

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. xv. 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 fleas, 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."

Hence the Spirit is called "the Holy Spirit of promise," "the first fruits of the Spirit" (Rom. viii. 23), i.e., we have the Spirit Himself as the first fruits of our full redemption. Heb. *erabon*, brought by the Phoenicians to Greece and Rome, Latin *erhabo*. The payment of an earnest or deposit bound both seller and purchaser to carry out the contract.

This partpayment implies the identity in kind of the deposit with the future full payment; but a "pledge" may be of a quite different kind (Gen. xxxviii. 17, 18). "Earnest" implies, besides the security of the believer's future inheritance, its identity in kind, though not in degree, with his present possessed enjoyment of the Spirit. Heaven perfected will continue heaven already begun in part (Rev. xxii. 11 end).

**Earrings:** *nesem*, which also includes the nose ring hanging on one side of the nose (Gen. xxiv. 47, where the words "upon her face" imply either a nose ring or one to be hung from her forehead, xxxv. 4). Circular, as its other name *aqil* implies. Oriental men wore them as well as women. Jud. viii. 24 seems to imply that the Israelite men did not wear them, as did the Ishmaelites; but Exod. xxxii. 2 proves that young "sons" wore them.

There were besides *netophoth* (Jud. viii. 26), not "collars" but pearl shaped "eardrops," or jewels attached to the rings, or else pendant scent bottles, or pendants on the neck on the breast, "chains" A. V. (Isa. iii. 19, 21), "earrings" (*lechashim*, from *lachash* "to whisper"), AMULETS with magic inscriptions, and so surrendered along with the idols by Jacob's household (Gen. xxxv. 4).

The best use made of them was that in Num. xxxi. 50, an offering to the Lord to "make atonement for souls"; not that our gifts can wipe away guilt, but acknowledgments of God's grace not being offered in loving gratitude evince an unatoned state, and so a state of guilt. When offered in loving faith, they evidence and seal visibly our reception of the atonement (Luke vii. 44-47).

The "phylacteries," *headbands*, *totaphoth* (Matt. xxiii. 5) in the Talmudists' opinion were the sanctioned antidote to the idolatrous amulets and "earrings" (Deut. vi. 7, 8; xi. 18, 19; contrast Hos. ii. 13, Isa. iii. 21, *lechashim*). But the language in Deut. and in Exod. xiii. 9, 16 is rightly taken by the Karaite Jews as proverbial, not literal; as is apparent from the reason added, "that the law of Jehovah may be in thy mouth"; for it is by receiving the law into the heart, and by keeping it, that it would be naturally on the tongue continually. God does not say His law was to be written upon scrolls, but to be "for a sign upon thine hand, and for a memorial between thine eyes," i.e., was to be kept in view like memorials upon the forehead and the hand, the prominent visible parts symbolising respectively open confession and action (Rev. xiii. 16, xxii. 4). This view is proved by Prov. iii. 3, iv. 21, v. 21, 22, vii. 3. But latterly the Jews used the "phylacteries," tota-

*photh*, or *tephillim*, prayer fillets, parchment strips with sentences of the law, bound on the forehead or left arm during prayer.

**Earth:** *erets* Heb., *gcs* Gr. Designating either the whole globe, or land as opposed to sea, or a particular land; to be distinguished by the context. A distinct term expresses the material of which the earth consists, *adamah*, the "ground," "soil"; *adamah*, whence *Adam* was named (Gen. ii. 7), his body coming from and returning to the earth (Gen. iii. 19), a different word "dust" (Job x. 9, Eccles. xii. 7).

Naaman desired to have two mules' burden of earth of the Holy Land, whether for an altar or other sacred purpose (Exod. xx. 24), a half heathenish notion that God would accept devotions in connection with that soil rather than with any other. In Jas. v. 17 trans. "it rained not on the land (of Israel)"; for the drought was a judgment, not on the whole earth, but on *Israel*; comp. Luke iv. 25. So in Luke xiii. 44 "there was darkness over all the land," not "all the earth"; comp. Matt. xxvii. 45.

In 1 Cor. xv. 47-49, "the first man is of the earth, earthy," contrasted with "the Lord from heaven" and "the heavenly," the term is *choikos*, not merely *earthly*, i.e. born upon earth, but "earthly," lit. "of heaped clay," answering to the surface "dust" in the O. T. of which man is made; not merely terrestrial, but *terrene*, therefore *transitory*.

**Earthquake.** Traces of volcanic agency abound in Palestine. Yet the only recorded earthquake is that in Uzziah's reign (Amos i. 1). It must have been a terrible one, as two centuries and a half later it is made an epoch in Zech. xiv. 5; his sin in the spiritual world was connected with the convulsion in the natural world. Such physical signs and premonitory upheavals shall accompany the closing conflict between the powers of light and darkness (Isa. xxiv. 20, Zech. xiv. 4, Matt. xxiv. 7). Also that in 1 Kings xix. 11. The awe it inspires made it an accompaniment attributed to Jehovah's presence (Jud. v. 4; 2 Sam. xxii. 8; Ps. lxxvii. 18, civ. 32; Amos viii. 8; Hab. iii. 10). The valley of Siddim, S. of the Dead Sea, probably subsided owing to an earthquake. Bela is so called (=swallowed up) from having been engulfed by an earthquake, as Dathan and Abiram were (Num. xvi. 30-32; Gen. xiv. 2). The miraculous darkness and earthquake at our Lord's death (Matt. xxvii. 51-54) accord with the natural fact of darkness often accompanying earthquakes. The Jordan valley, with a lower and a lower valley, the sulphureous and bituminous neighbourhood of the Dead Sea, the lava, pumice stones, and hot springs, the crater like depression of the Dead Sea, 1300 ft. below the Mediterranean level, and 3500 ft. below Jerusalem, only 20 miles off (the deepest depression on the earth), its basaltic columns, disturbed strata, and numerous crevices, all betoken action of volcanoes and earthquakes. The line of earthquakes extends from Hebron and Jerusalem to Baalbek

and Aleppo, from S.W. to N.E., following the central chain of Syria, parallel to the Jordan valley, and terminating in the volcanic slope of Taurus on the N. and in the mountains of Arabia Petraea on the S.

**East:** *quedem*, lit. *before*; for in describing the points of the compass the person faced the E. or *sunrise* (Gr. *anatole*, the E.), which was thus *before* or *in front* of him; the S. was on his right, and so is called in Heb. the *right hand*; the N. was on his left, and so is called in Heb. the *left hand*. Job xxiii. 8, 9, "forward," i.e. eastward; "backward," i.e. westward; "on the left hand," i.e. to the N.; "on the right hand," i.e. in the S. So the Hindoos call the E. *para*, "before"; the W. *apara*, "behind"; the S. *dashina*, "the right hand"; the N. *bama*, "the left." *Misrach*, "the sunrise," is used when the E. is distinguished from the W.

**Quedem** is also used to designate the lands lying immediately E. of Palestine, viz. Arabia, Mesopotamia, Babylonia. Gen. xxv. 6; trans. "unto the land of Quedem, for "unto the E. country"; xxix. 1, Haran. *Misrach* is used of the E. more indefinitely. The Gr. plural *anatolas*, "the sunrisings," is used of the E. indefinitely, the eastern point of the compass (Matt. ii. 1); but *heanatole*, "the sunrise," singular, is used of a definite locality. So *Quedem* with the article (Gen. x. 30) expresses the definite country S. Arabia; "Sepharah mount of the E.," a seaport on the coast of Hadramaut. More generally said of N. Arabia and Mesopotamia. Job i. 3: "the children of the E." are mentioned with the Midianites and Amalekites (Jud. vi. 3, 33; vii. 12). Gideon and his servant understood their talk, showing that theirs was a Semitic dialect akin to the Hebrew, before it had greatly diverged from the common parent tongue. In Ezek. xxv. 4 "the men of the E." are the wandering Bedouin tribes of Arabia Deserta; "they shall set their palaces in thee" (Ammon); irony; where thy palaces once stood, they shall set up very different "palaces," viz. nomadic encampments and mud-surrounded folds (Jer. xlix. 28, 29). Arab is the O. T. name for "the children of the E." [See ARAB.] Isa. ii. 6, "replenished from the E., i.e. filled with the superstitions of the E., viz. the astrology and sorceries of Chaldaea.

**East Sea.** Joel ii. 20; Ezek. xlvi. 18. Lit. the front sea, i.e. the Dead Sea, which one looking E. would face; "the utmost (hinder) sea" is the Mediterranean, at such a one's back (Num. xxxiv. 6).

**East Wind.** Dry, parching, and blighting, as blowing from over burning deserts. The E. wind was what blasted the corn in Pharaoh's dream; strictly the S.E. wind (*chamsin*) is what is most hurtful in Egypt to animals and vegetation. Whilst it lasts doors and windows are shut; but the fine dust penetrates everywhere, wooden vessels warp and crack, the thermometer suddenly rises, the grass withers (Ukert in Hengstenberg on Egypt and the Books of Moses). Israel's passage through the Red Sea after the pas-

over was just the time of year when the "strong E. wind" from the Red Sea blows, exactly as the sacred narrative records (Exod. xiv. 21).

**Easter.** The A. V. of *pascha* (trans. rather "the passover"), in Acts xii. 4. E. is a *Christian* feast, the pass-over a *Jewish* one.

**Ebal.** 1. The hill on which the *curse*s of the law were to be read; as on the opposite hill GERIZIM the *bles*sings (Deut. i. 29, 30, xxvii. 12, 13; Josh. viii. 30-35). The valley wherein Shechem or Sichem (now Nablous) lay runs between the two hills. E., the mount of the curse, is steeper and more barren; Gerizim, the mount of the blessing, more sloping, and having a ravine opposite the W. of Shechem full of fountains and trees. Gerizim, as the *southern*-most, was chosen for the blessing, light and life being associated with the S. by the Hebrews. The central position of these mountains adapted them for the scene of the reading. The associations of the locality were another recommendation. Here first in Canaan Abraham rested, and built an altar to Jehovah who appeared unto him (Gen. xii. 6, 7). Here too Jacob abode on returning from Mesopotamia, and bought a field from the children of Hamor, father of Shechem, and built the altar El-elohe-Israel (Gen. xxxiii. 19, 20). On Gerizim the Samaritans in ages long after built their temple in rivalry of that at Jerusalem. The remains of the road to it still exist. There is still a rocky amphitheatrical recess on the side of E., and a corresponding one of the same dimensions on the side of Gerizim; probably formed for the accommodation of the people, when all Israel, their elders, officers, and judges, stood: half of them, the six blessing tribes, Simeon, Levi, Judah, Issachar, Joseph, and Benjamin (sprung from Jacob's proper wives), over against Gerizim; and half, the six cursing tribes (four sprung from Zilpah and Bilhah, and Reuben the inconstant eldest and Zebulun the youngest) over against E.: with the ark and the priests and Levites in the centre between the two mountains. The priests pronounced after Joshua (viii. 33, 34) the blessings and curses, the people responded Amen. The voices of those standing on E. can be distinctly heard by those on Gerizim (such are the acoustic properties of the place, according to Tristram, etc.) and in the intermediate valley, which is about 1600 ft. broad and runs from Gerizim S.E. to Ebal N.W. The voice of the priests in the middle would only have to traverse half the interval between the hills. The mountains are about 2500 ft. high. On E. the great altar of unhewn stones was erected, plastered with lime and inscribed with the law (Deut. xxvii. 2-8) immediately after entering the Holy Land, when Joshua had the first leisure after destroying Ai. It symbolised their setting up of Jehovah's law as the permanent law of Israel in their land of inheritance; and it was the pledge, in the event of their continued obedience, that Jehovah would conquer all their foes and establish them in security. The

distance which Joshua had to march from Ai to Shechem was 30 miles in a straight line.

Trans. Deut. xi. 30, "are they not on the other side Jordan, beyond (*achareey*) the way (road) of the W." (the sunset), i.e. on the farther side of the main route from Syria and Damascus to Jerusalem and Egypt, through the centre of Palestine. This road skirts Ebal and Gerizim. Moses adds "over against Gilgal" (not the Gilgal near Jericho and the Jordan, first named by Joshua (v. 9), but the modern *Jijulieh*, 12 miles S. of Gerizim and on the brow of lofty hills, a suitable landmark, 2 Kings ii. 1, 2), "and beside the oaks (not 'plains,' but *terebinths*) of Moreh." These "terebinths of Moreh" near Shechem were familiar to the people, as marking the spot where Abraham first entered the land (Gen. xii. 6). The significance of the cursing and blessing is much increased by its scene being placed at Shechem in the heart of the country, equidistant between N. and S., E. and W., rather than on the outskirts of the country, at the Gilgal near Jericho.

"The Canaanites" are mentioned in Deut. xi. 30, as in Gen. xii. 6, as then already in the land, which originally was held by a Semitic race, but was afterwards taken by the Hamitic Canaanites whose original seat was near the Red Sea, whence they migrated northwards. The conquest of the heart of the country by Joshua, mount Ephraim, Eadraelon or the Jezreel valley, is not detailed; but the narrative passes from his conquest of the S. and Gilgal to Merom waters in the far N., the Ebal altar building and the blessing and cursing being the only allusion to the central country. The Samaritan Pentateuch reads "Gerizim" for E. (Deut. xxvii. 4) as the site of the altar and the plastered and law-inscribed stones; but all the Hebrew authorities are against it, and the site of the *cursing* is fitly the site of the *altar* where the penalty of the curse is borne by the typical victim. Moreover, the *cursings alone* are specified in the context (ver. 14-26), an ominous presage at the beginning of Israel's disobedience and consequent chastisement. The Samaritans' aim in their reading was to justify their erection of the temple on Gerizim.

The curses of E. have been literally fulfilled on the literal Israelites. Why should not also the blessings be literally fulfilled to literal Israel? The cross, our glory, was Israel's stumblingblock. Why should the crown, both our and their glory, be our stumblingblock? See Mic. v. 7, Zech. viii. 13, Zeph. iii. 20, Rom. xi. 12, 15.

**E. EBAL**, son of Shobal, son of Seir (Gen. xxxvi. 23).

**Ebed** = *slave*. 1. Father of GAAL who helped the men of Shechem against Abimelech. 2. Son of Jonathan; one of "the sons of Adin" (Ezra viii. 6), who returned from Babylon with Ezra.

**Ebed-melech** = *king's slave* (an oriental phrase), an Ethiopian eunuch of king Zedekiah, instrumental in Jeremiah's deliverance out of Mal-

chiah's dungeon pit. E., an Ethiopian Gentle slave, did that which none of Jeremiah's own countrymen attempted in his behalf. Often God raises friends to His people from quarters whence least they could expect it. E.'s courageous interference in Jeremiah's behalf, at a time when he might naturally fear the wrath of the princes to which even the king had to yield (xxxviii. 4-13, xxxix. 16-18), brought deliverance not only to the prophet, but ultimately to himself as his reward from God. None ever loses by being bold for God (Matt. x. 42). He might have spoken privately to the king, as being over the king's harem (Nubians being chosen for that office to the present day), but E. "went forth out of the king's house to the gate of Benjamin," and there spake *publicly* to the king, "these men have done evil in all that they have done to Jeremiah whom they have cast into the dungeon, and he is like to die for hunger in the place where he is, for there is no more bread in the city." With 30 men to guard against the princes' opposition, and by means of torn clothes and worn garments ("cast clouts and rotten rags," for God chooses weak things to confound the mighty, 1 Cor. i. 27-29), he raised Jeremiah up from the pit. So when his enemies should perish God promised E. should be saved, "because thou hast put thy trust in Me" (comp. 1 Chron. v. 20, Ps. xxxvii. 40). Trust in God generates fearlessness of man and brings true safety for eternity, and often even here (Jer. xxxix.). So shall they be rewarded who have visited Christ, in the person of His servants, in prison (Matt. xxv. 34-36 end).

**Eben-ezel.** 1 Sam. xx. 19, *the stone of departure*.

**Eben-ezer** = *the stone of help*. Set up to the Lord by Samuel after Israel's defeat of the Philistines (1 Sam. vii. 12), "saying, Hitherto hath Jehovah helped us." Between Mizpeh "the watchtower," and Shen "the tooth" or *crag*, a few miles N. of Jerusalem. The "great stone" (Eben, 1 Sam. vi. 14) on which the ark rested after coming from Ekron is now *Deir Eban* (Ganneau, Pal. Expl.).

**Eber.** Son of Salah, great grandson of Shem (Gen. x. 21, 24, 1 Chron. i. 19, Num. xxv. 24, where the "Eber" whom "ships from Chittim shall afflict" represents not the Hebrews, but in general the *western descendants of Shem*, sprung from Arphaxad, Lud, and Aram; the posterity of Abraham who descended from E. through Peleg, and also the descendants of E. through Joktan. As "Aashur" represented the Shemites who dwelt in the far East, including Elam, so Eber represents the western Shemites.

**Eblasaph.** 1 Chron. vi. 23, 37, ix. 19, contracted into Asaph, xvi. 1.

**Ebony.** A dark hard wood, *Dioppyros ebenum*, growing in Ethiopia, India, and the Mauritius (Ezek. xxvii. 15). The dark portion is in the heart of the trunk.

**Ecbatana.** Marg. Ezra vi. 2 for ACHMETRA = *Hagmatana*, the native ad-

pellation; a Median town where was a palace. There were two of this name: the capital of N. Media, "the seven walled town," with each wall of a different colour, white, black, scarlet, blue, orange, silver, and gold (Herodotus, i. 98, 99, 153); the capital of Cyrus, therefore probably the town where the roll was found containing Cyrus' decree for rebuilding the Jerusalem temple, which induced Darius to issue a new decree sanctioning the recommencement of the suspended work; now the ruins of *Takht-i-Suleiman*. The other town was capital of the larger province, Media Magna; now *Hamadan*. *Takht-i-Suleiman* contains a lake of pure water in its centre, 300 paces round. The *Zendavesta* makes Demshid, but Herodotus Deioees, its founder. The seven walls were designed to put the city under the guardianship of the seven planets. The finding of Cyrus' decree at E., whereas, when Ezra wrote, the Persian kings resided usually at Susa or Babylon, visiting only occasionally in summer time E. or Persopolis, is one of those little points of agreement between sacred and profane history which confirm the truth of Scripture, because their very minuteness proves the undesignedness of the harmony. Susa and Babylon were the ordinary depositories of the archives. But *Cyrus held his court permanently at E., and therefore kept his archives there*. Ezra, living a century after, would not have been likely to have fixed on E. as the place of finding Cyrus' decree, had he been inventing, instead of recording facts.

**Ecclesiastes.** The speaker so entitles himself, *Heb. Koheleth, Gr. E.*, "the convener of, and preacher to, assemblies," viz. *church assemblies*. The feminine form, and its construction once with a feminine verb (vii. 27), show that Divine Wisdom herself speaks through the inspired king Solomon. God had specially endowed him with this wisdom (1 Kings iii. 5-14, v. 11, 12, ix. 1, etc., xi. 9-11). "The preacher taught the people (and inquirers) knowledge" in a divan assembled for the purpose (1 Kings iv. 34, x. 2, 8, 24; 2 Chron. ix. 1, 7, 23). "Spake," thrice in 1 Kings iv. 32, 33, refers not to written compositions, but to addresses spoken in assemblies.

Solomon's authorship is supported by chaps. i. 12, 16, ii. 1-15, xii. 9. But in the book are found words (1) rarely employed in the earlier, frequently in the later books of Scripture. (2) Words never found in Heb. writings till the Babylonian captivity; as *z'man*, "set time," for *mo'ed*, iii. 1, viz. in Neh. ii. 6, Esth. ix. 27, 31. So *pithgam*, "sentence" (viii. 11); "thought," *nudang*, "illu" "though" (vi. 6); *bekeen*, "so" (viii. 10); thus Esther approximates most to E. in idioms. (3) Words not found in the late Heb., but only in the Chaldee of Daniel and Ezra: *yithron*, "profit"; comp. *yuthran* in the targums; *kbar*, "already," "long ago"; *toquam*, "make straight" (i. 15, vii. 13; Dan. iv. 33) ("established"); *r'uth*, "desire," found also in the Chaldee parts of Ezra. (4) The

grammatical constructions accord with the transition period from Heb. to Chaldee; frequent participles, the uses of the relative, *vau conversive* rare. Probably, as the book is poetical not historical, a later writer, in the person of Solomon as an idealized Solomon, writes under inspiration the lessons that such an experience as that of Solomon would properly afford. Hence Solomon is not named; the writer speaks as *Koheleth*, "the preacher." If it were merely Solomon's penitent confession in old age, he would have used his own name. The spirit of Solomon speaks, the true *Koheleth (Gatherer)*, type of Him who is "Wisdom" and calls Himself so, and who "would have gathered Jerusalem's children together, even as a hen gathereth her chickens under her wings"; comp. Luke xi. 49 with Matt. xxiii. 34-37. The writer makes Solomon's saying after his late repentance, "Vanity of vanities, all is vanity," his text which he expands under the Spirit. So the sons of Korah write Ps. xlii. as from David's soul, in his transjordanic flight from Absalom, so that David is the speaker throughout. *Koheleth* addresses "the great congregation" (Ps. xxii. 25, xlix. 2-4), giving his testimony for godliness as the only solid good, as the seal of his repentance under chastisement for apostasy (1 Kings xi. 14, 23; Pa. lxxxix. 30, 33). It is just possible that the peculiarities of language may be due to Solomon's long intercourse with foreigners; also the Chaldaeisms may be fragments preserved from the common tongue of which Heb., Syriac, Chaldee, and Arabic were offshoots. So Solomon himself would be the writer.

Its canonicity rests on the testimony of the Jewish church, "to whom were committed the oracles of God," and who are never charged in the N. T. with unfaithfulness in that respect, though so unfaithful in other respects (Rom. iii. 2). Many allusions to E. occur in N. T.: vii. 2, Matt. v. 3, 4; Eccles. v. 2, Matt. vi. 7; Eccles. vi. 2, Luke xii. 20, Matt. vi. 19-34; Eccles. xi. 5, John iii. 8; Eccles. ix. 10, John ix. 4; Eccles. x. 12, Col. iv. 6; Eccles. xii. 14, 2 Cor. v. 10; Eccles. v. 1, 1 Tim. iii. 15, Jas. i. 19, Eccles. v. 6, 1 Cor. xi. 10. The O. T. would be incomplete without the book that sets forth the unsatisfying vanity of the creature apart from God, even as the S. of Sol. depicts the all-satisfying fullness there is for us in God our Saviour.

The theme is *the vanity of all human pursuits when made the chief end, and the consequent wisdom of making the fear of God and His commandments our main aim*. This presumes the immortality of the soul, which was more needed as a doctrine at the time when God, whose theocratic kingship Israel's self chosen king in some measure superseded, was withdrawing the extraordinary providences whence the Mosaic law had drawn its sanctions of temporal reward or punishment. The anomalies that virtue is not always rewarded, nor vice always punished, here (ii. 16, iii. 19, iv. 1, v. 8, vii. 15,

viii. 14, ix. 2, 11), suggested the truth that there must be a future life and a judgment, wherein God will deal with men according to their present works. This is "the conclusion of the whole" discussion, that man's wisdom and "whole duty" is to "fear God and keep His commandments" (xii. 13, 14), and meanwhile to use in joyful and serene sobriety, and not abuse, life's present passing goods (iii. 12, 13).

David, Solomon's father (Pa. xxxix. 12), and Job (vii. 16), had already taught the vanity of man and man's earthly aims. So Solomon speaks of man (*adam*, not *ish*) as such, *frail and mortal*, not redeemed man nor the elect nation Israel. Hence not Jehovah, expressing the covenant relation to His people, but the general name God (*Elohim*), appears throughout, the correlative to "man" (*adam*) in general. The *fatiguing toil or travail (amal)* of man is another characteristic phrase; it be-reeves of "quietness" and "good" (iv. 6, 8). In contrast stands "the work of God," which "no man can find out from the beginning to the end": yet this much he sees, it is "beautiful," and "in His time," and "for ever"; "nothing can be put to it, nor anything taken from it" (iii. 11, 14); none "can make that straight which He hath made crooked" (vii. 13). So the "all" that is "vanity" is whatever work man, frail and mortal, undertakes, not falling in with God's irresistible work. Man's way to escape from the vanity that attends his work, however successful it seem for a time, is to "fear God," and to make His commandments the end of all our work; also to acquiesce patiently, cheerfully, and contentedly in all God's dispensations, however trying and dark (ii. 24; iii. 12, 18, 22; v. 17; viii. 15; ix. 7). The recommendation to "eat and drink," etc., was mistaken as recommending the Epicurean sensuality against which Paul (1 Cor. xv. 32, 33) protests, and was made an objection to the book; but the eating and drinking recommended is that associated with *labour*, not idleness; with pious "fear of God," not sensual ignoring of the future Judge; and the cheerful, contented "eating and drinking" which characterized Judah and Israel under Solomon (1 Kings iv. 20), and under Josiah (Jer. xxii. 15, "Did not thy father [Josiah] eat and drink, and do judgment and justice, and then it was well with him?") So Nehemiah enjoins (viii. 10-12).

Translate Eccles. ii. 24, "is it not good for man that he should eat?" etc. This is opposed to a self harassing, covetous, grasping carefulness (Phil. iv. 6, 7; Matt. vi. 24-34; Eccles. v. 18, comp. 11-15). The joy of sensual levity is explicitly forbidden (vii. 2-6, xi. 9, xii. 1). The reference to hopeless oppression (iv. 1-3) is made the ground for supposing the period was one of the church's suffering, as Israel suffered under Persia after the return from Babylon. But even in Solomon's days, in the provinces, and especially when he fell into idolatry and consequent troubles, oppression must have often occurred,

which his power was notable to prevent altogether in subordinate governors.

Fatalism and scepticism might seem taught in vii. 16, ix. 2-10. But vii. 17, 18, ix. 11, xi. 1-8, xii. 13, confute such notions. What is forbidden is a self-made "righteousness" which would constrain God to grant salvation to man's works, and ceremonial strictness with which it wears itself profitlessly; also that speculation which would fathom God's inscrutable counsels (viii. 17).

"Under the sun" or "the heavens" is another characteristic phrase (i. 13; comp. vii. 11, xi. 7, xii. 2). Irresistible death is what stamps "vanity" on earthly aims and works (i. 4, viii. 8); in *this* respect man has "no preeminence above a beast" (iii. 19). With all man's ceaseless round of toils he returns to the point whence he came, like the winds and the currents (i. 5-11). He can bring forth no "new" thing, nor ensure his "remembrance." *What profit* then hath he of all his labour? i. 3 answering to Matt. xvi. 26. The answer is, "Remember God thy Creator" (xii. 1, 13). He will create for His people a new covenant, name, heart, heavens, and earth, in which the "crooked shall be made straight" (i. 15; comp. Isa. xl. 4, xliii. 18, 19, lxii. 2, lxxv. 17, Jer. xxxi. 31, Ezek. xi. 19, xviii. 31). Also God will have "the righteous in everlasting remembrance" (Ps. cxii. 6, Mal. iii. 16). At His "judgment" all thy works for Him shall be remembered (xii. 14). The hope of eternal life is involved in the "fear of God" enjoined; hence flows the assertion of the difference between "the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth" (iii. 21, so xii. 7; comp. Gen. ii. 7). But it is not prominently put forward; for Christ first "brought life and immortality to light through the gospel" (2 Tim. i. 10; contrast ix. 5-10 with Phil. i. 21-23). However, what is denied is that "the dead know anything" of the more earthly concerns which their bodily senses formerly took cognisance of. Therefore, infers the preacher, now is the only time to work for eternity, and at the same time enjoy, in subordination to this first aim, whatever innocent enjoyment God vouchsafes; "whatsoever thy hand findeth to do, do it with thy might, for there is no work, etc., in the grave;" to which our Lord refers, John ix. 4.

This book is the believing philosopher's inspired reasoning as to life's true end, and as to the practical way to draw from the present scene of vanity the greatest amount of profit and enjoyment. Comp. Solomon's view of wisdom (Prov. i. 7, 20, viii., ix. 10; Ps. cxl. 10).

The introduction is i. 1-11; the body of the argument, i. 12-xii. 12; the conclusion arrived at is xii. 13, 14. The experience of Solomon is given, i. 12-ii. 26; and that of mankind is appealed to in the remainder. In the former the dark side of the picture preponderates; in the latter God's beautiful work relieves the gloom, which is perfectly cleared off

to the godly at the close. God's providential work, so infinitely manifold, is in all its parts ordered as to time and place. Man's work loses its vanity only by falling into harmony with God's; faith and reverential fear of God is his true wisdom. The gleams of light from God, amidst the dreary catalogue of vanities, appear at iii. 11, 17, vii. 29, viii. 12. Even in troublous times and perplexing dispensations of Providence, cheerfully and contentedly enjoy whatever present mercies He gives (iii. 12, 22; v. 18; viii. 15; ix. 7-10). At the same time, not worldly carnal joys are to be sought, but the young are to remember God will judge them for sensual indulgences; therefore "remember thy Creator in the days of thy youth, while the evil days come not."

The book is mainly in poetical parallelism. The epithets, imagery, inverted order of words, ellipses, and similarity of diction, when parallelism is absent, mark versification.

Ed (Josh. xxii. 34), i.e. witness (comp. xxiv. 27). It is remarkable that not one of the famous towns of Palestine owes its origin to Israel. The rock cut cemeteries, and ancient cultivation, are almost the only Israelite remains in the country. The great altar of Edaloes was an Israelite work, founded by Reuben, Gad, and half Manasseh, to be a witness of their having a share in the national covenant and sanctuary of Jehovah. In ver. 11 the Heb. expresses, "Reuben, . . . Gad, and . . . half Manasseh built an altar at the boundary of (lit. *in the fore part of*, not as A. V. *over against*) Canaan, by the geliloth (circles, i.e. the portion of the Ghor on the W. side of Jordan) of Jordan, at the passage of . . . Israel," viz. where Reuben, etc., crossed Jordan to return to their eastern possessions; not the ford near Jericho, but the Damieh ford the highway from the eastern uplands to central Palestine (identified with the "city Adam"), opposite to the opening of the broad wady Far'ah, the route from Shiloh the national sanctuary to Gilead and Bashan. The altar was erected on the W. side of and above (so Heb. for "by," ver. 10) Jordan, the pledge that the two and a half tribes held possession still with the remaining tribes on the W. The altar was "a great altar to see to," i.e. visible from afar. Geliloth is transl. in the Vulg. "mounds," probably the round islands with flat tops, formed by broad water channels and salt springs on the level of the Ghor or upper plain. The high cone of Kurn Sartabeh realizes the description of the altar of witness; it crowns an almost isolated block of hill, closing in the broader part of the Jordan valley on the N. The ancient road, cut in steps, arrives at the summit on the S., but on every side the valleys are deep, and the only natural ascent is from the N., by which the watershed is reached and followed along its winding course to the summit. The cone has sides sloping at 35 degrees, and 270 ft. high on the W. where it joins a narrow plateau. On the other sides the slope is sheer to the

mountain's base. Human skill evidently has in part given the cone its peculiar shape. On it is an oblong area, 30 yards by 100 yards, enclosed by a ruined wall of fine hewn blocks; within this is a platform, 18 ft. high, consisting of ten courses of beautifully cut stones, each three or four feet long, with a broad marginal draft. The stones were brought probably from caves in the S.E. side of the hill. An aqueduct runs round the whole mountain block. The cone stands above the Damieh ford, on the W. side of Jordan, and beside the direct route to the ford from Seilun, or Shiloh. It is conspicuous from afar. The geliloth or insulated mounds of the upper plain lie at the foot of the hill. The monument on the top is such as the Bible describes the altar to have been. On the N. side lies a valley, Tal'at abu 'Ayd, "the ascent of the father of 'Ayd," i.e. the going up which leads to Ayd=Ed (Conder, Pal. Expl.). The altar of Ed was 11 miles from the national sanctuary at Shiloh, and separated from it by a range of mountains. It was not in sight of Phinehas when addressing the leaders of the two and a half tribes on mount Gilead. In the phrase, "in the fore part," or "front of Canaan," the Ghor or sunken land along the Jordan on its W. side may be meant by "Canaan," as the Arabs there still call themselves *Ghawarns* (Conder). Or else "Canaan" may be used of the whole country of the nine and a half tribes, the Jordan valley being excepted; the altar Ed being in front of the country of the nine and a half tribes (Keil and Delitzsch).

Edar, Tower of. Gen. xxxv. 21. Jacob's first halting place between Bethlehem and Hebron was "beyond" this. The name means "a flock" or "drove." The tower was to watch the flock against wild beasts or robbers. Jewish tradition made it the destined birthplace of Messiah. Jerome saw in it the foreshadowing of the announcement of His birth to the "shepherds." Probably the Tower of E. answers to the present *Khirbet Shep el Ghanem*, "the ruin of the sheepfold," which however contains Christian remains, arches, cisterns, tombs, etc.

Eden = delight. Paradise = the LXX. transl. of "garden," a park and pleasure ground. From the Zendic *patridaesa*, a hedging round. In N.W. Mesopotamia an E. is mentioned near the Tigris (2 Kings xix. 12, Isa. xxxvii. 12, Ezek. xxvii. 23). Another, in Coelosyria, near Damascus (Amos i. 5). The primitive E. was somewhere in the locality containing the conjoined Euphrates and the Tigris (= "Hiddkeel") which branch off northward into those two rivers, and southward branch into two channels again below Bassora, before falling into the sea, Gihon the E. channel, and Pison the W. Havilah, near the W. channel, would thus be N.E. Arabia; and Cush (= "Ethiopia"), near the E. channel, would be Kussia, Chuzestan, or Susiana. The united rivers are called the Shat-el-Arab.

E. was but a temporary nursery for the human family: thence men, had they

remained innocent, would have spread out in every direction till the whole earth became "the garden of the Lord." God's purpose, though deferred, will in His own time be realised by the Second Adam, the Lord from heaven. The rivers are named as they were after the flood, which must have altered the face of the ancient E. *The four took their rise in it, as their centre*, which is not true of the present Tigris (=arrow) and Euphrates (=the good and fertile). Armenia's highlands are the traditional cradle of the race; thence probably, from E. as their source, flowed the two eastern rivers, Tigris and Euphrates, and the two western ones through the regions answering to Arabia and Egypt. Man was to dress and keep the garden, for without human culture corn and other plants will degenerate. As nature was made for man, his calling was to ennoble it, and to make paradise, which, though so lovely, was susceptible of development, a transparent mirror of the Creator's glory. It was designed also as the scene of man's own spiritual development by its two trees, of life and of knowledge. Here too the "beasts of the field," i.e. that live on its produce (game and tame cattle, as distinguished from "beasts of the earth"), were brought to him to develop that intellect which constitutes his lordship and superiority to the brutes. His inner thought in observing their natures found expression in names appropriate.

The paradise regained can never be lost by those who overcome through the Lord Jesus (Rev. ii. 7, xxii. 14). The traditions of almost all nations have preserved the truth, in some form, that there was an original abode of man's innocence; the Gr. and Latin garden of the Hesperides; the Hindoo golden mount Meru; the Chinese enchanted gardens; the Medo-Persian Ormuzd's mountain Alborj (comp. Ezek. xviii. 13, Joel ii. 3). The Hindoos' tradition tells of a "first age of the world when justice, in the form of a bull, kept herself firm on her four feet, virtue reigned, man free from disease saw all his wishes accomplished, and attained an age of 400 years." In the Teutonic Edda, Fab. vii., etc., corruption is represented as suddenly produced by strange women's blandishments who deprived men of their pristine integrity. In the Thibetan, Mongolian, and Cingalese traditions, a covetous temper works the sad change. The Babylonians, Egyptians, and Chinese had the tradition of man's life once reaching thousands of years. The Greeks and Romans made it from 800 to 1000 years.

**Eder**=*Rock*. 1. A town in S. of Judah, on Edom's border (Josh. xv. 21). 2. A Levite of Merari's family in the time of David (1 Chron. xxiii. 23).

**Edom, Idumea**=*red*. Esau's surname, the firstborn of Isaac; Jacob's twin brother, who sold his birthright for the red pottage (of yellow brown lentiles, *adashim*; the cooking of which is still seen in Egyptian representations), whence came his surname (Gen. xxv. 29-34). The name was appropriate to E.'s possession,

"mount Seir," the mountainous territory having a reddish hue. *Seir* means rugged, applicable alike to Seir the hirsute (like Esau) progenitor of the Horites, E.'s predecessors, and to their rugged forest covered territory (Gen. xiv. 6; xxxii. 3, xxxv. 1-8, 20-22). It extended from the Dead Sea S. to the Elanitic gulf of the Red Sea. Esau, with his 400 armed men (xxxii. 6), commenced driving out the Horites, and permanently settled in mount Seir after his father's death, yielding Canaan to Jacob, in accordance with his father's blessing.

It is objected to Gen. xxvi. 31 that the language supposes kings had already reigned over Israel. But in xxxv. 11 "God Almighty" (*El-Shaddai*) had promised Jacob "kings shall come out of thy loins." Moses, too, foretold of the Israelites having a king over them. Naturally then he notices that eight kings had reigned of Esau's family up to his own time, "before the reigning of any king to the children of Israel." The prosperity of the worldly is often immediate and brilliant, but it is transitory; that of God's people is slower in coming, that they may believingly and patiently wait for it, but when it does come it will abide for ever. Of the kingdom of Messiah, Israel's king, there shall be no end (Luke i. 33). The dukes did not precede the line of Edomite kings, and afterwards succeed again (Gen. xxxvi.); but a single king (emir) reigned in all E. contemporaneously with several dukes (sakehs) or princes of local tribes. The king is mentioned (Jud. xi. 17), and the dukes a short while before (Exod. xv. 15). Moreover the monarchy was not hereditary, but the kings apparently were elected by the dukes.

The Edomites became "dwellers in the clefts of the rocks" (Jer. xlix. 16; comp. 2 Chron. xxv. 11, 12), like their Horite predecessors who were troglodytes or "dwellers in caves" (Obad. 3, 4). Petra (Sela Heb., rock), their chief city, was cut in the rocks. S. Idumea abounds in cave dwellings.



ROCK TOMBS OF PETRA.

Red baldheaded sandstone rocks are intersected by deep seams rather than valleys. In the heart of these, itself invisible, lies Petra (Stanley), Edom's stronghold in Amaziah's days (2 Kings xiv. 7). BOZRAH [see], now *Buseireh*, was its ancient capital, near the N. border. Elath and Ezion Geber were E.'s seaports; afterwards taken by David and made by Solomon his ports for equipping his merchant fleet (2 Sam. viii. 14, 1 Kings ix. 26). E. (100 miles long, 20 broad)

stretched E. of the Arabah valley, southward as far as Elath. Eastward of Elath lay the desert. Israel, when refused a passage through Moab N. of E., as also through E., went from Kadesh by the S. extremity of E. past Elath into the desert E. of E. (Deut. ii. 8, 13, 14, 18; Jud. xi. 17, 18; 2 Kings iii. 6-9).

The brook Zerod (*wady el Ahsy*) was the boundary between Moab (*Kerak*) and E. (now *Jebal, Hab. Gebal*, mountainous, the N. district, along with *Esh-Sherah*, the S. district). E. subsequently took also the territory once occupied by Amalek, S. of Palestine, the desert of *Et Tih* ("wandering") (Num. xiii. 29; 1 Sam. xv. 1-7, xxvii. 8). Low calcareous hills are on the W. base of the mountain range of igneous porphyry rock, surmounted by red sandstone. On the E. is a limestone ridge, descending with an easy incline to the Arabian desert. The promised (Gen. xxvii. 40) "fatness of the earth" is in the glens and terraces of E. (Gen. xxvii. 39), whilst from their rocky crannies they sallied forth "living by the sword." When navigation was difficult merchants' caravans took E. as their route from the Persian gulf to Egypt, which became a source of wealth to E.

At Kadesh E. came out against Israel, on the latter marching eastward across the Arabah to reach the Jordan through E., and offering to pay for provisions and water; for the rocky country there enabled them to oppose Israel. The *wady Ghuweir* (where probably was "the king's highway") would be the defile by which Israel tried to pass through E., being the only practicable defile for an army, with pasture and springs (Num. xx. 14-21). But E. dared not resist Israel's passage along their eastern border, which is more defenceless than their frontier towards the Arabah. E. then at last made a virtue of necessity and let Israel purchase provisions (Deut. ii. 2-8, 28, 29). In both accounts Israel offered to pay for provisions, and did so at last on E.'s eastern side, whereas they and Moab ought to have "met (Israel as their brother) with bread and water" (Deut. xxiii. 4). E. was among the enemies on the frontier from whom Saul at the beginning of his reign delivered Israel (1 Sam. xiv. 47). Hadad the Edomite, who escaped from David's slaughter to Egypt, returned thence from Pharaoh Shishak to excite E. to revolt against Solomon (1 Kings xi. 14). Jehoshaphat of Judah reduced the Edomites 897 B.C., dethroning their king for a deputy from Jerusalem, and trying by a fleet at Ezion Geber to regain the trade; but his vessels were broken by the Edomites or the Egyptians. Amaziah of Judah slew many thousands in the Valley of Salt near the Dead Sea, and took Selah, afterwards Joktheel, the first mention of this extraordinary city (2 Kings xiv. 7), and adopted their gods of mount Seir. Uzziab built Elath on the opposite side of the bay from Ezion Geber, the Roman *Etana*, now *Akaba*; but in Ahas' reign the Edomites (as 2 Kings xvi. 6 should be read for

"Syrians") recovered it (2 Kings xiv. 22).

When Israel and Judah declined E. "broke off Israel's yoke," as Isaac had foretold, in Jehoram's reign (2 Kings viii. 20-22), reconquered their lost cities and invaded southern Judah (2 Chron. xxviii. 17). E. also joined the Chaldeans against the Jews (Ps. cxxxvii. 7). Hence the denunciations against E. in Obad. 1, etc.; Jer. xlix. 7, etc.; Ezek. xxv. 12, etc., xxxv. 3, etc. At the Babylonian captivity they seized on the Amalekite territory, and even Hebron in southern Judaea, so that Idumea came to mean the region between the Arabia and the Mediterranean. Meanwhile mount Seir, or E. proper, was occupied by the Nabatheans (descended from Nebaioth, Ishmael's eldest son and Esau's brother in law), a powerful people of S. Arabia; they founded the kingdom of Arabia Petraea in ancient E., and their monarchs took the name Aretas. Aretas, the father in law of Herod Antipas (Matt. xiv.), took Damascus at the time of Paul's conversion (Acts ix. 25, 2 Cor. xi. 32). Rome subdued this kingdom of Arabia A.D. 105.

Idumea S. of Palestine was joined to Judaea under Judas Maccabeus and John Hyrcanus. Antipater, one of the Jewish prefects, an Idumean by birth, by the Roman senate's decree (37 B.C.) became procurator of all Judaea. His son was Herod the Great. Just before the siege under Titus 20,000 Idumeans were admitted into Jerusalem and filled it with bloodshed and rapine. Mahometan miracle finally destroyed E.'s prosperity in fulfilment of prophecy (Ezek. xxxv. 3-14).

The 44th Psalm was written by the sons of Korah in the midst of E.'s invasion of Israel, taking advantage of David's absence at the Euphrates. David was striving with Aram of the two rivers (Nabaraim) and Aram-Zobah when Joab returned and smote of E. in the Valley of Salt (the scene also of Amaziah's victory over E., the plain S. of the Dead Sea, where the Ghor or Jordan valley ends; the mount of rock salt, Khams Udum, is in its N.W. corner) 12,000 men (2 Sam. viii. 13, x. 6, 8, 10-19; 1 Chron. xviii. 12; 1 Kings xi. 15, 16). Israel's slain lay unburied till Joab returned from smiting E. along with Abishai. The scattering of Israel among the heathen (ver. 11) was but partial, enough to gratify E.'s desire to falsify the prophecy, "the elder shall serve the younger." E.'s spite is marked (Joel iii. 19; Amos i. 6, 9, 11). Israel pleads faithfulness to the covenant, which suits David's time; also they had no "armies" in Babylon (ver. 9), which precludes the time of the captivity there. David wrote Psalm lx. when victory was in part gained, and he was sending forth the expedition against E. Trans. the title, "when David had beaten down Aram of the two floods," "when Joab returned," which he did not do till he had fully conquered the Syrians; ver. 4, "Thou hast given a banner," etc., alludes to this victory and to that over E. (in 2 Sam. viii. 18 "E." should be read for "the

Syrians," Aram) in the Valley of Salt, the token that the expedition (ver. 9-12) for occupying E. in revenge for invading Israel would succeed. "Over (rather to) E. I will cast out my shoe," as one about to wash his feet casts his shoe to his slave (Matt. iii. 11, John xiii. 8, Acts xiii. 25); and the casting of the shoe marked transference of possession (Ruth iv. 7, Josh. x. 24). David as king, Joab as commander in chief, and Abishai under Joab, smote E. Abishai first slew 6000, Joab afterwards 12,000 (as the title of Psalm lx. states); so in all 18,000 (in 2 Sam. viii. 18).

