ANNA [see], daughter of Phaul, of the tribe of A., in the N. T. alone reflects honour on her tribe (Luke ii.). 2. A boundary of Manasseh on the S. (Josh. xvii. 7.) Eusebius places it on the road from Shechem to Bethshean or Scythopolis. Porter makes it now *Te-yasis*, three quarters of an hour from Tubas or Thebes. *Tal um el Aschera* (Van de Velde), *Um Ajra* (Robinson and Knobel), an hour S. of Beisan.

Ashes. Sitting down in, or covering one's self with, is the symbol of mourning (Job ii. 8, xlii. 6; Ezech. iv. 1; Isa. lxi. 3; Matt. xi. 21). *To eat ashes* expresses figuratively mourning is one's food, i.e. one's perpetual portion (Ps. cii. 9). "He feedeth on ashes," i.e., tries to feed his soul with what is at once humiliating and unsatisfying, on an idol which ought to have been reduced to ashes, like the rest of the tree of

which it is made (Isa. xlv. 20). The ashes of a red heifer burnt entire (Num. xix.), when sprinkled upon, purified ceremonially the unclean (Heb. ix. 18) but defiled the clean person.

Ashima. The idol of Hamath, introduced by the Hamathites, the colonists planted in Samaria by Esarhad-don king of Assyria (2 Kings xvii. 24, 30; Ezra iv. 3, 10); represented as a goat with short hair, answering to the Egyptian form of the Greek god Pan, to whom the goat was sacred. The Phœnician god Esmûn, answering to the Greek Æsculapius as well as Pan.

Ashkelon, Askelon, Ascalon. One of the five Philistine lords' cities (Josh. xiii. 3, 1 Sam. vi. 17). Remote in the S. on the coast of the Mediterranean, so less brought into contact with the Jews; omitted in the towns allotted to Judah (Josh. xv. 1; but comp. Jud. i. 18). Gaza was still more S., but on the main road from Egypt to Palestine. Samson slew thirty of the Ashkelonites, took their spoil, and gave change of raiment unto them of Timnath who expounded his riddle (Jud. xiv. 19). Later, the temple and lake of Dereseto (with a female head and bust and fish's tail, like Dagon), the Syrian Venus, stood near it. Here Julian cruelly persecuted the Christians. Its name still appears in our "eschalon" or "shallot," an onion for which it was famous, as for its figs, olives, etc. Within the walls, of which the ruins still stand, Richard I. held his court in the crusades. After the brilliant battle here the crusaders would have taken the city, but for Count Raymond's jealousy; and for long A. was a thorn to the Christian kingdom. The Mahometans call it "the bride of Syria." In the Sam. version of Gen. xx. 1, 2, xxvi. 1, A. stands instead of Gerar; and curiously tradition in Origen's time pointed out wells there as those dug by Isaac. The city stands on the very shore of the Mediterranean, its walls were along the ridge of rock sweeping round inland in continuation of the shore cliffs. Conder (Pal. Expl., July, 1875) thinks that the A. of the Bible, of Herod, and of the crusaders, is one and the same town on the seashore, distinguished from another early Christian inland A. by the title Ascalon Maiumas. Maiumas, "watering place," applies not to a port only, but to any place abounding in water. But A. and its port town of Maiumas were distinct, as a bishop of each signed the acts of the Council of Constantinople, A.D. 536. The present A. is the Maiumas of Ascalon; the original A. was probably inland, and is now buried in sand. (Pusey.)

Ashkenaz. One of the three sons of Gomer, Japhet's son, i.e. of the Gomerian branch of the Japhetic division of the human race. Mentioned by Jeremiah (li. 27) in connection with Ararat and Minni, so that their locality then must have been the Armenian highland. [See ARARAT.] Their accompanying Cyrus to the siege of Babylon (538 B.C.) is there foretold. Probably a Cymric

tribe. The name perhaps appears in *Ascamias*, a river in Asia Minor, and in *Scandinavia*. Knobel derives the German race from *Ashkenas*, the name still given by the rabbins to Germany. He derives the name from *As* (the original of *As-ia*) and *genos, gens*, "a race," our "kin." Haase suggests a connection with *Azenus, Euzine* Sea.

Ashnah. Two cities of Judah, both in the shephelah or low hills. 1. Between Zorea and Zanoah, N.W. of Jerusalem, *Asena* (Josh. xv. 83). 2. Between Jipthah and Neaib, S.W. of Jerusalem (Josh. xv. 48), now *Ema*.

Ashpenas. Dan. i. 8.

Ashtaroth, or Astaroth. A city N.E. of Jordan, called so from being a seat of Ashtaroth's worship. "Og dwelt in A., in Edrei" (Deut. i. 4; Josh. xii. 4, xiii. 12, 81, ix. 10). Allotted to Machir, son of Manasseh; and, out of Manasseh's portion, then allotted to the sons of Gershon, their other Levitical city here being Golan (Josh. xxi. 27), called *Be-ashterah* (i.e. Beth Ashterah, "the house of A."). Between Adara and Abila (according to Eusebius and Jerome) lay two villages, probably the one A., the other Ashtaroth-Karnaim. There is still a *Tel Ashterah* in this region. One of David's valiant men was Uzziah the Ashterahite (1 Chron. xi. 44).

Ashtaroth-Karnaim. "A. of the two horns" or "peaks," situated between two hills, perhaps called from the two horned goddess *Astarte*, the crescent moon on her head. The Rephaim's abode in the time of Chedorloamer's invasion (Gen. xiv. 5). Perhaps identical with *Es Sanamein* ("the two idols"), 25 miles S. of Damascus, N.W. of the *Lejah*. Professor Paine identifies A.-K. with extensive ruins of immense basaltic blocks on a double ridge in the E. border of Gilead. The ridge is called El Birah, in front is the plain of Asherah.

Ashtoreth. The chief goddess of the Phœnicians, as Baal was the male. By the plural (ΑΣΤΗΡΟΤΗ, Baalim: Jud. x. 6, 1 Sam. vii. 4) different



phases of the same deity, according to the different places of worship, are indicated. Always plural till under Solomon *Ashtoreth* or *Astarte* of Zidon was introduced (1 Kings xi. 5, 3). She appears among the Philistines as the idol in whose temple they hung up Saul's armour (1 Sam. xxxi. 10). She is identified as *Ishtar* or *Nana*, the planetary Venus among the Assyrian gods in inscriptions. Her name appears also in Cyprian and Carthaginian monuments; and on the sarcophagus of a king *Eumunassar*, who restored her temple at Zidon, along with his mother her priestess, *Am-ashtoreth*. She partly represents the planet Venus, partly the moon, "the queen of heaven" (Jer. vii. 18, xlv. 17, 18). [See ASHTEROTH-KARNAIM.] Our "star," Gr. "*aster*," Lat. *stella*, is akin. Her worship was most licentious and abominable; closely connected with that of ASHERAH,

"THE GROVE" [see]. A. is the goddess, asherah "the grove," the *image* or the symbol of the goddess, of wood; *asher*, *yashar*, "to be straight," a straight stem of a tree living, or fixed upright (1 Kings xviii. 19; 2 Kings xxi. 7, xxiii. 6, 13, 14, 15; Jud. vi. 25, 30). The "bringing out the asherah from the house of the Lord," and the "cutting down," suit such a symbol, not a grove in our sense. The active and passive powers of nature, generative and receptive, suggested the male and female deities, Baal and A. The ewes of a flock were called Ashteroth on this principle, propagating the flock (Deut. vii. 13). The earliest worship of apostasy was that of the sun, moon, etc. This naturally was grafted on idol worship, Baal sometimes being the sun god, sometimes distinct (2 Kings xxiii. 5). So A. and the moon. The stone pillar was the symbol of Baal, as the sacred tree was the symbol of A.; stone marking his strength as the male, the tree her fruitfulness (Deut. xvi. 21). The sacred tree constantly accompanies the gods in the Assyrian monuments. In the Moabite Dibon stone the male form Astar is prefixed to Chamos or Chemosh, answering to the female Astarte. Identical with Athtar or Athtor of the Himeritic inscriptions, and Estar of the Ninevite inscriptions; the Canaanite form of the male Aphroditos answering to the female Aphrodite.

Ashur. 1 Chron. ii. 24, iv. 5.

Ashurites. Ruled by Ishbosheth (2 Sam. ii. 9). Arab., Syr., and Vulg. versions have it the Geshurites S.E. of Damascus. But these had Talmal as their king, whose daughter David married about this time (1 Chron. iii. 2, 4). The Targum of Jonathan reads Beth Asher, "the house of Asher," so also several Heb. MSS. The Asherites will then be the whole country W. of Jordan above Jezreel and the plain of Esdraelon. Thus the enumeration begins with the N. and ends with Benjamin on the S. Bachiene suggests the city "Asher" (Josh. xvii. 7), S.E. of Jezreel.

Ashvath. 1 Chron. vii. 33.

Asia. In the N. T. not the continent, nor Asia Minor, but the W. of Asia Minor, with Ephesus as its capital, including Mysia, Lydia, Caria. Attalus, king of Pergamus, left it to the Romans 133 B.C. It was placed by Augustus among the senatorial provinces, as distinguished from the imperial provinces. Hence it was governed by a "proconsul," as Acts xix. 38 (*anthupatos*), with the minute propriety which marks truth, incidentally intimates. It had its assise days (*agoraiot*, marg. "the court days are kept"). Here were the seven churches addressed in the Revelation. In the O. T. "A." does not occur.

Asiarchs. "CHIEF OF ASIA" (Acts xix. 31). Officers, like the Roman *aediles* and Greek *leitourgoi*, yearly chosen by the cities in that part of Asia of which Ephesus was metropolis, to defray the cost and to undertake all the arrangements of the national games and theatrical sacred spectacles. Only wealthy persons

could undertake the office. Each city chose one deputy, and out of the whole number ten were chosen, over whom one presided, selected by the Roman proconsul. The ten probably had the title, as well as the president, pre-eminently called "the A." Ex-asiarchs also probably retained the title.

