

father's valour, indecision, and vanity were all acted on by H.'s plausible counsel that, instead of pursuing David at once, Absalom should wait to collect all Israel, and lead them to battle in person. The counsel seemed safe, and at the same time gratified Absalom's boasting spirit. H. artfully assumed that all Israel "from Dan to Beersheba" would follow him; whereas it was much more likely that after the first surprise of the rebellion gave place to greater deliberation, a large force would gather round the rightful king. H. communicated Absalom's decision to Zadok and Abiathar, and these through Jonathan and Ahimaz to David. H. probably died before Solomon's reign, for Zabud son of Nathan was "the king's friend" under Solomon. But Baanah son of H. was a commissariat officer of Solomon in Asher and Aloth (1 Kings iv. 5, 16).

Husham. Gen. xxxvi. 84, 85.
Hushim. 1. "Children of Dan" (Gen. xlv. 23); a clan, for the word is plural. In Num. xxvi. 42 SHUHAM. 2. 1 Chron. vii. 12. 3. 1 Chron. viii. 8, 11.

Husks. Gr. *keratia* ("horns"), the hornlike pods of the carob tree, abounding in Syria and Egypt, *Ceratonia siliqua* (Luke xv. 16). The sweet pithy pulp affords food for pigs, and also for very poor men. Tradition makes it the Baptist's food in the wilderness; whence it is called also, St. John's bread. It is exported to England for feeding cattle.

Huz. Uz (Gen. xxii. 21).

Huzab. Commonly represented as queen of Nineveh. Rather the Zab country, E. of the Tigris, watered by the upper and lower rivers, Zab Ala and Zab Asjal. A *diab-ene*, the best part of Assyria representing the whole. The "Zab" is named in the inscription of Tiglath Pileser I. in the 12th century B.C. (Nah. ii. 7.) Gesenius connects it with ver. 6, "the palace shall be dissolved, and shall flow away" (Henderson) "... though firmly established" (see marg.).

Hyæna. Jer. xii. 9, "speckled bird." But LXX. "the hyæna," in parallelism to the "lion" in ver. 8; *tzabua* the Arabic word for hyæna corresponds. Zeboim (1 Sam. xiii. 18) means "the valley of hyænas." But the Heb. *ait* joined to it always means a bird; and "speckled" symbolises



HYÆNA.

the blending of paganism with the utterly diverse, divinely ordained, law.

Hymenæus. "Having put away a good conscience," and so "concerning faith having made shipwreck" (for when one's faith does not better his morals, his moral defects will corrupt his faith), therefore "delivered (by Paul) to Satan to learn not to blaspheme" (1 Tim.

i. 20). "Erred concerning the truth, saying that the resurrection is past already, overthrowing the faith of some" (2 Tim. ii. 17, 18). Satan is lord of all outside the church (Acts xxvi. 18); he, by God's permission, afflicts saints and executes wrath on the disobedient (1 Cor. v. 5, 2 Cor. xii. 7, Eph. iv. 27, Job i., ii.). Paul, as an infallible apostle, had powers not transmitted to fallible successors (2 Cor. x. 8; Matt. xviii. 17, 18). His sentence pronounced at Rome took effect on H. at Ephesus, in the form of some bodily sickness (so Acts v. 5, 10, xiii. 11; 1 Cor. xi. 30), that he should learn not to blaspheme. [See EXCOMMUNICATION.] H. after excommunication was probably restored in the interim between 1 and 2 Tim., and troubled the church again.

Gnosticism, or the pretension to extraordinary spiritual knowledge above what is written, was H.'s heresy, in concert first with Alexander, afterwards with Philetus. The gnostics (2 Pet. iii. 16) "wrested Paul's words" (Rom. vi. 4, Eph. ii. 6, Col. ii. 12) as though the resurrection was merely the spiritual raising of souls from the death of sin (John v. 24, 25). The difficulties of the resurrection (Acts xvii. 32, xxvi. 8), the supposed evil inherent in matter, and the disparagement of the body, tended to this error (Col. ii. 23). Paul confutes this by showing that, besides the raising of the soul now from the death of sin, there shall be also hereafter a raising of the saint's body from the grave (John v. 28, 29), as the fruit of Jesus' bodily resurrection (1 Cor. xv.).