E. was also linked with Ammon and Moab in the desperate effort made to root out Israel from his divinely given inheritance (their main gulf, 2 Chron. xx. 11, Ps. lxxxiii. 13) under Jehoshaphat, as recorded in 2 Chron. xx. They joined craft with force, marching S. round the Dead Sea instead of from the E. No tidings reached Jehoshaphat till the vast multitude was in his territory at Engedi; "they have taken crafty counsel," etc. Ps. lxxxiii. (3-5, 12) probably was written by Jahaziel, of the sons of Asaph, upon whom "came the Spirit of the Lord in the midst of the congregation." The 47th Psalm (comp. ver. 4, 5, 8, 9) was sung on the battle field of Berachah (blessing) after the victory. Psalm xviii. was sung "in the midst of God's temple" (ver. 9); ver. 7 alludes to Jehoshaphat's chastisement in the breaking of his Tarshish ships for his ungodly alliance. This danger from within and the foreign one alike God's grace averted. Ps. lxxxiii. is the earliest of the series, for it anticipates victory and is a thanksgiving beforehand, which was the very ground of the victory which actually followed (2 Chron. xx. 21, 22). See "Studies in the CL. Psalms," by Fausset. N. Edom is now called El Jebel (Gebal), with the villages Tufileh, Buserah, and Shobek. Its S. part is Esh Sherah, inhabited by fellahin; of these the Ammaria are so degraded as not to have the Bedonin virtue of keeping their word. The Liyathoneh are a branch of the Kheibari Jews near wady Musa.

**Edrel** = strength. 1. One of Bashan's two capitals (Num. xxi. 33; Deut. i. 4, iii. 10; Josh. xii. 4). Mentioned only in connection with the victory over Og, and the acquisition of the Amorite territory. Allotted to Manasseh (Num. xxxiii. 33). Its ruins, *Edra*, stand in black masses, stone roofed and doored houses, of massive walls, on a projection of the S.W. angle of the Lejah or Argob. The site is without water, without access except through rocky defiles, strong and secure, one mile and a half wide by two and a half long, about 25 ft. above the fertile plain. It seems to have been the stronghold of the Geshurites subsequently.

2. A town of Naphtali, near Kedesh (Josh. xix. 37). Now *Aitherun* (Conder).

**Education.** Chiefly in the law of God (Exod. xii. 26, xiii. 8, 14; Deut. iv. 5, 9, 10, vi. 2, 7, 20, xi. 19, 21; Acts xxiii. 3; 2 Tim. iii. 15). The

Book of Proverbs inculcates on parents, as to their children, the duty of disciplinary instruction and training in the word of God. This was the ONE book of national education in the reformation undertaken by Jehoshaphat and Josiah (3 Chron. xvii. 7-9, xxxiv. 80). The priests' and Levites' duty especially was to teach the people (xv. 3; Lev. x. 11; Mal. ii. 7; Neh. viii. 2, 8, 9, 13; Jer. xviii. 18). The Mishna says that parents ought to teach their children some trade, and he who did not virtually taught his child to steal. The prophets, or special public authoritative teachers, were trained in schools or colleges (Amos vii. 14).

"Writers," or *munsterers* general, belonging to Zebulun, who enrolled recruits and wrote the names of those who went to war, are mentioned (Jud. v. 14). "Scribes of the host" (Jer. liii. 25) appear in the Assyrian basreliefs, writing down the various persons or objects brought to them, so that there is less exaggeration than in the Egyptian representations of battle. Seraiah was David's scribe or secretary, and Jehoshaphat, son of Abihud, was "recorder" or writer of chronicles, historiographer (2 Sam. viii. 16, 17); Shebna was Hezekiah's scribe (2 Kings xviii. 37).

The learned, according to the rabbins, were called "sons of the noble," and took precedence at table. Boys at five years of age, says the Mishna, were to begin Scripture, at ten the Mishna, and at thirteen were subject to the whole law (Luke ii. 46); at fifteen they entered the Gemara. The prophetic schools included females, as Huldah (2 Kings xxii. 14). The position and duties of females among the Jews were much higher than among other orientals (Prov. xxxi. 10-31; Luke viii. 2, 3, x. 38, etc.; Acts xiii. 50; 2 Tim. i. 5).

**Eduth.** "Testimony," title of Psalms lx. lxxx.

**Eglah** = heifer. One of David's wives, specially called "his wife" whilst at Hebron; mother of Ithream (2 Sam. iii. 5, 1 Chron. iii. 3).

**Eglaim** = two ponds. Same as Englaim = fountain of two calves. On the extreme boundary of Moab (Isa. xv. 8), over against Engedi, near where Jordan enters the Dead Sea.

**Eglon.** 1. King of Moab. With Amalekites and Ammonites crossed the Jordan and took Jericho the city of palm-trees, left unwall'd, and therefore an easy prey to the foe, because of Joshua's curse in destroying it 60 years before. There (according to Josephus) E. built a palace. For 18 years he oppressed Israel. Ehud, a young Israelite of Jericho, gained his favour by a present (or in Keil's view presented the king tribute, as in 2 Sam. viii. 2, 6, "gifts" mean), and after dismissing its bearers turned again from "the graven images," or else stone quarries, whither he had temporarily withdrawn from the king's reception room, and was cordially admitted by the king into his private summer parlour or cooling apartment. On Ehud's announcing "I have a message from God unto thee," the king rose reverentially to

receive it, and was instantly stabbed in the belly by Ehud's dagger in the left hand, and E.'s fat closed over it. Ehud retired to Seirath, in mount Ephraim, and summoning by trumpet Israel from the E. and W. descended upon the Moabites and took the fords, not suffering one of 10,000 to escape. So the land had rest for 80 years (Jud. iii. 12-30). The mode of deliverance, assassination, is not approved by the Spirit of God. Scripture simply records the fact, and that Ehud was raised up by Jehovah as Israel's deliverer. His courage, patriotism, and faith are commendable, but not his means of gaining his end.

2. An Amorite town (Josh. xv. 39), in the shephelah or low country of Judah. One of the confederacy of five towns (including Jerusalem), which attacked Gibeon on its making peace with Joshua; was destroyed with Debir, then its king (Josh. x.). Now *Ajlan*, a "shapeless mass of ruins" (Porter, Handbook), 14 miles from Gaza, on the S. of the great coast plain.

**EGYPT.** The genealogies in Gen. x. concern races, not mere descent of persons; hence the plural forms, Madai, Kittim, etc. In the case of E. the peculiarity is, the form is dual, *Misraim*, son of Ham (i.e. E. was colonized by descendants of Ham), meaning "the two Egypts," Upper and Lower, countries physically so different that they have been always recognised as separate. Hence the Egyptian kings on the monuments appear with two crowns on their heads, and the hieroglyph for E. is a double clod of earth, representing the two countries, the long narrow valley and the broad delta. The Speaker's Comm. suggests the derivation *Mes-ra-n*, "children of Ra," the sun, which the Egyptians claimed to be. It extended from Migdol (near Pelusium, N. of Suez) to Syene (in the far S.) (Ezek. xxix. 10. xxx. 6 marg.). The name is akin to an Arabic word, "red mud." The hieroglyphic name for E. is *Kem*, "black," alluding to its black soil, combining also the idea of heat, "the hot dark country." The cognate Arabic word means "black mud." Ham is perhaps the same name, prophetically descriptive of "the land of Ham" (Ps. cv. 23, 27).

The history of states begins with E., where a settled government and monarchy were established earlier than in any other country. A king and princes subordinate are mentioned in the record of Abram's first visit. The official title Pharaoh, Egyptian *Peras*, means "the great house" (De Rouge). E. was the granary to which neighbouring nations had recourse in times of scarcity. In all these points Scripture accords with the Egyptian monuments and secular history. The crown of Upper E. was white, that of Lower red; the two combined forming the pschent. Pharaoh was Suten, "king," of Upper E.; Shebt, "bee" (comp. Isa. vii. 18), of Lower E.; together the SUTEN-SHEBT. The initial sign of Suten was a bent reed, which gives

point to 2 Kings xviii. 21: "thou trustest upon the staff of this bruised reed . . . E., on which if a man lean it will go into his hand and pierce it." Upper E. always is placed before Lower, and its crown in the pschent above that of the latter. E. was early divided into nomes, each having its distinctive worship.

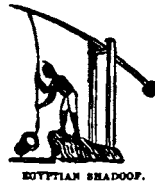
The fertility of soil was extraordinary, due to the Nile's overflow and irrigation; not, as in Palestine, due to rain, which in the interior is rare (Gen. xiii. 10; Deut. xi. 10, 11; Zech. xiv. 18). The dryness of the climate accounts for the perfect preservation of the sculptures on stone monuments after thousands of years. Limestone is the formation as far as above Thebes, where sandstone begins. The first cataract is the southern boundary of E., and is caused by granite and primitive rocks rising through the sandstone in the river bed and obstructing the water. Rocky sandstrewn deserts mostly bound the Nile-bordering fertile strip of land, somewhat lower, which generally in Upper E. is about 12 miles broad. Low mountains border the valley in Upper E. Anciently there was a fertile valley in Lower E. to the east of the delta, the border land watered by the canal of the Red Sea; viz. Goshen. The delta is a triangle at the Nile's mouth, formed by the Mediterranean and the Pelusiac and Canopic branches of the river. The land at the head of the gulf of Suez in centuries has become geologically raised, and that on the N. side of the isthmus depressed, so that the head of the gulf has receded southwards. So plentiful were the fish, vegetables, and fruits, that the Israelites did "eat freely," though but bondservants. But now political oppression has combined with the drying up of the branches and canals from the Nile and of the artificial lakes (e.g. Mœris) and fishponds, in reversing E.'s ancient prosperity. The reeds and waterplants, haunted by waterfowl and made an article of commerce, are destroyed; and Goshen, once "the best of the land," is now by sand and drought among the worst. The hilly Canaan, in its continued dependence on heaven for rain, was the emblem of the world of grace upon which "the eyes of the Lord are always," as contrasted with E., emblem of the world of nature, which has its supply from below and depends on human ingenuity. The Nile's overflow lasts only about 100 days, but is made available for agriculture throughout the year by tanks, canals, and forcing machines. The "watering with the foot" was by treadwheels working sets of pumps, and by artificial channels connected with reservoirs, and opened, turned, or closed by the feet. The shadoof, or a pole with a weight at one end and a bucket at the other, the weight helping the labourer to raise the full bucket, is the present

plan. Agriculture began when the inundating water had sunk into the soil, a month after the autumn equinox, and the harvest was soon after the spring equinox (Exod. ix. 31, 32).

Herodotus, Diodorus, Strabo, and the monuments confirm Gen. xlvii. 20, 26, as to Joseph's arrangement of the land, that the king and priests alone were possessors and the original proprietors became crown tenants subject to a rent or tribute of a fifth. Joseph had taken up a fifth in the seven plenteous years. Naturally then he fixed on a fifth to be paid to the king, in order that he might by stores laid up be prepared against any future famine. The warriors too were possessors (Diodorus, i. 73, 74; and Egyptian monuments), but probably not till after Joseph's time as they are not mentioned in Genesis, and at all events their tenure was distinct from the priests', for each warrior received (Herodotus, ii. 168) 12 *arura* (each *arura* a square of 100 Egyptian cubits); i.e., there were no possessions vested in the soldier caste, but portions assigned to each soldier tenable at the sovereign's will. The priests alone were left in full possession of their lands. Lake Menzaleh, the most eastern of the existing lakes, has still large fisheries, which support the people on its islands and shore. Herodotus (ii. 77) and Plutarch are wrong in denying the growth of the vine in E. before Pammeticus, for the monuments show it was well known from the time of the pyramids. Wine was drunk by the rich, beer by the poor as less costly. Wheat was the chief produce; barley and *spell* (as Exod. ix. 32 ought to be trans. instead of "rie," *Triticum spelta*, the common food of the ancient Egyptians, now called by the natives *doora*, the only grain, says Wilkinson, represented on the sculptures, but named on them often with other species) are also mentioned. The flax was "bolloed," i.e. in blossom, at the time of the hail plague before the exodus. This accurately marks the time just before passover. In northern E. the barley ripens and flax blossoms in the middle of February or early in March, and both are gathered before April, when wheat harvest begins. Linen was especially used by the Egyptian priests, and for the evenness of the threads, without knot or break, was superior to any of modern manufacture.

Papyrus is now no longer found in the Nile below Nubia. Anciently light boats were made of its stalks, and paper of its leaves. It is a strong rush, three cornered, the thickness of the finger, 10 or 15 ft. high, represented on the monuments. The "flax" are a species called tufi or sufi, Heb. *suph*, smaller than that of which the ark was made (Exod. ii. 3), "bulrushes," "flags" (Isa. xviii. 2, xix. 7). The lotus was the favourite flower.

Camels are not found on the monuments, yet they were among Abram's possessions by Pharaoh's gift. But it is certain E. was master of much of the Sinai peninsula long before this, and must have had camels,



EGYPTIAN SHADOOF.



"the ships of the desert," for keeping up communications. They were only used on the frontier, being regarded as unclean, and hence are not found on monuments in the interior. The hippopotamus, the behemoth of Job, was anciently found in the Nile and hunted. The generic term *tan-nim*, "dragon," (i.e. any aquatic reptile, here the crocodile) is made the symbol of the king of E. (Esek. xxix. 3-5.) God made Amasis the hook which He put in the jaws of Pharaoh Hophra (Apries), who was dethroned and strangled, in spite of his proud boast that "even a god could not wrest from him his kingdom" (Herodotus, ii. 169). Comp. Isa. li. 9, 10.

**Bahab**, "the insolent," is E.'s poetical name (Ps. lxxvii. 4, lxxxix. 10; Isa. li. 9). Ps. lxxiv. 13, 14: "Thou brakest the heads of the dragons in the waters, . . . the heads of Leviathan, . . . and gavest him to be meat to the people inhabiting the wilderness"; alluding to Pharaoh and his host overthrown in the Red Sea and their bodies cast on shore and affording rich spoil to Israel in the wilderness. Comp. "the people . . . are bread for us" (Num. xiv. 9). The marshes and ponds of E. make it the fit scene for the plague of frogs. Locusts come eating all before them, and are carried away by the wind as suddenly as they come. The dust-sprung "lice" are a sort of tick, as large as a grain of sand, which when filled with blood expands to the size of a hazel nut (Exod. viii. 17, 21, etc.). The "flies" were probably the dog-fly (LXX.) whose bite causes severe inflammation, especially in the eyelids; comp. Isa. vii. 18, "the fly that is in the uttermost parts of the rivers of E." Oedman makes it the beetle, *katerlaque*, *Blatta orientalis*, which inflicts painful bites; peculiarly appropriate, as the beetle was the Egyptian symbol of creative power.

**Origin.**—The Egyptians were of Nigritian origin; like modern Nigritians, the only orientals respectful to women. There was no harem system of seclusion, the wife was "lady of the house." Their kindness to Israel, even during the latter's bondservice, was probably the reason for their being admitted into the congregation in the third generation (Deut. xxiii. 3-8). An Arab or Semitic element of race and language is added to the Nigritian in forming the Egyptian people and their tongue. The language of the later dynasties appears in the demotic or enchorial writing, the connecting link between the ancient language and the present Coptic or Christian Egyptian.

The great pyramid (the oldest architectural monument in existence according to Lepsius) is distinguished from all other Egyptian monuments in having no idolatrous symbols. Piazzi Smith says, when complete it was so adjusted and exactly fashioned in figure that it sets forth the value of the mathematical term  $\pi$ , or demonstrates the true and practical squaring of a circle. The length of the front foot of the pyramid's casing stone, found by Mr. W. Dixon, or that line or edge from which the angular  $\pi$  slope of the whole stone

begins to rise, which therefore may be regarded as a radical length for the theory of the great pyramid, measures exactly 25 pyramid inches, i.e. the ten millionth part of the length of the earth's semiaxis of rotation; 25 pyramid inches were the cubit of Noah, Moses, and Solomon, "the cubit of the Lord their God." It is a monument of divinely ordered number [see WEIGHT AND MEASURE] before the beginning of idolatry.

**Religion.**—Nature worship is the basis of the Egyptian apostasy from the primitive revelation; it degenerated into the lowest fetishism, the worship of cats, dogs, beetles, etc., trees, rivers, and hills. There were three orders of gods; the eight great gods, 12 lesser, and those connected with Osiris. However, the immortality of the soul and future rewards and punishments at the judgment were taught. The Israelites fell into their idolatries in E. (Josh. xxiv. 14; Esek. xx. 7, 8.) This explains their readiness to worship the golden calf, resembling the Egyptian ox-idol, Apis (Exod. xxxii.).

**The ten plagues.**—The plagues were all directed against the Egyptian gods, from whom Israel was thus being weaned, at the same time that Jehovah's majesty was vindicated before E., and His people's deliverance extorted from their oppressors. Thus the turning of the Nile into blood was a stroke upon Hapi, the Nile god. The plague of frogs attacked the female deity with a frog's head, Heka, worshipped in the district Sah, i.e. Benihassan, as wife of Chnum, god of cataracts or of the inundation; this was a very old form of nature worship in E., the frog being made the symbol of regeneration; Seti, father of Rameses II., is represented on the monuments offering two vases of wine to an enshrined frog, with the legend "the sovereign lady of both worlds"; the species of frog called *no dofda* is the one meant by the Heb.-Egyptian *separda* (Exod. viii. 2), they are small, do not leap much, but croak constantly; the ibis rapidly consumes them at their usual appearance in September, saving the land from the "stench" which otherwise arises (ver. 14). The third plague of dust-sprung lice fell upon the earth, worshipped in the Egyptian pantheism as Seb, father of the gods (ver. 16); the black fertile soil of the Nile basin was especially sacred, called Chemi, from which E. took its ancient name. The fourth plague, of flies (ver. 21), was upon the air, deified as Shu, son of Ra the sun god, or as Isis, queen of heaven. The fifth was the murrain on cattle, aimed at their ox worship (Exod. ix. 1-7). The sixth, the boils from ashes sprinkled toward the heaven, was a challenge to Neit, "the great mother queen of highest heaven," if she could stand before Jehovah, also a reference to the scattering of victims' ashes to the wind in honour of Sutech or Typhon; human sacrifices at Heliopolis, offered under the shepherd kings, had been abolished by Amosis I., but this remnant of the old rite remained; Jehovah now sternly re-

proves it by Moses' symbolic act. The seventh, the hail, thunder, and lightning; man, beast, herb, and tree were smitten, so that Pharaoh for the first time recognises Jehovah as God; "Jehovah is righteous, and I and my people are wicked" (ver. 27). The eighth, the locusts eating every tree, attacked what the Egyptians so prized that E. was among other titles called "the land of the sycamore." The destruction at the Red Sea took place probably under Thothmes II., and it is remarkable that his widow imported many trees from Arabia Felix. The ninth, darkness, the S.W. wind from the desert darkening the atmosphere with dense masses of fine sand, would fill with gloom the Egyptians, whose chief idol was Ra, the sun god. The tenth, the smiting of the firstborn of man and beast, realized the threat, "against all the gods of E. I will execute judgment" (xii. 12); for every town and nome had its sacred animal, frog, beetle, ram, cow, cat, etc., representing each a god; Bempnan and Chinn were adopted from abroad. [See EXODUS.]

Egyptian religious law depended on future rewards and punishments; the Mosaic law on the contrary mainly depended on temporal rewards and punishments, which only could have place in a system of miraculous and extraordinary Divine interposition. The Mosaic law therefore cannot have been borrowed from the Egyptians. The effect of the Divine plagues on the Egyptians is seen in the fact that a "mixed multitude," numbering many Egyptians who gave up their idols to follow Israel's God, accompanied Israel at the exodus (xii. 38), besides Semites whose fathers had come in with the Hyksos.

**Power and conquests of kings.**—The kings seem to have been absolute; but the priests exercised a controlling influence so great that the Pharaoh of Joseph's time durst not take their lands even for money. Tablets in the Sinaitic peninsula record the Egyptian conquest of Asiatic nomads there. The kings of the 18th dynasty reduced the countries from Syria to the Tigris under tribute, from 1500 to 1200 B.C. Hittites of the valley of the Orontes were their chief opponents.

**Relation to Israel.**—Egyptian power abroad declined from 1200 to 990 B.C. the very interval in which David's and Solomon's wide empire fits in; then Shishak reigned and invaded Judah. The struggle with Assyria and Babylonia for the intermediate countries lasted till Pharaoh Necho's defeat at Carchemish ended Egypt's supremacy. Except Zerah and Shishak (of Assyrian or Babylonian extraction), the Egyptian kings were friendly to Israel in Palestine. Solomon married a Pharaoh's daughter; Tirhakah helped Hezekiah; So made a treaty with Hoshea; Pharaoh Necho was unwilling to war with Josiah; and Pharaoh Hophra (Apries) raised the Chaldean siege of Jerusalem as Zedekiah's ally. In Africa they reduced the Rebu or Lubim, W. of Egypt; Ethiopia was ruled by a viceroy "prince of Kesh."

The many papyri and inscriptions, re-

ligions, historical, and one a papyrus tale about two brothers, the earliest extant fiction (in the British Museum), show what a literary people the Egyptians were. Geometry, mechanics, chemistry (judging from Moses' ability, acquired probably from them, to burn and grind to powder the golden calf), astronomy (whereby Moses was able to form a calendar, Acts vii. 22), and architecture massive and durable, were among Egypt's sciences. Magic was practised (Exod. vii. 11, 12, 22; viii. 18, 19; ix. 11; 2 Tim. iii. 8, 9). Pottery was part of Israel's bondservice (Ps. lxxxix. 6, lxxviii. 13). The Israelites' eating, dancing, singing, and stripping themselves at the calf feast, were according to Egyptian usage (xxxii. 5-25).

**Antiquity and dynasties.**—The antiquity of the colonization of E. by Noah's descendants is shown by the record of the migration of the PHILISTINES from CAPHTOR [see], which must have been before Abram's arrival in Palestine, for the Philistines were then there. The Caphtorim sprang from the Mizraim or Egyptians (Gen. x. 13, 14; Jer. xlvii. 4; Amos ix. 7). The Egyptians considered themselves and the negroes, the red and the black races, as of one stock, children of the god Horus; and the Shemites and Europeans, the yellow and the white, as of another stock, children of the goddess Peest. No tradition of the flood, though found in almost every other country, is traceable among them, except their reply to Solon (Plato, Tim., 23) that there had been many floods. There are few records of any dynasty before the 18th, except those of the 4th and 12th; but the names of the Pharaohs of the first six dynasties have been found, with notices implying the complete organization of the kingdom (Rougé, Recherches). The Memphite line under the 4th dynasty raised the most famous pyramids. The shepherd kings came from the East as foreigners, and were obnoxious to native Egyptians. Indeed so intense was Egyptian prejudice that foreigners, and especially Easterns, are described as devils; much in the same way as the Chinese regard all outside the Celestial empire. A Theban line of kings reigned in Upper E. whilst the shepherds were in Lower. Hence arose the opinion that a shepherd king, not a native Egyptian, was the foreigner Joseph's patron; Apophis is generally named. Pharaoh's invitation to Joseph's family to settle in Goshen (Gen. xli. 34, xlvii. 6), not among the Egyptians, may indicate a desire to strengthen himself against the Egyptian party. The absence of mention of the Israelites on the monuments would be accounted for by the troubled character of the times of the shepherd kings. But see below.

The authorities for Egyptian history are (1) the monuments; (2) the papyrus (the reading of hieroglyphics having been discovered by Young and Champollion from the trilingual inscription, hieroglyphics, enchorial or common Egyptian letters, and

Greek, in honour of Ptolemy Epiphanes, on the Rosetta stone); (3) the Egyptian priest Manetho's fragments in Josephus, containing the regal list beginning with gods and continued through 30 dynasties of mortals, from Menes to Nectanebo, 343 B.C., these fragments abound in discrepancies; (4) accounts of Greek visitors to E. after the O. T. period. The two most valuable papyri are the Turin papyrus published by Lepsius; and the list of kings in the temple of Abydos, discovered by Mariette, which represents Seti I. with his son Rameses II. worshipping his 76 ancestors beginning with Menes. The interval between the 6th and 11th dynasties is uncertain, the monuments affording no contemporary notices. The kings of this period in Manetho's list were probably rulers of parts only of E., contemporary with other Pharaohs. The Pharaohs of the 12th dynasty, and the early kings of the 13th, were lords of all E., which the shepherd kings were not; the latter must therefore belong to a subsequent period. Sculpture and architecture were at their height in the 12th dynasty, and the main events of the time are recorded in many inscriptions. From the fourth king of the 13th dynasty to the last of the 17th, the period of the Hyksos or shepherd kings, the monuments afford no data for the order of events. The complete list of the ancestors of Seti I. gives no Pharaoh between Amenemha, the last king of the 12th dynasty, and Aahmes or Amosis, the first of the 18th, who expelled the Hyksos. From the 18th dynasty E.'s monumental history and the succession of kings are somewhat complete, but the chronology uncertain. No general era is based on the ancient inscriptions. Apophis or Apepi was the last of the Hyksos, Ta-aaken Rasekenen the last of the contemporary Egyptian line.

Abram's visit (Gen. xii. 10-20) was in a time of E.'s prosperity; nor is Abram's fear lest Sarai should be taken, and he slain for her sake, indicative of a savage state such as would exist under the foreign Hyksos rather than the previous native Egyptian kings; for in the papyrus d'Orbiney in the British Museum, of the age of Rameses II. of a native dynasty, the 19th, the story of the two brothers (the wife of the elder of whom acts towards the younger as Potiphar's wife toward Joseph) represents a similar act of violence (the Pharaoh of the time sending two armies to take a beautiful wife and murder her husband on the advice of the royal councillors), at the time of E.'s highest civilization; and this attributed not to a tyrant, but to one beloved and deified at his decease. So in an ancient papyrus at Berlin a foreigner's wife and children are taken by the king, as an ordinary occurrence. Moreover in the Benihasan monuments, on the provincial governor's tomb is represented a nomad chief's arrival with his retinue to pay homage to the prince. The pastoral nomads N.W. of E., and the Shemites in Palestine, are called Amu;

the chief, called Abshah in this papyrus (*father of a multitude numerous as the sand, meaning much the same as Abraham*), is the hak, i.e. sheikh, with a coat of many colours. Shasous is another name for wandering nomads; and Hyksos=prince of the Shasous. The story of Saneha (i.e. son of the *sycamore*) in one of the oldest papyri relates that he, an Amu, under the 12th dynasty, rose to high rank under Pharaoh, and after a long exile abroad was restored and made "counsellor among the chosen ones," to develop the resources of E. (just as Joseph), taking precedence among the courtiers. This proves there is nothing improbable in the account of Abram's kind reception and Joseph's elevation by the Pharaoh of a native dynasty, earlier than the foreign Hyksos, who were harsh and fierce, and more likely to repel than to welcome foreigners.

Ases, regarded as unclean under the middle and later empire, were among Pharaoh's presents to Abram (Gen. xii. 16). *Horses are omitted*, which accords with the earlier date, for they were unknown (judging from the monuments) to the 12th or any earlier dynasty, and were probably introduced from Arabia by the Hyksos. So that Abram's visit seems to have been under an early Pharaoh, perhaps Amenemha, the first king of the 12th dynasty; Joseph's visit two centuries later, towards the end of the 12th or the beginning of the 13th. Thenceforward horses abounded in the Egyptian plains and were largely bought thence by Solomon (1 Kings iv. 28, x. 25, 29) in defiance of the prohibition, Deut. xvii. 16; comp. 2 Kings vii. 6.

**Shepherd kings.**—Salatis (=mighty, in Semitic) was first of the shepherd dynasty, which lasted about 250 years and comprised six kings, Apophis last. The long term, 500 years, assigned by Manetho to the shepherd kings, (and by Africanus 800,) is unsupported by the monuments, and is inconsistent with the fact that the Egyptians, at the return to native rulers under the 18th dynasty, after so complete an overthrow of their institutions for five or eight centuries (?), wrote their own language without a trace of foreign infusion, and worshipped the old gods with the old rites. The only era on Egyptian monuments distinct from the regal year of the sovereign is on the tablet of a governor of Tanis under Rameses II., referring back to the Hyksos, viz. the 400th year from the era of Set the Golden under the Hyksos king, Set-a-Pehiti, "Set the Mighty." Set was the chief god worshipped by the Hyksos from the first. From Rameses II. (1340 B.C.) 400 years would take us to 1740 or 1750 B.C. 250 years of the Hyksos dynasty would bring us to 1500 B.C. for their expulsion, and 250 before 1750 B.C. would be Abram's date. Thus the period assigned to the dynasties before Rameses by Lepsius is much reduced. Joseph was quite young at his introduction to Pharaoh, and lived 110 years; but if Apophis, the contem-

porary of Rasekenen, the predecessor of Aahmes I. who took Avaris and drove out the Hyksos, were Joseph's Pharaoh, Joseph would have long outlived Apophis; how then after his patron's expulsion could he have continued prosperous? Moreover, Apophis was not master of all E., as Joseph's Pharaoh was; Rasekenen retained the Thebaid, and after Apophis' defeat erected large buildings in Memphis and Thebes. The papyrus Sallier I. represents Apophis' reign as cruel and oppressive, and ending in an internecine war. He and his predecessors rejected the national worship for that of Sutech = Set = the evil principle Typhon exclusively; his name Apepi means the great serpent, enemy of Ra and Osiris. Sutech answers to the Phœnician Baal, and is represented in inscriptions as the Hittites' chief god, and had human sacrifices at Heliopolis under the Hyksos, which Aahmes I. suppressed.

**Joseph's Pharaoh.**—There is nothing of Joseph's history which does not accord with the most prosperous period of the native dynasties; their inscriptions illustrate every fact recorded in Genesis concerning Joseph's Pharaoh. Shepherds were, according to Genesis, "an abomination to the Egyptians" in Joseph's time; this is decisive against his living under a shepherd king. The names of the first three of the 48 kings of the 18th dynasty in the papyrus at Turin resemble Joseph's Egyptian title given by Pharaoh, as his grand vizier, Zafnath Paaneah, "the food of life," or "the living" (comp. the apposite title of the Antitype, John vi. 35). Joseph may therefore have lived under an early Pharaoh of the 13th dynasty, prior to the Hyksos, or else of the 12th; comp. the story of Saneha under Osirtasin above. This 12th dynasty was specially connected with On or Heliopolis, where Osirtasin I., the second king of that dynasty, built the temple, and where his name and title stand on the famous obelisk, the oldest and finest in E. On was the sacerdotal city and university of northern E.; its chief priest, judging from the priests' titles, was probably a relative of Pharaoh. As absolute, Pharaoh could command the marriage of Joseph to the daughter of the priest of On, however reluctant the priesthood might be to admit a foreigner. Moreover, Joseph being naturalised would hardly be looked on as such, especially as being the king's prime minister. The "Ritual," 17th chapter, belongs to the 11th dynasty, and is the oldest statement of Egyptian views of the universe. It implies a previous pure monotheism, of which it retains the unity, eternity, self-existence of the unseen God; a powerful confirmation of the primitive Bible revelation to Adam handed down to Noah, and thence age by age becoming more and more corrupted by apostasies from the original truth; the more the old text of the "Ritual" is freed from subsequent glosses, the more it approaches to revealed truth. A sound pure morality in essentials

and the fundamentals of primeval religion underlies the forms of worship, in spite of the blending with superstitions. This partly accounts for Joseph's making such a marriage. Onnumhotep, a near relative and favourite of Osirtasin I., is described on the tombs of Benihasan as having precisely such qualities as Pharaoh honoured in Joseph: "he injured no little child, oppressed no widow, detained for his own purpose no fisherman, took from work no shepherd or overseer's men; there was no beggar in his days, no one starved in his time; when years of famine occurred, he ploughed all the lands producing abundant food; he treated the widow as a woman with a husband to protect her." The division of land permanently into 36 nomes (Diodorus, i. 54), the redistribution of property, and the tenure under the crown subject to a rent of the fifth of the increase, are measures which could only emanate from a native Pharaoh. Long afterwards Rameses II. himself, or else popular tradition, appropriated these works to him or to his father Seti I.; also the name Sesostris was appropriated to him. Had it been the work of the Hyksos, it would have been undone on the restoration of the legitimate Pharaohs. Amenemha III., sixth king of the 12th dynasty, first established a complete system of dykes, cocks, and reservoirs, to regulate the Nile's inundations; he caused the lake Mœris to be made to receive the overflow and have it for irrigation in the dry season. Mœris (from the Egyptian *mer* a "lake") was near a place, Pianeh, "the house of life," corresponding to Joseph's title, Zafnath Paaneah, "the food of life." Probably he was the Pharaoh to whom Joseph owed his elevation, for Joseph was just such a minister as would carry out this Pharaoh's grand measures. The restoration of this lake would be the greatest boon to modern E. Amenemha III. also formed the Labyrinth as a place of assembly for the representatives of the nomes on national matters of moment. The table of Abydos represents him as the last king of all E. in the old empire, and as such receiving worship from his descendant, Rameses.

The Israelites remained undisturbed under the Hyksos, partly as offering no temptation to their cupidity, partly from the Hyksos' respect to the Israelites' ancestor Joseph's high character in his dealings with the Hyksos' ancestors when visiting E. in the famine. The Hyksos would have less motive for molesting the Israelites than for molesting native Egyptians.

**Restoration of the native dynasties; Pharaoh at the exodus.** Aahmes I. (Amosis), founder of the 18th dynasty, married Nefertari, an

Ethiopian princess, named and portrayed on many monuments. With Ethiopian allies thus obtained, probably, he marched on Avaris in northern E., Apophis' stronghold, and overthrew and expelled the Hyksos. Of him it could best be said "there arose up a new king" (Exod. i. 8), new to most Egyptians and especially those of northern E. He "knew not Joseph," and found Joseph's people Israel in Goshen, settled in the richest land, rather favoured than molested by the preceding Hyksos kings, in numbers (ver. 9) exceeding the native population, and so perhaps likely to join (ver. 10) any future invaders such as the Arab Hyksos had been, and commanding the western approach to the centre of the land. His policy then was to prevent their multiplication, and set them to build depositories of provisions and arms on the eastern frontier: Pithom (either = *Fachsum* on Zaru, "the fortress of foreigners," in the monuments of Thothmes III., or more probably "the sanctuary of Tum," connected with a fortress), and Rameses, from Ra "the sun god," and *mesu* "children," the Egyptians' peculiar name to distinguish themselves from foreigners (*Mis-ra-im* is akin), a name naturally given in a district associated with the sun god's worship. Aahmes I. named his son Rames, and being the restorer of the sun worship would be most likely to name one treasure city Rameses. The city of Rameses II., Meisam, named from himself, in the 19th dynasty, in the midst of a flourishing population, was vastly changed from the earlier Rameses built by Israel in the midst of their oppressed and groaning population. In an inscription of the 22nd year of Aahmes I. *Fenchu* are described as transporting limestone blocks from the quarries of Rufu to Memphis and other cities; the name means "bearers of the shepherd's staff," an appropriate designation of the nomad tribes of Semitic origin near E., including the Israelites, who are designated by no proper name, though undoubtedly they were in E. in the 18th dynasty. Lepsius fixes the accession of Aahmes I. at 1706 B.C. Thothmes II. was probably the Pharaoh who perished in the Red Sea, the year of the exodus 1647 B.C. (1652 B.C., Smith's Bible Dict.) The interval between the temple building, 1010 B.C., [see CHRONOLOGY] and the exodus is calculated by advocates of the longer chronology to be 638 years. The 480 years interval between the exodus and Solomon's temple is probably a copyist's error (1 Kings vi. 1). However the later date, 1525 B.C., for Aahmes I., and 1463 for the last year of Thothmes II., would support the shorter interval 480; and if two stones found at the temple built by Thothmes III. at Elephantine refer to the same time (?), one giving his name, the other stating that the 28th of the month Epiphi was the festival of the rising of Sothis, i.e. Sirius, the date would be 1446 B.C.; and as the temple was built in the last seven years of his 48 years' reign, the last year of Thothmes II. would be 1465-1462, in accordance with 1 Kings vi. 1.



Probably nearly 100 years (including the 80 from Moses' birth to his return from Midian) elapsed between the accession of Aahmes I. and the exodus. On his death the dowager queen, an Ethiopian, Nefertari, was regent. Moses' second marriage to an Ethiopian subsequently may have been influenced by his former connection with Pharaoh's daughter, and by the court's connection with Ethiopia. Her son Amenophis (Amenhotep I.) succeeded. He, with his admiral Ahmes, led an expedition into Ethiopia against an insurgent. Moses as adopted child of the king's sister naturally accompanied his master, and proved him elf as Stephen says (Acts vii. 22), and Josephus in detail records, "mighty in words and in deeds." His connection with Ethiopia would thus be intimate. During the reign of Thothmes I. Moses was in Midian. Thothmes I., according to a rock inscription opposite the island of Tombos, subjugated the region between Upper Egypt and Nubia proper; and Ethiopia was henceforth governed by princes of the blood royal of E., the first being named *Memes*, a name akin to that given by Pharaoh's daughter to her adopted son, *Moses*. A sepulchral inscription records a great victory of Thothmes I. in Mesopotamia. The acquisition of Nubia (= the land of gold) furnished the means of acquiring chariots, for which after this date E. was famous.

Aahmes (Amessis in Josephus), wife and sister of Thothmes I. (an incestuous marriage unknown to the early Pharaohs), succeeded him as regent for 20 years. Then Thothmes II., son of Thothmes I., in the beginning of his short reign warred successfully against the Shasous or N.E. nomad tribes. He was married to his sister Hatasou, who succeeded as queen regnant. At his death the confederate nations N. of Palestine revolted, and no attempt to recover them was made till the 22nd year of Thothmes III. The sudden collapse after a brilliant beginning, his death succeeded by the reigning of a woman for so long after him instead of his son, the absence of the glorious records which marked his predecessors' reigns, and no effort being made to regain E.'s former possessions, all accord with the view that the plagues which visited E., the exodus after the slaying of the firstborn, and the final catastrophe at the Red Sea, occurred in his reign. Of course no monument would commemorate the king's and the nation's disasters. Moses returning from Midian at the close of the reign of Thothmes II. found him at Zoan (i.e. Tanis or Avaris), the city taken by Aahmes I. in Lower Egypt (Pa. lxxviii. 12); the restlessness of the neighbouring Shasous or Bedouins would require his presence there. This Pharaoh was weak, capricious, and obstinate, and such a one as Hatasou (a superstitious devotee as the inscriptions prove, and therefore furious at the dishonours done through Moses' God to her favourite idols and priests, and above all at the crowning calamity, the death of her

firstborn) would urge on to avenge all her wrongs on the escaped bond-servants. On her beautiful monument at Thebes she is represented with masculine attire and beard, and boasting of the idol Ammon's favour and of her own gracious manners. Each fit of terror which each fresh plague excited in the monarch soon gave way to renewed hardening of his heart under her influence, until the door of repentance was for ever shut against him; comp. 2 Cor. vii. 10, Prov. xxix. 1. Artapanus, a Jewish historian quoted by Alexander Polyhistor (Fragm. Hist. Gr., iii. 223), Sylla's contemporary, wrote: "the Memphites say that Moses led the people across the bed of the sea at the ebb of the tide; but they of Heliopolis that the king was with a vast force pursuing the Jews, because they were carrying away the riches borrowed of the Egyptians. Then God's voice commanded Moses to smite the sea with his rod, so the sea parted asunder, and the host marched through on dry ground."

*Israel in Egypt.*—The Egyptian monuments illustrate Israel's oppression in many points. Bricks were the common material of building, and for the king's edifices were stamped with his name. Chopped straw was used, as hair by plasterers, to make them more durable. Captives did the work in the royal brickfields; taskmasters with rods and the bastinado punished the idle. The entire stalk was left standing in cutting the wheat, so that stubble was easy to find in the fields. Though field labour is light, yet from the continued succession of crops and intense heat the cultivators' lot is a hard one. The storing of water in vessels of wood and stone (Exod. vii. 19) is peculiarly Egyptian. Reservoirs and cisterns were needless where the Nile and its canals made water so plentiful. But its turbid water at certain seasons needs purification for drinking; so it is kept in stone or wooden vessels until the sediment falls to the bottom. The arts which Israel as a nomad race knew not when they entered E., such as writing, gem setting, working metals, carving, tanning, dyeing, linen weaving, building, they acquired before they left, and probably some Egyptians accompanied them (Exod. xii. 38).

Thothmes III. remained against his will a subject, whilst his sister ruled for 17 years. On ascending the throne he effaced her titles on the monuments, and reckoned his own reign from his predecessor's death. In the 22nd year of his reign, according to the inscriptions in his temple dedicated to Ammon on his return, he marched to encounter the allied kings of all the districts between the Euphrates and the Mediterranean. He defeated them with great slaughter at Megiddo. The chiefs presented him as tribute gold, silver, bronze, lapis lazuli, precious coffers, gold and silver plated chariots, highly wrought Phœnician vases, a gold inlaid bronze harp, ivory, perfumes, wine; proofs of the high civilization of the then lords of Palestine. The confederacy which

gave unity and strength to its Canaanite and other inhabitants was thus, in God's special providence, broken by Thothmes III. just 17 years before Israel's invasion, to prepare an easy conquest for them. He defeated their "392 chariots" (erroneously answering to Jabin's 900, Jud. iv.); also the "Cheta" or Hittites, and the "Rutens" or Syrians of Mesopotamia, Assur, Babel, Nineveh, Shinar, and the Remenon or Armenians. He brought home numerous captives, who are represented in Ammon's temple at Abd el Kurna making bricks, as the Israelites had done. His wars ended in the 40th year of his reign, i.e. just at the close of Israel's 40 years in the desert, when about to enter Canaan.

Thus the terror of Midian and Moab at Israel's approach (Num. xxi. 3, 4) is partly accounted for, as they were still smarting under Thothmes' defeat. E. retained only such strongholds as commanded the N. road by the coast into Syria, and left the petty kings (broken-spirited and disunited, and, as Scripture represents, liable to panics before any new foe) to keep their almost impregnable forts. The Israelites in the desert of Tih, out of the way of the coast road, offered no inducement to the conqueror. Had they remained in the peninsula of Sinai, they would have been within his reach; for its western district was subject to E. from the time of Snefru, the last Pharaoh of the 3rd dynasty. The most ancient existing monument records that he defeated the Anu, the old inhabitants, and founded a colony at Wady Mughara. The copper mines there were worked under Chufu (Cheops) of the 4th dynasty and other monarchs long after, though it seems they were not worked and the Sinai peninsula not occupied by Egyptians at the date of the exodus. To the mines of this district attention has of late fresh been drawn.

It may seem strange that the Pharaohs, supreme in western Asia up to Saul's time, yet allowed Israel to invade and permanently occupy Palestine. But E.'s policy was to be content with plunder, tribute of submissive chieftains, and prisoners; and not, like Assyria, to occupy conquered countries permanently. The warrior caste, the Calasirians and Hermyotians, preferred returning to their settled homes to cultivate the fields after the inundation each year. Be-



OVERFLOW OF THE NILE NEAR THEBES.

sides, Israel attacked E.'s enemies, the Hittites and Amorites; and the Israelite kingdom, whilst not so large as to excite the jealousy of E., was large enough to prevent the reunion of the powers overthrown by Thothmes III.

His successor, Amenhotep II., in making war transported his troops to

Phœnicia by sea, as the representations on Aahmes' tomb at El-kab. of this period, show. He conquered the Rutens (according to an inscription in Amada in Nubia), advanced as far as Nineveh, and hanged seven princes of the confederates at Tachis, a city in Syria, with head downwards, on the prow of his ship.

Amenhotep III. also conducted naval expeditions to the Soudan, but mainly was occupied in erecting magnificent works. He was married to a remarkable woman, not of royal birth or Egyptian creed, Tei, daughter of Juua (akin to Judah) and Tuua. In 1 Chron. iv. 17 Mered, son of Ezra two generations after Caleb, of Judah, founded a family by an Egyptian wife



PHARAOH'S DAUGHTER.

BITHIAR (see), daughter of Pharaoh, a name closely resembling Tei daughter of Juua. Its settlement was at Eshtemoa in the hills of Judah S. of Hebron. Amenophis IV., Tei's son (whose features are distinctly Semitic), revolutionized, under her influence, E.'s religion as to its grosser idolatries, such as the phallus worship of Khem, and introduced a more spiritual worship. His name Khun Aten (akin to Adon "THE LORD"), i.e. glory of the sunbeam, refers to the Semitic name for God.

Thus E. remained supreme in Mesopotamia in the earlier part of the judges' period. Then during internal struggles the Egyptian yoke was thrown off, and then scope was left for the invasion of Israel by Chushan Rishathaim of Mesopotamia, about a century after Joshua. He being expelled on one side, by Othniel, (and the Rutens or Assyrians consequently losing the ascendancy, towards the end of the 18th dynasty,) and E. being prostrated on the other side, Moab, Ammon, Amalek, under king Eglon, and Midian or Edom, naturally grew into power. The Cheta or Hittites also gradually extended their power from Cilicia to the Euphrates, holding Syria's strongholds, and encroaching on the powers of Palestine during all the time of the 19th dynasty.

**Manetho's testimony.** — Manetho's account recognises the scriptural fact that (1) the Israelites whom he confounds with the Hyksos had been employed in forced labours, and that they (2) went forth from the region about Avaris (akin to Hebrews, i.e. Goshen) "by permission" (3) of the Theban king whose father (i.e. the first king of the 18th dynasty) had driven out the Hyksos from the rest of E., and that (4) they took with them their "furniture and cattle" and traversed the region between E. and Syria, and settled in Judæa, and that the king in resisting them felt (5) "he was fighting against the gods," and (6) was afraid for the safety of his young son. Elsewhere he calls them "lepers," and confounds Moses with Joseph of Heliopolis (On) whom he makes leader of the exodus (perhaps drawn from the fact that

Israel and Moses carried with them Joseph's body, Exod. xiii. 19) under the name Osarsiph (i.e. rich in food, zar), and notices the historical fact that it was with an Ethiopian army the Theban king ejected [the lepers and their allies] the shepherds. See above. The "leprosy" attributed to them is drawn from the leprous hand whereby Moses proved his Divine mission (Exod. iv. 6), also from its prevalence among the Hebrews (Lev. xiii., xiv.).

