

Consul 12 B.C., made governor of Syria after Archelaus' banishment, A.D. 6 (Josephus, Ant. xvii. 13, § 5). He was directed to make a census or "enrolment" of property (Luke ii. 2, *apographē*) in Syria and Judæa. Varus was governor up to the end of 4 B.C. Volusius Saturninus was governor (we know from an Antioch coin) A.D. 4 or 5. In the interval between Varus' governorship ending 4 B.C. and Volusius Saturninus' government A.D. 4 falls the census (Luke ii. 2). Quirinus, as having been consul 12 B.C., must have had a proconsular province subsequently. A. W. Zumpt shows by an exhaustive reasoning that Cilicia was the only province that *could* have been his, and that Syria was at this time attached to Cilicia. Quirinus was rector or adviser to Caius Cæsar when holding Armenia (Tacitus, Ann. iii. 48). This cannot have been during Quirinus' governorship of Syria in 6 B.C., for Caius Cæsar died A.D. 4, and the nearness of Syria to Armenia was probably a reason for choosing Quirinus, Syria's governor, to be the young prince's adviser. He must then have had a first governorship, 4 B.C. to 1 B.C., when he was succeeded by M. Lollius. Probably in Luke ii. 2 the "first" implies that "the first enrolment" or *registration of persons and families* was in Quirinus' first government; intimating indirectly that there was a second enrolment which carried into effect the *taxation* ultimately contemplated by the previous enrolment. The second enrolment we know from Josephus (Ant. xviii. 1) was to ascertain the resources. C. is called therefore an "appraiser" of these. Tacitus (Ann. iii. 48) records that the emperor Tiberius asked for Quirinus the honour of a public funeral from the senate. He represents him as unpopular because of his meanness and undue power in old age.

It was during his first governorship of Cilicia and Syria that he conquered the Homonadenses of Cilicia, and obtained the insignia of a triumph. A *brevarium* of the empire was ordered by Augustus (Tacitus, Ann., i. 11), giving a return of its population and resources. The enrolment in Luke ii. 1, 2 perhaps was connected with this, "all the world" meaning the whole Roman empire.

**Cyrus:** *Koresh*, from the Persian *koḥr* "the sun," as Pharaoh from *phrah* "the sun." Founder of the Persian empire. Represented as the son of Mandane, who was daughter of Astyages last king of Media, and married to Cambyses a Persian of the family of the Achæmenidæ. Astyages, because of a dream, directed Harpagus his favourite to have the child C. destroyed; but the herdsman to whom he was given preserved him. His kingly qualities, when he grew up, betrayed his birth. Astyages enraged served up at a feast to Harpagus the flesh of his own son. Harpagus in revenge helped C. at Pasargadæ, near Persepolis, 559 B.C., to defeat and dethrone Astyages, and make himself king of both Medes and Persians. Afterwards C. conquered Croesus, and added Lydia to

his empire. In 538 B.C. he took BABYLON [see] by diverting the course of the Euphrates into another channel, and entering the city by the dry bed during a feast at which the Babylonians were revelling, as Isa. xxi. 5, xlii. 27, Jer. l. 38, li. 57 foretell.



TOMB OF CYRUS.

He finally fell in a battle against the Massagætæ. His tomb is still shown at Pasargadæ.

In Dan. v. 31, at the overthrow of Babylon, we read "Darius the Median took (received) the kingdom, being about threescore and two years old." Isa. xlii. 17, xli. 2 confirm Daniel as to the Medes' share in destroying Babylon. Daniel (vi. 28) joins the two, "Daniel prospered in the reign of Darius and in the reign of C. the Persian." Comp. also Jer. li. 11, 28. The honorary precedence given to the Medes in the formula, "the law of the Medes and Persians altereth not," also in Dan. v. 28, marks their original supremacy. But the expressions "Darius received the kingdom" (Dan. v. 31), and "Darius the son of Ahasuerus (the same name as Cyaxares and Xerxes) of the seed of the Medes . . . was made king over the realm of the Chaldeans" (ix. 1), mark that C. was the supreme king and conqueror, and Darius made subordinate king under him. It is probable that this Darius was representative of the deposed Median line of supreme kings, whether he is to be identified with Astyages or his successor Cyaxares II., and that C. deemed it politic to give him a share of royal power, in order to consolidate by union the two dynasties and conciliate the Medes. [See DARIUS.] Darius reigned as viceroy at Babylon from 538 to 536 B.C., when C. assumed the throne there himself; whence Ezra (i. 1) regards the year of C.'s beginning to reign at Babylon as the first year of his reign over the whole empire, though he was king of Persia 20 years before. So also 2 Chron. xxxvi. 22. The prophecies of Isaiah attribute the capture of Babylon to C., not Darius; xlii. 27, 28, xlv. 1, "C. My (Jehovah's) shepherd . . . the Lord's anointed," a type of Messiah, the true King, *Sun* of righteousness (Mal. iv. 2), and Redeemer of His people from mystical Babylon. "Ahasuerus" is another form of Cyaxares, whom Xenophon represents as uncle of C. and son of Astyages.

The pure monotheism in which C. had been reared as a Persian predisposed him to hate the Babylonian idols and favour the Jewish religion. Zoroaster about this very time reformed the popular nature worship of Persia, and represented the sun or fire as only a symbol of the one God. In C.'s decree for the Jews' restoration from Babylon he intimates his acquaintance with Isaiah's and Jeremiah's prophecies concerning him,

which he doubtless heard from Daniel the prophet of Belshazzar's doom: "the Lord God of heaven hath given me all the kingdoms of the earth, and He hath charged me to build Him an house at Jerusalem which is in Judah . . . He is the God."

Smith's Bible Dict. (B.F. Westcott) truly says: "the fall of Sardis and Babylon was the starting point of European life; and the beginning of Grecian art and philosophy, and the foundation of the Roman constitution, synchronise with the triumph of the Aryan race in the East." C. represents eastern concentration and order, Alexander western individuality and independence. The two elements exercised an important influence upon the history of the world and of the church, and C.'s restoration of the Jews is one of the great turning points in the development of God's mighty scheme for ultimate redemption. Xenophon (Cyrop. i. 2, § 1) celebrates C.'s *humanity*. This, with his Zoroastrian abhorrence of idolatry and its shameless rites, and veneration for the "great god Ormuzd," the special object of ancient Persian worship, would interest him in behalf of the sufferings of the Jews, whose religion so nearly resembled his own. Thus their restoration, an act unparalleled in history, is accounted for. His acknowledgment of "the Lord God of heaven" (Ezra i. 2), whom he identifies with the Jehovah of the Jews, and his pious ascription of his wide dominion to His gift, accord with his belief as a votary of the old Persian religion. His gift of the golden vessels out of the treasury (i. 7-11, vi. 5), the allowance of the temple rebuilding expenses out of the royal revenue (vi. 4), and the charge to his subjects to "help with silver, gold, goods, and beasts" (i. 4) accord with his characteristic munificence. His giving so high a post as the government of Babylon to a *Mede* agrees with his magnanimity in appointing two Medes in succession to govern the rich Lydia (Herodotus, i. 156, 162). See Rawlinson's Historical Illustrations of O. T. J. W. Bosanquet gives reasons for thinking that the C. (son of Cyaxares and grandson of Astyages) who took Babylon is distinct from C. son of Cambyses who conquered Astyages.

## D

**Dabareh**, rather **Daberath**. Josh. xxi. 28, xix. 12. A Levitical town on the boundary of Zebulun. Also stated to be in *Issachar* (1 Chron. vi. 78). Probably on the border between Issachar and Zebulun. Called *Dabaritta* by Josephus. Now *Debarieh*, at the base of mount Tabor.

**Dabbasheth**. A town on the boundary of Zebulun (Josh. xix. 11). Now *Dûweibeh*.

**Dagon**. Diminutive (expressing *endearment*) of *dag*, "a fish." The male god to which Atargatis corresponds (2 Macc. xii. 26), the Syrian goddess with a woman's body and fish's tail, worshipped at Hierapolis and Ascalon. Our fabulous mermaid

is derived from this Phœnician idol. She answers to the Greek foam-sprung Aphrodite. The divine principle supposed to produce the seeds of all things from *moisture*. Twice a year water was brought from distant places and poured into a chasm in the temple, through which the waters of the flood were said to have been drained away (Lucian de Syr. Dea, 888). Derived from *tarag*, *targeto*, "an opening," the goddess being also called *DREKTO*; or else *addir*, "glorious," and *dag-to*, "a fish." The tutelary goddess of the first Assyrian dynasty, the name appearing in Tig-lath.

Dag-on was the national god of the Philistines, his temples were at Gaza and Ashdod (Jud. xvi. 21-30; 1 Sam. v. 5, 6). The temple of Dagon, which Samson pulled down, probably resembled a Turkish *koek*, a spacious hall with roof resting in front upon four columns, two at the ends and two close together at the centre. Under this hall the Philistine chief men celebrated a sacrificial meal, whilst the people assembled above upon the balustraded roof. The half-man half-



DAGON.

fish form (found in basrelief at Khorsabad) was natural to maritime coast dwellers. They senselessly joined the human form Divine to the beast that perishes, to symbolise nature's vivifying power through water; the Hindoo *Vishnu*; Babylonian *Odakon*. On the doorway of Sennacherib's palace at Kouyunjik there is still in basrelief representations of Dagon, with the body of a fish but under the fish's head a man's head, and to its tail women's feet joined; and in all the four gigantic slabs the upper part has perished, exactly as 1 Sam. v. 4 marg. describes: now in the British Museum. The cutting off of Dagon's head and hands before Jehovah's ark, and their lying on the threshold (whence his devotees afterward durst not tread it), prefigure the ultimate cutting off of all idols in the great day of Jehovah (Isa. ii. 11-22). Beth-Dagon in Judah and another in Asher (Josh. xv. 41, xix. 37) show the wide extension of this worship. In his temple the Philistines fastened up Saul's head (1 Chron. x. 10).

Dalaiah. 1 Chron. iii. 24.

Dalmanutha. On the W. of the sea of Galilee, as what Mark (viii. 10) calls "the regions of D." Matthew (xv. 39) calls "the borders of Magdala." Magdala was at the S. end of the plain of Genesareth, near the water. D. is probably now *Ain-el-Boridah*, "the old fountain," surrounded by ancient walls and ruins of a village, at the mouth of a glen a mile S. of Magdala, near the beach.

Dalmatia. A region E. of the Adriatic Sea, forming part of Illyri-um. Paul sent Titus there (2 Tim. iv. 10), and had himself preached in the neighbourhood (Rom. xv. 19).

Dalphon. Esth. ix. 7.

Damaris. An Athenian woman converted by Paul's preaching (Acts xvii. 34). When most "mocked" or de-ferred, she and Dionysius the Areopagite "clave unto Paul and believed."

Damascus. The most ancient city of Syria, at the foot of the S.E. range of Antilibanus, which rises 1500 ft. above the plain of D., which is itself 2200 above the sea. Hence D. enjoys a temperate climate cooled by breezes. The plain is a circle of 30 miles diameter, watered by the Barada (the ABANA of 2 Kings v.), which bursts through a narrow cleft in the mountain into the country beneath, pouring fertility on every side. This strikes the eye the more, as bareness and barrenness characterise all the hills and the plain outside. Fruit of various kinds, especially olive trees, corn and grass abound within the D. plain. The Barada flows through D., and thence eastward 15 miles, when it divides and one stream falls into lake el Kiblijeh, another into lake eeh-Shurkijeh, on the border of the desert. The wady *Helbon* on the N. and *Awaj* on the S. also water the plain. The *Awaj* is probably the scriptural PHARPAR.

First mentioned Gen. xiv. 15, xv. 2. Abraham entering Canaan by way of D. there obtained Elieser as his retainer. Josephus makes D. to have been founded by Uz, son of Aram, grandson of Shem. The next Scripture notice of D. is 2 Sam. viii. 5, when "the Syrians of D. succoured Hadadesez king of Zobah" against David. David slew 22,000 Syrians, and "put garrisons in Syria of D., and the Syrians became servants to David and brought gifts" (1 Chron. xviii. 3-6). Nicholas of D. says Hadad (so he named him) reigned over "all Syria except Phœnicia," and began the war by attacking David, and was defeated in a last engagement at the Euphrates.

His subject Reson, who escaped when David conquered Zobah, with the help of a band made himself king at D. over Syria (1 Kings xi. 23-25), and was an adversary to Israel all the days of Solomon. Hadad's family recovered the throne; or else BENHADAD I. [see], who helped Baasha against Aza and afterwards Aza against Baasha, was grandson of Reson. He "made himself streets" in Samaria (1 Kings xx. 34), so completely was he Israel's master. His son, Benhadad II., who besieged Ahab (ver. 1), is the Ben-idri of the Assyrian inscriptions. These state that in spite of his having the help of the Phœnicians, Hittites and Hamathites, he was unable to oppose Assyria, which in one battle slew 20,000 of his men.

Hazel, taking advantage of his subjects' disaffection owing to their defeats, murdered Benhadad (2 Kings viii. 10-15, 1 Kings xix. 15). HAZAEL [see] was defeated by Assyria in his turn, with great loss, at Antilibanus; but repulsed Ahasiah's and Jeho-

ram's attack on Israel (2 Kings viii. 28), ravaged Gilead, the land of Gad, Reuben, and Manasseh (x. 32, 33); took also Gath, and was only diverted from Jerusalem by Jehoash giving the royal and the temple treasures (xii. 17, 18). Benhadad his son continued to exercise a lordship over Israel (xiii. 3-7, 22) at first; but Joash, Jehoahaz' son, beat him thrice, according to Elisha's dying prophecy (ver. 14-19), for "the Lord had compassion on His people . . . because of His covenant with Abraham, Isaac, and Jacob, neither cast He them from His presence as yet" (ver. 23). Jeroboam II., Joash's son, further "recovered D. and Hamath, which belonged to Judah, for Israel . . . according to the word of the Lord . . . by Jonah the prophet" (xiv. 23-28), 886 B.C.

Resin of D., a century later, in a respite from the Assyrian invasions, allied himself to Pekah of Israel against Judah, with a view to depose AHAZ [see] and set up one designated "the son of Tabeal." The successive invasions of Pul and Tiglath Pileser suggested the thought of combining Syria, Israel, and Judah as a joint power against Assyria. Ahas' leaning to Assyria made him obnoxious to Syria and Israel. Hnt, as their counsel was contrary to God's counsel that David's royal line should continue until Immanuel, it came to nought (2 Kings xv. 19, 20, 37, xvi. 5; Isa. vii. 1-6). Elath on the shore of the Red Sea, in Edom, built by Asariah of Judah on territory alleged to be Syrian, was "recovered" by Resin. Whereupon Ahas begged Assyria's alliance; and the very policy of D. and Israel against Assyria, viz. to absorb Judah, was the very means of causing their own complete absorption by Assyria (2 Kings xvi. 6-9, xvii.; Isa. vii. 14-25, viii. 6-10, x. 9). The people of D. were carried captive to Kir, as Amos (i. 5) foretold, the region from which they originally came, associated with Elam (Isa. xxii. 6), probably in Lower Mesopotamia=Kish or Ush, i.e. eastern Ethiopia, the Cissia of Herodotus (G. Rawlinson). Isaiah (xvii. 1) and Amos (i. 4) had prophesied that D. should be "taken away from being a city, and should be a ruinous heap," that Jehovah should "send a fire into the house of Hazael, which should devour the palaces of Benhadad"; and Jeremiah (xlii. 24, 25) that "D. is waxed feeble. . . . How is the city of praise not left, the city of my joy!"

By the time of the Medo-Persian supremacy D. had not only been rebuilt, but was the most famous city in Syria (Strabo, xvi. 2, 19). In Paul's time (2 Cor. xi. 32) it was part of ARETAS' [see] kingdom. It is still a city of 150,000 inhabitants, of whom about 180,000 are Mahometans, 15,000 Christians, and about 5000 Jews.

D. was the centre through which the trade of Tyre passed on its way to Assyria, Palmyra, Babylon, and the East. It supplied "white wool and the wine of Helbon" (in Antilebanon, 10 miles N.W. of D.) in return for "the wares of Tyre's making" (Ezek. xxvii. 18). Its once famous *damask*

and steel were not manufactured till Mahometan times, and are no longer renowned. The street called "Straight" is still there, leading



BEER SHEVAH.

from one gate to the pasha's palace, i.e. from E. to W. a mile long; it was originally divided by Corinthian colonnades into three avenues, of which the remains are still traced (Acts ix. 11); called by the natives "the street of bazaars." The traditional localities of Acts ix. 3, 25, 2 Cor. xi. 33 (Paul's conversion on his way to D., and his subsequent escape in a basket let down from the wall) are more than doubtful. *Nowes-Sham*, "The East." *Magnus* was its bishop at the council of Nice, A.D. 325. The khalif Omar A.D. 635 took it. It fell into the hands of the Turks, its present masters, under Selim I., A.D. 1516.

**Dan = judge.** Jacob's fifth son, Bilhah's (maid of Rachel) first (Gen. xxx. 6), own brother to Naphtali. The female corresponding name is Dinah (judgment). Rachel's exclamation originated the name, "God hath judged me," i.e. vindicated my cause by giving me a son. Jacob on his deathbed said, "D. shall judge his people as one of the tribes of Israel" (xlix. 16), i.e., having the full tribal standing as much as Leah's descendants. [See CONCUBINE.] The judgment of Samson may also be a fulfilment of Jacob's words (Jud. xv. 20). *Hushim* (the plural implying a family) or *Shuham* alone is mentioned as D.'s son (Gen. xli. 23); but at the exodus the tribe stood second of Israel in numbers (Num. i. 39), 62,700; 64,400 at the close of the wilderness sojourn (xvii. 43). It occupied the N. side of the tabernacle, the hindmost in the march (ii. 25, 31; x. 25), with Asher and Naphtali. Of D. was Aholiab, associated with Bezaleel, in the construction of the tabernacle. (Exod. xxxi. 6, etc.)

Its allotment was on the coast W. of Judah and Benjamin, S. of Ephraim, N. of Simeon; small, but most choice, extending from Joppa on the N. to Ekron on the S., 14 miles long, part of the shepherdish (or vale sweeping along the whole coast, the N. part of which is Sharon). The powerful Philistines near them drove them partly towards the mountainous region bordering on Judah, so as to encroach on Judah's towns, Zorah and Eshtaol and Ir-shemesh or Beth-shemesh; comp. Josh. xv. 33 with xix. 41. The Amorites previously "would not suffer them to come down into the valley" (Jud. i. 34). Hence Samson resides at Mahaneh-Dan (the camp of D.) in the hills, between Zorah and Eshtaol, behind Kirjath Jearim, and thence "comes down"

to the vineyards of Timnath and the valley of Sorek. There too was his final resting place (Jud. xiii. 25; xiv. 1, 5, 19; xvi. 4, 31; xviii. 12). The Phœnician king Esmunasar made this rich plain his prize long after, as an inscription records if rightly deciphered. In Josh. xix. 47, "the coast of D. went out (too little) for them," rather "went out from them" (Heb. *meehem*), i.e. to a distance from their original allotment, viz. to Leshem or Laish, (which 600 of their warriors armed went forth from Zorah and Eshtaol to seize on, in the far N.) and named D. after their father, at the W. source of the Jordan, four miles W. of Paneas. Thrice stress is laid on the 600 being "appointed with weapons of war" (Jud. xviii. 11, 16, 17), for the Philistines deprived all Israelites they could of arms, so that we find Samson using as his only weapon an ass's jawbone (1 Sam. xiii. 19-21). Hence, as being so occupied with the Philistine warfare, Danites were not among Barak's and Deborah's helpers against Sisera (Jud. iv. v. 17, where allusion occurs to D.'s possession of the only Israelite port, "Why did D. remain in ships?").

The N. Danites of Laish (named by them D.) carried with them Micah the Ephraimite's Levitical family priest (Jud. xvii., xviii.) and graven image, which they worshipped "until the day of the captivity of the land" (ver. 30, 31), i.e. till the Israelite reverse whereby the Philistines carried away the ark; what aggravated their idolatry was it was at the very time "that the house of God was in Shiloh," within their reach. This probably suggested the city Dan to Jeroboam as one of the two seats of the golden calf worship (1 Kings xii. 29).

D.'s genealogy is not given in 1 Chron. ii. to xii. Its unsettled state and its connection with the far N. Dan, the headquarters of idolatry, may have caused the loss of the genealogy. D. is omitted among the sealed in Rev. vii. as having been the first to lapse into idolatry, for which cause Ephraim also is omitted (Jud. xvii., Hos. iv. 17) and Joseph substituted. Aretas of the 10th century suggests that D.'s omission is because Antichrist is to be from him, or else to be his tool (comp. Gen. xlix. 17, Jer. viii. 16, Amos viii. 14), as there was a Judas among the twelve.

Jacob's prophecy, "D. shall be a serpent in the way, . . . that biteth the horse heels, so that his rider shall fall backward," alludes primarily to D.'s local position in front of the royal Judah; so ready to meet the horse, forbidden in Israelite warfare, with the watchword "I have waited for Thy salvation," and to fall unawares on the advancing enemy by the way. D.'s mode of warfare is illustrated in its attack on the men of Laish, "careless, quiet, and secure," as also in their great judge Samson's mode of attack, watching for an opportunity and striking an unlooked for, stealthy, sudden blow. Mainly perhaps he by the Spirit has in view the old serpent which was to "bruise the heel" of the promised Saviour (Gen. iii. 15), but ultimately to have its head bruised by Him; therefore he adds the desire of

all believers, "I have waited for Thy salvation," which abrupt exclamation is thus clearly accounted for.

**Dan.** The city at the northern bound of Israel, as Beersheba was the southern, so that "from D. even to Beersheba" (Jud. xi. 1, etc., and latterly, 1 Chron. xxi. 2, "from Beersheba even to D.") expresses the whole country. Originally Leshem or Laish, see above. "Far from Zidon, in the valley that lieth by Beth Rehob," but belonging to Zidon, as their living "after the manner of the Zidonians" implies; they were too far off for Zidon to help them when attacked by the Danites (Jud. xviii. 7, 28). Already in Abraham's time the spot was called by him D., the scene of God's "judgment" on Chedorlaomer and the invaders (Gen. xiv. 14; comp. i. a. xli. 1-3). But its ordinary name was even then *Lasha* or *Laish*, the north-eastern bound of Canaan, as Sodom was the southwestern bound (Gen. x. 19). This too would be an additional reason for the Danites naming their city close by Abraham's camping ground, D. The repetition thrice of "the city" (Jud. xviii. 28, 29) marks that there was already another application of the name "Dan," viz. to Abraham's camping ground (comp. Deut. xxxiv. 1).

Le Clerc suggests that the fountain was called Dan, "judge," as *Ain-mishpat* means "the fount of justice." The city was smitten by Benhadad (1 Kings xv. 20, the last place of mentioning it). Now *Tel-el-Kady* (the Arabic equivalent to Dan), "the judge's mound," whose long level top is strewn with ruins, probably those of D. From its foot gushes out one of the largest fountains in the world, the main source of the Jordan, called *el Led-dan*, a corruption of D., and the stream from it *Nahr ed Dahn*; all these names confirming Le Clerc's view. The land is truly "a large land, where there is no want of anything that is on the earth" (Jud. xviii. 10).

In 1 Kings vii. 13, 14, Hiram the worker in brass is said to be of *Naphtali*; but in 2 Chron. ii. 13, 14, he is called "son of a woman of D." As the "outgoings" of Naphtali were at Jordan, the city D. probably was in the tribe of Naphtali. So she dwelt in Naphtali, but was by birth of the Danite colony there. An undesignated mark of truth. The seeming discrepancy, thus cleared, powerfully disproves the possibility of collusion, and shows the witness of Kings and of Chronicles to be mutually independent and true.

A place in S. Arabia whence the Phœnicians obtained wrought iron, cassia, and calamus (Ezek. xxvii. 19). "D. also." As none of the other places begin with "also" (Heb. *ve*), Fairbairn translates *Vedan* the modern Aden, near the straits of Babeimandeb. Ptolemy mentions a Dana. But probably, as Judah is mentioned in ver. 17, so Dan in ver. 19 represents northern Israel. Sailors from ports of Dan, with descendants of Javan, traded in the fairs of Tyre, "going to and fro."

**Dan-Jaan.** 2 Sam. xxiv. 6. Visited by Joab in taking the census for

David; lying on the route between Gilead and Zidon. LXX. and Vulg. read "Dan in the wood" (*Dan-jaar*), answering to the country about *Tel-el-Kady*. *Baal-jaar*, a Phœnician god's name, is found upon coins. The Dan forming the northern bound of Israel at the sources of the Jordan is probably meant.

**Dance:** *machol*, lit. moving or leaping in a circle. Gesenius however translates *machalath* "a stringed instrument," and *machol* "dancing." Mendelssohn makes *machol* "a hollow musical instrument" (Ps. cl. 4 marg.) Expressing joy, as contrasted with mourning (Eccles. iii. 4, Ps. xxx. 11). The woman nearest of kin to the champion in some national triumph or thanksgiving, and who had a kind of public character with her own sex, led a choir of women; as Miriam (Exod. xv. 1, 20) (whilst Moses led the men), Jephthah's daughter (Jud. xi. 34), Deborah (Jud. v.) (whilst Barak led the men). Some song or refrain in antiphonal answer, forming the burden of the song, accompanied the dance (Exod. xxxii. 18, 19; 1 Sam. xviii. 7, xxi. 11). The women are represented as "coming out" to do this and meet the hero. Miriam went out before "Jehovah, the Man of war" (Exod. xv. 3, 20, 21), and answered the entire chorus. But the women glorifying Saul and David, having no leader, "answered one another." The peculiar feature of David's conduct before the returning ark (2 Sam. vi. 5-22) is that he was choir leader, the women with their timbrels (ver. 5, 19, 20, 22) taking a prominent part. Michal *ought to have led them*; but jealousy of David's other wives, married whilst she was with Phaltiel, and attachment to the latter (2 Sam. iii. 15, 16), and the feeling that David's zeal rebuked her apathy, led her to "come out to meet" him with sneers not songs. The dance necessitated his taking off his royal upper robes to "dance with all his might." This she called "uncovering himself in the eyes of the handmaids." His leading thought was to do honour to God who had delivered him from all his enemies (1 Chron. xiii. 8, xvi.; 2 Sam. vi. 21-23).



TIMBREL.

Enthusiasm was kindled by these religious dances, which enlisted at once the tongue and the other members of the body in acts of worship; which explains Ps. xxxv. 10. David says, "All my bones shall say, Lord, who is like unto Thee?" the very language that the Israelites, whilst the women danced to the Lord, uttered as their song after the Red Sea deliverance (Exod. xv. 11). The dance however was generally left to women (Jud. xxi. 19-23). It is mentioned as a censure on their looseness that "the people rose up to play" at Aaron's calf festival (Exod. xxxii. 6, 1 Cor. x. 7), also that the Amulekites were "dancing" (1 Sam. xxx. 16). The woman leader usually in the East leads off the dance, and the other women exactly follow her graceful movements. In S. of Sol. vi. 13 al.

lusion possibly is made in the "two armies" to two rows of female dancers *vis-a-vis* in performing; but the spiritual sense refers to the two parts of the one church army, the militant and the triumphant.

Dancing accompanied festivity of a secular kind (Jer. xxxi. 4, 13; Lam. v. 15; Luke xv. 25), especially that of women and children (Job xxi. 11, Matt. xi. 17). Dancing by men and women together was unknown; as indeed the oriental seclusion of women from men would alone have sufficed to make it seem indecorous. Maimonides says that in the joyous feast of tabernacles the women danced separately in an apartment above, the men below. Herod's extravagant promise to Herodias' daughter shows that it was an accomplishment rare in those regions (Mark vi. 22, 22).

**Daniel**, *i.e.* God is my judge; or as others, the judge of God, as his Chaldee name Belteshazzar means the prince of Bel. Probably of the blood royal; comp. i. 3 with 1 Chron. iii. 1, whence it appears he bore the same name as David's son by Abigail (who is called Chileab in 2 Sam. iii. 3 = like his father). Carried to Babylon in Nebuchadnezzar's first deportation of captives, in the fourth (Jer. xxv. 1, xvi. 2) or third (Dan. i. 1 counting only complete years) year of Jehoiakim, the first of Nebuchadnezzar (acting under Nabopolassar in the last year of the latter's reign, but reigning alone not until the year after; as Dan. ii. 1 proves, for after D.'s three years' training the year is nevertheless called the "second" of Nebuchadnezzar, *i.e.* of his sole reign).

D. was put in training with three others of the royal seed, still "children" (i. 4), according to eastern etiquette, to become courtiers; and to mark his new position he received a Babylonian name, Belteshazzar (comp. 2 Kings xxiii. 34, xxiv. 17; Esra v. 14; Esth. ii. 7). He gave a noble proof of faithfulness combined with wisdom at this early age, by abstaining from the food of the king's table, as being defiled with the idolatry usual at heathen feasts (Dan. i. 8-16), living for ten days' trial on pulse and water, and at the end looking fairer and fatter than those fed on the king's dainties. They who would excel in piety and wisdom must early subject the flesh to the spirit. D. experienced the truth of Deut. viii. 3.

Ezekiel in the early part of his ministry refers to him as a model of "righteousness" and "wisdom" (xi. 14, 20, xxviii. 3), for not yet had D. become a writer. Noah before and at the flood, Job in the post-diluvian patriarchal age, and D. toward the close of the legal theocracy are made types of "righteousness." So Ezekiel's reference, in what it alleges and in what it omits, exactly tallies with what we should expect, presuming that Ezekiel and D. lived and wrote when and where they are represented. D.'s high position whilst still a mere youth (Dan. i. 3-5, 11-16; ii. 1), at the court of the Jews conqueror and king, gave them a vivid interest in their illustrious countryman's fame for righteousness and

wisdom; for in his person they felt themselves raised from their present degradation. As at the beginning of the covenant people's history their kinsman Joseph, so towards its close D., by the interpretation of dreams (ii., iv.), was promoted to high place in the court of their heathen masters. Thus they both represented Israel's destined calling to be a royal priesthood among the nations, and ultimately to be the bearers of Messiah's light to the whole Gentile world (Rom. xi. 12, 15). D. was made by



BABYLONIAN PRIESTS.

Nebuchadnezzar governor of Babylon and president of the Babylonian "wise men," not to be confounded with the later Persian magi. Under Belshazzar D. was in a lower office, and

was occasionally away from Babylon (Dan. v. 7, 8, 12) at Susa (viii. 2, 27). His interpretation of the mystic handwriting on the wall caused his promotion again, a promotion which continued under Darius and Cyrus. Under Darius he was first of the three presidents of the empire. Envy often follows high office which men so covet; so by a law cunningly extorted by his enemies from the weak Darius, that none should offer petition to man or god except to the king for 30 days, as though it were a test of loyalty, on pain of being cast into a lions' den, D. was cast in and was delivered by God, who thus rewarded his pious faithfulness (vi.). It is an accordance with Medo-Persic ideas which flows from the truth of Scripture, that the mode of capital punishment under the Babylonian rule is represented as burning (iii.), but under the Medo-Persians exposure to wild beasts, for they would have regarded fire as polluted by contact with a corpse, whilst they approved the devouring of bodies by animals.

Berosus calls the last Babylonian king Nabonidus, and says that he surrendered to Cyrus in Borsippa, and was assigned an honourable abode in Carmania. Rawlinson has shown that the Babylonian inscriptions at Ur (Umqueir) explain the seeming discrepancy. BELSHAZZAR [see] or Bel-shar-ezer (on the mother's side descended from Nebuchadnezzar, v. 11) was joint king with his father; having shut himself up in Babylon he fell there whilst his father at Borsippa survived. Berosus as being a Chaldean suppressed all concerning Belshazzar, since it was to the national dishonour. Had D.'s book been a late one, he would have copied Berosus; if it had been at variance with that prevalent in Babylonia, the Jews there would have rejected it. His mention of Darius the Mede's reign, which profane history ignores (probably because it was eclipsed by Cyrus' glory), shows that he wrote as a contemporary historian of events which he knew, and did not borrow from others. He must have been about 84 years old when he saw the visions (x.-xii.) concerning his peo-

ple, extending down to the resurrection and the last days. Though advanced years forbade his return to the Holy Land, yet his people's interests were always nearest his heart (ix., x. 12). His last recorded vision was in the third year of Cyrus (534 B.C.), on the banks of the Tigris (Hiddekel): x. 1-4.