Asiel. 1 Chron. iv. 35.

Asnah. Ezra ii. 50.

Asnapper. "The great and noble" (Ezra iv. 10). He planted the Cutheans, etc., in Samaria, after the deportation of the Israelites. He is either Esarhaddon, as ver. 2 implies, or some able general under him who effected the plantation = *Asardana-per* = *Esarhaddon*.

Asp. See **ADDER**.

Aspatha. Esth. ix. 7.

Asriel. Num. xxvi. 31, Josh. xvii. 2, 1 Chron. vii. 14.

Ass. Heb. *athon*; from *athan*, short in step. 1. The domestic she-ass, named so from its stowness. 2. The *chamor*, the *he ass*, whether domesticated or not, distinguished from the *athon*, Gen. xiv. 23. From *chamar*, "red," as the Spaniards call the ass "burro," from its red colour. Used in riding and ploughing. Not held in contempt for stupidity, as with us. Issachar is compared to an "ass, strong boned, crouching down between the hurdles" (Gen. xlix. 14): he saw that rest was a good and the land pleasant; so he bowed his shoulder to bear, and became servant unto tribute; ease at the cost of liberty would be his characteristic. Robust, and with a prime agricultural inheritance, his people would strive after material good, rather than political rule. The prohibition of horses rendered the ass the more esteemed in Israel. In the E. it is a far superior animal to ours. The bearing of the Arab ass is erect, the limbs well formed and muscular, and the gait graceful. It is spirited, and withal docile. The upper classes, judges, (as Jair's 30 sons, and Abdon's 40 sons and 30 nephews,) and kings, (as David and Solomon,) rode upon asses or mules (Jud. v. 10, x. 4, xii. 14; 1 Kings i. 33). The white ass, combining symmetry with colour, is especially esteemed. The ass, by its long hollow sharp-edged hoofs, is more sure footed than the flat hoofed horse; it suffers little from thirst, and is satisfied with prickly herbs, scarcely sweats at all, and so is best suited for the arid hills of western Asia. It is lowly as compared with the horse; it symbolises peace, as the horse does war, and as such bore the meek and lowly yet divinely royal Saviour, the Prince of peace, in His triumphal entrance into His own capital (Zech. ix. 9); the young untamed colt bearing Him quietly marks His universal dominion over nature as well as spirit. It was not to be yoked with the ox (Deut. xxii. 10); for the distinctions



which God has fixed in nature are to be observed; humanity would forbid animals of such different size and strength being yoked together. Spiritually see 2 Cor. vi. 14, Lev. xix. 19. As it did not chew the cud (Lev. xi. 26), it was unclean; hence is marked the extremity of the famine in Samaria (2 Kings vi. 25), when "an ass' head (an unclean beast from which they would ordinarily shrink) was sold for fourscore pieces of silver." Balaam was rebuked for his iniquity, the voiceless beast of burden (ass) speaking with man's voice forbade the madness of the prophet" (2 Pet. ii. 16). It turned aside at the sight of the angel; but he, after God's express prohibition, wished to go for gain, a dumb beast forbidding an inspired prophet! The brute's instinctive obedience rebukes the gifted seer's self willed disobedience. Hosea (viii. 9) compares Israel to a wild ass: "they are gone up to Assyria, (whereas he ought to dwell) a wild ass alone by himself" (Num. xxiii. 9). The stubborn wild ass is wiser than Ephraim, for it avoids intercourse with others through love of freedom, whereas Ephraim courts alliances fatal to his freedom. (Maurer. In Jer. ii. 24 headstrong, undisciplinable obstinacy, and untamable perversity, and just after the male, answering to Israel's spiritual lust after idols and alliances with heathen, are the point (Hos. ii. 6, 7): "all they (the males) that seek her will not (have no need to) weary themselves in searching for her, in her month (the season when sexual impulse is strongest), they shall find her" putting herself in their way, and not needing to be sought out by the males. 3. The *arod*, the *khur* of Persia; light red, grey beneath, without stripe or cross; or the wild mule of Mongolia, superior to the wild ass in beauty, strength and swiftness, called so either from the sound of the word resembling neighing, or from the Arabic *arad*, "flee." 4. 'Atr, from 'ir, to be fervent, lustful; so the *chamor*, perhaps from *chamar*, "fervent in lust" (Ezek. xxiii. 20). "Young asses"; "ass colts" (Isa. xxx. 6, 24). 5. *Pere*, the wild ass of Asia; the *ghoorkhur*, mouse brown, with a broad dorsal stripe, but no cross on the shoulders, the Latin *onager* (Gen. xvi. 12): Ishmael "shall be a wild ass man;" from *paia*, "to run swiftly"; comp. Job xxxix. 5: "who hath sent out the wild ass (*pereh*) free? or who hath loosed the bands of the wild ass (*arod*):" Doubtless some of the most useful animals to man were created to be, from man's first being, his domestic attendants. Possibly some of the wild species have sprung from those originally tame. The wild asses' characteristics noticed in holy writ are their love of unrestrained freedom, self will in pursuit of lust (Jer. ii. 24), fondness for solitary places (Hos. viii. 9), standing on high places when athirst (Jer. xiv. 6; when even the *pere*, usually so inured to want of water, suffers, the drought must be terrible indeed).

Assir. 1. Exod. vi. 24, 1 Chron. vi. 22.

2. 1 Chron. vi. 23, 37. 3. 1 Chron. iii. 17.

Assos, Assus. Seaport of Mysia, on the N. of the gulf Adramyttium. Seven miles from the island Lesbos opposite, near Methymna; 20 miles from Troas (Acts xx. 13, 14). The ship with Luke, Sopater, Aristarchus, etc., from Troas, went round cape Lectum, whilst he went the shorter way (20 Roman miles) by land on foot to A., where he reached the ship in time for her to arrive that evening at Mitylene. It was a thoroughly Greek city. The remains are in good preservation, being of granite. The citadel above the theatre commands a fine view. The Street of Tombs (each formed of one granite block) leading to the great gate is a striking feature. The Assian stone, near the city, was thought to have flesh consuming properties, whence the stone coffins were called *sarcophagi*, "flesh consumers."

Assur, Assyria, Asshur. The region between the Armenian mountains on the N., Elam or Susiana, now the country near Bagdad, on the S., and beyond it Babylonia, the mountains of Kurdistan, the ancient Lagros chain and Media on the E., the Mesopotamian desert (between Tigris and Euphrates), or else the Euphrates, on the W.; a length of about 500 miles, a breadth of from 350 to 100. W. of the Euphrates was Arabia, higher up Syria, and the country of the Hittites. Kurdistan and the pachalik of Mosul nearly answer to A. Named from Asshur, Shem's son, latterly made the Assyrian god. Its capital was Nineveh on the Tigris (a name meaning *arrow*, implying *rapidity*, but see Hiddekel). Gen. x. 11, 12, 22; ii. 14. All over the vast flat on both sides of the Tigris rise "grass covered heaps, marking the site of ancient habitations" (Layard). They are numbered by hundreds, and when examined exhibit traces of their Assyrian origin. They are on the left bank of the Tigris, and on the right abound both on the N. and the S. of the Sinyar (a limestone range extending from Iwan in Luristan nearly to Rakkah on the Euphrates), and eastward beyond the Khabour, northward to Mardie, and southward to near Bagdad. Huzzab (Nah. ii. 7), answering to Adiabene, the richest region of all, lying on the rivers Zab or Diab, tributaries of the Tigris, whence it is named, is the only district name which occurs in Scripture. The chief cities were Nineveh, answering to the mounds opposite Mosul (*Nebi Yunus* and *Koyunjik*), Calah or Hulah, now *Nimrud*; Asshur, now *Kileh Sherghat*; Sargina, now *Khorsabad*; Arbela, *Arbil* (G. Rawlinson). Others identify *Kileh Sherghat* on the right bank of the Tigris with the ancient Calah, *Nimrud* with Resen. Erech is the modern *Warka*; Accad, now *Akkerkuf*. Calneh answers to the classical *Ctesiphon* on the Tigris, 18 miles below Bagdad, the region round being named by the Greeks *Calonitis*. Rehoboth answers to ruins still so named on the right of

the Euphrates, N.W. of the Shinar plain, and three and half miles S.W. of the town *Mayadin* (Chesney): Gen. x. 10-12. G. Smith thinks the ridges enclosing Koyunjik and Nebi Yunus were only the wall of inner Nineveh, the city itself extending much beyond this, viz. to the mound Yarenjah. Nineveh was at first only a fort to keep the Babylonian conquests in that quarter; but even then a temple was founded to the goddess at Koyunjik. Samsivul, prince of the city Assur, 60 miles S. of Nineveh, rebuilt the temple; the region round Nineveh in the 19th century being under A.'s rulers. Again Assurubalid, 1400 a.c., rebuilt, and a century later Shalmaneser, one of whose brick inscriptions G. Smith found.

Classical tradition and the Assyrian monuments confirm Scripture, that A. was peopled from Babylon. In Herodotus Ninus the founder of Nineveh is the son of Belus, the founder of Babylon. The remains prove that Babylon's civilization was anterior to A.'s. The cuneiform writing is rapidly punched on moist clay, and so naturally took its rise in Babylonia, where they used "brick for stone" (Gen. xi. 3), and passed thence to A., where chiselling characters on rock is not so easy. In A. too the writing is of a more advanced kind; in early Babylonia of a ruder stage. Babylon is Hamitic in origin; A. Shemitic. The vocabulary of Ur, or S. Babylonia, is Cushite or Ethiopic, of which the modern Galla of Abyssinia gives the best idea. At the same time traces exist in the Babylonian language of the other three great divisions of human speech, Shemitic, Aryan, and Turanian, showing in that primitive stage traces of the original unity of tongues. Rehoboth Ir (i.e. *city markets*), Calah, Resen, and Nineveh (in the restricted sense), formed one great composite city, Nineveh (in the larger sense): Jon. iii. 3. The monuments confirm Gen. x. 9-12, that the Shemitic Assyrians proceeding out of Babylonia founded Nineveh long after the Cushite foundation of Babylon. The Babylonian shrines were those at which the Assyrians thought the gods most accessible, regarding Babylon as the true home of their gods (Arrian, Exp. Alex., 7).