In the two centuries' interval between the early judges and Deborah, the chief strongholds of Palestine were occupied by the Canaanites, Hittites, Jebusites, etc., during E.'s 19th dynasty, and are so represented in the monuments describing the attacks on them by Seti I. and Rameses II. The open country was held by the Amorites, against whose iron chariots Israel could not stand (Jud. i. 19); so the district from the S. border northward is called in the monuments "the land of the Amorites." Comp. Jud. v. 6, "the highways were unoccupied . . . the villages ceased . . . war was in the gates (of the strongholds). Was there a shield or spear seen among 40,000 in Israel?" Thus the Egyptian armies in traversing Syria would encounter no Israelite in the field, and would only encounter Israel's foes.

Seti I., 150 years after the exodus, overwhelmed the anti-Egyptian confederacy of tribes from Cilicia to Mesopotamia, headed by the Assyrians. Under Rameses II. the Assyrians are not even mentioned in his great campaign in his fifth year. The Hittites or Cheta, N. of Palestine (Jud. i. 26), became the great power opposed to E. under Seti I. Sisera is a Chetan name; and his master Jabin ruled the whole country in Merneptah's reign. Seti I. overcame the Shasous, i.e. the warlike nomads who overrun Palestine, Moab, Ammon, Amalek, the Hittites, etc., his aim being to conquer Syria and to occupy Kadesh which was its chief city (Edessa, on the Orontes).

Rameses Merammon (Sesostris) was associated in the kingdom with his father from infancy, and succeeded him as sole king, with a family of 27 princes, at his death. Rameses reigned 67 years (according to the monument at Tanis), but it is uncertain how long before his father's death his reign is counted. He venerated his father in his early inscriptions, afterwards effaced "Seti" for his own name. He is made by some the "new king" (Exod. i.). But facts and dates contradict it; and the assumption is false that he reigned 67 years after his father. The fortresses of Zaru and Pa-Rameses which he enlarged existed previously, and therefore afford no argument for his being the Pharaoh who set Israel to work at Pithom and Rameses (which moreover are not certainly identical with Zaru and Pa-Rameses). Rameses set certain Aperu (identified by some with "Hebrews," by others explained "workmen") to work on the frontier in the region where Israel's forefathers had been bondservants in hard service. Four Egyptian docu-

ments quoted by Canon Cook (Speaker's Comm.) contain the following particulars bearing on the question. The report of one Kawisar (a Chetan), a commissariat officer at Pa-Rameson, states to Rameses II. that he has distributed rations to the Aperu who drew stores for the great fortress (Bekken) and to the soldiers. Another report, that



CAPTIVES IN CHAINS.

of a scribe, Keniamen, to the kasana or high officer of Rameses' household, implies by their being employed to draw stones S. of Memphis, that the Aperu, if Israelites, were prisoners of war under military surveillance, not (as the Israelites before the exodus) residents working in their own district under Egyptian taskmasters. Moreover, 2083 Aperu resided under Rameses III., 800 worked in the Hamamat quarry under Rameses IV. similarly. These could not have been stayers behind after Israel's exodus, for the Egyptians would not then have tolerated them.

Rameses, in his 21st year, made a treaty with Chetassar, king of the Cheta, on equal terms, and married his daughter. Palestine thus remained in quiet between the times of Eglon and Shamgar. Merneptah succeeded, and discomfited confederate Libyans, Asiatics, and Tyrrhenians, Sicilians and Achæans. Had Moses returned to E. at that time he would surely have mentioned some of these races in Gen. x. In Merneptah's reign southern Palestine was for the first time occupied by the Philistines, and northern Palestine subdued by Jabin the Canaanite king and his captain Sisera, who was chief of the Syrian confederates, with 900 chariots answering to the 892 taken by Thothmes III. on the same battlefield, Megiddo. This was about 1820 B.C., which year all Egyptologists agree occurred in Merneptah's reign. Rameses III. was the last Egyptian who gained great victories in Syria, transporting his forces thither by sea, and conquering the Cheta. This overthrow of the Chetan confederacy, after Jabin's defeat by Deborah, secured peace to Palestine. When E.'s monarchy became weaker some years later, Midian oppressed Israel (Jud. vi.). But E. retained a general ascendancy in Syria and Mesopotamia till the end of the 20th dynasty, answering to the end of the period of the Judges.

Thus God's providence secured Israel from being crushed by the overwhelming rival empires; and meanwhile the nation's character was being moulded and its resources prepared for the high place which it assumed among the great kingdoms under Saul, David, and Solomon. The general scheme and facts above (as also the table on the following pages) are drawn in part from Canon Cook's interesting essay in the Speaker's Comm., also from Professor Rawlinson's, Dr. Birch's, and Hengstenberg's works.

YEAR.	DYNASTIES.	CONTEMPORARY EVENTS RECORDED ON THE MONUMENTS.	SCRIPTURAL PARALLELS EVENTS.
B.C. 3700 . . .	First Dynasty: TRINITES (named from This, W. of the river, or Abydos). Begins with Menes.	In the Ashmolean Museum, Oxford, a tablet records a king of the 2nd dynasty whose existence is known to us by the Tablet of Abydos.	
B.C. 3470 . . .	Second: also TRINITES (contemporaneous with the Fourth).	The last of the 3rd dynasty, with whom real history begins. Snefru, conquers the Anu, plants a colony at Wady Mughara, and occupies the W. of the Sinai peninsula and explores its turquoise and copper mines.	
B.C. 3360 . . .	Third: MEMPHITES . . . . .	Erection of the pyramids of Jiseh by Suphis and Sensuphis, the Great one the oldest of the three. The names Suphis, or Shofu (= Cheops), and Non-shofu (Chephren, Herodotus), were found in "the chambers of construction," but hieroglyphics are not in the Great Pyramid itself. Explained by Piazzi Smith that they were shepherd kings (comp. Gen. xlix. 14) of an earlier dynasty than those of the 14th and 17th dynasties; from Jerusalem, holding the pure faith of Melchizedek, and therefore hated (Manetho and Herodotus) by the Egyptians, as foreigners and opponents of idolatry; forbidding any sculptures or painted emblems of the idols, in the pyramid, which was designed as the sacred standard of metrology of time, capacity, weight, line, square and cubic measure, heat, latitude, temperature, and indicated the mean density and true figure of the earth, standing in the political centre of the earth. Shofu warred with the Arabs, according to the monuments.	
B.C. 3360 . . .	Fourth: MEMPHITES . . . . .  Fifth: HIEREPHANTINES (contemporaneous with the Fourth). Sixth: MEMPHITES (contemporaneous with the Ninth and Eleventh).	In the Boulak Museum, Cairo, a monumental inscription exists, set up by Una, scribe and crown-bearer to King Teta, and "priest of the place of his pyramid," to Pepi, successor of Teta, of the 6th dynasty.	
About B.C. 3000	Seventh: MEMPHITES. Eighth: MEMPHITES. Ninth: HIERACLOPOLITES (contemporaneous with the Sixth and Eleventh). Tenth: HIERACLOPOLITES. Eleventh: DIOSPOLITES (contemp. with the Sixth and Ninth). Twelfth: DIOSPOLITES: Seven Pharaohs: Amenemha I., Osirtasin I., Amenemha II., Osirtasin II., Osirtasin III., Amenemha III., Amenemha IV.; and a queen, Ra-Sebek-Nefrou.	Dawn of poetry and philosophy; astronomy added the five Epact days to the old 360. The capital shifted from Memphis to Thebes. Foreigners from western Asia received and promoted by the early Pharaohs. The latter execute great works of irrigation, to guard against famine. This 12th dynasty worshipped Amen (the occult god, hidden in nature), at Thebes. The Labyrinth, and the artificial Lake Moeris, their work.	Abraha received graciously.
About B.C. 1760	Thirteenth: DIOSPOLITES (contemporary with the Shepherds). Pharaohs named Sebek-hotep. Fourteenth: XOITES, in Upper Egypt (contemporaneous with the Fifteenth and Sixteenth in Lower). Fifteenth: HYKSOI, or SHEPHERDS (contemp. with the Fourteenth and Sixteenth). Sixteenth: SHEPHERDS (contemporaneous with the Fourteenth and Fifteenth). Seventeenth: APEPI, or APROPHIS, last of the Hyksos. Ta-aaken Rasekenen, last of the contemporary Egyptian Pharaohs.	The early Pharaohs lords of all Egypt. Then the Hyksos, chief of the Shasous or "Nomads," seize N. Egypt; introduce worship of Sut, Sutech, or Baal-Salatia, the first Hyksos king; Apepi, the last, overcome by Aahmes I.; and Avaris, Tanis, or Zoan, the Hyksos stronghold, taken, and the Shepherds expelled. Rasetnub (the Saite of Manetho) was leader of the Hyksos; his name occurs on a tablet of Rameses II., 1300 B.C., who says Rasetnub's era was 400 years before, i.e. 1700 A.C.; also on a lion at Bagdad (Dr. Birch).	Joseph under an early Pharaoh, of the 13th dynasty, or under Amenemha III., the sixth king of the 13th dynasty.
About B.C. 1525; but Lepsius, B.C. 1706	Eighteenth: DIOSPOLITES: Aahmes I. (Nefertari, a Nubian queen, regent), Amenhotep I., Thothmes I. (Aahmes regent), Thothmes II., Thothmes III., Amenhotep IV. (Khun-Aten); three kings, Horemheb, illegitimate.	Expels the Shepherds. Great buildings by forced labour. Theban worship restored. Expedition into Ethiopia under Amenhotep I. Successful expeditions into Nubia and Mesopotamia under Thothmes I. First part of reign of Thothmes II. prosperous. Ends in a blank, followed by a general revolt of the Syrian confederates. Hatasou queen regnant for 17 or 22 years. Thothmes III. recovers the ascendancy in Syria in the 22nd year, and invades Mesopotamia, and reduces Nineveh. His wars end in the 40th year of his reign. Monuments of him exist in El Karnak, the sanctuary of Thebes. Amenhotep II. invades Syria by sea; overthrows the confederates N. of Palestine. Amenhotep III., and his queen Tei, a foreigner, favour a purer worship. Raise the temple at Thebes, where the vocal Memnon and its fellow now stand. Amenhotep IV., Khun-Aten, completes the religious revolution. A period follows of internal struggles, during which Mesopotamia throw off Egypt's yoke.	Aahmes I., the "new king" who imposed bond service on Israel, building forts in their own land. Moses saved and adopted by an Egyptian princess. Flees into Midian. Return of Moses. Exodus. Pharaoh and his host perish in the Red Sea. Israel in the wilderness forty years. Joshua in the fortieth year enters Canaan. Israel acquires most of Canaan.
B.C. 1463; or B.C. 1485. Lepsius, B.C. 1647			Chushan Rishathaim invades Israel.

YEAR.	DYASTIES.	CONTEMPORARY EVENTS RECORDED ON THE MONUMENTS.	SCRIPTURAL PARALLEL EVENTS.
B.C. 1320 . . .	Nineteenth: <i>Rameses I., Seti I., Rameses II., Merneptah I., Seti II., Am-Emmese, Siptah, Tauser.</i>	Wars with the Cheta, now the dominant race in Syria. Seti I. subdues the Shasous or nomads from Egypt to Syria, the Cheta, and Mesopotamians. The great hypostyle hall of El Karnak built. Bas-reliefs of his successes on the N. wall. The empire's highest civilization. Rameses II. co-regent with his father many years. Defeats the Cheta; contracts a treaty with their king, whose daughter he marries. Captives employed in enlarging fortresses, etc. The Aperu employed at Pa-Rameses and Zaru. Reigns, dating from his co-regency, 67 years in all. The temples he built in Egypt and Nubia outshone all others.	The interval between Chuhnan Rishatham and Jabin. Palestine still in the hands of the Amorites and Canaanites. Towards the end of this period, subject to the Philistines on the south, and to the Cheta or Hitites on the north. Revolt against Jabin. Overthrow of the Chetan Sisera, in Merneptah's reign. Events in Judges, after Deborah and Barak.
	Twentieth: <i>Rameses III. Twelve more of the name, with distinguishing surnames.</i>	Successes in Africa and Asia. The Cheta subdued. Aperu employed in the king's domains; also in the quarries. Rameses III. records his successes on his great temple of Medeenet Haboo in western Thebes; among them a naval victory in the Mediterranean over the Tokkaree (Carians) and Shairetana (Cretans). Other Shairetana (Cherethim) serve in his forces.	

After Rameses III. anarchy succeeded, the highpriests usurping the throne at Thebes, and a Lower E. dynasty, the 21st, arising at Tanis. Solomon's wife was probably of the latter dynasty.

Sheshonk I. (Shishak), head of the 22nd dynasty, reunited the kingdom 950 B.C. He received Jeroboam, Solomon's enemy, who went forth from him to take the kingdom of the ten tribes. Outside the southern wall of the temple of El Karnak is



INTERIOR OF TEMPLE AT KARNAK.

a list of Sheshonk's conquests, among them "the kingdom of Judah." The overthrow of his successor (Zerah), Osorkon I., by Asa caused the decline of the dynasty (2 Chron. xiv. 9).

The 25th was an Ethiopian line which boldly withstood the progress of Assyria. So (either Shebek II. or Shebek I., Sabacho) was ally to Hoshea, Israel's last king (2 Kings xvii. 4). Tirhakah, the third of this dynasty (xix. 9), made a diversion in favour of Hezekiah when threatened by Sennacherib.

The 26th was a native line, Saites. Psammetik I. 664 B.C. Neku (Necho) his son marched against Assyria, and unwillingly encountered and slew Josiah at Megiddo, 608 B.C. 2 Chron. xxxv. 21; "I come not against thee, thou king of Judah, but against the house wherewith I have war; for God commanded me to make haste; forbear thee from meddling with God, who is with me, that He destroy thee not": characteristic of the kindly relations which all along subsisted between Israel and E. after the exodus; the recognition of God is remarkable. Necho was routed at Carchemish by Nebuchadnezzar, 605 B.C. (Jer. xli. 2.) He "came not again any more out of his land for the king of

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Babylon had taken from the river of E. unto the river Euphrates all that pertained to the king of E." (2 Kings xxiv. 7.)

Pharaoh Hophra, his second successor, after temporarily raising the siege of Jerusalem as Zedekiah's ally (Jer. xxxvii. 5, 7, 11), was afterwards attacked by Nebuchadnezzar in his own country. Amasis next reigned prosperously; but his son, after a six months' reign, was conquered by Cambyses, who reduced E. to a province of the Persian empire 525 B.C. He took Pelusium, the key of E., by placing before his army dogs, cats, etc., held sacred in E., so that no Egyptian would use weapon against them. The Ptolemies, successors of the Greek Alexander the Great, ruled for three hundred years, and raised E. to eminence by their patronage of literature; but they were a foreign line.

Thus Ezekiel's prophecies (xxix., xxx., xxxi., xxxii.) were fulfilled. Jeremiah's prediction is fulfilled in the disappearance of Memphis and its temples; xli. 19, "Noph shall be waste and desolate without an inhabitant"; "I will destroy the idols, and I will cause images to cease out of Noph." Ezek. xxx. 13: "and there shall be no more a prince of the land of E." Cambyses slew Apis, the sacred ox, and burnt the other idols. From the second Persian conquest, upwards of 2000 years ago, no native prince of an Egyptian race has reigned. [See PHARAOH, EXODUS, MOSES, ALEXANDRIA.]

Ehi. Gen. xli. 21. Ahiram is probably the full name (Num. xxvi. 38); 1 Chron. viii. 1, Abarah; ver. 4, Ahoah; ver. 7, Abiah.

Ehud. [See EGLON.] An hereditary name in Benjamin (1 Chron. vii. 10, viii. 6). The second of the judges was son of Gera, also an hereditary name in Benjamin (Gen. xli. 21, 2 Sam. xvi. 5, 1 Chron. viii. 3). Israel's "deliverer," under God, from the Moabite Eglon who had crossed the Jordan westward, and seized Jericho, in E.'s tribe, Benjamin (Jud. iii. 9, 12-30; Neh. ix. 27, "saviours"). He could use his left hand as readily as his right (Jud. xx. 16). "He MADE him" a dagger; for, as under the Philistines (1 Sam. xiii.

19) so now under Moab the making of iron weapons publicly was forbidden. He girt on "his right thigh" where its presence would never be suspected, the left being the sword side and where to his left hand it would be most convenient. He may have been one of the 600 left-handed slingers who escaped to the rock Rimmon just thirteen years before.

Eker. 1 Chron. ii. 27.

EKRON = the firm rooted. Most northerly of the five Philistine lordship cities, farthest from the sea, to the right of the great road from Egypt northwards to Syria, in the *shephelah*. A landmark of Judah on the northern boundary which ran thence to the sea at Jabneel (Josh. xv. 45, 46; Jud. i. 18). Afterwards in Dan (Josh. xix. 43); but the Philistines permanently appropriated it (1 Sam. v. 10, xvii. 52; Jer. xxv. 20). Thither the ark was taken last before its return to Israel. A shrine and oracle of Baalzebub was there, to which king Ahaziah applied for consultation in his sickness (2 Kings i. 2, 16). Zech. ix. 5, "E. for her expectation shall be ashamed": she had expected Tyre would withstand Alexander in his progress southward toward Egypt; but her expectation shall bear the *shame* of disappointment. Zeph. ii. 4 plays on her name, *EKRON tes'akeer*, "the firm-rooted one shall be rooted up." Now *Akir*, 3 miles E. of Yebna, N. of the wady Surar; a village consisting of 50 mud houses, with two well-built wells, is all that remains of the once leading Philistine city, fulfilling the prophecy that she should be rooted up.

Eladah. 1 Chron. viii. 20.

Elah. I. Baasha's son and successor on the Israelite throne (1 Kings xvi. 8-10); reigned little more than a year. A beacon to warn drunkards, killed by the captain of half his chariots, Zimri, whilst "drinking himself drunk" in the house of his steward Arza in Tirzah. Josephus (Ant. viii. 12, § 4) says it occurred while his army and officers were absent at the siege of Gibbethon. As Baasha conspired against his master Nadab, so Zimri against Baasha's son; Zimri in his turn was slain by Omri. Thus retributive justice pays

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transgressors in kind. **2.** Father of Hoahoa, last king of Israel (2 Kings xv. 30, xvii. 1). **3.** Duke of Edom (Gen. xxvii. 41); comp. Elath on the Red Sea. **4.** Father of Shimei, Solomon's commissariat officer in Benjamin (1 Kings iv. 18). **5.** Son of Caleb (1 Chron. iv. 15). **6.** Uzzi's son, a chief of Benjamin (ix. 8).

**Elah, Valley of**, i.e. "valley of the terebinth," in which Israel encamped when David killed Goliath (1 Sam. xvii. 2, 19; comp. xxi. 9). Near Shocoh of Judah and Azekah; Ekron was the nearest Philistine town. Shocoh is now *Suwokkeh*, 14 miles S.W. of Jerusalem on the road to Gaza, near where the western hills of Judah slope towards the Philistine plain; on the S. slopes of "the valley of acacias": *wady es Sumt*, which joining two other *wadies* below *Suwokkeh* forms an open plain a mile wide, with a torrent bed full of round pebbles, such as David slew Goliath with. This open space is probably the valley of E. or terebinths, of which one of the largest in Palestine stands near. A mile down the valley is *Tell Zakariyeh*, probably Azekah. Ekron is 17 miles and Bethlehem 12 from Shocoh. The Philistines were on the hill on the S. side, Israel on the hill on the N. side of "the ravine" (*ha-gai*, ver. 3, the deeper cutting made in the broad valley by the winter torrent, distinct from *'semequ*, "valley," ver. 2). [See *EPHES-DANIMIM*.]

**Elam**. **1.** Son of Shem (Gen. x. 22). The name is Semitic. The Elamites gave their name to Elymais, the region on the left or E. bank of the Tigris, opposite Babylonia, between it on the W. and Persia proper on the E., and S.W. of Media. The region is also named Susiana or Susia from its capital Susa, called Shushan in Dan. viii. 2, where Nehemiah (i. 1) waited on king Artaxerxes, and where Ahasuerus (Xerxes) held his court in Esther's (i. 2, ii. 5) time. Daniel mentions the river Ulai near, i.e. the Greek Eulatus. From Darius Hystaspes' time to Alexander the Great it was the Persian king's court residence.

**CHEDORLAOMER** [see] who invaded Palestine in Abraham's time (Gen. xiv.) was king of E., and then lord paramount over Amraphel, king of Shinar (Babylonia) on its confines. This Elamitic supremacy was of short duration. The Kissians or Cossians (Cushites?) subsequently to the Elamites subjugated E. and called it Kissia (Herodotus, iii. 91, v. 49). The Greek traditions of Memnon and his Ethiopian bands rest on this subjugation, the Kissians of E. being connected with the Cushite inhabitants of the upper valley of the Nile. The two races remained separate to the time of Strabo (comp. Ezra iv. 9). Discoveries in E. prove Susa one of the oldest cities in the East and its monarchs quasi-independent, whilst acknowledging Assyria's and Babylon's successive supremacy. Occasionally it for a time maintained its complete independence. It was a province of Babylonia from Nebuchadnezzar's time (Dan. viii. 2). Its conquest

by him is probably foretold in Jer. xix. 30-34, Ezek. xxxii. 24, 25. It had helped him against Judaea; hence God dealt retributively its punishment by him with whom it had transgressed. Its bowmen were famed (Isa. xxiii. 6); so God says, "I will break the bow of E."

After scattering them God saith, "in the latter days I will bring again the captivity of E." viz. in the coming restitution of all things by Messiah; an earnest of which was given in that Elamites were on pentecost among the first who heard and accepted the gospel (Acts ii. 9).

E. took part in destroying Babylon, on Cyrus' advance probably joining him in the assault (Isa. xxi. 2). E. became a satrapy of the Persian empire, furnishing 300 talents as annual tribute (Herodotus, iii. 91). Susa, its capital, became capital of the empire and the court residence. Nevertheless it was the scene of the Magian revolution, and twice revolted under Darius Hystaspes (Behistun Inscription).

**2.** A Korhite Levite, one of the sons of Asaph in David's time (1 Chron. xxvi. 3). **3.** A Benjamite chief, one of Shashak's sons (1 Chron. viii. 24). **4.** Children of E., 1254, returned with Zerubbabel from Babylon (Ezra ii. 7, Neh. vii. 12). Seventy-one more accompanied Ezra and the second caravan (Ezra viii. 7). Shechaniah, one of them, seconded Ezra's confession of sin, especially as to marriages with aliens, pleaded the people's guilt, and proposed a covenant to put away those wives; six of the sons of E. accordingly did so (x. 2, 26). **5.** Another E., of whose sons also the same number returned, is mentioned (ii. 31, Neh. vii. 34). **6.** A priest who accompanied Nehemiah in dedicating the wall (xii. 42).

**Elasah**. **1.** Ezra x. 22. **2.** Son of Shaphan, one of the two sent by king Zedekiah to Nebuchadnezzar at Babylon (by whose permission alone he reigned) after the first deportation. He took charge of Jeremiah's letter to the captives (Jer. xxix. 3).

**Elath**. In Edom, on the Red Sea, near Ezion Geber (Deut. ii. 8). Now in Arabic *Eyleh*, at the point of the eastern horn of the Red Sea. Both town and gulf are named Akaba. No doubt included in David's conquest of Edom (2 Sam. viii. 14). Solomon's navy rode at sea near Ezion Geber, beside Eloth (1 Kings ix. 26, 2 Chron. viii. 17). From E. the Elanitic gulf, the eastern arm of the Red Sea, takes its name. It means "trees," and a grove of palm trees is still at Akaba. Edom revolted in the Israelite king Joram's days; Azariah (Uzziah) of Judah "built E. and restored it to Judah" (2 Kings viii. 20, xiv. 22). Rezin of Syria recovered it and drove out the Jews (xvi. 6). The *Eyleh* district was originally occupied by a tribe of the Amalekites (the Sameyda). Amalek, according to Arab historians, passed from the Persian gulf through the Arabian peninsula to Arabia Petraea. Herodotus makes the Phoenicians come from the Red Sea; if they were Cushites, their maritime

propensities would accord with the characteristics of that race.

**Eldadah**. Gen. xxv. 4, 1 Chron. i. 33. **Eldad** (= *loved of God*) and **Medad**.

Two of the 70 elders to whom the Spirit was imparted, in order to share Moses' burden of responsibility. Though "they were of them that were written" in Moses' list (implying that the 70 were permanently appointed) they did not go with the rest to the tabernacle, but prophesied in the camp (Num. xi. 26). Forster however trans. "they were among the inscriptions," i.e. occupied in directing the records of the exodus at Sarbut el Khadem at the entrance to Wady Maghara and Mokatteb. The context favours A. V. When "the (so Heb. for a) young man" reported it at the tabernacle, and Joshua begged Moses to forbid them, he refused saying, "enviest thou for my sake? Would God that all the Lord's people were prophets," etc. So Jesus' disciples were jealous for His honour, but were reproved by Moses' Antitype (Mark ix. 38, 39). For "and did not cease," ver. 25, trans. *velo yosphu* "and did not add," as LXX., i.e. they did not continue prophesying. Not that the Spirit departed from them, but having given this palpable sample to the nation of their Spirit-attested mission, they for the time ceased to give further spiritual demonstrations, their office being *executive administration* not prophecy. Not foretelling the future is meant, but ecstatic impulse by the Spirit, giving them wisdom and utterance; as the disciples on pentecost received the gift of tongues and of prophecy, i.e. the power of inspired speaking. They probably declared God's will in extempore hymns of praise; so Saul, 1 Sam. x. 11. The Jews' tradition was that all prophetic inspiration emanated from Moses originally. In the sense only that Moses' pentateuch is the basis of all subsequent prophecy, the psalms and the prophets, it is true. It was "of the Spirit that was upon Moses" that "God gave unto the 70 elders." The diffusion of the spirit of prophecy, no longer limited to Moses, and its separation from the tabernacle service, led to the establishment of the "schools of the prophets." Moses, like the true "servant" of God (Heb. iii.), not seeking his own but God's glory, and the extension of His kingdom, rejoiced at what provoked the jealousy of his followers. The 70 elders appointed by Jethro's advice at Sinai (Exod. xviii.) to help Moses in *judging* are distinct from the 70 here endowed with the Spirit to help him as his *executive court*, to govern the rebellious people, and establish his authority, shaken by the people's murmurings against Jehovah and himself because of the want of flesh. The number 70 symbolically represented the elect nation, the sacred number for perfection, 7, being raised to tens, the world number. It was accordingly our Lord's number for the disciples sent two by two before His face (Luke x. 1).

**Elder**. Age is the standard of dignity



in a patriarchal system. Hence the office of *elder* was the basis of government; as in our "alderman," the Arab *sheikh* = old man (Josh. xxiv. 31, 1 Kings xii. 6). The institution existed when Moses first opened his Divine commission to Israel. Even in their Egyptian bondage they retained their national organization and government by elders, who represented the people (Exod. iii. 16, iv. 29; Josh. xxiv. 1, 2). After the settlement in Canaan they were named "elders of Israel" or "of the land" (1 Sam. iv. 3, 1 Kings xx. 7) or "of the tribes" (Deut. xxxi. 28) or "of the city," (Deut. xix. 12, comp. xvi. 18; Ruth iv. 9, 11). They retained their position under the judges (ii. 7), the kings (2 Sam. xvii. 4), in the captivity (Jer. xxix. 1), and on the return (Ezra v. 5); and in N. T. times as one of the classes from which the Sanhedrim members were chosen, and are associated with the chief priests and scribes (Matt. xvi. 21, xxi. 23, xxvi. 59; Luke xxii. 66), "the *presbytery* of the people" (Gr.).

**Ecclesiastical elders** or **presbyters** (whence *priest* is contracted) of the Christian church were a class of church governors borrowed naturally from the **SYNAGOGUE** [see]; especially as cases occurred of whole synagogues and their officers embracing Christianity. [See **BISHOP** and **DEACON** and **CHURCH**.] Paul ordained them at his first missionary journey (Acts xiv. 23).

The four and twenty elders (Rev. iv.) represent the combined heads of the O. and N. T. churches, the twelve patriarchs and twelve apostles; answering to the typical 24 courses of priests, "governors of the sanctuary and governors of God" (1 Chron. xxiv. 5, xxv. 31).

**Elead.** 1 Chron. vii. 21.

**Elealeh.** E. of Jordan, in the portion of Reuben (Num. xxxii. 3, 37). Appropriated by Moab, and named as a Moabite town by Isaiah (xv. 4, xvi. 9; Jer. xlviii. 34) along with Heshbon. Now *El-A'ul*, "the high," a mile N. of Heshbon, commanding a wide view of the plain and southern *Belka*.

**Eleasah.** 1 Chron. ii. 39. 2. 1 Chron. viii. 37, ix. 43.

**Eleazar.** 1. Aaron's third son by Elisheba, Amminadab's daughter, descended from Judah through Pharez (Exod. vi. 23, 25, xxviii. 1; Gen. xxxviii. 29, xli. 12; Ruth iv. 18, 20). On the death of Nadab and Abihu without children (Lev. x. 1, Num. iii. 4) Eleazar had the oversight of the chief Levites, who kept the charge of the sanctuary (Num. iii. 32). With Ithamar his brother he ministered as a priest in his father's lifetime, and was invested in Aaron's high-priestly garments as his successor, on mount Hor, just before his death (xx. 25-28). With Moses he superintended the census (xxvi. 8), in-



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augurated Joshua whom Moses set before him (for Joshua was in this inferior to Moses, who had *direct* intercourse with God; Joshua must ask Divine counsel *through the high-priest*), and divided the Midianite spoil (xxvii. 22, xxxi. 21). He took part in dividing Canaan (Josh. xiv. 1). He was buried in "the hill of Phinehas his son, . . . mount Ephraim" (Josh. xxiv. 33). The highpriesthood passed to Ithamar's line in the person of Eli, but for the sin of Eli's sons reverted to Eleazar's line in the person of Zadok (1 Sam. ii. 27; 1 Chron. vi. 8, xxiv. 3; 1 Kings ii. 27).

2. Abinadab's son, of the "hill" of Kirjath Jearim; appointed by its inhabitants to take care of the ark on its return from the Philistines (1 Sam. vii. 1).

3. Dodo the Ahohite's son, one of the three chief mighties of David; perhaps descended from Ahoah of Benjamin (1 Chron. viii. 4, 2 Sam. xxiii. 9, 1 Chron. xi. 12).

4. A Merarite Levite, son of Mahli, having daughters married to their "brethren" (cousins) (1 Chron. xxiii. 21, 22; xxiv. 28).

5. A priest at Nehemiah's feast of dedication (Neh. xii. 42).

6. Son of Parosh, who married and put away an alien wife (Ezra x. 25).

7. Phinehas's son, a Levite (Ezra viii. 33).

8. Eliud's son, three generations above Joseph, husband of the Virgin Mary (Matt. i. 15). The name means "helped by God," and is the same as *Lasarus* (Luke xvi. 19-25).

**Elect.** [ELECTION: see **PREDESTINATION**.] (1) Chosen to office (Acts ix. 15, John vi. 70, 1 Sam. x. 24).

(2) of Israel in the O. T. as a nation, and of the visible Christian church, to *spiritual privileges* (Isa. xiv. 4, xlv. 1; 2 John 8; 1 Pet. v. 18).

(3) Of Israel to *temporal blessings in their own land*, both formerly (Deut. vii. 6) and hereafter (Isa. lxx. 9-22).

(4) Of saints, *individually and personally*, (Matt. xx. 16, John vi. 44, Acts xxii. 14) before the foundation of the world: to *adoption* (Eph. i. 5); *salvation*, not without faith and holiness, but "through sanctification of the Spirit and belief of the truth," for He who chose the *end* chose also the *means* (2 Thess. ii. 13); *conformity to Christ* (Rom. viii. 29); *good works* (Eph. ii. 10); *spiritual warfare* (2 Tim. ii. 4); *eternal glory* (Rom. ix. 23). He chooses not merely characters, but *individuals* to whom He gives the needful characteristics, faith and obedience (Acts v. 31, Eph. ii. 8), and writes them in the book of life (Luke x. 20, Phil. iv. 3, John vi. 37, 40). Believers may know it (1 Thess. i. 4).

(5) Exemplified in Isaac (Gen. xxi. 12); Abraham (Neh. ix. 7, Hag. ii. 23); the apostles (John xiii. 18, xv. 16, 19); Jacob (Rom. ix. 12, 13); Paul (Gal. i. 15). God's "grace was given in Christ Jesus to the elect before the world began" (2 Tim. i. 9). Its source is God's grace, independent of any goodness foreseen in the saved (Eph. i. 4, 5; Rom. ix. 11, 18; xi. 5). The analogy of God's providence in this life choosing all our circumstances and final destination, and

numbering the very hairs of our heads, illustrates the same method in His moral government (comp. John xvii. 24, Acts xiii. 48, Rom. viii. 28-30, 1 Thess. v. 9, 2 Tim. ii. 10, 1 Pet. i. 2). The election being entirely of grace, not for our foreseen works (Rom. xi. 6), the glory all redounds to God. The elect are given by the Father to Jesus as the fruit of His obedience unto death (Isa. liii. 10), that obedience itself being a grand part of the foreordained plan. Such a truth realized fills the heart with love and gratitude to God, humbling self, and "drawing up the mind to high and heavenly things" (Ch. of Eng. Art. xvii.). Yet men are throughout Scripture treated as responsible, capable of will and choice. Christ died *sufficiently* for all, *efficiently* for the elect (1 Tim. iv. 10, 1 John ii. 2). The lost will lay all the blame of their perdition on themselves because "they would not come to Jesus that they might have life"; the saved will ascribe all the praise of their salvation to God alone (Rev. i. 5, Matt. xxii. 12).

**Eli-elohé-Israel.** "The mighty God of Israel," who had just shown His infinite *might* in saving Jacob (whose name was by God changed to Israel, because by prayer he had *might* with this mighty God and had prevailed) from Esau his deadly foe. Jacob so called the altar he built on the spot before Shechem, already consecrated by Abram (Gen. xii. 7, xxxiii. 19, 20). By it he implied that Jehovah, who was Abram's God, is also his God, as He had shown by bringing him safe back to Canaan as his inheritance.

**Elements** (Gal. iv. 9): "weak and beggarly" rudiments; the elementary symbols of the law, *powerless* to justify, in contrast to the justifying power of faith (iii. 24, Heb. vii. 18); *beggarly*, in contrast with the *riches* of the believer's inheritance in Christ (Eph. i. 18). The child (Gal. iv. 1-3) under the law is "weak," not having attained manhood; "beggarly," not having attained the inheritance.

**Eleph=oz.** A town of Benjamin, whose inhabitants followed pastoral life (Josh. xviii. 23).

**Elhanan.** 1. Son of JAARE-OREGIM [see], or *Jair*, the Bethlehemite. Slew Lahmi, brother of Goliath the Gittite (2 Sam. xxi. 19, 1 Chron. xv. 5). The *oregim* seems to have crept into the first line from the second, where it means "weavers." "The Bethlehemite" is an alteration of *eth Lahmi*, a confusion being made with (2) E. son of Dodo of *Bethlehem*; first of "the thirty" of David's guard (2 Sam. xxiii. 24, 1 Chron. xi. 26).

**Eli.** Sprung from Ithamar, Aaron's younger surviving son (Lev. x. 1, 2, 12). Comp. **ABIATHAR** (1 Kings ii. 26, 27; 1 Chron. xxiv. 3; 2 Sam. viii. 17). Comp. Eleazar's genealogy, wherein E. and Abiathar do not appear (1 Chron. vi. 4-15, Ezra vii. 1-5). No highpriest of Ithamar's line is mentioned before E., whose appointment was of God (1 Sam. ii. 30). His grandson Ahitub succeeded (1 Sam. xiv. 3). Abiathar. Ahitub's

grandson, was thrust out by Solomon for his share in Adonijah's rebellion, and the highpriesthood reverted to Eleazar's line in Zadok (1 Kings ii. 35). The transfer was foretold to E. by the unnamed man of God first, and by the child Samuel next (1 Sam. ii., iii.): a punishment from God, because though E. reproved his wicked sons Hophni and Phinehas in word he did not in act put forth his authority as a judge to punish, coerce, and depose them, "because his sons made themselves vile, and he restrained them not." Another part of the curse, "I will cut off the arm of thy father's house that there shall not be an old man in thine house," was being fulfilled in David's days, when "there were more chief men found of the sons of Eleazar [16] than of the sons of Ithamar" [8] (1 Chron. xxiv. 4). E.'s grace shone in the meekness with which he bowed to the Lord's sentence, "It is the Lord, let Him do what seemeth Him good." His patriotism and piety especially appear in his intense anxiety for the safety of the ark; "his heart trembled for the ark of God." The announcement after the battle, of the slaughter of the people and even of his sons, did not so much overwhelm him as that of the ark of God: instantly "he fell from off the seat backward by the side of the gate, and his neck brake and he died; for he was old and heavy."



ADMITTED IN THE GATE.

The Heb. Scriptures make his term of office as judge 40 years; the Gr. LXX. 20 years. Some reconcile the two by making him co-judge with Samson 20, and sole judge 20 more years. He was 48 years of age at his death. His failing and its penalty are a warning to all parents, even religious ones, and all in authority, to guard against laxity in ruling children and subordinates in the fear of the Lord, punishing strictly, though in love, all sin, jealous for God's honour even at the cost of offending man and of paining natural parental feeling. Condoning sin is cruel to children as well as dishonouring to God. Children will respect most the parent who respects God. Perhaps E. clung to office too long, when through age he was no longer able vigorously to fulfil it. He who cannot rule his own house is unfit to rule the house of God (1 Tim. iii. 5).

**Eliab.** 1. Num. i. 9, ii. 7, vii. 24, 29, x. 16. 2. Num. xxvi. 8, 9; xvi. 1, 12; Deut. xi. 6. 3. David's eldest brother (1 Chron. ii. 13; 1 Sam. xvi. 6, xvii. 13, 28). Abihail his daughter (granddaughter?) married her second cousin Rehoboam, and bore him three children (2 Chron. xi. 18). E. betrayed anger without a cause towards David, when seeking his brethren's welfare ("Why camest thou down hither, and with whom hast thou left those few sheep in the wilderness?"); also "pride and

naughtiness of heart," the very sins he charged David with ("I know thy pride," etc.; *he knew* himself still less than he did David); uncharitable surmising instead of the love that thinketh no evil ("thou art come down that thou mightest see the battle"). David meekly replied, "Is there not a cause?" (see Matt. v. 22, 1 Cor. xiii. 4-7.) 4. A Levite porter and musician on the psaltery (1 Chron. xv. 18, 20, xvi. 5). 5. A Gadite leader who joined David in the wilderness in his flight from Saul (1 Chron. xii. 9). 6. Ancestor of Samnel, a Kohathite Levite, son of Nabath (1 Chron. vi. 27). Called Elibu 1 Sam. i. 1, also Eliel 1 Chron. vi. 34.

**Eliada.** Youngest but one of David's sons, born after his establishment in Jerusalem (2 Sam. v. 16, 1 Chron. iii. 8). Called Beeliada 1 Chron. xiv. 7; Baal being substituted for El (God), why we can only conjecture; possibly he apostatized. 2. 2 Chron. xvii. 17. 3. 1 Kings xi. 23.

**Eliah.** 1. 1 Chron. viii. 27. 2. "Of Israel," i.e. a layman (Ezra x. 26).

**Eliahba.** 2 Sam. xxiii. 32.

**Eliakim.** 1. Hilkiyah's son, over Hezekiah's household (Isa. xxxvi. 3). As Joseph over Pharaoh's palace, Azrikam "governor of Abaz' house" (2 Chron. xxviii. 7); chamberlain, treasurer, prefect of the palace (Gen. xli. 40), chief minister. Successor of Shebna, whose deposition for his pride was foretold (Isa. xxii. 15-20). Elevated at the time of the Assyrian invasion as the one most adapted to meet such a crisis. Same as Azariah son of Hilkiyah (1 Chron. vi. 13); the same man often bearing two names (Kimchi). God calls him "My servant": a pious patriot (comp. 2 Kings xviii. 37, xix. 1-6). A "father to (counselling, befriending, and defending) the inhabitants of Jerusalem and to the inhabitants of Judah." Type of Messiah: "the key of the house of David will I lay upon his shoulder (the key hung from the kerchief on the shoulder as emblem of his office, or figuratively for *sustaining the government on his shoulder*); so he shall open and none shall shut, and he shall shut and none shall open;" i.e., all access to the royal house shall be through him. Antitypically, "the government shall be upon Messiah's shoulder" (Isa. ix. 6, xxii. 22); He shuts or opens at will the access to the heavenly mansion (Rev. iii. 7). He has the keys also of hell (the grave) and death (i. 18). As E. supplanted Shebna, so Christ the Heir of David's throne shall supplant all the stewards who abuse their trust in God's spiritual house, the church and the world (hereafter to become coextensive with the church): Heb. iii. 2-6. For the rest of Isaiah's imagery as to E., see NAIL. SHEBNA [see], when degraded, was "scribe" (i.e. secretary, *remembrancer*, keeping the king informed on important facts, *historiographer*) under E. (2 Kings xviii. 37). who became "treasurer," or as Heb. *sokeen* (Isa. xxiii. 15) from *sakan* "to dwell" means, *intimate friend* of the king, dwelling on familiar terms, and "steward of the provisions" (comp. 1 Chron.

xvii. 33). 2. King JERHOIAKIM's original name. 3. Neh. xii. 41. 4. Luke iii. 26, Matt. i. 13. 5. Luke iii. 30, 31.

**Eliam** = *God is my people* (2 Sam. xxiii. 34). Son of ARITHOPHEL and father of BATHSHEBA [see both] (2 Sam. xi. 3). *Ammiel* (by transposition) in 1 Chron. iii. 5, and *Bathsua*, non-Israelite names. **Uriah** was a *Hittite* (Gen. xxxviii. 2, 12; 1 Chron. ii. 3).

**Elias** = *Elijah*. Matt. xi. 14, and in N. T. elsewhere. In Rom. xi. 2 marg. "the Scripture saith in E.," i.e. in the Scripture portion that treats of Elijah.

**Eliasaph.** 1. Num. i. 14; ii. 14; vii. 42, 47; x. 20. 2. Num. iii. 24.

**Eliashib.** 1. 1 Chron. xiv. 12. 2. 1 Chron. iii. 24. 3. Highpriest when Nehemiah rebuilt the walls (iii. 1, 20, 21). Energetic in building the sheepgate, sanctifying and setting up its doors; but relationship to Tobiah the Ammonite outweighed regard for the sanctity of the temple. Nehemiah was wroth with him for preparing a room therein for his heathen connection (xiii. 4-7), in opposition to God's prohibition (Deut. xxiii. 3, 4). His grandson too had married the heathenish Horonite Sanballat's daughter (Neh. xiii. 28). Ungodly alliances are a snare to religious professors (2 Cor. vi. 14-18, Matt. x. 37). "Therefore (says Nehemiah) I chased him from me. Remember them, O my God, because they have defiled the priesthood and the covenant of the priesthood." His genealogy is given (xii. 10, 22), see Ezra x. 6. 4. Ezra x. 24. 5. Ezra x. 27. 6. Ezra x. 36.

**Eliathah.** 1 Chron. xxv. 4, 27.

**Eliadad.** Son of Chislon; represented Benjamin in dividing Canaan (Num. xxxiv. 21).

**Eliel.** 1. 1 Chron. v. 24. 2. 1 Chron. vi. 34. [See ELIAB & ELIHU 2, probably the same]. 3. 1 Chron. viii. 20, 21. 4. 1 Chron. viii. 22. 5. 1 Chron. xi. 46. 6. 1 Chron. xi. 47. 7. 1 Chron. xii. 8, 11. 8. 1 Chron. xv. 9-11. 9. 2 Chron. xxxi. 13.

**Elienaï.** 1 Chron. viii. 20.

**Eliezer** = *my God a help*. 1. Gen. xv. 2, "the steward of Abram's house, E. of Damascus," lit. "the son of the business," or *possession* (i.e. heir) of my house. Entering Canaan by Damascus, Abram took thence his chief retainer, and adopted him in the absence of a son and heir. He was not "born in Abram's house" as ver. 3 of A. V. represents in contradiction to ver. 2 (unless it was whilst Abram was in Damascus); but, as Heb. expresses, was "son of his house," i.e. adopted as such, according to the paternal relations then subsisting between patriarchs and their servants. Thus he discharged with fidelity, prayerful trust in Providence, and tact, the delicate commission of choosing a wife from his master's connections for his master's son Isaac. Justin (xxxvi. 2) and Josephus (Ant. i. 7, § 2), from Nicholas of Damascus, assert that Abraham *retired* in Damascus. E.'s prayer, "O Lord God of my master Abraham, I pray Thee send me good speed to-day, and show kindness unto

my master;” his looking for a providential token to guide him; God’s gracious answer in fact; and his thanksgiving, “Blessed be the Lord God of my master . . . who has not left destitute my master of His mercy and His truth, I being in the way, the Lord led me:” are a sample of God’s special care for His people’s temporal concerns, and of the way to secure it (Gen. xxiv.). 2. Moses and Zipporah’s second son; so called “because, said Moses, the God of my father was my help . . . from the sword of Pharaoh” (Exod. xviii. 4, 1 Chron. xxiii. 15, 17). Remained with Jethro his grandfather when Moses returned to Egypt. Zipporah after going part of the way with him was sent back by Moses (Exod. iv. 18, 24-26; xviii. 2, etc.). Jethro took Zipporah and Gershom and E. to Moses in the wilderness, upon hearing of the exodus. Had one son, Rehabiah, to whom were born very many sons (1 Chron. xxiii. 17, xvi. 25, 26). SHELOMITH [see] was his descendant. 3. 1 Chron. vii. 8. 4. 1 Chron. xv. 24. 5. 1 Chron. xxvii. 16. D. Davah’s son, of Mareabah in Judah (2 Chron. xx. 35-37). Prophesied against Jehoshaphat that “the Lord had broken (at Ezion Geber) his works” (i.e. his ships of Tarshish designed to go to Ophir for gold) for joining himself with Ahaziah king of Israel “who did very wickedly” (1 Kings xxii. 49). On Ahaziah’s proposing a second joint expedition, Jehoshaphat taught by bitter experience (2 Cor. vi. 14-18, Rev. xviii. 4) refused. The names suggest that possibly he was sprung from Eleazar son of Dodo (2 Sam. xxiii. 9), one of David’s three mighty ones. 7. A “chief” and “man of understanding” whom Ezra sent to Iddo at Casiphia in order to bring the Nethinim, as minister for the house of God (Ezra viii. 16). 8. Ezra x. 18, 23, 31. 9. Luke iii. 29.