In iii. 2, Heb. for "princes," Nebuchadnezzar summons his *satrap* (*achashdarpni*, Persian *khshtrapa*). Some allege that D. erroneously attributes to the Babylonians the *satrapial* form of government. But Gedaliah was virtually a satrap under Nebuchadnezzar in Judaea, i.e. a governor over a province, instead of its being left under the native kings (2 Kings xxv. 23). Berosus speaks of Nabopolassar's "satrap of Egypt, Coelocryia, and Phoenicia." D. writing for Jews under Persia at the time uses naturally the familiar *Persian term* "satrap," instead of the corresponding Babylonian term. [On D.'s representation of the relation of the Medes to the Persians and Darius the Mede (possibly = Astyages, or his son, the former of whom Cyrus deposed and treated kindly) to Cyrus, see Cyrus.]

The objection to D. on the ground that Susa, or at least its palace, was not built when D. saw the vision there, rests on Pliny alone, who alleges it to have been built by Darius Hystaspis. But the Assyrian inscriptions prove it was one of the most ancient Mesopotamian cities, and its palace (the Memnonium is the name the Greeks give it) famous centuries before D. Darius Hystaspis was only the first to build at Susa a palace in *Persian fashion*.

D., like Moses, was trained in all the learning of the world; his political experience moreover, as a minister of state under successive dynasties of the great world powers, gave the natural qualifications to which God added supernatural spiritual insight, enabling him to characterize to the life the several world monarchies which bore or were to bear sway until Messiah's kingdom shall come with power. Personal purity and self-restraint amidst the world's corrupting luxuries (Dan. i. 8-16; comp. Moses, Heb. xi. 25; Joseph, Gen. xxxix. 9); faithfulness to God at all costs, and fearless witnessing for God before great men (Dan. v. 17-23), unbribed by lucre and unawed by threats (vi. 10, 11); the holiest and most single-minded patriotism which with burning prayers interceded for his chastened countrymen (ix.); intimate communion with God, so that, like the beloved disciple and apocalyptic seer of the N. T., John, D. also is called "a man greatly beloved," and this twice, by the angel of the Lord (ix. 23, x. 11), and received the exactest disclosure of the date of Messiah's advent, the 70 weeks of years, and the successive events down to the Lord's final advent for the deliverance of His people: these are all prominent characteristics of this man of God.

It is not stated in chap. iii. why D. was not among the rulers summoned to worship Nebuchadnezzar's golden

image. Perhaps he was on state business in some distant part of the empire where the summons had not time to reach him. The Jews' enemies found it more politic to attack first the three nearer at hand before proceeding to attack D. the most influential. The king too, regarding him as Divine (ii. 46), forbore to summon him to worship the image, the self-deifying formation and setting up of which D.'s own interpretation probably had suggested unintentionally to Nebuchadnezzar (ii. 37-39).

As chaps. ii. and vii. go together, so iii. and vi., iv. and v.; the pair iii. and vi. shows God's nearness to save His saints, if faithful, just when they are on the point of being crushed by the world power. The pair iv. and v. shows God's power to humble the world power in the height of its impious arrogance; first Nebuchadnezzar, whose coming hypochondriacal exile among the beasts D. foretells with fidelity and tenderness; then Belshazzar, whose blasphemy he more sternly reproves. As Shadrach, Meshach, and Abednego refuse positive homage to the world power's image, so D. refuses it even negative homage by omitting even for a few days worship to Jehovah. Jehovah's power manifested for the saints against the world first in individual histories (iii., vi.) is exhibited next in worldwide prophetic pictures (ii. and vii.). God manifested His irresistible power in D. and his friends, as representing the theocracy then depressed, before the heathen king who deemed himself Divine. Thus God secured the heathen's respect for His covenant people which found its culmination in Cyrus' decree for their restoration and the rebuilding of the temple of Jehovah, whom he confessed to be preeminently "THE God of heaven" (Ezra i. 1-4).

Ezra viii. 2 and Neh. x. 6 mention another Daniel, Ithamar's descendant. **BOOK OF DANIEL. Authenticity.** That D. composed it is testified by vii. 1, 23; viii. 2; ix. 2; x. 1, 2; xii. 4, 5. In the first six chaps., which are *historical*, he does not mention himself in the first person, for in these the *events*, not the person, are prominent (comp. Isa. vii. 3, xx. 2). In the last six, which are *prophetic*, wherein his Divine commission needed to be shown, he comes forward *personally* as the writer. Being a "seer," having the *gift* and *spirit*, not the theoretical *office* and *work*, of a prophet, his book stands in the third rank in the Hebrew canon, *vis.* in the Hagiographa (Chethubim) between Esther and Ezra, the three relating to the captivity. Its position there, not among the *prophets* as one would expect, shows it was not an interpolation of later times, but deliberately placed where it is by Ezra and the establishers of the Jewish canon. D. was "the politician, chronologer, and historian among the prophets" (Bengel). Similarly, the psalms, though largely prophetic, are ranked with the Hagiographa not the prophets. He does not, as they writing amidst the covenant people do, make God's people the foreground; but

writing in a heathen court he makes the world kingdoms the foreground, behind which he places the kingdom of God, destined ultimately to be all in all. His book written amidst heathen isolation is the O. T. Apocalypsee, as the Revelation of John written in the lonely Patmos is the N. T. Apocalypsee; the two respectively stand apart, his from the prophets, John's from the epistles.

Porphry in the third century A.D. assailed the book of D. as a forgery in the time of the Maccabees, 170-164 B.C. But the forgery of a prophecy, if D. were spurious, would never have been received by the Jews from an age when *confessedly* there were no prophets. Antiochus Epiphanes' history and attack on the holy people are so accurately detailed (Dan. xi.) that Porphyry thought they must have been written *after* the event. But Zechariah, Ezra, and Nehemiah allude to it; Jesus in His peculiar designation "the Son of man" (Matt. xxiv. 30, comp. Dan. vii. 13) refers to it, and especially in the crisis of His trial when adjured by the living God (Matt. xxvi. 64), and stamps him authoritatively as "the prophet D.," and ratifies his particular prophecies (Matt. xxiv. 15, 21; comp. Dan. xii. 1, etc.). Luke i. 19-26 mentions Gabriel, whose name occurs elsewhere in Scripture only in Dan. viii. 16, ix. 21. The prophecies tally with those in Revelation. The judgment of the world given to the saints, and the destruction of the blasphemous king at the Lord's coming, (Dan. vii. 8, 25; xi. 36) foretold by D., are further unfolded by Paul (1 Cor. vi. 2, 3 Thess. ii. 3-12). The deliverances from fire and lions (Dan. ii. and vi.) are referred to in Heb. xi. 33, 34. Thus the N. T. attests (Dan. ii., iii., vi., vii., xi.) expressly on the three points to which rationalists object, *vis.* the *predictions*, the *miracles* narrated, and the *manifestations of angels*. The former part also is referred to by Christ, *vis.* as to "the stone" smiting the image (ii. 34, 35, 44, 45), in Matt. xxi. 44. The miracles, like those of Moses in Egypt, were designed to show to the seemingly victorious world power the really superior might of the seemingly prostrate kingdom of God, and so to encourage the captive Jews to patient trustfulness in God. What completely disproves Porphyry's theory is, 1 Macc. (i. 24; ix. 27, 40) refers to D. as an accredited book, and even to LXX. version of it; comp. Dan. xi. 26 (LXX. xii. 1). D.'s place in the LXX. shows it was received by the Jews before the Maccabean times. What a strange testimony then does Porphyry unwillingly bear to the Divine inspiration of the book! the events so minutely fulfilling the prophecies about Antiochus that it might be supposed to be a *history* of the past instead of, as it is *proved* to be, a *prediction* of events then future.

Josephus (Ant. vii. 11, § 8) records that Alexander the Great had designed to punish the Jews for their fidelity to Darius; but Jaddua (333 B.C.) the highpriest, at the head of a procession, met him and averted his wrath by showing him D.'s prophecy that

a Grecian monarch should overthrow Persia (viii. 5-8). Josephus' statement, if true, accounts for the fact that Alexander favoured the Jews; it certainly proves that the Jews of Josephus' time believed in the existence of D.'s book in Alexander's time long before the Maccabees.

With Jaddua, highpriest 341-322 B.C., the O. T. history ends (Neh. xii. 11). As this was long after Nehemiah, who died about 400 B.C., the register of priests and Levites must have been inserted in Nehemiah with Divine sanction subsequently. The language of D. from the 4th ver. of chap. ii. to the end of chap. vii. is *Chaldee*, the world empire's language, the subject here being about *the world at large*. The rest is *Heb.* generally, as the subject concerns *the Jews* and their ultimately restored theocratic kingdom. D.'s circumstances exactly tally to this, he being Hebrew by birth and still keeping up intercourse with Hebrews, and at the same time Chaldee by residence and associations. The union of the two languages in one book would be as *unnatural* to one in a later age, and therefore not similarly circumstanced, as it is *natural* to D. D.'s Heb. is closely like that of Ezekiel and Habakkuk, that is, just those prophets living nearest the assumed age of D. The Aramaic, like Ezra's, is of an earlier form than in any other Chaldaic document.

Two predictions establish D.'s prophetic character, and that the events foretold extend to subsequent ages. (1) That the four world monarchies should rise (ii., vii.), Babylon, Medo-Persia, Greece, and Rome, and that Rome in a tenfold divided form should be the last, and should be overthrown by Messiah's kingdom alone; Charlemagne, Charles V., and Napoleon have vainly tried to raise a *flith*. (2) The time of Messiah's advent dating from the foretold decree to restore the temple, His being cut off, and the city's destruction, are foretold definitely. "He who denies D.'s prophecies undermines Christianity, which is founded on D.'s prophecies concerning Christ" (Sir Isaac Newton).

The vision mode of revelation, which is the exception in other prophets, is the rule in D. and in Zech. i.-vi. A new stage in the theocracy begins with the captivity. Hence arose the need for miracles to mark the new era. National miracles in Egypt, the wilderness, and Canaan marked the beginning of the theocracy or outwardly manifested kingdom of God. Personal miracles mark the beginning of the church, the spiritual kingdom of God, coming not with outward observation in "the times of the Gentiles," which began from the captivity. Originally Abraham was raised out of the "sea" (Dan. vii. 2) of nations as an island holy to God, and his seed chosen as God's mediator of His revelation of love to mankind. Under David and Solomon the theocracy attained its O. T. climax, being not only independent but ruling the surrounding heathen; so this period was made type of the Messianic (as it ultimately shall be

manifested). But when God's people rested on the world powers the instrument of their sin was made the instrument of their punishment. So the ten tribes' kingdom, Israel, fell by Assyria (722 B.C.), on whom it had leaned, and Judah similarly by Babylon (Ezek. xxiii.). The theocracy, in the strict sense of the *manifested kingdom of God on earth*, has ceased since the Babylonian exile, and shall only be resumed with a glory vastly exceeding the former at the millennium (Rev. xi. 15, xx.).

D.'s position in the Babylonian court answers to the altered relations of the theocracy and the world power; see above. He represents the covenant nation in exile, and in subjection to the world power *externally*. But his heavenly insight into dreams which baffle the Chaldeans' lore represents the covenant people's *inner* superiority to their heathen lords. His high dignities in the world typify the ultimate giving of the earth kingdom "to the people of the saints of the Most High" (Dan. vii. 27). Thus his personal history is the basis of his prophecy.

Chaps. ii.-vii. represent the world powers developed *historically*; viii.-xii. their development *in relation to Israel*. The period of D.'s prophecies is that from the downfall of the theocracy to its final restoration; it is the period of the world's outward supremacy, "the times of the Gentiles" (Luke xxi. 24; Dan. ix. 27, xii. 7), not set aside by Christ's first coming (John xviii. 36, Matt. iv. 8-10); for Satan yet is "prince of this world," and Israel has been depressed and Judah's kingdom prostrate ever since the Babylonian captivity. But His second advent shall usher in the restored Israelite theocracy and His worldwide manifested kingdom.

In chap. ii. the world kingdoms are seen by the heathen king in their outward unity and glory, yet *without life*, a metal colossus; in chap. vii. they appear to the prophet of God in their real character as instinct with life, but mere *beast* life, terrible animal power, but no true manhood; for true manhood can only be realized by conscious union with God, in whose image man was made. The Son of God as "the Son of man" is the true ideal Standard and Head of humanity. [See BEAST.] In Rev. iv., v., the four cherubim are "living creatures," not "beasts" as A. V. The "beast" (*therion*) appears in Rev. xiii., xiv., xvii., xix., as in Dan. vii., viii. When Nebuchadnezzar glorified and deified self, becoming severed from God, he became *beast-like* and consorted with the beasts, that *look downward to the earth*, having lost his true humanity; but when "he *lifted up his eyes to heaven* his understanding returned, and he blessed the Most High, whose dominion is an everlasting dominion" (iv. 28-34). Nebuchadnezzar's degradation, repentance, and restoration contrast strikingly with Belshazzar's sacrilegious luxury and consequent doom; and D. develops definitely the prophetic germs already existing as to *Messiah* (vii., ix.), the

*resurrection* (xii. 2, 8), and the *ministry of angels* (viii. 16, x., xii. 1).

The "seventy weeks" (ix. 24) probably date from 457 B.C., when Ezra (vii.) in the 7th year of Artaxerxes Longimanus returned to Jerusalem empowered to restore the temple and the national polity, 18 years before the rebuilding of Jerusalem by Nehemiah, who carried out the commission of Ezra, which virtually included the rebuilding of the city.

457 B.C. (the A.D. dating four years after Christ's actual birth.)

30 A.D. the crucifixion.

3½ years afterwards, of gospel preaching to the Jews only.

490½

So Jeremiah's foretold 70 years of the captivity began 606 B.C., 18 years before the actual destruction of Jerusalem, when Judah's independent theocracy ceased, Jehoiaquim being put in fetters by Nebuchadnezzar. The seventy weeks of years are divided into 7, 62, and 1. The 70th one week, the period of N. T. revelation in Messiah, consummates the preceding ones, as the sabbath succeeds and crowns the work days. The Messianic time (seven years) is the sabbath of Israel's history, in which it had the offer of all God's mercies, but was cut off temporarily for rejecting them. The seven weeks or sevens in the beginning, i.e. 49 years, answer to the period closing O. T. revelation, viz. that of Ezra, Nehemiah, and Malachi. The 62 are the intermediate period of 434 years between the seven and the one, and in them was no revelation; in all 490 years. The closing one week (or seven years) includes the 3½ years of Jesus' own preaching to the Jews, and 3½ of the apostles' preaching to the Jews only; then the persecution as to Stephen drove the evangelists from Jerusalem to Samaria. The universal expectation of a Saviour existed even in the Gentile world at the very time He came; doubtless due to D.'s prophecy carried far and wide by the Jews (Tacitus, Hist., v. 13; Suetonius, Vespasian iv.). Jerusalem was not actually destroyed till A.D. 70, but virtually and theoretically was "dead" A.D. 33, 3½ years after Christ's death, having failed to use that respite of grace (Luke xiii. 7-9). Gen. ii. 17, in the day that Adam sinned he died, though his actual death was long subsequent. Hos. xiii. 1, 2; Jerusalem's destruction by Titus only consummated the removal of the kingdom of God from Israel to the Gentiles, which took place at the scattering of the disciples from Jerusalem (Matt. xxi. 43), to be restored at Christ's second advent, when Israel shall head the nations (xxiii. 39; Acts i. 6, 7; Rom. xi. 25-31, xv.).

**Dannah.** A city in the mountains of Judah, S.W. of Hebron (Josh. xv. 49). Identified by Conder (Pal. Expl.) with Domeh, two miles N. of Dhohe-riyeh (Debir).

**Dara, Darda.** 1 Chron. ii. 6, 1 Kings iv. 31. One of the four noted for wisdom, but excelled by Solomon (1 Kings iv. 31), sons of Zerach, of Phares' distinguished family of Judah. [See CALCOL.] "Sons of

*Mahol* probably mean "sons of the choir," i.e. the famous musicians of whom Ethau and Heman are named in the titles Ps. lxxxviii., lxxxix. As "son" is often used for *descendant*, even if Mahol be a proper name their being called "sons of Mahol" in 1 Kings iv., but "sons of Zerah" in 1 Chron. ii. 6, is no objection to their identity.

**Daric.** A gold coin current in Palestine after the return from Babylon.

The Persian kings issued it; the obverse having the king with bow and javelin or



dagger, the reverse a square; 128 grains troy. Esra ii. 69, viii. 27; Neh. vii. 70-73; 1 Chron. xxix. 7, "drams" A. V. Derived from *Darius* the Medo, or else *dara* a king, the regal coin (comp. our "crown"). The Gr. *drachm*, our *drum*, is akin.

**Darius.** A common name of several Medo-Persian kings, from a Persian root *darnesh*, "restraint;" Sanskrit *dharti*, "firmly holding." 1. D. the Medo. [See DANIEL, BABYLON, BELSHAZZAR, and CYRUS.] Dan. v. 31, vi. 1, ix. 1, xi. 1. This D. "received the kingdom" (v. 31) of Babylon as viceroy from Cyrus, according to G. Rawlinson, which may be favoured by ix. 1: "D., the son of Ahasuerus, of the seed of the Medes, which was made king over the realm of the Chaldeans." He in this view gave up the kingdom to his superior Cyrus, after holding it from 538 to 536 B.C. Abydenus makes Nebuchadnezzar prophesy that a Persian and a Medo, "the pride of the Assyrians," should take Babylon, i.e. a prince who had ruled over the Medes and Assyrians. Cyrus, having taken such a prince 20 years before Babylon's capture, advanced him to be deputy king of Babylon. Hence he retained the *royal* title and is called "king" by Daniel. Thus Astyages (the last king of the Medes, and having no issue according to Herodotus, i. 73, 109, 127) will be this D., and Ahasuerus (*Achashverosh*) = Cyaxares (*Huwakshatra*), father of Astyages. *Aechylus* (Persae, 766, 767) represents Cyaxares as the first founder of the empire and a Medo, and Sir H. Rawlinson proves the same in opposition to Herodotus. *Aechylus* describes Cyaxares' son as having "a mind guided by wisdom"; this is applicable both to D. in Dan. vi. 1-3, and to Astyages in Herodotus. The chronology however requires one junior to Astyages to correspond to D. the Medo and Cyrus' viceroy, whether a son or one next in succession after Astyages, probably Cyaxares. Harpocration makes him to have introduced the coin named from him the *daric*. Xenophon's account of Cyaxares agrees remarkably with Daniel's account of D. Xenophon says Cyrus conquered Babylon by Cyaxares' permission, and appointed for him a royal palace and rule and home there (see Dan. vi. 1, 23; ix. 1; v. 31). Daniel's state-

ment that D. was 62 years old accords with Xenophon that when Cyaxares gave Cyrus his daughter he gave him along with her the Median kingdom, himself having no male heir, and being so old as not to be likely to have a son. D.'s weakness in yielding to his nobles (Dan. vi.) accords with Xenophon's picture of Cyaxares' senility. The shortness of his reign and the eclipsing brilliancy of Cyrus' capture of Babylon caused Herodotus and Berosus to pass D. unnoticed. Cyaxares is the Median *wakshatra*, "autocrat," answering to D. the Persian, *Darjawusch* "the ruler;" *kschaja*, "kingdom," is the root in the Persian Ahasuerus, *Kschajarscha*, and the Median Astyages.

2. D., son of Hystaspes, fifth from Achaemenes, who founded the Persian dynasty. The Magian Pseudo-Smerdis (ARTAXERXES, see; Esra iv. 7) usurped the throne, pretending to be Cyrus' younger son. As he restored the Magian faith, effecting a religious as well as political revolution, he readily gave ear to the enemies of the Jews whose restorer Cyrus had been (Esra iv. 7-24). D. Hystaspes with six Persian chiefs overthrew the impostor and became king 521 B.C. As soon as D. was on the throne the Jews treated Smerdis' edict as null and void. This bold step is accounted for by D.'s own inscription at Behistun stating that in his zeal for Zoroastrianism he revered Smerdis' policy, "rebuilding the temples which the Magian had destroyed and restoring the religious chants and worship which he had abolished." The Jews so counted on his sympathy as not to wait for his express edict. Their enemies, hoping that Smerdis had destroyed Cyrus' decree, informed the king of the Jews' proceeding and proposed that the archives at Babylon should be searched to see whether Cyrus had ever really given such a decree. It was found at *Ecabatana*. In his second year Haggai (i. 1, ii. 1, 10) and Zechariah (iii., iv., vii. 1-3) the prophets encouraged Zerubbabel and Jehua to resume the building of the temple that had been discontinued (Esra v.). Tatnai and Shethar Boshnai's effort to hinder it only occasioned the ratification of Cyrus' original decree by D. D. in his decree in Esra (vi.) writes as might have been expected from the Zoroastrian D. of secular history; he calls the Jews' temple "the house of God," Jehovah "the God of heaven," and solicits their prayers "for the life of the king and of his sons." Herodotus (vii. 2) confirms the fact that he had sons when he ascended the throne. His curse (ver. 12) on those who injure the temple answers to that on those who should injure the inscriptions at Behistun, and his threat of *impaling* such (ver. 11) answers to the Behistun and Herodotus (iii. 159) record of the ordinary punishment he inflicted. The "tribute" (ver. 8) too he was the first to impose on the provinces (Herodotus, iii. 89). In four years it was completed, i.e. in the sixth year of D., (Esra vi. 15) 516 B.C. In this same year he suppressed with severity a

Babylonian revolt. He reduced under his supremacy Thrace, Macedonia, and the islands in the *Aegean* Sea, 513-505 B.C. Invading Greece he



TOMB OF DARIUS HYSTASPES.

was defeated at Marathon 590. Before he could renew the campaign, with preparations completed he died 485 B.C.

3. D. the Persian (Neh. xii. 11, 22). As "Jaddua" was highpriest at the invasion of Alexander the Great, D. III., Codomanus, his enemy (336-330 B.C.), last king of Persia, is meant. D. II., or Nothus, king from 424 to 405 B.C., would be meant if Nehemiah were the writer; but it is more likely he was not, and that the continuation of the register down to Alexander's contemporary, Jaddua, is inserted by a later hand.

**Darkness.** The ninth Egyptian plague (Exod. x. 21, etc.). Especially calculated to affect the Egyptians who worshipped Ra, the sun god. Its sudden and intense coming when Moses stretched out his hand marked it as supernatural. Its basis was natural, viz. the chamsin or sandstorm (see LXX.), from the S.W. desert. It produces a darkness denser than the densest fog, so that no man rises from his place; men and beasts hide till it is over, for it penetrates even through well closed windows. This explains the peculiar phrase "darkness which may be felt." What still more marked its judicial character was (comp. Isa. xiii. 9, 10; Joel ii. 31, iii. 15; Matt. xxiv. 29) "the children of Israel had light in their dwellings." The date of Amos viii. 9 coincides with a total eclipse visible at Jerusalem shortly after noon, Feb. 9th, 784 B.C.; the date of Micah iii. 6 with the eclipse June 5th, 716 B.C. (Dionys. Hal., ii. 56); the date of Jer. xv. 9 with the eclipse Sept. 30th, 610 B.C. (Herodotus, i. 74, 108.)

The darkness over all the land (Judaea) from the sixth to the ninth hour during Christ's crucifixion (Matt. xxvii. 45) cannot have been an eclipse, for it would not last *three hours*, seldom intensely more than six minutes. The eclipse, darkness and earthquake in Bithynia, noted by Phlegon of Tralles, was probably in the year before. This darkness at Christ's crucifixion was nature's sympathy with her suffering Lord; perhaps partly intended by the prophecy Amos viii. 9. As the glory of the Lord shone around the scene of His birth (Luke ii. 9), so a pall of darkness was fitly spread over His dying scene. By the paschal reckoning the

moon must then have been at its full, when the sun could not be eclipsed.

Darkness is the image of spiritual ignorance and unbelief (Isa. lx. 2; John i. 5, iii. 19; 1 John ii. 8). "Outer darkness" expresses exclusion from the brightness of the heavenly banquet (Matt. viii. 12). "The works of darkness," i.e. sins (Eph. v. 11). God dwells in thick darkness; i.e., we cannot penetrate the awe-inspiring mysteries of His person and His dealings. But God is light, and in Him is no darkness at all (1 John i. 5, 1 Kings viii. 12, Ps. xxvii. 2).

**Darkon, children of.** "Servants of Solomon" (Esra ii. 56, Neh. vii. 58).

**Dathan.** [See AARON and KORAH.] He and ABIRAM [see], sons of Reuben, conspired with Korah against Moses and Aaron (Num. xvi. 1, xxvi. 9-11; Deut. xi. 6; Ps. cvi. 17).

**Daughter,** used also for *granddaughter*, or female descendant (Gen. xxxi. 48, xxvii. 46). "Daughter of Zion" "daughter of Jerusalem" (Isa. xxxvii. 22); i.e., Zion or Jerusalem and her inhabitants, personified poetically as an abstract collective feminine. Haugstenberg takes "daughter of Zion" = Zion, "daughter of Jerusalem" = Jerusalem (comp. Ps. ix. 14). "Daughters of music" (Eccles. xii. 4): *songs and instrumental performances* sound low to the old (2 Sam. xix. 35); otherwise the voice and ear, the organs which produce and enjoy music. Analogy favours the former view. As the principal city is termed "mother," so its dependent villages are called "daughter towns" (Josh. xv. 45, Heb.).

**David = Beloved.** His outer life is narrated in the *histories* of Samuel, Kings, and Chronicles; his inner life is unfolded by himself in the *Psalms*. The verbal coincidences in *Psalms* and the allusions incidentally to facts which the *histories* detail are evidently undesigned, and therefore confirm the genuineness of both. The youngest of the eight sons of Jesse of Bethlehem (1 Sam. xvi. 11); great grandson of Ruth and Boaz, "a mighty man of wealth" (Ruth ii. 1; iv. 21, 22). Born, according to the common chronology, 1085 B.C. Began to reign when 30 years of age, but over Judah alone, 1055 B.C. (2 Sam. v. 4, 1 Kings ii. 11, 1 Chron. xxix. 27); over all Israel, seven years and six months later, 1048 B.C. He died in 1015 B.C., 70 years old. In early life he tended Jesse's flocks, thereby being trained for his subsequent career, for he had ample scope for quiet and prayerful meditations, such as Moses had in his 40 years retirement in Midian before his call to public life, and as Paul had in the Arabian sojourn (Gal. i. 17) before his worldwide ministry. Those who are to be great public men often need first to be men of privacy. His intimate acquaintance with the beauties of nature, alike water, field, hill, and forest below, and the sun, moon, and glorious heavens above, gives colouring to many of his psalms (xxix., viii., xix., etc.). His shepherd life, exposed to wild beasts, yet preserved by God amidst green pastures and still waters, furnishes imagery to Ps. xxii. 20, 21;

xxiii.; vii. 2. His active energies were at the same time exercised in adventures amidst the hills and dales of Judah, in one of which his courage was tested by a close encounter with a lion, and in another with a bear, both of which he slew, grasping the beast by the beard and rescuing a lamb out of his mouth. These encounters nerved him for his first great victory, the turning point of his life, the slaying of Goliath of Gath (1 Sam. xvii. 35). Moreover, his accurate acquaintance with all the hiding places in the cavern-pierced hills, e.g. the cave of Adullam, proved of great service to him afterwards in his pursuit by Saul.

The Bible authorities for his biography are the Davidic psalms and poetic fragments in the *histories* (2 Sam. i. 19-27; iii. 33, 34; xxii. 1-7); next the chronicles or state annals of D. (1 Chron. xxvii. 24); the book (history) of Samuel the seer, that of Nathan the prophet, and that of Gad the seer (xxix. 29). Jesse had a brother Jonathan whom D. made one of his counsellors (1 Chron. xxvii. 32). Jesse's wife, D.'s mother, is not named; but Nahash her former husband is, by whom she had two daughters, D.'s half sisters: Zeruiah, mother of Abishai, Joab and Asahel; and Abigail, mother of Amasa by Jether or Ithra (1 Chron. ii. 13-17, 2 Sam. xvii. 25). Jesse was an old man when D. was a mere youth (1 Chron. xvii. 12). His sisters were much older than D., so that their children, D.'s nephews, were his contemporaries and companions more than his own brothers. D. shared some of their warlike determined characteristics, but shrank from their stern recklessness of bloodshed in whatever object they sought (2 Sam. iii. 39, xix. 7). His eldest brother, Eliab, behaved unkindly and imperiously toward him when he went like a second Joseph, sent by his father to seek his brethren's welfare (1 Sam. xvii. 17, 18, 28, 29). Eliab's "command," as head of Jesse's sons, was regarded by the rest as authoritative (xx. 29), and the youngest, D., was thought scarcely worthy bringing before the prophet Samuel (xvi. 11). Hence he had assigned to him the charge of the flock, ordinarily assigned to the least esteemed of the family, women, and servants, as was the case with Moses, Zipporah, Jacob, Rachel. When D. became king, instead of returning evil for evil he made Eliab head of the tribe of Judah (1 Chron. xxvii. 18), Elihu = Eliab. His brother Shimeah had two sons connected with his subsequent history, Jonadab the subtle, bad, selfish adviser of incoercive Amnon (2 Sam. xiii. 3, 32, 33), and Jonathan who slew a giant of Gath (2 Sam. xxi. 21).

Nahash was probably one of the royal family of Ammon, which will account for D.'s friendship with the king of the same name, as also with Shobi, son of Nahash, from both of whom he received "kindness" in distress (2 Sam. x. 2, xvii. 27). Ammon and D. had a common enemy, Saul (1 Sam. xi.); besides D.'s Moabite great grandmother, Ruth, con-

nected him with Moab, Ammon's kinsmen. Hence it was most natural to him to repair to Moab and Ammon when pursued by Saul. We at first sight wonder at his leaving his father and mother for safe keeping with the king of Moab (1 Sam. xxii.); but the book of Ruth shows how coincident with probability this is, and yet how little like the harmony contrived by a forger! His Gentile connection gave him somewhat enlarged views of the coming kingdom of Messiah, whose type and ancestor he was privileged to be (Ps. ii. 8, Matt. i. 5).

His birthplace was Bethlehem (as it was of his Antitype, Messiah: Luke ii. 4, etc.); and of his patrimony there he gave to Chimham a property which long retained Chimham's name, in reward for the father Barzilai's loyalty and help in Absalom's rebellion (2 Sam. xix. 37, 38; Jer. xli. 17). His early associations with Bethlehem made him when in a bold desire a draught of water from its well whilst the Philistines held it. Three of his 30 captains broke through and brought it; but D., with the tender conscientiousness which characterized him (comp. 1 Sam. xxiv. 5, 2 Sam. xiv. 10), and which appreciated the deep spirituality of the sixth commandment, would not drink it but poured it out to the Lord, saying, "My God forbid it me: shall I drink the blood of these men that have put their lives in jeopardy?" (1 Chron. x. 15-19.)

SAUL [see], the people's choice, having been rejected from being king for disobedience, God manifested His sovereignty by choosing one, the very last thought of by his own family or even by the prophet; not the eldest, but the youngest; not like Saul, taller than the people by head and shoulders, but of moderate stature. A yearly sacrificial feast used to be held at Bethlehem, whereat Jesse, as chief landowner, presided with the elders (1 Sam. xvi., xx. 6; comp. at Saul's selection, ix. 12). But now suddenly at God's command, Samuel, though fearful of Saul's deadly enmity, appears there driving a heifer before him, to offer an extraordinary sacrifice. The elders trembling, lest his visit should be for judicial punishment of some sin, inquired, "Comest thou peaceably?" He answered, "Peaceably." Then inviting them and Jesse's sons he caused the latter to pass successively before him. Seven so passed, but were rejected, notwithstanding Samuel's prepossession in favour of Eliab's countenance and stature, since Jehovah, unlike man, "looks not on the outward appearance but on the heart." D., seemingly the least likely and the youngest, was fetched from the sheep; and his unction with oil by the prophet previous to the feast was accompanied with the unction of the Spirit of the Lord from that day forward. Simultaneously the Spirit of Jehovah left Saul and an evil spirit from Jehovah troubled him. D. was "a man after the Lord's own heart" (1 Sam. xiii. 14, Acts xiii. 22). Moreover he did not lack those outward graces which were looked for in a king; "ruddy," i.e. with auburn hair,



esteemed to be a beauty in the South and East, where black hair is usual; with "bright eyes" (marg. 1 Sam. xvi. 13, 18); goodly in countenance, and comely in person (xvii. 42); besides being "mighty, valiant, a man of war," and withal "prudent." Like his nephew Amiel, his feet were by his God made "like hinds' feet." D. adds (Ps. xviii. 33, 34): "He teacheth my hands to war, so that a bow of steel is broken by mine arms." Nothing could be more homely than his outward attire, with a staff or wand in hand used for dogs, and a wallet round his neck for carrying a shepherd's necessities (1 Sam. xvii. 40-43). But God gave him "integrity of heart and skilfulness of hands," qualifying him for "feeding and guiding Israel," after that he was "taken from the sheepfolds" (Ps. lxxviii. 70-72), and "from the sheepcote" (2 Sam. vii. 8). Nor was he ashamed of his early life, but delighted gratefully to acknowledge before God that he was "the man raised up on high." (2 Sam. xxiii. 1; comp. Ps. lxxxix.)