Hymns. Heb. *tehillim*: in direct praise to God (Acts xvi. 25, Jas. v. 13). Not restricted to church worship; but used to exhilarate Christians in social parties. "Psalms," *nizmor*, were accompanied with an instrument, carefully arranged. "Songs," Gr. *odai*, Heb. *shir*, were joyous lyric pieces on sacred subjects; contrast the revelling, licentious songs of heathen feasts (Amos viii. 10). The accompaniment is the "melody of the heart," not the lyre. Tertullian (Apology, 39) records that at the lovefeasts (*agapæ*), after the water was furnished for the hands and the lights lit, according as any remembered Scripture or could compose (comp. 1 Cor. xiv. 26, *improvised psalms*), he was invited to sing praises to God for the general good. The heart is the seat of true psalmody, "singing with grace in your hearts to the Lord" (Col. iii. 16, Eph. v. 19). Some generally accepted confession, in the form of a hymn, appears in 1 Tim. iii. 16; the short unconnected sentences, with words similarly arranged, almost in the same number of syllables, the clauses in parallelism (the principle of Heb. versification) antithetically arranged, each two forming a pair which contrasts heaven and earth, the order reversed in each new pair, *flesh and spirit, angels and Gentiles, world and glory*; the first and the last clauses correspond, "manifested in the flesh . . . received up into glory." So Pliny, i. 10, ep. 97: "the Christ-

ians are wont on a fixed day, before dawn, to meet and sing a hymn in alternate responses to Christ as God." Christ and His disciples sang a hymn after the passover and the Lord's supper (Matt. xxvi. 30, Mark xiv. 26). Probably it was the Great Hallel or paschal hymn, usually sung after the passover by the Jews, viz. Ps. cxiii.—cxviii.

Hyssop: *ezob*. Not our "hyssop," the *Hyssopus officinalis*, which is not found in Syria or Arabia. "The



HYSSOP.

hyssop that springeth out of the wall," being the smallest of plants, can hardly be the one used for sprinkling, but is a tufty wall fern, a miniature hyssop with lance-shaped leaves (1 Kings iv. 33). Maimonides makes the sprinkling hyssop to be the *marjoram* (*origanum*) with long, straight stalk, downy leaf, and white blossom (Exod. xii. 22); common in Palestine and near mount Sinai; an aromatic plant. J. F. Royle thought that the caper plant (*Capparis spinosa*) meets all the requirements of Scripture: 1. It is found in Egypt, the desert, and Palestine. 2. It grows among stones and upon walls, and trails like a bramble, in contrast to the stately cedar of Lebanon (comp. Jud. ix. 15). 3. It has a long stick or stem (John xix. 29, comp. Matt. xxvii. 48) where-with the sponge of vinegar might be lifted to our Lord. 4. It has the requisites needed for purifying. Its Arab name *asuf* is akin to *ezob*. It is "a bright green creeper which climbs out of the fissures of the rocks" (Stanley). It is used medicinally for cleansing, as in ulcers, leprosy, etc. (Pliny H. N., 20, § 59). However, the "scarlet" band may have tied the hyssop on the cedar to make it convenient for sprinkling. LXX. and Heb. ix. 19 transl. *ezob* "hyssop." Maimonides says the legal hyssop was used as a condiment. Porphyry (De Abst. iv. 7) says the Egyptian priests ate it mixed with their bread; so the marjoram (*zatar*) is used in a mixture, *dakkah*, a food of the poorer classes (Lanc. Med. Eg., i. 200; Exod. xii. 22; Lev. xiv. 4, 51; Num. xix. 6, 18; Ps. li. 7). The reason why the soldiers presented to Christ a sponge attached to the end of a "reed" (*calamus*), with hyssop, was, as the vinegar would quench His thirst, so the aromatic scent of the hyssop would refresh Him. So it is associated with the fragrant "cedar wood" in Lev. xiv. 4, 6, 51. So that the Greek "hyssop" and the *origanum* or marjoram of the Jewish tradition seem the plant intended. Gesenius includes under *ezob* the hyssop of the shops, and other aromatic plants, mint, wild marjoram, etc.; so that a suitable sprinkler could be always found, whether in Jerusalem or the desert.

I

Ibhar. David's next son after Solomon (2 Sam. v. 15; 1 Chron. iii. 6, xiv. 5); born in Jerusalem.

Ibleam. A city with dependent villages, belonging to Manasseh, yet situated in Asher or Issachar (probably the latter). [See GUR.] Near *Jenin* (Jud. i. 27, Josh. xvii. 11, 2 Kings ix. 27). Perhaps the **BILEAM** of 1 Chron. vi. 70 [which see, and GATHRIMMON].

Ibneiah. 1 Chron. ix. 2, 8, 9. A chief man in Benjamin at their first settlement in Jerusalem.

Ibri. 1 Chron. xxiv. 27. Elsewhere transl. "Hebrew."