**Elihoenai.** Ezra viii. 4.

**Elihoeph.** 1 Kings iv. 8.

**Elihu** = God is Jehovah. 1. Son of Barachel (= God blesses; the names indicating the piety of the family and their separation from idolatry) the Buzite (Buz being a region of Arabia Deserta, Jer. xxv. 23, called from Buz son of Nahor, Abraham’s brother), of the kindred of Ram (probably Aram, nephew of Buz): Job xxxii. 2. He is the main human solver of the problem of the book, which ultimately is resolved, by Jehovah’s appearance, into a question of His absolute sovereignty that cannot err. E.’s reasoning is not condemned, as is that of the three elder friends and previous speakers, for whom and not for E. Job is directed to sacrifice and intercede [see Job]. 2. Son of Tohu, ancestor of Samuel (1 Sam. i. 1); ELIEL in 1 Chron. vi. 34; ELIAB vi. 27. 3. A captain of the thousands of Manasseh (xii. 20). Followed David to Ziklag after he left the Philistines before the battle of Gilboa, and aided him against the plundering Amalekites (1 Sam. xxx. 1, 9, 10; 1 Chron. xii. 20, 21). 4. A Korhite Levite in David’s time, door-keeper of the house of Jehovah, son of Shemaiah, of Obed-Edom’s family

(xxvi. 6-8), men of strength for service.

**Elijah** = God-Jehovah (1 Kings xvii. 1, etc.). “The Tishbite, of the inhabitants of Gilead.” No town of the name has been discovered; some explain it *Converter*. His name and designation mark his one grand mission, to bring his apostate people back to Jehovah as THE God; comp. 1 Kings xviii. 39 with Mal. iv. 5, 6. In contrast to the detailed genealogy of Sammel, Elisha, and other prophets, E. abruptly appears, like Melchizedek in the patriarchal dispensation, without father or mother named, his exact locality unknown; in order that attention should be wholly fixed on his errand from heaven to overthrow Baal and Asheerah (the licentious Venus) worship in Israel. This idolatry had been introduced by AHAB [see] and his idolatrous wife, Ethbaal’s daughter Jezebel (in violation of the first commandment), as if the past sin of Israel were not enough, and as if it were “a light thing to walk in the sins of Jeroboam,” viz. the worship of Jehovah under the symbol of a calf [see AARON], in violation of the second commandment. Ahab and his party represented Baal and Jehovah as essentially the same God, in order to reconcile the people to this farther and extreme step in idolatry; comp. 1 Kings xviii. 21, Hos. ii. 16.

E.’s work was to confound these sophisms and vindicate Jehovah’s claim to be God alone, to the exclusion of all idols. Therefore he suddenly comes forth before Ahab the apostate king, announcing in Jehovah’s name, “As the Lord God of Israel liveth (as contrasted with the dead idols which Israel worshipped) before whom I stand, there shall not be dew nor rain these years, but according to my word.” The shutting up of heaven at the prophet’s word was Jehovah’s vindication of His sole Godhead; for Baal (though professedly the god of the sky) and his prophets could not open heaven and give showers (Jer. xiv. 22). The so-called god of nature shall be shown to have no power over nature: Jehovah is its sole Lord. E.’s “effective” prayer, not recorded in 1 Kings but in Jas. v. 17, was what moved God to withhold rain for three years and a half; doubtless E.’s reason for the prayer was jealousy for the Lord God (1 Kings xix. 10, 14), in order that Jehovah’s chastening might lead the people to repentance. In “standing before the Lord” he assumed the position of a Levitical priest (Deut. x. 8), for in Israel the Levitical priesthood retained in Judah had been set aside, and the prophets were raised up to minister in their stead, and witness by word and deed before Jehovah against the prevailing apostasy. His departure was as sudden as his appearance. Partaking of the ruggedness of his half-civilized native Gilead bordering on the desert, and in uncouth rough attire, “hairy (2 Kings i. 8, Heb. *lord of hair*) and with a girdle of leather about his loins,” he comes and goes with the suddenness of the modern Bedouin of the same region. His “mantle,” *addereth*, of

sheepskin, was assumed by Elisha his successor, and gave the pattern for the “hairy” cloak which afterwards became a prophet’s conventional garb (Zech. xiii. 4, “rough garment”). His powers of endurance were such as the highlands of Gilead would train, and proved of service to him in his after life of hardship (1 Kings xviii. 46). His burning zeal, bluntness of address, fearlessness of man, were nurtured in lonely communion with God, away from the polluting court, amidst his native wilds.

After delivering his bold message to Ahab, by God’s warning he fled to his hiding place at CEREITH [see], a torrent bed E. of Jordan (or else, as many think, the wady Kelt near Jericho), beyond Ahab’s reach, where the ravens miraculously fed him with “bread and flesh in the morning . . . bread and flesh in the evening.” Carnivorous birds themselves, they lose their ravenous nature to minister to God’s servant, for God can make the most unlikely instruments minister to His saints. It was probably at this time that Jezebel, foiled in her deadly purpose against E., “cut off Jehovah’s prophets” (xviii. 4, xix. 2). The brook having dried up after a year’s stay he retreated next to Zarephath or Sarepta, between Tyre and Sidon, where least of all, in Jezebel’s native region, his enemies would have suspected him to lie hid. But apostates, as Israel, are more bigoted than original idolaters as the Phoenicians. From Josh. xix. 28 we learn Zarephath belonged to Asher; and in Deut. xxxiii. 24 Moses saith, “let Asher dip his foot in oil.” At the end of a three and a half years’ dearth, if oil was to be found anywhere, it would be here, an undesigned coincidence and mark of genuineness. At God’s command, in the confidence of faith, he repairs for relief to this unpromising quarter. Here he was the first apostle to the Gentiles (Luke iv. 26); a poor widow, the most unlikely to give relief, at his bidding making a cake for him with her last handful of meal and a little oil, her all, and a few gathered sticks for fuel; like the widow in the N. T. giving her two mites, not reserving even one, nor thinking, what shall I have for my next meal? (Luke xxi. 2.) So making God’s will her first concern, her own necessary food was “added” to her (Matt. vi. 33, Isa. xxxiii. 16, Ps. xxxvii. 19, Jer. xxxvii. 21); “the barrel of meal wasted not, neither did the oil fail until the day that the Lord sent rain upon the earth.” Blessed in that she believed, she by her example strengthened E.’s faith in God as able to fulfil His word, where all seemed hopeless to man’s eye. Her strong faith, as is God’s way, He further tried more severely. Her son fell sick, and “his sickness was so sore that no breath was left in him.” Her trial brought her sins up before her, and she regarded herself punished as unworthy of so holy a man’s presence with her. But he restored her son by stretching himself upon the child thrice (as though his body were the medium for God’s power to enter

the dead child), and crying to the Lord; hereby new spiritual life also was imparted to herself, as she said, "by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth."

Towards the close of the three and a half years of famine, when it attacked Samaria the capital, Ahab directed his governor of the palace, the Godfearing Obadiah who had saved and fed a hundred prophets in a cave, to go in one direction and seek some grass to save if possible the horses and mules, whilst he himself went in the opposite direction for the same purpose. Matters must have come to a crisis, when the king in person set out on such an errand. It was at this juncture, after upwards of two years' sojourn at Zarephath, E. by God's command goes to show himself to Ahab. Overcoming the awestruck Obadiah's fear lest, when he should tell the king, Behold E. is here, meanwhile the Spirit should carry him away, E., whom Ahab's servants had been seeking everywhere in vain for three years, now suddenly stands before Ahab with stern dignity. He hurls back on the king himself the charge of being, like another Achan, the troubler of Israel; "I have not troubled Israel, but *thou* and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed Baalim." On CARMEL [see] the issue was tried



CONVENT ON MOUNT CARMEL.

between Jehovah and Baal, there being on one side Baal's 450 prophets with the 400 of Asheerah (ASHTORETH [see], "the groves"), who ate at Jezebel's table under the queen's special patronage; on the other side Jehovah's sole representative, in his startling costume, but with dignified mien. Amidst E.'s ironical jeers they cried, and gasped themselves, in vain repetitions praying from morning till noon for fire from their god Baal, the sun god and god of fire (!), and leaped upon (or up and down at) the altar. Repairing Jehovah's ruined altar (the former sanctity of which was seemingly the reason for his choice of Carmel) with 12 stones to represent the tribes of all Israel, and calling upon the God of Abraham, Isaac, and Jacob, to let it be known that He is the Lord God, he brought down by prayer fire from heaven consuming the sacrifice, wood, stones, and dust, and licking up the water in the trench. The idolatrous prophets were slain at the brook Kishon, idolatry being visited according to the law with the penalty of high treason against God the king of the national theocracy (Deut. xiii. 9 11, 15; xviii. 20). Then upon the nation's penitent confession of God

follows God's removal of the national judgment. The rain, beginning with the small hand-like cloud, and increasing till the whole sky became black (Luke xii. 54, xiii. 19), returned as it had gone, in answer to E.'s effectual prayer, which teaches us to not only pray but also wait (Jas. v. 17, 18; 1 Kings xviii. 41-45). Ahab rides in his chariot across the plain, 16 miles, to Jezreel, in haste lest the rainflood of the Kishon should make the Esdraelon or Jezreel plain impassable with mud; E., with Spirit-imparted strength from "the hand of the Lord upon" him, running before, but no farther than the entrance of the city, for he shrank from the contamination of the court and its luxuries.

Jezebel's fury on hearing of the slaughter of her favourite prophets knew no bounds: "so let the gods do to me and more also, if I make not thy life as the life of one of them by to-morrow" (1 Kings xix. 2). E. fled for his life to Beersheba of Judah, with one attendant, and leaving him there went a day's journey into the wilderness. His not having heretofore repaired to the neighbouring land of godly Jehoshaphat, and his now fleeing to its most southerly town, farthest from Ahab's dominion, and thence into the desert, at first sight seems strange. But on closer search into Scripture it is an undesignated propriety that he avoids the land of the king whose one grand error was his marrying his son Jehoram to Athaliah, Ahab's and Jezebel's daughter, at least as early as the sixth or seventh year of Jehoshaphat and the tenth or eleventh of Ahab (Blunt's Undes. Coinc.); thereby he became so closely allied to the ungodly Ahab that at the Ramoth Gilead expedition he said to the latter, "I am as thou art, my people as thy people" (xxii. 4). In this fight E.'s spirit of faith temporarily gave way. After the excitement of the victory over the Baal priests, and the nervous tension which under God's mighty hand sustained him in running to Jezreel, there ensued a reaction physically and an overwhelming depression of mind; for the hope which had seemed so bright at Carmel, of a national repentance and return to God, the one ruling desire of his soul, was apparently blighted; his labours seemed lost; the throne of iniquity unshaken; and hope deferred made his heart sick. Sitting under a juniper (*retem*, rather *broom*) he cried in deep despondency: "It is enough; now, O Lord, take away my life." God, with tender considerateness, first relieved his physical needs, by sending to his exhausted frame "tired nature's kind restorer, balmy sleep," and then, by His angel, food; and only when nature was refreshed proceeds to teach him spiritually the lesson he needed. By God's command, "in the strength of that meat" (the supernatural being based on the natural groundwork) he went, Moses like, 40 days and 40 nights unto a cave at Horeb where he "lodged" for the night (Heb. *lan*). It was the same wilderness which received Moses

fleeing from Pharaoh, and E. now fleeing from Ahab, and lastly Paul escaping from the Judaic bondage of ritualism. The lonely wilderness and awful rocks of Sinai were best fitted to draw the spirit off from the depressing influences of man's world and to raise it up to near communion with God. "He sought the ancient sanctuary connected with the holiest, grandest memories of mankind, that his spiritual longings might be gratified, that he might have the deepest sense of the greatness and nearness of God. He wished to be brought down from the soft luxuriant secondary formations of human religion [the halting between two opinions, between the luxurious Baal worship and the uncompromising holy worship of Jehovah] to the primary stratification of God's religion . . . to the naked, rugged, unyielding granite of the law" (Macmillan, The Garden and City). Jehovah there said, "What doest thou here, E.?" thou whose name implies thy calling to witness for God Jehovah, away from the court and people whom thou wast called to reprove! E. pleads his "jealousy for Jehovah God of hosts," and that with all his zeal he is left the sole worshipper of Jehovah, and that even his life they seek to take away. God directs him to "go forth and stand upon the mountain before the Lord," as Moses did when "the Lord passed by." There by the grand voice of nature, the strong wind rending the rocks, the earthquake, and the fire, (in none of which, though emanating from God, did He reveal Himself to E.,) and lastly by "a still small voice," God taught the impatient and desponding prophet that it is not by astounding miracles such as the fire that consumed the sacrifice, nor by the wind and earthquake wherewith God might have swept away the guilty nation, but by the still small voice of God's Spirit in the conscience, that Jehovah savingly reveals Himself, and a revival of true religion is to be expected. Those astounding phenomena prepared the way for this, God's immediate revelation to the heart. Miracles sound the great bell of nature to call attention; but the Spirit is God's voice to the soul. Sternness hardens, love alone melts. A John the Baptist, E.'s antitype, the last representative of the Sinaitic law, must be followed by the Messiah and His Spirit speaking in the winning tones of Matt. xi. 29. The still small voice constrained E. to wrap his face in his mantle; comp. Moses, Exod. iii. 6, Isa. vi. 2. A second time to the same question he gives the same reply, but in a meeker spirit. Jehovah therefore cheers him amidst despondency, by giving him work still to do for His name, a sure token that He is pleased with his past work: "Go, return . . . to the wilderness of Damascus, and anoint Hazael king over Syria, Jehu . . . over Israel, and Elisha . . . prophet in thy room. Yet (adds the Lord to cure his depression by showing him his witness for God was not lost, but had strengthened in faith many a secret worshipper) I have left Me 7000 in Israel who have not bowed unto Baal," etc. Elisha he first sought

out and found in Abel Meholah in the valley of the Jordan on his way northward, for spiritual companionship was his first object of yearning. Casting his mantle on him as the sign of a call, he was followed by ELISHA [see], who thenceforth became his minister, and who executed subsequently the former two commands.

**A**postasy from God begets injustice towards man. Puffed up with the success of his war with Syria, and forgetting the Lord who had given him victory (1 Kings xx.), Ahab by Jezebel's wicked hardihood, after vainly trying to get from NABOTH [see] the inheritance of his fathers, had him and his sons (2 Kings ix. 26, comp. Josh. vii. 24) slain for falsely alleged blasphemy, and seized on his property as that of a criminal forfeited to the crown; the elders of Jezreel lending themselves to be Jezebel's ready instruments. With Jehu and Bidkar his retinue riding behind, he proceeded to take possession of the coveted vineyard on the following day (comp. "yesterday," *emesah*, "yesternight," the mock trial and murder of Naboth having taken place the day before); but, like a terrible apparition, the first person he meets there is the enemy of his wickedness, whom his conscience quails before, more than before all other foes. "Hast thou found me (comp. Num. xxxii. 23) O mine enemy?" "I have found thee, because thou hast sold thyself (as a captive slave bound) to work evil," etc. The dogs should lick his blood "in the place" where they licked Naboth's (fulfilled on his son Jehoram, Ahab's repentance causing judgment to be deferred); Jezebel and Ahab's posterity should be (what orientals regard with especial horror) the food of dogs and birds (1 Kings xxi. 19-24). Twenty years later Jehu remembered the very words of the curse, so terrible was the impression made by the scene, and fulfilled his part of it (2 Kings ix. 7-10, 25, 26, 33-37).

Three years later, part of the judgment foretold came to pass on Ahab, whose blood, after his fall in the battle of Ramoth Gilead, the dogs licked up whilst his chariot was being washed in the pool of Samaria. His successor Ahaziah after a two years reign, during which Moab rebelled, fell from a lattice and lay sick. Sending to consult concerning his recovery the Philistine oracle of Baalsebub at Ekron, he learnt from his messengers that a man met them saying, "Is it not because there is not a God in Israel that thou sendest to inquire of Baalsebub the god of Ekron? therefore thou shalt not come down, . . . but shalt surely die" (2 Kings i. 6). As usual, E.'s appearance was sudden and startling, and he stands forth as vindicating Jehovah's honour before the elect nation. Ahaziah, with his mother's idol-mad vindictiveness, sent a captain with fifty to arrest this "lord of hair" (Heb. 2 Kings i. 8) whom he be at once guessed to be E. Emerging from some recess of Carmel and taking his seat on "the hill" or "mount" (Heb.), he thence met

the captain's demand, "Man of God, the king saith, come down," with "If I be a man of God, let fire come down from heaven, and consume thee and thy fifty." So it came to pass. Again the same occurred. The third, however, escaped by begging him to hold his life precious and to spare him. E. went down, under God's promised protection, and spake the same message of death to the king in person as he had previously spoken to the king's messenger. This was his last interview with the house of Ahab, and his last witness against Baal worship.

The severity of the judgment by fire is due to the greatness of the guilt of the Israelite king and his minions, who strove against God Himself in the person of His prophet, and hardened themselves in idolatry, which was high treason against God and incurred the penalty of death under the theocracy. It is true the Lord Jesus reproved the fiery seal of James and John, "the sons of thunder," as ignorant of the true spirit of His disciples, when they wished like Elias to call down fire to consume the Samaritans who would not receive Him. But the cases are distinct. He was not yet revealed to the half heathen Samaritans as clearly as Jehovah had been through E. to Israel, the elect nation. His life was not sought by the Samaritans as E.'s was by Israel's king and his minions. Moreover, the temporal penalties of the theocracy, ordained by God for the time, were in our Lord's days giving place to the antitypes which are abiding.

Shortly afterwards E. wrote a letter (*maktab*) which came subsequently "to Joram," son of the pious Jehoshaphat: "Thussaith the Lord God of David thy father [of whom thou art proving thyself so unworthy a successor], because thou hast not walked in the ways of Jehoshaphat thy father, nor . . . of Asa, king of Judah, but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring like . . . the house of Ahab, and hast slain [E. writes *foresseeing* the murder, for his translation was before Jehoshaphat's death, 2 Kings iii. 11, after which was the murder] the brethren of thy father's house which were better than thyself, behold with a great plague will the Lord smite thy people, thy children, thy wives, and all thy goods, and thou shalt have great sickness . . . until thy bowels fall out" (2 Chron. xxi.). Already in E.'s lifetime Joram had begun to reign jointly with his father Jehoshaphat (2 Kings viii. 16, 18) and had betrayed his evil spirit which was fostered by Athaliah his wife, Ahab's daughter. Jehoshaphat in his lifetime, with worldly prudence, whilst giving the throne to Joram, gave Joram's brethren "great gifts and fenced cities." But E. discerned in Joram the covetous and murderous spirit which would frustrate all Jehoshaphat's forethought, the fatal result of the latter's carnal policy in forming marriage alliance with wicked Ahab. Therefore, as E. had com-

mitted to Elisha the duty laid on himself by God of foretelling to Hazael his elevation to the Syrian throne (Elisha being E. revived in spirit), so E. committed to him the writing which would come after E.'s translation to Joram with all the solemnity of a message from E. in the unseen world to condemn the murder when perpetrated which E. foresaw he would perpetrate. The style is peculiarly E.'s, and distinct from the narrative context. So Isaiah foretold concerning Cyrus' future kingdom (Isa. xlv., xlv.); and Ahijah concerning Josiah (1 Kings xiii. 2). Fairbairn makes it be called "a letter from Elijah" because he was *ideal head of the school of prophecy from which it emanated, and his spirit still rested upon Elisha*. But the language, 2 Chron. xxi. 12, implies in some stricter sense it was E.'s writing delivered by Elisha, his successor, to Joram. But see Lord A. C. Hervey's view [JERORAM].

E.'s ministry was now drawing to its close. Symptoms appear of his work beginning to act on the nation, in the increased boldness of other prophets to the king's face, besides E. himself; e.g. 1 Kings xx. 35, 36; again, Micah, chap. xxii. Hence we find not less than fifty called "sons of strength" at E.'s translation (2 Kings ii. 3, 7); and these settled at Bethel, one of the two head quarters of idolatry. To these sons of the prophets, as well as to Elisha, it was revealed that their master E. was about to be caught up from them. E. sought that privacy which he felt most suitable to the coming solemn scene; but Elisha would not leave him. To Gilgal (the one on the W. border of the Ephraimite hills), Bethel, and Jericho successively, by the Lord's mission, E. went, giving probably parting counsels to the prophets' schools in those places. Finally, after parting asunder the Jordan with his mantle, he gave Elisha leave to ask what he would, and having promised that he should have a double portion of E.'s spirit, a chariot and horses of fire parted the two, and E. went up by a whirlwind into heaven. The "hardness" of Elisha's request, and its granting being dependent on his *seeing E. ascend*, imply that it is to be got from God not (Matt. xix. 26) man; that therefore he must look up to Him who was about to translate E., not to E. himself. The "double portion" is not "double" what E. had, for Elisha had not *that*; but, as the firstborn son and heir received two portions, and the other children but one, of the father's goods (Deut. xxi. 17), so Elisha, as E.'s adopted son, begs a preeminent portion of E.'s spirit, of which all the other "sons of the prophets" should have their share (Grotius); comp. ver. 15. But the comparison in the context is not with other prophets but with E. Double, lit. "a month of two," is probably used generally for the spirit in *large* or *increased measure*, the spirit of prophecy and of *miracles*. Elisha performed double as many miracles, viz. 16 as compared with E.'s eight; and the miracles of a like kind to E.'s;

comp. 1 Kings xvii. 17-24 with 2 Kings iv. 29-37, 1 Kings xvii. 16 with 2 Kings iv. 1-7. Elisha, when getting his choice, asked not for gains, honours, or pleasures, but for spiritual gifts, with a view, not to his own glory, but to the glory of God and the edification of the church. Seeing that the national evils were so crying, he sought the only remedy, an increased measure of the Spirit, whose power had already begun somewhat to improve the state of the nation. As E.'s ascension was the forerunner of Elisha's possessing an influence such as E. had not, Elisha becoming the honoured adviser of kings whereas E. had been their terror, Elisha on his deathbed being recognised as "the chariot of Israel and the horsemen thereof" by king Joash just as E. had been by Elisha, so Christ's ascension was the means of obtaining for the church the Holy Spirit in full measure, whereby more souls were gathered in than by Jesus' bodily presence (John xvi. 6-15, Eph. iv. 8-14).

When the O. T. canon was being closed, Malachi, its last prophet, threw a ray over the dark period of 400 years that intervened till the N. T. return of revelation, by announcing, "Behold I will send you E. the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Our Lord declares that John the Baptist was the Elias to come (Matt. xi. 14, xvii. 12). This is explained in Luke i. 11, 17, which refers to Mal. iv. 5, 6; "he shall go before the Lord in the spirit and power of Elias, to turn the hearts of the fathers (Jacob, Levi, Moses, E., Mal. i. 2, ii. 4, 6, iii. 8, 4, iv. 4, who had been alienated as it were by their children's apostasy) to the children (made penitent through John's ministry), and the disobedient to the wisdom of the just." John was *an* E., but not *the* E., whence to the query (John i. 21), "Art thou Elias?" he answered, "I am not." "Art thou that prophet?" "No." E. is called by Malachi "the prophet," not the Tishbite, as he here represents the whole series of prophets culminating in the greatest, John (though he performed no miracles as E.). The Jews always understood a *literal* E., and said, "Messiah must be anointed by E." As there is a second consummating advent of Messiah, so also of His forerunner (possibly in person as at the transfiguration, Matt. xvii. 3, even after which He said (ver. 11), "Elias shall first come and restore all things," viz. at "the times of restitution of all things"), possibly a prophet clothed with E.'s miraculous power of inflicting judgments, which John had not. The miracles foretold of the two witnesses (Rev. xi. 4, 5, "fire out of their mouth," i.e. at their word; 1 Kings xvii. 1; 2 Kings i. 10; "power to shut heaven that it rain not," Jas. v. 17, Luke iv. 25; and "to turn the waters to blood and smite the earth with all plagues") are the very ones characteristic of Moses and E. The

forerunning "the great and dreadful day of Jehovah" can only exhaustively refer to Messiah's second coming, preceded by a fuller manifestation of E. than that of John before Messiah's first coming. Moses and E.'s appearance at the transfiguration in glorified bodies is a sample of the coming transfiguration, (Moses, buried by the Lord, of the sleeping saints; and E., translated without death, of living saints) and of their reign with Christ over the earth in glorified bodies, as Peter, James, and John are a sample of the nations in the flesh about to be reigned over. The subject of Moses' and E.'s discourse with Jesus on the mount was His decease, for this is the grand centre to which the law as represented by Moses, and the prophets represented by E., converge. E.'s translation was God's witness for His faithful servant to the apostate post-diluvial world, as Enoch's to the antediluvial, against their unbelief. God's voice, "This is My beloved Son, hear Him," attests that the servants must bow to the Son for whose coming they prepared the way (comp. Rev. xix. 10 end). Rome's barefooted Carmelites have many absurd traditions as to the derivation of their order from E. himself, and as to the "cloud out of the sea" typifying the Virgin Mary, to whom a chapel is dedicated on the imaginary site of E.'s seeing the cloud!

**Elika.** 2 Sam. xxiii. 25.

**Elim** = *strong trees*. Probably the lovely valley of Gharandel. In the rainy season a torrent flows through to the Red Sea. The water is in most seasons good, and even the best on the journey from Cairo to Sinai. Israel found at E. 12 wells (i.e. natural springs) and 70 palm trees, and encamped by the waters; their stage next after Marah, now Huwara. A few palms still remain, dwarfs and



PALMS OF ELIM.

trunkless, gnarled tamarisks and acacias, the sole relics of the grove that once flourished on this oasis of the W. side of the peninsula. Israel stayed here a long time; for they did not reach the wilderness till two and a half months after leaving Suez, finding water and pasture abundant in the intermediate district. Laborde makes *wady Useit* to be E., the second wady which Israel going from N.W. to S.E. along the coast would reach after Gharandel. Lepsius makes the fourth wady, reached by Israel, viz. wady Shubeikah, in its lower part Taiyibeh, to be E. (Exod. xv. 27, Num. xxxiii. 9)

**Elimelch** = *my God is king*. Of the family of Hezron of Judah, kinsman of Boaz, residing in Bethlehem Ephratah under the judges. In a famine he and his wife Naomi, with their two sons, went to Moab [see BOAZ, RUTH], where he and his sons died, and whence NAOMI [see] returned a childless widow with Ruth.

**Elioenai** = *towards Jehovah my eyes are turned*. 1. 1 Chron. vii. 8. 2. 1 Chron. iv. 36. 3. 1 Chron. xxvi. 3. 4. In the seventh generation from Zerubbabel, contemporary with Alexander the Great, but the Heb. (1 Chron. iii. 23, 24) is probably an error, and Shemaiah, grandfather of E. and father of Neariah, E.'s father, is probably Shimei, Zerubbabel's brother. 5. Ezra x. 22; comp. Neh. xii. 41. 6. Ezra x. 27; Neh. vii. 13, x. 14.

**Eliphal**. 1 Chron. xi. 35, ELIPHELET 2 Sam. xxiii.

**Eliphalet**. Last of David's thirteen sons after his settlement at Jerusalem (2 Sam. v. 16, 1 Chron. xiv. 5-7, ELIPHELET 1 Chron. iii. 8 = ELPALET, PHALTIEL.

**Eliphaz** = *God for strength*. 1. Esau's son by Adah; Teman's father (Gen. xxvi. 4, 1 Chron. i. 35, 36). 2. First of Job's three friends, the "Temanite," sprung from the former E. Teman answers to Edom (Jer. xlix. 20), part of Arabia Petraea. Calmer and less vehement against Job than Bildad and Zophar, but condemned at the end for the same error, in spite of the facts of daily life, that God's retributions *here* are complete, and that severe trial proved Job's past piety to be but hypocrisy. God's unapproachable majesty and purity are well set forth by him (Job iv., xv. 14-16).

**Elipheleh**. Porter, rather gate-keeper (1 Chron. xv. 18, 21).

**Eliphalet**. [See ELIPHALET.] 1. 2 Sam. xxiii. 34. 2. 1 Chron. viii. 39. 3. 1 Chron. viii. 13. 4. 1 Chron. x. 33.

**Elisabeth** = Heb. ELISHEBA (Aaron's wife) = *seccarias* by God (Exod. vi. 23). Zacharias' wife; John the Baptist's mother. Of the daughters of Aaron; akin ("cousin") to the Virgin Mary (Luke i. 5, 36). The first to bless Mary as "the mother of our Lord" (40-45). Thus our Lord, though not of the priestly tribe, was akin to it; He fulfilled it, in His distinct priesthood of the Melchizedek order. Like her husband, E. was "righteous before God, walking in all the commandments and ordinances of the Lord blameless."

**Elisha** = *God for salvation*. ELISEUS in N. T. Shaphat's son, of Abel Meholah = "meadow of the dance," in the Jordan valley. [See his call: ELIJAH.] He was engaged at field work, 12 yoke before him, i.e. himself with the 12th whilst the other 11 were in other parts of the field; or, as land was measured by "yokes of oxen," he had ploughed land to the extent of nearly 12 yokes, and was finishing the 12th: either view marks his being a man of substance. Heugstenberg regards the twelve as marking him the prophet of the whole covenant nation, not merely of the ten tribes. Whether formally "anointed" with oil or not, he was really anointed with the Spirit, and duly called by his predecessor to the prophetic office by Elijah's crossing over, and hastily throwing upon him the rough mantle, the token of investiture, and then going as quickly as he came. E. was one to act at once on God's first call, at all costs. So

bidding farewell to father and mother (contrast Matt. viii. 21, 22: "suffer me first to go and [tend my father till his death, and then] bury my father"; and Luke ix. 61, 62, where the "bidding farewell" involved in that particular case a division of heart between home relations and Christ, xiv. 26, Matt. x. 37, Phil. iii. 13), and slaying a yoke of oxen and boiling the flesh with the wooden instruments (comp. 2 Sam. xxiv. 22), a token of giving up all for the Lord's sake, he ministered to Elijah henceforth as Joshua did to Moses. His ministry is once described, "E who poured water on the hands of Elijah." He was subordinate; so the sons of the prophets represent it: "Jehovah will take away thy master (Elijah) from thy head" (2 Kings ii. 3). Yet his ministry made an advance upon that of his master. The mission of *Eli-jah*, as his name implied, was to bring Israel to confess that *Jehovah* alone is God (*Eli*); *E*, further taught them, as his name implies, that *Jehovah* if so confessed would prove the *salvation* of His people. Hence *E*'s work is that of quiet beneficence; Elijah's that of judicial sternness upon all rebels against *Jehovah*. Contrast 1 Kings xviii. 40 with 2 Kings v. 18, 19. *E*, the healer, fitly comes after Elijah, the destroyer. The latter presents himself with the announcement, "as *Jehovah* God of Israel liveth . . . there shall not be dew nor rain these years"; the first miracle of the former is, "thus saith *Jehovah*, I have healed these waters (by casting in *salt*, the symbol of grace and in corruption), there shall not be from thence any more death or barren land." The large spring N.W. of the present town of Jericho is the traditional object of the cure (*Ain-*



ELISHA'S FOUNTAIN.

*es-Sultan*). Elijah, like a Bedouin, delighted in the desert, the heights of Carmel, and the caves of Horeb, and avoided cities. *E*. on the contrary frequented the haunts of civilization, Jericho (2 Kings ii. 18), Samaria (25), and Dothan (vi. 13), where he had a house with "doors" and "windows" (v. 3, 9, 24; vi. 32; xiii. 17). He wore the ordinary Israelite garment, and instead of being shunned by kings for sternness, he possessed considerable influence with the king and the "captain of the host" (iv. 13).

At times he could be as fiery in indignation against the apostate kings of Israel as was his predecessor (iii. 13, 14), but even then he yields himself to the soothing strains of a minstrel for the godly Jehoshaphat's sake, and foretells that the ditches which he directs to be made should be filled with water (the want of which was then being sorely felt), coming by the way of Edom; this

took place at the S.E. end of the Dead Sea, the route of the confederates Judah, Israel, and Edom, in order to invade the rebelling Moabite king Mesha from the eastern side, since he was (according to the Moabite stone) carrying all before him in the N.W. Like Elijah, he conquered the idols on their own ground, performing without fee the cures for which Beelzebub of Ekron was sought in vain.

At Bethel, on his way from Jericho to Carmel (ii. 23), where he had been with Elijah (ver. 2), he was met by "young men" (*nearim*, not "little children"), idolaters or infidels, who, probably at the prompting of Baal's prophets in that stronghold of his worship, sneered at the report of Elijah's ascension: "Go up" like thy master, said they, "thou bald head" (*quereach*, i.e., with hair short at the back of the head, in contrast with Elijah's shaggy locks flowing over his shoulders; *gibbeach* is the term for bald in front). Keil understands, however, "small boys" to have mocked his natural baldness at the back of his head (not with old age, for he lived till 50 years later, xiii. 14). The God-hating spirit which prevailed at calf-worshipping Bethel betrayed itself in these boys, who insulted the prophet of *Jehovah* knowingly. The profanity of the parents, whose guilt the profane children filled the measure of, was punished in the latter, that the death of the sons might constrain the fathers to fear the Lord since they would not love Him, and to feel the fatal effects recoiling on themselves of instigating their children to blasphemy (Exod. xx. 5). *E*, not in personal revenge but as *Jehovah*'s minister, by God's inspiration, pronounced their doom. Two Syrian she-bears (corresponding to the Arctic bear of northern Europe) "tare forty-two of them" (comp. and contrast Luke ix. 54, 55).

A widow (Obadiah's according to Josephus), when the creditor threatened to take her sons as bondmen, cried to *E*. for help on the ground of her deceased husband's piety. *E*. directed her to borrow empty vessels, and from her one remaining pot of oil to fill them all, shutting the door upon herself and her sons who brought her the vessels. Only when there was no vessel left to fill was the miraculous supply of oil stayed. A type of prayer, with "shut doors" (Matt. vi. 6), which brings down supplies of grace so long as we and ours have hearts open to receive it (Ps. lxxxi. 10, Eph. iii. 20). Only when Abraham ceased to ask did God cease to grant (Gen. xviii.).

On his way from Gilead (not that near Jericho, but N. of Lydda, now *Jiljilieh*) to Carmel, *E*. stayed at Shunem in Issachar, now *Solan*, three miles N. of Jenneel, on the southern slopes of *Jebel ed Duhy*, the little Hermon. "A great woman" (in every sense: means, largeness of heart, humility, contentment) was his hostess, and with her husband's consent provided for him a little chamber with bed, table, stool, and candlestick, so that he might in pass-

ing always "turn in thither." In reward he offered to use his interest for her with the king or the captain of the host; with true magnanimity which seeks not great things for self (Jer. xiv. 5), she replied, "I dwell among mine own people." At Gehazi's suggestion without her solicitation, *E*. promises from God that she should have what was the greatest joy to an Israelite wife, a son. When he was old enough to go out with his father, a sunstroke in the harvestfield caused his death. The mother, inferring from God's extraordinary and unsought gift of the child to her, that it could not be God's design to snatch him from her for ever, and remembering that Elijah had restored the widow's son at Zarephath, mounted her she-ass (*ha-athon*, esteemed swifter than the he-ass), and having left her son on the bed of the man of God, without telling her husband of the death, rode 15 miles, four hours ride, to Carmel. There *E*. was wont to see her regularly at his services on the "new moon and sabbath." Seeing her now approaching from a distance, *E*. sent Gehazi to meet her and ask, "Is it well with thee? . . . with thy husband? . . . with the child?" Her faith, hope, and resignation prompted the reply, "It is well." Gehazi, like Jesus' disciples (Matt. xv. 23, xix. 13), would have thrust her away when she clasped *E*'s feet (comp. Matt. xxviii. 9, Luke vii. 38), but *E*. with sympathetic insight said, "Let her alone, for her soul is vexed within her, and *Jehovah* hath hid it from me." A word from her was enough to reveal the child's death, which with natural absence of mind amidst her grief she did not explicitly mention, "Did I desire a son from my lord?" *E*. sends on Gehazi with his staff; Gehazi is to salute none on the way, like Jesus' 70 sent before His pass, but lays *E*'s staff on the child's face without effect. [So the law could not raise the dead in sins (Rom. viii. 3, Gal. iii. 21); Jesus Himself must come to do that.] *E*., entering the room, shuts to the door (Matt. vi. 6), and there stretching himself twice on the child, mouth to mouth, eyes to eyes, and hands to hands (comp. Acts xx. 10; antitypically the dead sinner must come into contact with the living Jesus, 1 John i.), after Elijah's pattern, and praying to *Jehovah*, proved the omnipotence of prayer to quicken the dead; then he delivered the resuscitated son to the happy mother.

In a time of dearth (2 Kings iv. 38), perhaps the same as that in viii. 1, 2, one of the sons of the prophets brought in a lap full of gourds or wild cucumbers, off a plant like a wild vine, the only food to be had; the effect in eating was such that one exclaimed, "There is death in the pot." *E*. counteracted the effect by casting in meal. Next, a man of Baal Shalisha brings firstfruits (paid to the prophets in the absence of the lawful priests: Num. xviii. 8, 12, Deut. xvii. 3, 4), viz. 20 small loaves of new barley, and full green ears of corn roasted, esteemed a delicacy (Lev. ii. 14, xxiii. 14), in his garment (marg.)

or bag. In reply to his servitor's unbelieving objection, "What, should I set this before an hundred men?" E. replied, "Give the people . . . for thus saith Jehovah, They shall eat, and leave thereof": a forerunner of Christ's miracle of feeding more men with fewer loaves, preceded by like want of faith on the disciples' part (Luke ix. 13-17, John vi. 9-13), and followed by a like leaving of abundance, after the multitude were fed.

Naaman's cure follows. His leprosy was of the *white* kind, the most malignant (2 Kings v. 27). In Syria it did not, as in Israel, exclude from intercourse; and Naaman was "great" in the presence of his master, and honoured as "a mighty man in valour," because of being Jehovah's instrument in giving Syria victory. But withal (as all human greatness has some drawback) he was a leper. A "little maid" of Israel, carried captive to Syria in a foray, and brought to wait on Naaman's wife (so marvellously does God's providence overrule evil to good, and make humble and small agents effect great good) was the honoured instrument of informing Naaman of the prophet of God. A lesson to us that none should plead (Matt. xxv. 24-30) inability to serve God and man in some form or another. Benhadad, with oriental absolutism, wrote as though the Israelite king could at will (comp. Matt. viii. 9) command E.'s services. At the same time he sent much gold, silver, and the rich raiments (*lebash, robe of ceremony*) of Damascus; as though "God's gift may be purchased with money" (Acts viii. 20). Joram showed no less want of faith than Benhadad showed want of religious knowledge. Had he believed as did the little maid his former subject, he would have felt that, though he was "not God to kill and to make alive," yet there was in the midst of the people one by whom God had both killed and made alive (Deut. xxxii. 39). E. rectifies his error, sending a dignified message of reproof to the king, and desiring him to let Naaman come, and he should know "there is a prophet in Israel." Naaman came with horses and chariots, not yet perceiving that true greatness lies not in earthly pomp and wealth (2 Kings v. 1, 9, 11). E., to teach him humility as the first step to any favour from God, sent a messenger, instead of coming in person to the door: "Go, wash in Jordan seven times." But, like men offended at the simplicity of the gospel message of salvation, Naaman having expected a more ceremonial mode of cure, and despising Jordan in comparison with the magnificent waters of his own Damascus, went off in a rage. His slaves, however, suggested the reasonableness of obeying so easy a command, since had it been a "great" one he would have complied. The mode of cure was wisely designed to teach him to unlearn his false ideas of greatness. He dipped seven times as he was told, "and his flesh came again like unto the flesh of a little child"; typifying the spiritual new birth through wash-

ing in the "fountain opened for uncleanness" (Job xxxiii. 26, Zech. xiii. 1, John iii. 5). E. by refusing his presents shows that the minister of God is not influenced by filthy lucre (1 Tim. iii. 3), as Naaman's master had supposed (2 Kings v. 5, comp. Gen. xiv. 23). Naaman desires to take away two mules burden of earth, wherewith to make an altar to Jehovah of the holy land, a sensible memorial to remind him perpetually in his heathen country of Jehovah's past favour bestowed on him in Israel (comp. Josh. iv. 20, 21, and the mediæval campo santos). He further asked God's pardon if, when in attendance on the Syrian king, he bowed in Rimmon's temple as a mark of respect to his master's religious feeling, not to the idol. E., without sanctioning this compromise, but tacitly leaving his religious convictions to expand gradually, and in due time to cast off the remains of idolatry still cleaving to him, bade him farewell with the customary "Go in peace." So the Lord Jesus "spake the word as they were able to hear it" (Mark iv. 33, comp. viii. 23-25; John xvi. 12). Nothing is precipitately forced; principles planted in germ are left to their own silent development in due course.

Gehazi's covetousness stands in sad contrast to E.'s disinterestedness. The man of God's servant is as faithless as the heathen Naaman's servants were faithful; the highly privileged often fall far below the practice of those with scarcely any spiritual privileges whatever. He even makes it a *merit* not to "spare" a heathen, "this Syrian," and dares to invoke God: "my master hath spared this Syrian . . . but, as Jehovah liveth, I will take somewhat of him." By lying he gains two talents and two changes of raiment from Naaman; but lying is of no avail before E.: "went not my heart with thee, when the man turned again from his chariot to meet thee? is it a time to receive money?" etc.; comp. 1 Pet. iv. 3. If Gehazi must have Naaman's money he shall have also Naaman's leprosy, and that for ever. In this miracle too E. foreran the Lord Jesus, the cure of leprosy being exclusively God's work. This must have been at least seven years after raising the Shunammite's son (2 Kings viii. 1-4).

During E.'s residence at Jericho, the numbers of the sons of the prophets increasing, the place became "too strait" for them. So they removed to the Jordan, and there felled the trees densely growing on its banks. The iron axe head, a borrowed one, fell into the water. By a stick cast in, E. raised the iron to swim. God teaches His children to trust Him in small as in greater difficulties. He who numbers our very hairs regards nothing as too small to be brought under His notice; "God can as easily make our hard, heavy hearts, sunk down in the world's mud, to float upon life's stream and see heaven again" (Trapp).

Benhadad, whilst E. resided at Dothan, half way between Samaria and Jezreel, tried to surprise Israel from

different points, but was foiled by E. warning the Israelite king, "beware that thou pass not such a place." Benhadad suspecting treachery was informed (probably by one who had witnessed E.'s cure of Naaman), "the prophet in Israel telleth the king of Israel the words that thou speakest in thy bedchamber" (2 Kings vi. 13); comp. Christ's ministers, Luke xii. 3. The Syrian king therefore sent horses and chariots to compass Dothan by night. E.'s ministering servant (not Gehazi) rising early was terrified at the sight; "alas, my master! how shall we do?" E. replies, "they that be with us are more than they with him" (2 Chron. xxxii. 7, Pa. iv. 18, Rom. viii. 31), and prays, "Lord, open his eyes"; then he saw "the mountain full of horses and chariots of fire round about E." (Pa. xxxiv. 7, Zech. ix. 8.) Thus the same heavenly retinue attended E. as his master (2 Kings ii. 11). At E.'s prayer the investing host was smitten with blindness (*mental*, Keil, Gen. ix. 11), and E. went out to meet them as they came down from their encampment on the hill E. of Dothan, and led them into Samaria. There Jehovah opened their eyes; and when the king of Israel would have smitten them, E. on the contrary caused him to "prepare great provision for them, and send them away." Comp. Rom. xii. 20.

Untaught by this lesson, Benhadad, in disregard of gratitude and prudence, tried, instead of the previous marauding forays, a regular siege of Samaria. Israel was reduced to the last extremities of famine, unparalleled till the Roman siege of Jerusalem, a woman eating her own son, fulfilling the curse (Lev. xxvi. 29, Deut. xxviii. 53-57). Joram, in language identical with his mother Jezebel's threat against Elijah (1 Kings xix. 2, 2 Kings vi. 31), makes E. the scapegoat of the national calamity, as though his late act in leading the blinded Syrians to Samaria and glorifying Jehovah above Baal were the cause, or suspecting it was by E.'s word of prayer, as it was by Elijah's formerly (1 Kings xvii.), that the famine came [see another view, JEROME]: "God do so and more also to me, if the head of E. shall stand on him this day." Seeing the executioner's approach E. said to the elders sitting with him to receive consolation and counsel, "this son of a murderer (i.e. of Ahab and Jezebel, 1 Kings xvii. 4, xxi.) hath sent to take away my head"; "hold the messenger fast at the door," "his master's feet [are] behind him," viz. hastening to revoke his hasty order for E.'s execution. "Behold," said the king, "this evil is of Jehovah; what, should I wait for Jehovah any longer?" (as thou exhortest me, Pa. xvii. 14.) Comp. Mal. iii. 14, Prov. xix. 3. E. replies that as "this evil (the famine) is of Jehovah," so the suddenness of its removal by the morrow at "the word of Jehovah" would prove it not to be futile, as Joram said, to "wait for Jehovah." The Lord will not allow Joram's perversity to stop the current of Divine mercy. A lord on whose hand the



king leaned answered that this could only be "if Jehovah would make windows in heaven." His sentence was according to his unbelief; "thou shalt see it . . . but shalt not eat thereof." Tantalus like, his seeing should only aggravate the bitterness of his exclusion from the blessing. A panic at a fancied sound of Hittite and Egyptian foes, by God's appointment, caused the Syrians to leave their camp and all its contents, and flee for their life. Four lepers discovered the fact, and at first hid their spoil (Matt. xiii. 44, xxv. 25); afterwards fearing mischief from selfishness (Prov. xi. 24), they held their peace no longer, but, feeling it a day of good tidings, told it to the king's household. Comp. spiritually as to the gospel, Isa. lii. 7, lxii. 6, 7; Matt. xxviii. 19; Rom. xiii. 12. The thronging crowd trode down the unbelieving lord who had charge of the gate.