The first glimpse we have of his taste in music and sacred poetry, which afterwards appears so preeminent in his psalms, is in his having been chosen as the best minstrel to charm away the evil spirit when it came upon Saul (1 Sam. xvi. 15-23). Thus the evil spirit departed, but the good Spirit did not come to Saul; and the result was, when D. was driven away, the evil returned worse than ever (comp. xviii. with Matt. xii. 43-45). D. received doubtless further training in the schools of the prophets, who connected their prophesying with the soothing and elevating music of psaltery, tabret, pipe, and harp (1 Sam. x. 5); for he and Samuel (who also feared Saul's wrath for his having anointed D.: xvi. 2) dwelt together in NAIOTH [see] near Ramah, i.e. in the "habitations" of the prophets there, connected together by a wall or hedge round; a school over which Samuel presided, as Elisha did over those at Gilgal and Jericho; schools not for monastic separation from life's duties, but for mental and spiritual training with a view to greater usefulness in the world. Thus he became "the sweet singer of Israel" (2 Sam. xxiii. 1), "the inventor of instruments of music" (Amos vi. 5). Comp. 1 Chron. xxiii. 5, xv. 16, 19-21, 24, xxv. 1; 2 Chron. xxix. 25, 26. The use of cymbals, psalteries, and harps, in a form suitable for the temple worship, was by his command; the *kinnor* (the lyre) and the *nebel* (the psaltery, a stringed instrument played by the hand) being improved by him and added to the cymbals, as distinguished from the "trumpets."

The portion 1 Sam. xvii.—xviii. 2 has been thought a parenthesis explaining how D. became first introduced to Saul. But xvii. 12, 15 show that

Saul already had D. in attendance upon him, for Jesse his father is called "that Ephrathite" (viz. that one spoken of above), and it is said before D.'s going forth to meet Goliath that "D. went and returned from Saul to feed his father's sheep at Bethlehem." How then shall we account for Saul's question just before the encounter, "Abner, whose son is this youth?" and after it, "Whose son art thou, young man?" (xvii. 55-58.) Also, is this question consistent with his being already "Saul's armour-bearer and loved greatly" by him? (xvi. 20, 21.) The title "armour-bearer" was honorary, like our aide-de-camp, e.g. Joab had ten (2 Sam. xviii. 15). D. merely attended Saul for a time, and returned to tend his father's sheep, where he was when the war broke out in which Goliath was the Philistine champion. Saul's question (xvii. 55-58), "Whose son art thou?" must therefore imply more than asking the name of D.'s father. Evidently he entered into a full inquiry about him, having lost sight of him since the time D. had been in attendance. The words (xviii. 1) "when D. made an end of speaking unto Saul, the soul of Jonathan was knit unto the soul of D.," imply a lengthened detail of all concerning his father and himself. The sacred writer of 1 Samuel probably embodied in his narrative some fragments of the authoritative documents mentioned above, stamping them with Divine sanction; hence arises a variation between the different documents which would be cleared up if we knew more fully the circumstances. Both are true, though the explanation of how they harmonise can only be conjectured with more or less probability.

The battle was at EPHESDAMMIM [see] in the boundary hills of Judah; Saul's army on one side of the valley, the Philistines on the other, the brook Elah (i.e. the Terebinth) running between. Goliath's complete armour contrasted with the ill armed state of Israel, whose king alone was well armed (ver. 38). For, as Porsena imposed on the Romans the stipulation that they should use no iron save in husbandry (Pliny, xxxiv. 14), so the Philistines forced the Israelites to have "no smith throughout all their land, lest the Hebrews make them swords or spears" (1 Sam. xiii. 19, 20). D. at this moment, when all the Israelites were dismayed, came to bring supplies for his brethren and to get from them a "pledge" that they were alive and well. Arriving at the wagon rampart (not "the trench" as A. V.) round Israel's camp, he heard their well known war shout (Num. xxiii. 21, comp. x. 35). Leaving his CARRIAGE [see] (the vessels of supplies which he carried) in the hand of the baggage-master, he ran to salute his brethren in the midst of the lines, and there heard Goliath's challenge repeated on the fortieth day for the fortieth time. The meekness with which D. conquered his own spirit, when Eliab charged him with pride, the very sin which prompted Eliab's own angry and uncharitable imputation, was a fit prelude to his

conquest of Goliath; self must be overcome before we can overcome others (Prov. xvi. 32, xiii. 10). The same principle, "judge not according to the appearance" (John vii. 24), as at his anointing (1 Sam. xvi. 7), is set forth in the victory of this "youth" over "a man of war from his youth." Physical strength and size, severed from God, is mere *beast strength*, and must fall before the seemingly feeblest whose God is the Lord. This is the force of his words: "thy servant slew both the lion and the bear, and this uncircumcised Philistine shall be as one of them, seeing he hath defied the armies of the living God." Man becomes beastlike when severed from God, and is only manly when he is godly. [See BEAST, and DANIEL.] Confidence in God, not self, grounded on past deliverances, and on God's honour being at stake before the assembled people of God and the enemies of God (xvii. 45-48), filled him with such glacity that he "ran" toward the enemy, and with his simple sling and stone smote him to the ground. His armour D. took first to his tent, and afterwards to the tabernacle at Nob; his head D. brought to Jerusalem (the city, not the citadel, which was then a Jebusite possession).

At this point begins the second era of D.'s life, his persecution by Saul. A word is enough to rouse the jealous spirit, especially in a king towards a subject. That word was spoken by the women, unconscious of the effect of their words whilst they sang in responsive strains before the king and his champion, "Saul has slain his thousands, and D. his ten thousands." "They have ascribed unto D. ten thousands, and to me but thousands, and what can he have more but the kingdom?" Conscience told him he had forfeited his throne; and remembering Samuel's word after his disobedience as to the Amalekites (xv. 28), "the Lord hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine that is better than thou," he "eyed David" as possibly the "neighbour" meant. Envy moved Saul under the evil spirit to cast his javelin at him, but twice he eluded it. His already noted (xvi. 18) prudence, whereby "he behaved himself wisely in all his ways," was now brought into exercise; a quality which in dependence on Jehovah its giver (Ps. v. 8) he in Ps. ci. 1, by an undesigned coincidence, professes in the same words his determination to exercise, and which as it was the characteristic of Jacob, Israel's forefather, so it has been prominent in his descendants in all ages, modern as well as ancient, especially in times of persecution; analogous to the instinctive sagacity of hunted animals. So wisely did he behave, and so manifestly was the Lord with him, that Saul the king was afraid of D. his subject; "therefore Saul removed him from him and made him captain over a thousand" (xviii. 13). Subsequently he was captain of the king's bodyguard, next to Abner the captain of the host and Jonathan the heir apparent, and sat



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with the king at table dally (xx. 25, xxii. 14). Next, after Saul broke his promise of giving Merab his elder daughter to be D.'s wife, by giving her to Adriel instead, Michal, Saul's second daughter, became attached to D. Saul used her as a "snare" that D. might fall by the Philistines. The dowry Saul required was 100 foreskins of the Philistines. D. brought him 200, which, so far from abating his malice, seeing that the Lord was so manifestly with D., made him only the more bitter "enemy." But God can raise up friends to His people in their enemy's house; and as Pharaoh's daughter saved Moses, so Saul's son Jonathan and daughter Michal saved D. After having promised in the living Jehovah's name D.'s safety to Jonathan, and after D. had "slain the Philistines with a great slaughter" from which they did not recover till the battle in which Saul fell, Saul hurled his javelin at D. with such force that it entered into the wall and then would have killed D. in his own house, but that by Michal's aid he escaped through a window. Jonathan, his bosom friend, he saw once again and never after. Michal was given to Phaltiël, and was not restored to him until he made her restoration a condition of peace with Abner (xix., 2 Sam. iii. 13-16). How striking a retribution by the righteous God it was, that Saul himself fell by the very enemy by whom he hoped to slay D.! How evidently this and kindred cases must have been in D.'s mind when he wrote of the sinner, "he made a pit and digged it, and is fallen into the ditch which he made" (Ps. vii. 15, 16); the title of this psalm probably refers to Saul the black hearted son of Kish the Benjamite, enigmatically glanced at as "Cush (*Ethiopia*); comp. Jer. xii. 23, Amos ix. 7) the Benjamite."

This first act in his long wanderings forms the subject of Ps. lix. The title states the occasion: "when Saul sent and they watched the house to kill him." The "bloody men" are Saul and his minions (ver. 2). "The mighty are gathered against me, not for my transgression; . . . they run and prepare themselves without my fault" (ver. 3, 4); herein he appeals to the all-knowing Jehovah, since the earthly king will not believe his protestations of innocence of the treason laid to his charge. This psalm harmonizes with the independent history, 1 Sam. xviii. 8-end; xx. 30, 31; xxii. 8; xxiv. 9. This is the "lying" alluded to (ver. 12); Saul's "pride" would not brook that D.'s exploits should be extolled above his; hence flowed the "lying" and malice. His minions, "like a dog returning at evening," thirsting for prey which they had in vain sought throughout the day, came tumultuously besieging D.'s house "that night" after Saul's vain attempt to destroy him in the day. His doom answered to his sin. Greatly trembling at the Philistine hosts, warlike though he was, but cowed by a guilty conscience, he who had made D. to "wander up and down" now in his turn wanders hither and thither for that spiritual

guidance which Jehovah withheld, and at last by night in disguise was a suppliant before the witch of Endor, which sealed his destruction (xxviii., 1 Chron. x. 13). As D. was "watched" by Saul's messengers (1 Sam. xix. 11) so D.'s remedy was, "because of his (Saul's) strength will I wait upon (*watch unto*, Heb.) Thee."

D., seeing no hope of safety whilst within Saul's reach, fled to Samuel and dwelt with him at the prophet's school in Naioth. Saul sent messengers to apprehend him; but they and even Saul himself, when he followed, were filled with the spirit of prophecy; and they who came to seize the servant of God joined D. in Spirit-taught praises of God; so can God turn the hearts of His people's foes (Prov. xvi. 7, xxi. 1); comp. Acts xviii. 17 with 1 Cor. i. 1, especially Saul's namesake (Acts vii. 58 with ix.).

After taking affectionate leave of Jonathan, D. fled to Nob, where was the tabernacle, in order to inquire God's will concerning his future course, as *was D.'s wont*. Ps. xvi. 7 herein undesignedly coincides with 1 Sam. xxii. 10, 15. AHIMELECH [see], alarmed at D.'s sudden appearance alone, lest he should be charged with some unwelcome commission, asked, "Why art thou alone?" (xxi.) D., whom neither beast nor giant had shaken from his trust in the Lord, now through temporary unbelief told a lie, which involved the unsuspecting highpriest and all his subordinates in one indiscriminate massacre, through Doeg's information to Saul. Too late D. acknowledged to the only survivor, ABIATHAR [see], that he had thereby occasioned their death (xxii.); so liable are even believers to vacillation and to consequent punishment. By the lie he gained his immediate object, the 12 shewbread loaves just removed from the table to make place for the new bread on the sabbath, and also Goliath's sword wrapped up in cloth behind the highpriest's own ephod (shoulder dress), so precious a dedicatory offering was it deemed. One gain D. derived and Saul lost by his slaughter of the priests; Abiathar, the sole survivor of the line of Ithamar, henceforth attended D., and through him D. could always inquire of God, in God's appointed way (Ps. xvi. 7, in undesigned coincidence with 1 Sam. xxiii. 2, 4, 6, 9; xxx. 7, 8). Saul on the contrary had bereft himself of those through whom he might have consulted the Lord. So at last, "when the Lord answered him, neither by dreams, by Urim, nor by prophets," he filled up the measure of his guilt by repairing to the witch of Endor. Surely men's "sin will find them out" (1 Sam. xxviii. 6, 7; Num. xxxii. 23).

The title of the 52nd Psalm informs us that it was composed in reference to Saul's cruel act on Doeg's officious tale-telling information. The "boaster in mischief, the mighty man" (the very term used of Saul, 2 Sam. i. 19), is not the herdsman Doeg, the ready tool of evil, but the master of *hero might* in animal courage, Saul. True

hero might belongs to the godly alone, as Ps. xviii. 25 saith, "with an upright *hero* (Heb. for 'man') Thou wilt show Thyself upright." Saul's "lying and all devouring words" (ver. 3) are, with undesigned coincidence, illustrated by the independent history (1 Sam. xxiv. 9), "wherefore hearest thou men's words, . . . Behold, D. seeketh thy hurt?" Saul's courtiers knew the road to his favour was to malign D. Saul was thus the prime mover of the lying charge. Doeg, for mischief and to curry favour, told the fact; it was Saul who put on it the false construction of treason against D. and the innocent priests; comp. D.'s similar language, Pa. xvii. 8, 4. Saul was "the man that made not God his strength, but trusted in the abundance of his riches and strengthened himself in his wickedness" (Ps. lii. 7). For in undesigned coincidence with this the history (1 Sam. xxii. 7-9) represents him saying, "Will the son of Jesse give every one of you fields and vineyards?" etc., implying that he had all these (as Samuel foretold would be "the manner of the king," viii. 14) to give, which D. had not. Singularly prophetic of Saul's own doom are the words (Pa. lii. 5) hinting at his having rooted out Ahimelech's family, "God shall likewise . . . pluck thee out of thy dwelling-place, and root thee out of the land of the living." Not only Saul, but all his bloody house save Mephibosheth, died by a violent death, by a righteous retribution in kind (1 Sam. xxxi. 6, 2 Sam. xxi. 1-14, Ps. xviii. 25, 26). Unbelieving calculation of probabilities, instead of doing the right thing in prayerful faith, led D. to flee to Israel's enemies, the Philistines and ACHISH [see] of Gath. As Ps. lvi. represents him *praying for deliverance* at this crisis, so Pa. xxxiv. (in alphabetical acrostic arrangement in Heb.), which by its tranquil tone shows it was composed in a season of quiet, is his permanent memorial of *thanksgiving* for the deliverance granted to his prayers. The title of Ps. lvi, Jonath-elem-rechokim, means "the dumb dove among strangers." D. was "dumb," inasmuch as, feeling words useless to enemies who "wreted" all he said (ver. 5), he silently left his cause with God (Ps. xxxviii. 13, 14). "Dove" represents his *defenseless innocence*, whilst pursued as a bird. He longed to have "wings like a dove to fly away and be at rest" (Pa. lv. 6, 7; 1 Sam. xxvi. 20). The "strangers" are the Philistines, among whom he was sojourning in his "wanderings" (ver. 8). The title of Ps. xxiv. says "he changed his behaviour" or "concealed his intellect" (Hengstenberg), i.e. feigned madness, "scrabbling on the doors and letting his spittle fall on his beard" (1 Sam. xxi. 10-15); so that Achish "AHIMELECH" [see], (lit. *father of a king, hereditary* not elective monarch) drove him away, and he departed. "Goliath's sword" perhaps betrayed him, for Achish's servants immediately said, "Is not this D. the king of the land? did they not sing, . . . D. hath slain his ten thousands?" The sword which he had dishonestly got from Ahimelech now cuts the

ground from under him, before Abimelech (Num. xxii. 23), and the song of his former triumph is the very occasion of their interpreting it to mean his kingship. The title of Ps. lvi. implies he was "taken" prisoner, and only escaped by feigning madness.

He now became an independent outlaw (1 Sam. xxii. 1), and gathered a band of fugitives through debt or distress, in the cave some miles S.W. of Bethlehem, the largest in the land, ADULLAM [see]. "His father's house (probably including Zeruiah's sons, certainly Abishai: 2 Sam. xxiii. 13, 18) went down thither to him," an appropriate expression, for the path goes down from Bethlehem to it towards the Dead Sea. As formerly a shepherd he knew every winding of the cavern, as the Arabs now do. Some of Canaanite origin joined him, as Abimelech the Hittite (1 Sam. xxvi. 6). Long after we read of "600 men coming after him from Gath" (2 Sam. xv. 18).

As Ps. lvi. refers to his stay with the Philistine king, so Ps. lvii. title, "when he fled from Saul in the cave," refers to his subsequent stay in the cave of Adullam. The "cave" symbolises a gloomy position (Heb. xi. 88); and perhaps never did D.'s position seem darker than at that time, as he subsequently sets forth in the *maschil* (spiritual instruction) Psalm cxlii. for the edification and comfort of God's people when in similar cave-like positions of gloom and trial.

From Adullam he went to Mispeh (watch-tower, mountain height) of Moab, the Moabite royal residence on mount Pisgah, and there, on the ground of kindred through Ruth the Moabitess, committed his aged parents to the charge of the king to secure them from Saul's enmity. This was the time probably when Nahash the Ammonite king showed him kindness (2 Sam. x. 2). Here too his future biographer, the prophet Gad, whose acquaintance he may have made when among the prophets at Naioth, joined him. His name makes it possible he was a Gadite, the forerunner of the 11 Gadite chieftains who crossed the then overflowing Jordan to reach D. shortly afterwards. But now he was on the E. side of Jordan in Mizpeh-hold. Gad's warning, "Abide not in the hold, depart into Judah" (1 Sam. xxiii. 5), implies that he was not to seek refuge outside the Holy Land, but trust in the Lord as his refuge. Tradition reports that the Moabites slew his parents; if true, it must have been subsequently, as here it is implied D.'s parents left the hold when D. left it. One thing is certain, that many years afterwards D. treated the subjugated Moabites with extraordinary severity, "making them lie down upon the ground, and then with two lines measuring to put to death, and with one full line to keep alive," i.e. killing two thirds of their fighting men, and sparing only one third. If in the interim, in violation of the rights of hospitality and kindred, they treacherously murdered his parents, his exceptional severity is accounted for. In Ps. lx. 8, "Moab is my washpot,"

he marks their ignominious subjection to the slave's office of washing the feet of the master. Yearly they had to pay 100,000 lambs and as many rams (2 Kings iii. 4, Isa. xvi. 1). In Ps. xxvii. he alludes to this severance from his parents, who possibly (such is man's selfishness in calamity) blamed him for their exile: "when my father and my mother forsake me, then the Lord will take me up" (*yaspheemi*), as a child disowned by its parents, and taken up by the adoptive father from the streets; comp. Ezek. xvi. 5, 6.

The "sorrow multiplying" idolatries surrounding him, whilst among the Philistines and in Moab, and his prayer for preservation amidst all, suggested the related pair of psalms, xvi. and xvii. "Preserve me, O God, for in Thee do I put my trust" (ver. 1); "their sorrows shall be multiplied that hasten after another God"; in contrast to which his blessed experience is, "the Lord is the portion of mine inheritance," "the lines are fallen unto me in pleasant places, yea I have a goodly heritage." The names for idol gods and sorrows are almost identical; *'alatsboth*, *'atsabbim*; a bad augury for those who "hasten after" (as one buying a wife at the price of a costly dowry, Heb.) them. In undesigned coincidence with this, D. at Hachilah, in his appeal to Saul, fixes on this as the chief hardship of his exile from the Holy Land; they who stirred thee up against me "have driven me out from abiding in the inheritance of the Lord, saying, Go serve other gods."

The Moabite stone of Dibon strikingly confirms the Scripture representation of the free intercourse carried on between Israelites and Moabites, not being impeded by difference of language; Moab, if sprung from Lot as the Bible states, would use a language not widely different from that of Lot's uncle Abraham's descendants; so the Dibon stone is inscribed (about 900 B.C.) with a language almost identical with the Heb. of the Bible histories, Samuel and Kings.

Next D. by Gad's warning fled to HARETH [see] forest. But hearing that the Philistines were robbing the threshing-floors of KEILAH [see] (in the lowland of Judah towards Philistia), love of country prevailed over every thought of his own safety. But first he inquired of the Lord, "Shall I go, . . . and save Keilah?" Upon receiving a favourable response twice, probably through Gad, he went in spite of the remonstrance of his men, whose faith yielded to fears. He saved the city, slew many Philistines, and carried away their cattle. His self devotion in behalf of Keilah was rewarded by treacherous ingratitude on the part of the citizens so saved. For, on Saul's secretly plotting mischief against him whilst shut up in Keilah, he learned by inquiry of the Lord, through Abiathar with the ephod, that the men of Keilah would betray him if he stayed, a type of Him who was betrayed by those whom He came to save (1 Sam. xxiii.). From Keilah D. and his 600 men (to which number they had increased from 400 in Adullam, xxii. 2) going to a mount-

ain in the wilderness of Ziph, dispersed in the fastnesses "whithersoever they could go."

It is to this occasion that Ps. xi. refers: "in the Lord put I my trust, how say ye to my soul, flee as a bird to your mountain." Literally he did flee; but the flight from which his spiritual instincts recoiled (comp. Neh. vi. 11) was that from trust in Jehovah; though his followers' faith was giving way, especially when even Saul was claiming God as on his side against D. (1 Sam. xxiii. 3, 7.) The image of a "bird" is the very one the independent history represents him using whilst in the same neighbourhood (xxvi. 20): "the king of Israel is come out as when one doth hunt a partridge in the mountains." Birds on an alarm flee from the open plain to the covert of a hill. "The wicked bending their bow, . . . that they may privily shoot at the upright" (ver. 2), points to the treacherous Ziphites tracking "his foot" (marg. 1 Sam. xxiii. 22) and guiding Saul and his Benjaminite bowmen towards D. They "compassed" him (as Ps. xvii. 9 expresses it, in agreement with the history) so closely at the wilderness of Maon, they on the one side whilst he was on the other, that D. only by "making haste got away." God's providence interposed, for just as Saul was on the verge of overtaking him the Philistines unintentionally saved D. by invading Judah and so requiring Saul in haste to meet them, the very enemies by whom Saul had hoped to kill D. (1 Sam. xviii. 21.) The name Sela-hammah-lekoth, "the rock of divisions," marked the spot where D. climbed down one side whilst Saul was surrounding the mountain on the other side. The 54th Psalm was written "when the Ziphites came and said to Saul, Doth not D. hide himself with us?" Twice they informed Saul (1 Sam. xxiii., xxvi.). The exact words corresponding in both show that 1 Sam. xxiii. 19 is the occasion meant in Ps. liv. "Strangers are risen up against me" (ver. 3); i.e., the Ziphites, who by the ties of country ought to have been friends, are behaving as hostile "strangers"; comp. Isa. xxv. 6, Ps. cxx. 5. So in ver. 5 the "enemies" are *shorerai*, "those who watch me," liers in wait.

D. next dwelt in the strongholds of Engedi (=the fountain of the goat or kid), "the rocks of the wild goats" (xxiv.). This was in the neighbourhood of the Dead Sea, the scene of the destruction by fire of the guilty cities of the plain. How naturally here the idea would suggest itself (Ps. xi. 6), "upon the wicked Jehovah shall rain fire and brimstone, and an horrible tempest" ("the wrath wind," *zif'aphoth*; comp. "the breath of the Lord," Isa. xxx. 33). See last paragraph for the undesigned coincidence between Ps. xi. 1, 2 and 1 Sam. xxvi. 20-end. Here Providence put Saul the persecutor in his victim D.'s power. For Saul went into one of the caves with which the chalk and limestone conical hills W. of the Dead Sea abound, "to cover his feet" (to perform nature's necessities, Jud. iii. 24) whilst D.'s men were lurking in

the sides. D. silently cut off Saul's skirt on his spreading out his long robe before and behind. But though his men regarded it as an opportunity for killing him, appointed by Jehovah, D. said, "Jehovah forbid that I should . . . stretch forth mine hand against . . . Jehovah's anointed." Nay, his conscience even "smote him because he had cut off Saul's skirt." After Saul had left the cave D. cried after him, "wherefore hearest thou men's words, . . . Behold, D. seeketh thy hurt?" So in Ps. vii. 3 he says, "if I have done this," viz. what my calumniators allege, "if there be iniquity in my hands." How undesignedly and naturally his words in the history coincide: "My father, see the skirt of thy robe in my hand, for in that I killed thee not, know there is neither evil nor transgression in mine hand, yet thou huntest my soul." The same favourite expressions occur in the psalm, "lest he fear my soul" (ver. 2, 5), and "persecute me" (ver. 1), as in 1 Sam. xxiv. 14, "whom dost thou persecute?" (Heb.) Saul was astonished at D.'s magnanimity as something above the mere natural man: "if a man find his enemy, will he let him go well away? Wherefore the Lord reward thee good for that thou hast done unto me this day." How natural that the charge which Saul had alleged against D. as his plea for persecuting him, but which really lay at Saul's own door, should be uppermost in D.'s mind: Ps. vii. 4, "if I have rewarded evil unto him that was at peace with me." Moreover, the same phrases occur in 1 Sam. xxvi., describing the similar magnanimity of D. towards Saul (ver. 18), and the same allusion to men's calumnies against D. to gain Saul's favour.

In Ps. vii. 3-5 he defends himself against these calumnies; and the title, "concerning the words," refers to them, for the real calumniator was Saul himself, and his flatterers uttered the calumnies to please him, therefore the title attributes "the words" to "Cush the Benjamite," i.e. the Ethiopian (black) hearted son of Kish of Benjamin = Saul. As in 1 Sam. xxiv. 12, xxvi. 15, D. says, "The Lord judge between me and thee . . . but mine hand shall not be upon thee; the Lord render to every man his righteousness"; so in Ps. vii. 8, 11, "Judge me, O Lord, according to my righteousness . . . God judgeth the righteous." In both alike appears the same committing of his righteous cause to the righteous God (comp. Ps. xviii. 20). Jehovah's "whetted sword" and "arrows ordained against the persecutors" literally smote Saul, in accordance with D.'s prophecy in Ps. vii. 13, for he was smitten by the arrows of the Philistines by whom he had hoped to smite D., and he fell by his own sword (1 Sam. xviii. 17, 21; comp. xxxi. 3, 4). D., of whom Saul had said, Let the hand of the Philistines be upon him, was actually saved by them (xxvii. 1-3), it was Saul who was slain by them. So accurately was the retributive law fulfilled; "he made a pit and digged, and is fallen into the ditch which he made. His mischief shall return upon

his own head, and his violent dealing shall come upon his own pate" (Ps. vii. 15, 16).

The last interview between Saul and D. was farther S. in the same region, at the hill of Hachilah before Jeshimon, where Saul lay in the camp with the usual fortification of wagons and baggage around (1 Sam. xxvi. 5 marg.). D. abode in the wilderness, and having ascertained by spies Saul's presence, sallied forth with Abishai, and found Saul asleep, with his spear stuck in the ground beside him. Abishai would have smitten him with the spear, but D. interposed: "Destroy him not, for who can stretch forth his hand against the Lord's anointed and be guiltless?" adding prophetically, "the Lord shall smite him . . . or he shall descend into battle and perish" (comp. xxxi. 6). This phrase became a motto to him, "Destroy not," *Altaschith*, prefixed to Ps. lvii., lviii., and lix., and copied by Asaph, lxxv. He could say "Destroy not" to God, when he "destroyed not" his enemy (Matt. xviii. 32-35, xxvi. 52). Contenting himself with taking Saul's oruse, and the spear which had so nearly transfixed him, D. appealed to the persecutor, whose heart was touched, and so D. overcame evil with good.

Whilst in Maon D. sought contributions from Nabal of Carmel (1 Sam. xxv.), of the house of Caleb but sadly degenerate from his whole-hearted ancestor; D.'s men had been "very good" to Nabal's shepherds, neither huring men nor taking property though in their power, yea "being a wall unto them both by night and day." But Nabal churlishly replied, "Shall I take my bread, my water, and my flesh [the repeated *my* marks his covetous God-forgetting selfishness, Hos. ii. 5], and give it to men whom I know not whence they be? There be many servants [glancing at D.] now a days that break away every man from his master." D. here was strongly tempted to that which he had abstained from in the case of Saul, personal revenge. Abigail, Nabal's wife, by her timely present of bread, wine, sheep, and fruit, saved herself and her house when D. was bent on vengeance for having been requited evil for good. With wise unselfishness she said, "Upon me let this iniquity be . . . let not my lord regard this man of Belial, for as his name is so is he; Nabal (=fool) is his name, and folly is with him." At the same time she saved over the dishonour Nabal had done to D. personally: "my lord fighteth the battles of the Lord (comp. xviii. 17); yet a man is risen . . . to seek thy soul; but the soul of my lord shall be bound in the bundle of life, . . . and the souls of thine enemies shall the Lord sling out as out of the middle of a sling," with feminine tact alluding to the great achievement of D., his slaying Goliath with a *sling*. In ten days after Nabal's unreasonable and drunken feast, from which he awoke only to hear of his imminent danger, the Lord smote him that he died. Then D. blessed Jehovah for having "pleaded his cause" [the phrase in the history coinciding un-

designedly with that in Ps. xxxv. 1] against Nabal, and having kept him (D.) from self revenge; comp. Rom. xii. 19.

Another coincidence between D.'s language in the independent history and that in his sacred poetry appears from comparing ver. 39, "the Lord hath returned the wickedness of Nabal upon his own head," with Ps. vii. 16, "his mischief shall return upon his own head." Scripture, which calls things by their right names, designates the unbelieving sinner a "fool," however wise in his own eyes and those of the world because gilded by worldly success. D. could not fail to be deeply impressed with this in Nabal's case, whose name expressed his self indulging, unbelieving *folly*. Having taken Abigail to wife, D. must have often thought of the remarkable providence under which he met her. How naturally then in the psalm which was indited for private devotion in the form of Psalm liii., and for public use in the sanctuary in the form of Psalm xiv., does he stigmatize *godlessness* as the secret spring of the *folly* of worldlings: "the fool (Nabal) hath said in his heart, No God!" How suddenly "great fear" came upon him in the midst of his godless feasting, "when no fear was" (liii. 5). For when told, in the morning after his revel, of his danger, "his heart died within him, and he became as a stone"; the same heart which just before had been so "merry within him"; like the rich man who in the midst of his self aggrandizing and indulging plans received the awful summons, "Thou fool, this night thy soul shall be required of thee" (Luke xii. 16-20). The death of Saul, after he had "played the fool and erred exceedingly" (1 Sam. xxvi. 21), and the utter "perishing" of AMALEK [see] "memorial with them," because their "hand was against the throne of the Lord" (Exod. xvii. 16 marg.), illustrate the same principle as set forth in D.'s 9th Psalm, with the title *Muth-Labben*, i.e. anagram for *Nabal*, "concerning the dying of the fool," the phrase of D. again in 2 Sam. iii. 33. Unbelieving fear ("I shall now perish one day by the hand of Saul") and human calculations (such is the vacillation even in believers) induced D. again to seek refuge among the Philistines; but now no longer a fugitive, but captain of an organized band, 600 men with their wives and families. Achish of Gath (son of the former Achish says tradition), according to the usage of eastern monarchs, gave him Ziklag for his maintenance, which thenceforth appertained to Judah (1 Sam. xxvii.). So did his power grow that a band of Benjamites, of Saul's brethren, right and left handed slingers and archers, with their captains, including Isuaiah the Gibeonite, a mighty man over the 30, joined him here (1 Chron. xii. 1-7), and he stayed "a full year and four months." D. during his stay smote the Geshurites, Gezrites, and Amalekites, the very people the sparing of whom in disobedience to God was the cause of Saul's rejection; but he was guilty of a deception to Achish, saying his inroad was upon the Jerahmeelites

and Kenites, nomad races on the S. of Judah, allied to Israel. But for God's providential interposition his putting himself in this false position would have been fatal to his peace of conscience, for he would have had to join with the heathen Philistines in the battle of Gilboa against his own countrymen. He narrowly escaped by the protest of the Philistine nobles (1 Sam. xxviii., xxix.). Ps. xxxiv., referring probably to both his stays in Philistia (see title), celebrates how "the angel of the Lord encamped around" him because he "feared" God, and "delivered" him; and how "the Lord redeemeth the soul of His servants," besides "keeping all his bones" so that "not one of them is broken." On the march towards Gilboa, and as he turned back to Ziklag, several captains of the thousands of Manasseh joined him, "all mighty men of valour," so that his host increased "day by day until it was a great host, like the host of God" (1 Chron. xii. 19-22).