Moses knew A. (Gen. ii. 14, xxv. 18; Num. xxiv. 22, 24), but not as a *kingdom*; had it been a kingdom in Abraham's time, it must have appeared among Cbedorlaomer's confederates (Gen. xiv.). Chushan-Rishathaim (Jud. iii. 8), the first foreign oppressor of Israel, was master of the whole of Syria between the rivers (*Aram Naharaim*) or Mesopotamia, in the time of the judges, so that at that time (about 1400 b.c.) A. can have had no great power. According to Herodotus and the Babylonian historian Berosus, we can infer the empire began about 1223 b.c., 520 years before its decay through the revolt of subject nations, the Medes, etc.; or else 526 years from 1273 b.c. (as others suggest) to the reign of Pul.

He first brought A. into contact with Israelite history by making Menahem his tributary vassal (2 Kings xv. 19). Under Tiglath Pileser the Assyrian empire included Media, Syria, and N. Palestine, besides A. proper. Shalmaneser added Israel, Zidon, Acre, and Cyprus. Assyrian monuments, pillars, boundary tablets, and inscriptions are found as far as in Cyprus at Larnaka (a portrait of a king with a tablet, now in Berlin), and in the desert between the Nile and the Red Sea.

Their alabaster quarries furnished a material better than the Babylonian bricks for portraying scenes. Their pictures partake more of the actual than the ideal; but in the realistic school they stand high and show a progressive power unknown in stationary Egyptian art. The sculptures in Sardanapalus II.'s palace are the best, and the animal forms, the groupings, the attitudes most lifelike. The Assyrians knew the arch, the lever, the roller, gem engraving, tunnelling, drainage. Their vases, bronze and ivory orna-



CAPTIVE JEW.



ASSYRIAN CHARIOT.

ments, bells, and earrings, show considerable taste and skill. But their religion was sensual and their government rude. No funeral ceremonies are represented. They served as God's scourge of Israel (Isa. x. 5, 6), and they prepared the way for a more centralized and better organized government, and a more spiritual religion, such as the Medo-Persians possessed. The apocryphal book of Baruch describes the Assyrian deities exactly as the ancient monuments do. Asshur, the deified patriarch, was the chief god (Gen. x. 22). Ahaz' idolatrous altar set up from a pattern at Damascus, where he had just given his submission to Tiglath Pileser, may have been required as a token of allegiance, for the inscriptions say that whosoever they established their supremacy they set up "the laws of Asshur," and "altars to the great gods." But this rule was not always enforced and in no case required the supplanting of the local worship, but merely the superaddition of the Assyrian rite. *Athur*, on the Tigris, five hours N.E. of Mosul, still represents the name A. Syria (properly called *Aram*) N. of Palestine is probably a shortened form of A., the name being extended by the Greeks to the country which they found subject to A.

Ctesias' list of Assyrian kings is evidently unhistoric. However the inscriptions of Sargon, king of Agane near Sippara (Sepharvaim), describe his conquests in Elam and Syria, and his advance to the Mediter-

anean coast, where he set up a monument 1600 B.C. He records that his mother placed him at his birth in an ark of rushes and set it afloat on the Euphrates; seemingly

copied from the account of Moses. The oldest Assyrian remains are found at *Kileh Shergat* on the right bank of the Tigris, 60 miles S. of the later capital; here there-

fore, at this city then called *Assur*, not at Nineveh, was the early seat of government. 14 kings reigned there during 850 years, from 1273 to 930 B.C., divisible into three groups-

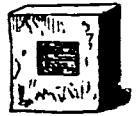
B.C.		KINGS OF ASSYRIA.	
Abt. 1700	Bel-Sumili-Kapi	Whom a genealogical tablet calls founder of the kingdom.	
Abt. 1550	{ Irbavul	Tiglath Pileser I. mentions. A tablet in British Museum is dated in his reign.	
	{ Asshur-iddin-Ashi, or Assur-Nadin-ahi (G. Smith)		
1440-1420	Asshur-bil-nisi-su	Connected with Furna-puriyas, the Chaldean king. Asshur-upallit mentioned on Kileh Shergat bricks.	
1420-1400	Busur-Asshur		
1400-1380	Asshur-upallit		
1380-1300 Early Kingdom	{ Bel Iush, or Bel-Nirari (G. Smith)	On Kileh Shergat bricks. Shalmaneser in the Nimrud standard inscription.	
	{ Pud-il		
	{ Vul-Iush or Vul-Nirari I. Shalmaneser I. Founder of Calah (Nimrud)		
1300-1240	Tiglathi-Nin	"The Conqueror of Babylon," on a chronological tablet. Sennacherib places him 600 years before his capture of Babylon in 703 B.C. But no permanent subjection of Babylonia to Assyria was effected till Sargon and Esarhaddon. The Semitizing influence on Babylon superseding the Turanian begins with Tiglathi-Nin.	
1240-1210	Bel-Kudur-Uzur		
1210-1110	{ Nin-pala-Zird	GREAT EMPIRE OF HERODOTUS BEROSUS, 536 years.	
	{ Asshur-Dayan I.		
	{ Mutagil-Nebo		
1110-1070	{ Asshur-ris-ilim	HERODOTUS AND BEROSUS' LATER KINGDOM.	
	{ Tiglath Pileser I.		
	{ Asshur-bil-Kala		
930-745	Shamas-Vul I.		
	Asshur-Masur		
	Asshur-Dayan II.		
	Vul-Iush or Vul-Nirari II.		
	Tiglathi-Nin II.		
	Asshur-isir-pal		
	Shalmaneser II.		
Shamas-Vul II.			
745-727	Vul-Iush or Vul-Nirari III.		
	Shalmaneser III.		
	Asshur-Dayan III.		
727-722	Asshur-Cush or Assur-Nirari		
727-722	Tiglath Pileser II.		
722-705	Shalmaneser IV.		
705-681	Sargon		
681-668	Sennacherib		
668-626	Esarhaddon		
626-625	Asshur-bani-pal		
626-625	Asshur-emid-ilin, or Assur-ebil-ili		

[G. Smith, by recent discoveries, adds to this list Ismi-Dagan, 1850-1830 B.C.; Samsi-Vul I., 1820-1800; Igar-Kap-Kapu and Samsi-Vul II., about 1800; Iluba and Iritak, about 1750 B.C. Bel-Kap-Kapu, about 1700 B.C., in G. Smith's list, seems the same as Bel-Sumili-Kapi above. G. S. adds Adasi and Belbani, called "lord of countries," about 1650; Assur-zakir-esir and Ninip-Tugul-Assur, about 1600; Assur-Nirari I. about 1500 B.C. So Shamas-Vul or Samsi-Vul in 1110-1070 B.C. above is Samsi-Vul III., Shamas-Vul II. is Shamas-Vul IV., and Asshur-Cush or Assur-Nirari is Assur-Nirari II. G. S. inserts Bel-zakir-iskum, 626-620 B.C., between Asshur-bani-pal and Asshur-emid-ilin. G. S. notices of Israel's kings mentioned in the cuneiform inscriptions Omri (Humri), Ahab (Ahabbu), Jehu (Yahua), Menahem (Minihimmu), Pekah (Paquaha), Hoshea (Husia); of Judah's kings, Azariah (Asriyahu), Ahaz (Yahu-hazi), Hezekiah (Hazaquiyahu), and Manasseh (Minasa).]

Tiglath Pileser I. was contemporary with Samuel about the close of the 12th century B.C. Cylinders of clay, (resembling a small *key* diminishing in size from the middle to the ends, more durable for records than the hardest metals,) are now in the British Museum, which had lain under the four corner stones of the great temple of A. at Kileh Shergat for 3000 years, and which relate the five successive campaigns of Tiglath Pileser I., 1130

B.C. He is the first Assyrian king of whose exploits we have full details; two duplicate cylinders in the British Museum were deciphered by Sir H. Rawlinson, Fox Talbot, Hincks, and Oppert, furnished simultaneously with lithographed copies and working independently. The agreement substantially of their readings proves the truth of the decipherment. Asshur-bani-pal (the Greek Sardana-palus) is the only monarch who

keenly patronized literature. A royal library of clay tablets, numbering probably 10,000, was made by him at Nineveh, from which the British Museum has got its most precious treasures. They filled the chambers to the height of a foot or more from the floor. A religious character appears in all the Assyrian



BASTIANIAN BRICK

kings' names. Tiglath Pileser I. (= *Be worship given to Nin or Hercules*) claims to have conquered in the first five years of his reign "42 countries from the Lower Zab to the Upper Sea of the setting sun," the region from A. proper to the Euphrates, from Babylon's borders to mount Taurus, and to have fought the Hittites in northern Syria, and invaded Armenia and Cappadocia. Later on he was defeated by the Babylonian king, who carried captive several Assyrian idols.

Sardanapalus I. (Asshur-isir-pal) transferred the seat of government from Kileh Sherghat (Assur) to Nimrud (Calah), where he built the gorgeous palace lately discovered. Most of the Assyrian sculptures in the British Museum are from it; and from them we learn that Sardanapalus I. (Asshur-isir-pal) warred in Lower Babylonia and Chaldea, as well as in Syria and upon the Mediterranean coast. Shalmaneser II., or Shalmanubar, his son, set up the black obelisk now in the British Museum to commemorate his father's victories. He himself overran Cappadocia, Armenia, Aserbyjan, Media Magna, the Kurd mountains, Babylonia, Mesopotamia, Syria, Phoenicia. Cuneiform scholars all agree that Benhadad and Hazael, of Damascus, are mentioned as opposed to him in his Syrian wars, and that he took tribute from Jehu of Israel. In 854 b.c. his advance into Hamath was interrupted by the leagued forces of Syria and Palestine, 85,000 in all, under Benhadad. Among them inscriptions mention 2000 chariots and 10,000 footmen of Ahab of Israel. The battle was at the Orontes. Shalmaneser claims the victory, but he was forced to return to Nineveh. In 842 b.c., when Moab had revolted from Israel and the league of Syria and Israel was dissolved, Shalmaneser attacked Hazael, Benhadad's successor, at the mountains of Saniru (Shenir) in Lebanon, and completely defeated him. Unable to take Damascus, Shalmaneser marched to the Mediterranean coast, where he set up a pillar at the mouth of the Dog River commemorating his victories. Jehu, called in the inscription "son (i.e. successor) of Omri," gave him tribute. (G. Smith in Pal. Expl. Qy. Stat.)