Ibzan. Of Bethlehem (probably in *Zebulun*, as "Ephratah" or "Judah" is not added, Josh. xix. 15). Judged Israel for seven years after Jephthah (Jud. xii. 8, 10). He took in 30 daughters in law from abroad for his 30 sons, and sent abroad (*i.e.* gave away in marriage) his 30 daughters, which is an additional reason for Phoenicians not Philistines having been his neighbours.

Ishabod = where is the glory? (1 Sam. iv. 19-22.) Born at the time of Israel's defeat by the Philistines, and his father Phinehas' death; named accordingly by his dying mother. "When she heard that the ark of God was taken, and that her father in law and her husband were dead, she bowed herself and travailed." "In vain did the women by her cheer her, "Fear not, for thou hast borne a son." "She answered not, neither did she regard it." As in the case of her pious and patriotic father in law, Eli, the overwhelming sorrow that caused her death was "because the ark of God was taken," hence *this* is thrice repeated. She felt God's presence is a nation's only true "glory" (Jer. ii. 11; Ps. lxxviii. 61, cv. 20; Hos. ix. 12).

Iconium. Now *Konieh*, N. of mount Taurus, in the central table land of Asia Minor, Lycaonia. On the route between western Asia and Ephesus on one side, and Tarsus, Antioch, and Euphrates on the other. An admirable centre for missionary labours, as several great roads intersected one another here. Paul with Barnabas first visited it from Antioch in Pisidia which lay on the W. (Acts xiii. 50, 51; xiv. 1, 21, 22.) They preached in the synagogue first, as was Paul's wont, and with such power of the Holy Spirit "that a great multitude both of Jews and also of Greeks believed." The Lord attested "the word of His grace," moreover, with "signs and wonders done by their hands," whilst "they abode long time speaking boldly in the Lord." But the unbelieving Jews stirred up the Gentiles so as to be "evii affected against the brethren." An assault of Jews and Gentiles with their rulers, to stone them, being threatened, they withdrew to Lystra and Derbe in the eastern and wilder parts of Lycaonia. Paul revisited I. to "confirm their sons in the faith," and to remind them as a motive to continuing endurance that "we must through much tribulation enter into the kingdom of God." In undesigned coincidence Paul incidentally alludes (2 Tim. iii. 11) to "persecutions, afflictions, which came unto me at Antioch, at I., at Lystra, what (how grievous) persecutions I endured . . . but out of them all the

Lord delivered me." On his second missionary circuit Paul with Silas came from Syrian Antioch through Cilicia, and up through the Taurus passes into Lycaonia, and by Derbe and Lystra proceeded westward to I. (Acts xvi. 1-3.) In this neighbourhood he took Timothy as his associate, on the recommendation of the brethren at Lystra and I., and here probably took place Timothy's circumcision and ordination (1 Tim. i. 18, iv. 14, vi. 12; 2 Tim. i. 6).

Idalah. A city of Zebulun (Josh. xix. 15).

Iddo. 1. 1 Kings iv. 14. 2. 1 Chron. vi. 21. ADAIAR in ver. 41, 39. 3. 1 Chron. xxvii. 21. 4. *Yedo* or *Yedo*. A "seer" whose "visions against Jeroboam the son of Nobat" contained notices of Solomon's life (2 Chron. ix. 20). His work "concerning genealogies" recorded "acts of Rehoboam" (xii. 15). His "story" or commentary recorded the "acts, ways, and sayings of Abijah" (xiii. 22). His writings doubtless are embodied in Chronicles, so far as the Spirit of God saw them suited to form part of the inspired word. Tradition identifies him with the "man of God" who denounced Jeroboam's calf altar at Bethel (1 Kings xiii.), which 2 Chron. ix. 29 favours; also with Oded which resembles his name (xv. 1). 5. Grandfather of Zechariah (i. 1, 7; Ezra v. 1, vi. 14, "son" here means *grandson*). Returned from Babylon with Zerubbabel (Neh. xii. 4, 12, 16). 6. Chief of those who met at Casiphia to join in the second caravan returning under Ezra (viii. 17, 20) in the reign of Artaxerxes Longimanus, 458 B.C. Iddo was one of the 220 Nethinims who joined in the return.