On returning he found the Amalekites had burned Ziklag with fire (1 Sam. xxx.), and carried all its inhabitants, women and children, captives. "D. was greatly distressed," for besides his own deep grief, his two wives Abinoam and Abigail being among those carried off, the people with characteristic fickleness "bade stone him." But distress now brought out into strong relief his faith which had vacillated in his coming to Philistia, so "he encouraged himself in the Lord his God." In undesigned coincidence with this representation, in the history of his fears silenced by his faith, in Psalm lvi., which commemorates his two stays in Philistia, he says (ver. 3), "what time I am afraid I will trust in Thee." Consulting, as was his wont, God through Abiathar and the ephod, and receiving a favourable response, he pursued with 400 men (probably including some of the recently joined Manassites, 1 Chron. xii. 21), leaving 200 who were faint at the brook Besor. By an Egyptian's information he came upon the Amalekites and slew all except 400 who escaped on camels, and recovered all the captives and spoil. Besides he took large spoil belonging to Amalak, and of it distributed "presents to all the places where D. and his men were wont to haunt." This suggested his language Ps. lxxviii. 18, "Thou hast received gifts for men," as explained in relation to the Antitype (Eph. iv. 8). The law of division of plunder equally, among those engaged in the field and those guarding the baggage, was established (1 Sam. xv. 13, xxx. 25).

D.'s generosity to his fallen enemy appears in his punishment of the Amalekite, who, bringing tidings of Saul's death, and carrying to D. the crown and bracelet stripped from him, confessed that he had put an end to Saul. D. composed the beautiful elegy on Saul and Jonathan (2 Sam. i. 17-27), which he bade the children of Judah to be "taught" (comp. title Ps. lxx.) in, designated "the bow" song, not as A.V. "he bade them teach the children of Judah (the use of) the bow."

Having first consulted the Lord, as always, D. by His direction went up to Hebron, the sacred city where the patriarchs were buried and Caleb had his inheritance, and was there anointed king over Judah, which he continued to be 7½ years. His noble heartedness appears in his thanks to the men of Jabesh Gilead for burying Saul: "Blessed be ye of the Lord, that ye have showed this kindness . . . now the Lord show kindness and truth unto you . . . I also will requite you this kindness." What a contrast to Saul's thanks to the Ziphites for betraying D.: "Blessed be ye of the Lord (thus claiming God's sanction to treachery, malice, and bloodthirsty persecution of the innocent), for ye have compassion of me." Ishbosheth was not made king at Mahanaim till after D. had reigned five years. Probably all the country, except Judah in the S. and part of the transjordanic tribes on the E., were under the Philistine dominion after the fatal battle of Gilboa. Gradually Israel recovered its land, and Abner at the close of the five years made Ishbosheth king. D. however "waxed stronger and stronger," whilst "Saul's house waxed weaker and weaker" (2 Sam. ii., iii.). After a skirmish, disastrous to Ishbosheth's cause, that weak king offended Abner by charging him with an intrigue with Rizpah, Saul's concubine. Abner embraced D.'s side and procured D.'s wife Michal for him, severing her from her second husband, Phaltiel. Then followed Joab's murder of Abner, which D. felt himself politically unable to punish; but left the avenging of his blood to God, "these men the sons of Zeruiah be too hard for me, the Lord shall reward the doer of evil according to his wickedness" (ver. 39), in coincidence with D.'s Ps. xxviii. 4. D. paid every honour to his memory, following the bier, and composing a dirge on his death. [See ABNER.]

Next followed Ishbosheth's murder and D.'s punishment of the murderers, Rechab and Baanah, who thought to gratify D. by bringing his enemy's head. The coincidence between 2 Sam. iv. 9, "as the Lord liveth who hath redeemed my soul out of all adversity," and Ps. xxxi. 5, 7, is obvious. His sense of justice, even in the case of adversaries, his dependence continually on Jehovah, and humble ascription of all that he was to Him alone, kept him from behaving proudly in prosperity. Then he was anointed for the third time king, viz. over Israel (his reign lasting 33 years besides the previous 7½ over Judah), upon his making a league with them; and they kept a three days' joyous feast (1 Chron. xii. 38-40). Contingents from every tribe formed his host, which he put under Joab's command. The men of Issachar are especially noted as "men that had understanding of the times, to know what Israel ought to do," also of Zebulun men "expert in war, with all instruments of war . . . which could keep rank, and were not of a double heart." The Aaronites Jehoiada and Zadok, then young, of the rival house of Eleazar, also joined D., in addition to Abiathar of the

house of Ithamar already with him (1 Chron. xii. 27, 28; xxvii. 5). Prosperity now tried him. He, in conformity with the usage of eastern kings, but in opposition to Deut. xvii. 17, multiplied wives to himself besides Abigail, Abinoam, and Michal: Maachah daughter of Talmai king of Geshur, whom probably he took in his raid (1 Sam. xxvii. 8), Haggith, Abital, Eglah. Beauty was his snare; and Amnon, Absalom, and Adonijah, the offspring of these connections, proved his subsequent curse.

His martial achievements as king of the nation began with taking from the Jebusites the stronghold of Zion, thenceforth the city of D. and the capital. The Jebusites had said that, so secure was their fort, the blind and the lame would suffice to defend it. D. said, "Whosoever . . . smites . . . the lame and blind (i.e. all the defenders of Zion, whom D. designates derisively after the Jebusites' words) hated of D.'s soul, he shall be chief and captain." For "getteth up to the gutter" Keil trans., "whosoever smites the Jebusites, let him hurl into the waterfall (at the foot of the precipice) both the lame and the blind, hated of D.'s soul." Thence the proverb arose, "the blind and the lame (i.e. repulsive persons) shall not come into the house." Hence the extraordinariness of their entering the temple and being healed by Christ (Matt. xxi. 14; comp. Lev. xxi. 17, 18). Others take it proverbial of an impregnable fort; "the blind and lame are there, let him enter if he can." The objection to this is, D. did enter in spite of "the lame and the blind"; how then could the proverb originate of an impregnable house or fortress? Joab thus won the commander-in-chiefship (1 Chron. xi., 2 Sam. v.).

The Philistines were the first to assail D. With characteristic dependence on God, D. first consulted God's will, and then assailed them. Attributing the victory to Jehovah alone, "the Lord hath broken forth upon mine enemies as the breach of waters," he called the place Baal Perazim (the plain of breaches). Their idols he took and burned. On their spreading themselves in the valley of Rephaim again, D. once more consulted Jehovah, and on being told to "turn away from them and come upon them over against the mulberry trees," instead of the impatience and disobedience of Saul (1 Sam. xiii. 8-14; xiv. 18, 19; xv. 22, 23) he patiently took God's time and God's way, and so prevailed (1 Chron. xiv.). Comp. Isa. xxvii. 16, 21. The imagery of the thunderstorm in Ps. xviii. 7-14 and xxix. may allude to this breaking forth of the Lord on the flood of enemies, and so giving His people peace.

Hiram of Tyre now became D.'s ally, and helped with cedars towards building his palace (2 Sam. v. 11, vii. 2). D.'s next concern was to remove the ark from the forest town, Kirjath Jearim or Beale of Judah, where it had lain mostly neglected during Saul's reign (1 Chron. xiii. 8), to the tabernacle which D. pitched for it in the city of D. After a three months stay of the ark at Obed Edom's house, owing to

the breach upon Uzzah because of irreverent rashness (2 Sam. vi.; comp. 1 Sam. vi. 19, a sad contrast to God's breaking forth upon D.'s enemies at Baal Perazim), D. brought it up, stripping off his royal robe in the presence of the symbol of Jehovah's throne, the true King, and in a linen ephod, to mark his assuming the priestly along with the kingly function, "dancing before the Lord with all his might." The sacrosanctity of the ark, thus solemnly vindicated by the breach on Uzzah, naturally suggested the stress laid on holiness as the requisite for dwelling in God's house in the 15th and 24th Psalms, written on this occasion. In Ps. xiv. the words "when the Lord bringeth back the captivity of His people Jacob shall rejoice" give no ground for assigning the date to the Babylonian captivity. It is a Heb. phrase for reversing misfortune. In Jud. xviii. 30 "the captivity of the land" means the capture of the ark by the heathen Philistines (1 Sam. iv. 10, 11; vii. 4). Ps. lxxviii. 60, 61 proves this, "God forsook the tabernacle of Shiloh and delivered His strength into captivity." When this captivity was reversed by the bringing back of the ark to Kirjath Jearim, "they of Beth-shemesh rejoiced to see it," just as D. says "Jacob shall rejoice." The hitherto victorious Philistines were discomfited by Jehovah's thunders, through Samuel's intercession at Mizpeh, and so "were in great fear where no fear was," i.e. when they had supposed they had nothing to fear from the prostrated Israelites. God's presence, "in the congregation of the righteous" was the cause; so "God scattered the bones of him that encamped against" Israel (Ps. liii. 5). D.'s "bringing again" the ark and settling it permanently on Zion amidst all "Israel's gladness" completed the reversal of Israel's captivity, prayed for in Ps. xiv. So Ps. xv. appropriately follows. The settlement of the ark on Zion marked Jehovah's new relation to His people, as manifesting Himself in Jerusalem, thenceforth to be the centre of the nation's devotions. Ephraim is gently warned by D.'s contemporary musician, Asaph, not to resist this appointment of God for transferring the seat of worship from Shiloh of Israel to Zion of Judah (Ps. lxxviii. 67-71). D.'s love for God's abode appears in Ps. xxvi. 8, "Lord, I have loved the habitation of Thine house and the place where Thine honour dwelleth," harmonizing with the history, "I have set my affection to the house of my God" (1 Chron. xxix. 3). On the occasion of bringing up the ark D. convened a national assembly, the Levites foremost (1 Chron. xiii. 2, 5, 6; xv. 3, 4), and appointed the music, Heman, Asaph, Ethan, with cymbals, others with psalteries and harps, and Chenaniah chief of the Levites for song. D. as a king priest offered burnt offerings and peace offerings and blessed the people in the name of the Lord (1 Chron. xvi. 2; 2 Sam. vi. 17). Michal's contemptuous reception of him when he returned to bless his house (for public piety should be followed by home piety) was the

only drawback to the joy of that day (1 Chron. xv. 29, xvi. 43; 2 Sam. vi. 16-23).

As Ps. ci. embodies D.'s good resolutions, of a thankful perfect walk, in entering his new house, followed by Ps. cii. implying his new house, followed by Ps. ciii. rendering the thanksgiving here resolved on, the three forming a trilogy; so Psalms xv., xxiv., were composed to commemorate the bringing up of the ark to D.'s tabernacle for it on Zion, whilst the Mosaic tabernacle and altar remained at Gibeon (1 Chron. xvi. 39). The anonymous pilgrim song, Ps. cxxxii., was probably composed like most of the "songs of degrees" (i.e. going up to the three great feasts at Jerusalem) after the return from Babylon, pleading that Jehovah should remember D.'s former zeal for His house, as a ground for remembering D.'s race now in affliction (comp. Ps. lxxxix.). The progress of the ark's removal is traced; whilst we were "in Ephratah (Bethlehem) we heard of it," as a mere hearsay, "we found it in" Kirjath Jearim = the city of the woods. Then the prayer: "arise, O Lord, into Thy rest; Thou and the ark of Thy strength; let Thy priests be clothed with righteousness, and let Thy saints shout for joy," is followed by God's immediate answer exactly corresponding to the prayer: "Jehovah hath chosen Zion . . . this is My rest for ever . . . I will clothe her priests with salvation, and her saints shall shout aloud for joy." Fragments of D.'s poetry he at this time delivered into the hand of Asaph for the tabernacle service (1 Chron. xvi. 8-36). Long afterwards they were embodied in Ps. xvi., which comforts Judah, when threatened by Assyria, with the prospect of Messiah's coming kingdom; also Psalms cv., cvi., which console the Jews, now probably in the Babylonian captivity, with the thought that God's promise of Canaan to their fathers when "few and strangers" there gives hope that God will restore their covenant possession, and pardon their unfaithfulness now that they turn to Him (cv. 12, 23, 44, 45; cvi. 3-6, 44-48). God overruled D.'s words, which in his time applied to the captive Jews taken by Edomite invaders (Ps. lx. title), to suit the nation in the Babylonian captivity, and at present also in their long dispersion.

With D. begins the widely extending Israelite monarchy. The sudden rise of Israel to power and magnificence in the reigns of D. and Solomon for above 50 years, and its collapse at Solomon's death, seem at first sight inconsistent with its position midway between the great rival powers, Egypt and Assyria. But in the East such sudden rises and falls are common, as in the case of Babylon, Media, Persia, Timur, Jenghis Khan. Moreover the monuments show that exactly at that time Egypt and Assyria were exceptionally weak. Egypt after Rameses III.'s time (1200 B.C.) ceased to be aggressive in the Syrian direction, and continued till Shishak's (Sheshonk's) accession (990 B.C.) quiet and unwarlike. Assyria about 1100 B.C. ruled as far as the Orontes

and threatened Palestine, but was defeated by an Aramean monarch 1050 B.C. and driven again beyond the Euphrates. Syria revolted, and Assyria declined in power till 854 B.C. when again Assur-nasir-pal crossed the Euphrates and threatened Syria. For an Israelite empire to arise it was necessary that to its powerful neighbours should be weak. Their simultaneous weakness was precisely at the time of the rise of the Israelite empire under Saul, D., and Solomon, between 1100 and 990 B.C.

Solomon alone of D.'s sons seems to have possessed his father's higher qualities. Solomon's line became united with Abesalom's daughter or granddaughter, Maachab, and so carried on the royal race. D.'s strong parental affection betrayed him into too fond indulgence of his sons (2 Sam. xiii. 31-36, xiv. 33, xviii. 5, 33, xix. 4; 1 Kings i. 6). D. "had not displeased Adonijah at any time in saying, Why hast thou done so?" Thus D. laid up scourges in store for himself.

His militia was twelve divisions of 24,000 each, on duty month by month (1 Chron. xviii.). His body guard numbered 600 "mighty men," subdivided into three bands of 200 each with "the three" over them, and 30 bodies of 20 each with "the thirty" over them. "The captain of the mighty men" commanded the whole, viz. Abishai D.'s nephew (1 Chron. xi. 9-47; 2 Sam. xiii. 8-39). Gad "the seer" represented the old prophetic schools, and accompanied his exile. Nathan's first appearance was to announce the continuation of his dynasty (of which he was the founder and is therefore called "the patriarch," Acts ii. 29) and kingdom. So there were two highpriests, Abiathar and Zadok, representing the two rival Aaronic houses, Ithamar and Eleasar. Also there were the masters of music, Asaph, Heman Samuel's grandson, and Jeduthun (1 Chron. xxv.). D. was the great centre of all, at once himself the soldier, prophet, priest (2 Sam. vi. 14, 17, 18) in acts (his sons are called so 2 Sam. viii. 18, Heb. for "chief rulers"), and poet musician. Such a combination was never before or since realized, and shall only be eclipsed by the Divine Antitype "sitting and ruling upon His throne, and being a priest upon His throne" (Zech. vi. 13).

Within ten years from capturing Zion D. reduced Philistia on the W., Moab on the E. (2 Sam. viii., xxiii. 20), Syria on the N.E. as far as the Euphrates, Edom on the S., and Ammon S.E. The capture of Rabbah, at which D. was present, crowned the last war, in which the ark accompanied the host (2 Sam. xi. 11, xii. 31). The cruel punishment inflicted upon the fighting prisoners was a righteous retribution for Ammon's own cruelties which they sought to inflict on Israel (1 Sam. xi. 2, Amos i. 13). Solomon "the peaceful" was at this time so named in token of universal peace secured. D. had now "a great name like unto the name of the great men in the earth" (2 Sam. vii. 9).

Ps. lxxviii., modelled after Deborah's song (ver. 7, 8; comp. Jud. iv. 14, v. 4,

and ver. 18 with ver. 12), commemorates the ark's return to Zion in triumph, after God had scattered the Ammonites before him; comp. ver. 1, 24 with Num. x. 35, 36 "Thou settest a crown of pure gold on his head" (Ps. xxi. 3) alludes to the costly crown of Ammon (2 Sam. xii. 31).

Ps. xlv. is Israel's cry of distress sung by the sons of Korah when Edom had invaded the Holy Land during the absence of D. and his warriors, who were then striving with Aram of the two floods and Aram Zobah, on the Euphrates. Israel's slain lay unburied till Joab returned from smiting Edom. The scattering among the heathen (ver. 11) was only partial (2 Sam. viii. 13, 1 Chron. xviii. 13, 1 Kings xi. 15, 16). Ps. lx. was composed by D. subsequently when he had beaten down Aram Naharaim (Syria of the two floods), 2 Sam. viii., x. Joab did not return till he had, at the head of the main army, conquered fully the Syrians. The victory over Edom in the Valley of Salt is variously attributed to D. as king, Joab as commander in chief, and Abishai under Joab (2 Sam. viii. 13, x. 10; 1 Chron. xviii. 13). Abishai slew 6000, Joab 12,000. Ps. lx. 4 alludes to the victory as the earnest that the expedition at this time setting out to occupy Edom and Petra, "their strong city" of rock, for its invasion of Israel, would succeed. "Over Edom will I cast out my shoe" in token of taking possession of Edom. The casting of the shoe implied transference of possession (Ruth iv. 7, Josh. x. 24; comp. Ps. lx. 8, 9, 12 with 2 Sam. viii. 14). Ps. cviii. passes from the literal Edom to the foes of God's people in general, of which it was the type (ver. 9, 10).

The three years famine (2 Sam. xxi.) seems to have been chronologically earlier, and only placed where it is as no opportunity for its insertion occurred earlier. "God visits the sins of the fathers upon the children unto the third and fourth generation." Saul, who had been so little zealous in fulfilling God's commands against Amalek (1 Sam. xv. 20), "in his zeal to Israel" sought to slay the Gibeonites to whom the Israelites had on oath promised security (Josh. ix.). Jehovah, on D.'s inquiry, declared the famine to be "because of bloodguiltiness (resting) upon Saul's house." So on the Gibeonites' demand, in obedience to the law (Num. xxxv. 33), D. gave up to be executed and hanged on a tree Saul's two sons by Rizpah, and the five sons of Merab (which ought to be read for "Michal"), Saul's eldest daughter. D. spared Jonathan's son Mephibosheth because of the Lord's oath between him and Jonathan. He had probably before this admitted Mephibosheth to his table. Mephibosheth perhaps alludes to his having been spared when the others were put to death, 2 Sam. xix. 28; "all of my father's house were but dead men before my lord, yet didst thou set thy servant among them that did eat at thine own table." D. took this occasion to show his tenderness in giving honourable burial to Saul's and Jonathan's remains.

The great blot of D.'s life, his adultery with BATHSHEBA [see] and murder of Uriah, is omitted in CHRONICLES [see], which avoided all that would tarnish the glory of the kingdom, at the time when Esra the compiler wished to fire the patriotism of the returned captives from Babylon. Great as is the scandal of D.'s act to the cause of religion, the gain is greater; for God's mercy shines the brighter in covering over the guilt of such a transgressor when, conscience stung at Nathan's rebuke, he truly repented (2 Sam. xi., xii.). Though forgiven at once ("the Lord hath put away thy sin," or else "hath made it to pass" upon thy child: Blunt, Undesigned Coincidences), he did not at once experimentally realize his forgiveness. So in Ps. li. he sues for that which God had already promised by Nathan; and promises, when God should "restore to him the joy of His salvation, he would teach other transgressors the way, and so sinners should be converted to God." This gives the true answer to scoffers. Believers, when left to themselves, fall, and when restored by God's grace become more useful to the church of God than ever. D.'s fall has made many stand upright. It warns saints to walk humbly and not presume. It keeps from despair those who have deeply fallen, assuring them of pardon on repentance. D.'s sorrows ever after show how evil are the results of sin, even after sin has been forgiven. In Ps. xxxii., having realized his forgiveness, he fulfils his promise by teaching backsliding and other sinners the only way of peace, viz. believing, penitent confession to the Lord. God chastises His own people especially for sin, even though He forgive it, both to vindicate His justice before the world (hence Nathan announces "the sword shall never depart from thine house"), and in love to discipline His people themselves (Lev. x. 3, Amos iii. 2, 1 Pet. iv. 17). Contrast D.'s true repentance (Ps. li. 4 and 2 Sam. xii.) with Saul's self excusing, reluctant, popularity seeking confession (1 Sam. xv.). The words "build Thou the walls of Jerusalem" refer to D.'s "building from Millo round about," whilst "Joab repaired the rest of the city" (1 Chron. xi. 8). D. feared his sin, in which Joab was his accomplice, might impede the work in which also Joab assisted. His prayer was heard, and the city wall completed by Solomon (1 Kings iii. 1, ix. 15). Yet Ps. li. 18 has been made an argument for dating the psalm after the Babylonian captivity!

Trial after trial clouded his remaining days. First, AMNON'S [see] outrage on Tamar; ABSALOM'S [see] murder of Amnon, expulsion, and almost successful rebellion, in which D.'s murder and adultery were repaid exactly in kind before all Israel (2 Sam. xvi. 22). AHITHOPHEL [see], the grandfather of Bathsheba with whom he sinned, was the instrument of his punishment (comp. Ps. xli. 9, lv. 12-14, 20, 21). D. and all the people "tarried at the house of the distance" (Heb. 2 Sam. xv. 17), i. e. a

house so called near the city, on the road to Jericho; "the farthest house," viz. from the city. The personal attachment of his 600 men of the body guard, including men of Gath under Ittai, appears from Ittai's words: "as the Lord liveth, in what place the lord my king shall be, whether in death or life, even there also will thy servant be." He showed his reverence for the ark, and freedom from the superstition that it would save like a charm, by desiring Zadok and Abiathar to carry it back to the city, and casting himself on Jehovah's grace to "bring him back and show him it and His habitation." Crossing Kedron brook and ascending Olivet weeping D. typifies the Man of Sorrows on the night of His betrayal. Hushai, "D.'s friend," with rent coat (the Heb. expresses a priestly garment) met him, and undertook to foil Ahithophel's traitorous counsel by countervailing treachery.

We might wonder that so brave a man as D. should betray such fear when first he heard the report of Absalom's conduct: "Arise and let us flee, for we shall not else escape from Absalom; make speed to depart, lest he overtake us suddenly." The people noticed it subsequently: "the king saved us out of the hand of the Philistines, and now he is fled out of the land for Absalom!" The fact is true to nature; for conscience can unman the brave, whilst "thrice is he armed that hath his quarrel just." Now Ahithophel's desertion reminded D. that it was his own sin with Ahithophel's granddaughter which caused this sore chastisement from the Lord. Absalom had from the first calculated on his adhesion, and sent for him to come from his abode in the hill country of Judah, Giloh, whilst he (Absalom) offered sacrifices. Already Absalom had got the king's leave to go to Hebron, a sacred seat of the nation, by the specious lie: "thy servant vowed a vow while . . . at Geshur [imitating with sanctimonious hypocrisy the patriarch Jacob's pious language], If the Lord shall bring me again indeed to Jerusalem, then I will serve the Lord" (comp. Gen. xviii. 20, 21). How, with undesigned propriety, D. warns the rebels (Ps. iv. 5), "Offer the sacrifices of righteousness," not those of parricidal rebellion! Ahithophel possibly suggested the scheme of the pretended vow and sacrifices. In the Psalms lv. 20, 21, xxi. 13, lxix., cix., the treachery is mainly laid to his charge. Ps. iii. 1, "Lord, how are they increased that trouble me," coincides with the history; "the conspiracy was strong, for the people increased continually with Absalom" (2 Sam. xv. 12). Ps. iv. seems to refer to the evening of the first day of D.'s flight, at the ford where he passed the night: ver. 8, "I will both lay me down in peace and sleep, for Thou Lord only," or rather "Thou Lord makest me to dwell in safety alone," i. e. separated from foes; he quotes Deut. xxxiii. 28, *lebadad labatach* (comp. Lev. xxv. 18, 19). Having appointed to Zadok, "I will tarry in the plain of the wilderness, until

there come word from you to certify me" (2 Sam. xv. 28), and having received the tidings there from Ahimaaz and Jonathan, D. and his retinue crossed Jordan before dawn. To this time Ps. iii. 5 refers: "I laid me down and slept, I awaked, for the Lord sustained me." Ver. 2 refers to the Benjamite of Saul's house, Shimei's, cursings the previous day, on D.'s descending from Olivet towards the Jordan and reaching Bahurim: "many there be which say of my soul, There is no salvation (Heb.) for him in God," to which D. replies, "Salvation belongeth to the Lord." In Ps. xxv. 18 D. prays, "Look upon mine affliction and my pain, and forgive all my sin." So in the independent history, when Shimei cast stones at D. (the punishment of an adulterer), and cursed saying, "Come out thou, bloody man, The Lord hath returned upon thee all the blood of the house of Saul" (the hanging of Saul's seven sons, 1 Sam. xxi., was probably before this in time and is Shimei's reference), and when Abishai would have punished him, D. meekly (Ps. xxv. 8-10), feeling his sin brought the chastisement, replied in unadvised coincidence with the psalm: "Let him curse, because the Lord hath said unto him, Curse D. It may be that the Lord will look on mine affliction" (2 Sam. xvi. 5-12). Again his words, "It may be that the Lord will requite me good for his cursing," answer to Ps. cx. 28: "Let them curse, but bless Thou." So it came to pass. Shimei the curser had the curse brought home to himself. D. the object of his cursing was finally blessed, and "his throne established before the Lord for ever" (1 Kings ii. 44, 45).

D. learned from Hushai's two messengers during the night Ahithophel's counsel to pursue D. that very night with "twelve thousand" chosen men. How naturally in Ps. iii. 6 he says, "I will not be afraid of ten thousands of people that have set themselves against me round about." In Ps. iv. 7 how naturally D. says, "Thou hast put gladness in my heart more than in the time that their corn and their wine increased," when we know from the history that just before (1 Sam. xvi. 1, 2) Ziba had brought him 200 loaves of bread, 100 bunches of raisins, 100 of summer fruits, and wine," supplying D.'s immediate wants, and affording an earnest of Jehovah's continued care. His courage, which conscience had for a time robbed him of, now returned when he saw that God though chastening was not forsaking him; so he, in confidence of restoration, assigned Ziba the land. The revolted had restlessly sought their good from earthly sources, and so had lent a ready ear to the "leaving" (ver. 2, comp. 2 Sam. x. 2-6), i.e. lying promises of Absalom. D.'s cry on the contrary was, "Lord, lift Thou up the light of Thy countenance upon us" (Ps. iv. 6). In opposition to their ignoring of God's appointment of D. he warns them, "How long, ye sons of men" (*benes ish*, "heroes," ironically), with all your boasting will ye not "know that Jehovah set

apart him that is godly for Himself?" It is "vanity" for you to think to enthrone ungodliness, as represented by Absalom, in opposition to God's enthronement of the godly principle in the person of D. (ver. 2, 8.)

The 42nd Psalm, by the sons of Korah, speaks in the person of D. when in exile during Absalom's rebellion, beyond Jordan (comp. ver. 6). They regarded him head of their choral school. The faithfulness of the Levites to him appears in 2 Sam. xv. 24. It was D. who appointed the Korahites to lead the tabernacle music (2 Chron. xx. 19; comp. 1 Chron. vi. 16, 22, 32). The title of Ps. cxliii. in the LXX. attributes it also to this period. His head quarters were at Mahanaim, where Ishbosheth previously had reigned. The highland chief BARZILLAI [see] the Gileadite, Shobi son of D.'s former friend Nahash, and put by D. in his insolent brother Hanun's place over Rabbah of Ammon (2 Sam. xii. 30), and Machir son of Ammiel of Lodebar, ministered abundant supplies. Doubtless this, as well as Ziba's providentially brought necessities previously, was before his mind when he wrote his exquisite Ps. xxiii., "Thou preparest a table before me in the presence of mine enemies." Machir's kindness was probably called forth by the remembrance of D.'s kindness to Mephibosheth, Machir's former protegee (2 Sam. xvii. 27, comp. ix. 4). The battle fought in the wood of Ephraim between Absalom's [see] forces under Amasa against D.'s forces under Joab, Abishai, and Ittai, was fatal to Absalom. D.'s loving charge, "Deal gently for my sake with the young man, with Absalom," stands in striking contrast with Absalom's unnatural heartlessness (xvii. 2, 4); Ahithophel said, "I will smite the king only," "and the saying pleased Absalom well." Not the will, but the wit, to carry out Ahithophel's devilishly wise counsel, was by God's appointment wanting. Hushai's picture of D. as "a man of war, chafed as a bear robbed of her whelps, and hid in some pit," as when an outlaw in Saul's days of old, is true to the life, and frightened the dastardly son, and misled him to his ruin.

D.'s magnanimous forgiveness of Shimei the curser, reinstatement in part of Mephibosheth whose loyalty was somewhat doubtful, and gratitude to Barzillai, all illustrate D.'s noble character. His design of superseding Joab, and appointing Amasa to the chief command, offended Joab and was frustrated by Joab's murder of Amasa. Joab crushed Sheba's rebellion by his promptness and energy at Abel of Beth-Maachab (ix.). So D. was fully reestablished on his throne.

On the CENSUS [see]: "God and Satan had their hand in this work: God by permission, Satan by suggestion; God as a judge, Satan as an enemy; God in just punishment for sin, Satan as in an act of sin; God in a wise ordination of it for good, Satan in a malicious intent of confusion" (Bishop Hall, Contempl., xvi. 6). Satan-suggested pride was the motive

and brought on D.'s people, who shared in his sin, a plague which would have lasted "three days" but that the Lord interposed; as it was it lasted "from the morning to the time of assembly" (not as A. V. "even to the time appointed") i.e. to the time of evening sacrifice, three o'clock. The apparition of the angel of the Lord with drawn sword over Jerusalem led D. to intercede, laying all the guilt on himself: "I it is that have sinned; . . . but as for these sheep, what have they done?" Unlike Saul, who laid the blame on the people (1 Sam. xv. 21). Typifying Him who took on Himself the iniquity of us all. Whilst D. pleaded on earth, the Lord interceded above; "it is enough; stay now thine hand." Jerusalem was saved, and Araunah's threshing-floor, the scene of the apparition, D. bought as the site of the altar whereon he offered burnt offerings and peace offerings which the Lord accepted by fire from heaven consuming them. This was afterwards the site of the temple altar; Mussulmen have it enclosed, as is thought by many, in their "Dome of the Rock." Certain it is that here (and scarcely anywhere as here) the rock projects above the present level of the ground, whilst all around are either chambers and passages or the shifting sand and rubbish. The 30th Psalm commemorates the "dedication," i.e. consecration, of the house or temple site. The words "of David" in the title do not belong to "the house," but to "a psalm and song," viz. by D. The heaven-sent fire was the consecration of the site, which is called "the house of God," even before the temple was built (comp. 1 Chron. xxii. 1, 2 with Gen. xxviii. 17-19). Pride through prosperity, and a sudden and severe but temporary reverse, appear alike in the psalm and in the history (2 Sam. xxiv., 1 Chron. xxi.). Not the act, but the motive, was the sin, and was displeasing to that unscrupulous man, Joab: ver. 6 (Ps. xxx. 6, 1 Chron. xxi.). The deliverance resulted from D.'s prayer (comp. ver. 8-10 with 1 Chron. xxi. 17, 18); the "sackcloth," ver. 11, accords with 1 Chron. xxi. 16. The "weeping endured for a night," but "joy came in the morning," after the one day's plague; God "put off his sackcloth, and girded him with gladness."

The rest of D.'s life was occupied in preparing Solomon for carrying out his cherished wish of building the temple on this spot. D.'s numerous sons were excluded him from building it himself, but the Lord comforted him with the assurance of his son's carrying his design into effect (2 Sam. vii.: 1 Chron. xxii., xxviii., xxix.). And to Solomon therefore D. committed the vast stores which even "in his trouble" D. had prepared for the house of the Lord.