Jonah's mission to Nineveh was shortly before Pul's reign. Pul, Phul, or Phaloch, supposed to be his grandson, is the first Assyrian king mentioned in Scripture. Identified by some with *Vul-lush* of the Assyrian lists, who reigned at Calah (*Nimrud*) from 800 to 750 b.c., and who married Semiramis of Babylon (whose son Nabonassar Pul is supposed to have sat on the Babylonian throne). But as it is impossible to identify Tiglath Pileser's predecessor Asshur-lush with Pul, and as A. was then in a depressed state through internal troubles, Pul was



WINGED LION.

probably monarch at Babylon (Berosus, the Babylonian historian, calls him "king of the Chaldeans") whilst Asshur-lush reigned at Nineveh. In the disturbed 10 years before Tiglath Pileser's accession, he probably deprived A. of her western province and invaded Palestine from the Assyrian direction, and so was loosely designated "king of A." instead of "Babylon." Tiglath Pileser II., 745 b.c., founded a new dynasty. He was an usurper, for he makes no mention of his father or ancestors. He conquered Rezin, king of Damascus, at Ahab's solicitation, also Israel, whom he deprived of much territory. The captives he carried to Kir, a river flowing into the Caspian Sea. In the inscriptions mention is made of Menahem of Syria paying him tribute, also Jahuhazi (Ahaz), of Judah, and of his setting Hoshea on the Israelite throne on Pekah's death. The Assyrian monuments clear the seeming discrepancy of Isa. xx. mentioning Sargon, whilst he is ignored in 2 Kings. Sargon is by them proved to have been successor of Shalmaneser II. (Tiglath Pileser's successor), and father of Sennacherib, and grandfather of Esarhaddon. The siege of Samaria for three years, under Hoshea, was begun by Shalmaneser and was ended by Sargon (2 Kings xvii.).

About the middle of the eighth century b.c. there is a break in the line of Assyrian kings and a loosening of the tie which held together the subject nations under A., so that 23 years after Pul, 747 b.c., the Babylonians reckon as the era of their independence. At this time Tiglath Pileser II. seems to have been the founder of the "lower empire." This more than revived the glories of the former empire, and recovered the supremacy over Babylon. The magnificent palace of Sennacherib (the assailant of HEZEKIAH [see]) at Nineveh, as also the buildings erected by Sargon and Esarhaddon (the carrier away of Manasseh to Babylon, 2 Chron. xxxiii. 11) show the power and wealth of A. at this period. The remains at *Koyunjik* and *Khorsabad* are the work of these later kings alone; at *Nimrud* the earlier kings shared in the erections. By the end of Esarhaddon's reign Hamath, Damascus, and Samaria had been absorbed, Judaea made tributary, Philistia and Idumea subjected, Babylon recovered, and cities planted in Media. Sardanapalus II. succeeded, who was wholly given to the chase, and who decorated his palace walls at Nineveh with sculptures representing its triumphs. The growing power of the Medes gave the final blow (foretold long ago, Isa. x. 5-19) to A., already enervated by luxury and having lost in prosperous ease its military spirit. Long before Arbaces the Mede (804 b.c.) is said to have made himself king of A. About 633 b.c. they began attacking A., at first unsuccessfully; but Cyaxares the Mede having gained the Babylonians under Nabopolassar, the Assyrian viceroy of Babylon, as allies, about 625 b.c. besieged Nineveh. Saracus,

probably Esarhaddon's grandson, after a brave resistance set fire with his own hand to his palace with its treasures, and himself and his wives perished amidst the flames. Nah. ii. and Zeph. ii. 13-15 shortly before the catastrophe foretold it; and Ezekiel (xxi.) shortly afterwards about 586 b.c. attests how completely A. was overthrown, as a warning of the fatal end of pride.

Never again did A. rise as a nation, for God had said (Nah. iii. 19) "there is no healing of thy bruise." The only revolt attempted by her along with Media and Armenia was crushed. The political cause of her downfall was probably the non-fusion of the subject kingdoms into one organic whole. These kingdoms were feudatories, rendering homage and tribute to the great monarch; as Menahem (2 Kings xv. 19), Hoshea (xvii. 4), Ahaz (xvi. 8), Hezekiah (xviii. 14), Manasseh (2 Chron. xxxiii. 11); and ready therefore at the first opportunity, whether the king's death or some Assyrian disaster or the promise of some antagonistic ally, to revolt.

Astrologers. Isa. xlvi. 13. [See DIVINATION.] *Hobreey*, *Kethib*; *Hobreey*, *Queri*. "Those who form combinations of the heavens," i.e. watch conjunctions and oppositions of the stars; "dividers of the heavens" (Gesenius). In casting a nativity they observed: (1) the horoscope, or sign which arose at birth, (2) the mid heaven, (3) the sign opposite the horoscope towards the W., and (4) the hypogee.

Asuppim: "gathering," marg. 1 Chron. xxvi. 15, 17. Not a proper name. From *asaph*, to "gather." The house of stores, where were kept the grain, wine, and other offerings for the sustenance of the priests. Near the S. door of the temple in the outer court; it had two entrances, for ver. 19 states that two guard stations were assigned to it. In Neh. xii. 26 the same Heb. is translated "thresholds," marg. "treasuries," "assemblies."

Asynoritus. A Roman Christian (Rom. xvi. 14).

Atad: "the floor of the thorn," a trodden space for threshing, beyond Jordan, where Joseph and his brethren and the Egyptian retinue made for seven days "great and very sore lamentation" over the body of Jacob, whence the Canaanites called the place *Abel Mizraim*, "the mourning of the Egyptians." Canaan being the central standpoint of the sacred history, the E. of Jordan is naturally called "beyond Jordan." The same route by which Joseph had been led captive was that by which the grand Egyptian procession doing honour to his deceased father proceeded. Grove however makes A. W. of Jordan, as Jerome identifies it with *Beth Hogle* (the house of gyratory dances, or movements attendant on the funeral ceremony), known to lie between the Jordan and Jericho. The Canaanites, "the inhabitants of the land," were on the W. of Jordan (comp. Gen. i. 13, Num. xiii. 29). "Beyond Jordan" will thus be from the

standpoint of the E. of Jordan, where Moses the writer was (Gen. 1. 10, 11).

Atarah. 1 Chron. ii. 26.

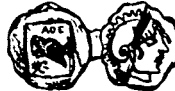
Ataroth = crowns. 1. A town in the land of Jaser and Gilead, taken and "built" by Gad (Num. xxiii. 8, 24). 2. A place on the boundary of Ephraim and Manasseh (Josh. xvi. 2, 5, 7); possibly the same as **ATAROTH ADDAR**, on the W. border of Benjamin, "near the hill that lieth on the S. side of the nether Beth-horon" (Josh. xviii. 18). 3. **ATAROTH THE HOUSE OF JOAB** (1 Chron. ii. 54), or "Crowns the house of Joab," a town in Judah.

Ater. Neh. x. 17.

Athaliah. Daughter of Abah and Jezebel, married Jehoshaphat's son Jehoram, king of Judah. It was a union (comp. 1 Cor. xv. 33, vi. 14-18) fatal to the cause of piety in Judah, a cause which the godly Jehoshaphat had so much at heart. She bore a hideous likeness to Jezebel her mother, as the history with such unstudied truthfulness brings out. By her influence Jehoram was led to walk in the way of the kings of Israel, like as did the house of Ahab (2 Chron. xxi. 6). Baal worship through her was introduced into Judah, as it had been through her mother into Israel. Worldly policy, the hope of reuniting Israel to Judah, and concession to his son, whose reckless violence was afterwards seen in the murder of his own brothers (2 Chron. xxi. 3, 4), infatuated Jehoshaphat to sanction the union. The same bloodthirstiness, lust of dominion over husband and over the state, and unscrupulous wickedness in killing all that stood in the way of ambition, appear in the daughter as in the mother. When her son Ahaziah was slain by Jehu, along with the brethren of Ahaziah and their sons (42 men), she arose and destroyed all the seed royal of the house of Judah (2 Chron. xxii. 10). As queenmother she was determined to keep the royal power which she exercised during Ahaziah's absence in Jezreel (2 Kings ix. 16). Ahaziah's youngest son Joash alone escaped her murderous hand, secreted by Jehosheba, his aunt, daughter of Jehoram (probably not by A., but another wife) and wife of the priest Jehoiada (2 Chron. xxii. 11, 12). For six years he was hid, but in the seventh year Jehoiada took into covenant with him for restoring the rightful king "the captains of hundreds," two Azariahs, Ishmael, Maaseiah, and Elishaphat; they next enlisted the co-operation of the Levites, gathered out of Judah, and the chief fathers of Israel who came to Jerusalem. Then they made a covenant with the king in the temple. A third part of the soldiers of the guard usually guarded the palace, whilst two thirds restrained the crowds on the sabbath by guarding the gate Sur (1 Kings xi. 6), or "the gate of the foundation" (2 Chron. xxiii. 5), and the gate "behind the guard," the N. and S. entrances to the temple. The two thirds in the temple were to guard the king with David's spears and shields, that the restoration of his descendant might

be connected with his name. Any who should approach beyond the fixed limits were to be killed. Joash was duly anointed, crowned, and received the testimony or law, the statute book of his reign (Deut. xvii. 18-20). A., roused by the acclamations of the people, hastened to the temple, and there saw the king "by a pillar" or "upon" it, i.e. on a throne raised upon it (for "pillar" Gesenius translates "stage" or "scaffold," such as in 2 Chron. vi. 13). In vain she (who herself was the embodiment of treason) cried "Treason!" She was hurried out, and slain at the entering of the horse gate by the king's house. Mattan, Baal's priest, was the only other person slain. Her usurpation lasted 883-877 B.C. As she loved blood, blood was her own end; having lived as her mother, as her mother she died, slain at her own walls amidst the hoofs of the horses (comp. Rev. xvi. 5, 6).