By E.'s advice the Shunammite woman had gone to sojourn in the corn-growing seacoast plain of the Philistines during the seven years famine already alluded to (2 Kings iv. 38). In her absence her house and field had been appropriated, and she on her return appealed with loud cry to the king. He at the very time, by God's providence, had been inquiring from Gehazi (long before his leprosy, 2 Kings v., viii., a proof that the incidents of E.'s life are not recorded in *chronological* sequence, but in their spiritual connection) concerning E.'s miracles, and was hearing of her son's resuscitation when she herself appeared. Her land, and all she had lost, were restored.

E., when Joram and Israel failed to be reformed by God's mercies, proceeded to Damascus to execute Elijah's commission (1 Kings xix. 15, 16). Benhadad respectfully inquired by Hazael, who brought a kingly present, 40 camels laden with every good thing of Damascus, "thy son (regarding E. as a father and lord) saith, Shall I recover of this disease?" "Thou mayest certainly (*i.e.* in the natural course); howbeit Jehovah showed me he shall surely die." E., intensely gazing at Hazael's countenance, discerned his unscrupulous cruelty, and wept at the thought of the evil he would do to Israel. Hazael in the common view repudiated the possibility of being capable of such atrocities, "is thy servant a dog that he should do this great thing?" But the Heb. requires "what" to be the predicate, and "the dog" connected with "thy servant" the subject. "What is thy servant (*the dog as he is*) that he should do this great thing?" Not the atrocity, but the *greatness* of it, is what startles him as something beyond his ability to accomplish, "dog (*i.e.* low, not cruel) as he is." "Dog" is the eastern phrase for *meanness*, not cruelty. Hazael, in the common view, murdered Benhadad with a wet cloth, whether "the bath mattress" (Ewald) or the thick woollen quilt or mosquito net. Others, from "Hazael" being named at the end of 2 Kings viii. 15 as if distinct from the previous "he," think Benhadad

placed it wet on himself to cool the fever, and died of the sudden chill.

E. next proceeded to Ramoth Gilead in the hills east of Jordan, which Hazael had tried to occupy (viii. 23). Joram was wounded, but the fortress still resisted Syria. There E. anointed Jehu, by the hand of one of the children of the prophets, to take vengeance on Ahab's guilty seed, having been witness of that monarch's wicked seizure of Naboth's vineyard and of Elijah's awful sentence on him (2 Kings ix. 26).

E.'s last recorded act was when Jehu's grandson, Joash, wept over his death-bed in the words which E. had used of the departing Elijah: "my father, the chariot of Israel and the horsemen thereof," *i.e.*, in losing these Israel loses its *main defence*. E., putting his hands on the king's (for God's hand must strengthen ours if we are to prosper, Gen. xlix. 24), bade Joash shoot towards the hostile land, saying, "the arrow of Jehovah's deliverance . . . thou shalt smite the Syrians in Aphek." Joash's half-heartedness deprived him of complete triumph; for when told to smite the ground, he smote but thrice, instead of five or six times. Spiritually, if we fainted not in shooting the arrow of prayer (Ps. v. 3), we should smite down our spiritual foes more completely (Isa. xliii. 22).

Even when dead and buried, E.'s body was made by God the means of revivifying a dead body cast hastily sideways into his sepulchral cell, upon a sudden inroad of the Moabite bands; a type of the vivifying power of Christ's dead body (Isa. xxvi. 19). Other antitypical resemblances are (1) Christ's solemn inauguration at the Jordan. (2) His dividing death's flood for us: Isa. li. 15. (3) By his "covenant of salt" healing the "naught water" and "barren ground" of the condemning law and of afflictive chastisements: xxxv. 1, 6. (4) His making the barren church mother of spiritual children: lv. 1. (5) Multiplying the oil of grace: lxi. 3. (6) Reviving the spiritually and the naturally dead: John v. 25-29. (7) Curing those bodily and those spiritually lepers. (8) Feeding multitudes with bread for the body, and the bread of life for the soul. (9) Being the church's "chariots and horsemen," "always causing us to triumph": 2 Cor. ii. 14. (10) Setting the captives free: Isa. lxi. 1. (11) Inflicting judgments on mockers, Acts xiii. 41; and on lucre-loving Gehazi-like ministers, as Judas; giving up to judicial blindness the wilfully blind, John ix. 39-41; and to seeing without tasting bliss those who disbelieve the gospel promise of the heavenly feast; so the rich man in hell saw Lazarus afar off in Abraham's bosom, an impassable gulf excluding himself (Luke xvi. 23-26). The gentle features of his character attracted the poor and the simple to him in their troubles, whereas sternness characterized Elijah. In Herod and Herodias Ahab and Jezebel are reproduced, as in John the Baptist Elijah is reproduced; as Elijah, the representative of the law, foreruns the gentler Elisha, so John the greatest

prophet of the law foreruns Jesus the gracious Saviour.

**Elishah.** Javan's eldest son (Gen. x. 4). Esek. xxvii. 7: "purple from the isles of Elishah." As Javan represents the Ionian Greeks; so E. the Æolians, whose favourite resort was to maritime situations, in Greece, Thessaly, and Asia Minor, and Lesbos and Tenedos. Hellas (Greece) and Elis in the Peloponnese are kindred names.

**Elishama.** 1. Num. i. 10, ii. 18, vii. 48, x. 22; 1 Chron. vii. 26, 27. 2. 2 Sam. v. 15, 16; 1 Chron. iii. 6, 8, xiv. 7. 3. 1 Chron. ii. 41. According to tradition, father of Nethaniah and grandfather of Ishmael, "of the seed royal" at the captivity (2 Kings xv. 25, Jer. xli. 1). 4. Jer. xxxvi. 12, 20, 21. 5. 2 Chron. xvii. 8.

**Elishaphat.** Son of Zichri, whom Jehoiada employed to assemble the Levites to Jerusalem to restore Joash to the throne (2 Chron. xxiii. 1).

**Elishaba.** Amminadab's daughter; sister of Nahshon, captain of Judah (Num. ii. 3). By marrying Aaron (Exod. vi. 23) she connected the royal and priestly tribes.

**Elishua = ELISHAMA.**

**Eljud = God of the Jews.** Matt. i. 15.

**Elizaphan.** 1. Num. iii. 30; his descendants took a lead in religion under David and Hezekiah (1 Chron. xv. 8, 2 Chron. xxix. 13). 2. Prince of Zebulun, appointed by Moses to take part in apportioning Canaan (Num. xxiv. 25).

**Elisur.** Num. i. 5, ii. 10.

**Elkanah.** 1. Son of Korah, son of Izhar, son of Kohath, son of Levi (Exod. vi. 24); comp. 1 Chron. vi. 22, 23, where an Elkanah is mentioned, *grandson of Korah*. "The children of Korah died not" when he was consumed (Num. xxvi. 11). 2. A descendant of the previous E., in the line of Alimoth or Mahath (1 Chron. vi. 26, 36). 3. Another Kohathite in Heman's line, father of Samuel by Hannah (1 Chron. vi. 27, 34; 1 Sam. i., ii.). Lived at Ramathaim Zophim, or Ramah, in mount Ephraim. Piously repaired yearly to Shiloh to sacrifice at the tabernacle. His costly offering of three bullocks at Samuel's dedication, and the "portions" of offerings which he gave to his family, indicate wealth. David first established the Levitical and priestly courses in the temple; hence E. does not appear to have performed any sacred function as a Levite. 4. A Levite (1 Chron. ix. 16). 5. A Korhite who joined David at Ziklag (1 Chron. xii. 6, comp. xv. 23). 6. King Ahaz' officer next to himself, slain by Zichri, a mighty Ephraimite, at Pekah's invasion (2 Chron. xxviii. 7).

**Elkosh.** Nahum's birthplace. Elkosi, a village of Galilee, pointed out to Jerome, with traces of ancient buildings. The Elkosh E. of Tigris, and N. of Mosul, believed by Jewish pilgrims to be Nahum's birthplace and burial place, is less probable, as his prophecies show only a general acquaintance with Assyria but a particular knowledge of Palestine (Nah. i. 4, ii. 4, 6, iii. 2, 3).

**Ellasar.** The invader Arioch's king-

dom (Gen. xiv. 1). The Chaldean *Larsa*, Gr. *Larissa*, a town of lower Babylon, half way between Ur (*Mugheer*) and Erech (*Warka*) on the left bank of the Euphrates. Now *Senkerel*. The inscriptions prove it a primitive capital, probably older than Babylon.

**Elmodam or Almodad.** Luke iii. 23; Gen. x. 26.

**Elnaam.** 1 Chron. xi. 46.

**Elnathan:** of Jerusalem. Jehoia-chin's maternal grandfather (2 Kings xiv. 8). Son of Achbor. Jehoia-chin's ready tool for evil, in fetching the prophet Urijah out of Egypt to be killed (Jer. xxvi. 22, 23); one of the king's council when Jeremiah's roll was burned (xxxvi. 12, 25); he interceded with the king not to burn it. Comp. for three others Ezra viii. 16.

**Elon.** 1. A Hittite, whose daughter Esau married (Gen. xxvi. 34, xxvii. 2). [See *BASHEMATI*.] 2. xlvii. 14. 3. The judge who judged Israel ten years: buried in Ajalon (= Elon) in Zebulun (Jud. xii. 11, 12).

**Elon beth Hanan:** oak of the house of grace. A commissariat district of Solomon (1 Kings iv. 9).

**Elpaal.** A Benjamite. Hushim's son; Ahitub's brother. His descendants lived near Lod or Lydda, on the Benjamite hills bordering on Dan, at Ajalon (*Yalo*). Hushim was the name of a Danite family, so that the two tribes must have intermarried (1 Chron. viii. 11-18).

**Eltelah.** A city on Dan's border, allotted to the Kohathites (Josh. xix. 44, xxi. 23).

**Eltelon.** A town in Judah's mountains (Josh. xv. 59).

**Eltolad.** A city in S. Judah allotted to Simeon (Josh. xv. 30, xix. 4; 1 Chron. iv. 29 *TOLAD*).

**Elusal.** 1 Chron. xii. 5.

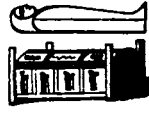
**Elymas.** Arabic (*alim*, "wise," akin to "ulema") for Barjesus, the Jew sorcerer associated with Sergius Paulus, proconsul of Cyprus at Paul's visit (Acts xiii. 6, etc.). Struck blind for "seeking to turn away the deputy (proconsul) from the faith." As he opposed the gospel light, in significant retribution he lost the natural light. Contrast Paul's simultaneously receiving sight and the Holy Ghost (ix. 17). As belief in religion declined under the Roman empire, belief in eastern magic increased.

**Elisabad.** 1. 1 Chron. xii. 8. 2. 1 Chron. xxvi. 7.

**Elyzaphan.** Exod. vi. 22. Moses' cousin. Assisted Michael his brother in carrying Nadab and Abihu, in their priestly coats, out of the camp (Lev. x. 4; comp. Acts v. 6, 9).

**Embalm.** "Joseph commanded his servants the physicians to embalm his father (Jacob). And 40 days were fulfilled for him; for so are fulfilled the days of those which are embalmed; and the Egyptians mourned for him threescore and ten days." Joseph himself also at death was embalmed, "and was put in a coffin in Egypt" (Gen. i. 2, 3, 25, 26). The rest of Jacob's twelve sons were probably also embalmed, for their bodies "were carried over into Sychem and laid in the sepulchre" there (Acts vii. 16). Herodotus (iii. i, 129) records that "every distinct distemper

in Egypt had its own physician who confined himself to the study of it alone, so that all Egypt was crowded with physicians." This accounts for Joseph having in his retinue a number of physicians. Embalmers were usually a distinct class; but Jacob not being an Egyptian, his body was not embalmed by the ordinary embalmers. Diodorus long subsequently mentions 30 days as the time of embalming, and the mourning for a king 72 days. This nearly agrees with the 40 and 70 of Genesis; but of course the processes would vary between the early age of Genesis and the later ages of Herodotus and Diodorus. Herodotus mentions the custom of "covering the body in natron (salt) 70 days." The dearest process (that used in Jacob's and Joseph's case) cost a silver talent (£250). The brain and the intestines, with a probe and a sharp Ethiopian black flint or agate to make an incision in the side, were extracted, and spices, myrrh, and cassia introduced; the body, washed



MUMMY COFFIN.

and wrapped in fine linen which was plastered inside with gum, was then laid in a mummy case shaped as a man, generally of sycamore, as is that of king Mycerinus found in the third pyramid of Memphis. A second process with oil of cedar, costing £60, and a third cheaper process with sycamore, were used for the less wealthy. The dearest process was said by the Egyptian priests to belong to Osiris, the judge of the dead, who however was not to be named. The mummy was placed erect against the sepulchral wall. Chemical analysis has detected three modes. 1. With asphaltum, *funeral gum*. 2. With asphaltum and liquor from cedar. 3. With this mixture and resinous aromatics. Asa was "laid in the bed filled with sweet odours and divers spices prepared by the apothecaries' art" (2 Chron. xvi. 14). The Lord's body was by Nicodemus wrapped in "a mixture of myrrh and aloes an hundred pounds weight, . . . as the manner of the Jews is to bury" (John xix. 39, 40). But this is quite distinct from embalming. The Egyptian belief in the transmigration of souls tended to perpetuate the practice, the body being embalmed so as to be ready to receive the soul again when the appointed cycle of thousands of years should elapse. Their burying in the sand impregnated with salts and natron, which preserved the body, first suggested the process. Drugs and bitumen were not generally used before the 18th dynasty.

**Embroider:** *shabat* (Exod. xxviii. 39). Rather "weave in diaper work," the tissue of threads of one colour being diapered in checkers (tesseled cavities) or small figures; but "the girdle of needlework" ("work of the embroiderer"). The embroiderer worked with a needle his design in stitches of coloured thread, or in coloured pieces of cloth sewn upon the groundwork. In xvi. 1, "the tabernacle curtains with cherubims of cunning work," rather "of the

work of the skilled weaver"; *choshbeeb*, one who thinks and counts. The figures of cherubim were to be worked in the loom as in tapestry work, but the hangings or entrance curtains for the tent were to be embroidered with the needle (ver. 36), "wrought with needlework"; *roqueem*, "the needleworker," "the work of the embroiderer" (xxxv. 35, xxxviii. 23). Smith's Bible Dict. makes the *rikmah* woven texture without gold thread, and therefore without figures; *choshbeeb* that with gold thread, which was employed to delineate figures as the cherubim; *choshbeeb* involving the idea of designing patterns (xxvii. 16, xxvii. 8, 35, 37, xxxviii. 18, xxxix. 2, 5, 8, 29). He makes *needlework embroidery* a later invention of Phrygia (so Pliny, viii. 48). But LXX. favour A.V. Pliny's authority weighs nothing against many proofs that embroidery was known in Egypt and there learned by many Israelites (Exod. xxxv. 30-35, 1 Chron. iv. 21). Babylon was early famed for garments of varied colour attracting the eye, such as Achan coveted (Josh. vii. 21). In Egypt the very sails were so ornamented (Wilkinson, iii. 210; Ezek. xxvii. 7, 23, 24). Assyria too was famed for such embroidery.

**Emerald.** First in the second row on the high priest's breastplate (Exod. xxviii. 18). *Nophet*, "the glowing stone," the carbuncle according to Kalisch (xxxix. 11). Tyre imported it from Syria (Ezek. xxvii. 16). One of New Jerusalem's foundations (Rev. xxi. 19). Image of the rainbow round the throne (iv. 3).

**Emerods** = *hemorrhoids*, or bleeding tumours in the intestinal rectum, frequent in Syria still, owing to want of exercise producing constipation. The images made of them mean images of the part affected (1 Sam. v. 6-12, vi. 4-11; Deut. xxvii. 27).

**Emim.** A giant warlike race, which occupied the region E. of the Dead Sea, in which the Moabites succeeded them (Gen. xiv. 5, Deut. ii. 10). Perhaps akin to "Amu" the Egyptian word in the hieroglyphics for nomad Shemites. The Heb. means "terrible ones." The Rephaim were on the N.E. of Jordan, the Zuzim next, then the Emim, then the Horim on the S.E.; all gigantic.

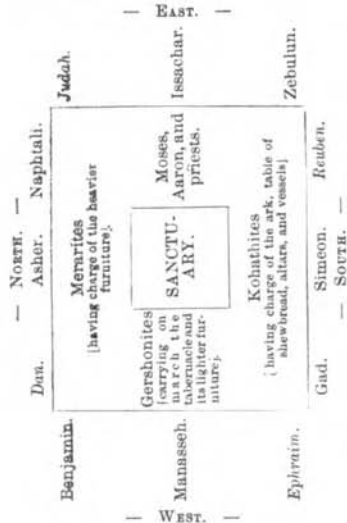
**Emmasus.** The village (60 stadia or furlongs, i.e. seven and a half miles, from Jerusalem) to which two disciples were walking on the day of Jesus' resurrection when He joined them unrecognised. The Gr. Church place it at *Kuriet el Enab* (Abu Ghosh). The old name now reappears in *Amwas*. But Conder (Pal. Expl. Qy. Stat., Oct. 1876, p. 173) identifies it with *Khamasa* (a form of the Heb. Ham-math), a ruin close to the modern village *wady Fakin*, about eight miles from Jerusalem, near the Roman road from Jerusalem, passing Solomon's pools, to *Beit Jibrin*.

**Enam.** A city of the shephelah or lowland of Judah (Josh. xv. 34). In Gen. xxxviii. 14, 21, read as marg. "in the gate (*phathach*) of Enanim," instead of "in an open place." It lay on the road from Judah's dwelling place to Timnath. Aben Ezra less probably trans. "at the breaking

forth of two fountains." Conder identifies it with *Allin*, a ruin close to Thamna, now Tibneh, three miles to the E. on an ancient road from Adullam, the very road by which Judah would have come from Adullam to Timnah. The fellahin dialect changes *n* into *l*.

**Enan.** Father of Ahira, prince of Naphtali (Num. i. 15).

**Encampment.** Below is represented the Israelite order of march and encampment (Num. ii.). This would be varied according to local requirements; but the *ideal* was reproduced in the square court with which the temple was surrounded, and in the heavenly city of Ezek. xlviii. 20, Rev. xxi. 16, xx. 9. The earthly camp exhibited the perfect symmetry of the church; the tabernacle in the middle denoted the dependence of all on Jehovah and the access of all to Him.



The area of the camp was about three square miles. Living in families they did not occupy so much room as the same number of soldiers would occupy. The "standard" (*degel*, a glittering emblem on a pole) marked the division or camp, the "ensign" (*oth*) the family. Thus there were four standards, one for each "camp" of three tribes: according to tradition the four cherubic forms, the lion (Judah, Gen. xlix. 9, Rev. v. 5), the ox (Ephraim, Deut. xxxiii. 17), the man, and the eagle (Ezek. i. 26, x. 1; Rev. iv. 4, etc.). *Judah* had the post of honour in front of the curtain of the tabernacle, along with Issachar and Zebulun, all three Leah's children, and led the van on march. *Reuben*, Leah's eldest son, with Simeon, Leah's second, and Gad, eldest of Leah's handmaid Zilpah's sons, formed the second camp. *Ephraim*, Manasseh, and Benjamin, Rachel's descendants, formed the third camp. *Dan*, eldest of the handmaid's children, with Asher and Naphtali, handmaid's children, formed the fourth camp. In coincidence with this arrangement, Num. x. 14, etc., represents Judah taking the

lead in the march out of the wilderness of Sinai, Reuben next, Ephraim next, and Dan rearward. The signal for march was given by a blast of two silver trumpets. The sanctity of the camp was maintained even in time of war. Among other nations ordinary rules of morality and propriety were then relaxed, as Lucan. x. 407, observes: "no faith or regard for religion exists among men in camp" (*nulla fides pietasque viris qui castra sequuntur*). But in war especially Israel was to "keep from every wicked thing," and even from any breach of decorum or cleanliness, "for the Lord thy God walketh in the midst of thy camp to deliver thee and to give up thine enemies before thee, therefore shall thy camp be holy, that He see no unclean thing in thee and turn away from thee" (Deut. xxiii. 9-14). All refuse was to be carried outside the camp. There the dead were to be buried (Lev. x. 4, vi. 11). Contact with the dead, until purification, and leprosy excluded from it (Num. v. 2, xxxi. 19). Ashes from the sacrifices were poured out in an appointed place outside the camp, where the entrails, skin, and horns, and all that was not offered in sacrifice, were burnt (Lev. iv. 11, 12, vi. 11, viii. 17, xxiv. 14). There criminals were executed, and the sin offering bullock was burnt (comp. as to the antitype John xix. 17, 20, Heb. xiii. 12). So late as Hezekiah the temple was called "the tents of Jehovah" (2 Chron. xxxi. 2, Ps. lxxviii. 28; comp. "a great host like the host of God" applied to David's adherents, 1 Chron. xii. 22). The military camp was generally fixed on a hill and near water (1 Sam. xiii. 2, 3, 16, 23, xvii. 3, xxviii. 4, xxix. 1). The baggage wagons or else an earthwork formed a barrier round the camp. The *mahhaneh* were *movable camps* as distinguished from the *mattzab*, or *netzib*, *standing camps* (2 Chron. xvii. 2).

**Enchantment.** [See DIVINATION.] **Endor** = the *spring of Dor*. In Issachar, yet Manasseh's possession. Here it was that Sisera and Jabin perished (Ps. lxxxiii. 9, 10). E. is not mentioned in Jud. iv. as the scene of the Canaanites' overthrow; but Taanach and Megiddo are mentioned with E. in Josh. xvii. 11, and in Jud. iv. they are represented as the scene of the battle with Sisera's host. E. being near would naturally be the scene of many "perishing"; an undesigned coincidence between the psalm and the independent history, and so confirming both. The good omen associated with the place may have lured Saul to his fatal visit to the witch (1 Sam. xxviii. 7). *Endûr* is still a village on the slope of a mountain to the N. of *jebel Duhy*, "the little Hermon." Caves abound there, in one of which probably the incantation took place; eight miles, over rugged ground, from the Gilboa heights; so that Saul must have passed the Philistine camp on his way from his own army to the witch, and the way the unhappy king crept round in the darkness may be traced step by step.

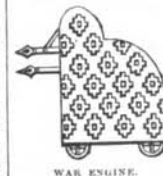
**En-eglaim** = *spring of two calves*.

Ezek. xlvii. 10. On the confines of Moab, over against Engedi, near where Jordan enters the Dead Sea (Isa. xv. 8). The two limits, Engedi and E., comprise the whole Dead Sea.

**Engannim** = *spring of gardens*. 1. In the lowland of Judah (Josh. xv. 34). 2. On the border of Issachar (xix. 21). Allotted to the Gershonites (Lev. xxi. 29). The "Ginaia" of Josephus. Now *Jenin*, the first village in ascending from Esdraelon plain into the central hills. The "gardens" and "spring" still characterize the place. In this quarter was "the garden house" (Beth-haggan) by way of which Abaziah fled from Jehu (2 Kings ix. 27). Avoiding the ascent as too steep for his chariot, he fled by the level to Megiddo and died there. ANEM in 1 Chron. vi.

**Engedi** = *fountain of the kid or goat*. A town W. of the Dead Sea (Ezek. xlvii. 10), in the wilderness of Judah (Josh. xv. 62). "The wilderness of E." is explained as "the rocks of the wild goats" (1 Sam. xxiv. 4). Abounding in caves on the road to Jerusalem where David found Saul. Originally Hazazon Tamar, "the felling of the palm," palm groves being then around though now none remain (2 Chron. xx. 2). About the middle of the western side of the sea. The fountain *Ain Jidy* is about 500 ft. above the plain and Dead Sea, and 1500 ft. below the top of the cliffs, bursting from the limestone rock down the deep descent amidst banks of acacia, mimosa, and lotus. The temperature at the spring head on a cool day Conder found 83° Fahr. (Pal. Expl., Aug. 1875). When full it crosses the plain direct to the sea; but most of the year it is absorbed in the dry soil. The four kings of whom Chedorlaomer was chief attacked the Amorites here, and were in turn attacked by the five kings of Canaan in the adjoining vale of Sid-dim. The route of the Moabites and Ammonites invading Jehoshaphat was by E., and still the marauding hordes from Moab pass round the S. of the Dead Sea along the western shore to *Ain Jidy*, and then westward wherever hope of plunder presents itself. The Song of Sol. (i. 14) celebrates E.'s vineyards and clusters of "camphire," *i.e.* *hennah* flowers, white and yellow softly blended, wherewith Jewish maidens decked themselves.

**Engines.** Military, "invented by cunning men" under Uziah (2 Chron. xxvi. 15); propelling missiles, stones, and arrows. The monuments of Egyptian and Assyrian warfare have no representations of such engines. Thus Scripture is confirmed, that the invention was in Judah under Uziah. Pliny (vii. 56) assigns it to Syria. Ezekiel (xxvi. 9) alludes to battering rams, *mehit quaballo*, "a striking of that which is in front," whether with a battering ram, or balista, or catapult; "ho



WAR ENGINE.

front," whether with a battering ram, or balista, or catapult; "ho

shall set an apparatus for striking against thy walls"; also Esek. xxi. 22, iv. 2, *karim*, trans. "captains" in xxi. 22, where see marg.

**Engraver.** In Exod. xxv. 35 rather "artificer" in wood, stone, or metal; so xxxviii. 23, "artificer" in weaving, etc. Bezaleel's workmanship was in gold, silver, brass, stone, wood (xxi. 4, 5), Aholiab's in embroidery and weaving. Strict engraving of stones is mentioned in Exod. xxviii. 9-21 in the case of the two onyx stones having six each of the 12 tribes' names, on the highpriest's shoulders, and the 12 breastplate stones with the 12 tribes' names engraven. Seal engraving the Israelites learned in Egypt; it existed in Mesopotamia from about 2000 B.C. The "ouches" of gold are the setting wreathed-like filagree round the stones, which were oval like the Egyptian cartouches containing hieroglyphic names. In Zech. iii. 9 "one stone . . . I will engrave the graving (lit. *open the opening*) thereof," i.e. I (God) will prepare for Him (Messiah) an exquisitely wrought body, a suitable temple for the Godhead (John ii. 21). He is the "stone cut out of the mountain without hands" (Dan. ii. 46). Paul (Heb. x. 5) explains Ps. xl. 6, "Mine ears hast Thou opened" (graven) by "a body hast Thou prepared Me."

**Enhaddah.** A town on the border of Issachar (Josh. xix. 21).

**Enhakkore** = *fount of him who cried.* [See LEHI.] It burst out at Samson's cry, when at thirst after slaying a thousand Philistines with an ass's jawbone (Jud. xv. 19, Ps. xxiv. 6). As the rocky precipice was named Lehi, "the jawbone," so the hollow place in the rock was named *Maktesh*, "the tooth hollow." Samson cried to Jehovah (God of grace), and Elohim (God of nature) split the hollow place at Lehi, so that water came out of it, as at Horeb and Kadesh (Exod. xvii. 6; Num. xx. 8, 11), and the fountain was called "the fount of him who cried in Lehi."

**En-hazor** = *fount of the village.* A fenced city in Naphtali (Josh. xix. 37).

**Enmishpat** = *fount of judgment.* [See KADESH.] Gen. xiv. 7.

**Enoch** = *consecrated.* 1. Cain's eldest son; and the city (probably a village of rude huts) which he built and named after him (Gen. iv. 17, 18). The similarity of names in Cain's line and Seth's line is no proof of the persons being identical, for many of the seemingly like names are from distinct roots. Moreover the fewness of names at that early time, and the relationship and occasional intercourse between the families, account for the similarity or identity of the other names. Details are given specially as to Lamech and E., marking the utter distinctness of those so named in the two lines.

2. Son of Jared; father of Methuselah. *Seventh* from Adam (*seven* indicating Divine completeness, E. typifying perfected humanity). As angels fell to the earth by transgression, so this man was raised to heaven by pleasing God (Irenæus, iv. 15, § 2). Of Noah and E. alone it is written that they

"walked with God" (Gen. v. 24, vi. 9); others "walked before God" (xvii. 1). But *walking with God* is a relic of the first paradise when man talked and walked with God in holy familiarity, and an anticipation of the second (Rev. xxi. 3, xxii. 3, 4). The secret spring of his walk with God was "faith"; faith was the ground of his "pleasing God" (which answers to "walking with God" in Gen. v., comp. Amos iii. 3); his "pleasing God" was "begat sons and daughters, . . . and he died," the account of E.'s walk with God and translation without death stands forth in brighter relief. His years, 365 (the number of days in one year), were fewer than his predecessors; but in his fewer years there was that to record which was not in their immensely lengthened years. He moreover begat sons and daughters, and yet found family ties no hindrance to his walking with God as a family man. Nay, it was not till "after he be at Methuselah" that it is written "E. walked with God." God's gift of children awakened in him a new love to God and a deeper sense of responsibility. E. in the antediluvian generation, and Elijah in the postdiluvian, witnessed before Christ in their own persons to the truth of the resurrection of the body and its existence in heaven. The fathers mostly made them the two witnesses slain by the beast, but afterwards raised to heaven (Rev. xi.). This view, if true, would be one answer to the objection against their translation, that "it is appointed unto men once to die" (Heb. ix. 27), and that "death passed upon all men for that all have sinned" (Rom. v. 12). E.'s translation was an appropriate testimony to the truth he announced, "Behold the Lord cometh . . . to execute judgment" in the face of a mocking, infidel world.

Jude 14 stamps with inspired sanction the current tradition of the Jews as to E.'s prophecies. The language "E. prophesied, saying," favours tradition rather than the Book of E. being the source whence Jude drew. So Paul mentions James and James the Egyptian magicians, names drawn from tradition, not from Scripture (2 Tim. iii. 8). Justin Martyr, Irenæus, Clement of Alexandria, and others allude to the Book of E. Bruce the Abyssinian traveller brought home three Ethiopic copies from Alexandria, which Archbishop Lawrence translated in 1821. The Ethiopic was translated from the Greek, the Greek from the Hebrew. The Apostolic Constitutions, Origen (contra Cels.), Jerome, and Augustine deny its canonicity. It vindicates God's government of the world, spiritual and natural, recognises the Trinity, also Messiah "the Son of

man" (the name "Jesus" never occurs), "the Elect One" from eternity, before whom "all kings shall fall down, and on whom they shall fix their hopes," the supreme Judge, who shall punish eternally the wicked and reward the just. If the book belong to the period just before our Lord's coming, it gives an interesting view of believing Jews' opinions concerning Messiah at that time. No sure proof establishes its existence before the Christian era.

3. Third son of Midian, Abraham's son by Keturah (Gen. xxv. 4). 4. Ruben's eldest son, head of the family of Hanochites (Gen. xli. 9, Num. xxvi. 5).

See HANOKH for a fourth Enoch, so the A. V. has it.

**Enrimmon.** Reinhabited by the Jews who returned from Babylon (Neh. xi. 29). Ain and Rimmon (Josh. xv. 32, xix. 7; 1 Chron. iv. 32).

**Enrogel** = *fountain of feet.* So called because fullers trod their cloth with the feet here. On the border between Benjamin and Judah (Josh. xv. 7, xviii. 16). At a lower level than Jerusalem, as "descended" implies. At the southern extremity of the valley of Hinnom near its junction with the valley of Jehoshaphat. Here Jonathan and Ahimaa's remained to receive intelligence for David from within the walls (2 Sam. xvii. 17). Here also by the stone Zobelet Adonijah held his feast preparatory to claiming the throne (1 Kings i. 9). The site is by many thought to be that now called "the well of Nehemiah," and by the natives "the well of Job," *Bir-eyûb*. The spot is one of the most fertile round Jerusalem. The well is 125 ft. deep, and in winter usually full; it is swalled up and arched above. But Bonar (Land of Promise) argues for *An Umm ed daraj*, "spring of the mother of steps," viz. the steps by which the reservoir is reached; "the



FOUNTAIN OF VIRGIN.

Fountain of the Virgin," the only real spring near Jerusalem (*Bir-eyûb* is a well, not a spring); which if not meant will be (what is not likely) unmentioned in the Bible. This spring suits better, as being nearer Jerusalem than *Bir-eyûb*, which is too far for 2 Sam. xvii. 17, and altogether away from the direct road over Olivet to Jordan, and too much in full view of the city for Jonathan's and Ahimaa's secret purpose. *Daraj* and *Rogel* are names akin. The Fount of the Virgin is still the women's place of resort for washing and treading clothes; and it is above the king's gardens and so suitable for irrigation, which *Bir-eyûb* is not. Gannean found the stone of Zobelet in the village of Siloam under the name *Zehweile*. This identifies E. with the Fountain of the Virgin.

**Enshemesh** = *fount of the sun.* A spring on the border between Judah and Benjamin, N. of Judah, S. of Benjamin (Josh. xv. 7, xviii. 17). Between "the going up to Adummim" (i.e. the road leading up from the Jordan valley) and the spring of

Enogel. E. of Jerusalem and of the mount of Olives. Now *Ain Haud* or *Chot*, "the well of the apostles," a mile below Bethany on the way from Jerusalem to Jericho. The sun's rays are on it all day.

**Entappuah.** "Spring of apple" or "citron." [See TAPPUAH.] (Josh. xvii. 7.)

**Epænetus.** A Christian at Rome greeted by Paul as "my well beloved, who is the firstfruits of Achaia (Asia in the Alex., Vat., Sin. MSS.) unto Christ" (Rom. xvi. 5). "Asia" is used in the restricted sense, Mysia, Lydia, and Caria.

**Epaphras.** Paul's "dear fellow servant, who is for you (the Colossian Christians, i. 7) a faithful minister of Christ," perhaps implying E. was the founder of the Colossian church. In Phil. 23, "my fellow prisoner." Apprehended possibly for his zealous labours in Asia Minor; lit. "fellow captive" (*sunachmalotos*), taken in the Christian warfare (Phil. ii. 25), or else more probably designated so as Paul's faithful companion in imprisonment. He had been sent by the Colossians to inquire after and minister to Paul. Aristarchus is designated Paul's "fellow prisoner" in Col. iv. 10, and his "fellow labourer" in Phil. 24 (both epistles were sent at the same time). But, *vice versa*, E. in the Epistle to Philemon is "his fellow prisoner," and in the Epistle to the Colossians "his fellow labourer." In Col. iv. 12 Paul thus commends him, "E. who is one of you (a native or resident of Colosse), a servant of Christ, saluteth you, always labouring fervently (*agonisomenos*, 'striving as in the agony of a contest') for you in prayer, that ye may stand perfect and complete in all the will of God."

**Epaphroditus:** of which Epaphras is a contraction. But E. of the Philippian church is probably distinct from Epaphras of the Colossian church. Probably a presbyter at Philippi. After Tychicus and Onesimus had departed from Rome carrying the epistles to Ephesians, Colossians, and Philemon, Paul was cheered by the arrival of E. with the Philippian contribution. But that faithful "brother, companion in labour, and fellow soldier," being probably in delicate health in setting out, had brought on himself a dangerous sickness by the fatigues of the journey to Rome (Phil. ii. 25, 26, 30; iv. 18). On recovery he "longed" to return to his Philippian flock, and in person relieve their anxiety on his behalf. So Paul "supposed it necessary to send E." to them, being "their messenger" (*apostle*, i.e. one of the "apostles" or "messengers of the churches" as distinct from the twelve and Paul commissioned by Christ: Rom. xvi. 7, 2 Cor. viii. 23). Paul charges them, "Receive him in the Lord with all gladness; and hold such in reputation, because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me" (their lack having been not of the will but of the opportunity, iv. 10). From the marked exhortations to "receive E. with all gladness," etc., Alford conjectures

that the "heaviness" of E. was not solely owing to his strong affection, but that there must have been something behind respecting him.

**Ephah.** [See WRIGHTS AND MEASURES.] 1. First of Midian's sons, grandson of Abraham (Gen. xxv. 4, 1 Chron. i. 33, Isa. lx. 6), "the dromedaries of E." E. of the Dead Sea. Midian abounded in camels to carry their merchandise (Jud. vi. 5); the camel is the ship of the desert. 2. A concubine of Caleb of Judah (1 Chron. ii. 46). 3. Son of Jahdai (1 Chron. ii. 47) of Judah.

**Ephai** = OPHAI in the Ketib or original text (Jer. xl. 8, 13). Ishmael slew these "captains of the forces" left in Judah with Gedaliah, the governor appointed by the Babylonians (xli. 3).

**Epher.** 1. Gen. xxv. 4, 1 Chron. i. 33. 2. 1 Chron. iv. 17. 3. E. of Jordan (1 Chron. v. 24). Akin to *Ophrah*, Gideon's native place in Manasseh W. of Jordan.

**Ephesdamim** = boundary of blood; so called from being the scene of bloody battles between Israel and the Philistines [see ELAH], i.e. the valley of the terebinth; contracted into PAS-DAMMIM (1 Chron. xi. 13). Between Shochoh and Azekah, in Judah, the Philistine encampment when David slew Goliath (1 Sam. xvii. 1). The valley of Elah rises close to Hebron, and runs as a rocky ravine northward. Among the towns on its flank was KEILAH, on a steep, terraced, bare hill. Beyond this point the valley widens, and on its W. side is Adullam. A mile farther N. the valley turns W. Here crowning the left bank was Socoh. Farther W. on the valley's S. side is Shaaraim (Tel Zakeriyeh). Then the valley opens into the Philistine plain, and here is situated on a white cliff Gath, commanding the valley. Thus the valley of Elah was the highway from the plain up to the hilly country, and terebinths still grow in it as of old. The site of Saul's battle with the Philistines and Goliath was at the bend of the valley, where the Jerusalem road down which probably Saul came crosses the valley, at E., between Socoh (Shuweikeh) and Azekah (El-Azek). Here still a ruin exists, having a similar meaning, Beit Fased, "house of bloodshed." Two Heb. terms occur in the narrative: *emek* the "broad valley"; *gai* the narrow deep channel in the middle of the emek, dug out by the winter torrent and separating the two hosts. The steep banks are studded with smooth white pebbles, such as David slung at Goliath.

**Ephesians, Epistle to.** By St. Paul, as chaps. i. 1, iii. 1 prove. So Irenæus, *Hær.* v. 2, 3, i. 8, 5; Clemens Alex., *Strom.* iv. 65, *Pæd.* i. 8; Origen, *Cels.* iv. 211. Quoted by Valentinus A.D. 120, chap. iii. 14-18, as we know from Hippolytus, *Refut. Hæres.*, p. 193. Polycarp, *Epistle to Phil.*, xii., witnesses to its canonicity. So Tertullian, *Adv. Marcion*, v. 17, Ignatius, *Eph.* xii., refers to Paul's affectionate mention of the Christian privileges of the Ephesians in his epistle.

St. Paul, in Col. iv. 16, charges the Colossians to read his epistle to the

Laodiceans, and to cause his epistle to the Colossians to be read in the church of Laodicea, whereby he can hardly mean his *Epistle to the Ephesians*, for the resemblance between the two epistles, Ephesians and Colossians, would render such interchange of reading almost unnecessary. His greetings sent through the Colossians to the Laodiceans are incompatible with the idea that he wrote an epistle to the Laodiceans at the same time and by the same bearer, Tychicus (the bearer of both epistles, Ephesians and Colossians), for the apostle would then have sent the greetings directly in the letter to the party saluted, instead of indirectly in his letter to the Colossians. The epistle to Laodicea was evidently before that to Colosse.

Archbp. Usher supposed that the Epistle to the Ephesians was an encyclical letter, headed as in MSS. Sin. and Vat., "To the saints that are . . . and to the faithful," the name of each church being inserted in the copy sent to it; and that its being sent to Ephesus first occasioned its being entitled the Epistle to the Ephesians. But the words "at Ephesus" (i. 1) occur in the very ancient Alex. MS. and the Vulg. version. The omission was subsequently made when read to other churches in order to generalize its character. Its internal spirit aims at one set of persons, coexisting in one place, as one body, and under the same circumstances. Moreover there is no intimation, as in 2 Cor. and Gal., that it is encyclical and comprising all the churches of that region. After having spent so long time in Ephesus, Paul would hardly fail to write an epistle specially applying to the church there. For personal matters he refers the Ephesians to Tychicus its bearer (vi. 21, 22); his engrossing theme being the interests and privileges and duties of Christ's universal church, with particular reference to the Ephesians. This accounts for the absence of personal greetings; so in Gal., Phil., 1 and 2 Thess., and 1 Tim. The better he knows the parties addressed, and the more general and solemn the subject, the less he gives of individual notices.

His first visit to Ephesus is recorded in Acts xviii. 19-21. Some seeds of Christianity may have been sown in the men of Asia present at the grand pentecost (Acts ii. 9). The work begun formally by Paul's disputations with the Jews during his short visit was carried on by Apollon (xviii. 24-26), Aquila, and Priscilla. At his second visit after his journey to Jerusalem, and thence to the eastern regions of Asia Minor, he encountered John's disciples, and taught them the baptism of the Holy Spirit, and remained at Ephesus three years (Acts xix. 10, xx. 31), so that this church occupied an unusually large portion of his time and care. His self-denying and unweary labours here are alluded to in Acts xx. 34. This epistle accordingly shows a warmth of feeling and a union in spiritual privileges and hopes with them (i. 3, etc.), such as are natural from one so long and so intimately associated with those

addressed. On his last journey he sailed past Ephesus, and summoned the Ephesian elders to Miletus, where he delivered to them his farewell charge (Acts xx. 18-35).

The Epistle to the Colossians, which contains much the same theme, seems to have been earlier, as the Epistle to the Ephesians expands the same truths. It is an undesigned coincidence and proof of genuineness that the two epistles, written about the same date and under the same circumstances, bear closer resemblance than those written at distant dates and under different circumstances. [See for instances of resemblance, COLOSSIANS.] Tychicus bore both epistles, and Onesimus his companion bore that to his former master Philemon at Colosse. The date was probably before Paul's imprisonment at Rome became so severe as it was when writing the Epistle to the Philippians, about A.D. 62, four years after his charge at Miletus. In vi. 19, 20 he implies he had some freedom for preaching, such as Acts xviii. 23-31 represents. His imprisonment, beginning February A.D. 61, lasted at least "two whole years."

The epistle addresses a church constituted of Jewish and Gentile converts, and such was that of Ephesus (ii. 14-22, comp. Acts xix. 8-10). Diana's (Artemis) temple there, burned down by Herostratus on the night of the birth of Alexander the Great (355 B.C.), was rebuilt at enormous cost, and was one of the wonders of the world. [See DIANA.] Hence the appropriateness of comparing the church to a temple, containing the true inner beauty, which the idol temple with all its outward splendour was utterly wanting in. In iv. 17, v. 1-13, Paul alludes to the notorious profligacy of the heathen Ephesians. Moreover, an undesigned coincidence, confirming the genuineness of both this epistle and the independent history, is the correspondence of expressions between the epistle and Paul's address to the Ephesian elders (i. 6, 7, ii. 7; comp. Acts xx. 24, 32). Alford designates this "the epistle of the grace of God." As to his bonds, iii. 1, iv. 1, with Acts xx. 22, 23. As to "the counsel of God," i. 11 with Acts xx. 27. As to "the redemption of the purchased possession," i. 14 with Acts xx. 28. As to "building up" and the "inheritance," i. 14, 18, ii. 20, v. 5, with Acts xx. 32.

THE OBJECT is "to set forth the foundation, the course, and the end of the church of the faithful in Christ. He speaks to the Ephesians as a sample of the church universal. In the larger and smaller divisions alike the foundation of the church is in the will of the Father; the course of the church is by the satisfaction of the Son; the end of the church is the life in the Holy Spirit" (Alford). Comp. as to the three, i. 11, ii. 5, iii. 16. Throughout "the church" is spoken of as one whole, in the singular, not the plural. The doctrinal part closes with the sublime doxology (iii. 14-21). Upon the doctrine rest the succeeding practical exhortations; here too the

church is represented as founded on the counsel of "God the Father who is above all, through all, and in all," reared by the "one Lord" Jesus Christ, through the "one Spirit" (iv. 4-6, etc.), who give their respective graces to the members. These therefore should exercise all these graces in their several relationships, as husbands, wives, servants, children, etc.; for this end, finally, we must "put on the whole armour of God" (vi. 13).

The STYLE, like the subject, is sublime to a degree exceeding that of Paul's other epistles. The sublimity produces the difficulty and peculiarity of some expressions. The theme was suited to Christians long grounded, as the Ephesians were, in the faith as it is in Jesus.