Idol: idolatry. Of the 19 Heb. words for it and IMAGE many express the abhorrence which idolatry deserves and the shame and sorrow of the idolater. (1) *Aven*, "vanity," "nothingness," "wickedness," "sorrow" (Isa. lxvi. 3, xli. 29; Deut. xxxii. 21; 1 Kings xvi. 13; Ps. xxxi. 6; Jer. viii. 19, x. 8; Zech. x. 2; 1 Sam. xv. 23). "Beth-el," the house of God, is named "Beth-aven," house of vanity, because of the calf worship. (2) *Eliel*, either a contemptuous diminutive of El, God, *godling*; or from al "not," a "thing of naught." There is a designed contrast between the contemptible *elilim* and the Divine *Elohim* (Ps. xxvii. 7; Isa. xix. 3, "non-entities" marg. Ezek. xxx. 13). (3) *Eemah*, "terror," (Jer. l. 38) "they are mad after their idols," hideous forms more fitted to frighten than to attract, bugbears to frighten children with. (4) *Miphletseth*, "a fright": Maacbah's idol which Asa cut down (1 Kings xv. 18, 2 Chron. xv. 16); the phallus, symbol of the generative organ, the nature goddess Asherah's productive power. Jer. x. 2-5 graphically describes the making of an idol and its impotence. (5) *Bosheth*, "shame"; not merely *shameful*, but the *essence of shame*, bringing shame on its votaries and especially expressing the obscenity of Baal's and Baal Peor's worship (Jer. xi. 18, Hos. ix. 10). (6) *Gillulim*, from *gal* "a heap of stones" (Gese-

nus): Ezek. xxx. 18, xvi. 36; Deut. xxix. 17, "dungy gods" marg. (7) *Shiququitz*, ceremonial "uncleanliness" (Ezek. xxxvii. 23). The worshippers "became loathsome like their love," for men never rise above their object of worship; "they that make them are like unto them, so is every one that trusteth in them" (Ps. cxv. 4-8).

(8) *Seemel*, a "likeness" (Deut. iv. 16). (9) *Tzelem*, from *tzel* "a shadow" (Dan. iii. 1, 1 Sam. vi. 5), "the image" as distinguished from the *demuth*, "likeness," the *exact counterpart* (Gr. *eikōn*, Col. i. 15, Gen. i. 27). The "image" presupposes a *prototype*. "Likeness" (Gr. *homoiosis*) implies mere *resemblance*, not the exact counterpart and derivation, hence the Son is never called the "likeness" of the Father but the "Image" (1 Cor. xi. 7; John i. 18, xiv. 9; 2 Cor. iv. 4; 1 Tim. iii. 16, vi. 16; Heb. i. 3). The idol is supposed to be an "image" exactly representing some person or object. (10) *Temunah*, "similitude," "form" (Deut. iv. 12-19, where Moses forbids successively the several forms of Gentile idolatry: ancestor worship, as that of Terah (Josh. xxiv. 2), Laban (Gen. xxxi. 19, 30, 32), and Jacob's household (xxxv. 2-4), to guard against which Moses' sepulchre was hidden; hero worship and relic worship (Jud. vii. 27, xvii. 4; 2 Kings xviii. 4); nature worship, whether of the lower animals as in Egypt, or of the heavenly bodies, the sun, moon, and stars, as among the Persians). (11) *Atzab*, *'etzab*, *utzeb*, "a figure," from *atzab* "to fashion"; with the additional idea of *sorrowful labour* (Isa. xlviii. 5, Ps. cxxxix. 24), "see if there be any wicked way (way of pain, way of an idol, Isa. xlvi. 5) in me, and lead me in the way everlasting." The way of idolatry, however refined, proves to be a way of pain, and shuts out from the way everlasting (1 John v. 21, Rev. xxi. 8, 1 Cor. x. 20, 21).

Tacitus the Roman historian (Hist. v. 4) notices the contrast between Judaism and the whole heathen world, which disproves the notion that it borrowed from the latter and consecrated several of their rites. "The Jews conceive the Divinity as One, and to be understood only by the mind; they deem those profane who form any image of the gods, of perishable materials and after the likeness of men; the Divinity they describe as supreme, eternal, unchangeable, imperishable; hence there are no images in their cities or their temples, with these they would not flatter kings nor honour Caesars." (12) *Tsir*, "a pang," also "a mould" or "shape" (Isa. xlv. 16). (13) *Matstsebah*, a "statue" set up (Jer. xliii. 18 marg.). Obelisks to the sun god at the city (house) of the sun, as Beth-shemesh or Heliopolis mean; "On" in Gen. xli. 45, 2 Kings iii. 2, x. 26, 27 marg. The "images" or standing columns of wood (subordinate gods worshipped at the same altar with Baal) are distinct from the standing column of stone or "image" of Baal himself, i.e. a conical stone sacred to him. The