Athens. Capital of Attica, the centre of Grecian refinement and philosophy. Paul visited it in journeying from Macedonia, and stayed sometime (Acts xvii. 14, etc.; 1 Thess. iii. 1). Four hills are within it: the Acropolis, N.E., a square rock 150 feet high; W. of it is the **AREOPAGUS** [see]. S.W. is the Pnyx, or Assembly Hill. S. of this is the Museum Hill. The Agora where Paul disputed was in the valley between the four. The newsmongering taste of the people (Acts xvii. 21) is noticed by their great orator Demosthenes, "Ye go about the marketplace asking, Is there any news?" Their pure atmosphere, open air life, and liberal institutions, stimulated liveliness of thought. Pausanias (i. 24, §3) confirms St. Paul's remark on their religiousness even to superstition: "the zeal devoted by the Athenians to the rites of the gods exceeds that of all others." [See ALTAR, AREOPAGUS.] Dionysius the Areopagite convert of Paul was, according to tradition, the first bishop of an Athenian church. Theseus' temple is the most perfect of the remaining monuments. The Parthenon or temple of Minerva, built of Pentelic marble, 228 feet long, 102 broad, 66 high, with 8 Doric columns on each front and 17 on each side, was the masterpiece of Athenian architecture. The colossal statue of Minerva Promachus, Phidias' workmanship, was 70 feet high, so as to be seen towering above the Parthenon by the mariner in doubling Capo Sunium.



FOUR-DRACHM OF ATHENS.

Lord Elgin deposited in the British Museum several of the finest sculptures.

Athai. Ezra x. 28.

Atonement. [See RECONCILIATION.] Literally, the *being at one*, after having been at variance. Tyndale ex-

plains "One Mediator" (1 Tim. ii. 5): "at God's maker between God and man." To *make A.* is to give or do that whereby alienation ceases and reconciliation ensues. "Reconciliation" is the equivalent term given for the same Heb. word, *kopher*, in Dan. ix. 24, Lev. viii. 15, Ezek. xlv. 15. In the N. T. A. V. once only "A." is used (Rom. v. 11): "by whom (Christ) we have received the A." (*katallage*), where the reconciliation or A. must be on God's part towards us, for it could not well be said, "We have received the reconciliation on our part towards Him." Elsewhere the same Gr. is translated "reconciliation" (2 Cor. v. 18, 19). A kindred term expressing a different aspect of the same truth is "propitiation" (*hilasmos*) (1 John ii. 2), the verb of which is in Heb. ii. 17 translated "to make reconciliation." Also "ransom," or *payment for redeeming a captive* (Job xxxiii. 24), *kopher*, "an A.," Matt. xx. 28. Heb. ix. 12: Christ, "having obtained eternal redemption for us" (*lutrosis*, the deliverance bought for us by His bloodshedding, the price; 1 Pet. i. 18). The verb *kipper 'al*, "to cover upon," expresses the removing utterly out of sight the guilt of person or thing by a ransom, satisfaction, or substituted victim. The use of the word and the noun *kopher*, throughout the O. T., proves that, as applied to the A. or reconciliation between God and man, it implies not merely what is man's part in finding acceptance with God, but, in the first instance, what God's justice required on His part, and what His love provided, to justify His entering into reconciliation with man. In Lev. i. 4, iv. 26, v. 1, 16-18, xvii., and xviii. 11, the truth is established that the guilt is transferred from the sinful upon the innocent substitute, in order to make amends to violated justice, and to cover (atone; *kipper 'al*) or put out of sight the guilt (comp. Mic. vii. 19 end), and to save the sinner from the wages of sin which is death. On the great day of A. the highpriest made "A. for the sanctuary, the tabernacle, and the altar" also, as well as for the priests and all the people; but it was the *people's sin* that defiled the places so as to make them unfit for the presence of the Holy One. Unless the A. was made the soul "bore its iniquity," i.e. was under the penalty of death. The exceptions of A. made with fine flour by one not able to afford the animal sacrifice (Lev. v. 11), and by Aaron with incense on a sudden emergency (Num. xvi. 47), confirm the rule. The blood was the medium of A., because it had the *life or soul (nephesh)* in it. The soul of the offered victim atoned for the soul of the sinful offerer. The guiltless blood was given by God to be shed to atone for the forfeited blood of the guilty. The innocent victim pays the penalty of the offerer's sin, death (Rom. vi. 23).

This A. was merely typical in the O. T. sacrifices; real in the one only N. T. sacrifice, Christ Jesus. *Kaphar* and *kopher* is in Gen. vi. 14, "Thou shalt pitch the ark with pitch,"



FROM THE MEGIN MARBLE.

the instrument of covering the saved from the destroying flood outside, as Jesus' blood interposes between believers and the flood of wrath that swallows up the lost. Jacob uses the same verb (Gen. xxxii. 20), "I will appease Esau with the present," i.e., cover out of sight or turn away his wrath. The "mercy seat" whereat God meets man (being reconciled through the blood there sprinkled, and so man can meet God) is called *kapporeth*, i.e. the lid of the ark, covering the law inside, which is fulfilled in Messiah who is called by the corresponding Gr. term, *hilasterion*, "the propitiatory" or mercy seat, "whom God hath set forth to be a propitiatory through faith in His blood" (Rom. iii. 25). God Himself made a coat (singular in Heb.) of skin, and clothed Adam and his wife (Gen. iii. 21). The animal cannot have been slain for food, for animal food was not permitted to man till after the flood (Gen. ix. 3); nor for clothing, for the fleece would afford that, without the needless killing of the animal. It must have been for sacrifice, the institution of which is presumed in the preference given to Abel's sacrifice, above Cain's offering of firstfruits, in Gen. iv. Typically God taught that the clothing for the soul must be from the Victim whom God's love provided to cover our guilt for ever out of sight (Ps. xxxii. 1) (not *kaphar*, but *kasah*) (Rom. iv. 7, Isa. lxi. 10), the same Heb. (*labash*) as in Gen. iii. 21, "clothed."

The universal prevalence of propitiatory sacrifices over the heathen world implies a primitive revelation of the need of expiatory A., and of the inefficacy of repentance alone to remove guilt. This is the more remarkable in Hindostan, where it is considered criminal to take away the life of any animal. God's righteous character and government interposed a barrier to sinful man's pardon and reception into favour. The sinner's mere desire for these blessings does not remove the barrier out of the way. Something needed to be done for him, not by him. It was for God, against whom man sinned, to appoint the means for removing the barrier. The sinless Jesus' sacrifice for, and instead of, us sinners was the mean so appointed. The sinner has simply by faith to embrace the means. And as the means, the vicarious A. by Christ, is of God, it must be efficacious for salvation. Not that Jesus' death induced God to love us; but because God loved us He gave Jesus to reconcile the claims of justice and mercy, "that God might be just and at the same time the justifier of him that believeth in Jesus" (Rom. iii. 26, 2 Cor. v. 18-21). Jesus is, it is true, not said in Scripture to reconcile God to the sinner, because the reconciliation in the first instance emanated from God Himself. God reconciled us to Himself, i.e. restored us to His favour, by satisfying the claims of justice against us. Christ's A. makes a change, not in God's character as if God's love was produced by it, but in our position judicially considered in the eye of the Divine law. Christ's sacrifice was

the provision of God's love, not its moving cause (Rom. viii. 32). Christ's blood was the ransom paid at the expense of God Himself, to reconcile the exercise of mercy and justice, not as separate, but as the eternally harmonious attributes in the same God. God reconciles the world unto Himself, in the first instance, by satisfying His own just enmity against sin (Ps. vii. 11; Isa. xii. 1, comp. 1 Sam. xxix. 4: "reconcile himself unto his master," not remove his own anger against his master, but *his master's anger against him*). Men's reconciliation to God by laying aside their enmity is the after consequence of their believing that He has laid aside His judicial enmity against their sin. Penal and vicarious satisfaction for our guilt to God's law by Christ's sacrificial death is taught Matt. xx. 28: "the Son of man came to give His life a ransom for (anti) many" (*anti* implies vicarious satisfaction in Matt. v. 28, Mark x. 45). 1 Tim. ii. 6: "who gave Himself a ransom for (*antilutron*, an equivalent payment in substitution for) all." Eph. v. 25; 1 Pet. ii. 24, iii. 18: "the Just for the unjust. . . suffered for us." John i. 29: "the Lamb of God taketh away the sin of the world." 1 Cor. v. 7, 1 Pet. i. 19, John x. 15, Rom. iv. 25: "He was delivered on account of (*dia*) our offences, and raised again for the sake of (*dia*) our justification." (Rev. i. 5; Heb. ix. 13, 14.) Conscience feels instinctively the penal claims of violated Divine justice, and can only find peace when by faith it has realized that those claims have been fully met by our sacrificed Substitute (Heb. ix. 9, x. 1, 2, 29; 1 Pet. iii. 21). The conscience reflects the law and will of God, though that law condemns the man.