ADONIJAH'S [see] conspiracy was the last cloud on D.'s reign. JOAB and ABIATHAR [see] from personal pique (Joab perhaps because of D.'s former appointment of Amasa, and Abiathar because of the honour paid to his rival, Zadok) joined Adonijah. The plot failed through the firmness of



Nathan and D. (1 Kings i.) In D.'s old age the young Shunammite Abishag was introduced to cherish his person. D.'s last charge to Solomon direct's, first as to Job, that he should pay the penalty of double murder, that of Abner and Amasa; secondly, that Barzilai's sons should eat at the king's table, in grateful acknowledgment of their loyal services in Absalom's rebellion; thirdly, that Shimei the curser on the one hand should "not be held guiltless," on the other hand, as D. swears to him not to kill him with the sword, that Solomon should "not bring down his hoar head with blood to the grave." "Not" must be inserted, for in Heb. when two prohibitions come together the negative is only put in the former clause (comp. 1 Sam. ii. 3). The fact confirms this, for Solomon did not put him to death for his cursing, but kept him under restraint and gave him a chance of life; so that it was Shimei's own disregard of the condition that brought the penalty on him. That personal revenge did not actuate D. is plain, for he restrained Abishag when he would have "taken off his head," and spared him when, as restored to the kingdom, he could have justly destroyed him. At the dying hour least of all was such a man as D. likely to harbour revenge, when about to go before the Judge whose forgiveness we all need. But justice needed that the sin of Job's and Shimei's past impunity should not lie on D.'s conscience; he therefore gave charge as to both before his death.

The 18th Psalm (2 Sam. xxii.) seems to have been among his latest psalms, for it was written "when the Lord had delivered him out of the hand of all his enemies," besides his earliest and deadliest enemy "Saul." To him he refers, ver. 17, "He delivered me from my strong enemy;" to his various heathen enemies whom he vanquished, Philista, Moab, Ammon, Edom, Syria, Zobah (ver. 43), "Thou hast delivered me from the strivings of the people, Thou hast made me the head of the heathen." The various trials of D. were the occasion of giving birth to those psalms which have been the comfort of God's people in all ages, when in affliction. To Nathan's announcement of the Lord's promise that D.'s "house, his kingdom, his throne should be established for ever" (2 Sam. vii. 13, 16), he refers in ver. 50: "He showeth mercy to His anointed, to D. and to his seed for evermore." The fatherly discipline through which he had passed, through the instrumentality of Saul and afterwards Absalom, etc., he refers to, ver. 35, "Thy gentleness (P. B. V. 'loving correction') hath made me great." So LXX., Vulg., Syr., "Thy discipline." Comp. as to God's gentleness even in correcting. Isa. xxxvii. 8, xl. 11; Hos. xi. 1-4; Acts xiii. 8; marg., "He bore or fed them as a nurse beareth or feedeth her child," Deut. i. 31, xxxii. 10-12; Isa. lxiii. 9; Heb. xii. 6-11. So the Antitype (2 Cor. x. 1), "the gentleness of Christ" (Matt. xi. 28-30). His claim to "righteousness" is not inconsis-

ent with his one or two grievous falls: "the Lord rewarded me according to my righteousness, for I have kept the ways of the Lord" (Ps. xviii. 20, 21); for his sins he sincerely repented of, and the main current of his life was one of communion with God and true striving by faith after holiness. Not only in God's original choice was D. declared to be "a man after Jehovah's own heart" (1 Sam. xiii. 14, Acts xiii. 22), but also in 1 Kings xv. 3-5 it is written "the heart of D. was perfect with the Lord his God. . . he did that which was right in the eyes of the Lord, and turned not aside from anything that He commanded him all the days of his life, save only in the matter of Uriah the Hittite." The impartial truthfulness of the Bible appears in its faithful record of the sins of one of its greatest heroes. His great fall and recovery has saved thousands from despair, and warned thousands. "Let him that thinketh he standeth take heed lest he fall."

The 18th Psalm, "the great Hallelujah with which D. retires from the theatre of life" (Hengstenberg), is followed by the prophetic last will of D. (2 Sam. xxiii. 1). "D. . . hath said (Heb. *naum*, the *Divine saying* of D.), the sweet psalmist of Israel" (Heb. the lovely one in Israel's songs of praise). Not only the first of the dynasty whose shall be the everlasting kingdom, but the one whom God has enabled to sing lovely songs of praise for edifying that kingdom (comp. Balaam's prophecy, Num. xxiv. 3, 15). This Divine utterance of D. through "the Spirit of God speaking by him" is the seal of those prophetic psalms (e.g. ii., xxi., cx.) concerning the eternal dominion of his seed, based on Nathan's prophecy. In spirit he beholds the model Ruler ruling justly in the fear of God, under whom the sons of Belial shall be thrust away and burned, but salvation shall grow for the righteous; and the pledge of this is God's everlasting covenant with him and his house (2 Sam. xxiii. 5), "for is not my house thus with God (i.e. in such a relation to God that the Righteous Ruler will spring from it), for He hath made with me an everlasting covenant. . . For all my salvation and all (God's) good pleasure (Luke ii. 14, Eph. i. 9, expressed in that covenant) should He then not make it to grow?" Solomon's Ps. lxxii. (ver. 6) is evidently based on this his father's last prophetic utterance which describes the coming "just Ruler," Messiah, and the effect of His government, "as the tender grass springing out of the earth by clear shining after rain."

D. died at the age of 70 (Josephus, Ant. viii. 15). On the return from Babylon "the sepulchres of D." still existed between the pool of Siloah and the house of the mighty men (Neh. iii. 16). It became the general tomb of the kings of Judah. "His sepulchre is with us unto this day" (Acts ii. 29). The so called "tombs of the kings" are outside the walls, and so cannot be the tomb of D. which was within them. Captain Warren, from references in Josephus, thinks the entrance to the king's tomb was outside the N. wall of Jerusalem to the E. D.

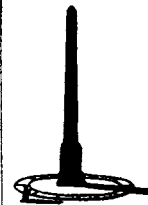
may have here quarried the stones for the temple, and then taken advantage of the subterranean recesses so made (called the Cotton Grotto) for the formation of his sepulchre. So peculiar is his character that none else is so called in Scripture; and of him alone of men is Christ called "the Son," as the title marking His earthly kingdom, "the Son of D." (Luke i. 32.) His psalms and those with them are the only liturgy of devotion used in common by Christians of every denomination.

**Day.** Reckoned from sunset to sunset by the Hebrews. Gen. i. 5: "the evening and the morning were the first day." 2 Cor. xi. 25: "a night and a day." Dan. viii. 14 marg. So our fortnight=fourteen nights. "Evening, morning, and noon" (Ps. lv. 17) are the three general divisions. Fuller divisions are: dawn, of which the several stages appear in Christ's resurrection (Mark xvi. 2, John xx. 1, Rev. xxii. 16, "the bright and morning star" answering to Aijelet Shabar, "gazelle of the morning," Ps. xxii. title, Matt. xxviii. 1, Luke xxiv. 1); sunrise; heat of the day; the two noons (*taharaim*, Heb. Gen. xliiii. 16); the cool of the day (Gen. iii. 8); evening (divided into early evening and late evening after actual sunset). Between the two evenings the paschal lamb and the evening sacrifice used to be offered.

"Hour" is first mentioned Dan. iii. 6, 15, v. 5. The Jews learnt from the Babylonians the division of the day into twelve parts (John xi. 9). Ahas introduced the sun dial from Babylon (Isa. xxxviii. 8). The usual times of prayer were the third, sixth, and ninth hours (Dan. vi. 10; Acts ii. 15, iii. 1). "Give us day by day our daily bread" (Luke xi. 3); i.e., bread for the day as it comes (*epi-ousion arton*).

**Daysman.** Derived from "day" in the sense of a day of trial (1 Cor. iv. 3 marg.). An arbitrator. Job ix. 33: "neither is there any daysman betwixt us that might lay his hand upon us both." The umpire in the East lays his hand on both parties to mark his power to adjudicate between them. An arbitrator could have been found on a level with Job; but none on a level with Jehovah, the other Party with whom Job was at issue. We Christians know a Mediator on a level with God, and also on a level with us, the Godman Jesus (1 Tim. ii. 5).

**Deacon.** The appointment of the seven was designed to remedy the "murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." The apostles said, "It is not reason that we should leave the word of God and serve (be deacons to; *diaconen*) tables," i.e. secular business. It is an undesigned coincidence confirming the narrative, that whilst no mention is made of their country their names are all



ANCIENT OMBELIS, showing its use as a sun dial.

*Grecian.* The church's design evidently was that, as the murmurers were Grecians, their cause should be advocated by Hellenists. There was a common fund to which most disciples contributed by the sale of their property, and out of which the widows were relieved; a proof of the strong conviction of the truth of Christianity, which could constrain men to such self sacrifice. It is doubtful whether these seven answer fully to the modern deacons of either episcopal or congregational churches. On the one hand the distribution of alms was the immediate occasion of their appointment; on the other the qualifications involved higher functions, "men . . . full of the Holy Ghost and wisdom." The result was, "the word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith; and Stephen (one of the seven), full of faith and power, did great wonders and miracles among the people." Philip, too, was an "evangelist." They were probably commissioners to superintend the deacons in distributing the alms, so that the Grecian (Hellenist, Greek-speaking Jewish) widows should not be neglected, and at the same time to minister in spiritual things, as their solemn ordination by laying on of hands implies.

The "young men" (Acts v. 6, 10, *neoteroi*) imply a subordinate administration answering to the "deacons" (Phil. i. 1, 1 Tim. iii. 8, etc.). As bishops and presbyters or elders are different aspects of the same upper ministry, so "young men" and "deacons" are different aspects of the same subordinate ministry. Clement of Rome (1 Cor. xlii.) notices that the LXX. (Isa. lx. 17) prophetically use the two together. The synagogue had its "pastors" (*parousim*) and its subordinate "deacons" (*chaosanim*) or ministers (Luke iv. 20). From it the church naturally copied. The deacon baptized new converts, distributed the bread and wine of the Lord's supper (Justin Martyr, Apol. 65, 67), and distributed alms, at first without superintendence, afterwards under the presbyters. The diaconate was not a probationary step (as now in episcopal churches) to the presbytery. What is meant by 1 Tim. iii. 13 is, "they that have used the office of a deacon well are acquiring to themselves (not a good degree for promotion, but) a good standing place" against the day of judgment (1 Cor. iii. 13, 14); not a step to promotion.

*Deaconess.* Rom. xvi. 1: "Phœbe, servant" (Gr. *deaconess*) of the church at Cenchrea." 1 Tim. iii. 11: "even so (marking a transition to another class from deacons) must the women (i.e. the deaconesses) be grave," etc. Domestic duties are omitted, though specified in the case of the deacons (ver. 12). The same qualifications are required in deaconesses as in deacons, with such modifications as the difference of sex suggested. Pliny in his letter to Trajan calls them "female ministers." The earliest instance of such female ministers

(though of course not then formally appointed) is in Luke viii. 2, 3: "Mary Magdalene, Joanna, and Susanna, and many others which ministered unto Him of their substance." The social seclusion of women from men in many parts of the East would render necessary the services of women in teaching those of their own sex. See also WIDOWS: an ecclesiastical order of widowhood, a female presbytery, existed from those of at least 60 years old, standing in the same relation to the deaconesses of younger age (1 Tim. v. 9-11) that the male presbyters did to the deacons.

*Dead Sea.* The name in the O. T. is never this, but "the SALT SEA" [see], "sea of the plain."

*Debir.* I. In the highlands of Judah, near Hebron. First taken by Joshua (Josh. x. 38, 39, xi. 21, xii. 13, xv. 49). Formerly Kirjath Sepher (city of the book), or K. Sannah (palm). There is still a Dewirban three miles W. of Hebron. But D. was S. of Hebron (Josh. xv. 49); so Van de Velde identifies it with Dilbeh, S.W. of Hebron. Conder (Pal. Expl.) better identifies it with El Dhoheriyeh, a corruption of the old name Deborah, meaning in Arabic "the village on the ridge." Exactly at 8000 (16 inch) cubits on the main S. road a large stone still there marked the bounds assigned outside to D. as a Levitical city (which also may be the limit of a sabbath day's journey); and another stone on the W. At 6½ miles northward are the "upper and lower springs," which Caleb's daughter begged for, in the valley Seil el Dilbeh, in all 14 springs divided into three groups; no other such are found in the Judah "south country," or Negeb; a brook flows through the small gardens for four or five miles (Jud. i. 15, Josh. xv. 19). Conder states the important discovery that "the list in Josh. xii., which precedes all the other topographical lists, forms the key of the whole system." They are the 31 royal cities; these divide the country into districts which have natural boundaries, and contain severally one or more of the royal cities. D. stood, according to Josh. xv. 19, in "a dry land" ("south land"), therefore Dilbeh near fine springs cannot be the site. Dhoheriyeh is remarkable for its broad rolling downs and fruitful soil; it is truly "a dry land" without a spring. "Joshua returned to (made a detour to attack) D." (x. 38-40.) His direct march after Eglon and Lachish would have been northwards from Hebron to Gilgal, therefore it was probably S.W. of Hebron. The Negeb or "south land" consists of soft, porous, chalky limestone extending from the desert on the E. (the Jeshimon) to Anab and the plain on the W., and from Dilbeh and Yutta on the N. to Beer-sheba on the S. The dwellings of Dhoheriyeh are mostly caves in the rock, with rude arches carved over doorways; rock excavation is a mark of great antiquity, and is a relic of the troglodyte or primitive Canaanite way of living. It was originally the seat of a king of the Anakim. This people occupied it when the Israelite army withdrew and was engaged

with the northern Canaanites. Othniel, son of Kenaz, for love of Achsah, Caleb's daughter, took it again. It was allotted to the priests (Josh. xxi. 15, 1 Chron. vi. 58). 2. A place on the northern bound of Judah, near the valley of Achor (Josh. xv. 7), between Jericho and Jerusalem (Josh. xv. 7). 3. Part of the boundary of Gad (Josh. xiii. 26); in the high pastures E. of Jordan, and possibly akin to *dabar*, Heb. for a wilderness pasture. Reland identifies it with Lodebar.

*Debir.* King of Eglon (a town in the lowland of Judah), one of the five hanged by Joshua (x. 3, 23).

*Deborah.* I. Rebekah's nurse (Gen. xiv. 59), faithful as a servant from Rebekah's childhood, and so, when dead at an advanced age, lamented as much as one of the family. Her burial place at the oak beneath Bethel was hence called Allon-Bachuth, "the oak of weeping" (xxxv. 8). She was in Jacob's household now, as she had been in his mother's, who was by this time dead, as appears from ver. 27.

2. The prophetess and judge—a bee, a personal or possibly an official name applied to poets, seers, and priestesses. The symbol of a monarch in Egypt; a honey bee to her friends, a stinging bee to the enemy (Cornelius a Lapidate). "Lived under the palm tree"; a landmark, as palms were rare in Palestine (Jud. iv. 5); possibly = Baal Tamar, "the sanctuary of the palm" (xx. 33). Wife of Lapidath; "a mother in Israel," patriotic and inspired heroine like Miriam. Jabin oppressed the northern tribes adjacent to Hazor his capital (Zebulun, Naphtali, and Issachar, which she judged). Barak, at her call, summoned these (to whom the central tribes, Ephraim, Manasseh [Machir], and Benjamin in part sent contingents, ver. 14) in a long train (draw v. 6, 7) toward the broad topped mount Tabor. D. accompanied him at his request. With but 10,000 in his train ("at his feet"), by the Lord's interposition, descending from mount Tabor, he discomfited Sisera's mighty host and 900 chariots who were in the famous battlefield of Jezreel or Esdraelon, in the valley of Kishon. D.'s prediction was fulfilled by the "Lord's selling Sisera into the hand of a woman," viz. Jael, the Kenite Heber's wife. Enthusiasm for the cause of Israel, so closely allied with the Kenites through Moses' father in law Hobab, caused her to commit the treacherous murder.

The praise, "blessed above women in the tent (i.e. shepherdesses) shall Jael the wife of Heber the Kenite be" commends her faith, not her treachery. Some actions of faith are mixed with the corrupt motions of the flesh, as that of the midwives and Rahab's treatment of the spies. So Jael's act showed real faith in the case of God's controversy with the godless Canaanites. The approval of her faith, the mainspring of her conduct, by no means implies approval of the deceit by which its true character was obscured. Yet faith is precious and "blessed" in spite of grievous infirmities, and will at last outgrow and stifle them utterly. God is keen

to see the faith, slow to condemn the fault, of His children.

**D.** and Barak together sang the song of victory composed by her. It begins with a reference to Jehovah's original, grand, and awful manifestation at Sinai (Exod. xix., Deut. xxxiii. 2), the sealing of the covenant with Israel, and the ground of all His subsequent interpositions for them. Then follows Israel's deep degradation, its highways deserted, its 40,000 soldiers (a round number for a diminished army) without shield or spear, because they forsook Jehovah for "new gods" (comp. Deut. xxxii. 17). Then "war (pressed up) to their (very) gates." But now deliverance is come, for which "bles the Lord." All should join in "speaking" His praise: the upper classes "who ride upon white-spotted asses," and those "that sit upon coverings" (*middin*, the rich, Matt. xxi. 7) spread upon the asses; also the humbler "who walk on the way," foot travellers. Those delivered from the plundering "archers" who infest "the places of drawing water" to plunder the shepherds, shepherdesses, and their flocks in lawless times (Exod. ii. 17), should rehearse there, now that all is peace, "the Lord's righteous acts." "Then shall the people of Jehovah go down (from their past mountain hiding places) to their gates" and towns now delivered. "Barak, lead away thy captivity (train of captives) captive" (quoted in Ps. lxxviii. 18); fulfilled exhaustively in Christ the ascended Conqueror (Eph. iv. 8, 13). "Out of Zebulun came they that handle the pen of the writer," i.e. the scribes of the host (Jer. lii. 25) who wrote down the names of the soldiers. "Barak was sent by his feet into the valley," i.e. impelled irresistibly to the battle. "At the brooks of Reuben were great resolutions of the heart," but issuing in no practical action, the tribe resembling their forefather; Reuben preferred hearing "the bleatings of the flocks" to the blast of the war trumpets. Dan with its port Joppa preferred merchandise to warring for the fatherland. "Asher abode in his bays." "The kings of Canaan took no gain of money," i.e. no booty, as they expected, from the battle; for "the stars from heaven fought against Sisera;" i.e., a Jehovah-sent storm beat in their faces and on the Israelites' back (Josephus), swelling the Kishon, which suddenly fills up the dry channel and overflows the plain of Esdraelon, making it impassable with mud, especially to chariots, so that the "prancing horses" and their "mighty" riders were swept away. Meroz might have intercepted the retreating foe and Sisera, but is "cursed by the angel of Jehovah" for not doing so; and Jael is "blessed" for her zeal, though mixed with earthly alloy. So "the land had rest 40 years." [See BARAK.] Neither Ehud nor Jael are in the list of examples of faith in Heb. xi. Jael apparently received Sisera in good faith, with the intention of hospitality, but a sudden impulse may have urged her to destroy the enemy of God's people. Her faith and patriotism are commendable, but not the means she took of delivering Israel.

**Decapolis.** Thrice mentioned in Scripture: Mark v. 20, which shows it was around Gadara; vii. 31; Matt. iv. 25. A district containing ten cities, rebuilt, colonized, and granted special privileges by Rome 65 a.c. Other cities afterwards receiving similar privileges cause confusion as to which are the original ten; probably Scythopolis (W. of Jordan), Hippos, Gadara, Philadelphia, Pella, Gerasa, Dion, Canatha, Damascus, Raphana (all E. of Jordan). The region once so populous is now almost without inhabitants, except a few living in savagery amidst the ruins and cavern tombs of Scythopolis, Gadara, and Canatha.

**Dedan.** Son of Raamah, son of Cush (Gen. x. 7), brother of Sheba. A second D. is son of Jokshan, son of Keturah (Gen. xxv. 3), and is brother of a second Sheba. The recurrence of the same names points to an intermarriage between the Cushite (Ethiopian, rather Hamitic) D. and the Semitic D., which is referred to as *Edomite* (Jer. xlix. 8, xxv. 23; Ezek. xxv. 13; Isa. xxi. 13, "ye travelling companies (merchant caravans) of Dedanim"). The *Cushite* D. near the head of the Persian gulf and Chaldaea, the avenue of commerce to India, is referred to in Ezek. xxvii. 15, as the names in the context prove; but ver. 20 D. is connected with N.W. Arabia, and associated with Assyria (23), i.e. the *Semitic* or *Edomite* D., yet also connected with the *Cushite* "Sheba and Raamah" (22) on the Persian gulf. The *Semitic* Sabaeans, descended from Sheba tenth son of Joktan, dwelt in S.W. Arabia from the Red Sea to the straits of Bab el Mandeb. Ezekiel thus recounts the two channels of merchandise, Raamah on the Persian gulf, and Sheba on the Red Sea in Arabia. The name D. still remains in *Dadan*, an island on the border of the Persian gulf. [See RAAMAH.]

**Dedication, Feast of.** John x. 22. In "winter," about our December (1 Macc. iv. 52-59, 2 Macc. x. 5). Commemorating the purging of the temple and rebuilding of the altar after Judas Maccabaeus had driven out the Syrians, 164 B.C. It began on the 25th of Chisleu (December), the anniversary of Antiochus Epiphanes' pollution of the temple 167 B.C. Lasted eight days. Celebrated like the feast of tabernacles with much joy and singing, and with carrying of branches. The Hallel was sung in the temple daily. The feast was called "lights," and there was much illumination of houses.

The "dedication of the second temple" was on the 3rd of Adar (Ezra vi. 15, 16); that of Solomon's temple at the feast of tabernacles (1 Kings viii. 2, 2 Chron. v. 3).

**Deep.** Rom. x. 7, "who shall descend into the deep?" A proverb for impossibility: "say not in thine heart, I wish one could bring Christ up from the dead, but it is impossible." Nay, salvation "is nigh thee," only "believe" in the Lord Jesus raised from the dead, "and thou shalt be saved." Gr. *abyss* (Luke viii. 31), lit. the *bottomless* place. Transl. in Rev. ix. 1, 2, 11, xi. 7, 17, "bottomless pit."

The demons in the *Gadarene* besought not to be cast into the *abyss*, i.e. before their time, the day of final judgment. 2 Pet. ii. 4: they are "delivered into chains of darkness, and reserved unto judgment." They are free to hurt meanwhile, like a chained beast, only to the length of their chain (Jude 6). The "darkness of this present world," the "air" (Eph. ii. 2), is their peculiar element; they look forward with agonising fear to their final torment in the bottomless pit (Rev. ix. 10). Language is used as though the abyss were in the lowest depth of our earth. We know not whether this be literal, or an accommodation to human conceptions, to express the farthest removal from the heavenly light.

**Degrees, Songs of.** Fifteen: Ps. cxx.—cxxxiv.: four by David, one by Solomon, ten anonymous. Pilgrim songs: *shir hamda'loth*, "a song for the ascendings," i.e. for the going up (Jerusalem and its temple being regarded as on a moral elevation above other places, as it was in fact on the most elevated table-land of the country, requiring a going up from all sides) to the three great feasts (Exod. xxxiv. 24; 1 Kings xii. 27, 28); Ps. cxxii. 1, 4, which is the oldest, being composed by David to supply the northern Israelites with a pilgrim song in their journeys to Zion, whither Asaph had warned them to repair now that the ark was transferred from Shiloh thither (Ps. lxxviii. 67-69). Solomon wrote Ps. cxxvii., round which as a centre a third poet, on the return from Babylon, grouped, with David's four psalms, ten others, seven on one side and seven on the other. The simple style, brevity, and transitions formed by retaining a word from the previous verse (e.g. cxxi. 1, 2, "whence cometh my help; my help cometh," etc.), are suitable to pilgrim-song poetry. They all have a general, not an individual, character, referring to the literal and the spiritual Israel, whom God's providence always and in all places guards (Ps. cxxi., cxxiv., cxxv. 5, cxxviii. 6, cxxx. 8, cxxxii. 3). The posture of affairs contemplated in most of these psalms is that after the Babylonian captivity, when the building of the temple was interrupted by the Samaritans. The sanctuary in cxxxiv. 2 is the altar erected at the return, 536 B.C., for the daily sacrifice (Ezra iii. 2-4, 8). The temple was completed under Zerubbabel the governor and Joshua the highpriest, with the help of the prophets Haggai and Zechariah (Ezra v. 1, 2; vi. 14).

**Dehavites.** Ezra iv. 9. Persian colonists planted in Samaria by the Assyrian king Esarhaddon, after carrying away Israel. Probably the *Dahi* (Herodotus, i. 125). Widely scattered; under the name *Dahae*, at the E. of the Caspian (Strabo, xi. 8, § 2, and 9, § 3), and near the sea of Azof; also as *Dacians*, upon the Danube. Possibly, ancestors of the *Danes*.

**Dehar.** Marg. 1 Kings iv. 9.  
**Delaiah** = *Jehovah's freedman*; the modern *Gofreyah*. L. 1 Chron. xxiv. 18. 2. Ezra ii. 60; Neh. vii. 62, 64. 3. Neh. vi. 10. 4. Interceded that the king Jehoiakim would not burn

Jeremiah's prophetic roll, but in vain (Jer. xxxvi. 12, 25).

**Delliah** = the languishing one. A Philistine harlot, of the valley of Sorek, whom the five Philistine lords, when they found Samson loved her, bribed for 1100 shekels each to be their political emissary, to find out from Samson the secret of his strength. On four different occasions she tempted him to tell the secret. On the third occasion Samson trifled so presumptuously with the Divine gift committed to him as to suggest that his seven consecrated locks should be woven with the web; when we go to the edge of temptation our fall is near. This "languishing" prostitute, with her vile challenging of his "love," "How canst thou say, I love thee, when thine heart is not with me?" and by daily vexing importunity, wrung the secret from him at the fourth time. His strength lay in dedication to God, of which his Nasserite locks were the sign. Laying down his head in her lap he lost them, and with them lost God in him, the spring of a strength which was not his own. Lust, severing from God the source of strength, makes the strongest powerless; only by waiting on the Lord, we, like Samson, renew the strength which was lost by self indulgence and self reliance. Contrast Dan. i. 8-16; Isa. xl. 30, 31; Prov. vii. 6-27. So Israel, strong whilst faithful to Jehovah, incurs the curse which Balaam, however wishing it, could not inflict, the moment that the people commits whoredom with the daughters of Moab (Num. xxv. 1, 6; xxxi. 15, 16).

**Deluge.** See NOAH.

**Demas.** Contracted from DEMETRIUS, or Demarchus. Paul's "fellow labourer," along with Mark and Luke (Philem. 24), and companion (Col. iv. 14) during his first Roman imprisonment. But he declined; for in 2 Tim. iv. 10 Paul writes, "D. hath forsaken (Gr. left behind) me, having loved this present world (world course), and is departed unto Thessalonica," probably his home (Chrysostom). Love of worldly ease and home comforts was his snare, a sad contrast to "all them that love Christ's appearing" (ver. 8).

**Demetrius.** 1. A maker of silver portable models of the great temple and statue of Artemis (Diana) at Ephesus (Acts xix. 24). They were kept as amulets against danger. D. and his fellow craftsmen, in fear for their gains, raised a tumult against Paul as saying "they be no gods which are made with hands." Like many men he made regard for religion his plea, whilst really having an eye to self; "not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised and her magnificence destroyed, whom all Asia and the world worshippeth." A religious party cry is sure to rouse many who care little at heart about piety. It shows how soon Christianity, notwithstanding



MEDAL OF DIANA.

its seeming weakness, was felt as a mighty power threatening heathendom with all its then greatness. 2. A Christian "having good report of all men, and of the truth itself," and of John (8 John 12). The gospel standard of truth witnessed his conformity to it in love and good works; a transparently real Christian.

**Deputy** = *proconsul*, or *propraetor*; Gr. *anthupatos*. The supreme governor of the provinces left by the emperors still under the Roman senate (Acts xiii. 7; xix. 38, plural for singular). The emperor gave the peaceable provinces to the senate. Over these the senate appointed those who had been praetors; governing only one year; having no power of life and death, not wearing sword or military costume (Dion. Cass., liii. 13, 14). Achaia had been imperial, governed by a procurator, but was restored to the senate by Claudius (Tacitus, Ann., i. 78; Suet., Claud., 25). So Gallio is rightly named "proconsul" or "deputy" (Acts xviii. 12). Cyprus after the battle of Actium was an imperial province (Dion. Cass., liii. 12), but five years later was given to the senate and had a deputy; so accurately Acts xiii. 7, 8, 12. A coin of Ephesus, in the senate's province of Asia, illustrates the use of "deputies" in Acts ix. 38.

**Derbe.** Near Lystra, E. of the upland plain of Lycaonia, stretching eastwards along the N. of the Taurus range. Probably near the pass ("the Cilician gates") from the plain of Cilicia up to the table land of the interior. Paul fled thither from Iconium and Lystra (Acts xiv. 6, 20, 21; xvi. 1). In enumerating places (2 Tim. iii. 11) he mentions Lystra but not D., though in the independent history they are mentioned together: a delicate instance of accuracy, for he is here enumerating only those places where he suffered persecution. Gaius or Caius belonged to D., Paul's companion in travel (Acts xx. 4). Identified by Hamilton (Researches in Asia Minor, ii. 313) with *Dirle*, near the roots of Taurus near lake *Ak-gol*.

**Desert.** Not meaning a barren, burning, sandy waste, in the case of Sinai and Palestine. Sand is the excoption, not the rule, in the peninsula of Sinai. Even still it is diversified by oases and verdant valleys with wells. Much more formerly, for traces exist in many parts of Egyptian miners' smelting furnaces. But forest after forest being consumed by them for fuel, the rain decreased, and the fertility of the land has sunk down to what it now is.

**Arabah** (now the *Ghor*) is the designation of the sunken valley N. and S. of the Dead Sea, especially the N., the deepest and hottest depression on the earth. Though in its present neglected state it is desolate, it formerly exhibited tropical luxuriance of vegetation, because the water resources of the country were duly used. Jericho, "the city of palm trees," at the lower end, and Bethshean at the upper, were especially so noted. Though there are no palms growing there now, yet black trunks of palm are still found drifted on to the shores

of the Dead Sea (Ezek. xlvii. 8). In the prophets and poetical books *arabah* is used generally for a waste (Isa. xxxv. 1). It is not so used in the histories, but specifically for the Jordan valley. [See ARABAH.]

The wilderness of Israel's 40 years wanderings (Paran, now the *Tih*) afforded ample sustenance then for their numerous cattle; so that the sceptic's objection to the history on this ground is futile. *Midbar*, the regular term for this "desert" or "wilderness" (Exod. iii. 1, v. 8, xix. 2), means a *pasture ground* (from *dabar*, "to drive flocks") (Exod. i. 26, xii. 38; Num. xi. 22, xxxii. 1). It is "desert" only in comparison with the rich agriculture of Egypt and Palestine. The *midbars* of Ziph, Maon, and Paran, etc., are pasture wastes beyond the cultivated grounds adjoining these towns or places; verdant in spring, but dusty, withered, and dreary at the end of summer.

**Charbah** also occurs, expressing dryness and desolation: Pa. cii. 8, "desert," commonly translated "waste places" or "desolation." Also *Jeshimon*, denoting the wastes on both sides of the Dead Sea, in the historical books.

The transition from "pasture land" to "desert" appears Pa. lrv. 12, "the pastures of the wilderness" (Joel ii. 22).