**Ephesus.** Chief city of the Ionian confederacy and capital of the Roman province "Asia" (Mysia, Lydia, Caria), on the S. side of the plain of Cayster, and partly on the heights of Prion and Coressus, opposite the island of Samos. A leading scene of Paul's ministry (Acts xviii., xix., xx.); also one of the seven churches addressed in the Apocalypse (i. 11, ii. 1), and the centre from whence John superintended the adjoining churches (Euseb., iii. 23). E., though she was commended for patient labours for Christ's name's sake, is reproved for having "left her first love."

The port was called Panormus. Commodious roads connected this great emporium of Asia with the interior ("the upper coasts," i.e. the Phrygian table lands, Acts xix. 1); also one on the N. to Smyrna, another on the S. to Miletus, whereby the Ephesian elders travelled when summoned by Paul to the latter city. On a N.E. hill stands the church *Ayasuluk*, corrupted from *hagios theologos*, "the holy divine," John Timothy, and the Virgin Mary who was committed by the Lord to John (xix. 26), were said to have been buried there. It was the port whither Paul sailed from Corinth, on his way to Syria (Acts xviii. 19-22). Thence too he probably sailed on a short visit to Corinth [see 1 CORINTHIANS]; also thence to Macedonia (xix. 21, 27, xx. 1; comp. 1 Tim. i. 3, 2 Tim. iv. 12, 20).

Originally colonised by the hardy Atticans under Androclus, son of Codrus, it subsequently fell through the enervation of its people under Lydian and Persian domination successively; then under Alexander the Great, and finally under the Romans when these formed their province of Asia (129 B.C.). A proconsul or "deputy" ruled Asia. In Acts xix. 38 the plural is for the singular. He was on circuit, holding the assizes then in E.; as is implied, "the law is open," marg. "the court days are (now being) kept." Besides a senate there was a popular assembly such as met in the theatre, the largest perhaps in the world, traceable still on mount Prion (Acts xix. 20). The "town clerk" had charge of the public records, opened state letters, and took notes of the proceedings in the assembly. His appeal, quieting

the people, notices that Paul was "not a blasphemer of the Ephesian goddess," a testimony to Paul's tact and wisdom in preaching Christ. The friendly warning of the ASIARCHS [see] to Paul, not to venture into the theatre, implies how great an influence the apostle had gained at E.

Besides being famed as the birthplace of the two painters Apelles and Parrhasius, and the philosopher Heraclitus, E. was notorious for its magical arts and amulets of parchment with inscribed incantations (*Ephesia grammata*), valued at enormous prices (50,000 pieces of silver), yet freely given up to the flame when their possessors received a living faith (xix. 19). In undesigned coincidence with Acts, Paul writing to Timothy (2 Tim. iii. 13) says "seducers (*gostes, conjurors*) shall wax worse and worse, deceiving and being deceived." The "special miracles" which God wrought by the hands of Paul were exactly suited to conquer the magicians on their own ground: handkerchiefs and aprons from his body brought as a cure to the sick; evil spirits cast out by him; and when exorcists imitated him, the evil spirits turning on them and rending them.

The Diana of E., instead of the graceful



GREEKIAN DIANA

Grecian goddess of the chase, was a mummy-shaped body with many breasts, ending in a point, and with the head of a female with mural crown, and hands with a bar of metal in each; underneath was a rude block.

An aerolite probably gave the idea "the image that fell from heaven." After frequent burnings, the last building of her temple took 220 years. [See DIANA.] Some read Pliny's statement, "the columns were 120, seven of them the gifts of kings"; the diameter of each is six feet, the height 60 feet, according to Ward's measurement. The external pillars according to Wood's arrangement are 88; the whole number, internal and external, 120. The glory of E. was to be "a worshipper of the great goddess" (see marg.), lit. a caretaker, warden, or apparitor of the temple (*neokoros*), and the silversmiths had a flourishing trade in selling portable models of the shrine. Perhaps Alexander the "copper-smith" had a similar business. The "craftsmen" were the designers, the "workmen" ordinary labourers (Acts xix. 24, 25). The imagery of a temple naturally occurs in 1 Cor. iii. 9-17 written here, also in 1 Tim. iii. 15, vi. 19; 2 Tim. ii. 19, 20, written to E.; comp. also Acts xx. 32. Demetrius would be especially sensitive at that time when Diana's sacred month of May was just about to attract the greatest crowds to her, for 1 Cor. xvi. 8 shows Paul was there about that time, and it is probable the uproar took place then; hence we find the Asiarchs present at this time (Acts xix. 31). Existing

ancient coins illustrate the terms found in Acts, "deputy," "town clerk," "worshipper of Diana." The address at Miletus shows the Ephesian church had then its bishop presbytors. Paul's companions, Trophimus certainly and Tychicus possibly, were natives of E. (Acts xx. 4, xxi. 29; 2 Tim. iv. 12.) Also Onesiphorus (2 Tim. i. 16-18, iv. 19), Hymeneus and Alexander, Hermogenes and Phygellus, of E., were among Paul's opponents (1 Tim. i. 20; 2 Tim. i. 15, iv. 14).

**Ephlal.** 1 Chron. ii. 37.

**Ephod.** 1. The high priest's vestment, with the breastplate and Urim and Thummim (some material objects in the bag of the breastplate, used for consulting Jehovah by casting lots: Speaker's Comm.; but see HIGH-PRIEST) in it. This Abiathar carried off from the tabernacle at Nob, and David consulted (1 Sam. xxi. 9, xxiii. 6, 9, xxx. 7). The breastplate, with its twelve precious stones, gave an importance to the ephod which led to its adoption in the idolatries of Gideon and Micah (Jud. viii. 27, xvii. 5, xviii. 14). The large amount of gold used by Gideon on his ephod was not the material of it, but the means whereby he completed it; including the breastplate (*choshen*), the 12 precious stones, and the two for the shoulders, the gold thread throughout, and gold braid, and gold twist chains fastening the breastplate upon the ephod, and lastly the price of the labour (Exod. xxviii. 6-30). [See GIDEON.] His aim was by wearing it to have a vehicle for inquiring the will of Jehovah, through the Urim and Thummim, the holy lot, and breastplate. The ephod was also used, but without the breastplate, by the ordinary priests, as their characteristic robe (1 Sam. ii. 28, xiv. 3, xxii. 18; Hos. iii. 4). David's ephod, in bringing the ark to Jerusalem, differed from the priests' in being of ordinary linen (*bad*), whereas theirs was of fine linen (*sheesh*).

2. Father of Hanniel, head of Manasseh, assisted Joshua and Eleazar in apportioning Canaan (Num. xxxiv. 23).

**Ephraim** = *doubly fruitful*. Joseph's second son by Asenath, named so, "for," said Joseph, "God hath caused me to be fruitful in the land of my affliction." Born during the seven plentiful years; the "*doubly fruitful*" may refer to both the fruitfulness vouchsafed to Joseph and the plenty of the season. As regards E. himself, he was doubly blessed: (1) in being made, as well as Manasseh, a patriarchal head of a tribe, like Jacob's immediate sons (Gen. xlviii. 5); as Judah received the primary birthright (Reuben losing it by incest, Simeon and Levi by cruelty), and became the royal tribe whence king David and the Divine Son of David sprang, so E. received a secondary birthright and became ancestor of the royal tribe among the ten tribes of Israel (xix. 3-10, 22-26). (2) E. the younger was preferred to Manasseh the elder, as Jacob himself was preferred before

the elder Esau. Jacob wittingly guided his hands so as to lay his right on E. and his left on Manasseh, notwithstanding Joseph's remonstrance; saying, "Manasseh shall be great, but his younger brother shall be greater than he, and his seed shall become a multitude of nations." Jacob called to mind God's promise at Luz, "I will make thee fruitful," a Heb. word akin to E. and to Ephrath, the scene of the death of his darling wife, E.'s grandmother (xxxv. 11, 16, xlvi. 4, 7, 13-19). E. was about 21 when Jacob blessed him, for he was born before the seven years' famine, and Jacob came to Egypt towards its closing years, and lived 17 years afterwards (xlvi. 28). Before Joseph's death E.'s family had reached the third generation (l. 23).

The last notice we have of him is his mourning for his sons slain in the foray by the men of Gath, and naming his new-born son BERIAH [see] from the calamity, unconscious that that son would be the progenitor of the most remarkable of all his descendants, Joshua (1 Chron. vii. 20-23). Ps. lxxviii. 9 is referred in Smith's Bible Dict. to this time; but the phrase is rather figurative for *spiritual apostasy*; "the children of E. . . carrying bows, turned back in the day of battle." E.'s numbers in the wilderness of Sinai census were 40,500, Manasseh's 32,200. But at the eve of entering Canaan E. had decreased to 32,500, whilst Manasseh had increased to 52,700; and at the conquest E. was fewest in numbers after Simeon (22,200). Still in Moses' blessing E. stands pre-eminent over Manasseh; and he and Manasseh are compared to the two horns of the *reem* (not *unicorn* but the gigantic wild ox, now extinct, or urus); "with them he (Joseph) shall push the people together to the ends of the earth, and they are the *ten thousands* of E. and they are the *thousands* of Manasseh." Moreover, Joseph's land is "blessed of the Lord for the precious things of heaven . . . the dew . . . the deep beneath . . . the precious fruits brought forth by the sun and . . . put forth by the moon . . . the chief things of the ancient mountains and . . . of the lasting hills . . . of the earth and its fulness, and the good will of Him that dwelt in the bush": a glorious issue to the afflictions "of him that was separated from his brethren" (Deut. xxiii. 17). "His glory (is like) the firstling of his bullock," rather "the firstling of his (Joseph's) bullock (*i.e.* E. made by Jacob in privileges the *firstborn* of Joseph's offspring; the singular 'bullock' being used collectively for *all* Joseph's offspring, and expressing their *strength*) is his glory." Whereas Jacob dwelt on Joseph's trials, and prophetically the severe wars of his descendants, in which God would strengthen them as He had strengthened Joseph, Moses looks onward to their final triumph and peaceful enjoyment of all precious things in their land.

*The tribe E.'s territory.*—The two great tribes of Judah and Joseph (E. and

Manasseh) took their inheritance first. The boundaries of E. are traced from W. to E. in Josh. xvi. 1-10. Ataroth Adar and upper Bethhoron lay on the centre of the southern border of E. The border on the N. side went out westward, *i.e.* seaward, to Michmethah, which was in front (W. or N.W.) of Shechem (Nablus), the latter being in E. From Michmethah the border went round to the E. at the back of mount Ebal, then S.E. towards Janohah (*Yanun*). It passed Taanath Shiloh (probably *Salim*). From Janohah it touched Ataroth on the wady *Fasail*; then passing Naarath or Naaran (1 Chron. vii. 28) on the E. of Bethel, called Neara by Josephus, abounding in water, and so likely to be near *Ras el Ain* (five miles N. of Jericho), which pours a full stream into the wady *Nawaymeh*. From Naarath E.'s boundary reached Jericho, and struck into the line that forms the S. baseline of the tribe, running to the Jordan. From En Tappuah (*Ain Abuz*, five miles and a half S. of Shechem) E.'s boundary ran S.W. into the brook Kanah, which still retains its ancient name; thence the boundary ran out to the sea. The boundary between E. and his brother Manasseh is not exactly defined; comp. Jo-h. xvii. 14-18. Generally, E. lay to the S., Manasseh to the N. But Manasseh, instead of crossing the country from E. to W. as it is often represented, occupied only half that space, and lay along the sea to the W., bounded on the E. by mount Carmel. The territory of the twofold "house of Joseph" was 55 miles from E. to W. by 70 from N. to S. The northern half of central Palestine was "mount Ephraim," hills of limestone material, intersected by wide plains with streams of running water, and therefore clothed with vegetation. Travellers attest the increasing beauty of the country in going N. from Jerusalem. The "precious things of the earth," "flowers," "olive valleys," and "vines" are assigned to E. (Isa. xxviii. 1-4; Hos. x. 1). He is compared to a "heifer," whereas Dan, Judah, and Benjamin among their comparatively barren rocks are compared to *lions* and *wolves*. E. lay near the high ways from Egypt and Philistia to Galilee and from Jordan to the sea. E. did not extend to the sea, but had separate cities assigned to it in Manasseh on the coast. In it were Shechem, Jacob's original settlement, "his parcel of ground" and well; Ebal and Gersim, the mounts of cursing and blessing; and Shiloh, the seat of the sanctuary till the time of Eli. Here too was the great Joshua's tomb, as also his patrimony. Jealous sensitiveness as to any exploit achieved without E.'s sharing in it betrayed at once their tribal self importance and their recognised high standing among the tribes. So towards Gideon, Jephthah and David (Jud. viii. 1, xii. 1; 2 Sam. xix. 41-43). In one instance they nobly interposed to clothe, feed, and restore in freedom their captive brethren of Judah (2 Chron. xxviii. 9-15). The 78th Psalm was designed to soothe their tribal soreness at the transference of the religious capital from Shi-

loh to Jerusalem (ver. 60-70). They attached themselves to David after Ishboeth's fall; 20,800 warriors of them "coming with a perfect heart to Hebron, to make David king over all Israel." Among his state officers there was more than one Ephraimite (1 Chron. xxvii. 10-14); and after Absalom's rebellion they were probably foremost among the men of Israel in expressing jealousy of Judah in respect to the latter's greater share in promoting David's return. From the time of the severance of the ten tribes from Judah, brought about by Rehoboam's infatuation and Jeroboam's ("ruler over all the charge of the house of Joseph") rousing E.'s innate self elation, E. became the representative and main portion of the northern kingdom; for the surrounding heathen, the luxurious Phœnicians, the marauding Midianites, the Syrians and Assyrians from the N., and the Egyptians from the S., left to Israel little which was permanently, exclusively, and distinctively its own, beyond the secure territory of E. with its hilly fastnesses. The plain of Esdraelon, to the N. beyond E., was the natural battlefield for Egyptian forces advancing along the seacoast plain from the S. and Syrians and Assyrians from the N. to operate in; but E. could only be reached through precipitous ascents and narrow passes, where invaders could be easily repelled. But her continually increasing moral degeneracy and religious apostasy rendered all her natural advantages unavailing. No temporary revival, as in Judah's case, relieves the gloomy picture, until the cup of her iniquity was full; and God, though His amazing love long forbore to judge her, at last swept her away permanently from her home and her abused privileges and opportunities. (Hos. v., vi., vii., ix., x., xi. 1-8, xii., xiii.; Ezek. xxiii.; 2 Kings xvii.)

**Ephraim.** Beside which was Absalom's sheep farm, where took place Amnon's murder (2 Sam. xiii.). Our Lord, when the chief priests plotted to kill Him, retired to "a city called E. . . a country near to the wilderness" (John xi. 54). "The wilderness" means the hill country N. E. of Jerusalem, between the central towns and the Jordan valley. Thus Ephrah of Benjamin probably is identical with E. (1 Sam. xiii. 17). Now *Et-Taiyibeh*, a village on a conical hill commanding the view of the Jordan valley and the Dead Sea.

**Ephraim, wood of.** The battlefield where Absalom fell, the entanglement of the wood occasioning large slaughter of the Ephraimites, whence perhaps the wood was named. From 2 Sam. xvii. 24, 26, xviii. 3, it is certain that it was E. of Jordan, not W. where the tribe Ephraim was settled. Mahanaim was the "city out of" which David's army looked for "succour" from him. Grotius thinks, less probably, that the name was derived from the slaughter of Ephraim at the Jordan fords by Jephthah (Jud. xii. 1-5); the city Mahanaim and wood of Ephraim were miles off from the Jordan.

**Ephraim.** A city of Israel which,

with its dependent villages, Abijah and the men of Judah took from Jeroboam (2 Chron. xiii. 19). Possibly = Ephraim city above; also = EPHRON, MOUNT, on the northern bound of Judah (Josh. xv. 9).

**Ephratah, Ephrath.** 1. Second wife of Caleb, Hezron's son; mother of Hur; grandmother of Caleb the spy (1 Chron. ii. 19, [24.] 50; iv. 4).

2. The name of Bethlehem Judah in Jacob's time (Gen. xxxv. 16, 19; xviii. 7). Whence probably E. the mother of Hur took her name, being a native and owner of the town and district; which accounts for his being called "the father of Bethlehem." In Mic. v. 2 it is called Bethlehem E. As Bethlehem means "house of bread," so E. "fruitful," the region abounding in corn. In Ps. cxxxiii. 6 the sense is: "we (being) in E. [i.e. whilst David was still a youth at Bethlehem] heard of it," viz. the ark, as a mere matter of hearsay, so neglected was the ark then whilst in the forest town of Kirjath Jearam.

**Ephron.** Z'bar's son, a Hittite; owner of the field facing Mamre or Hebron, and the cave in the field. Abraham bought it from E. for 400 shekels of silver (Gen. xxiii., xxv., xlix.).

**Epicureans.** Disciples of Epicurus, the Athenian philosopher, whose "garden" was the resort of numbers. There he taught that the aim of philosophy should be happiness and pleasure, not absolute truth; experience (the perceptions, general notions, and passions or affections), not reason, the test. Physics he studied, to explain phenomena and dispel superstitious fears; ethics he regarded as man's proper study, since they conduce to supreme and lasting pleasure. The Epicureans and Stoics were the two opposite schools of philosophy prevalent in Athens at Paul's visit (Acts xvii. 18). Materialism and sensual selfishness was the ultimate tendency of Epicurus's teaching; but his bold criticism of heathen polytheism, the claims of the body, and individual freedom, were the better elements in it. Stoicism taught an absolute fate and the spiritual nature of the soul, which it made part of the general soul of the world. Paul directs against Epicureanism the declaration of creation (ver. 24), providence (26), inspiration (28), the resurrection and judgment (31). Sadduceism was its Jewish representative. Diogenes Laertius (x.) preserves some of Epicurus's letters, and a list of his writings. See also Lucretius, *De Rerum Natura*, trans. by Creech.

**Epistle.** The first mentioned in the O. T. is that of David to Joab, sent by Uriah (2 Sam. xi. 14); a usage perhaps borrowed from the Phœnicians, with whose king Hiram he was intimate. The king's seal was usually attached in token of authority, and to guard against any one but the person addressed reading it (1 Kings xxi. 8, 9). The seal was of clay impressed whilst moist (1 Kings xxi. 8, 9; Job xxxviii. 14). "A writing came to Jehoram from Elijah" (2 Chron. xxi. 12). Originally messages were sent orally (Gen. xxxii. 3; Num. xxii.

5, 7, 16, xxiv. 12; Jud. xi. 12, 13; 1 Sam. xi. 7, 9). Hesekiah had a system of couriers or posts to transmit his



DROMEDARY POST.

letters in various quarters; the plan especially prevalent in Persia (2 Chron. xxx. 6, 10; Esth. viii. 10, 14). We read of his "spreading before the Lord" Sennacherib's letter (2 Kings xix. 14). Sanballat's "open letter" was an infraction of the etiquette of the Persian court (Neh. vi. 5). Jeremiah wrote to the captives in Babylon (Jer. xxix. 1-3).

In the N. T. St. Luke begins both his "Gospel" and "Acts" in the form of a letter to Theophilus; but in substance both books are rather histories than epistles. Our Lord wrote no epistle, as that to Abgarus king of Edessa is most probably not authentic (Euseb. H. E., i. 13). His office was to enact the facts, and to fulfil the personal ministry, upon which the church was to be founded. The epistles are the inspired commentaries unfolding the truths in the histories, the Gospels, and Acts; just as the prophets interpret the spiritual lessons designed by God to be drawn from the O. T. histories. Twenty-one of the 27 N. T. books are epistles strictly. Three more are so in form: Luke, Acts, and Revelation addressed to the seven churches. Matthew, Mark, and John alone are not epistolary either in form or substance. Fourteen, including Hebrews, are by Paul; three by John; two by Peter; one by James; one by Jude. Paul dictated his to an amanuensis, authenticating them with his autograph at the close, wherewith he wrote the salutation "grace be with thee," or "the grace of our Lord Jesus Christ," etc. But, in order to show his regard to the Galatians, whom Judaizers tried to estrange, he wrote *all* that epistle himself in *large characters*, for so Gal. vi. 11, 12 ought to be trans., "ye see in *how large letters* I have written." The largeness of letters was probably owing to his weakness of sight (Gal. iv. 15). The words "I have written" (wrote, *egrapsa*) distinguished this epistle as written by himself from 2 Thess. iii. 17, "I write," where he only writes the closing salutation. Philem. 19 shows that that epistle also was *all* written by Paul as a special compliment to Philemon; whereas the accompanying epistle to the Colossians (iv. 18) has only "the salutation" so written, as also 1 Cor. xvi. 21. In Rom. xvi. 22 his amanuensis Tertius salutes in his own name. Peter's closing salutation is "peace be with you"; as Paul's is "grace," etc. John after Paul's death takes up his closing benediction, "the grace of our Lord



Jesus Christ be with you all," at the end of Revelation. In the beginning of most of Paul's epistles "grace and peace" are his opening greeting; in the pastoral epistles concerning ministers "mercy" is added, "grace, mercy, and peace" (1 and 2 Tim. and Tit.), for ministers of all men most need mercy (1 Cor. vii. 25, 2 Cor. vi. 1). All the epistles besides Paul's are called "catholic" or "general." This designation holds good in a general and not strict sense; for the 2 and 3 John are addressed to specific persons in form, though in substance they are general. The epistolary form of inspiration gives scope for free expression of personal affection, and conveys Divine truth, progressively unfolded to us, as to Christian faith, worship and polity with a freshness, point, and communion of heart with heart, such as could hardly be attained by formal, didactic treatises.

**Er** = watchful. 1. Firstborn of Judah, by Bathshua, a Canaanite; the marriage with this daughter of a corrupt race producing sin and sorrow. Tamar was his wife but bare him no son; for "E. was wicked in the sight of the Lord, and the Lord slew him," his sin being probably some abomination connected with the impure Canaanite idolatry (Gen. xxxviii. 3-7). 2. 1 Chron. iv. 21. 3. Gen. xlvii. 16. 4. Luke iii. 28.

**Eran, Eranites.** Num. xxvi. 36.

**Erastus.** "Chamberlain," i.e. city steward and treasurer of Corinth (Rom. xvi. 23). The conversion of so prominent a man marks the great success of Paul's labours there. He ministered to Paul, accompanying him on his last journey to his second imprisonment at Rome; but "abode at Corinth," going no farther, as Paul notes (2 Tim. iv. 20) to depict his utter desertion by man. E. the missionary is perhaps distinct, as a chamberlain's office would hardly admit of continued missionary journeys (Acts xix. 22).

**Erech.** "The beginning of Nimrod's kingdom was Babel, E., Accad, and Calneh in the land of Shinar." Orchoe, 82 miles S., 43 E. of Babylon, uow *Warka*; in the land of Shinar. Apparently the necropolis of the Assyrian kings, judging from the brick and coffins and mounds all round. Some bricks bear the monogram "the moon," answering to Heb. *yareach*, whence perhaps E. is derived. The inhabitants were among those settled in Samaria by Assnapper (Ezra iv. 9, 10). [See BABYLON.]

**Esarhaddon.** Sennacherib's younger son, Sargon's grandson (2 Kings xix. 37). [See ASSYRIA.] After the murder of his father by his two sons, E. the eldest surviving son succeeded, 680 B.C. The Assyrian inscriptions state that for some months after his accession he warred with his half brothers (Rawlinson, Anc. Monarchies, ii. 186). The Gr. Abydenus states the same. The Scripture is thus confirmed; for naturally E. would seek to avenge his father's murder, and they would seek the



ESARHADDON.

throne. The Armenian records state that the two assassins, having escaped from the scene of conflict, took refuge in Armenia, where the king gave them lands which long continued in possession of their posterity (Mos. Choren., Hist. Arm., i. 22). E. is famed for his expedition into Arabia, an undertaking with few parallels in history; for few conquerors have ventured to pass the barrier of Arabian deserts. E. was perhaps the most potent of the Assyrian kings, warring in the far East, according to the monuments, with Median tribes "of which his father had never heard the name"; extending his power W. to Cilicia and Cyprus, teukings of which submitted to him. Southward he claimed authority over Egypt and Ethiopia; having driven the Ethiopian Tirhakah out of Egypt. Having conquered Merodach Baladan's sons, E. made Babylon directly subject to the Assyrian crown, instead of being governed by viceroys, and as king of each of the two empires reigned by turns at Nineveh and Babylon. He is the only Assyrian king who reigned at Babylon; the bricks of the palace he built there still bearing his name. A tablet also bears the date of his reign. Manasseh king of Judah is mentioned among his tributaries. Scripture by a striking minute coincidence with truth represents Manasseh as carried to Babylon, not to the Assyrian capital Nineveh; which would seem inexplicable but for the above fact, revealed by the monuments. E.'s Babylonian reign lasted from 680 to 667 B.C., the very period when Manasseh was brought up by the Assyrian king's captains to Babylon on a charge of rebellion (2 Chron. xxxiii. 11-19). By an unusual clemency on the part of an oriental king, Manasseh was restored to his throne, a marvellous proof of the power of prayer. The monuments tell us of a similar act of E. whereby he gave a territory on the Persian gulf to Merodach Baladan's son, on his submission as a refugee at his court.

E. built three other palaces and 30 temples, "shining with silver and gold," in different parts of his dominions. His S.W. palace at Nimrud, excavated by Layard, corresponds in plan to Solomon's temple but is larger, viz. the hall being 220 by 100 ft. and the antechamber 160 by 60. Unfortunately the sculptured stones and alabaster have been materially injured by fire. He boasts of his S.W. palace of Nimrud that it was a building "such as the kings his fathers before him had never made." Ptolemy's canon shows he reigned 13 years in Babylon, and probably reigned in all 20 years, dying about 660 B.C. Assur-banipal, or Sardanapalus II., for whom E. built a palace, succeeded, and caused the tablets to be collected which furnish us with such information; comparative vocabularies, lists of deities, records of astronomical observations, histories, scientific works. Saracus his son was attacked by the Scythians, then by the Medes and Cyaxares, and Nabopolassar his own general. Saracus burnt himself in his palace, and Nineveh was taken.

[See ASSYRIA.] E. (as G. Smith reads an inscription) about 672 B.C., marching from Asshur (Kileh Sherghat) to Tyre, besieged Bahal its king who was in league with Tirhakah, thence he marched to Aphek at the foot of Lebanon, then to Raphia S.W. of Judah, thence from Lower Egypt which was in his hands to Miruha or Meroe. Though distressed on the way by want of water, he at last drove Tirhakah out of Egypt.

**Esau** = hairy, rough; for at birth he "came out red" (whence his name EDOM), all over like an hairy garment" (Gen. xxv. 25). The animal appearance marked his sensual, self-willed, untamed nature, in which the moral, spiritual elements were low. *Sec ar*, "hairy," may have also originated the designation of his territory, mount Seir, i.e. "thickly wooded," as he was in person "hairy." Jacob took hold of his twin brother in the womb when the latter was coming out first, whence he got his name = *supplanter* (Hos. xii. 3). E. like Nimrod was "a cunning (skilful) hunter," "a man of the field" or "desert," wild, restless, and self-indulgent, instead of following his fathers' peaceful pastoral life, "dwelling in tents."

Isaac, with the caprice of affection whereby the quiet parent loves the opposite to his own character, "loved E. because he did eat of his venison," his selfishness herein bringing its own punishment. "Rebekah loved Jacob" as "a plain man," i.e. upright, steady, and domestic; but her love too was wanting in regard to high principle. Reckless of the lawfulness of the means, provided she gained her end, she brought sorrow on both. From before the birth of both it was foretold her, "the elder shall serve the younger." E.'s recklessness of spiritual and future privileges, and care only for the indulgence of the moment, caused him to sell his birthright for Jacob's red pottage, made of lentiles or small beans, still esteemed a delicacy in the East. The colour was what most took his fancy; "feed me with that red, that red." "The lust of the flesh and the lust of the eye" were his snare. He can hardly have been "at the point to die" with hunger; rather his impatience to gratify his appetite made his headstrong will feel as if his life depended on it; I shall die if I don't get it, then "what profit shall this birthright do to me?" Nay, but "what is a man profited if he shall gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?" (Matt. xvi. 26.) Jacob took an ungenerous and selfish advantage, which the Scripture does not sanction, and distrusting E.'s levity required of him an oath. Yet his characteristic faith appears in his looking on to the unseen future privileges attached to the birthright (the priesthood of the family [Num. viii. 17-19] and the progenitorship of Messiah, independently of temporal advantages, Gen. xviii. 22, xlix. 3, 4) as heir of the everlasting promises to Abraham's seed (Rom. ix. 5, 8). "Profane E. for

one morsel sold," and so "despised, his birthright." The smallness of the inducement aggravates the guilt of casting away eternity for a morsel. Unbelieving levity must have all its good things now (1 Cor. xv. 32); faith says with Jacob "I have waited for Thy salvation, O Lord" (Gen. xlix. 18; comp. Luke xvi. 25). The nickname E. m., "red," was consequently given E. as the reproach of his sensual folly, a name mostly confined to his land and his posterity.

By feigning to be E., Jacob, at his mother's suggestion, stole the father's blessing which God would have secured to him without guile and its retributive punishment, had he waited in simple faith. Isaac too erred through carnal partiality, which he sought to stimulate by eating his favourite's venison, determining to give to E. the blessing in spite of the original Divine intimation, "the elder shall serve the younger," and in spite of E.'s actual sale of the birthright to Jacob, and though E. had shown his unworthiness of it by taking when he was forty years of age two Hittite wives from among the corrupt Canaanites, to his father's and mother's grief. Too late, when "afterward E. would have inherited the blessing, he was rejected, for he found no place for repentance, though he sought it carefully with tears" (Heb. xii. 16, 17). There is an "afterward" coming when the unbeliever shall look back on his past joys and the believer on his past griefs, in a very different light from now. Contrast Heb. xii. 11 with 17; so Gen. iii. 6, 8, "the cool of the day"; Matt. xxv. 11, 12, "the foolish virgins." E. found the truth of the homely proverb, "hethat will not when he may, when he will shall have nay" (Prov. i. 24-30; Luke xiii. 28, 34, 35, xix. 42, 44). What E. found not was "place for repentance" of the kind which he sought, viz. such as would regain the lost blessing. Had E. sought real repentance he would have found it (Matt. vii. 7). He did not find it because this was not what he sought. His "tears" were no proof of true repentance, for immediately after being foiled in his desire he resolved to murder Jacob! He wept not for his sin, but for its penalty. "Before, he might have had the blessing with out tears; afterwards, however many he shed, he was rejected" (Bengel). Tears are shed at times by the most hardened; failing to repent when so softened for the moment, they hardly ever do so afterwards (1 Sam. xxiv. 16, 17, Saul; contrast David, Ps. lvi. 8).

R-bekah, hearing of the vengeful design of E. against her favourite son, by recalling to Isaac's remembrance E.'s ill judged marriage secured the father's consent to Jacob's departure from the neighbourhood of the daughters of Heth to that of his own kindred, and at the same time the confirmation of the blessing (Gen. xxvii. 46, xxviii. 1). E. then tried by marrying his cousin Mahalath, Ishmael's daughter, to conciliate his parents (xxviii. 8, 9). Thus he became connected with the Ishmaelite tribes beyond the Arabah valley. Soon

after he began to drive the Horites out of mount Seir; and by the return of Jacob 29 years after, E. was there with armed retainers and abundant wealth. It was not however till after his father's death that he permanently left Canaan, according to Isaac's blessing, to Jacob, his wives and family then first accompanying him (Gen. xxxv. 29, xxxvi. 6).

E. was moved by God in answer to Jacob's wrestling prayer to lay aside revenge and meet his brother with embraces, kisses, and tears (Prov. xvi. 7). Love, and gifts in token of it, drove after drove, melted the violent but impulsive spirit of E. Jacob however, wisely fearing any collision which might revive the old grudge, declined accompanying E., but expressed a hope one day to visit mount Seir; his words, "I will lead on softly . . . until I come unto my lord unto Seir," cannot mean he then intended going there, for he was avowedly going towards Succoth and Shechem (Gen. xxxii., xxxiii.). The death of their father Isaac more than 20 years afterwards was probably the next and last occasion of the brothers meeting. They united in paying him the last sad offices (xxxv. 29). Then E., by this time seeing that Jacob's was the birthright blessing and the promised land, withdrew permanently to his appointed lot, mount Seir (xxiii. 3, Deut. ii. 5-12). He carried away all his substance from Canaan thither, to take full possession of Seir and drive out its original inhabitants. "Living by his sword" too, he felt Edom's rocky fastnesses better suited for his purpose than S. Palestine with its open plains. [See EDOM, AHOLIBAMAH, BASHEMATH.] The prophecy of Isaac, "Thou shalt serve thy brother, and . . . when thou shalt have the dominion thou shalt break his yoke from off thy neck," was fulfilled to the letter. At first E. prospered more, dukes being in Edom before any king reigned in Israel (xxxvi. 31), and whilst Israel was in bondage in Egypt Edom was independent. But Saul and David conquered the Edomites (1 Sam. xiv. 47, 2 Sam. viii. 14), and they were, excepting revolts, subject to Judah till Ahaz reign; then they threw off the yoke (2 Kings xvi. 6, 2 Chron. xxviii. 7). Judas Maccabeus defeated, and his nephew Hyrcanus conquered, and compelled them to be circumcised and incorporated with the Jews; but an Idumean dynasty, Antipater and the Herods, ruled down to the final destruction of Jerusalem.

**Esdraelon.** [See JEZREEL.]

**Esek** = *calumny, wrong*. A well dug by Isaac's men, but abandoned when the men of Gerar strove for it (Gen. xxvi. 20).

**Esh-baal** = *Baal's man*. Saul's youngest son (1 Chron. viii. 33, ix. 39); Bosheth (*shame*) being substituted for Baal through the believing Israelites' contempt of idols, Ishbosheth is its equivalent (Isa. xlv. 9, etc.; Hos. ix. 10).

**Eshban.** Gen. xxxvi. 26.

**Eshool** = *cluster*. 1. An Amorite chief, Mamre's brother, ally to Abram in his expedition against Chedorlaomer (Gen. xiv. 13, 24). 2. Valley of E. A

wady in southern Canaan, somewhere in the vinebearing district (miles of hill sides and valleys covered with small stone heaps for training vines) between Hebron (Gen. xiii. 18, xiv. 13) and Kadesh, but nearer Kadesh (*Ain-el-Gadys*) on the northern frontier of the peninsula, the Negeb or the "south." From Kadesh the spies went and returned with grapes of E., which cannot be near Hebron, for grapes could not well be brought such a distance as that between Hebron and Kadesh, and the spies would court secrecy and haste (Num. xiii. 24). The Amorite chief's name originated the designation of the valley E., which Israel afterwards interpreted in the suitable sense *cluster*. Most identify E. with the rich valley N. of Hebron, described by Robinson as producing the largest grapes in



FOUNTAIN AT ESSEK

Palestine, where a fount is still called *Ain Eskaly* (Van de Velde).

**Eshean.** A city of Judah in the hilly country (Josh. xv. 52).

**Eshek.** 1 Chron. viii. 39, 40.

**Eshtaal.** A town in the shephelah or low country of Judah (Josh. xv. 33, xix. 41), allotted to Dan. On the Philistine border between Asotus and Askelon here Samson spent his boyhood, and thither his remains were finally carried to the burying ground of Manoah his father (Jud. xii. 25, xvi. 31, xviii. 2, 8, 11, 12). Between the Danite towns Zorah and E. and behind Kirjath Jearim was Malanah-Dan, the standing camp of the little host exposed to constant warfare with the Philistines; a neighbourhood well calculated to train Samson for his after encounters with that race. As Kirjath Jearim is now *Kuriet-el-Enab*, and Zorah is *Sur'ah*, seven miles S.W. of it, E. is *Kustul*, a conical hill an hour's journey S.E. from *Kuriet-el-Enab* towards Jerusalem. This fulfils the requisite condition that Kirjath Jearim should lie between E. and Zorah. E. Wilton (Imperial Bible Dict.) identifies E. with Um Eshteiyeh, 12 Roman miles from Beit Jibrin (Eleuthero-polis), agreeing with Eusebius' statement that it is ten miles distant. Jerome says Jarmuth was near, which agrees with the fact that Yarmak is near E.; Zanua (Zanoah) is also near. Black (Pal. Expl.) identifies E. with Eshu'a.

**Eshtemoa, Eshtemoh** (Josh. xv. 50). Allotted with its suburbs to the priests (xxi. 14, 1 Chron. vi. 57; comp. iv. 17). Frequented by David during his wanderings. Accordingly to his friends there he sent presents of the Amalekite spoil (1 Sam. xxx. 28, 31). Now *Semu'a*, seven miles S. of Hebron. E. was son of Ishbah; Mered was husband of Jehudijah (*the Jewess*), by whose descendants, Gedor, Socho, and Zanoah, near E., were founded. The town E. was

founded by the descendants of BITHAIAN [see], Pharaoh's daughter, the Egyptian wife of Mered. A large stone (Hajr-el-Sakhain) stands on the N. road to the village Semu'a at a distance of 3000 cubits, the Levitical extent of suburbs and the boundary of the village possessions to this day (Pal. Expl.). How the Holy Land confirms the Holy Book!

**Eshton.** 1 Chron. iv. 11, 12.

**Esli.** Luke iii. 25.

**Esrom.** Matt. i. 3, Luke iii. 33.

**Essenes.** A sect of the Jews who practised a strict ceremonial asceticism, discouraging marriage, having community of goods, temperate, industrious, charitable, opposed to all oaths, slavery, and war, like the modern Society of Friends, and also, unlike the latter, to commerce. Oriental philosophy, which regarded the body as the prison rather than the temple of the soul, tinged their deep veneration for Moses' laws, which in every way favour marriage. Shrieking from communion with other worshippers whose contact they regarded as polluting, they avoided the temple and sacrificed in their own dwellings. Engedi, the western shores of the Dead Sea, and like solitary places, were their favourite haunts. They arose 110 years B.C. (Judah being the earliest mentioned), but are never noticed in N. T., the reason doubtless being their isolation from general society. The name is akin to *coshen*, the highpriest's mystic breastplate, and other Heb. words meaning "the silent, the mysterious." The Egyptian ascetic mystics, the *Therapeutae*, resemble them. In zeal for the law, except where their peculiarities were concerned, sabbatarianism and rigorous exercises, they resembled the Pharisees, with whom they were popularly confounded. See Josephus, B. J. ii. 8, § 7, 11; Ant. xiii. 5, § 9; xv. 10, § 4; xviii. 1, § 2; Pliny, Nat. Hist., v. 15. They were the forerunners of monkish celibacy and anchorite asceticism. The novice was for a year, and then a two years probation before membership, which, on oath of an awful kind (the only oath permitted), bound them to piety, justice, obedience, honesty, and secrecy as to the books of the sect and the names of the angels. Purity and Divine communion were their aim. A good aim, but to be best attained in God's way of the daily life's discipline rather than in self imposed austerities and isolation.

We need not bid, for cloistered cell,  
Our neighbour and our work farewell,  
Nor try to wind ourselves too high  
For mortal man beneath the sky.

The trivial round, the common task,  
Should furnish all we ought to ask,  
Room to deny ourselves, a road  
To bring us daily nearer God.—*Köblé*.

See John xvii. 15, Col. ii. 18-23.

**Esther.** A Jewess of Benjamin, descendant of the captivity carried to Babylon with Jeconiah, 599 or 597 B.C.; born abroad, of a family which chose to remain instead of returning to Jerusalem. Kish, the ancestor of Mordecai (ii. 5-7, 15), had been carried away with Jeconiah; thus Mordecai was contemporary with Xerxes, which harmonizes with the view that AHAS-

VERUS [see] is Xerxes. Mordecai and his uncle Abihail's daughter (his own adopted ward) lived at Shushan, the Persian royal city. Mordecai probably held some office in "the palace" (ii. 5, 21-23). Her original name Hadaassah means "myrtle." Her Persian name Esther means and is akin to "star," implying like Venus *good fortune*. Vashti the queen having been divorced for refusing to show the people and the princes her beauty, E. was chosen out of the fairest virgins collected out of all the provinces, as her successor. Ahasuerus, unaware of her race, granted leave to Haman his favourite, who was offended with Mordecai for not doing him reverence, to destroy the whole people to which Mordecai belonged. E., at the risk of her own life, uninvented entered the king's presence, and obtained a virtual reversal of the decree against the Jews. Haman was hung on the gallows designed by him for Mordecai (Pa. vii. 16). The Jews defended themselves so effectually on the day appointed by Haman for their slaughter that in Shushan the palace alone they slew 500 and Haman's ten sons on one day, and, by E.'s request granted by the king, slew 300 at Shushan; and the Jews in the provinces, "standing for their lives," slew 75,000, "but on the spoil laid they not their hand." So thenceforward the feast Purim (*lots*) on the 14th and 15th of the month Adar (February and March) was kept by the Jews as "a day of gladness and of sending portions to one another, and gifts to the poor." "E. the queen wrote with all authority to confirm this second letter of Purim" (viii. 7-14, ix. 20, 29-32); "her decree confirmed these matters of Purim." The continuance of this feast by the Jews to our day confirms the history. It is also confirmed by the casual way in which 2 Macc. xv. 36 alludes to the feast ("Mardocheus' day") as kept by the Jews in Nicanor's time.

In the 3rd year of Xerxes (Esth. i. 3, 4) the disastrous expedition against Greece (foretold in Dan. xi. 2, "by his strength through his riches he shall stir up all against the realm of Grecia") was determined on in an assembly at Susa (Herod., vii. 8). The book of E. describes in the same year, the 3rd, the lavish feasting during which Vashti was deposed, 488 B.C. In his 7th year the battles of Plataea and Mycale, according to secular history, drove Xerxes in fright from Sardis to Susa. So, in Scripture, it was not until the tenth month of this 7th year that E. was made queen. The long delay between Vashti's deposition and E.'s accession is satisfactorily accounted for by the Greek expedition which intervened. On returning from it Xerxes tried to bury his disgrace in the pleasures of the seraglio (Herod., vii. 35, 114); as indeed he had begun it and, according to Herodotus, at intervals continued it with feasting.

Possibly Vashti answers to the Amestris of secular history, who was queen consort from the beginning to the end of his reign, and was queen mother under his son and successor Arta-

xerxes. E. cannot be Amestris, since the latter was daughter of a Persian noble, Otanes; if Vashti be Amestris, then her disgrace was only temporary. Or else Vashti and E. were both only "secondary wives" with the title "queen." A young "secondary wife" might for a time eclipse the queen consort in the favour of the king; but the latter would ultimately maintain her due position. E.'s influence lasted at least from Ahasuerus' 7th to the 12th year and beyond, but how far beyond we know not (Esth. iii. 7, x.). His marriage to a Jewess was in contravention of the law that he must marry a wife belonging to one of the seven great Persian families. But Xerxes herein, as previously in requiring the queen Vashti to appear unveiled before revellers (such an outrage on oriental decorum that she refused to come), set at naught Persian law and prejudice. The massacre of 75,000 by Jews (ix. 16) would be unlikely, if they were Persians; but they were not, they were the Jews' enemies in the provinces, idolaters, naturally hating the spiritual monotheism of the Jews, whereas the Persians sympathized with it. The Persians in the provinces would be only the officials, whose orders from court were not to take part against the Jews. The persons slain were subject races, whose lives as such Xerxes made little account of.

THE BOOK OF E. supplies the gap between Ezra vi. and vii. Xerxes, or the Ahasuerus of E., intervenes between Darius and Artaxerxes. The "feast unto all his princes," etc., for "an hundred and fourscore days" (Esth. i. 3, 4) was protracted thus long in order that all the princes in their turn might partake of it; for all could not, consistently with their duties in the provinces, have been present all that time.

The book of Esther describes the state of the exiled people of God in Persia, and thus complements the narratives by Ezra and Nehemiah of what took place in the Holy Land. Possibly Mordecai was the author; for the minute details of the banquet, of the names of the chamberlains and eunuchs, of Haman's wife and sons, and of the usages of the palace, imply such an intimate acquaintance with all that concerned E. as best fits Mordecai himself. Similarly Daniel, Ezra, and Nehemiah, who held official posts in the Persian court, wrote under inspiration the books which bear their names, and which describe the relations of the Jews to the heathen world power. This view accords with ix. 20, 23, 32, x. Ezra and the men of the great synagogue at Jerusalem probably edited and added it to the canon, having previously received it, and the book of Daniel, whilst at the Persian court. The last of the great synagogues was Simon the Just, highpriest 310-291 B.C. The canon contained it at latest by that time, and how long earlier is unknown. "The chronicles of the kings of Media and Persia" (x. 2) were at the time of the writer accessible, and the very order whereby Media is put before Persia implies it cannot have been much later than the time of the events

recorded, the former and middle part of Xerxes' reign, before Artabanus became Xerxes' favourite, and Mordecai's (perhaps = Matacas the eunuch) influence waned.

The book of E. was placed by the Jews among the *Kethubim* (hagiographa), in the portion called the five volumes, *Megilloth*. Maimonides says that in Messiah's days the prophets and hagiographs shall pass away, except "Esther," which will remain with the pentateuch. It is read through in the synagogues during Purim. The scribes wrote the names of Haman's ten sons in three perpendicular columns of three, three, four, hanging upon three parallel cords, three upon each, one above another, representing the hanging of Haman's sons.