Opponents of the doctrine of vicarious A. say, "it exhibits God as less willing to forgive than His creatures are bound to be;" but man's justice, which is the faint reflex of God's, binds the judge, however lamenting the painful duty, to sentence the criminal to death as a satisfaction to outraged law. Also, "as taking delight in executing vengeance on sin, or yielding to the extremity of suffering what He withheld on considerations of mercy." But the claim of God's righteousness is not pressed apart from that of God's love; both move in beautiful unity; the A. is at once the brightest exhibition of His love and of His justice; it does not render God merciful, but opens a channel whereby love can flow in perfect harmony with His righteous law, yea "magnifying the law and making it honourable" (Isa. xlii. 21): At the same time it is a true remark of Macdonell (Donellan Lectures): "Christ's work of redemption springs from an intimate relationship to those whom He redeems. It is not only because He suffers what they ought to have suffered that mercy becomes possible; but because He who suffered bore some mysterious relation to the spirits of those for whom He suffered; so that every pang He felt, and every act He did, vibrated to the extremities of that

body of which He is the head, and placed not their acts, but *the actors themselves*, in a new relation to the Divine government and to the fountain of holiness and life." It is only as Representative Head of humanity, that the Son of man, the second Adam, made full and adequate satisfaction for the whole race whose nature He took. He died *sufficiently* for all men; *efficiently* for the elect alone (Heb. ii. 9-15, 1 John ii. 2, Acts xx. 28, 2 Pet. ii. 1, 1 Tim. iv. 10). Anything short of an *adequate* satisfaction would be so far an abatement of Divine justice; and if part of the sin might be forgiven without the satisfaction, why not all? If God can dispense with the claims of justice in part, He can as well do it altogether. A partial satisfaction would be almost mere dishonouring to God's righteousness than a gratuitous forgiveness without any satisfaction whatever. With God alone it rested to determine what is adequate satisfaction, and how it is to become available to each man, without injury to the cause of righteousness. God has determined it, that in Christ's infinite dignity of person and holiness above that of any creature, there is ensured the adequateness of the satisfaction, made by His obedience and suffering, to meet the claims of justice against those whose nature He voluntarily assumed; nay more, to set forth God's glory more brightly than ever; also God has revealed that by believing the sinner becomes one with the Redeemer, and so rightly shares in the redemption wrought by Him the Head of the redeemed. No motive has ever been found so powerful as the sinner's realization of the A., to create love in the human heart, constraining the accepted believer henceforth to shun all sin and press after all holiness in order to please God, who first loved him (Rom. viii. 1-3; 2 Cor. v. 14, 15; 1 John iv. 19).

Atonement, Day of: *Yom hakkipurim*, Heb.: "the day of propitiation" or "expiation" (*exilasmus*), Gr. Acts xxvii. 9, "the fast," the great day of national humiliation, the only one enjoined in the law. For the mode of observance comp. Lev. xvi. 8-10, which sets forth the general ceremonial, 11-34 details; Num. xxix. 7-11, the special victims; Lev. xxiii. 26-32, how the people were to act. The day was the 10th of Tisri (the seventh month), from the evening of the 9th to that of the 10th, five days before the feast of tabernacles. For this latter feast implied rest in Israel's inheritance; and before rest can be realized atonement must precede. It was kept as a sabbath; but not, as other sabbaths, with joy, but with affliction of themselves, as the day on which the nation's collective sin was brought to remembrance. The mode of affliction was not prescribed, but all work was forbidden on pain of cutting off from the Lord's congregation. For the one work of atonement by the high-priest was to be the all absorbing thought; just as in the case of the work of the great Antitype (John vi. 28, 29). Only this once in the year was

the highpriest to enter the holiest. Having bathed, and dressed, not in his robes "for glory and beauty" (Exod. xxviii.), but in the white linen garments symbolizing the holiness required for admission into God's presence (Heb. xii. 14), he brought a bullock for a sin offering, and a ram for a burnt offering, at his own cost, to offer for himself and his priestly family; and two goats for a sin offering, and a ram for a burnt offering, at the public cost, to offer for the people. Then he presented the two goats before the Lord at the tabernacle door, and cast lots upon them, implying that Christ's sacrifice was "by the determinate counsel and foreknowledge of God" (Acts ii. 23, iv. 23); on one was written "For Jehovah;" on the other "For Azazel." Next he slew the bullock as a sin offering for himself and his family. Taking a censer with burning coals from the brazen altar, and applying a handful of incense, he entered the holiest, where the mercy seat became enveloped in the cloud of smoke from the incense. Then he took of the bullock's blood (going out probably for it, and coming in again) and sprinkled it with his finger upon the mercy seat: not on the top, but on its front, then seven times before the mercy seat, upon the ground in front of it; "eastward" (Lev. xvi. 14) means the side of the ark towards the veil. The cloud of incense "covering the mercy seat upon the testimony, lest he should die," typifies Christ's merits incensing our prayers, so as to make them a sweet smelling savour to God (Rev. viii. 3, 4). His meritorious obedience makes His atoning blood acceptable, so that the sinner dies not in the presence of Him who would otherwise be a "consuming fire." The goat "for Jehovah" was then slain, and its blood sprinkled as the bullock's. Going out from the holiest, the highpriest purified, by sprinkling seven times with the bullock's and the goat's blood, the holy place and the golden altar; and then outside he poured the rest of the blood round the altar of burnt offering; the places defiled by the priest's and the nation's sins being thus made ceremonially and typically fit for the indwelling of God; comp. as to the Antitype Heb. ix. 22, 23. During this no ordinary priest was allowed to be in or about the sanctuary (Lev. xvi. 16-20, Exod. xxx. 10); teaching that Messiah has a priesthood exclusively His own, and that no work of layman or priest is to be added to His complete work of atonement (Heb. vii. 24, ix. 12, x. 12-18). Then the highpriest laid his hands upon the head of the goat "for Azazel," confessing over it all the sins of the people. Next a man chosen for the purpose led it into the wilderness, "a land not inhabited," and there let it loose.

The two goats constitute one offering: the slain one typifying Jesus' vicarious bearing of our sin's penalty, death; the scapegoat the complete removal of our sin out of sight to where no witness will rise in judgment against us. The life after death also points to our being dead with Christ

to sin and its penalty and power, and becoming alive unto God by union with Him in His resurrection life (Rom. vi. 5-11). In Lev. xvi. 10, 26, instead of "the goat for the scapegoat," which is tautology, translate "the goat for complete sending away" (from the Arabic root 'azal, "to remove completely"). Comp. Ps. ciii. 12, Mic. vii. 19.

Many think Azazel to be the devil, to whom, as the source of sin, "the entirely separate one," the scapegoat, with its load of sin taken off from the congregation, was sent to the wilderness (the abode of evil spirits) to be given up to, as sin and the wicked shall be hereafter (Rev. xx. 14, 15; Matt. xxv. 41; Luke xvi. 26): entirely separated from God. But both goats were "presented before Jehovah" as consecrated to Him (ver. 7); and both alike in colour, height, and value, form but two parts of one complex act of atonement; the one alone could not in the nature of things have expressed the whole truth. The one "for Jehovah," by its death, expresses Christ's life sacrificed instead of our forfeited lives; the "goat for complete sending away" expresses the blessed effect of that sacrifice, "as far as the E. is from the W. so far hath He removed our transgressions from us" (Ps. ciii. 12); the slain goat expresses "Christ was delivered for our offences," so that in believing union with Him we are dead to sin, and to the law as a condemning power, and to death; the living goat expresses "Christ rose again for our justification" (Rom. iv. 25), so that we live by union with His resurrection life, sin being utterly put away in proportion as that life works in us (John xiv. 19, Rom. vi., Col. iii.). Death and life are marvellously united alike in Christ and His people. Comp. the similar twofold type, the slain bird and the bird let loose after having been dipped in the blood of the killed bird (Lev. xiv. 4-7).

On the analogy between the highpriest's entrance in his white garments once a year into the holiest, and the Antitype's entrance into heaven once for all, wherein He so infinitely exceeds the type, inasmuch as He "by that one offering hath for ever perfected them that are sanctified," "having obtained eternal redemption for us," so that "there is no more offering for sin" (which condemns the notion of the Lord's supper being a sacrifice), see Heb. ix. and x. He needed not, like the type, to atone first for Himself, for He had no sin. The veil was rent at His death, throwing open the holiest heaven continually to all believers through faith in His sacrifice; whereas the veil continued as much after the typical highpriest's atonement as before it to preclude access to priests and people alike.

As other offerings atoned typically for the sins of the individual, the nation's sins as a whole congregation or church were expiated on the great day of atonement. As the passover was the nation's feast of joy, so the day of atonement was its day of

penitent humiliation; and the atonement was its indispensable preparation for the joy that followed in the feast of tabernacles or ingathering of fruits. We can only "joy in God" when "through our Lord Jesus Christ we have received the atonement" (Rom. v. 11). After the live goat was sent away, the highpriest returned into the holy place, bathed again, put on his usual official garments, and offered the two rams as burnt offerings, one for himself, the other for the people: the burnt offering after the atonement expressing whole dedication of themselves to Jehovah. He also burnt upon the altar the fat of the two sin offerings, while their flesh was being burned outside the camp. The entire flesh of the burnt offering was burnt on the altar; but that of the sin offerings, which ordinarily was counted most holy and eaten (type of Christ our holy sin offering, Heb. ix. 14), could not in this case be eaten by the priest properly, as it had been offered for the priests as well as for the people, and was therefore taken and burnt outside (Lev. vi. 25-27). They who took away the flesh, and the man who had led away the living goat, had to bathe and to wash their clothes afterwards. The additional burnt offerings (Num. xxix. 7-11) were a young bullock, a ram, seven lambs, and a young goat. The successive steps in the whole were: the highpriest atoned (1) for himself and his family; then, being purified himself, (2) for the sanctuary and all in it; then (3) for the altar of burnt offering outside; (4) for the whole people. The Yoma in the Mishna informs us that the highpriest on the day of atonement performed all the ordinary duties, as lighting the lamps, offering the daily sacrifices and the incense; then bathed and put on the white linen garments and proceeded with the atonement rites. He went four times into the holiest (which are all regarded as the one "once" entering, Heb. ix. 7): (1) with the censer and incense; (2) with the bullock's blood; (3) with the goat's blood; (4) after offering the evening sacrifice, to bring out the censer and plate which had held the incense; comp. Lev. xvi. 12, 14, 15. The lots were at first of boxwood, latterly of gold, put into an urn, into which he put both his hands and took out a lot in each, while the two goats stood before him, one on the right, the other on the left; the lot in each hand belonged to the corresponding position: when the lot "for Azazel" was in the right, it was a good omen. He then tied a tongue shaped piece of scarlet cloth on the scapegoat. The Gomara says the red cloth ought to turn white as a token of God's acceptance of the atonement; which illustrates Isa. i. 18, "Though your sins be as scarlet, they shall be as white as snow." No such change took place for 40 years before the destruction of Jerusalem; a singular testimony from Jewish authority to Messiah, as His ministry was precisely 40 years before the destruction of the holy city; the type ceased when the Antitype came.