**Deuel.** Num. i. 14, vii. 42; in iii. 14 Reuel, the Heb.  $\tau$  closely resembling d.

**Deuteronomy** = *repetition of the law*. Containing Moses' three last discourses before his death, addressed to all Israel in the Moabite plains E. of Jordan, in the eleventh month of the last year of their wanderings, the fortieth after their departure from Egypt; with the solemn appointment of his successor Joshua, Moses' song, blessing, and the account of his death subjoined by Joshua or some prophet (i. 1—iv. 40; v. 1—xxvi. 19; xvii. 1—xxix. 29). The first is introductory, reminding Israel of God's protection and of their ungrateful rebellion, punished by the long wandering; and warning them henceforth to obey and not lose the blessing. The second discourse begins with the ten commandments, the basis of the law, and develops and applies the first table; next declares special statutes as to (1) religion, (2) administration of justice and public officers, (3) private and social duties. The third discourse renews the covenant, reciting the blessings and curses. The discourses must have been all spoken in the eleventh month; for on the tenth day of the forty-first year Jordan was crossed (Josh. iv. 19). Josh. i. 11, ii. 22, three days previous were spent in preparations and waiting for the spies; so the encampment at Shittim was on the seventh day (Josh. ii. 1). Thirty days before were spent in mourning for Moses (Deut. xxiv. 8); so that Moses' death would be on the seventh day of the twelfth month, and Moses began his address the first day of the eleventh month, fortieth year (Deut. i. 3). Hence the discourses, being delivered about the same time, exhibit marked unity of style, inconsistent with their being

composed at distant intervals. The style throughout is hortatory, rhetorical, and impressive. A different generation had sprung up from that to which the law at Sinai had been addressed. Parts of it had been unavoidably in abeyance in the wilderness. Circumcision itself had been omitted (Josh. v. 2). Now when Israel was to enter Canaan, their permanent abode, they needed to be reminded of much of the law which they but partially knew or applied, and to have under Divine sanction, besides the religious ordinances of the previous books, supplementary enactments, civil and political, for their settled organization. Thus D. is not a mere summary recapitulation, for large parts of the previous code are unnoticed, but Moses' inspired elucidation of the spirit and end of the law. In it he appears as "the prophet," as in the previous books he was the historian and legislator.

Two passages especially exhibit him in this character. The first xviii. 15-19: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; according to all that thou desiredst of the Lord . . . in Horeb, Let me not hear again the voice of . . . God . . . that I die not; and the Lord said, I will raise them up a Prophet . . . and I will put My words in His mouth . . . And whosoever will not hearken unto My words which He shall speak in My name, I will require it of him." In the ultimate and exhaustive sense Messiah fulfils the prophecy; xxiv. 10 expressly says "there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." So Num. xii. 6-8, Heb. iii. 2-5, state how the Antitype exceeded the type. In a lower sense the whole order of prophets, the forerunners of THE PROPHET, is included; hardly Joshua, for he was already designated as Moses' successor (Num. xvii. 18, 23), and the prophecy contemplates a future "prophet." Our Lord Himself must have had this prophecy in view in John v. 46, "Moses wrote of Me." The Samaritans, who received the pentateuch alone, must have drawn their expectation of the all-revealing Messiah from it: "when He is come He will tell us all things," answering to "I will put My words in His mouth . . . He shall speak in My name." In Acts iii. 22, etc., vii. 37, Peter and Stephen both quote it as fulfilled in Jesus. The Jews, the adversaries of Christianity, are our librarians, so that we Christians cannot have altered the passage to favour our views. It at once foretells Christ's coming and their own chastisement from God ("I will require it") for "not hearkening" to Him.

The second passage is chap. xviii., where he declares more fully than in Lev. xxvi. what evils should overtake Israel in the event of their disobedience, with such specific particularity that the Spirit in him must be not declaring contingencies, but foretelling the penal results of their sin which have since so literally come to pass; their becoming "a byword among all nations whither the Lord has led them"; their being besieged

by "a nation of a fierce countenance, until their high walls wherein they trusted came down"; their "eating the fruit of their own body, the flesh of their sons and daughters, in the straitness of the siege, and the eye of the tender and delicate woman being evil toward the husband of her bosom and toward her child which she shall eat for want of all things secretly in the siege"; their dispersion so as to "find no ease, and the sole of their foot to have no rest among the nations," but to have "a trembling heart, failing of eyes, and sorrow of mind, their life hanging in doubt, in fear day and night, and having none assurance of life"; "the whole land (xxix. 23) not sown, nor bearing, nor having grass." Nay, more, Moses foresaw their disobedience: "I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you, and evil will befall you in the latter days" (xxxi. 20). So also xxxii., Moses' song.

But in the distant future he intimates, not merely their continued preservation, but also a time when Israel, dispersed "among all the nations, shall call to mind how all these things, the blessing and the curse, have come upon them, and shall return unto the Lord with all their heart and soul; though they be driven unto the outmost parts of heaven, from thence will the Lord their God gather them, and He will circumcise their heart, and make them plenteous in the fruit of their land, and again rejoice over them for good" (xxx., also xxxii. 36, 43). In xxxii. 8 Moses intimates that from the beginning the distribution of races and nations had a relation to God's final purpose that Israel should be the spiritual centre of the kingdom of God; "when the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel," i.e., that their inheritance should be proportioned to their numbers.

The coincidences of Moses' song with other parts of the pentateuch and of D. confirm its genuineness. The style is no more different than was to be expected in a lyrical, as compared with a historical, composition. The 90th Psalm, which is Moses' work, resembles it: ver. 1, 13-16, with Deut. xxxii. 4, 7, 36; explain ver. 5, "they are not His children but their spot," i.e. a disgrace to them (to God's children). Also 42, not "from the beginning of revenges upon the enemy," but "from the head (i.e. the chief) of the princes of the enemy." These are the germs in Moses which the prophets expand, setting forth the coming glory of the gospel church, and especially of Israel under the final Messianic kingdom. Herein D., "the second law," is the preparation for the gospel law; and Moses, in the very act of founding the Sinaitic law, prepares for its giving place to the higher law which is its end and fulfilment.

The falsity of the theory that D. is of a later age is proved by the fact that the archaisms of vocabulary and

grammar characterizing the pentateuch occur in D. The demonstrative pronoun *haec*, characteristic of the pentateuch, occurs Deut. iv. 42, vii. 22, xix. 11, and nowhere else but in the Aramaic (1 Chron. xx. 8 and Ezra v. 15). The use of *h local*. The future ending in *un*. The passive construed with *eth* of the object. *Kezeb* for *Kebes* (xiv. 4). *Zakur* for *Zakar* (xvi. 16). Ancient words: *abib*, *yegum*, *shegar*, *alaphim*, *methim*, *hermeesh* for *magal*, *teneh* for *sal*. The Canaanite *ashteroth hatzion*, "offspring of the flocks." *Yeshurun*, for Israel, copied in Isa. xlv. 2. *Madveh*, "sickness." The resemblance of Jeremiah to D. is accounted for by the fact that the sins denounced in D. were those abounding in his time. Jeremiah, as a priest of Anathoth, familiar with the law from childhood, naturally adopts the tone of D. (as does Huldah his contemporary; comp. 2 Kings xxii. 16, etc., with Deut. xxix. 2, etc.), both in denunciation and in final consolation. Possibly too the book of the law found in the temple by Hilkiah the highpriest and brought before king Josiah, after disease for the 60 years of the two previous reigns, was D. alone. But if it was the whole pentateuch put by the Levites, at Moses' command, in the sides of the ark (Deut. xxxi. 9, 26; 2 Chron. xxiv. 14), still D. was the part that mainly awakened the conscience of king and people (Deut. xii. 2, 3, xvi., xviii., xxix. 25-27; comp. 2 Kings xxii. 13-17, xxiii.). Josiah's reforms are just those most insisted on in D. Jeremiah was son of Hilkiah, probably akin to the highpriest, and his uncle Shallum seemingly husband of Huldah the prophetess. But whilst having some resemblances the language and idioms of Jeremiah are of an altogether later date than D. Whilst he imitates or repeats phrases of D. he uses characteristic expressions never found in D.; for instances see Introd. to D., Speaker's Comm. The writer of D., if a forger, would never, having the rest of the pentateuch before him, have left seeming discrepancies between his work and it, when desiring his work to appear as if by the same author. The original writer, Moses, alone could treat his own work in such a free spirit.

The different circumstances and objects in view clear the seeming discrepancies. Thus the directions in Deut. xii. 6, 17, xiv. 22, 23, 29, xxvi. 12, etc., do not supersede the directions in Lev. xvii. 30-34, Num. xviii. 20, etc. The earlier directions refer to the general and first title of all produce, animal and vegetable, for the maintenance of the priests and Levites. The later in D. refer to the second and additional tithes on the increase of the field only, and for celebrating the sacred feasts each first and second year in the sanctuary, every third year at home with a feast to the Levites, the stranger, fatherless, and widow; like the love-feasts of N. T. (Deut. xi. 5.) The first tithe is taken for granted in D. (x. 9; xviii. 1, 2), and no fresh injunction as to it is given, it being from the first recognised in Gen. xiv. 20,

xxviii. 22, as well as in Leviticus and Numbers.

The different way in which the priests and Levites respectively are regarded in D. and in the preceding books [in these "the Levites" ministering to the priests "the sons of Aaron," as the priests minister to God (Num. iii. 5, etc., iv.; Exod. xxviii. 1, xxix. 1, etc.), and not mentioned as "blessing" the people, the prerogative of the priests (Num. vi. 23-27, comp. Dent. x. 8, 9); but in D. (xviii. 7, xi. 6) the Levites and Aaronite priests not being mutually distinguished, and Korah not being mentioned with Dathan and Abiram in their rebellion] is accounted for by the consideration that Moses in D. is addressing the people, and for the time takes no notice of the distinction of orders among ministers, and similarly referring to the rebellions of the people against God, takes no notice of the minister Korah's share in the rebellion, as not suiting his present purpose. His additional enactments are just of that supplementary and explanatory kind which would come from the legislator himself, after a practical experience of the working of the law during the years of the wilderness wanderings. In xix. 14, "thou shalt not remove . . . landmark which thy of old time have set in thine inheritance which thou shalt inherit," "they of old time" are those about first to occupy the land. Moses lays down a law for distant generations, as the land was to be a lasting inheritance; the words "shalt inherit" prove that the occupation was still future. The relaxation granted in Deut. xii. 15 as to killing in all their gates, whereas in Lev. xvii. 3, 4, the victim even for ordinary eating must be killed at the door of the tabernacle, is precisely what we might expect when Israel was on the verge of entering Canaan, which they were at the time of the delivering of D.

Our Lord attests D. by quoting from it alone the three passages wherewith He foiled the tempter in the wilderness (Matt. iv.: Deut. viii. 3, vi. 13, 16). St. Paul (Rom. x. 6, 19; xv. 10) attests it (Deut. xxx. 12, 13; xxxii. 21, 43). Moses tells us that all the words of this law he wrote and gave to the Levites to be put in the side of the ark at the one time (Deut. xxxi. 9, 22-26). St. Paul's quotations, "Rejoice, O ye nations (Gentiles), with His people," and "I will move them to jealousy with those which are not a people," prove that Moses did not understand his own law as possessing that localized narrowness to which Judaism would restrict it.

Many circumstances which would naturally be noticed on the eve of Israel's entrance into Canaan occur for the first time in Moses' last address. Now first he enjoins the observance of the three great feasts (mentioned previously), at the place which the Lord shall choose (xii. 5). Now first he introduces the appointment of judge in the different cities (xvi. 18, xix. 11, xxi. 18). Tents were the abodes spoken of in the previous books, now houses. In first recording the appointment of captains, he attributes

it to Jethro's counsel (Exod. xviii. 17, etc.); in repeating the fact to the people (Deut. i. 9, etc.) he notices their part in the selection. Jethro doubtless suggested the plan, and Moses, after consulting God, laid it before the people, assigning the choice to them. So in Num. xiii., xiv., the Lord commands the sending of the spies; but in addressing the people (Deut. i. 19, etc.) Moses reminds them of what was not noticed before, but was most to his point now, their share in sending them. They had been told to go up at once and possess the land, but requested leave first to send spies; God in compliance with their wish gave the command. His allusion to the Lord's anger and exclusion of himself, when speaking of that of the people, accords with the character of the meekest of men (i. 34-38). A forger would magnify the miracles in referring to them; Moses alludes to them as notorious, and uses them only as an incentive to enforce obedience. His notices of the children of Esau supplanting the Horims by God's help, and Moab supplanting the giant Emim (ii. 9-13) are made the argument why Israel need not, as their fathers, fear the giant Anakims. References to Jehovah's miraculous descent on Horeb are only so introduced as would be clear to the people if they had been spectators, and not otherwise. Finally, one miracle not noted in the direct narrative he here adds: "thy raiment waxed not old upon thee, neither did thy foot swell, these forty years" (viii. 2-4, xxix. 5, 6). He mentions this just at the fit place, where the real author would put it, as the people were on the point of entering Canaan, where the natural means of procuring food and raiment being attainable, the supernatural would cease. All these proprieties and harmonies confirm the genuineness and authenticity of D. See Graves, Pentateuch, i. 70-110.

Devil = (Gr.) the *accuser* or *slanderer* (Job i. 6-11, ii. 1-7; Rev. xii. 10). Heb. Satan means *adversary*. The twofold designation marks the twofold objects of his malice, the *Gentiles* and the *Jews*.

There is but *one Devil*, many "demons" as A. V. ought to translate the plural. Devil is also used as an adjective. 1 Tim. iii. 11, "slanderers"; 2 Tim. iii. 3, "false accusers." Peter when tempting Jesus to shun the cross did Satan's work, and therefore received Satan's name (Matt. xvi. 23); so Judas is called a "Devil" when acting the Devil's part (John vi. 70). Satan's characteristic sins are *lying* (John viii. 44, Gen. iii. 4, 5); *malice* and *murder* (1 John iii. 12, Gen. iv.); *pride*, "the condemnation of the Devil," by which he "lost his first estate" (1 Tim. iii. 6; Job xxxviii. 15; Isa. xiv. 12-15; John xii. 31, xvi. 11; 2 Pet. ii. 4; Jude 6).

He slanders God to man, and man to God (Gen. iii., Zech. iii.). His misrepresentation of God as one arbitrary, selfish, and envious of His creature's happiness, a God to be slavishly feared lest He should hurt, rather than filially loved, run through all heathen idolatries. This calumny

is refuted by God's not sparing His only begotten Son to save us. His slander of good men, as if serving God only for self's sake, is refuted by the case of "those who lose (in will or deed) their life for Christ's sake."

Demons, "knowing ones," from a root *daemi*, to know, are spirits who tremble before, but love not, God (Jas. ii. 19), incite men to rebellion against Him (Rev. xvii. 14). "Evil spirits" (Acts xix. 13, 15) recognise Christ the Son of God (Matt. viii. 29, Luke iv. 41) as absolute Lord over them, and their future Judge; and even flee before exorcism in His name (Mark ix. 38). As "unclean" they contempt man with unclean thoughts. They and their master Satan are at times allowed by God to afflict with bodily disease (Luke xiii. 16): "Satan hath bound this woman these eighteen years" with "a spirit of infirmity," so that she was "bowed together." Scripture teaches that in idolatry the demons are the real workers behind the idol, which is a mere "nothing." Comp. 1 Cor. x. 19-21, 1 Tim. iv. 1, Rev. ix. 20. Comp. Deut. xxxii. 17, Heb. *shedim*, "lords" (1 Cor. vii. 5); Acts xvi. 16, "a spirit of divination" (Gr. of *Python*, an idol); xvii. 18, "a setter forth of strange gods" (Gr. *demons*); 2 Chron. xi. 15, Ps. cvi. 37, Lev. xvii. 7. Idolatry is part of the prince of this world's engines for holding dominion. Our word "panic," from the idol Pan, represented as Satan is, with horns and cloven hoofs, shows the close connection there is between the idolater's slavish terror and Satan his master. The mixture of some elements of primitive truth in paganism accords with Satan's practice of foiling the kingdom of light by transforming himself at times into an "angel of light." Error would not succeed if there were not some elements of truth mixed with it to recommend it. Corrupting the truth more effectually mars it than opposing it.

Satan as Beelzebub (Matt. xii. 24-30) is at the head of an organised kingdom of darkness, with its "principalities and powers" to be "wrestled" against by the children of light. For any subordinate agent of this kingdom, man or demon, to oppose another agent would be, *reasons* Christ, a division of Satan against Satan (involving the fall of his kingdom), which division Satan would never sanction (Eph. vi. 12, 13). Demons are "his angels" (Matt. xxv. 41; Rev. xii. 7, 9). Natural science can give no light when we come to the boundary line which divides mind from matter. The Bible-asserted existence of evil among angels affords no greater difficulty than its manifest existence among men. As surely as Scripture is true, personality is as much attributed to them as it is to men or to God.

Possession with or by a demon or demons is distinctly asserted by Luke (vi. 17, 18), who as a "physician" was able to distinguish between the phenomena of disease and those of demoniacal possession. The Spirit of God in the evangelists would never have

sanctioned such distinction, or left men under a superstitious error, not merely connived at but endorsed, if the belief were really false. There is nothing wrong in our using the word "lunacy" for madness; but if we described its cure as the moon's ceasing to afflict, or if the doctor addressed the moon commanding it to leave the patient alone, it would be a lie (Trench, *Miracles*, 153). In Matt. iv. 24, "those possessed with demons" are distinguished from "those lunatic" (probably the *epileptic*, but even this caused by a demon: Mark ix. 14, etc.). Demons spake with superhuman knowledge (Acts xvi. 16); recognised Jesus, not merely as son of David (which they would have done had their voice been merely that of the existing Jewish superstition), but as "Son of God" (Matt. viii. 29). Our Lord speaks of the disciples' casting out of demons as an instalment or earnest of the final "fall" of Satan before the kingdom of Christ (Luke x. 18). Men might imagine the existence of demons; but *swine* could only be acted on by an external real personal agent; the entrance of the demons into the swine of Gadara, and their consequent drowning, prove demons to be objective realities. Seeing that bodily disease itself is connected with the introduction of evil into the world, the tracing of insanity to physical disorganization only partially explains the phenomena; mental disease often betrays symptoms of a hostile spiritual power at work.

At our Lord's advent as Prince of Light, Satan as prince of darkness, whose ordinary operation is on men's minds by invisible temptation, rushed into open conflict with His kingdom and took possession of men's bodies also. The possessed man lost the power of individual will and reason, his personal consciousness becoming strangely confused with that of the demon in him, so as to produce a twofold will, such as we have in some dreams. Sensual habits predisposed to demoniacal possession. In pagan countries instances occur wherein Satan seemingly exercises a more direct influence than in Christian lands. Demoniacal possession gradually died away as Christ's kingdom progressed in the first centuries of the church.

There are four gradations in Satan's ever deepening fall. (1) He is deprived of his heavenly excellency, though still having access to heaven as man's accuser (Job i., ii.), up to Christ's ascension. All we know of his original state as an archangel of light is that he lost it through pride and restless ambition, and that he had some peculiar connection, possibly as God's vicegerent over this earth and the animal kingdom; thereby we can understand his connection and that of his subordinate fallen angels with this earth throughout Scripture, commencing with his temptation of man to his characteristic sin, ambition to be "as gods knowing good and evil;" only his ambition seems to have been that of power, man's that of knowledge. His assuming an animal form, that of a serpent, and the fact

of death existing in the pre-Adamite world, imply that evil probably was introduced by him in some way unknown to us, affecting the lower creation before man's creation. As before Christ's ascension heaven was not yet fully open to man (John iii. 13), so it was not yet shut against Satan. The old dispensation could not overcome him (comp. Zech. iii.). (2) From Christ to the millennium he is judicially cast out as "accuser" of the elect; for Christ appearing before God as our Advocate (Heb. ix. 24), Satan the accusing adversary could no longer appear against us (Rom. viii. 33, 34). He and his angels range through the air and the earth during this period (Eph. ii. 2, vi. 12). "Knowing that he hath but a short time" (Rev. xii.), in "great wrath" he concentrates his power on the earth, especially towards the end, when he is to lose his standing against Israel and expulsion shall be executed on him and his by Michael (Rev. xii. 7-9; Dan. xii. 1; Zech. iii., where Joshua the highpriest represents "Jerusalem," whose "choice" by the Lord is the ground of the Lord's rebuke to Satan). (3) He is bound at the eve of the millennium (Rev. xx. 1-3). Having failed to defeat God's purpose of making this earth the kingdom of Christ and His transfigured saints, by means of the beast, the harlot, and finally Antichrist, who is destroyed instantly by Christ's manifestation in glory, Satan is bound in the bottomless pit for a thousand years during which he ceases to be the persecutor or else seducer of the church and "the god and prince of the world" that "lieth in the wicked one." (4) At its close, being loosed for a while, in person Satan shall head the last conspiracy against Christ (permitted in order to show the security of believers who cannot fall as Adam fell by Satan's wiles), and shall be finally cast into the lake of fire for ever (Rev. xx. 7-10). As the *destroyer* he is represented as the "roaring lion seeking whom he may devour" (1 Pet. v. 8). As the *deceiver* he is the "serpent." Though judicially "cast down to hell" with his sinning angels, "and delivered into chains of darkness to be reserved unto judgment" (2 Pet. ii. 4), he yet is free on earth to the length of his chain, like a chained dog, but *no farther*. He cannot hurt God's elect; his freedom of range in the air and on earth is that of a chained prisoner under sentence.

**Devoted thing** (Lev. xvii. 28). *Cherem*. Man was not to be offered in sacrifice. Trans. Lev. i. 2: "if any man of you bring an offering to Jehovah from the beasts, from the herd or from the flock shall ye bring your offering" (comp. Exod. xiii. 13, xxxiv. 20; Num. xviii. 15). But certain persons and nations were doomed by God, who alone has the prerogative of taking, as He alone gives, life. Man in carrying out God's *clearly revealed* sentence is the executioner bound to execute God's will. So magistrates and soldiers (Rom. xiii. 4). So Israel utterly destroyed the Canaanites at Hormah (Num.

xxi. 2, 8; Deut. xiii. 12-18). So Samuel bowed Agag in pieces before the Lord (1 Sam. xv. 33). Rash vows, as Saul's (1 Sam. xiv. 24) and Jephthah's (Jud. xi. 30), are no objection to the soundness of the principle, for here self-will usurps the right of devoting another's life which belongs to God alone. Sacrifices rest on a different ground, viz. the voluntary offering of an innocent life of a creature without blemish, approved of God to represent the great Substitute. The heathen confounded the two ideas, the devoted thing *under a ban* (as criminals and captives), and the sacrifice of one's flock or herd as a voluntary offering in worship; but Scripture keeps them distinct.

**Dew**. In Palestine falling in early summer, again in autumn, and supplying the absence of rain. So copious as to saturate Gideon's fleece, so that a bowl full of water was wrung out, and to wet the ground in one night (Jud. vi. 37-40). A leading source of fertility (Gen. xxvii. 28, Deut. xxxiii. 18, Job xxix. 19, Hos. xiv. 5, Isa. xxviii. 4, Zech. viii. 12). Its being withheld brought barrenness (1 Kings xvii. 1, Hag. i. 10). Its speedy drying up symbolises the formalist's goodness (Hos. vi. 4, xiii. 8). On the other hand its gentle, silent, benignant influence, diffusing itself over the parched ground, represents the blessed effect of God's word and God's grace (Deut. xxxii. 2); also *brotherly love* (Ps. cxxxiii. 3), the "*dew of Hermon* (i.e. *copious and refreshing dew*) that descended upon Zion"; or else, believers from various parts are joined by brotherly love on the one spiritual Zion, like the countless dewdrops *wafled together, if it were physically possible, from various mountains, as Hermon, to the one natural Zion*. The effect on the world of brotherly love among various believers would be like that of dew, all simultaneously saturating the dry soil and making it fruitful (John xvii. 21, 23). The dew springing "from the womb of the morning," not by visible irrigation, is the emblem of *youthful, fresh, living, beautiful, infinite vigour*, viz. that of Christ and of Christ's people in union with Him (Ps. cx. 3). Israel shall hereafter be "in the midst of many people as a dew from the Lord" (Mic. v. 7); overwhelming their enemies "as the dew falleth on the ground" (2 Sam. xvii. 12), and as "life from the dead" to the millennial earth, as "the dew of herbs" causes them to *revive after the deadness of winter* (Isa. xxvi. 19).

**Diadem**. [See CROWN.] The diadem in Gentile nations was a white fillet, two inches broad, bound round the head, the badge of the monarch. In Persia the king's diadem differed from that of the queen and the highest princes, in having an *erect triangular peak*. In Israel *mitsenepeheth* is always the *highpriest's* turbaned cap, "mitre," or "diadem," (Isa. xxxiii. 5) "*diadem (tsephirah)* of beauty."

**Dial**: *ma'aloth*, "degrees" or "steps" (Isa. xxxviii. 8). The sun dial and the division of the day into 12 hours were Babylonian inventions. As

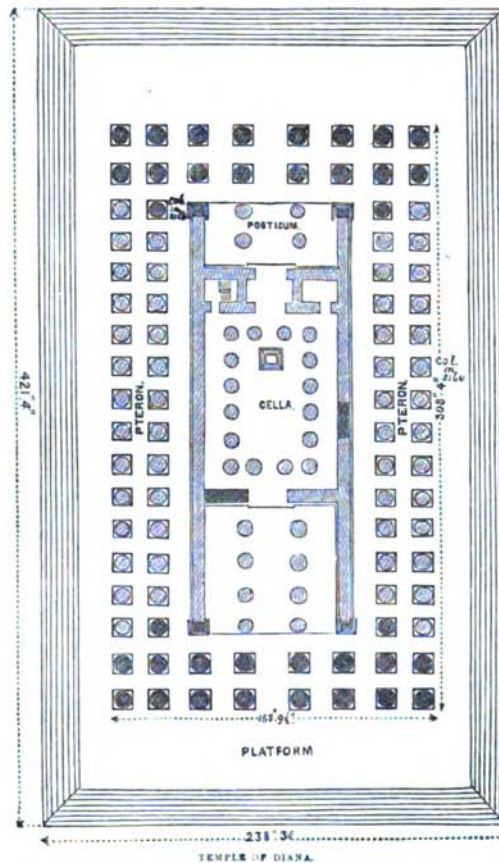
Ahaz copied the altar at Damascus (2 Kings xvi. 7, 10) so he probably copied the sun dial 700 B.C. But the division into 12 hours is not implied in the O. T. [See DAY.] The "degrees" were "steps" ascending to his palace (Josephus). The shadow of a column or obelisk fell on a greater or less number of steps according as the sun was high or low. The dial was of such a size and so placed that Hezekiah, when convalescent, could witness the miracle from his chamber; probably "in the middle court," the point where Isaiah turned back to announce to Hezekiah God's answer to his prayer (2 Kings xx. 4, 9; Isa. xxxviii. 21, 22). Ahaz' intimacy with Tiglath Pileser would naturally lead the "princes of Babylon to inquire of the wonder done in the land," which shows that the miracle of the recession of the shadow on the dial was local, perhaps produced by divinely ordered refraction, a cloud denser than the air being interposed between the gnomon and the "degrees" or "dial."

**Diamond.** Third in the second row of precious stones on the high priest's breastplate (Exod. xxviii. 18). *Yabolim*, which some trans. "onyx," others trans. the *jasper*. There is no proof the diamond was then known. Its engraving is very difficult, and the large size of the stones on the high priest's breastplate makes it not probable the diamond is meant. *Shamir* is the usual term. [See ADAMANT.]

**Diana = Gr. ARTEMIS (Acts ix.).** Her original temple founded 580 B.C., finished 460, was burnt by Erostratus 356 B.C. The second temple, alluded to in Acts, was built in the reign of Alexander the Great. The Ephesian D. in attributes resembled the Phœnician ASTARTE, ASHTORETH [see]. She symbolised the generative and nutritive powers of nature, and so was represented with many breasts. On her head was a mural crown, each hand held a metal bar, the lower part was a rude block covered with mystic inscriptions and animals. The image was believed to have fallen from heaven, probably an aerolite. The *bee* was sacred to her, and her high priest was called by a corresponding name (essen), as also the hierarchy of women (Melissæ) and eunuchs (Megabyzæ). The temple was the public treasury and bank, and had the right of asylum. No bloody sacrifices were allowed. As Ephesus was the capital of ASIA [see] in the limited sense, D. of Ephesus was naturally the idol "whom all Asia and the world worshipped." Games were celebrated at Ephesus in her honour, and her worship was the tie uniting politically Ephesus and other cities. In the great theatre at Ephesus, on one of the walls of the entrance lobby, Mr. Wood found a letter from the emperor Hadrian to the Ephesians, dated Sept. 20th, A.D. 120, and an inscription referring to the temple of D., concerning its endowments and ritual, such as lists of votive statues of gold and silver with their weights and the regulations under which such objects were to be carried in procession. In the list mention occurs of many figures of D.

with two stags. This illustrates the Scripture mention of DEMETRIUS [see] the silversmith as the maker of silver portable models of D.'s shrine. The inscription orders such votive objects to be carried in procession on certain days from the temple through the Magnesian gate to the great theatre, and thence through the Coressian gate back to the temple. This clause gave a clue to the discovery of the temple. First Mr. Wood found the Magnesian gate, and at a depth of 11 ft. a road with tombs on each side and the bases of piers. Secondly, near the stadium he found the Coressian gate. At the convergence of these two roads he found

with their donors' names and the dedication to Artemis or D. The pronaos was fenced off from the peristyle, as some of the mortices for the iron standards have been discovered. Remains of a wide portico surrounding the temple on three sides have been discovered. The base of one column remains *in situ*, of the outer row of columns, also one of the inner row. The temple was octastyle, eight columns in front. It has 18 on the sides, and the intercolumniations are three diameters, making the temple diastyle. Pliny's statement is correct, the external and internal pillars being 120. The projection of the sculpture of "the 38



the enclosing wall of the temple and an inscription that Augustus built it; also a white marble pavement on a level bed of black marble and several drums of columns, 6 ft. 4 in. in diameter, including the sculptures in relief, and Ionic capitals, all now deposited in the British Museum. The intercolumniations are more than 19 ft. Gold was largely used in the decoration. A fragment was found, composed of two astragals, between which a fold of lead infolded a fillet strip of gold. Remains of brilliant colours too are found, blue, in the background, red and yellow, prominent. The bases of several of the columns are inscribed

carved columns" is as much as 13 in. The diameter of the columns themselves is about 5 ft. 10 in. The width of the platform measured at the lowest step was 238 ft. 3½ in., the length is 421 ft. 4 in.; Pliny gives the length 425 ft. The dimensions of the temple itself, "out to out," are 163 ft. 9¼ in. by 308 ft. 4¼ in. The height of the platform was 9 ft. 5½ in. The interior was adorned with two tiers of elliptical columns, Ionic and Corinthian, fragments of which are found near the walls of the cella or inner shrine. **Diblaim = double grape cakes.** Gomer, Hosea's (i. 3) wife, was "daughter of D." i.e., wholly given up to sensuality. [See HOSEA.]



**Diblath.** Rather DIBLAN (Ezek. vi. 14). "I will make the land desolate from the wilderness (*midbar*) to Diblah," i.e. from the unenclosed pastures S. and S.E. of Palestine to some town in the extreme N., probably Riblah, *r* and *d* from close resemblance becoming easily interchanged by copyists. Here it was that Nebuchadnezzar had sat in judgment on the last Jewish king, Zedekiah, and killed his sons before his eyes, and then blinded him and slain the chief men of Jerusalem.