Phoenicians anointed stones (often serolites, as that "which fell down from Jupiter," sacred to Diana of Ephesus, Acts ix. 35) to various gods, like the stone anointed by Jacob (Gen. xxviii. 18, 22) at Bethel, called therefore *Bētylia* (comp. also xxxi. 45). The black pyramidal stone in Juggernaut's temple, that of Cybele at Pessinus in Galatia, the black stone in the Kaaba at Mecca reported to have been brought from heaven by the angel Gabriel, all illustrate the wide diffusion of this form of idolatry. So the Lingams in daily use in the worship of Siva in Bengal, and the black stone daily anointed with perfumed oil in Benares. (14) *Chammanim*, "sun images." The Arabic *Chummas* is the planet Mercury or Venus. The symbol of the Persian sun god was the sacred fire, Amanus or Omanus, Sanskrit *homa* (2 Chron. xxxiv. 4, 7, xiv. 3, 5). *Chamman* is a synonym of Baal the sun god in the Phœnician and Palmyrene inscriptions, and so is applied to his statues or lofty, obelisk like, columns (Isa. xvii. 8, xvii. 9 marg.). These "statues" are associated with the *Aaherim* ("groves" A. V.), just as Baal is associated with *Asherah* or *Astarte* (1 Kings xiv. 23, marg. 2 Kings xxiii. 14). The Palmyrene inscription at Oxford is, "this *chammana* the sons of Malchu have dedicated to the sun." Ezek. vi. 4, 6: sun worship and Sabeanism or worship of the heavenly hosts (*sabaoth*) was the oldest idolatry. Job, one of the oldest books in the Bible, alludes to it (xxi. 26), "if I beheld the sun when it shined or the moon . . . and my heart hath been secretly enticed, or my mouth hath kissed my hand, this were an iniquity," etc. In opposition to this error God is called "Lord God of Sabaoth." The tower of Babel was probably built so that its top should be sacred to the heavens (not that its top should reach heaven, Gen. xi. 4), the common temple and idolatrous centre of union. The dispersion defeated the purpose of the builders, but still they carried with them the idolatrous tendency, attributing their harvests, etc., to the visible material causes, the sun, moon, air, etc. (Jer. xlii. 17). Soon a further step was deifying men, or else attributing every human vice, lust, and passion to the gods. Cicero ridicules this grovelling anthropomorphic worship, yet was himself a priest and worshipper! These sun columns towering high above Baal's altars (2 Chron. xxxiv. 4, 7) were sometimes of wood, which could be "cut down" (Lev. xxvi. 30). The Phœnician Adon or Adonis, the Ammonite Moloch or Milcom, the Moabite Chemosh, the Assyrian and Babylonian Bel, and the Syrian Hadad, the Egyptian Ra, are essentially the same sun god. Adramelech was the male, and Anammelech the female, power of the sun. Gad was the sun, or Jupiter, representing fortune, Meni the moon or Venus, representing fate (Isa. lvi. 11). As the sun represents the active, so the moon the passive powers of nature. The two combined are re-

presented as at once male and female, whence in the LXX. Baal occurs with masculine and feminine articles, and men worshipped in women's clothes, and women in men's clothes, which explains the prohibition Deut. xxii. 5. Magic influences were attributed to sowing mingled seed in a field and to wearing garments of mixed material; hence the prohibition Lev. xix. 19. In Ezek. viii. 17, "they put the branch to their nose," alludes to the idolatrous usage of holding up a branch of tamarisk (called *barsom*) to the nose at daybreak whilst they sang hymns to the rising sun (Strabo, 15, § 733). Baal or sun worship appears indicated in the names Bethshemesh, Baal Hermon, Mount Heres ("sun"), Belshassar, Hadadezer, Hadad Rimmon (the Syrian god).

(15) *Maskith* (Lev. xxvi. 1, Num. xxxiii. 52): "devices"; with *eben* "stones of device," viz. with figures or hieroglyphics sacred to the several deities on them; "effigies stones" (Minucius Felix, 3). Like "the chambers of imagery" or priests' chambers with idolatrous pictures on the walls as seen in vision (Ezek. viii. 12), answering to their own *perverse imaginations*. Gesenius, "a stone with an idol's image, Baal or Astarte." (16) TERAPHIM [see]. (17) *Pesel*. The process by which stone, metal, or wood was made into a *graven* or *carved image* (lit. one trimmed into shape and having had the finishing stroke) is described Isa. xlii. 10-20. It was overlaid with gold or silver, and adorned with chains of silver (worn lavishly by rich orientals) and embroidered robes (Jer. x. 8, 9). "Fastened with nails that it should not be moved" (Isa. xli. 7), to keep the god steady! and that his influence might be secured to the spot (xl. 19, 20, xlv. 20; Ezek. xvi. 16-18; marg. Jud. iii. 19, 26 [see EGLON, ERUB]; Deut. vii. 25.) (18) *Pesilim*. (19) *Nesek, massecah* (Isa. xlii. 29). "Molten images" (Deut. xxvii. 15). In Exod. xxxii. 4 "Aaron fashioned it with a graving tool (*cheret*) after he had made it a golden calf." The sense is, he formed it first of a wooden centre, then covered it with a coating of gold, the image so formed being called *massecach*. The mode of its destruction shows this; the wooden centre was first burnt, then the golden covering was beaten or rubbed to pieces (Deut. ix. 20, 21). So LXX., Keil, etc. The rendering "he bound it (the gold) up in a bag" is less probable.