Atroth. (Num. xxxii. 35.) City of Gad, named between Aroer and Jazer. Shophan is appended to the name, and no comma should separate it from A., to distinguish it from the neighbouring Ataroth.

Attai. 1. 1 Chron. ii. 35, 36. 2. 1 Chron. xii. 11. 3. 2 Chron. xi. 20.

Attalia. (Acts xiv. 25.) Whence Paul and Barnabas sailed, on returning from their missionary tour inland to Antioch. The city was founded by and named from *Attalus* Philadelphus, king of Pergamus, as a port at the mouth of the river Catarrhactes, for the commerce of Egypt and Syria, as Troas was for that of the Aegean. Its modern name is *Satalia*.

Augustus Cæsar. The first Roman emperor, reigning at Christ's birth (Luke ii. 1, etc.).



COIN OF AUGUSTUS CÆSAR.

His decree that all the world should be taxed, each going to his own city, was the divinely ordered (Mic. v. 2) occasion of Jesus' birth taking place at *Bethlehem*. Born 63 B.C. Called also *Octavius* and *Octavianus* from his father, who died whilst he was young. Educated by his great uncle *Julius Cæsar*, triumvir with *Antony* and *Lepidus*. Dissension having arisen, *Octavianus* overcame *Antony*, and gained supreme power at the battle of *Actium*, 31 B.C. Saluted emperor (imperator, military commander in chief originally), and sur-named A., "majestic." Leaving the names and rights of the chief republican officers unchanged, he united them all, one by one, in himself. *Herod*, who had been on *Antony's* side, he not only pardoned, but even increased in power; *Herod* thereby became attached to his dynasty, and built him a temple of marble near the sources of the *Jordan*. A. died at *Nola* in *Campania*, in his 76th year, A.D. 14. Some time before his death he associated *Tiberius* with himself in the empire (Luke iii. 1).

Av. in *Assyria*; colonists thence re-peopled *Samaria* after the removal of the *Israelites* (2 Kings xvii. 24). Probably = *Ivah* (2 Kings xviii. 34). The *Assyrians* according to their usual policy, having conquered *Ivah*, transplanted its inhabitants to *Samaria*, vacated by *Israel's* deportation.

Aven=nothingness, vanity. (Amos i. 5.) A plain in *Syria*, "the plain of A.," i.e. idols threatened with depopulation, probably for idolatry. Probably the great plain of *Lebanon*, *Coele-Syria* (included in the Scripture designation, "*Syria of Damascus*"), in which the idol temple of *Baalbek* or *Heliopolis*, the city of the sun god *Baal*, stood. The Heb. in *Amos* i. 5 (see marg.) and *Josh. xi. 17, xii. 7*, for this "plain" or "valley," is *Biqu'ah*; the very name it still retains, *el Buk'a'a*. A. is the contemptuous term appended to stigmatize its vanity, with all its idolatrous pomp, just as *Hos. v. 8* calls *Bethel*, where the idol calf was set up, *Betharen*.

Avim, Avims, Avites. 1. Properly

AVVIM (Deut. ii. 23). They had dwelt in *Hazerim* ("the villages," or *nomad encampments, chazerim*), even unto *Azrah* (*Gaza*), i.e. S.W. of *Palestine*, the S. part of the shephelah or lower hills of *Judah* (possibly having come thither from the southern desert). The *Caphtorim* out of *Caphtor* (i.e. the *Philistines*, *Amos ix. 7*) supplanted them; and the latter appear in the plain of *Sharon*, just N. of the shephelah. Comp. the order of enumeration from S. to N. (*Josh. xiii. 2, 3*). *Gesenius* interprets the name *Avvim*, "ruin." A trace of them may be in *Avvim*, a city of *Benjamin* (*Josh. xviii. 23*), whither they may have been driven when they took refuge in the hills of *Bethel*. The *LXX.* and *Jerome* identify them with the *Hivites*, in whose district was situated the *Avvim* city just mentioned. Comp. *Josh. ix. 7, 17* with *xviii. 22-27*. 2. The people of *AVVA* who were planted by *Assyria* in *Samaria*; their idols were *Nibhaz* and *Tartak* (2 Kings xvii. 31).

Avith. The city of *Hadad ben Bedad* (Gen. xxxvi. 35, 1 Chron. i. 46), who smote *Midian* (the main body) in the field of *Moab*. This would be early in the time of *Moab's* sojourn among a branch of the *Midianites*. *Moab* was allied to *Midian* in the *Mosaic* age (Num. xxii. 7), but in *Gideon's* time *Midian* was destroyed. Hence *Moses* naturally records the fact.

Avl. The boring of a slave's ear with it was the token of his volunteering perpetual service, when he might be free at the year of release (Exod. xxi. 6, Deut. xv. 17). So *Messiah*, volunteering to become God's servant by taking man's nature; "Mine ears hast Thou opened" (Ps. xl. 6); *Isa. i. 5*, "the Lord God hath opened Mine ear," i.e., hath made Me obediently attentive as a servant to his master. Heb. x. 5-10 quotes it as *LXX.* renders it: "a body hast Thou prepared Me," the strongest proof of willing obedience. The ear symbolises obedience.

Axe. Heb. *kardom*, meaning sharp; large, for felling trees (Jud. ix. 48, Jer. xlvi. 22); *garzen*, meaning cutting, as "hatchet" from "hack," *securis* from *seco*; *barzel*, "iron"; *garzen* sometimes means the "adze." The head was fastened to the handle by thongs, and so was liable to slip off (Deut. xix. 5, 2 Kings vi. 5). For "axe" in *Isa. xlv. 12* marg., *Jer. x. 3*, *ma'atzad*, others trans. a "knife" or "chisel," such as a carver of wood idols would use. But *A.V.* is good sense and good Heb.; the "axe" is meant as the instrument to cut down the tree in the forest. *Mappets* (*Jer. li. 20*), "battle axe," a heavy mace or maul, whence *Charles Martel* was designated. *Kasshil* occurs only once, *Ps. lxxiv. 6*, a large axe.



EGYPTIAN AXE.

Azal. (*Zech. xiv. 5*.) The limit to which "the valley" or cleft of the mount of *Olives* will extend, when *Jehovah* shall go forth to fight against those nations which shall have assailed *Jerusalem*. The Heb. name means adjoining, i.e. near the

city: the valley reaching up to the city gates will enable the citizens fleeing to escape to it.

Azaliah. 2 Kings xxii. 3.

Azaniah. Neh. x. 9.

Azareel, AZARAEEL. 1. Neh. xii. 86.

2. 1 Chron. xii. 6. 3. Or *Uzziah*, 1 Chron. xv. 18, 4. 1 Chron. xvii. 22. 5. *Ezra* x. 41. 6. Neh. xii. 13.

Azariah = whom *Jehovah* helps [see *UZZIAH*], like in sense to *Eleazar* = whom *God* (El) helps, and to *LAZARUS*. 1. 1 Chron. ii. 8. 2. Son of *Ahimaaz* (1 Chron. vi. 9), succeeded *Zadok* his grandfather in the highpriesthood in *Solomon's* reign, *Ahimaaz* having died before *Zadok* (1 Chron. vi. 10), the "he" refers to the *Azariah* in ver. 9). He officiated at the consecration of *Solomon's* temple, and was the first highpriest that ministered in it. 3. *Isaiah's* contemporary, who with fourscore priests withstood so faithfully king *Uzziah* when burning incense (2 Chron. xxvi. 17-20). 4. Grandson of the *Azariah* 2, highpriest under *Abijah* and *Asa*, as *Amariah* his son was in the days of *Jehoshaphat* son of *Asa*. 5. A., son of *Oded*, also called simply *Oded*, a prophet along with *Hanani*; encouraged *Asa* in his religious reformation (2 Chron. xv. 1-8). 6. Chief priest of the house of *Zadok*, in *Hezekiah's* reign, who appointed chambers in the house of the Lord for storing the tithes and offerings, on which were dependent the attendance of the priests at the temple services (Neh. i. 35-39, xii. 27-30, 44-47; 2 Chron. xxxi. 10-13). 7. 1 Chron. vi. 13, *Ezra* vii. 1, 2 Kings xxv. 18. 8. Heb. name of *ABD-NEGO* [see] (*Dan. i. 6-19*, and iii.); of the seed royal of *Judah*; fulfilling the prophecy to *Hezekiah* (*Isa. xxxix. 5-7*); famed for beauty, wisdom, above all faithfulness unto death, and for his miraculous deliverance from the furnace. 9. 2 Chron. xxi. 2. 10. Several others: 1 Chron. vi. 36 = *Ezra*, 1 Chron. ix. 11; *Neh. iii. 23, 24, viii. 7*; 2 Chron. xxx. 12, xviii. 12; comp. *Jer. xliii. 2*, *Neh. xii. 32, 33*, 1 Chron. ii. 38, 39; A. whose name proves that the genealogy in 1 Chron. ii. 36-41 was made in *Hezekiah's* reign, for A. (ver. 38) appears from 2 Chron. xxiii. 1, xxiv. 1, to have been captain when *Joash* was seven years old, i.e. about one generation older than *Joash*. After A. in that genealogy are six generations, ending with *Elishama*; and from *Joash* to *Hezekiah* also six; therefore *Elishama* was contemporary with *Hezekiah*. *Zabad* in 1 Chron. ii. 36, 37 (comp. xi. 41) was contemporary of *David*. 11. *Uzziah*, meaning much the same, the might of *Jehovah* (2 Kings xiv. 21, xv. 1-6).