**Dibon.** 1. Originally a town of Moab. Taken by Sihon, king of the Amorites (Num. xxi. 30). Taken from Sihon with his other possessions by Israel, and assigned to Gad (Num. xxii. 33, 34); mentioned also as belonging to Reuben (Josh. xiii. 9), the two pastoral tribes less strictly defining their boundaries than settled populations would. Gad rebuilt it and gave it the name D.-Gad (Num. xxxiii. 45). It was in Moab's possession in Isaiah's time (xv. 2, Jer. xlviii. 18, 23, 24). Called also Dimon, *m* and *b* being often interchanged. D. was probably the modern *Dhiban*, on low ground three miles N. of the Arnon; trans. Isa. xv. 2, "D. (the people of D.) is gone up to the high places," the usual places of sacrifice. The Rev. F. A. Klein, of the Church Missionary Society, in travelling from Es-Salt to Kerak was informed by a sheikh of the Beni Hamide of the now well known basalt stone of Dibon, with its remarkable inscription by King Mesha. It was 3½ ft. high, and 2 in breadth and 2 in thickness; rounded off at both ends. Unfortunately the Arabs, in jealousy of the Turkish government which demanded the surrender of the stone, broke it in pieces by lighting a fire around and throwing cold water on it; but not before M. Ganneau had secured an impression of the inscription. Capt. Warren obtained another impression and fragments of the stone. Ganneau and Warren subsequently obtained most of the fragments; so that only one seventh of the whole is missing. It is now in the Louvre at Paris. Of 1100 letters 660 have been secured. The first part (lines 1-21) records Mesha's wars with Omri, king of Israel (i.e. his successors); the second (line 21-31) his public buildings; the third part (31-34) his wars against Horonaim with the help of Chemosh, "the abomination (idol) of Moab." The Moabite stone confirms the connection of Israel with Moab, founded on their common descent through Lot and Abraham, and afterwards renewed through Ruth and her descendant David. The language of the stone is almost identical with that of the historical portions of the Hebrew Bible. The *Alph n*, *He n*, *Vau n*, and *Yod n*, are used (just as in the Old Test.) as "matres lectivæ," to express vowel sounds, and the *He* at the end of a word; confirming the Masoretic text. The alphabet is almost the same as the Phœnician one. It has the 22 letters of the earliest Hebrew, except Teth, which probably is on the missing fragments. The present square Hebrew characters, which we find in

our Hebrew Bibles, are probably of Chaldean origin, and resemble those in the inscriptions at Palmyra. The Greeks borrowed their alphabet from the Phœnicians. In Isa. xv. 2 Dibon is termed a "highplace"; Mesha on the stone terms it his birth-place, and chose it as the site of his monument. The phrase of "Mesha" (named on the stone just as we read it 2 Kings iii. 4 27), "Chemosh let me see my desire upon all my enemies," is word for word, substituting Jehovah for the idbl of apostate Moab, David's phrase (Ps. lix. 10). The revolt of Mesha (recorded on the stone) from Judah, to which he had paid a tribute of 100,000 lambs and 100,000 rams (2 Kings iii. 4, Isa. xvi. 1), was probably in Ahaziah's reign, who died 893 B.C., so that as early as nine centuries B.C. the alphabet was so complete as it appears on the stone. As this tribute seems enormous for so small a country it was probably imposed temporarily as compensation for damages sustained in the revolt of Moab after Ahab's death. Or if the revolt followed the tragic end of the confederacy of Judah, Israel, and Edom against Moab (2 Kings iii. 26, 27), the date of the stone is but little later, and the completeness of the alphabet on it shows it was then no recent invention. [See ALPHA.]

Jehoshaphat's own territory had been previously invaded by Moab (2 Chron. xx.). Hence he was ready to ally himself to Ahaziah (2 Chron. xx. 35); then to Jehoram and Edom against Moab. Mesha's words on the stone imply that he had more than Israel alone to contend with: "he let me see my desire upon all my enemies" (line 4). A confirmation of the Scripture account of Mesha's defeat by the three confederates appears in the Black Obelisk from Nimrud, of the same age as the Moabite stone. Moab is omitted in the list of Syrian independent states confederate with Benhadad of Damascus against Salmanser of Nineveh. Scripture explains why; Moab was then subject to Judah. In later Assyrian lists, when Moab had recovered its independence, three distinct Moabite kings are named.

The circuitous route taken by the three confederates to invade the E. of Moab is probably accounted for by the fact recorded on the Moabite stone; Mesha was carrying all before him in the W., and it would have been dangerous to have assailed him in that quarter. The stone notices expressly Israel's oppression of Moab in the reign of "Omri king of Israel and his son (and 'his son's son' is to be supplied in one gap of the inscription) forty years," and Mesha's breaking off the yoke; after which it says "all D. was loyal"; whereas previously "the men of Gad dwelt in the land of Ataroth" (comp. Num. xxxii. 34-38), and "the king of Israel fortified" it. The 40 years would be the round number for the 36 during which Omri, Ahab, and Ahaziah reigned. The Moabite stone probably takes up the narrative broken off at 2 Kings iii. 27. There we read "Israel departed from the Moabite king, and returned to their own land;" niti-

mately, the Dibon stone informs us Mesha took town after town of Gad, "Medeba, Jahaz, Dibon, and Kir." Thus is explained how these towns in Isa. xv., xvi. (150 years later), are assigned to Moab, though David (2 Sam. viii. 2) had long before so effectually subjugated the nation. From the time of Mesha, Israel was from time to time subjected to Moabite invasions (2 Chron. xx. 1, 2 Kings xiii. 20). Mesha, according to the Dibon stone, "built (i.e. rebuilt and fortified) Basmeon, Kiriat-haim, and Nebo," all once in Reuben's hands; also "Bezer" (Deut. iv. 43). Mesha says in the inscription on the basalt stone, "I made this high place a [stone] of salvation;" comp. Ebenezer, "the stone of help," 1 Sam. vii. 12 marg. See "The Moabite Stone," by W. P. Walsh.

In three points the Dibon stone confirms Scripture: (1) The men of Gad dwelt in the land of old. (2) Moab's successes caused the confederacy of Israel, Judah, and Edom. (3) Moab's successes in the N.W. forced the allies to take the circuitous route S.E. 2. Dibon, reinhabited by men of Judah, returned from Babylon (Neh. xi. 25) = Dimonah.

**Dibri** = Dan, father of Shelomith, whose son by an Egyptian husband was stoned for blaspheming Jehovah (Lev. xxiv. 11).

**Didymus.** Gr. twin = Heb. *Thomas*. John xi. 16, xii. 24, xxi. 2.

**Diklah.** Arab tradition confirms Gen. x. 26-29 in making Joktan (= Kaktan) the great progenitor of all the pure tribes of central and southern Arabia. Thus Almodad = the Arabic *Elmodad*; Sheleph = *Es-Sulaf* in the Yemen; Hasarmaveth = *Hadramaut* on the S.E. coast of Arabia; Diklah = *Dakalah*, an important city in the Yemen; it means a *fruit-abounding palm tree*.

**Dilean.** A city of the shephelah or low country of Judah (Josh. xv. 38), meaning *yard or cucumber*. Perhaps now *Tina*, S. of Ekron, in Philistia.

**Dimnah.** A city of Zebulun given to the Merarite Levites (Josh. xxi. 35). Possibly = Rimmon (1 Chron. vi. 77).

**Dimon.** E. of the Dead Sea in Moab (Isa. xv. 9). Probably = Dibon, as a play between it and *dam*, "blood"; *Dimon's* waters shall be full of *dam*.

**Dimonah.** A city in southern Judah, near the Idumean desert (Josh. xv. 22 = Dibon), Neh. xi. 25.

**Dinah.** The feminine of Dan = *judget, avenged*. Jacob's daughter by Leah. After his return from Mesopotamia he pitched his tent in Shechem, and bought a field of Hamor, Shechem's father. D., then at maturity between 13 and 15 years old, through her parents' remissness and her own love of sight seeing (she "went out to see the daughters of the land"), instead of being a "keeper at home" as young women ought to be (Tit. ii. 2), gave occasion to Shechem to "see" (contrast Job xxxi. 1), and last after, and defile her. Sin, shame, and death enter the soul through the windows of the eyes and ears (Gen. xxxix. 7). Evil communications corrupt good manners. Fondness to see novelties, worldly fashions, and worldly company, ruin many. "It

is the first step that costs." The laxity of Canaanite morals ought to have made both her parents and herself more on their guard. Josephus (Ant. i. 21) states she went to a Canaanite annual festival of nature worship (comp. Num. xxv. 2). Young women are often led astray as much by their own sex as by the other.

Shechem offered the usual reparation, marriage, and a payment to her father. This was sufficient among Hebrews, according to Deut. xxii. 23, 29. But the offence was by an alien. Hamor therefore proposed to establish intermarriage and commerce between the two peoples. But Simeon and Levi, her own brothers, eager for revenge, required the CIRCUMCISION [see] of the Shechemites as a condition of union, a rite already known in Egypt as an act of priestly consecration; and when the feverish pain of the operation was at its height, on the third day, the two brothers, with their retainers, took cowardly advantage of their state, attacked, and slew all the males in the city. Their vindication of Israel's sacred calling, separated from the Gentiles, was right; and their refusal to sacrifice Jehovah's promises for the Hivite prince's offers of mammon was right. Seduction still is punished by death among the Arabs, generally inflicted by the brothers. "They were very wrath, because he had wrought folly in Israel," the phrase for offences, especially carnal ones, against the honour and calling of the people of God (Deut. xxii. 21, Jud. xx. 10, 2 Sam. xiii. 12). But the way they took was treacherous, cruel, and wicked. The innocent townsmen were punished with the one delinquent, and all the sons joined in plundering the town. Jealousy for the high calling of Israel was made the plea for gross sin against the God of Israel. Jacob in reproving them lays stress only on the dangerous consequences of their crime, "ye have troubled me to make me to stink among the inhabitants of the land . . . and I . . . being few . . . they shall gather themselves and slay me," because it was the only argument that would weigh with his sons; but his dying words show his abhorrence of their "cruelty" and "cursed anger" (Gen. xlix. 5-7). Nothing but Jehovah's special interposition saved him and them from the penalty; xxv. 5, "the terror of God was upon the cities . . . round about them, and they did not pursue after the sons of Jacob." God made this tragedy the occasion of reviving Jacob's earnestness, which had declined into worldliness for a time through his settlement near Shechem (xxxiii. 17-20); reminding him of his vow to make an altar at Bethel to God, who had appeared to him there in the day of his distress when fleeing from Esau. So his family gave up their strange gods and purified themselves, and Jacob went up to Bethel and fulfilled his heretofore forgotten vow. Thus God overruled evil to good (xxv. 1-5).

**Dinaites.** Canaan colonists planted in Samaria by the Assyrians, after Shalmaneser's carrying away of the ten tribes (Ezra iv. 9).

**Dinhabah.** Gen. xxxvi. 32, 1 Chron.

i. 43. The king of Edom, Bela's capital. In the list of Edomite kings the son does not succeed the father; the monarchy must therefore have been elective, and the kings chosen by the "dukes" (40-43), who ruled subordinately and contemporaneously with the kings.

**Dinner.** The early meal, generally at 11 o'clock, as "supper" was the later meal, and that to which friends were asked as to a feast (Luke xiv. 12).

**Dionysius the Areopagite.** Converted through Paul at Athens (Acts xvii. 34), by tradition its first bishop.

**Diotrephes.** 3 John 9, "loving to have the preeminence" through ambition. A Judaizer, who opposed the missionaries when preaching grace to the Gentiles, see ver. 7. He "prated against" John and the orthodox "with malicious words"; he "received not" John, by not receiving with love the brethren whom John recommended (Matt. x. 40). His influence was so great that he "cast out" of the church such as were disposed to receive them. But Neander thinks that the missionaries were Christian Jews who "took nothing of the Gentiles" (ver. 7), in contrast to the Jews who elsewhere abused ministers' right of maintenance (2 Cor. xi. 22, Phil. iii. 2, 5, 19); and that D. stood at the head of an ultra-Pauline party of anti-Jewish tendency, forerunners of Marcion. This accounts for D.'s domineering opposition to the missionaries and to John, whose love combined with truth sought to harmonize the various elements in the Asiatic churches. Demetrius is praised as of the opposite spirit to D.; as the former was to be followed, so the latter to be shunned (ver. 11, 12).

Perhaps D. as local bishop simply resented the interference of John's apostolic legates as an *infringement of his personal rights*. For whereas in the 2nd Epistle of John *corruption of doctrine* is spoken of as disqualifying one from the hospitality of the church, in this 3rd Epistle no hint is given of erroneous doctrine; but only of D.'s "love of preeminence." D. and the presbyters influenced by him (whether as their *bishop* or not) treated the apostle's messengers as persons claiming an authority derogatory to his own. But John (ver. 10) uses language implying his own unquestionable power of restraining D.'s "prating" opposition: such as none but an apostle could properly have employed, an indirect confirmation of the Johannine authorship of the epistle.

**Discerning of spirits.** 1 Cor. xii. 10. Discerning between the operation of God's Spirit and that of the evil spirit, or unaided human spirit claiming to utter the dictates of God's Spirit. Acts v. 1-11, viii. 23; 1 Cor. xiv. 29, 37: "if any man think himself to be a prophet or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." This it is which assures us of the inspiration of the N. T. The books were accepted as inspired, by churches having men possessing "the discerning of spirits" (1 John iv. 1, 1 Tim. iv. 1).

**Diseases.** The effect of sin's entrance.

Healed by the Lord Jesus, as Isaiah foretold, "Himself took our infirmities and bare our sicknesses" (Matt. viii. 17, Isa. liii. 4, 1 Pet. ii. 24). His bearing our guilt in His manhood, assumed with all its infirmities, was the ground of His sympathetically feeling for and relieving our sickness by His miraculous power. At His second coming His people "shall not say, I am sick," for "they shall be forgiven their iniquity" (Isa. xxxiii. 24).

**Dish.** Guests handled food with their fingers. Each dips a "sop" or piece of bread in the dish, and takes up therewith a portion of meat or other contents of the dish. Judas' dipping in the same dish as the Lord betokened *friendly intimacy*. To hand a delicate morsel from the dish was a compliment (John xiii. 25-27, Matt. xxvi. 23).

**Dishan.** Gen. xxxvi. 21, 23, 30; 1 Chron. i. 38, 42.

**Dishon.** 1. [See DISHAN.] Gen. xxxvi. 20, 21, 26, 30. 2. Gen. xxxvi. 25.

**Dispensations.** Various dispensations have been traced in the development of God's dealings with mankind. (1) The dispensation of *innocence* in Eden. (2) The *Adamic* dispensation of promise (Gen. iii. 15) after the fall, down to the flood; the remembrance of the promise being kept alive by sacrifice. (3) The *Noachial* dispensation, like the Adamic, requiring, besides the duties of the light of nature, repentance for sin, faith in God's mercy, hope of the promised Saviour, kept up by sacrifices; to which were added the prohibition to shed blood of man on penalty of death, and to eat animals' blood, and the permission to eat flesh (Gen. ix.); extending from the flood to Abraham. (4) The *Abrahamic* covenant of more explicit promise (Gen. xii., xv., xvii., xxii.; Gal. iii.), extending to the *dispensation* of (5) The law, which was parenthetically introduced to be the schoolmaster until Christ, the end of the promise and the law, should come.

It is made an objection to the Jewish dispensation that it was restricted to one nation; but its influence extended beyond Israel to the adjoining nations, Egypt famed for wisdom, the Canaanites for war, Phœnicia for commerce, and ultimately to Babylon, Medo-Persia, Greece, and Rome. Comp. Exod. ix. 16; Num. xiv. 20, 21; Jer. xxxix. 12, xl. 2. [See DANIEL (iv. 37, vi. 25-27; Ezra i. 1, etc.) Zoroaster was probably contemporary with Daniel, and drew from the Heb. Scriptures the principles on which he reformed the Persian religion which had become corrupted by the worship of fire, and of an evil principle as well as a good. Judas's position at the head of the Mediterranean, near Phœnicia, Egypt, Assyria, and Greece, adapted it for a worldwide influence.

The Divine Lawgiver from the very time of instituting the law (Deut. xviii.) looked forward to (6) the Christian dispensation, which was to embody its *spirit* whilst superseding its *letter* (2 Cor. iii. 6-18). The gospel dispensation is the last, and is called "the world to come" (Heb. ii. 5), "the ends of the world" (1 Cor. x. 11), "these last days" (Heb. i. 2), "the kingdom of God" or "of the heavens" (Matt. iv. 17). It has suc-

cessive stages: (i.) the present, "the ministration of the Spirit" (2 Cor. iii. 8), "the titles of the Gentiles" (Luke xxi. 24), the period during which "the kingdom of God cometh not with observation" (Luke xvii. 20); (ii.) the epiphany of the glory of the great God and Saviour (Tit. ii. 13), the manifested kingdom when He "will restore it to Israel" (Acts i. 6, 7; Ezek. xxi. 27), and Himself shall "take His great power and reign" with His transfigured saints for a thousand years over the nations in the flesh, and Israel at their head (Zech. xiv.; Isa. ii., lxx., lxxvi.; Rev. xi. 15, 17, v. 10, xx.); (iii.) the final ages of ages, when there shall be the new heavens and earth and the holy new Jerusalem coming down from God out of heaven (Rev. xxi., xxii.).

**Dispersion.** [See CAPTIVITY.] *Galuth* (Jer. xxiv. 5, Ezra vi. 16). Lit. "the spoliation," those stripped of the temple and home of their fathers. LXX. used *diapora*, "dispersion," in Deut. xxviii. 25; comp. xxx. 4, "driven out unto the outmost parts of heaven"; Jer. xxxiv. 17, John vii. 35, "the dispersed among the Gentiles." They became in God's gracious providence seed sown for a future harvest in the Gentile lands of their sojourn (1 Pet. i. 1). The dispersion included all the twelve tribes, the ten carried away by the Assyrians as well as Judah carried to Babylon, though Judah alone returned to Palestine (Jas. i. 1, Acts xvi. 7).

"The pilgrim troops of the law became caravans of the gospel" (Wordsworth). The difficulties of literally observing the Mosaic ritual, whilst in Babylon and elsewhere, led them to see that they could be united by a common faith, though unable to meet at the same Jerusalem temple, and that the spirit of the law is the essential thing when the letter is providentially set aside. Still, connection with the temple was kept up by each Jew everywhere contributing the half shekel to its support (Matt. xvii. 24).

The three great sections of the dispersion at Christ's coming were the Babylonian, the Syrian, and the Egyptian (including Alexandria where the Grecian element was strongest, and with African offshoots, Cyrene and N. Africa). Pompey, on occupying Jerusalem 63 B.C., took with him, and settled, many Jews in the trans-Tiberine quarter of Rome. The apostles in every city followed God's order, as Paul told the Jews at Antioch in Pisidia, "it was necessary that the word of God should first have been spoken unto you" (Acts iii. 26, xiii. 46); so Rom. i. 16, "to the Jew first, and also to the Greek."

In the assembly on pentecost the several dispersions were represented: (1) Parthians, Mesopotamia; (2) Judæa (Syria), Pamphylia; (3) Egypt, Greece; (4) Romans. The converts from these pioneered the way for the subsequent labours of the apostles in their respective countries. Lucius of Cyrene and Simeon Niger (the black) from N. Africa were leading members of the church of Antioch. So we find Aquila from Pontus, Barnabas of Cyprus, Apollos of Alexandria, Clement probably of Rome.

Besides the Jews, in the several cities there were the "devout" Gentiles who in some degree acknowledged the God of Israel. All these formed stepping stones for the ultimate entrance of the gospel among the idolatrous Gentiles. Forty years after Peter's martyrdom, Pliny, Roman governor of Pontus and Bithynia, writing to the emperor Trajan, says: "the contagion (Christianity) has seized not only cities, but the smaller towns and country, so that the temples are nearly forsaken and the sacred rites intermitted."

**Divination.** Ezek. xiii. 7. Used in Scripture of false systems of ascertaining the Divine will, such as are allied to idolatry: as *necromancy*, which evoked the dead (1 Sam. xxviii. 8); *prognostication by arrows* (Ezek. xxi. 21). The arrows marked with names of places to be attacked were shaken (for "He made His arrows bright," trans. "He shook") together in a quiver; whichever came out first intimated the place selected; or else threw them in the air to see in alighting which way they inclined, towards Jerusalem or Ammon. *Inspecting entrails.* The healthy or unhealthy state of the sacrificial entrails intimated success or failure. In the Nineveh sculptures the king is represented with a cup in his right hand, his left resting on a bow, also two arrows in the right, possibly for divination.

The "magicians" of Egypt in Gen. xli. 8, (*chartummim*, from *cheret* "a style" or pen), were sacred "scribes" of the hieroglyphics, devoted to astrology, magic, etc.; else from Egyptian *chertom*, "wonder workers," or *cher-tum*, "bearers of sacred spells." Daniel was made "master of the magicians" (Dan. v. 11); *chokmim*, "wise men," our "wizards" (Exod. vii. 11); "sorcerers" (*mekashphim*), "mutterers of magic formulae" (Isa. xlvii. 9-12). Jannes or Anna in Egyptian means "scribe," a frequent name in papyri of the time of Rameses II. Jambres, the other name of an Egyptian magician preserved by Paul (2 Tim. iii. 8), means "scribe of the south."

The earliest prohibition of witchcraft is Exod. xxii. 18, "thou shalt not suffer a witch to live." Witchcraft was an appeal to a power alien from God. So it was accounted rebellion against Jehovah. Saul's disobedience and rebellion against God's will led him, though zealous to extirpate witches so long as God's law did not interfere with his impatient self-will, at last to consult the witch of Endor; Samuel's words as to his disobedience in the case of Amalek proving prophetic, "rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Sam. xv. 23; comp. xxviii. 3-20). "So Saul died for his transgression (Heb. *shuffing evasion of obedience*) . . . and also for asking counsel of one that had a familiar spirit, to inquire of it" (1 Chron. x. 13).

"Wizards," *yid'onim* from *yadah* "to know" (Lev. xix. 31). Consulters of "the dead," *othoth* (Lev. xx. 6), "those having familiar spirits" which they consulted to evoke the dead;

lit. "bottles" (leathern) inflated by the spirit; comp. Job xxxii. 19, "my belly is as wine which hath no vent . . . ready to burst like new bottles."

The pythonesses (marg. Acts xvi. 16) spoke with a deep voice as from the belly; by ventriloquism (LXX. so transl. "them that have familiar spirits," *ventriloquistas*) they made a low voice sound (= "peep and mutter") as from the grave or departed person's spirit (Isa. xix. 3, xxix. 4).

Scripture has written for all ages (Isa. viii. 19, 20): "when they shall say, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter, should not a people seek unto their God? (should they seek) for the (good of) the living to the dead? To the law and to the testimony . . . if they speak not according to this word, it is because there is no light in them." This tests and condemns modern spiritualism, the sign of "the latter times and the last days" (1 Tim. iv. 1), "seducing spirits and doctrines suggested by demons" (2 Tim. iii. 1-8). The phenomena seem supernatural and Satanic, and the communications often lying, as was to be expected from "the father of lying" (John viii. 44). The *Angeloks*, *Esquimaux* sorcerers, when converted, have declared that their sorceries, when they were heathen, were not mere impostures, that they were acted on by a power they could not control; but when they believed in Jesus they had neither the will nor the power to do what they used in their heathen state. Brainerd states the same as to the Indian diviners, viz., that all their former powers of divination departed the moment the word of God entered their souls. Satan's design in spiritualism is, judging from the alleged spirit communications, to supersede Scripture with another authority (viz. spirit communications) in matters of faith. Satan and his demons are the real speakers in these pretended communications from the spirits of the dead. The "associate spirit" of spiritualism answers to the Scripture "familiar spirit" of the wizards. The pythoness and the witch of Endor were each a "medium" between the consulters and the powers of darkness. The consulters are put *en rapport* with the latter, not really with the departed dead. Scripture (Eccles. ix. 5, 6, "the dead know not anything . . . neither have they any more a portion for ever in anything done under the sun"; 2 Kings ii. 9; Luke xvi. 19-31) implies that it is not the spirits of the dead that make the alleged communications, though these communications assert that it is; this assertion is from a lying spirit, such as was in Ahab's prophets (1 Kings xxii. 22). The dead do not return, they are personated by evil spirits. Spiritualism is virtually condemned in Deut. xviii. 10, 2 Kings xvii. 17 xxi. 6. "Sorcerers" are specially mentioned as about to abound with "lying wonders," and to be adjudged to damnation, at the Lord's coming again (2 Thess. ii. 9, 10, 11; Mal. iii. 5; Rev. xxi. 8, xxii. 15). The three froglike demons out of the mouths of the antitrinity, the dragon, the beast,

and the false prophet, shall "work miracles" to tempt the ten kings under Antichrist to the last battle for the kingship of the world, against Christ, in "the great day of God Almighty" (Rev. xvi. 13, 14; comp. Zech. xiii. 2, Matt. xxiv. 24, Rev. xiii. 14, 15). Paul was "grieved," so far was he from seeking and welcoming like spiritualists the pythoness's testimony to him (Acts xvi. 17, 18); for the Spirit of Christ and the spirit of divination cannot dwell together in the same soul. God condemns those who "remain among the graves and lodge in the monuments" (Isa. lxxv. 4) for necromancy, to consult the dead. The warning in viii. 19, 20, Mark v. 3, applies to all times.

The witch of Endor was "mistress of a spirit by which the dead are conjured up" (1 Sam. xxviii. 7, *baalath ob*). Saul's request, "bring me him up whom I shall name," explains the previous "divine (*quasom*) unto me by the familiar spirit." The witch's recognising Saul as soon as Samuel appeared proves that her art was not mere jugglery: "Why hast thou deceived me? for thou art Saul"; she was in a state of *clairvoyance*. On the other hand, her "crying with a loud voice," startled at the sight of Samuel, shows that his appearance differed essentially from anything she had ever by demon art effected before. She tells Saul, "I saw gods (a supernatural being) ascending out of the earth . . . an old man covered with a (prophet's) mantle" (*meil*). Saul apparently did not see Samuel's person, but recognised the "mantle." Saul's inconsistency is convicted by Samuel: "wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?" If God was departed from him he should have been the more afraid to increase Jehovah's displeasure by breaking the laws in consulting the dead, as if they were less under God's control than the living. Abject superstition never reasons.

Samuel's prophecy of his and his sons' death on the morrow, and Israel's defeat by the Philistines, proves Samuel's appearance to have been of God, and not by demoniacal agency nor an illusion (Ecclus. xli. 20). God for special reasons awakened His servant out of his repose ("why hast thou disquieted me," etc.) to appear, not at a conjuring call which He forbids, but to show the witch and the king the terrible penalty of disobedience and witchcraft, as he (Samuel) had long ago declared in more general terms when alive (1 Sam. xv. 23, xxviii. 17-19). Jehovah's principle is (Ezek. xiv. 4, 7, 8), "every man that setteth up his idols in his heart and putteth the stumbling block of his iniquity before his face, and cometh to the prophet, I the Lord will answer him that cometh, according to the multitude of his idols, that I may take the house of Israel in their own heart . . . I will answer him by *Myself*" (by My own special interposition), answering the fool according to his folly, making the sinner's sin his own punishment.

In Egypt books containing magic formulae belonged exclusively to the

king, the priests and wise men, who formed a college, being called in by Pharaoh when needful. The *quesem* divined the future by any mode of taking omens, from a root "to cut." But the *kashaph*, *mekashphim*, "sorcerers" above, used fascinations and magic charms (Exod. vii. 11, xxii. 18; Dan. ii. 2; Deut. xviii. 10). The *me'oneen* (2 Kings xxi. 6), "an observer of times," from *'anan* "to cover," using covert arts; or else from *'on*, "time," "fixed time"; those who define the exact *auspicious time* to travel, to traffick, etc.; or else "astrologers," who judge by the stars auspicious and inauspicious days. The LXX. explain it of "observers of words," so as to decide by them whether success will attend an undertaking or not (Gen. xxiv. 14; 1 Sam. xiv. 9, 10; 1 Kings xx. 33). Others take it from *'ain*, "the eye," "one fascinating with the eyes" (Matt. xx. 15). "Monthly prognosticators" (*mod'im*), who every new moon professed by observations of it to foretell the future (Isa. xlvii. 13). *Menachashim*, "charmers of serpents," from *nachash* "serpent,"



HUMAN SACRIFICE TO THE SERPENT.

"to augur." *Hobreev shammain*, "dividers of the heavens," watching conjunctions and oppositions of the stars; in casting a nativity they observed the sign which arose at the time of one's birth, the mid heaven, the sign in the west opposite the horoscope, and the *hypogee*. *Divination by rods* is alluded to in Hos. iv. 12, "their staff declareth unto them"; a rod, stripped of bark on one side, not on the other, was thrown up; if the bare side alighted uppermost it was a good omen, otherwise a bad omen. The Arabs mark one rod *God bids*, the other *God forbids*; whichever came out first from the case decided the issue. Consultation of idols' oracles is referred to in 2 Kings i. 2-6. The only true "oracle" (*debir*) was the holy of holies (1 Kings vi. 16, Ps. xxviii. 2); previously, consultation of the Lord through the priest with the ephod (2 Sam. ii. 1, v. 23). Our "oracles" are the Holy Scriptures (Acts vii. 38, Rom. iii. 2). Of dealings in magic in the N. T. instances occur: Simon Magus (Acts viii. 9-11); Elymas Bar Jesus (xiii. 6, 8); the pythoness (xvi. 16 marg.); the vagabond Jews, exorcists (xix. 13, 19), the Ephesian books treating of "curious arts"; Gal. v. 20, "witchcraft"; Rev. ix. 21, "sorceries."

**Divorce.** Deut. xxiv. 1-4 permits the husband to divorce the wife, if he find in her "uncleaness," lit. "matter of nakedness," by giving her "a bill of divorcement," lit. "a book of cutting off." Polygamy had violated God's primal law joining in one flesh one man to one woman, who formed the other half or converse side of the male. Moses' law does not sanction this abnormal state of things which he found prevalent, but imposes a delay and check on its proceeding to extreme arbitrariness. He regulates and mitigates what he could not then

extirpate. The husband must get drawn up by the proper authorities (the Levites) a formal deed stating his reasons (Isa. i. 1, Jer. iii. 8), and not dismiss her by word of mouth. Moses threw the responsibility of the violation of the original law on the man himself; tolerating it indeed (as a less evil than enforcing the original law which the people's "hardness of heart" rendered then unsuitable, and thus aggravating the evil), but throwing in the way what might serve as an obstacle to extreme caprice, an act requiring time and publicity and formal procedure.

The school of Shammai represented fornication or adultery as the "uncleaness" meant by Moses. But (Lev. xx. 10, John viii. 5) *stoving*, not merely divorce, would have been the penalty of that, and our Lord (Matt. xix. 3, 9, comp. v. 31) recognises a much lower ground of divorce tolerated by Moses for the hardness of their heart. Hillel's school recognised the most trifling cause as enough for divorce, e.g. the wife's burning the husband's food in cooking. The aim of our Lord's interrogators was to entangle Him in the disputes of these two schools. The low standard of marriage prevalent at the close of the O. T. appears in Mal. ii. 14-16.

Rome makes marriage a sacrament, and indissoluble except by her lucrative ecclesiastical dispensations. But this would make the marriage between one *heathen* man and one *heathen* woman a "sacrament," which in the Christian sense would be absurd; for Eph. v. 23-32, which Rome quotes, and Mark x. 5-12 where even fornication is not made an exception to the indissolubility of marriage, make no distinction between marriages of parties within and parties outside of the Christian church. What marriage is to the Christian, it was, in the view of Scripture, to man before and since the fall and God's promise of redemption. Adulterous connection with a third party makes the person one flesh with that other, and so *ipso facto* dissolves the unity of flesh with the original consort (1 Cor. vi. 15, 16). The divorced woman who married again, though the law sanctions her remarriage (Deut. xxi. 1-4), is treated as "defiled" and not to be taken back by the former husband. The reflection that, once divorced and married again, she could never return to her first husband, would check the parties from reckless rashness.

**Dizahab** (Deut. i. 1) = "where gold is abundant": an early stage of Israel's march after Sinai. Marks of former mining abound in the Arabian peninsula, and have led to recent discoveries. *Dahal* is probably too far out of the way on the W. of the gulf of Akaba to be the ancient D.

**Dodai. 1.** (1 Chron. xxvii. 4) = Dodo (xi. 12, 2 Sam. xxiii. 8). Possibly the clause "Eliassar, the son of," has fallen out before "D." in 1 Chron. xxvii. 4. Jewish tradition makes Dodo or D. brother of Jesse.

**2.** Dodo of Bethlehem (2 Sam. xxiii. 24, 1 Chron. xi. 12). **3.** D. of Issachar (Jud. x. 1).

**Dodanim** (Gen. x. 4) = **RODANIM** (1 Chron. i. 7); as *r, d*, and *r, r*, closely

resemble one another in Hebrew, LXX. and Samaritan versions translate "the inhabitants of Rhodes," the large island in the E. part of the Mediterranean; in Gr. meaning "island of roses;" its coins are stamped with a rose. Sprung from Javan (= Ionia, the Greek race), son of Japhet. Gesenius identifies them with the Dardani of Illyricum and Troy, a semi-Helaspic race, akin to the Kittim or Chittim. Dodona, seat of the oracle in Epirus, is a kindred name.