In Gen. xxxv. 2, Jacob's charge to "his household and to all that were with him, Put away the strange gods ('the gods of the foreigner,' the Canaanites) among you, and be clean and change your raiment," it seems surprising that idols should have had place in his household. The explanation is gathered from what went

before, but the connection is so little obvious that it can only be the result of truth not contrivance. Rachel had stolen Laban's images (teraphim) without Jacob's knowledge (xxxi. 32); perhaps not for worship but for their gold and silver, to balance what was withheld by him from her. Laban had divined by them, as xxx. 27, "I have learned by experience," ought to be transl. "I have learned by divination," lit. *I have hissed*, "I have divined by omens from serpents." Moreover the sons of Jacob had just before (xxxiv.) carried away all the spoils of Shechem's city, and among them doubtless their gold and silver idols. The words "all that were with him" point to the captured wives and women, etc. "Change your raiment" was a charge needed for all who had taken part in the slaughter, and so were ceremonially defiled.

There are two degrees in idolatry. Against the worst, that of having other gods besides Jehovah the one only God, the first commandment is directed. Against the less flagrant degree, worshipping the true God under the form of an image or symbolic likeness, representing any of His attributes, the second is directed. The Baal and *Asherah* ("groves") worship violated the first commandment; Aaron's calf worship and Jeroboam's violated the second. Comp. 1 Kings xvi. 30; 2 Kings x. 26-28, 31, xvii. 7-23. So the Roman and Greek catholics violate the second commandment in the adoration of the eucharistic mass, the bowing before images, etc., and go perilously near violating the first in the Divine titles where-with they invoke the Virgin Mary. Jeroboam's calves paved the way for Baal worship. Transl. Exod. xx. 3, "thou shalt have no other gods before My face." Polytheism ancient and modern is willing to grant Jehovah the first place among deities; but He will have none "in His presence" which is everywhere (Ps. cxxxix. 7). Again no outward form can image God, it only debases instead of helping the worshipper. The principle involved is stated by Paul on Mars' hill, surrounded by the choicest works of genius representing deity (Acts xvii. 29), "forasmuch as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." Once that the first visible representation of God is made, or adopted, it entails another and another endlessly, no one or more idols or symbols ever adequately representing all the countless attributes of God. Hence a female deity was added to the male; an Apollo, Venus, Mercury, Diana, etc., etc., must be added to Jupiter; and, instead of one omnipresent God, deities whose power was restricted to localities were worshipped (1 Kings xx. 23, 28; 2 Kings xvii. 26).

Like all deviations from truth, the first lie necessitates countless others. "The express image of the Father's person" is the incarnate God Jesus. He alone (not visible images and pictures of Him), as represented in the written word, is the appointed revealer of



TERAPHIM.



SUTTIAN WOODEN GOD.

the unseen God (John i. 18). Israel was God's representative and "peculiar treasure above all people, a kingdom of priests and an holy nation"; the same relation Christ's church now holds (1 Pet. ii. 5, 9).