Azaz. 1 Chron. v. 8.

Azaziah. 1. 1 Chron. xv. 21. 2. 1 Chron. xvii. 26. 3. 2 Chron. xxxi. 13.

Azbuk. Neh. iii. 16.

Azekah. From a root, "to till the ground." A town of *Judah*, with dependent villages, in the shephelah, the low hills of *Judah*, near *Shochob* (1 Sam. xvii. 1, *Josh. xv. 35*). Fortified by *Rehoboam* (2 Chron. xi. 9, *Neh. xi. 30*). Assailed by the king

of Babylon (Jer. xxxiv. 7). Ganneau fixes it at Ellar, half way between Jerusalem and Beit Jibrin; Conder at Deir el Aashek (the monastery of the lover), S. of Sorek valley, eight miles N. of Shochoh (Shuweikeh). A road leads to it from Elah valley.

Azel. 1 Chron. viii. 37, 38; ix. 43, 44.

Azem: **Ezem.** A city S. of Judah; afterwards allotted to Simeon (Josh. xv. 29, xix. 3).

Azzad. Ezra ii. 12, viii. 12; Neh. vii. 17, x. 15.

Aziel. Contracted from Jaazel (1 Chron. xv. 18, 20).

Aziza. Ezra x. 27.

Azmaveth. 1. 2 Sam. xxiii. 31, 1 Chron. xi. 83. 2. 1 Chron. viii. 36, ix. 42, xii. 3. 3. 1 Chron. xii. 3. 4. 1 Chron. xxvii. 25. 5. A place in Benjamin (Ezra ii. 24). Beth-Azmaveth (Neh. vii. 28, xii. 29). The singers from it built villages round Jerusalem.

Azmon. On the S. border of Palestine, near the torrent of Egypt, *wady el Arish* (Num. xxxiv. 4, 5; Josh. xv. 4).

Aznoth-Tabor=*the ears* (earlike summits) of *Tabor*. Marking the boundary of Naphtali (Josh. xix. 24).

Azor. Matt. i. 13; 14.

Azriel=*God my help*. Like the Carthaginian Hasdrubal=*Baal his help*. 1. 1 Chron. v. 24. 2. 1 Chron. xxvii. 19. 3. Jer. xxxvi. 26.

Azrikam. 1. 1 Chron. iii. 23. 2. 1 Chron. viii. 88. 3. 1 Chron. ix. 14. 4. Governor of Ahaz's house; slain by Zichri, a mighty man of Ephraim (2 Chron. xxviii. 7).

Azubah. 1. 1 Chron. ii. 18, 19. 2. 1 Kings xxii. 42.

Azur: **Azzur.** 1. Jer. xviii. 1. 2. Ezek. xi. 1. 3. Neh. x. 17.

Azzah. The right designation of the Philistine city (Deut. ii. 23, 1 Kings iv. 24, Jer. xxv. 20). Elsewhere less accurately read Gaza.

Azzan. Num. xxxiv. 26.

B

Baal. The chief male deity, as Ash-toreth is the chief goddess, of the Canaanites and Phœnicians. Baalim, the plural form, expresses the various aspects of B., as different localities



BAAL.

viewed him. B. is also associated with ASHERAH [see], inaccurately translated "THE GROVE" or "groves" (Jud. iii. 7; 2 Chron. xxxiii. 3, xxxiv. 4; 2 Kings xxii. 5, 6). B. means *lord*, in the sense *owner, possessor*; but Adon means *lord, master*. The Heb. article distinguishes the proper name B. from the common noun; *Bel*, the Babylonian idol (Isa. xvi. 1), is akin. Midian and Moab, as early as Moses' time, tempted Israel, by Balaam's devilish counsel (Rev. ii. 14, Josh. xiii. 22, Num. xxv. 15), to worship

the phase of the deity called Baal-peor (Num. xxv.), from *pe'or*, "*aperire hymenem virginium*," answering to the Latin Priapus. Fearful licentiousness not only was sanctioned, but *formed part of the worship*. A plague from Jehovah destroyed 24,000 Israelites in consequence, and was only stayed by the zeal of Phinehas. Moses subsequently, when warning the people from this example, notices no circumstance of it but one, which, though in the original narrative not stated, was infinitely the most important to advert to, but which none but spectators of the fact, perfectly acquainted with every individual concerned in it, could possibly feel the truth of. "Your eyes have seen what Jehovah did because of Baal-peor, for all the men that followed Baal-peor the Lord thy God hath destroyed them from among you. But ye that did cleave unto the Lord your God are alive every one of you this day" (Deut. iv. 3). For Moses to have used this argument was extremely natural; but if a forger had asserted this at hazard, and put it in Moses' mouth, it seems very strange that it is the only circumstance he should forget to notice in the direct narrative, and the only one he should notice in his reference to it (Graves, Pentateuch, i. 4). B. worship prevailed much in Israel, except during Gideon's judgeship (hence called Jerubbaal, "let B. plead"), up to Samuel's time (Jud. ii. 10-13, vi. 26-32, viii. 33, x. 6-10). At Samuel's reproof they put away this worship (1 Sam. vii. 4). Solomon brought back Ashtoreth worship to please his foreign wives. Ahab, king of Israel, under Jezebel's influence (daughter of Ethbaal, priest of B. and king of Zidon), established the worship of B. and Asherah ("the groves"); 1 Kings xvi. 31-33, xviii. 19-22. Elijah successfully for a time resisted it. His influence and that of king Jehoshaphat produced its effect in the following reign and that of Jehu. It was laid aside for Jeroboam's calves, under Jehoram, Ahab's son (2 Kings iii. 2), and under Jehu (x. 28); but for the most part prevailed until the Lord in vengeance removed the ten tribes from their land (2 Kings xvii. 16). B. worship also in Judah found entrance under Ahaz (2 Chron. xxviii. 2, 3), but was suppressed by Hezekiah (2 Kings xviii. 4). Manasseh sought to bring Judah to the same state of B. worship as Israel had been under Ahab (2 Kings xxi. 3; comp. Mic. vi. 16). Josiah made a thorough eradication of it (2 Kings xxiii. 4-14). A remnant of it and an effort to combine idolatry with Jehovah worship still in part survived till the final purgation of all tendency to idols was effected by the severe discipline of the Babylonian captivity (Zeph. i. 4-6). The Heb. for "Sodomites" (1 Kings xiv. 24, xv. 12, xxii. 46; 2 Kings xxiii. 7) is *qudeeshim*, "those consecrated" to the vilest filthiness, which constituted part of the sacred worship! Flat roofs at Jerusalem were often used as altars (Jer. xxxii. 29). "Standing images," or possibly *pillars* or *obelisks* (*mat-*

zebah) were his symbols (1 Kings xiv. 23; 2 Kings xviii. 4, xxiii. 14; Mic. i. 13). "Sun images" (*hammanim*, Isa. xvii. 8, xvii. 9; 2 Chron. xxxiv. 4) "were on high above the altars" of B. (Jer. xliii. 13); "the images of Bethshemesh," literally "the pillars (obelisks) of the house of the sun." At Tyre one title was *Malquereth* "King of the city." In a Maltese inscription, *Melkart*, lord of Tyre, is identified with "Hercules, the prince leader" of the Greeks; from *melek* "king," and *quereth* "of the city." Tyre's colonies (Carthage, etc.) honoured Melkart, the god of the mother city; the name appears in *Hamilcar*. An inscription at Palmyra names him B. Shemesh, owner of the sun. Philo says his title among the Phœnicians was *Beel-samen* (*shamain*), "owner of the heavens." Plautus also in his *Pœnulus* calls him *Bal-samen*. Contrast Melchizedek's title for Jehovah, "Possessor [Quonch: not B.] of heaven and earth" (Gen. xiv. 19). High places were chosen for B. worship, and human victims were sometimes offered as burnt offerings (Jer. xix. 5). The worshippers wore peculiar vestments (2 Kings x. 22). They gashed themselves with knives at times to move his pity (1 Kings xviii. 26-28). The name appears in Asdrubal (*help of B.*), Hannibal (*grace of B.*), Adherbaal, Ethbaal. His generating, vivifying power is symbolised by the sun (2 Kings xxiii. 5), as Ashtoreth is by the moon, Venus, and the heavenly hosts.

BAAL-BERITH. Worshipped at Shechem by Israel after Gideon's death (Jud. viii. 33, ix. 4) = *B. in covenant*, viz. with his worshippers; or perhaps a compromise, to combine B. with the "covenant" of *Jehovah*.

BAAL-GAD=*B. the fortune bringer*, the planet Jupiter (Isa. lxxv. 11 marg.). "Gad" is the Babylonian god of fortune, Bel. The Arabs called it "the greater good fortune"; and "Meni," the planet Venus, answers to "the lesser good fortune." The city (Josh. xi. 17) bears the same name.

BAAL-HAMON=*the owner of a multitude*, the sun god, and a city where Solomon had a vineyard with a multitude of vines. In mount Ephraim, not far N. of Samaria (comp. Isa. xxviii. 1, S. of Sol. viii. 11).

BAALHANAN=*"B. is gracious"*. Contrast *Johannes*, "Jehovah is gracious." 1. An early king of Edom (Gen. xxxvi. 38, 39), son of Aehbor. 2. David's officer over his olive and sycamore in the shephelah (low plain). Of Gederah (Josh. xv. 46), or Bethgader (1 Chron. ii. 51).

BAALZEBUB; BEEZLEBUB. Worshipped at Ekron; consulted by Ahaziah as to his recovery, for which Jehovah by Elijah declared he should die (2 Kings i. 2, 3, 10). "Lord of flies," i.e., *avertor of the plague of flies*, which often caused such ravages. A seal found near Gaza by De Hase represents a human figure with four wings like those of a fly, in low relief, probably the god of Ekron. BEEZLEBUB [see] was the Jewish contemptuous term, by a slight alter-