The absence of the name of God is peculiar to this book; the S. of Sol. similarly has no express mention of God. The design apparently was, in the absence of the visible theocracy whilst God's people were under the heathen world power, that the historic facts should speak for themselves with expressive silence (just as the book of nature does: Ps. xix., Rom. i. 20), attesting God's providence even when God hid His name and verbal manifestation. When God is invisible He is not the less active. The very absence of the name sets believers about inquiring why? and then they discover that God works no less by His providence in the world where He is veiled than by His grace in the church wherein He is revealed. The hand of Providence is to be traced palpably in the overruling of the king's reckless feasting and wanton deposing of Vashti because she shrank from violating her own self respect, to laying the train for His appointed instrument, E.'s elevation; in Mordecai's saving the king's life from the two would-be assassins, and the recording of the fact in the royal chronicles, preparing the way for his receiving the royal honours which his enemy designed for himself; in Haman's casting Pur, the lot, for an auspicious day for destroying the Jews, and the result being, by God's providence which counterworked his appeal to chance, that the feast of Purim is perpetually kept to commemorate the Jews' preservation and his destruction; in E.'s patriotic venture before the king after previous fasting three days, and God's interposing to incline the king's heart to hold out to her the golden sceptre, ensuring to her at once life and her request (Prov. xxi. 1); in Haman's pride at being invited to the queen's banquet and his preparing the gallows for Haman, and Providence, the very night before it, withdrawing sleep from the king so that the chronicles were read for his pleasure, and Mordecai's service was thus brought to his remembrance, so that when Haman came to solicit that Mordecai should be hanged the king met him with the question, "What shall be done unto the man whom the king delighteth to honour?" Then, in Haman supposing himself to be the object of honour, and suggesting the highest

royal honours (such as Joseph had from the Egyptian king, Gen. xli. 43), and thus unwittingly being constrained with his own voice and hand to glorify him whom he had meant to destroy; then in the *dencoument* at the queen's banquet, and Haman's execution on the very gallows he erected for Haman (Ps. vii. 14-16); and the consequent preservation from extinction of the holy race of whom Messiah must spring according to prophecy, and of whom Isaiah (liv. 17) writes, "no weapon that is formed against thee shall prosper, and every tongue that shall rise against thee thou shalt condemn." Comp. vi. 13, lxx. 8; Jer. xxx. 10, 11; Zech. ii. 8, 9. The LXX., at a much later date, interpolated copiously the name of God and other apocryphal additions. The purity of the Heb. canon stands out in striking contrast with the laxity of the Alex. Gr. version. The style of the Heb. in E. is like that of the contemporary Ezra and Chronicles, with just such a mixture of Persian and Chaldee words as we should expect in a work of the age and country to which E. professes to belong. Jerome (Proleg. Gal.) mentions the book by name. So Augustine, De Civit. Dei; and Origen (in Eusebius, Hist. Eccl., vi. 25).

Haman the Agagite (Esth. iii. 1, Num. xxiv. 7, 20), as being of the blood royal of Amalek, was doomed to destruction with that accursed nation (Exod. xvii. 14-16). His wife and all his friends shared his guilt (Esth. v. 14), and therefore by a retributive providence shared his punishment (ix.).

E.'s own character is in the main attractive: dutiful to her adoptive father, and regardful of his counsels though a queen; having faith in the high destiny of her nation, and believing with Mordecai that even "if she held her peace at the crisis deliverance would arise to the Jews from another place," and that providentially she had "come to the kingdom for such a time as this" (iv. 14); brave, yet not foolhardy, but fully conscious of her peril, not having received the king's call for 30 days, with pious preparation seeking aid from above in her patriotic venture; "obtaining favour in the sight of all them that looked upon her" (ii. 15). At the same time Scripture does not hide from us the fact of her not being above the vindictiveness of the age and the country, in her requesting that Haman's ten sons should be hanged, and a second day given the Jews to take vengeance on the enemies who had sought to kill them.

**Etham.** 1. A village in the S. of Simeon (1 Chron. iv. 32). 2. In Judah, garrisoned by Rehoboam (2 Chron. xi. 6); near Bethlehem and Tekoah. E. was one of Judah's descendants (1 Chron. iv. 3). 3. E. THE ROCK. Now *Beit 'Atab*, a steep, stony, bare knoll, standing amidst the winding, narrow valleys, without a blade of corn on its sides, but olive groves at its feet and three abundant springs. This answers to E., which was large enough for 3000 men of Judah to go up to its top. It is not far from Manoa's patrimony whence Samson "went

down" to it. Lower than Eshu'a (Eshatol) toward the S., yet conspicuous from more than one side (Conder). Into a cleft of it Samson retired after slaying the Philistines for burning the Timnite woman who was to have been his wife (Jud. xv. 8, 11-19). In Judah, with Lehi or En-hak-kore at its foot. Probably near the city E. (2); distant enough from Timnath to seem a safe retreat for Samson from the Philistines' revenge, yet not too far for them to reach in searching after him. The many springs and rocky eminences round *Urtas* seem the likely site where to find the rock of E. and the En-hak-kore. Conder identifying E. with *Beit 'Atab* says that E., meaning in Heb. "cleft," answers to the singular rock tunnel, roughly hewn in the stone, and running from the midst of the village eastward to the chief spring. This cavern, which is called "the place of refuge," is 250 ft. long, and from 5 to 8 ft. high, and 18 ft. wide. Here Samson could hide without any one lighting, except by accident, on the entrance of the tunnel. Its lowness compared with the main ridge of the watershed accounts for the "came down." Josephus (Ant. viii. 7, § 3) mentions an *Etham* 50 furlongs from Jerusalem, where were the sources from which Solomon's pleasure grounds were watered, and Bethlehem and the temple supplied. Williams (Holy City, ii. 500) says there is a *wady E.* still on the way from Jerusalem to Hebron. A spring exists a few hundred yards S.E. of El-Burak (Solomon's Pools) called *Ain Atham*, answering to the Heb. for E. (Tyrwhitt Drake, Pal. Expl.)

**Etham.** An early stage in Israel's sojourn in the wilderness, not far from the Red Sea (Num. xxxiii. 6-8). E. is probably Pithom, the frontier city toward the wilderness. At this point the Israelites were told to change their direction of march and go southward, to the W. of the Bitter Lakes which separated them from the desert (Speaker's Comm., Exod. xiv. 2). Had E. been half way between Mukfar and Ajrud (Robinson, Chart), Pharaoh could not have over-taken them, whether he was at Zoan or Rameses, which was two days journey from E. The journey from E. to PITHOM (see), generally identified with *Ajrud*, would occupy two or three days. E-tham, like Pi-thom, means "the house" or "temple of Tam."

**Ethan.** 1. The Ezerabite, one of Mahol's (but *Zerah's*, of Judah, in 1 Chron. ii. 6 [see DARDA]; these Levites being associated with the house of Zerah of Judah by residence or citizenship, comp. Jud. xviii. 7, 1 Sam. i. 1) four sons, whose wisdom Solomon's surpassed (1 Kings iv. 31); title of Ps. lxxxix. 2. Son of Kishi or Kushaiab; head of the Merarite Levites in David's time; a "singer" (1 Chron. vi. 33, 44); with Heman and Asaph, the heads of the other two Levite families. E. was to sound with cymbals (xv. 17, 19). The three names are given in 1 Chron. xvi. 37-41, xxv. 6, 2 Chron. v. 12, Asaph, *Heman*, and *Jeduthun*. "Heman the Ezra-

hite" (i.e. of the house of Zerah) also appears in the title of Ps. lxxxviii., of which Ps. lxxxix. is the complement. Thus it is probable that *Jeduthun* is another form of E., and that "E. the Ezrahite" is the same as "E. the singer," though we can only guess as to why he is differently designated in different places. [See **MAHOL**.]

**Ethbaal**—with *Baal*, viz. for his patron god. Ithobalus (= *Baal* with him) in Menander (Josephus, Apion i. 18), king of Sidon, JEZEBEL'S [see] father (1 Kings xvi. 31). Priest of Astarte. Murdered Phales, 50 years after Hiram's death, and usurped the throne of Tyre for 32 years, 940—908 B.C.

**Ether**. A city in the shephelah or low country of Judah; allotted to Simeon (Josh. xv. 42, xii. 7). **JOCHEN** in 1 Chron. iv. 32. In the wilderness country below Hebron, E. of Beer-sheba. Tel *Athar* now, according to Van de Velde.

**Ethiopia**. Heb. *CUSH* [which see, and **BABYLON**], Isa. xi. 11. S. of Egypt. Now Nubia, Sennaar, Kordofan, and N. Abyssinia. In a stricter sense the kingdom of Meroe from the junction of the Blue and the White Nile to the border of Egypt. Syene on the N. marked the boundary from Egypt (Ezek. xxxix. 10, xxx. 6). The Red Sea was on the E.,



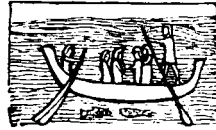
STAKE ON THE NILE.

the Libyan desert on the W. The native name was *Ethaus*; the Gr. "E." means *the land of the sunburnt*. Comp. Jer. xiii. 23, "can the Ethiopian change his skin?" "The rivers of E." (Zeph. iii. 10) are the two branches of the Nile and the *Astaboras* (*Tucazze*). The Nile forms a series of cataracts here. The dispersed Israelites shall be brought as an offering by the nations to the Lord (ver. 8, 9; Isa. lvi. 20, lx. 9), from both the African and the Babylonian *Cush*, where the ten tribes were scattered in Peter's time (1 Pet. i. 1, v. 13; Isa. xi. 11, "from Cush and from Shinar"). The Falashas of Abyssinia are probably of the ten tribes.

In Isa. xviii. 1, "the land shadowing with wings" is E. shadowing (protecting) with its two wings (Egyptian and Ethiopian forces) the Jews, "a nation scattered and peeled" (loaded with indignity, *made bald*) though once "terrible" when God put a terror of them into surrounding nations (Exod. xxiii. 27, Josh. ii. 9), "a nation meted out and trodden down, whose land the (Assyrian) rivers (i.e. armies, Isa. viii. 7, 8) have spoiled"; the Jews, not the Ethiopians. E. had sent her ambassadors to Jerusalem where they now were (xviii. 2). Tirhakah their king shortly afterwards being the ally whose diversion in that city's favour saved it from Sennacherib (xxxvi., xxxvii.). Isaiah announces Sennacherib's coming overthrow to the Ethiopian ambassadors, and desires them to carry the tidings to their own land (comp. xvii. 12-14);

not "woe" but "ho," calling attention (xviii. 1, 2); go, take back the tidings of what God is about to do against Assyria, the common foe of both E. and Judah. Queen Candace reigned in this Nile-formed is land region; the name is the official designation of a female dynasty shortly before our

Lord's time (Acts viii. 27). The "vessels of bulrushes" or *papyrus* boats are peculiarly suited to the Upper Nile, as being capable of carriage on the shoulders at the rocks and cataracts.



SKIN-COVERED BOAT.

"E." is often used when *Upper Egypt* and E. are meant. It is the Thebaid or Upper Egypt, not E. by itself, that was peopled and cultivated, when most of Lower Egypt was a marsh. Thus E. and Egypt are said (Nah. iii. 9) to be the "strength" of "populous No." or Thebes. Zerah the Ethiopian who attacked Asa at Marashah on the S. of Palestine, and Tirhakah the Ethiopian who advanced towards Judah against Sennacherib, were doubtless rulers of Upper Egypt and E. combined. Tirhakah's name is found only on a *Theban* temple, and his connection with E. is marked by several monuments there being ascribed to him. An *Aserch-Amen* reigned in E., we know from the monuments; perhaps = Zerah (Rawlinson). Hincks identifies him with Osorkon I., king of Egypt, second of the 22nd dynasty [see **ASA**] (2 Chron. xiv. 9). Tirhakah was third of the 25th dynasty of Egypt, an Ethiopian dynasty. So or Sevechus or Sabacho was another of this dynasty; the ally of Hoshea king of Israel against Shalmaneser (2 Kings xvii. 3, 4).

Osirtasin I. (Sesostris, Herodotus, ii. 110), of the 12th dynasty, was the first Egyptian king who ruled E. Whilst the shepherd kings ruled Lower Egypt the 13th native dynasty retired to the Ethiopian capital Napata. Shishak's army was largely composed of Ethiopians (2 Chron. xii. 3). The monuments confirm Isa. xx. 4, Nah. iii. 5, 8, 9, by representing Sargon as warring with Egypt and making the Pharaoh tributary; they also make E. closely united to Egypt. Probably he was provoked by the help which So had given to his rebel tributary Hoshea. The inscriptions tell us Sargon destroyed No-Amon or Thebes in part, which was the capital of Upper Egypt, with which E. was joined. Esharhaddon, according to the monuments, conquered Egypt and E. Meroe was the emporium where the produce of the distant S. was gathered for transport either by the Nile or by caravans to northern Africa; comp. Isa. xlv. 14.

**Ethnan**. 1 Chron. iv. 7.

**Ethni**. 1 Chron. vi. 41.

**Eubulus**. A Christian at Rome whose greeting Paul sends (2 Tim. iv. 21). Some identify him with Aristobulus, the traditional first evangelist of Britain. Associated with **PUDENS** and **CLAUDIA** [see].

**Euergetes**—"benefactor," a title of honour often voted by Greek states to public men. Ptolemy III. and Ptolemy VII. were called so. Our Lord alludes to the title, Luke xxii. 25, "they that exercise authority upon them are called benefactors."

**Eunice**. Timothy's mother. "In her unfeigned faith made its dwelling" (*enokesen*); a believing Jewess, but wedded to Timothy's father a Greek, i.e. a heathen (Acts xvi. 1). It is an undesigned coincidence, and so a mark of truth, that in the history just as in the epistle the faith of the mother alone is mentioned, no notice is taken of the father. Probably converted at Paul's first visit to Lystra (xiv. 6, 7). The one parent's faith sanctified the child (1 Cor. vii. 14). The Scriptures were her chief teaching to Timothy from childhood (2 Tim. iii. 15). Lois, her pious mother and Timothy's grandmother, had doubtless taught herself in them: hereditary piety.

**Eunuch** = *bedkeeper*. Generally used of those emasculated in order to satisfy the jealousy of masters who committed to them the charge of wives, concubines, and the female apartments. Sometimes implying the high office of "chamberlain, without such emasculation (1 Chron. xxviii. 1). Even the kings of Israel and Judah had eunuchs, probably foreigners (2 Kings ix. 32, Jer. xxxviii. 7). Ethiopians were then, as Nubians now, often so employed. The chief of Pharaoh's cupbearers, and the chief of his cooks, were eunuchs; Potiphar was an "eunuch" (so Heb. of "officer") of Pharaoh's (Gen. xxxvii. 36, xli.). So the Assyrian Rabsharis, or chief eunuch (2 Kings xviii. 17). So in the Persian court there were eunuchs as "keepers of the women," through whom the king gave commands to the women, and kept men at a distance (Esth. i. 10, 12, 15, 16; ii. 3, 8, 14). Daniel and his companions were, possibly, mutilated so as to become eunuchs to the Babylonian king (2 Kings xv. 17, 18; Dan. i. 3-7). In Matt. xix. 12 our Lord uses the term figuratively for those who are naturally, or who artificially, or by self-restraint, have become dieters of sexual passion (1 Cor. vii. 26, 32, 34). Our Lord permits, but does not command or recommend, celibacy as superior in sanctity to wedlock; "he that is able to receive it, let him receive it."

**Euodias**, rather **Euodia**. A Christian woman, perhaps a deaconess or one of influence at Philippi (Acts xvii. 12). Transl. Phil. iv. 2, 3, "I beseech Euodia, and beseech Syntyche [he separately beseeches each], that they be of the same mind in the Lord. And ('yes' in Sin., Vat., and Alex. MSS.) I entreat thee also, true yoke-fellow, help them (i.e. cooperate with, or as Alford, help toward the reconciliation of, Euodia and Syntyche) inasmuch as they laboured with me in the gospel." At Philippi women were the first hearers of the gospel, and Lydia the first convert. The coincidence marks genuineness, that in the Epistle to the Philippians alone instructions are given to women who laboured with Paul in the gospel, not

without danger (Acts xvi. 13, 19, 20; Phil. i. 28). Euodia and Syntyche were two of "the women who resorted to the river's side, where prayer was wont to be made." Being early converted, they would naturally take a leading part in teaching the gospel to other women, in a private sphere of labour (1 Tim. ii. 11, 12).

**Euphrates.** *Eu*, Sanskrit *su*, denotes "good"; the second syllable denotes "abundant." Heb. *Prath*, now *Frut*. [See *EDEN*, wherein it is mentioned as one of the four rivers.] The bound to which God promised the land given to Abraham's seed should extend. Called "the river," "the great river," as being the largest with which Israel was acquainted, in contrast to the soon drying up torrents of Palestine (Isa. viii. 7, Gen. xv. 18, Deut. i. 7). The largest and longest of the rivers of western Asia. It has two sources in the Armenian mountains, one at *Domi*, 25 miles N.E. of Erzeroum, the other N. of the mountain range *Ala Tagh*, not far from Ararat; the two branches meet at *Keblan Ma ton*, the one having run 400 the other 271 miles. The united river runs S.W. and S. through the Taurus and Antitaurus ranges towards the Mediterranean; but the ranges N. of Lebanon preventing its reaching that sea, it turns S.E. 1000 miles to the Persian gulf. N. of *Sumeisat* (Samosata) the stream runs in a narrow valley between mountains. From *Sumeisat* to *Hit* it runs amidst a more open but hilly country. From *Hit* downwards it runs through a low, flat, alluvial plain. The whole course is 1700 miles, 650 more than the Tigris and only 200 short of the Indus; for 1200 it is navigable for boats and small steamers. Its greatest width is 700 or 800 miles from the mouth, viz. 400 yards across, from its junction with the *Khabour* (Chabur) at Carchemish, to *Werat*, a village. Below the *Khabour* it has no tributaries, and so its depth and width decrease. At Babylon its width has decreased to 200 yards, with a depth of 15 ft. Farther down 120 width, 12 deep. Moreover its water here and lower down is much employed in irrigation; and it has a tendency to expand itself in vast marshes. But 10 miles below *Lanlum* it increases to 200 yards wide, and when joined by the Tigris it is half a mile wide. The yearly inundation in May is due to the melting of the snows in the Armenian mountains. *Nebu-hadrezzar* (Abyden., Fr. 8) controlled the inundation by turning the water through sluices into channels for distribution over the whole country. Boats of wicker work, coated with bitumen and



RAFT WITH INFLATED SKINS.

covered with skins, are still to be seen on the river, as more than two thousand years ago in Herodotus'

time. By this river the East and West carried on mutual commerce during the successive periods of Babylonian and Persian rule.

As Babylon represents mystically the apostate church, so the waters of E., "where the whore sitteth" (in impious parody of Jehovah who "sitteth upon the flood"), represent the "peoples, multitudes, nations, and tongues," which were her main support (Rev. xvii. 15, 16). The drying up of Babylon's waters answers to the ten kings' stripping, eating, and burning the whore, which is now being enacted in many European countries (xvi. 12). "The kings of the E." (comp. Rev. i. 6) are the saints of Israel and the Gentiles accompanying the king of Israel in "glory returning from the way of the East" (Ezek. xliii. 2, Matt. xxiv. 27). The obstacles which stood in the way of Israel and her king returning, viz. the apostate church (both Rome and the Greek apostasy) and her multitudinous peoples, shall be dried up, her resources being drained off, just as Cyrus marched into Babylon through the dry channel of the E.

The promise to Abraham that his seed's inheritance should reach the E. (Gen. xv. 18, Deut. i. 7, Josh. i. 4) received a very partial fulfilment in Reuben's pastoral possessions (1 Chron. v. 9, 10) (the Hagarites here encountered them, the inscriptions confirming Scripture as to their appearance upon the middle E. in the later empire); a fuller accomplishment under David and Solomon, when an annual tribute was paid from subject petty kingdoms in that quarter, as Hadadzezer king of Zobah, etc. (1 Chron. xviii. 3; 2 Sam. viii. 3, 8; 1 Kings iv. 21; 2 Chron. ix. 26.) The full accomplishment awaits Messiah's coming again. [See CANAAN.]

The E. was the boundary between Assyria and the Hittite country, after Solomon's times, according to inscriptions. But Assyria at last drove back the Hittites from the right bank. [See CARCHEMISH.]

**Euroclydon.** Acts xvii. 14. *Sin.*, *Vat.*, *Alex.* MSS. read *Euraquilon*, i.e. the E.N.E. wind, just the wind best suited to the facts. It came down from the island of Crete, S. of which Paul was sailing. It was "typhoon like" (*tuphontikos*, A.V. "tempestuous"), such gales in the Levant being often accompanied by terrific squalls from the mountains. The "S. wind" (ver. 13) too is the one that often changes suddenly to a violent N. wind. The long continuance of the gale ("the fourteenth night," 27), the beclouding of sun and stars for days (20), and the heavy "rain" after the storm (xxviii. 2), are characteristic of this wind in the Mediterranean in the present day. The vessel being driven from the coast to *Claudia* (xxvii. 16), and the fear lest she should be driven S.W. to the African *Syrtis* (17), favour this reading.

**Eutychus.** Acts xx. 9. A youth who sat in a window and, falling asleep during Paul's long and late discourse, fell from the third storey, and was restored to life by the apostle, who fell on the dead body and

embraced it, as *Elijah* of old (1 Kings xvii. 21), and *Elisha* (2 Kings iv. 34). **Evangelist.** An order of ministers, "given" among other church officers by Christ, as one of the fruits of His ascension, to His church on and after pentecost. Not only the office, but the men, were a Divine gift: "He gave some to be apostles, and some to be prophets (inspired *forthtellers*, not *foretellers*), and some to be evangelists," i.e. *itinerant missionary preachers*, whereas "pastors and teachers" were stationary (Eph. iv.). The evangelist founded the church; the teacher built it up in the faith. The ministry of gifts preceded the ministry of orders. The irregular "evangelist" prepared the way for the regular "pastor." Apostles (Acts viii. 25, xiv. 7; 1 Cor. i. 17) or vicars apostolic, as Timothy (2 Tim. iv. 2-5), might "preach (herald, *kerussen*) the word," and so "do the work of an evangelist." Philip had been set apart as one of the seven (Acts viii., viii., xxi.) by the laying on of the apostles' hands. Christ gave him to the church, additionally, in the capacity of an "evangelist" now in one city, now in another. So others scattered by persecution (viii. 4) "went everywhere evangelistically preaching (*evangelizomenoi*) the word." The "pastors" taught and exhorted; the "evangelists" preached the glad tidings which prepared the way for the pastors. It was therefore a work rather than an order. The evangelist was not necessarily an apostle, bishop-elder, or deacon, but might be any of these. Evangelist, in the sense "inspired writer of one of the four Gospels," was a later usage. Eusebius (H. E., iii. 37) in the third century says: "men do the work of evangelists, leaving their homes to preach Christ, and deliver the written Gospels to those who were ignorant of the faith." The transition step appears in 2 Cor. viii. 18, 19, "the brother, whose praise is in the gospel throughout all the churches," probably Luke, well known throughout the churches as Paul's companion in evangelistic work, and at that time with Paul (Acts xx. 6). Of all Paul's "companions in travel" (Acts xix. 29), Luke was the most prominent, having been his companion in preaching at his first entrance into Europe (xvi. 10). Paul probably helped Luke in writing his Gospel, as Peter helped Mark. This accounts for the remarkable similarity between Paul's account of the institution of the Lord's supper (1 Cor. xi. 23) and Luke's account, an undesigned coincidence and mark of genuineness. So in 1 Tim. v. 18 Paul says, "the Scripture saith, The labourer is worthy of his reward," quoted from Luke x. 7; but Matt. x. 10 has "his meat;" whereby he recognises the Gospel according to Luke as inspired "Scripture," and naturally quotes that one of the Gospels which was written by his own evangelistic helper. Luke's Gospel had then been about eight or nine years in circulation. Our home and foreign missionaries correspond to the primary "evangelists"; they travelled about

freely where their services were needed, either to propagate the gospel or to inspect and strengthen congregations already formed. Timothy was such a missionary bishop or vicar apostolic at Ephesus (1 Tim. i. 3, 2 Tim. iv. 5).

**Eve=life.** [See ADAM.] Man's "help meet," i. e. a helper suited to and matching him. Formed from "one of Adam's ribs," taken by God from Adam in a deep sleep; type of the church formed from the opened side of her Heavenly Bridegroom (whence flowed blood and water) in the death sleep, so as by faith in His atoning blood, and by the cleansing water of His Holy Spirit, to be "bone of His bone, and flesh of His flesh" (Eph. v. 25-32, 1 John v. 6). Transl. Gen. ii. 21, 22, "the rib builded (the usual Heb. word for founding a family: xvi. 2, xxx. 3 marg.) He up into a woman"; not as Speaker's Comm., "the side He built up," etc. For God "took one of them," therefore "side" (*tzela*h), "sides," must be used for rib, ribs. So the ancient versions. "Woman was not made out of his head to top him, not out of his feet to be trampled upon by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved. He was first formed, then Eve (1 Tim. ii. 13), of the man and for the man (1 Cor. xi. 7-9); teaching the subjection and reverence which wives owe their husbands. Yet E.'s being made after Adam, and out of him, makes her 'the glory of the man.' If man is the head, she is the crown; a crown to her husband, the crown of the visible creation" (Henry). Her finer susceptibilities and more delicate organisation are implied by her being formed, not out of dust as Adam, but of flesh already formed. The oneness of flesh is the foundation of the inseparable marriage union of one man with one woman (Mal. ii. 15, Matt. xix. 5). She was made from Adam's rib, to mark her oneness with him. Their unity is at once corporeal and spiritual of the profoundest kind, of heart as well as of body. "This is now (Heb. *this time*, as contrasted with the creatures heretofore formed besides Adam) bone of my bones," he exclaims in joyful surprise; and, with the intuitive knowledge wherewith he had named the other creatures according to their natures, he names her "woman" (*ishah*) as being taken out of "man" (*ish*). She was the complement of man, of one nature, and in free and willing dependence on him. Thus marriage is the holy appointment of God, based on the relations by creation between man and woman. Celibacy is not a higher, holier state (Heb. xiii. 4).

E.'s greater weakness and susceptibility to temptation appears in Gen. iii. and 2 Cor. xi. 3. Her first error was in harbouring mentally for a moment the possibility insinuated by the serpent, of God not having her truest interests at heart ("hath God said, Ye shall not eat of every tree?"), and of the "other" professing friend being more concerned for her good than God. In her reply to Satan

she attenuates God's gracious permission ("of every tree of the garden thou mayest FREELY eat"; "we may eat of every tree"), she exaggerates the one simple prohibition ("thou shalt not eat of it," and "thou shalt surely [she leaves out the surely] die"; "ye shall not eat of it, neither shall ye touch it, lest ye die"), and omits the certainty of the penalty. Unbelief toward God, credulity towards Satan. Easily deceived, she easily deceives. Last in being, first in sin. Satan began with "the weaker vessel." She yielded to his deceits; Adam to conjugal love. So the woman is sentenced next after Satan, and Adam last. In Rom. v. 12 Adam is made the transgressor; but there E. is included, he representing the sinning race as its head. "She shall be saved (though) with childbearing," i. e. though suffering her part of the primal curse in childbearing; just as man shall be saved though having to bear his part, the sweat of the brow. Yea, the very curse will be a condition favourable to her salvation, by her faithfully ("if they . . . the women . . . shall continue in faith and charity") performing her part, childbearing and home duties, her sphere, as man's is public teaching and public duties (1 Tim. iii. 11-15). [See ABEL, CAIN, SETH.] Her name *Chavvah*, life, implies both her being mother of all living and her being mother of the promised "Seed of the woman" who should give LIFE to the human race now subjected to death. Adam as a believer fitly gives her this name directly after God's promise of life through "the Seed of the woman." Otherwise her name ought to have implied death, which she had caused, not life.

**Evi.** One of the five kings of Midian slain by Israel. His land was allotted to Reuben (Num. xxv., xxxi. 8; Josh. xiii. 21).

**Evil Merodach.** Son and successor of Nebuchadnezzar. During the latter's exclusion from men among beasts, E. administered the government. On Nebuchadnezzar's resuming it at the end of seven years, he heard of his son's misconduct and that E. had exulted in his father's calamity. He therefore cast E. into prison, where the prince met Jehoiachin or Jeconiah, and became his friend. When E. mounted the throne therefore he brought him out of prison, changed his prison garments, and set his throne above the throne of the kings with him in Babylon, and "Jehoiachin did continually eat bread before him all the days of his life" (Jer. li. 31-34). After a two years reign, 561-559 B.C., he was murdered by Neriglissar (Nergal Sharezer), a Babylonian noble (married to his sister), who seized the crown. E. was guilty of lawless government, according to Berosus, possibly because of his showing greater lenity than his father.

**Excommunication:** As the church is a society constituted for maintaining certain doctrines and corresponding morals, it plainly has the right to exclude from communion such as flagrantly violate its doctrinal and moral code. The Jews had three

forms of excommunication, alluded to in Luke vi. 22 by our Lord, "blessed are ye when men shall separate you from their company (the Jewish widow, for 30 days), and shall reproach you (the second form, *cherem*, for 90 days [see ANATHEMA], Jud. v. 23), and cast out your name as evil, for the Son of man's sake" (the third form, *shammatha*, perpetual cutting off): John ix. 34, 35 marg.; comp. Exod. xxx. 33, 38; also John xii. 42, xvi. 2.

Christian excommunication is commanded by Christ (Matt. xviii. 15-18); so 1 Tim. i. 20, 1 Cor. v. 11, Tit. iii. 10; "delivering unto Satan" means casting out of the church, Christ's kingdom of light, into the world that lieth in the wicked one, the kingdom of Satan and darkness (Col. i. 13, Eph. vi. 12, Acts xxvi. 18, 1 John v. 19). The apostles besides, under Divine inspiration, inflicted bodily sicknesses and death on some (e.g. Acts v., Ananias and Sapphira; xiii. 10, Elymas). For other cases of virtual, if not formal, exclusion from communion, though in a brotherly not proud spirit, see 2 Thess. iii. 14, Rom. xvi. 17, Gal. v. 12, 1 Tim. vi. 3, 2 John 10, 3 John 10, Rev. ii. 20, Gal. i. 8, 9. St. Paul's practice proves that excommunication is a spiritual penalty, the temporal penalty inflicted by the apostles in exceptional cases being evidently of extraordinary and Divine appointment and no model to us; it consisted in exclusion from the church; the object was the good of the offender (1 Cor. v. 5) and the safeguard of the sound members (2 Tim. ii. 17); its subjects were those guilty of heresy and great immorality (1 Tim. i. 20); it was inflicted by the church (Matt. xviii. 18) and its representative ministers (Tit. iii. 10; 1 Cor. v. 1, 3, 4). Paul's infallible authority when inspired is no warrant for uninspired ministers claiming the same right to direct the church to excommunicate as they will (2 Cor. ii. 7-9). Penitence is the condition of restoration. Temporary affliction often leads to permanent salvation (Ps. lxxxiii. 16); Satan's temporary triumph is overruled "to destroy the flesh that the spirit may be saved in the day of the Lord Jesus" (Luke xxii. 31).

**Executioner.** An officer of high rank in the East; commander of the bodyguard who executed the king's sentence. So Potiphar (Gen. xxxvii. 36 marg., xl. 3); his official residence was at the public jail. So Nebuzardan (Jer. xxxix. 9), and Arioch (Dan. ii. 14, Mark vi. 27). "The king (Herod) sent an executioner," lit. one of his bodyguard; *speculator*, a military watch or scout, from the vigilance the office required.

**Exodus, the = the departure** of Israel from Egypt, 1652 B.C. [See CHRONOLOGY.] A grand epoch in the history of man's redemption. The patriarchal dispensation ends and the law begins here. God by His providential preparations having wonderfully led the Hebrews to sojourn in Egypt, and there to unlearn their nomad habits and to learn agriculture and the arts of a settled

life, now by equally wonderful interpositions leads them out of Egypt into the wilderness. Joseph's high position had secured their settlement in the best of the land, apart from the Egyptians, yet in a position favourable to their learning much of that people's advanced civilization, favourable also to their multiplication and to their preserving their nationality. Many causes concurred to prevent their imbibing Egypt's notorious idolatry and corruption. As shepherds they were "an abomination to the Egyptians" from the first; they sacrificed the very animal the Egyptians worshipped (comp. Exod. viii. 26); blood in sacrifices too was an offence to the Egyptians. Jacob and Joseph on their deathbeds had charged that their bodies should be buried in Canaan (Gen. 1.), thereby impressing on their descendants that Egypt was only a place of sojourn, that they should look forward to Canaan as their inheritance and home. The new Pharaoh that knew not Moses was Aahmes I., 1706 B.C., about the same date as Levi's death, the last of Joseph's generation, mentioned in connection with the rise of the new king. The exodus occurred early in the reign of Thothmes II. (Cook, in Speake's Comm.) [See EGYPT.] The persecution that followed on their foretold multiplication, shortly before Moses' birth (no such difficulty attended Aaron's preservation just three years previously, Exod. vii. 7), was divinely overruled towards weaning them from Egypt and binding them together as one people. The ready supply of their bodily wants in Egypt (Num. xi. 5) and the rich valley of the Nile rendered this corrective discipline the more needful, in order to rouse them to realize their high destiny and to be willing to depart. Even Moses, who had been so marvellously trained to be their leader, failed at first to awaken them; both he and they needed a further severe discipline of 40 years. At its close he was hailed as their leader. But the Pharaoh of that day rejected with scorn Moses and Aaron's application for leave to depart; "Who is Jehovah, that I should obey His voice to let Israel go? I know not Jehovah, neither will I let Israel go" (Exod. v. 2). Then followed the ten plagues (see EGYPT) on the idols, as well as on the property and persons of Pharaoh and his people, culminating in the slaying of the firstborn and his own (Thothmes II.) [see EGYPT] destruction at the Red Sea.

Moses' first proposal to Pharaoh had been for a journey into the wilderness adjoining Goshen, not beyond the frontier, three days in all going and returning, in order to sacrifice. Pharaoh's refusal of this reasonable request (Exod. iii. 18) ended in Moses' demand for their absolute manumission and departure (xi., xii. 31-33). Israel set forth from RAMESSES [see] (Gen. xlvii. 11; Aahmes I. had a son, RAMESSES, distinct from Rameses two centuries later) at early morning on the 15th day of the first month (Num. xxxiii. 3). They reached the Red Sea in three journeys. Here, whilst

they passed safely through, Pharaoh perished in the waters (Pa. cxxxvi. 15). Natural causes alone will not explain the facts of the case, especially if they are taken in connection with God's prophecy of them through Moses. The fact of the exodus of an unwarlike people in the face of their warlike masters requires to be accounted for. No account can be given so satisfactory as that in the pentateuch, that it was by God's miraculous interposition. The growing severity of the plagues accords with God's judicial character in dealing with a sinner who more and more hardens himself, till he is destroyed without remedy (Pa. vii. 11-13, Prov. xxix. 1). Both Israel and the Egyptians were made experimentally to know Jehovah (Exod. vi. 7, vii. 5). The result was, the latter were so anxious for Israel's departure that these "asked" (not "borrowed," *shaal*) and the Egyptians freely "complied with the request by giving" (not "lent," *hishil*) raiment and jewels (xii. 35, 36). An earnest of the church's and Israel's final triumph over the persecuting world, "they shall spoil those that spoiled them, and rob those that robbed them" (Exod. xxxix. 10, Zech. xiv. 14).

Israel's own national conviction of the truthfulness of the narrative, its geographical accuracy and local colouring, the plain evidences that it is the account of an eye-witness, and lastly the record being of what is anything but to the credit of Israel, all these circumstances are consistent only with fact, not fiction. The desert of their wanderings was better supplied with pasture and water than now, and doubtless they spread themselves widely over it. At the exodus both the Hebrews and Egyptians had a contemporary literature, which is inconsistent with the theory of the story being mythical. Instead of the direct way to Canaan by Philistia on the S., God led Israel through the wilderness of the Red Sea, lest encountering the warlike Philistines they should repent when they saw war (xiii. 17, 18). They "went up marshalled in orderly array," "five in a rank" marg. (but Gesenius "eager for battle," which hardly accords with their past state as serfs), for so the Heb. for "harnessed" means; but not yet inured to hardship or trained sufficiently for war, as subsequently. As Moses' 40 years sojourn in the wilderness trained him for being their leader there, so their 40 years in it trained them for the conflicts in Canaan.

The first two days' march brought Israel from Rameses (the general name of the district, and the city built by Israel on the canal from the Nile to lake Timsah) by way of Succoth, to Etham or Pithom, the frontier city of Egypt (Hieroopolis) near the S. end of lake Timsah, on the edge of the wilderness, and the route to Palestine. Thence by God's direction they turned S. on the W. side of the Bitter Lakes to Pihahiroth (Ajrud, a two or three days march) over against Bealze-

phon. The Red Sea at that time extended to the Bitter Lakes, which lay at its northern end. The



agency whereby the passage was effected was natural, overruled by God to subserve His purpose of redeeming His people; in this lies its supernatural element; "the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided" (Ps. cxiv. 3). To the N. the water covered the whole district; to the S. was the Red Sea. The Israelites crossed the sea at Suez, four leagues distant from the elevation above Pihahiroth, and made their first station on the E. side of the sea at the oasis of *Ayun Musa* (eight or nine miles below Suez) where water was abundant. Passing by Marah, they encamped under the palm trees of Elim (*wady Gharandel*) by the waters. Thence to Ras Selima or Zenimeh, a headland on the Red Sea (Num. xxxiii. 10). Next the wilderness of Sin (Debbet er Rameleh) between Elim and Sinai. There they remained some days, suffering at first from want of food (not of water) but supplied with quails and then manna. Thence they encamped first at Dophkah, then at Alush. Thence to Rephidim, where God gave them water from the rock of Horeb; there Amalek attacked them. Next the wilderness of Sinai. Fifteen days elapsed between the encampment in the wilderness of Sin and their arrival at Sinai mount (Exod. xvi. 1; comp. xix. 1). The Debbet er Rameleh probably is the wilderness of Sin, bare and desolate; *debbet* and *sin* alike meaning "sand level, raised, and extended through the surface of the district." *Wady Nasb*, the first station on this route, affords water abundant, answering to the "wilderness of Sin" encampment, where they made no complaint of want of water; the water supply accounts for their halting some days here. The route passes *Sarabit el Khadim*, where are ruins and inscriptions proving its occupation by an Egyptian colony before Moses' time, so that the road would be sure to be kept in order and the watersprings kept open. A small colony would neither be disposed, nor able, to attack such a host as Israel. Dophkah was in *wady Sih*, both names meaning "flowing waters." Alush is probably *wady el Esh*; *wady es Sheikh* is a two hours journey from this. The *wady er Rahah* is the "wilderness of Sinai," where the assembled people heard the law proclaimed from *Ras Suf-*



*safeh*, a bold granite cliff 2000 ft. high, the N. point of the Sinai range. The surveyors of the wilderness of Sinai, Capt. Wilson and Palmer, accompanied by Rev. F. W. Holland, regard the route S. of the above N. E. route the true one, viz. by *Et Markha* along the shore from *Ras Selima*, and then E. by *wady Feiran*, meeting the N. E. route at *wady es Sheikh*. Their reasons are coincidence with Scripture notices of topography, superior facilities for travel, the unlikelihood that Moses would have brought Israel down to the coast and then taken them back to pursue a more difficult road than that lying open before him. But there are no springs by their route, and Israel's march was slow (Canon Cook). They make the battle with Amalek at the ancient city of *Feiran*, but this would make "the mount of God" to be *mount Serbal*, which is rather one of the Sinai range; and the palmgroves of *Feiran* could hardly be called a "wilderness." *Rephidim* is probably at the pass *el Wadyeh*, shut in by perpendicular rocks, to Amalek a capital point for attack on Israel, commanding the entrance to the wadies surrounding the central Sinai. But the Ordnance Survey of Sinai by Capt. Palmer and Wilson identifies *Rephidim* with the part of *wady Feiran* N. of *Serbal*; then the battle would be at *wady Aleyat*. On the N. is a large plain without water, where Israel encamped. A bare cliff N. of the pass commanding the battlefield was such a rock as Moses may have struck with his rod. On the S. is a plain with water supply near, where Amalek might encamp.

The absence of any level plain immediately below, or S. E. in the *wady Sebayah* within sight of the summit of *jebel Musa* (the loftiest and grandest summit of all), the S. point of the Sinai range, excludes it from being the summit from which the law was proclaimed. But on the N. end of the Sinai range *Ras Sufsafeh* has the *wady ed Deir* to the N. E., meeting the *wady es Sheikh* (close by *Rephidim*), and in front the wider plain *er Rahah*, 400 acres, abundantly large enough for the Israelite host. Every part of these two wadies commands the full view of the granite rocks of *Ras Sufsafeh*. "No spot in the world combines in a greater degree commanding height and a plain whence the two millions of Israel could see and hear all that is narrated. The awful and lengthened approach as to some natural sanctuary, the plain not shut in but presenting a long retiring sweep against which the people could remove and stand afar off; the cliff rising suddenly and steeply so that it could easily be marked off by 'bounds' like a huge altar in front of the whole congregation, and visible against the sky in lonely grandeur from end to end of the whole plain, the very image of the 'mount that might be touched,' and from which the 'voice' of God might be heard far and wide over the stillness of the plain below, widened at that point

to the utmost extent by the confluence of all the contiguous valleys; the adytum (shrine) withdrawn as if in the end of the world from all the stir and confusion of earthly things" (Stanley, in Canon Cook's essay, vol. i., Speaker's Comm.). The physical formation favours the acoustic properties of this vast theatre, which are intensified by the stillness and the clearness of the air. *Ras Sufsafeh* fulfils the conditions of Scripture, a mount easy of approach, with large open space before it for all to hear the law, prominent and rising abruptly so that the people "stood under the mountain which could be touched" (Exod. xix. 12-17, Deut. iv. 2); and water and pasturage in abundance were near. A small height at the entrance of the convent valley is named as the spot whence Aaron witnessed the feast of the golden calf. Joshua, in descending with Moses, hears the shout of the feasters without seeing the cause. The sight breaks on Moses suddenly only when near the camp, and he breaks the tables "beneath the mount." This would be exactly the case with one descending the mountain path by which *Ras Sufsafeh* is approached through oblique gullies (three quarters of an hour to a mountaineer). He would hear the sounds rising in the still air from the plain, but not see the plain till he emerged from the wady right under the steep rock of *Sufsafeh*. The brook is probably that flowing through the *Seil Leja*. The Israelites passed a whole year encamped "before the mount," and the pasturage and water supply at *Ras Sufsafeh* are much greater than those at *Serbal*, or in any other part of the peninsula. Within a radius of six miles there is an area of 1200 acres in plains and wadies commanding the view of *Ras Sufsafeh*, and formerly the rain supply and fertility were greater when there were more trees; the wadies had dams put across to restrain the waters; the mountains were terraced with gardens. On the N. W. of *Ras Sufsafeh* is a rampart of cliffs 3000 ft. high, 14 miles long, pierced by only two defiles. This peculiar feature afforded Israel the needful security during their long stay at Sinai. At *Erweis el Ebeing*, not far from the wady *el Hudherah* (*Hazereth*), remains are found which are probably Israelite, and mark the site of the camp *Kibroth Hattavah*. About 300 yds. from the base of *Ras Sufsafeh* there runs across the plain a low semicircular mound, forming a natural theatre; farther off, on either side of the plain, the slopes of the enclosing mountains would seat great hosts. Not far off, a recess one mile and a half long, three quarters broad, would form an additional camping ground.

THE BOOK OF EXODUS. The history of Israel (1) enslaved, (2) redeemed, (3) consecrated religiously and politically to God. There are two distinct parts: (1) chaps. i.—xix., the history of Israel's deliverance from the beginning of their Egyptian bondage to their arrival at Sinai; (2) xx.—xl., the giving of the law and Israel's organization as

"a kingdom of priests and a holy nation." The two parts, though differing in style as in subject matter, are closely intertwined, the institutions of the law in the second part resting on the historical facts recorded in the former part. The term *Exodus*, "the going forth," is drawn from the LXX., the Gr. version of the Alexandrian Jews settled in the same country whence Israel had "gone forth." The Palestinian Jews called the book from its first two Heb. words, *Elleh Shemoth*; "these are the names." Its separation from *Genesis* is marked by the different circumstances under which it presents Israel at its commencement as compared with the close of *Genesis*. The first seven verses are the introduction briefly recapitulating previous events and stating the existing condition of affairs. Its close is marked by the completion of the tabernacle. Its several sections were probably written on separate papyri or parchments (according to an inscription of *Thothmes III.* his campaigns were written on parchment and hung up in the temple of *Ammon*). The breaks in the narrative, and the repetitions, accord with the theory that there were distinct sections, composed separately by Moses as the events transpired, and read publicly at successive times. All would be united in one work towards the close of his life, with but a few additions and explanations.

The feature which is inexplicable if any one else were the author is this, the writer's evident unconsciousness of the personal greatness of the chief actor. The Egyptians recognised his greatness (xi. 3); but the writer, while recognising the greatness of Moses' mission, dwells especially on his want of natural gifts, his deficiencies of character and the hindrances thereby caused to his mission, and the penalties he incurred; his hasty intervention between the Israelite and Egyptian, the manslaughter, and the Israelites' rejection of him as a ruler, and his exile for the prime 40 years of his manhood. Then his unbelieving hesitancy at the Divine call and pertinacious allegation of personal incapacity in spite of the miracles which might have convinced him of God's power to qualify him (iii. 10-18). Then the Lord's visitation on him (probably sudden and dangerous sickness) for neglecting to circumcise his son (iv. 24-26). [See *CIRCUMCISION*.] Then his passionate reproach of *Jehovah* for the failure of his first appeal to *Pharaoh*, which only brought more bitter hardship on Israel (v. 20-23). His courageous boldness before *Pharaoh* is never praised. Not his wisdom or foresight, but God's guidance, is prominent throughout. The first battle fought is under Joshua's lead. The only step attributed to human sagacity, the organizing of a body of assistant judges (xviii.), is attributed to *Jethro* not *Moses*. The same feature appears in subsequent books of the pentateuch, his shrinking from self vindication when assailed by *Miriam* and *Aaron* (Num. xii.); his impetuous temper at the water of *Meribah*

Kadesh, smiting the rock irreverently and hence excluded by God from the promised land. This all is what we might expect if Moses was the author; but no later writer would be so silent as to the sublime greatness of his character. Contrast the three closing verses of Deuteronomy, added by a reviser in order to record his death.