Israel's kings (when Israel had chosen a visible head instead of the invisible King alone) were under God as their feudal superior (1 Kings iii. 14, xi. 11). The penalty of overt idolatry, as being treason against the Divine King, was death. The offender's nearest relatives must denounce him, and even be first to stone him (Exod. xxiii. 20; Deut. xxiii. 2-10, xvii. 2-5). Especially Moloch's worship with human sacrifices and passing through the fire entailed death as the penalty. The Canaanites were exterminated for it (Exod. xxxiv. 15, 16; Deut. vii. xii. 29-31, xx. 17). Israel's disasters were the punishment of their idolatry (Jer. ii. 17). Saul lost his throne, Achan his life, and Hiel his family, for retaining or restoring aught of a people doomed for idolatry (1 Sam. xv., Josh. vii., 1 Kings xvi. 34). God works out His ends, even His judgments, in the way of natural consequence. The calves of Jeroboam and Baal's groves were the sin. The disgust of all godly Israelites, intestine divisions, a perpetual conflict between the Mosaic law, still in force, and the established national idolatry, and the immorality which results from idolatry, were the natural and penal consequence, bringing ruin finally on the state. Israel, foremost in the offence under Jeroboam and then Ahab, is first to have prophets sent as censors and seers to counteract the evil, but proving refractory to the first to be carried into captivity. Judah, following the bad example in her turn, has prophets sent whom she rejects and even kills, and at nearly the same interval between the sin and the punishment follows Israel into captivity. Idolatry on the part of the O. T. Israel, and the spiritual Israel, is *high treason* against the heavenly King (1 Sam. viii. 7) whose direct subjects we avowedly are. The punishments were then temporal (Deut. xvii. 2-13). Israel's original contract of government is in Exod. xix. 3-8, xx. 2-5; Deut. xxviii., xxix., xxx. Often Israel fell from the covenant, and at intervals renewed it. The remarkable confirmation of the Divine authority of the law is, it was only in prosperity Israel neglected it, in distress they always cried to God and returned to the law, and invariably received deliverance (Jud. x. 10, 2 Chron. xv. 12, 13); especially at the return from Babylon (Neh. ix. 38). Israel's idolatry was not merely an abomination in God's sight, as that of the Gentiles, but spiritual "adultery" against Jehovah her Husband (Isa. liv. 5, Jer. iii. 14, Ezek. xvi.). Hos. ii. 16, 17: "thou shalt call Me Ishi (my Husband, the term of affection), no more Baali" (my Lord, the term of *rule*, defiled by its application to Baal, whose name ought never to be on their lips: Exod. xxiii. 13, Zech. xiii. 2), etc. Fornication formed part of the abominable worship of the idols, especially Baal Peor and Ashtoreth or Astarte, who

represented nature's generative powers and (Num. xxv. 1, 2) to whom *quedeeshim* and *quedeeshoth*, public male and female prostitutes, were "consecrated" (as the Heb. means: Deut. xxiii. 17, etc.; 2 Kings xxiii. 7; Hos. iv. 14), "separated with whores (withdrawn from the assembly of worshippers for carnal connection with them) . . . sacrifice with the harlots" (so Heb.) (Herod. i. 199). This horrid consecrated pollution prevailed in Phoenicia, Syria, Phrygia, Assyria, and Babylonia, and still in Hindoo idolatry. Man making lust a sacred duty! This is the force of the phrase, "Israel joined himself unto Baal Peor," as appears in 1 Cor. vi. 16, 17, "He which . . . is joined to an harlot is one body; for two, saith He, shall be one flesh. But he that is joined unto the Lord is one spirit."

God chose Egypt as Israel's place of training, though an idolatrous country, but took every precaution, if they would only have heeded Him, to save them from the contagion. He placed them in a separate province; as shepherds they were an abomination to Egyptians, and sacrificed to God the very animals Egypt worshipped (Exod. viii. 26). Finally, the Egyptians bitterly oppressed them. Yet the fascinations of idolatry spellbound Israel during their long stay in Egypt (Josh. xxiv. 14, Ezek. xx. 7), and led them to relapse into the sin from which Abram had been rescued by his call from Ur. God by Moses smote the symbols of Egyptian idolatry with the ten plagues, "executing judgment against all the gods of Egypt" (Exod. xii. 12), the river, the wind bringing locusts, the dust of the earth, the cattle, the symbol of Apis (Num. xxxiii. 4). [See EGYPT.] Yet Israel in all their history showed a continual tendency to adopt the idols of the neighbouring nations; in the desert they "sacrificed unto devils" (*sa'eer*, a shaggy goat, worshipped with the foulest rites at Mendes in Lower Egypt. Speaker's Comm. transl. "to the evil spirits of the desert": Lev. xvii. 7, comp. Isa. xlii. 21, xxxiv. 14; 2 Chron. xi. 15). Behind the idols, though nonexistent in themselves, lurk real *demons*, to whom consciously or unconsciously the worship is paid, as inspiration declares (Deut. xxxii. 17), "devils" *lasheedim*, "destroyers"; as Satan's name Apollyon means; slavish fear being the prompting motive, not love, the idol feaster has his fellowship with demons (1 Cor. x. 20), even as the communicant in the Lord's supper has by faith real fellowship with the Lord's body once for all sacrificed, and now exalted as the Head of redeemed mankind. In the northern kingdom of Israel, from Jeroboam down to Hoshea whom Shalmaneser dethroned, no one royal reformer appeared. In Judah several arose, Asa, Jehoshaphat, Hezekiah, Josiah. The Babylonian captivity almost thoroughly purged the Jews from their proneness to idols (Jer. xlv. 17, 18, contrast Hos. iii. 4). But traces appeared still in their partially adopting Greek idolatry and usages for worldly compromise, just before