**Dodavah.** 2 Chron. xx. 37.

**Dog.** An Idumean, chief of Saul's herdmen. At Nob (1 Sam. xxi. 7) "detained before the Lord" by some act of purification or vow, which as a proselyte he was performing, when Ahimelech gave David Goliath's sword and the shewbread. With officious eagerness and talebearing exaggeration (marked in the title of Ps. lii. by the tautology "came and told and said") he gave information which he knew well his master Saul would keenly listen to. D. told substantially the fact; it was Saul who put on it the "lying" construction of treason on the part of the priests (comp. Ps. lii. 3, 4 with 1 Sam. xxii. 18). "The Edomites" in the title reminds us that herein D. represented Edom's and the world's undying enmity to Israel and the godly. He was but the accomplice and ready tool; Saul, the "mighty man" (ver. 1) who "trusted in the abundance of his riches" (ver. 7) as means of destroying David, was the real "boaster in mischief," for this was the very appeal that Saul made, and that induced D. to inform (1 Sam. xxii. 7): "Hear now, ye Benjamites, will the son of Jesse [as I can] give every one of you fields and vineyards?" (comp. viii. 14.) On D.'s information, and by D.'s own sacrilegious hand, at Saul's command, when the king's "footmen" declined in reverential awe to slay Jehovah's priests, eighty-five of these fell, and Saul "boasted" (Ps. lii. 1) of it as a sample of the fate of all who should help David. The undesigned coincidences here noted, between the psalm and independent history, confirm the authenticity of both. The cruel sycophancy of D. was so well known to David that he said unto Abiathar, the only survivor of the slaughter, "I knew it that day, when D. the Edomite was there, that he would surely tell Saul;" therefore with characteristic sensitiveness of conscience David adds, "I have occasioned the death of all the persons of thy father's house."

**Dog.** The watch of the house, and of the flock (Isa. lvi. 10, 11; Job xxx. 1). Sometimes domesticated, as the Syrophenician woman's comparison and argument imply, "the household (*kunaria*, "little" or "pet") dogs eat of the crumbs (Matt. xv. 26, 27; Mark vii. 27, 28) which fall from their master's table." More commonly ownerless, and banded in troops which divide cities into so many quarters: each half starved,



WATCH DOG.

ravenous troop keeps to its own quarter, and drives off any intruder; feeding on blood, dead bodies, and offal; therefore regarded as "unclean" (1 Kings xiv. 11, xvi. 4, xxi. 19, 23, xxii. 38; 2 Kings ix. 10, 35, 36). Their dismal howlings at night are alluded to in Ps. lix. 6, 14, 15: "they return at evening, they make a noise like a dog, and go round about the city"; perhaps in allusion to Saul's agents thirsting for David's blood coming to Michal's house at evening, and to the retribution on Saul in kind, when he who had made David a wanderer himself wandered about seeking vainly for help against the Philistines, and went at last by night to the witch of Endor.

As unclean (Isa. lvi. 3), *dog, dead dog, dog's head*, are terms of scorn or else self abasement (1 Sam. xxiv. 14; 2 Sam. iii. 8, ix. 8, xvi. 9; 2 Kings viii. 13). A wanton, self prostituting man is called a "dog" (Deut. xxiii. 18). One Egyptian god had a dog form. "Beware of the (*Gr.*) dogs," those impure persons of whom I told you often" (Phil. iii. 2, 18, 19); "the abominable" (Rev. xxi. 8; comp. xxii. 15, Matt. vii. 6); heathenish in spirit (Tit. i. 15, 16); dogs in filthiness, snarling, and ferocity against the Lord and His people (Ps. xxii. 16, 20); backsliding into former carnality, as the dog "is turned to his own vomit again" (2 Pet. ii. 22). The Jews regarded the Gentiles as "dogs," but by unbelief they ceased to be the true Israel and themselves became dogs (Isa. lvi. 10, 11).

"Deliver my darling from the power of the dog," i. e. my soul (lit. *my unique one*, unique in its preciousness) from the Jewish rabble; as "deliver My soul from the sword" is Messiah's cry for deliverance from the Roman soldiery and governor. The Assyrian hunting dog as vividly depicted on Assyrian sculptures resembled exactly our harrier or foxhound.

**Doorkeeper.** A place of dignity in the East; therefore translate as marg. Ps. lxxxiv. 10, "I had rather lie at the threshold (as the lame man at the temple gate, Acts iii. 2; or as the poor in the synagogue, Jas. ii. 3) in the house of my God than to dwell in the tents of wickedness;" for that is an abiding house, however low my position in it; these are but shifting tents, though one have a dwelling in them.

**Dophkah:** a station in the wilderness (Num. xxxiii. 12) between Be- phidim and the sea.

**Dor**=habitation. An ancient, royal, Canaanite city, on the Mediterranean, S. of Carmel; assigned to Manasseh, though within Asher (Josh. xi. 2, xii. 23, xvii. 11); 9 miles N. of Caesarea towards Ptolemais; now *Tantura*. The coast line runs parallel to a spur of Carmel at a mile and a half distance; the intervening "region" is the "border" or "coast" of D. The original inhabitants were not expelled, but David made them tributary, and Solomon stationed one of his commissariat officers there (1 Kings iv. 11, Jud. i. 27, 28).

**Dothan,** i. e. Dothain, "two wells." At it Joseph was put into a well pit (whence it derived its name) become dry, and afterwards sold to Ishmaelite

merchants who travelled that route between Syria and Egypt (Gen. xxxvii. 17); near Shechem. Elisha's place of sojourn, when the Syrian king invested the city with horses and chariots, to Gehasi's dismay; but "the mountain" whereon it stood he saw, when the Lord opened his eyes, to be "full of horses and chariots of fire round about Elisha." (2 Kings vi. 13-18). Situated in the centre of the country near the S. edge of the Esdraelon plain, from which hills extending from Carmel range separate it. The ruins on a large tell or mound mark the place, *Dotan*; beneath the S. side is a spring. Close by is an ancient road with massive pavement running N. and S. To this day there are numerous cisterns hewn in the rock, and bottleshaped with narrow mouth, such as egress would be impossible from without help. Into such a pit doubtless Joseph was cast here.

**Dove.** Emblem of peace (Gen. viii. 7-12). After God's wrath for sin had been executed upon the earth, the dove was thrice sent forth; at the first sending she found no rest for the sole of her foot until she put herself in Noah's (meaning *comforter*) hand, and was drawn into the ark; at the second she brought back the olive leaf, the earnest of the restored earth; at the third she was able to roam at large, no longer needing the ark's shelter. As the raven messenger "going forth to and fro," alighting on but never entering into the ark, symbolises the unbelieving that have "no peace," "like the troubled sea, when it cannot rest" (Isa. lvii. 20, 21): so the dove, in its threefold embassy, represents respectively the first return of the soul to its rest, the loving hand of Jesus; its subsequent reception of the dove-like spirit, the earnest of the final inheritance (Eph. i. 13, 14); and its actual entrance finally on the new heaven and new earth (Rev. xxi.), where there will be no need of the arklife church to separate between the world and God's people, between the saved and unsaved, where all shall be safe and blessed for ever and the church shall be coextensive with the world.



TURTLE DOVE.

As the lamb is the emblem of the Saviour, so the dove of the Holy Ghost the Comforter, because of its gentleness, tenderness, innocence, and constant love (Matt. iii. 16). He changes us into His own likeness. The liquid full soft eye is the emblem of the heavenly bride's eye, through which the soul beams out (S. of Sol. i. 15). Contrast the sinner's eye (Matt. xx. 15, 2 Pet. ii. 14). The church's *unsheltered innocence* in the world calls forth the prayer: "Deliver not the soul of Thy turtle dove unto the multitude of the wicked" (Ps. lxxiv. 19, lv. 11). Their plaintive note symbolises the mourning penitent (Isa. lix. 11).

The change from the Egyptian bondage amidst the face blackening potteries

to the freedom and beauty of Israel's theocratic state is expressed in Ps. lxxviii. 13, 14, "though ye have lien (lain) among the pots yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold," the dove's outspread wings reflecting a golden or silver splendour according to the direction in which the sunshine falls on them, typifying the dovelike spirit of joy and peace beaming forth from the believer, once darkness, but now light in the Lord. The dove's *timid* answers to the believer fleeing from sin, self, and wrath, to the refuge in the cleft Rock of ages (S. of Sol. ii. 14, Jer. xlviii. 23, Isa. xxvi. 4 marg.). Its *gregariousness* answers to the communion of saints, all having flocked together to Christ (Isa. lx. 8); the returning Israelites shall so flock to Jerusalem, as doves in a cloud to their ootes; and the converted Gentiles to Israel. Saints must imitate its *harmless* simplicity (Matt. vii. 16), but not its *stillness* (Hos. vii. 11). The Israelites under God's visitation of the enemy's invasion "shall be on the mountains like doves of the valleys" (Ezek. vii. 16); as doves which usually frequent valleys mount up to the mountains when fearing the birdcatcher (Ps. xi. 1), so Israel, once dwelling in the peaceful valleys, shall flee from the foe to the mountains, once the scene of their highplace idolatries, now retributively the scene of their abject flight.

In Jer. xiv. 38, "because of the fierceness of the oppressor" (Heb. *the dove*), the allusion is to the Chaldean standard, the *dove*, the symbol of Venus. Semiramis the queen was said to have been nourished by doves when exposed at birth, and at death to have been transformed into a dove. In 2 Kings vi. 25 the "dove's dung" sold for food in the famine seems to have been a *vegetable* or *poor grain* or *vetch pea*, so named, that grew in the land not built upon and lying, as is common in the East, within the city. Linnaeus identified it with the *Ornithopus umbellatum*, with estabul bulbs, "the star of Bethlehem"; the colour of the flowers, white mixed with green, originated the name "dove's dung," which is of like colour. Keil thinks it to be a saltwort yielding alkali, *Herba alkali*. Josephus, however (B. J., v. 13, § 7), mentions literal dung having been eaten in terrible famine.

The offering of a dove was the alternative permitted to those unable to afford a more costly one, an alternative adopted instead of the lamb by the Virgin mother at her purification, a proof of the poverty to which our Lord stooped at His incarnation. The sellers of doves profaned the temple court by selling doves to meet the wants of the poorer classes (John ii. 13-17).

**Dowry.** The suitor's payment to the father for the wife (Gen. xxiv. 53, Isaac; xxix. 18, Jacob; xxxiv. 12, Shechem).

**Dragon.** *Tannin, tan, Tan* in Jer. xiv. 6, "dragons" "snuffing up the wind," is trans. by Henderson *jackals*; rather the great boas and python serpents are meant, which raise their

body vertically ten or twelve feet high, surveying the neighbourhood above the bushes, while with open jaws they drink in the air. They were made types of the deluge and all destructive agencies; hence the dragon temples are placed near water in Asia, Africa, and Britain, e.g. that of Abury in Wiltshire. The ark is often associated with it, as the preserver from the waters. The dragon temples are serpentine in form; dragon standards were used in Egypt and Babylon, and among the widely scattered Celts. Apollo's slaying Python is the Gr. legend implying the triumph of light over darkness and evil. The *tannin* are any great monsters, whether of land or sea, trans. Gen. i. 21 "great sea monsters." So (Lam. iv. 3) "even sea monsters (*tannin*) draw out the breast," alluding to the mammalia which sometimes visit the Mediterranean, or the *halibore* cow whale of the Red Sea. Large whales do not often frequent the Mediterranean, which was the sea that the Israelites knew; they apply "sea" to the Nile and Euphrates, and so apply "*tannin*" to the crocodile, their horror in Egypt, as also to the large serpents which they saw in the desert.

"The dragon in the sea," which Jehovah shall punish in the day of Israel's deliverance, is Antichrist, the anti-type to Babylon on the Euphrates' waters (Isa. xxvii. 1). In Ps. lxxiv. 13, "Thou brakest the heads of the dragons in the waters," Egypt's princes and Pharaoh are poetically represented hereby, just as crocodiles are the monarchs of the Nile waters. So (Isa. li. 9, 10) the crocodile is the emblem of Egypt and its king on coins of Augustus struck after the conquest of Egypt. "A habitation of dragons" expresses utter *desolation*, as venomous snakes abound in ruins of ancient cities (Deut. xxxii. 33, Jer. xlii. 33, Isa. xxxiv. 13).

In the N. T. it symbolises Satan the old serpent (Gen. iii.), combining gigantic strength with craft, malignity, and venom (Rev. xii. 3). The dragon's colour, "red," *fiery red*, implies that he was a *murderer* from the beginning.

**Drams** (1 Chron. xxix. 7; Ezra ii. 69, vii. 27; Neh. vii. 70-72). *Adarconim*, the Persian *daric*, from *dara* "a king," a gold coin circulated among the Jews during their subjection to Medo-Persia; the earliest coined money used by the Jews, and the oldest gold coin of which specimens are extant; a crowned archer is impressed on it; heavier than an English guinea; = 25 shillings.

The **DRACHM** is different, it was a Gr. coin which the Roman **DENARIUS** (translated unfortunately **PENNY** [see] Rev. vi. 6, a labourer's daily wages Matt. xx. 2-9) superseded: Luke xv. 8, 9, "PIECE OF SILVER," Gr. *drachme*. The "penny," *denarius*, in metal was equivalent to 7½ pence, but could purchase more than our *shilling*.

**Dream.** The revelation of God's will in *dreams* is characteristic of the *early* and less perfect patriarchal times (Gen. xxviii. 12, xxxi. 24, xxxvii. 5-10); to Solomon, 1 Kings iii. 5,

in commencing his reign; the *beginnings* of the N. T. dispensation (Matt. i. 20, ii. 13, 19, 22); and the communications from God to the rulers of the heathen world powers, Philistia, Egypt, Babylon (Gen. xx. 3, xl. 5, xli. 1); Elihu, Job xxxiii. 15; Dan. ii., iv. 5, etc. The dream form of revelation is that most appropriate to those *outside* the kingdom of God. So the Midianite (Jud. vii. 13), Pilate's wife (Matt. xxvii. 19). But it is the Israelites Joseph and Daniel who interpret; for heathendom is passive, Israel active, in Divine things to the glory of the God of Israel.

**Dreams** were a frequent means of imposture and idolatry (Deut. xiii. 1-3, Zech. x. 2). The *dream* form of revelation is placed below that of *prophecy* and even *divination* (Num. xii. 6, Joel ii. 28, 1 Sam. xxviii. 6). "Trances" and "visions" are mentioned in the Christian church, but not *dreams*. Whilst God has acted and can act on the mind in a dream (wherein the reason and judgment are dormant, but the sensations and imaginations active and uncontrolled by the judgment), His higher mode of revelation is that wherein the understanding is active and conscious; consequently the former mode appears more in imperfect stages of the development of God's scheme than in the advanced stages.

"In the multitude of dreams are divers vanities" (Eccles. v. 7), i.e., God's service becomes by "dreams" (foolish fancies as to what God requires of worshippers), and random "words," positive vanity of manifold kinds; comp. Matt. vi. 7, "they think that they shall be heard for their *much speaking*."

**Dress.** Aprons of figleaves were our first parents' earliest attempt at dress to clothe their shame [see ADAM, ABEL] (Gen. iii. 7, 21); "God made coats of skin and clothed them," doubtless taken from animals slain



ORIENTAL DRESS.

in sacrifice at His command; type of the garment of righteousness provided by God through His Son's sacrifice, wherewith we, whose own faulty righteousness could not clothe our shame, are completely covered so as to stand before the all-searching eye of God (Isa. lxi. 10).

Such a coat of skin Elijah and the prophets commonly wore, *addereth* implying its *amplitude*. (1 Kings xix. 13, 19; 2 Kings ii. 13; Zech. xiii. 4; Matt. vii. 15, "false prophets come to you in sheep's clothing, but," etc.) The *kutoneth*, or shirtlike *inner vest*, Gr. *chiton*, is inappropriately trans. "coat" (Matt. x. 10, John xii. 23). Those stripped of every garment but this are termed "naked," it being but a partial covering, our "un-

dress": 1 Sam. xix. 24 Saul to imitate the prophets; David (2 Sam. vi. 20); Peter (John xxi. 7); Isa. xx. 2, the prophet's *undress* being a silent monition to repentance.

**Sackcloth**, woven of hair, was the mourner's garment. So the king of Nineveh (Jonah iii. 6) laid aside his ample *addereth* for sackcloth. Cloth of camel's hair was Job Baptist's garment, silently condemning the prevalent luxury (Matt. iii. 4). Cloth of goat's hair (the Roman *cilicium*) was the material used by the poor.

The Israelites learned when bondmen in Egypt to fabricate fine linen (1 Chron. iv. 21). The *cetoneth* or *kun-toneth* is akin to our word *cotton*. The Syrian term for linen, *butz*, is the root of *bussos*, the Gr. for "fine linen" (Luke xvi. 19, Rev. xviii. 12, 16). *Shesh* the earlier term was Egyptian, their linen being of the finest texture. *Sadin*, akin to our word *satin*, was a fine linen for summer wear. A wrapper sometimes used as a nightshirt (Mark xiv. 51). Silk was of late introduction (Rev. xviii. 12).

The mixture of wool and flax was forbidden (Lev. xix. 19, Deut. xxii. 11), the combination being reserved to the highpriest alone (Exod. xxviii. 4), and that a combination of different threads, not of different materials in one thread, such as linsey wooley. The general object of the prohibition was to symbolise simplicity and purity. They were even in minute distinctions to be separated from the heathen, and to remember God is the God of order; and if so in small details, how much more will He disallow the confounding of the eternal distinctions of right and wrong (Gen. i. 11, 1 Cor. xi. 10-15, Deut. xxii. 5).

**White** was the prevalent colour of garments. It symbolised purity (Rev. iii. 4, 5; vii. 9, 13). Joseph's "coat (vest) was of many colours" (Gen. xxxvii. 3). On the tomb of Chnoum-hotep of the 12th dynasty, at Beni Hassan, the Semitic visitors are represented in patchwork garments of many colours. An Arab sheikh to this day wears an aba or garment composed of stripes of many colours, as emblem of his office. Jacob here-by marked Joseph, the firstborn of his darling Rachel, as successor to the primogeniture, birthright, and priesthood as head of the family, which Reuben by incest had forfeited (1 Chron. v. 1 confirms this).

"Cunning work" had the devices woven into the stuff; "needlework" had the devices cut out of other stuff and attached by the needle (comp. Jud. v. 30, "needlework on both sides.") The brilliant colours of the Assyrian nobles spiritually seduced Israel; Ezek. xxiii. 12, "clothed most gorgeously," lit. to *perfection*. The ampler robes and the finer texture distinguished the rich from the poor Hebrews.

Women and men were forbidden to assume the dress characteristic of the other sex (Deut. xxii. 5). The veil distinguished women. The signet ring, staff, and weapons of man she was not to assume.

The under *cetoneth* was made of two pieces sewn together at the side.

Jesus' "seamless tunic" was probably the *meil* or upper tunic without sleeves, reaching to the ankles, worn by kings, prophets, youths, and nobles (1 Sam. xxiv. 4, xxviii. 14, ii. 19; Job i. 20), whereas the under *cetoneth* reached only to the knee. Joseph, Tamar, and the priests wore one reaching to the ankles and wrists (2 Sam. xiii. 18; Exod. xxviii. 31; 1 Sam. xv. 27, xviii. 4; Jud. xiv. 12, 13). "Sheets," i.e. shirts, *sedumim*, clothes worn next the skin. John xxi. 7; Peter girt to him the linen coat worn by Syrian fishermen.

The usual outer garment was a quadrangular woollen cloth; *sunlah*; *begeg* of a handsome kind, *kesuth* a covering; *lebush* a warrior's, priest's, or king's cloak (2 Sam. xx. 8, 3 Kings x. 22, Esth. vi. 11). *Malbush* a state dress, court apparel (1 Kings x. 5), or religious vestment (2 Kings x. 22). *Mad*, the long cloak (Jud. iii. 16). The Gr. *himation* is the outer robe, *stolē* "long robes" of rich amplitude and grandeur (Mark xii. 38, xvi. 5; Luke xv. 22; Rev. vi. 11, vii. 9, 13). The *chiton*, "coat," rather *inner vest*, is contrasted with the "cloak" or outer *himation* (Matt. v. 40, Acts ix. 39). The outer *begeg* might be wrapped round the body or the shoulders, with the ends hanging in front or covering the head, as 2 Sam. xv. 30, Esth. vi. 12. The ends had a fringe, and upon it a blue or purple riband, which continually being before their eyes, with its heavenly hue, would be a remembrancer to them that they should "remember all the Lord's commandments" (Num. xv. 38). A girdle secured it round the waist; the fold made by the overlapping of the robe served as a pocket (2 Kings iv. 39, Ps. lxxix. 12, Hag. ii. 12).

The *cetoneth* was worn by both sexes. Women's distinctive garments were the *mitpachath*, or shawl (Ruth iii. 15); Isa. iii. 22, "wimples," thrown over the head and body. The *maatapha*, full tunic with sleeves and reaching to the feet, worn over the ordinary tunic (Isa. iii. 22). The *traiph*, a handsome ample summer cloak-like veil, thrown at pleasure over the head (Gen. xxiv. 65, xxviii. 14). The *radid*, "veils" (Isa. iii. 23), large enough to cover the head and person, distinct from the smaller "mufflers," or veils closely covering the face above, with apertures for the eyes, but loosely flowing below (*har-hhaloth*). The veil on the head marks the woman's subjection (1 Cor. xi. 3-10); "the woman ought to have power on her head," i.e. the head covering or veil, the emblem of her being under the power of man, her head. *Radid*, "a veil," is akin to *radad*, "subjection." The *pethigil*, "stomacher," or broad plaited girdle (Isa. iii. 24).

In Dan. iii. 21, for "coats," *sarbalin*, trans. wide long "pantaloons," such as the Babylonians wore (Herod., i.

195). For "hosen" (as stockings are not common in the East), trans. *patish* inner "tunica." For "hats," trans. *karbla* "mantles." In Matt. xvii. 28 "robe," *chlamys*, is the military cloak of officers.

In 2 Tim. iv. 13 Paul's *phelone*, the Græcised *penula* of the Romans, is the long, thick, sleeveless, travelling cloak, with only an opening for the head. Paul then, on the confines of two worlds, in this wanted a cloak to cover him from the "winter" cold (ver. 21); in that world was about to be "clothed upon with his house from heaven," even as his soul was already covered with the righteousness of saints. A graphic touch, not unworthy of inspiration.

The *begeg* was often used as a coverlet at night, as the Bedouin uses his aba. The law, in mercy to the poor, forbade the creditor to retain it after nightfall (Exod. xxii. 26, 27). *Rending* it expressed grief, indignation, etc. (Job i. 20). *Shaking* it, renunciation (Neh. v. 13, Acts xviii. 6). *Spreading it before another*, loyal and joyful submission to his rule (2 Kings ix. 13, Acts xxi. 8). *Wrapping it round the head*, reverent awe or grief (1 Kings xix. 13, 2 Sam. xv. 30).

The long outer robes needed *girding* up round the waist, when active work was needed; hence, metaphorically (1 Pet. i. 13), "gird up the loins of your mind." Workers, pilgrims, runners, wrestlers, warriors, typify the Christian; they all needed girding. So Israel at the passover (Exod. xii. 11, comp. Luke xii. 35). The feet were covered in reverence of the presence of a king (Isa. vi. 2).

The readiness with which their loose garments were changed is noted in Jer. xliii. 12: "he shall array himself with Egypt as (*speedily and easily*) as a shepherd putteth on his garment" (comp. Pa. cii. 26). Changes of raiment were a leading constituent of wealth in the East (Isa. iii. 6, 7; Job xxvii. 16; Matt. vi. 19; Jas. v. 2) and a usual present (2 Kings v. 6). To present one's own robe was a strong token of love (1 Sam. xviii. 4). The gift of a robe installed in office (Gen. xli. 42, Esth. viii. 15). The presenting of the best robe was a special honour (Luke xv. 22). In Isa. iii. 23, "changeable suits" are those reserved for special occasions. A princely host sometimes caused "the keeper of the wardrobe" (2 Chron. xxxiv. 23) to furnish robes to his guests (comp. Matt. xxii. 11). White being the ordinary colour a spot was immediately visible (Jude 23, Rev. iii. 4).

**Drink, strong**=*shechar*. Any intoxicating beverage, wine especially from the grape (comp. Num. xviii. 7 with Exod. xxix. 40). Strong drink was extracted from other fruit also, as the pomegranate (S. of Sol. viii. 2). Beer was made of barley, lupin and skirrett and other herbs being substituted for hops. Spices were mingled with it (Isa. v. 25). Cider, or "apple wine," is noticed in the Mishna, Terum. ii. § 3. Honey wine was a mixture of wine, honey, and pepper, also a decoction from the grape called *debasb* by the Hebrews,



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by modern Syrians *dabs*, wine, milk or water being added. *Date wine* also was made in Egypt. The Speaker's Comm. explains the proverbial phrase, Deut. xxix. 19, "so that the soul that is drunken with sin carry away that which thirsts for sin," "Drinking iniquity like water himself (Job xv. 16), he corrupts others thirsting for it."

**Dromedary.** [See CAMEL.]

**Drusilla.** The fair but loose daughter of Herod Agrippa I. and Cypros (Acts xii.); sister of Herod Agrippa II.; married to Azizus, king of Emesa, on his becoming a Jew; seduced by Felix, procurator of Judaea, through Simon the Cyprian sorcerer (Josephus, Ant. xx. 7, § 2). Present at Paul's hearing before Felix at Cæsarea. By Felix she had a son, Agrippa, who perished with his mother in the Vesuvian eruption, under Titus.

**Dulcimer.** A Hebraized Gr. name, *symphoniah*, in Dan. iii. 5, 15. A bagpipe, consisting of two pipes thrust through a leathern bag, emitting a plaintive sound; the modern Italian *sampogna*. Some Greek Ionian of western Asia probably introduced the instrument into Babylon. However, Fürst makes the word Semitic—a tube. The old *spinnet* resembled its tone.

**Dumah**—*silence.* An Ishmaelite tribe and region (Gen. xxv. 14, 1 Chron. i. 30, Isa. xxi. 11). The name survives in *Doomat el Jendel*, "Dumah of the blocks of stone," viz. of which it was built. On the borders of Arabia and the Syrian desert. Put for all Idumea, to imply it should soon be put to *silence*, i.e. be destroyed. The name indicates its unhewn cyclopean masonry, like the gigantic buildings of Bashan.

A town in the hills of Judah, near Hebron (Josh. xv. 52). Perhaps now Duweimeh, on the W. of the high district, N. of the Negeb or dry south land.

**Dung.** Used as manure and fuel. Straw was trodden in the water of the dunghae to make it manure (comp. Ps. lxxxiii. 10). Isa. xiv. 10, "Moab shall be trodden down . . . as straw is trodden down for the dunghill"; also Isa. v. 25 marg. The dung sweepings of the streets were collected in heaps at fixed places outside the walls, e.g. "the dung gate" at Jerusalem (Neh. ii. 13), and thence removed to the fields. The dunghill is the image of the deepest degradation (Ps. cxiii. 7; Lam. iv. 5, 1 Sam. ii. 8). Manure is inserted in holes dug about the roots of fruit trees to the present day in S. Italy (Luke xiii. 8). The dung of sacrifices was burnt outside the camp (Exod. xxix. 14).

In Mal. ii. 3, "I will spread dung upon your faces, even the dung of your solemn feasts," the point is, the maw was the priests' perquisite (Deut. xviii. 8); you shall get the *dung* in the maw, instead of the maw. The sanctity of the Israelites' camp through Jehovah's presence is made the ground for rules of cleanliness such as in Deut. xxiii. 12. The removal to separate receptacles, and exposure of human and other ordure,

gives the force to the threats, Dan. ii. 5, iii. 29, Ezra vi. 11, 2 Kings i. 27, "a draught house," ix. 37, 1 Kings xiv. 10, Jer. viii. 2. In Isa. xxxvi. 12 the sense is, Is it to thy master and thee I am sent? Nay, it is to the men on the wall, to let them know that (so far am I from wishing them not to hear), if they do not surrender they shall be reduced to eating their own excrements (2 Chron. xxxii. 11). Scarcity of fuel necessitated the use of cows' and camels' dung, formed in cakes with straw added, for heating ovens as at this day; but to use human dung implied cruel necessity (Ezek. iv. 12). In Phil. iii. 8, "I do count them dung," *skubala* means "refuse cast to the dogs."

**Dura.** Now *Duair*, S.E. of Babil (Dan. iii. 1). Oppert found there the pedestal of a colossal statue.

**Dust.** To shake off dust from one's feet against a city or person implied a solemn refusal to take away aught, even the very dust of their ground, but to leave it to witness against them (Mark vi. 11); shaking off all connection with them, and all responsibility for their guilt and consequent punishment for rejecting the gospel.

**E**

**Eagle.** *Nesher.* Lev. xi. 18. The golden eagle (W. Drake). The griffon vulture; the Arab *nir* plainly = Heb. *nesher*. In Mic. i. 16, "make thee bald (shaving the head betokening mourning) . . . enlarge thy baldness as the *nesher*," the griffon vulture must be meant; for it is "bald," which the eagle is not. "A majestic and royal bird, the largest and most powerful seen in Palestine, far surpassing the eagle in size and power" (Tristram). The Egyptians ranked it as first among birds.

The *daah* (Lev. xi. 14) is not "the vulture" but the black kite. The Heb. *quarach* is to make bald the back of the head, very applicable to the griffon vulture's head and neck, which are destitute of true feathers. The golden eagle; the spotted, common in the rocky regions; the imperial; and the *Circætos gallicus* (short-toed eagle, living on reptiles only: Pal. Expl. Qy. Stat., Oct. 1876), are all found in Palestine. Its swift flight is alluded to, and rapacious cruelty, representing prophetically (Hab. i. 8, Jer. iv. 18) the Chaldeans, and ultimately the Roman, invaders of Israel (Deut. xxviii. 49, Ezek. xvii. 8-7). Comp. Josephus, B. J., vi. Its soaring high and making its nest in the inaccessible rock, also its wonderful farsightedness and strength (Job xxxix. 27-30). Ps. ciii. 5, "thy youth is

renewed like the eagle's"; not as if the eagle renewed its youth in old age, but by the Lord's goodness "thy youth is renewed" so as to be as vigorous as the eagle. The eagle's rigour and longevity are illustrated by the Gr. proverb, "the eagle's old age is as good as the lark's youth." Its preying on decomposing carcases symbolises the Divine retributive principle that, where corruption is, there vengeance shall follow. "Where-soever the carcase is, there will the eagles be gathered together," quoted by our Lord from Job xxxix. 30, Matt. xxiv. 28: the vulture chiefly feeds on carcases.

The eagle's training its young to fly forcibly pictures the Lord's power, combined with parental tenderness, in training and tending His people (Deut. xxxii. 11, Exod. xix. 4). In the law the fostering mother is the eagle, God manifesting His power and sternness mingled with tenderness in bringing His people out of Egypt with a mighty hand and outstretched arm; in the gospel the fostering mother is the *sea* (Matt. xxiii. 37), Christ coming in grace, humility, and obedience unto death (Bochart). Subsequently Christ rescues His people "from the face of the serpent" by giving His church the "two wings of a great eagle" (Rev. xii. 14). The eagle "hovers over her young" in teaching them their first flight, ready in a moment to save them when in danger of falling on the rocks below. Comp. Isa. xxxi. 5. God stirred up Israel from the foul nest of Egypt, which of their own accord they would have never left, so satisfied were they with its fleabpots in spite of its corruptions. The "stirring up the nest" spiritually answers to the first awakening of the soul; the "fluttering over her young" to the brooding of the Holy Spirit over the awakened soul; the "taking and bearing on her wings" to His continuous teaching and guardian care. The eagle assists the young one's first effort by flying under to sustain it for a moment and encourage its efforts. So the Spirit co-operates with us, after He has first given us the good will (Phil. ii. 12, 13). The eagle rouses from the nest, the hen gathers to her; so the law and the gospel respectively.

The Persians under Cyrus had a golden eagle on a spear as their standard (Isa. xlvi. 11). The eagle is represented in Assyrian sculptures as accompanying their armies; Nisroch, their god, had an eagle's head. The Romans had the eagle standard, hence the appropriateness of their being compared to an eagle (Deut. xxviii. 49).

**Earing.** Old English for ploughing. "Neither earing, nor harvest" (Gen. xlv. 6, Exod. xxiv. 21, Deut. xxi. 4, Isa. xxx. 24).

**Earnest.** 2 Cor. i. 20, 22, v. 5; Eph. i. 13, 14. Money given by a purchaser as a pledge for the full payment of the sum promised. The Holy Spirit is to the believer the *first instalment* to assure him that his full inheritance as a son of God shall follow hereafter; the token of the fulfilment of "all the promises."