Again, Exodus was evidently written by one minutely acquainted at once with Egypt and the Sinaitic peninsula. The route from Egypt to Horeb is traced with the local colouring and specific accuracy of an eyewitness. No eyewitness of Israel's journeyings possessed such means of observation as Moses. The miracles severally suit the place, the time, and the circumstances under which they are stated to have been wrought; the plagues are essentially Egyptian; the supply of Israel's wants in the wilderness is in harmony with the national characteristics of the country. Canon Cook (Speaker's Comm.) truly says, "we find nature everywhere, but nature in its Master's hand."

The nine plagues stand in three groups, each increasing in severity. Then the tenth is threatened and the failure of the other nine declared. "Jehovah hardened Pharaoh's heart so that he would not let Israel go." The delay answered a double purpose. To Pharaoh it was the long-suffering appeal of God, who is slow to anger, and who tries the milder chastisements to bring the sinner if possible to repentance before resorting to the more severe. To Israel it afforded ample time for preparation for the exodus. Two months elapsed between Moses' first and second interviews with Pharaoh; the former in April, when the Israelites were scattered throughout all Egypt gathering the stubble of the harvest just reaped (the reapers leaving the stalks standing and cut close to the ears), the latter in June at the time of the Nile's yearly overflow when "the king went out unto the water" to offer his devotions to Apis, whose embodiment the river was (v. 12, vii. 15). Israel's "scattering" tended to uproot them from their long settlement in Goshen and to train them for their approaching wilderness life. The Nile, the centre of Egypt's national and religious life, was smitten, assuring Israel of Jehovah's interposition. Three months elapsed before the next plague, giving them time to look about them for the means of escape from present wrongs. The plague of frogs attacked the Egyptian worship of nature under that revolting form (Heka, a female

god of the inundation; Seti, father of Rameses II., is represented offering wine to an enshrined frog, with the legend "the sovereign lady of both worlds"); this was in September, when the inundation is at its height and the frogs (*dofda*) usually appear. Of the third plague no warning was given; so the third is marked in each of the other two groups of plagues. The lice or mosquitoes (*kinim*) penetrating into the nostrils and ears, or rather the tick (the size of a grain of sand, which when filled with blood swells to the size of a hazel nut), came soon after the frogs, early in October. So closed the first group, none of the three causing great calamity, but enough to warn the Egyptians and to give hope to Israel.

The second group began with the *arob*, dog flies (whose bite inflames severely, and particularly the eyelid), or else beetles (worshipped by the Egyptians as the symbol of creative and reproductive power; the sun god was represented as a beetle; thus their god was fittingly made the instrument of their punishment, inflicting a painful bite, and consuming various articles). This plague, exceeding the former in severity, came in November at the critical time to Egyptian agriculture when the Nile's inundation has subsided. Then first Goshen was severed from Egypt and spared the plague. Pharaoh shows the first signs of yielding, but when the plague ceased would not let Israel go. Then came the cattle murrain or mortality, striking at the resources of Egypt; a contagious epidemic which broke out in Egypt often after the annual inundation had subsided. The cattle are in the fields from December to April, the change from the stalls to the open air and to fresh pastures predisposing them to it. Israel's separation of their cattle from the contagion would be a step in their preparations for the exodus. The boils (burning carbuncles) were the third and closing plague of the second group, sent without previous notice, and warning the Egyptians during its three months continuance that their bodies would suffer if Pharaoh should still resist God.

The third group began with the hail, which as in the present day prevailed from the middle of February to the beginning of March. Moses for the first time warned Pharaoh to bring all cattle out of the field, on pain of their destruction. Many of the Egyptians feared Jehovah's word and obeyed, whilst the rest suffered for their disregard. In Goshen alone was no hail, so Isa. xxxii. 18, 19. Pharaoh for the first time cried, "I have sinned this time, Jehovah is righteous, I and my people are wicked" (Exod. ix. 27). The flax being "botted" i.e. in blossom, marks the time as the middle of February, when also the "barley" is "in the ear." Wheat and rye (rather *spelt* or *doura*) are not ready till April, and so escaped. Israel received leave to go, and now knew they had sympathisers even among Pharaoh's servants. The locusts followed on Pharaoh's retracting leave. Vegetation was then at its full in the middle of

March. The dread of such a scourge made Pharaoh's servants intercede to "let the men go" lest "Egypt should be destroyed." Pharaoh consented, but on hearing Moses' demand that young and old, sons and daughters, flocks and herds, should go, refused peremptorily, saying "evil is before you," i.e., your intentions are evil. The E. wind upon Moses' stretching his rod over Egypt by Jehovah's command brought up the locusts. They oftener come from the western deserts, but sometimes from the E. and S.E. On Pharaoh's confession of sin and entreaty Moses besought the Lord and they disappeared as quickly as they came, before a wind from the sea (Hab.), i.e. N.W. wind, sweeping transversely all Egypt and casting them into the Red Sea. The third of the third group followed, as in the case of the former two groups, without warning: the three days "darkness which might be felt" (probably owing to the S.W. wind from the desert after the spring equinox filling the air *densely with fine sand*, so that none during its rise from their place, men and beasts hide, this darkness could literally be "felt"). This preceded by but a few days the slaying of the firstborn, the plague which stands by itself, alone bringing death into every Egyptian family and ensuring Israel's deliverance.

Thus the plagues have a genuine Egyptian colouring, and at the same time the requisite adaptation to Israel's position, awakening their expectations and securing to them time for organization, without which they would have been an undisciplined mob in their march. None but one thoroughly acquainted with Egypt could have written the account. Pharaoh and his people rightly regarded the successive visitations as natural to Egypt, yet so overruled in their intensity in their coming and going at Moses' call to Jehovah, and in their gradual heightening when the Divine will continued to be resisted, as to be supernatural and palpably sent from above. The Divine aim was to vindicate Jehovah's lordship, not merely over the enslaved Hebrews but over Egypt and its king, the representative of the heathen world powers with whom God's controversy is, "to the end that thou mayest know that I am the Lord in the midst of the earth" (viii. 22). The most appropriate way to effect this was not to send strange terrors but to show, by intensifying and controlling at will the visitations ordinarily felt in Egypt and falsely attributed by them to particular idols, that all these visitations are at Jehovah's absolute disposal to inflict, increase, or wholly withdraw, subserving His purposes of wrath to His adversaries, of mercy to His people, and of the setting forth of His own glory to the whole world (ix. 16); comp. Pa. lxxviii. 43-49, "sending evil angels among them": the plagues are figuratively His messengers ("angels") in the hands of heavenly angels, of whom the destroying angel was in closest communion with Jehovah (Ex. Ft.) comp. Exod. xii. 13, 23, 29 vs. 28, for



SETI PRESENTING AN OFFERING.

deity with a frog's head, the symbol of regeneration, wife of Chnum, the

God sends good angels to punish the bad, and bad angels to chastise the good. The plagues were so mutually connected as not to leave any place for any considerable interpolations. None could be omitted without breaking the moral and natural order which is so clearly indicated though not formally expressed. Nor could they have been so harmoniously, and at the same time so artlessly, woven together from documents of different ages. Canon Cook, whose remarks are here epitomized, gives a list of words found only in E., or in the pentateuch, derived from roots common to Heb. and Egyptian, or found only in Egyptian; and these occur indiscriminately in the so called Jehovistic and Elohistie passages. No Hebrew born and brought up in Palestine from the exodus down to Solomon would have had the knowledge of the Egyptian tongue apparent in E.; and no author would have given the Egyptian words without explanation, had he not known that his readers would be equally familiar with them.

None but one in Moses' circumstances could have described the wanderings in the wilderness of Sinai with such a peculiarly local colouring. At the same time the very objections to some of his details, on the ground of the different state of the peninsula now in some respects, only confirm the antiquity and genuineness of his record. The desert now would be utterly incapable of sustaining such a host, nor is it a sufficient answer to this objection to say that Providence interposed to feed them. For these providential interpositions were restricted to particular occasions. Ordinarily, according to God's usual way of dealing with His children, they depended on natural supplies. Inscriptions both in Egypt and in the peninsula, as early as Snefru of the third dynasty and of the three following dynasties, and of Hatusu, widow of Thothmes II. (drowned in the Red Sea), describe victories over the Mentu, the mountaineers of the peninsula, and other native tribes. These prove the existence then of a population so considerable that they resisted large Egyptian armies. The Egyptians succeeded in working copper mines at Sarbet el Khadim and Mughara, where there are many inscriptions. The springs and wells were then carefully preserved, in order to keep open their communication with these settlements. The inscription as to the gold mines near Dakkeh mentions a well 180 ft. deep, dug by order of Seti I. and Rameses II. The trees were religiously preserved and fresh plantations made. But since Egypt's power has gone the Arabs have for ages cut away the trees on which the rain, and so the fertility of the district, chiefly depend. The following undesigned coincidences between the present state of the peninsula and the accounts in E. confirm the accurate truth and genuineness of the book. E. describes water as wanting where none now is found, abundance where springs still exist and traces of a far greater supply anciently, tracts at

the same distances where food would not be found, a natural manna in the rainy season especially, but not adequate in quantity and nutriment; without supernatural modification; nomad hordes attack Israel just where and when the attack, judging from present appearances of the locality, might well be expected. The unvarying tradition of the Jews, to whom E. was addressed, confirms the impression of genuineness which the internal innumerable coincidences produce on the mind.

Finally, the form, structure, and materials of the tabernacle belong to the wilderness. The shittim or acacia, its material, was the wood of the desert; cedar took its place in Solomon's temple. The skins, its covering, belong to the same locality [see BADGER]. The bronze ("copper"), silver, and gold Israel brought from Egypt; and probably they had not mine workings till they were long settled in their inheritance. The names of many of the materials, implements, furniture, dress, and ornaments of the priests were Egyptian. The arts necessary in constructing the tabernacle were precisely those which Israelite artisans, as Bezaleel and Aholiab, would have acquired from dwelling in Egypt, the mistress



EGYPTIANS SPINNING.

of those arts; the embroidery of curtains, carving of cherubs, capitals, ornaments in imitation of natural objects. In Palestine, on the contrary, such arts were little practised, as being often associated with idolatry in the surrounding nations; even Solomon had to call in artists from Tyre to do work for the temple which natives apparently could not.

Two distinct accounts are given of the rearing of the tabernacle; in the first Moses recites his instructions, in the second the execution of them. A later history would never have given such a double recital. Moses wrote each at the time and on the occasion to which it refers; first the instructions, that the people might know the materials and the work required of them; secondly, when the work was completed, an account of the details, in order to take away all suspicion of malappropriation of their offerings, and also to show that the Divine instructions had been duly fulfilled. In the two accounts the order is reversed; in the instructions the inner and essential objects stand first, as being those on which the people should fix chief attention, the ark, mercy seat, cherubs, table of shewbread, golden candlesticks; then the accessories of the tabernacle, and

lastly the dress of the priests. But in the account of the work executed the tabernacle comes first, being that which would naturally be begun first, then the ark, etc.

**Exorcism.** [See DEVIL and DIVINATION.] Practised with spells, as the name of Solomon, magic charms, and incantations among the Jews. Acts xix. 13-16: the profane use of Jesus' name as a mere spell was punished by the demon turning on the would be exorcists; these "vagabond Jews" were pretenders. But our Lord implies that some Jews actually cast out demons (Matt. xii. 27), probably by demoniacal help; others in the name of Jesus, without saving faith in Him (Matt. vii. 23, Mark ix. 38). He gave the power to the twelve, the seventy, and to other disciples after His ascension (Matt. x. 8, Luke x. 17-19, Mark xvi. 17, Acts xvi. 18). The term "exorcise" is never applied in Scripture to the Christian casting out of demons. In the end of the 3rd century "exorcists" were made an order in the Christian church, much to the fostering of superstition, especially in connection with baptism.

**Eyes, painting of.** As Jezebel did (2 Kings ix. 30 marg., Jer. iv. 80), "thou retest (distendest, triest to make appear large, or laceratest) thy eyes (marg.) with painting." Oriental women puncture



EYE PAINTING.

and paint the eyelids with antimony or kohl (a black powder made of the smoke black by burning frankincense) to make them look full and sparkling, the blackened margin contrasting with the white of the eye (Ezek. xxiii. 40). Comp. KEREN-HAPPUCH.

**Ezbal.** 1 Chron. xi. 37.  
**Ezbon.** 1. Gen. xvi. 16, Num. xxvi. 16 Ozni, a corruption by omitting b. 2. Son of Bela, son of Benjamin (1 Chron. vii. 7). From his association with Iri, a Gadite name, Lord A. Hervey conjectures that both were Gadite families, incorporated into Benjamin after the slaughter (Jud. xi.), or from Jabesh Gilead (xxi. 12-14).

**Ezekiel = God will strengthen,** Heb. *Yehesquesel*. Son of Buzi (i. 3), a priest. Probably exercised the priestly office at Jerusalem before his departure in the captivity or transmigration (*galuth*) of Jehoiachin, which took place 11 years before the city fell (2 Kings xxiv. 15). His priestly character gave him much weight with his Hebrew fellow exiles. His priestly service was as real in the spiritual temple in Chaldea as it had been in the visible temple at Jerusalem (Ezek. xi. ; xl. xlviii. ; iv. 13, 14; xx. 12, 13). The priestly tone appears throughout his book, so that he is the priest among the prophets. Called to prophesy in the fifth year of Jehoiachin's captivity (595 B.C.) "in the 30th year in the fourth month," i.e. the 30th from the era of Nabopolassar, Nebuchadnezzar's father (525 B.C.), an era he naturally uses writing in Babylonia (Farrar). But elsewhere he dates from Jehoiachin's captivity alone. This fact, and his expressly calling

himself "the priest" (i. 3), favour the view that his mention of the 30th year of his own age is in order to mark his entering on a priestly ministry to his exiled countrymen (that being the usual age, Num. iv. 23, 30: "the heavens being opened" to him, as they were to his Antitype in beginning His ministry in His 30th year at Jordan, Luke iii. 21-23). Thus he would be 25 when carried away.

The best of the people were apparently the first carried away (Ezek. xi. 16; Jer. xxiv. 2-7, 8, 10). Believing the prophets they obeyed Nebuchadnezzar's first summons to surrender, as the only path of safety. But the unbelieving were willing to do anything to remain in their native land; and despised their exiled brethren as having no share in the temple sacrifices. Thus E.'s sphere of ministry was less impeded by his countrymen than Jeremiah's at home. Jeremiah (xxix.) sent a letter to the exiles to warn them against the flattering promises of false prophets that they should soon return, for that the captivity would last 70 years. This was in the fourth year of Zedekiah or of Jehoiachin's captivity; and one of the captives, Shemaiah, so far from believing, wrote back that Jeremiah should be imprisoned. E. began his ministry the next or fifth year, confirming Jeremiah's words. The first scene of his prophecies was near the river Chebar (identified by some with *Khabour*, but rather the *nahr Malcha* or royal canal of Nebuchadnezzar) [see BABEL, BABYLON]. *Telabib* (*Thelaba*) was his "house," whither the elders came to inquire of him God's communications (Ezek. iii. 15, viii. 1). They were eager to return to Jerusalem, but E. taught that they must first return to their God. He was married, but lost his wife by a sudden stroke (xxiv. 18). His prophesying continued for 22 years at least, down to the 27th year of the captivity (xxix. 17).

On comparing Ezek. xiii. with Jer. vi. 14, viii. 11, xxiii. 9, 10, 16, 26; and Ezek. xxiv. with Jer. xxiii. 4, 5, xxiii., we see the inner harmony between the two prophets, though E. did not receive his commission till towards the close of Jeremiah's prophesying; the latter having prophesied 34 years before E., and continuing to prophesy six or seven years after him. E. began prophesying the year after the communication of Jeremiah's predictions to Babylon (Jer. li. 59-64); E.'s prophecies form a sequel to them (i. 2). Yet in natural character they widely differ: Jeremiah plaintive, sensitive to a fault, and tender; E. abrupt, unbending, firmly unflinching, with priestly zeal against gainsayers.

He was contemporary also with Daniel, whose ministry was then in the Babylonian court whereas E. was among the Jews. Daniel's prophecies were later than those of E., but his fame for piety and wisdom was already established (Ezek. xiv. 14, 16; xxviii. 3); and the Jews in their low state naturally prided themselves on one who reflected such glory on their nation at the heathen capital (Dan. i. and ii.).

E. and Daniel have a mutual resemblance in the visions and images in their prophecies. It is an undesigned proof of genuineness that, whilst prophesying against the enemies of the covenant people, he directs none against *Babylon*, whereas Jeremiah utters against her terrible denunciations. E. gave no needless offence to the government under which he lived, Jeremiah on the other hand was still in Judaea.

The improved character of the people towards the close of the captivity, their renunciation of idolatry, their forth and return to the law under Ezra, were primarily under God due in a great measure to E.'s labours. "His word fell like a hammer upon all the pleasant dreams in which the captives indulged, and ground them to powder, a gigantic nature fitted to struggle against the Babylonish spirit of the age, which revelled in things gigantic and grotesque" (Hengstenberg). Realizing energy is his characteristic, adapting him to confront the "rebellious house," "of stubborn front and hard heart." He zealously upheld the ceremonies of the law (iv. 14, xxii. 8, etc.); keeping them before the national mind, in the absence of the visible framework, against the time of the restoration of the national polity and temple. His self-sacrificing patriotism, ready for any suffering if only he may benefit his countrymen spiritually, appears in his conduct when she who was "the desire of his eyes" was snatched from him at a stroke (Dent. xxxii. 9). The phrase shows how tenderly he loved her; yet with priestly prostration of every affection before God's will he puts on no mourning, in order to convey a prophetic lesson to his people (Ezek. xxiv. 15-25). His style is coloured by the pentateuch and by Jeremiah. It is simple, the conceptions definite, the details even in the enigmatical symbols minute and vivid, magnificent in imagery, but austere. The fondness for particulars appears in contrasting his prophecy concerning Tyre (xxviii.) with Isaiah's (xxiii.). The obscurity lies in the subject matter, not in the form or manner of his communications. He delights to linger about the temple and to use its symbolical forms, with which his priestly sympathies were so bound up, as the imagery to express his instructions. This was divinely ordered to satisfy the spiritual want and instinctive craving felt by the people in the absence of the national temple and the sacrifices. Thus E. moulded their minds to the conviction that the essence of the law could be maintained where many of its forms could not be observed, a new phase in the kingdom of God; the synagogal worship which he maintained, consisting of prayer and the word, preparing the way for the gospel where n God who is a spirit is worshipped acceptably by the spiritual wherever they be. His frequent repetitions give weight and force to his pictures; poetical parallelism is found only in chaps. vii., xxi., xxvii., xxviii., xxix., xxx.

His mysterious symbols presented in

plain words, like our Lord's parables, were designed to stimulate the people's dormant minds. The superficial, volatile, and wilfully unbelieving were thereby left to judicial blindness (Isa. vi. 10, Matt. xiii. 11-13, etc.), whilst the better disposed were awakened to a deeper search into the things of God by the very obscurity of the symbols. Inobservance of this Divine purpose has led the Jews to place his book among the "treasures" (*genazin*), which, like the early chapters of Genesis and Song of Solomon, are not to be read till the age of 30 (Jerome's Ep. ad Eustoch.). Ecclus. xlix. 8 refers to E. So Josephus (Ant. x. 5, § 1), Melito's catalogue (Eusebius, H. E., iv. 26), Origen, Jerome, and the Talmud mention it as part of the canon. The oneness of tone throughout, and the recurrence of favourite phrases ("son of man," "they shall know that I am the Lord," "the hand of the Lord was upon me," "set thy face against," etc.), exclude the idea of interpolation of sections. The earlier part, treating mainly of sin and judgment (i.—xxii.), is a key to the latter part, which holds out a glorious hope in the last days when the judgments shall have had their designed effect. Thus unity and orderly progress characterize the whole. The fall of Jerusalem is the central point. *Previously* he calls to repentance, and rebukes blind trust in Egypt or in man (xvii. 15-17; comp. Jer. xxxvii. 7). *Afterwards* he consoles the captives by promising future and final restoration. His prophecies against *seven* (the number for completeness) foreign nations stand between these two divisions, and were uttered in the interval between the knowledge of Nebuchadnezzar's siege (Ezek. xxiv. 2, etc.) and the news that Jerusalem was taken (xxiii. 21), yet uttered with the prophetic certainty of its capture, so that it is taken as a past fact (xxvi. 2). One however of this series (xxix. 17) belongs to the 27th year of the captivity, and is therefore later than the temple series (xl. 1), which was in the 25th.

There are nine sections: (1) E.'s call: i.—iii., xv. (2) Symbolical prophecies of Jerusalem's fall: iii. 16—vii. (3) A year and two months later a vision of the temple polluted by Tamuz or Adonis worship; God's consequent scattering of fire over the city, and forsaking the temple to reveal Himself to an inquiring people in exile; purer, happier times follow: viii.—xi. (4) Sins of the several classes, priests, prophets, and princes: xii.—xix. (5) A year later the warning of judgment for national guilt repeated more distinctly as the time drew nearer: xx.—xxiii. (6) Two years and five months later, the very day on which E. speaks, is announced as that of beginning the siege; Jerusalem shall fall: xxiv. (7) Predictions against foreign nations during E.'s silence regarding his own people; since judgment begins at the house of God it will visit the heathen world: xxv.—xxxii.; some of these were uttered later than others, but all began to be given (Havernick) after the fall of Jerusalem. (8) In the 12th year of the captivity, when the fugitives from

Jerusalem (xxxiii. 21) had reached Chaldaea, he foretells better times, Israel's restoration, God's kingdom triumphant over Seir, the heathen world powers, and Gog: xxxiii.—xxxix. (9) After 13 years, the last vision, the order and beauty of the restored kingdom: xl.—xlvi.

The fulness of details as to the temple and its offerings favours the view of a literal (in the main) interpretation rather than a purely symbolical one. The prophecy has certainly not yet been fulfilled; the fulfilment will make all clear. There are details physically so improbable as to preclude a purely literal explanation. The main truth is clear. As Israel served the nations for their rejection of Messiah, so shall they serve Israel in the person of Messiah when Israel shall acknowledge Messiah (Isa. lx. 12; Zech. xiv. 16-19; Ps. lxxii. 11). The ideal temple exhibits under O. T. forms the essential character of Messiah's worship as it shall be when He shall reign in Jerusalem among His own people the Jews, and thence to the ends of the earth (Jer. iii. 17, 18).

The square of the temple area is three miles and a half, i.e. larger than all the former Jerusalem. The city is three or four thousand square miles, including the holy portion for the prince, priests, and Levites, i.e., nearly as large as all Judaea W. of Jordan. Again, the half of the holy portion extends 30 miles S. of Jerusalem, i.e., covering nearly the whole southern territory. Without great physical changes (and the boundaries are given the same as under Moses) no adequate room is left for the five tribes whose inheritance is beyond the holy portion (xlvi. 19, xlviii. 23-35). The literal sacrifices seem to oppose Heb. ix. 10, x. 14, 15, and to give a handle to Rome's worst error, the sacrifice of the mass. In E.'s temple holiness pervades the whole, and there is no distinction of parts as to relative holiness, as in the O. T. temple.

But all the difficulties may be only apparent. Faith waits God's time and God's way; the ideal of the theocratic temple will then first be realized. Israel will show in the temple rites the essential unity between the law and the gospel, which now seem to be opposed (Rom. x. 4, 8). We do not yet see how to harmonise a return to sacrifices with the Epistle to the Hebrews, but two considerations lessen the difficulty: (1) The Jews as a nation stand to God in a peculiar relation, distinct from that of us Christians of the present *elect church* gathered out of Jews and Gentiles indiscriminately. That shall be the period of *public liturgy*, or perfect outward worship of the great congregation on earth, as the present time is one of gathering out the spiritual worshippers one by one, who shall reign in glorified bodies with Christ over Israel and the nations in the flesh. Besides Israel's spiritual relation to Christ as her *Saviour*, she will perform a perfect outward service of sacrifice, (retrospectively referring to Christ's one propitiatory offering. lest this

should be lost sight of in the glory of His kingdom), prayer, and praise as a nation to her then manifested *King* reigning in the midst of her; and all nations shall join in that service, recognising His Divine kingship over themselves also. Christ's word shall be fulfilled, "till heaven and earth pass *one jot or tittle* shall in no wise pass *from the law* till all be fulfilled" (Matt. v. 18). The antitypical perfection of the old temple service, which seemed a cumbersome yoke unintelligible to the worshippers, shall then be understood fully and become a delightful service of love.

E. was the only prophet, strictly, at Babylon. For Daniel was rather a seer, unveiling the future in the heathen court, but not discharging the prophetic office as E. among the covenant people; therefore his book was not classed with the prophets but with the hagiographa. Striking instances of seeming contradictions, which when understood become strong confirmations of genuineness, are xii. 13, "I will bring him (Zedekiah) to Babylon . . . yet shall he not see it though he shall die there"; because he was blinded by Nebuchadnezzar before arriving there (Jer. lii. 11). Also Ezek. xviii. 20, "the son shall not bear the iniquity of the father"; not really contradicting Exod. xx. 5, "visiting the iniquities of the fathers upon the children unto the third and fourth generation of them that hate Me"; the children hating God as their fathers did, the sin with cumulative force descends from parent to child; so Deut. xxiv. 16 expressly "the fathers shall not be put to death for the children, neither the children for the fathers."

**Ezel** = the stone. Near Saul's house, the scene of David and Jonathan's parting (1 Sam. xx. 19). At ver. 41 instead of "out of a place toward the S." Smith's Bible Dict. reads, "David arose from close to the stone heap" (*argob* for *negeb*; so LXX.). But A.V. is better, *from the side of the S.*, in relation to Jonathan's position; accordingly David next flees southward, to Nob.

**Ezem**. A town of Simeon (1 Chron. iv. 29). In Josh. xix. 3 AZEM.

**Ezer**. 1. Son of Ephraim, slain by the ancient men of Gath in a foray on their cattle (1 Chron. vii. 21), during Israel's stay in Egypt. 2. Neh. xii. 42. 3. 1 Chron. iv. 4.

**Ezion Geber** = the giant's backbone. A town on the eastern arm of the Red Sea. The last stage in Israel's march before the wilderness of Zin or Kadesh. The station of Solomon's navy "beside Eloto, on the shore of the Red Sea, in the land of Edom." The timber was probably brought to E. from Tyre to build the ships (2 Chron. viii. 17, 18). There Jehoshaphat's fleet was broken on the jagged rocks on each side (1 Kings ix. 26, xxii. 48). Now *wady Ghadyan* (another form of *Ezion*), a valley running E. into the Arabah, some miles N. of the present head of the Elanitic gulf. A salt marsh marks where the sea anciently reached. A tidal haven was here, at the head of

which the city of E. stood. On the haven's eastern side lay Elath (now Akaba), whence the Elanitic gulf took its name, meaning trees; a palm grove is still there; on the W. lay Ebronah (Num. xxxiii. 35, 36).

**Esnite**. Designation of Adino, one of David's chief captains (2 Sam. xxiii. 8). But in 1 Chron. xi. 11 "JASHOBEAM [see] an Hachmonite," for which 2 Sam. has *Josheb-bas-shebeth*, "that sat in the seat." Doubtless the words "the same (was) Adino the Esnite" are a corruption for the Heb. "he lifted up his spear," which words appear in the parallel 1 Chron. but not in 2 Sam.; comp. ver. 18.

**Ezra** = the helper, as Nehemiah = the comforter. L. A. "ready scribe in the law of Moses" (vii. 6, 11, 12); "a scribe of the words of the commandments of the Lord and of His statutes to Israel"; "a scribe of the law of the God of heaven"; "priest"; a worthy descendant of Hilkiah the priest under Josiah, who "found the book of the law in the house of the Lord" (2 Chron. xxxiv. 14, 15); son or descendant of Seraiah (not the high-priest Seraiah, Ezra vii. 1). See vii., viii., ix., x.; also Neh. viii. and xii. 26. Resided in Babylon under Artaxerxes Longimanus. His qualification for his work was "he had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." By the king's leave, in the seventh year of his reign, he took to Jerusalem 1754, including Israelites, priests, Levites,



COIN OF EZRA THE SCRIBE.

singers, porters, and Nethinim (Ezra vii. 7, viii.). The journey occupied four months. They brought freewill offerings, gold, silver, and vessels, from the king and his counsellors, as well as from the Jews abroad. Artaxerxes empowered him also to draw upon the royal treasurers beyond the river for further supplies if necessary; also the decree added, "thou E., after the wisdom of thy God that is in thine hand, set magistrates and judges which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not." He committed for safety the charge of the gold and silver to 12 priests and 12 Levites (viii. 24 transl. "I separated 12 of the chief priests in addition to Sherebiah, Hashabiah, and ten of their brethren with them"; comp. ver. 18, 19). These delivered them up "to the chief of the priests, Levites, and fathers at Jerusalem, in the chambers of the house of the Lord." His Guard was God, sought and found at the river Abava, by fasting and prayer, that He might give "a right way for us, and for our little ones, and for all our substance" (viii. 21).

So jealous was he for the honour of God that he declares, "I was ashamed to require of the king a band of soldiers . . . to help us against the enemy in the way, because we had spoken unto the king, The hand of our God is upon all them for good that seek Him, but His power and His wrath is against all them that forsake Him." At the same time he uses all worldly prudence and firmness, whilst faith in God was his main stay.

His great aim, as Malachi, his and Nehemiah's helper, expresses it, was "Remember ye the law of Moses My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments." In six months after his arrival he effected the purification of the holy nation from foreign admixture by causing 17 priests, 10 Levites, and 86 of other tribes, to put away alien wives. The largeness of the number proves the wide extent of the evil, and the depth of spiritual earnestness which prompted such a severe sacrifice. E.'s book closes abruptly here, as probably the odium connected with this self denying ordinance made him judge it expedient to withdraw to Babylon for the present. The relapse of the Jews into their former disorders, such as Nehemiah describes, could not have occurred had E. been there continually. In Neh. viii. E. "the priest, the scribe," 13 years later reappears in charge of the spiritual interests of the people, as Nehemiah, the tirshatha or governor, of their political interests, the two acting in harmonious cooperation (Neh. xii. 26). He probably did not return with Nehemiah, but a little later, to Jerusalem; for he is not mentioned till after the completion of the wall. E. read and interpreted Moses' law to the people during the eight days of the feast of tabernacles, prayed, and assisted at the dedication of the wall.

As E. is not mentioned after Nehemiah's departure for Babylon in Artaxerxes' 32nd year, and the Jews relapsed into irregularity during Nehemiah's absence (Neh. xiii.), it is likely E. died or returned to Babylon shortly after Nehemiah's departure. Benjamin of Tudela says that E. died at Nehar-Samorah on the lower Tigris on the Persian frontier, when going from Jerusalem to Artaxerxes, and that his sepulchre was there.

The institution of the great synagogue is attributed to him, and he certainly left the pattern of synagogue worship, with its "pulpit" and reading and expounding the law. He and Malachi probably settled the inspired canon of Scripture, comprising the three, "the law, the prophets, and the hagiographa"; the division of verses, the vowel pointings, and the keri or margin readings, and the Chaldee characters instead of the old Hebrew or Samaritan, are also attributed to him. He probably compiled CHRONICLES [see]. The 119th Psalm, of which the theme throughout is the law or word of God, as the *palladium of Israel's national and individual salvation*, is in its present form probably the production of E., "the priest, and ready scribe in the law of Moses." The features of the

psalm suit the Jews' position on their return from Babylon. Israel is the speaker throughout whom the psalmist represents, and whose calling it was to testify for the word of truth before the heathen world powers (comp. ver. 23, 46).

2. Neh. xii. 2. One of the priests who returned with Zerubbabel. 3. A man of Judah (1 Chron. iv. 17).

**Ezra, Book of.** Hilary of Poitiers calls E. a continuation of Chronicles. The first part of E. (i.—vi.) describes the return from the captivity under Joshua and Zerubbabel, and the building of the temple; the enemy's obstructions; its advance through the prophets Haggai and Zechariah (v. 1, 2, vi. 14), and its completion in Darius Hystaspes' sixth year, 516 B.C. (vi. 15.) A long interval follows; and the second part of the book (vii.—x.) passes to Ezra's journey from Persia to Jerusalem in Artaxerxes Longimanus' seventh year, 458-457 B.C. (vii. 1, 7); the details are given in chaps. vii., viii. E.'s numerous caravan bringing fresh strength to the weak colony (viii.). And his work in ix., x., restoring the theocratic nationality and removing foreign wives. The book ends with the names of those who had married them.

The second part combined with Nehemiah is a complete historical picture. But the distinct title to Nehemiah shows it is a separate book. ESTHER [see] fills up the interval between vi. and vii. The first part (Ezra. i.—vi.) period (536-516 B.C.) is the time of prince Zerubbabel and the high-priest Joshua aided by Haggai and Zechariah. The second (vii.—x.) is that of the priest E. and the governor Nehemiah, aided by the prophet Malachi. In both royal, priestly, and prophetic men lead God's people. The first is the period of building the temple, a religious restoration; the second that of restoring the people and rebuilding the city, a political combined with a religious restoration. The things of God first, then the things of men. Only 50,000 settled with Joshua and Zerubbabel (ii. 64, etc.); and these intermingled with the heathen, and were in "affliction and reproach" (ix. 6-15; Neh. i. 3). Hence the need of restoring the holy nationality, as well as the temple, under E. and Nehemiah. E. the priest took charge of the inner restoration, by purging out heathenism and bringing back the law; Nehemiah the governor did the outer work, restoring the city and its polity. E. is therefore rightly accounted by the Jews a second Moses.

E. received leave to go to Jerusalem in the seventh year of Artaxerxes Longimanus (Ezra vii. 6-10, 11-26); Nehemiah in the 20th year (Neh. ii. 1). E. is supposed by some to have used the Babylonian era, Nehemiah the Persian. The 70 weeks (490 years) of DANIEL ix. 24, 25 [see] probably date from this seventh year of Artaxerxes, when E. received leave to restore the temple and the people and the holy city (457 B.C.), because the re-establishment of the theocracy then began, though the actual re-

building was not till 18 years later under Nehemiah. E.'s placing of Daniel in the canon immediately before his own book and Nehemiah's implies that his commission began the fulfilment of Daniel's prophecy; Christ's 30th year in beginning His ministry would be A.D. 26-27 (the A.D. dates three or four years later than Christ's actual birth), and His crucifixion A.D. 30. So that "He was out off" and "caused the sacrifice to cease in the midst of the week," the last week beginning with His ministry to the Jews, A.D. 26-27, and ending with that exclusive ministry to them for three and a half years after His crucifixion, ceasing through their own rejection of Him when preached by the apostles and evangelists (Acts vii., viii.). Thus the 490 years or 70 weeks consist of (1) seven weeks (49 years) of revelation, from 457 to 407 B.C., the probable date of Malachi's prophecy and Nehemiah's work, which the prophet supported, ending; then (2) 62 weeks (434 years) of no revelation; then seven years of special and brightest revelation to Israel, first by Messiah in person, then by His still more powerful presence by the Holy Spirit, in the middle of which week His one sacrifice surpasses all other sacrifices.

The succession of Persian monarchs in E. is Cyrus, Ahasuerus (the Cambyses of secular history), Artaxerxes (Pseudo-Smerdis, the Magian, an usurper), Darius [the Ahasuerus of Esther or Xerxes of secular history comes in here, in the interval between Ezra vi. and vii.], Artaxerxes. E.'s account of CYRUS [see] accords with his character, celebrated for clemency. A Zoroastrian, a worshipper of Ormuzd, the great God, he hated idolatry and the shameful licentiousness of the Babylonian worship, and so was disposed to patronize the Jews, whose religion so much resembled his own. Hence his edicts for restoring the Jews, though an act unparalleled in history, harmonize with the facts concerning him in the Bible and in secular history (Ezra i. 2-4, vi. 3-5). He identifies "the Lord God of heaven" with the Jehovah of the Jews. His restoring them in his first year immediately (i. 1), and his words "the Lord God of heaven has charged me to build Him a house at Jerusalem," plainly show he had heard of God's words by Isaiah (xliv. 28), "Cyrus is My shepherd, and shall perform all My pleasure, even saying to Jerusalem, thou shalt be built, and to the temple, thy foundation shall be laid." Daniel would necessarily, as just made "third ruler in the kingdom," and having foretold its transfer to "the Medes and Persians" (Dan. v. 28, 29), come under Cyrus' notice immediately on the capture of Babylon; moreover it is stated "he prospered in the reign of Cyrus the Persian" (vi. 28), he would therefore be sure to mention to Cyrus Isaiah's prophecy. Cyrus' pious confession that he received all his dominions from Him accords with the spirit of the old Persian religion. His returning the golden vessels

(Ezra i. 7-11, vi. 5), his allowing the whole expense of rebuilding from the royal revenue (vi. 4), his directing all Persians to help with silver, etc. (i. 4), agree with his known munificence. An undesigned coincidence, and therefore mark of genuineness, is that when E. wrote, a century later than Cyrus, the Persian kings usually lived at Susa or Babylon, where the archives were kept, and there E. would naturally have placed Cyrus' roll had he been forging. But E. says Cyrus' decree was found at *Achmetha* (Ecbatana), vi. 2. Herodotus (i. 153) and Ctesias (Exc. Per., 2-4) confirm this by mentioning that *Cyrus held his court permanently at Ecbatana*, and so would have in his archives there.

**ARTAXERXES** [see] (iv. 7) or Smerdis, as a Magian, whose worship was antagonistic to Zoroastrianism (comp. Herod., iii. 61, Ctes. Exc. Pers., 10, Justin, i. 9, and Darius' inscription at Behistun, as to Smerdis' peculiar position), would naturally reverse the policy of Cyrus and *Ahasuerus* (*Cambyses*, who did not act on the accusation of the Jews' enemies: iv. 6); accordingly his *harsh edict* expresses no faith in the supreme God, whom Cyrus' edict honoured (iv. 17-22).

Darius, a zealous Zoroastrian, succeeded; his Behistun inscription tells us he "rebuilt the temples the Magian had destroyed, and restored the chants and worship he had abolished." This explains the strange boldness of the Jews (v. 1, 2) in treating Smerdis' edict as void, and without waiting for Darius' warrant resuming the work under Zerubbabel and Jeshua, with Zechariah and Haggai. Their enemies, hoping Smerdis had destroyed Cyrus' edict, wrote to king Darius (v. 6) that they were building again on the plea of Cyrus' edict, and that search should be made at *Babylon* whether there were any such edict of Cyrus. Their mention of *Babylon* was either to mislead the king as to the real repository of the decree, or more probably from ignorance of Cyrus' habit of living at Ecbatana, which ignorance Providence overruled to save the roll from their destroying hands under Smerdis. The language of Darius' edict on finding it accords with his character and circumstances. The Jewish temple he calls "the house of God," and Jehovah "the God of heaven"; he approves as a Zoroastrian of sacrifices to the Supreme Being, desires their prayers for himself and "his sons" (Herodotus, i. 132, confirms E. that Darius had "sons" already, though he had but just ascended the throne), mentions the "tribute" (vi. 8) which (Herodotus, iii. 89) he was the first to impose on the provinces, and threatens the refractory with impaling, his usual mode of punishment (ver. 11; Behistun inscription; Herodotus, iii. 159).

The three books E., **CHRONICLES** [see], probably compiled by E., and Nehemiah have many phrases in common, peculiar to them, and that mixture of Chaldee and Hebrew which we should expect if the three were written at the new epoch in Jewish literature, when its writers were men

brought up in Babylon and restored to Judæa. All three abound in genealogies, which were then needed in order to restore the old system as to property, families, and national purity of blood free from alien admixture. Details as to the priests and Levites characterize all three; for these were essential to the restoration of the theocracy, which was the primary object. After E. had carried through the extreme but needful measure of divorcing all alien wives, which probably caused him some loss of popularity, he gave place to a new agent of God, Nehemiah, the nation's political restorer as E. was its religious reformer. E. still cooperated with Nehemiah (viii.) in ministering the word of God. Nehemiah marks his book as distinct from E. by the opening.

Two portions of E. are in Chaldee (iv. 8-vi. 18; vii. 12-26), for in those portions he embodies extracts from state documents in that language; of course he would be as fluent in Chaldee, the language of his captivity, as in Hebrew, the language of his nation. The variation from the third person elsewhere to the first person in vii. 27-ix. 15 is thus to be explained. The first six chapters refer to the time before E. in which he is not mentioned. The 7th chap., continuing the historic style down to Artaxerxes' decree, in naming him for the first time, uses the third person. But after that decree E., in returning from its Chaldee to his own Hebrew, uses the first person in praising "the Lord God of our fathers" for having disposed the king's heart to beautify the Lord's house, and for having "extended mercy unto me before the king," etc. He continues the first person to chap. x., where the third person is resumed, to mark the narrative as a national not merely a personal history. The undoubted writing of E. (vii. 27-ix. 15) would be an unmeaning fragment unless prefaced by vii. 1-11, and followed by x. The transitions of first to third persons, and *vice versa*, are found in Daniel, E., and Nehemiah; so Moses of old uses the third person of himself in Exodus, Leviticus, and Numbers, but in the recapitulation in Deuteronomy the first.

The lists of those who returned with Zerubbabel to Jerusalem in chap. ii., also in Neh. vii. 5, E. drew from existing documents. So the letters and royal decrees in the first Chaldee portion, iv. 8-vi. 18; and Artaxerxes' edict, the second Chaldee portion, vii. 12-26. In vii. 27 E. recognises the oneness of Artaxerxes' policy in helping "to beautify the Lord's house" with that of Cyrus and Darius long before. So in chap. ix. 9 "to give us a wall . . . in Jerusalem" alludes to that part of Artaxerxes' decree which remained yet to be done, viz. the building of the wall by Nehemiah; this was *implied* virtually in his commission to E., but *expressed* in his commission to Nehemiah (ii. 5-8). The anxiety of the earlier returning exiles to keep the priesthood pure from alien blood, in chap. ii., corresponds in spirit to the removal of alien wives in the closing part. The unity of

plan lies in its passing over periods of time and history not appropriate to the main aim (these very transitions giving the fragmentary appearance alleged against the unity of the book), and dwelling only on the epochs which bring out features essential to the Israelite church's history (ii. 70, iii. 1 with Neh. vii. 5, 73, viii. 1, xii. 1, 26, 47). The king of Persia is called "king of Assyria" in Ezra vi. 22, just as the king of Babylon is called so in 2 Kings xxiii. 29, as having succeeded to the world-dominion formerly held by the king of Assyria.

The order is chronological, though not continuous (the 31 closing years of Darius, the whole 21 of Xerxes, and the seven first of Artaxerxes, about 60 in all, being passed over between chaps. vi. and vii.); the ministry of E. in restoring the theocracy being the main subject, the former work of Zerubbabel and Joshua being its precursory analogue.

Lord A. Hervey conjectures Daniel was author of chap. i., which would supply the omission of Cyrus' decree in Daniel's own book (Dan. i. 21, ix. x.), where we might naturally have expected to find it. Ezra i. 1 refers to Jeremiah's prophecy, just as Dan. ix. 2. The formula "in the first year of Cyrus king of Persia" answers to Dan. i. 1, ii. 1, x. 1. The narrator (i.) evidently wrote in Babylon not in Jerusalem; and E. might think the portion at the close of 2 Chron. and beginning of E. more suitably placed there than in Daniel. But all this is conjecture. A close connection of E. with Daniel is probable, and that E. wrote or compiled the former part of his book in Babylon. Ezra ii. is identical with Neh. vii. 6-73, evidently drawn by both from a common document or list of the captives returning with Zerubbabel. Chap. iii. 2-vi. 22 is drawn from some contemporary of Zerubbabel and eyewitness of his setting up the altar, etc.: possibly Haggai who supported him, for the title "the prophet" (Ezra v. 1, vi. 14) is the one found also Hag. i. 1, 3, 12, ii. 1, 10; so whereas Zechariah names Zerubbabel and Jeshua separately and without addition, the formula in E. iii. 2, 8, v. 2, as in Hag. i. 1, 12, 14, ii. 2, 4, 23, is "Zerubbabel the son of Shealtiel and Jeshua the son of Jozadak"; comp. also Ezra v. 1, 2, with Hag. i., also the older people's sorrowful regrets for the former temple in seeing the new one (Ezra iii. 12; Hag. ii. 3); both mark dates by the year of "Darius the king" (iv. 24, vi. 15; Hag. i. 1, 15, ii. 10); also the phrase "Zerubbabel, Jeshua, and the remnant of their brethren" (iii. 8; Hag. i. 12, 14); also vi. 16 with Hag. ii. 2; also "the work of the house of the Lord" (iii. 8, 9; Hag. i. 14); "the foundation of the temple was laid" (iii. 6, 10-12; Hag. ii. 18); "the house of the Lord" 25 times to six wherein E. uses "the temple of the Lord"; Haggai "the house" seven times to "the temple" twice.

**ESRAHITES.** Ethan and Heman [see] are called so; i.e., sons of *Zerah* (1 Kings iv. 31; Ps. lxxviii., lxxxix.; 1 Chron. ii. 6).

**Ezri.** 1 Chron. xvii. 26.