Antiochus Epiphanes' attempt to overthrow Jehovah's worship (1 Macc. i. 43-54). The heroic resistance of the Maccabees, besides their contact with the Persians who rejected images, and especially the erection of synagogues and the reading the law every sabbath in them, gave them the abhorrence of idols which now characterizes them.

In the Christian church "the deadly wound" that was given to "the beast" (the God-opposed world) by Christianity (Minucius Felix, A.D. 180, and Arnobius adv. Gent. iv. 1, mention that the Romans were shocked to find among Christians "no altars, no temples, no images") was speedily "healed" by image worship being revived in the Roman and Greek churches (Dan. vii. 8, 11, 24, 25; 1 Tim. iv. 1-3), so that "the beast that was, and is not (during the brief continuance of the deadly wound), yet is" (Rev. xvii. 8); and in spite of God's judicial plagues "men repented not of the works of their hands, that they should not worship devils, and idols of gold and silver and brass and stone and wood, which neither can see, nor hear, nor walk" (Rev. ix. 20). The deadly wound is healed also by the prevalence of "covetousness which is idolatry" (Eph. v. 5, Col. iii. 5) in all Christendom, reformed and unreformed, and the "form of godliness without the power"; culminating in *the wilful king* of the third kingdom (Dan. viii. 11, 12, xi. 36; 2 Tim. iii. 1-9 describes the hotbed from which the last anti-christianity shall spring). Probably the second beast is the same, the false prophet who causes an image to be made to the first beast (Dan. vii. 8-26), and all who will not worship it to be killed, after the harlot has been unseated and judged (Rev. xiii. 14-18, xvi. 13-16, xvii.). The Lord will come "utterly to abolish the idols," and all "idolaters shall have their part in the lake which burneth with fire and brimstone" (Rev. xxi. 8; Isa. ii. 18, 19; Zech. xiii. 2, 3). Self idolatry, self will, and self sufficiency must be subdued, if God is to be our God. 1 Sam. xv. 23 implies that "conscious disobedience is idolatry, because it makes self will, the human I, into a god" (Keil).

Idumea. [See EDOM.]

Igal. 1 Num. xiii. 7. 2. Son of Nathan of Zobah (2 Sam. xxiii. 36); in 1 Chron. xi. 38 "Joel, the brother of Nathan."

Igdaliah. The "man of God" (i.e. a prophet, one not his own; having parted with all right in himself, to be wholly God's: Deut. xxxiii. 1, Moses; Elisha, 2 Kings iv. 7; Timothy, 2 Tim. iii. 17). Father of Hanan, in the chamber of whose sons Jeremiah (xxxv. 4) met the Rechabites; as consecrated by its association with his name, it was a fit scene for the Divine communication.

Igeal. 1 Chron. iii. 23. Fourth in descent from Zerubbabel; but, according to Lord A. Hervey, son of Shimei, brother to Zerubbabel.

Iim. 1. Contracted from *Ie Abarim*, a late stage of Israel's wilderness journey (Num. xxxiii. 45, xxi. 11),

= *ruinous heaps*. On the S.E. border of Moab, in the midbar or "wilderness," unenclosed uncultivated land, verdant in spring, but parched and dreary in summer. The "Abarim" distinguishes it from (2). Another I. in S.W. Canaan (Josh. xv. 29). Abarim = *farther regions or coast regions*, viz. the hills facing Jericho, the whole upland E. of Jordan, the Gr. "Perææ." Between Ije Abarim and Dibon Gad were the rivers Zared and Arnon. Comp. Deut. ii. 9-13; 13, "rise up," implies the Israelites remained at I. some time; they were forbidden to assault Moab.

IJon=*ruin*. A store city of Naphtali in N. Palestine. Captured by Benhadad's captains, at Aza's request for help against Basha, king of Israel (1 Kings xv. 20, 2 Chron. xvi. 4). Taken also by Tiglath Pileser (2 Kings xv. 29). The lovely little plain N.W. of Dan, at the foot of the hills of Naphtali, *Merj Ayun*, is probably the site.

Ikkesh. 2 Sam. xxiii. 26; 1 Chron. xvii. 1, 9.

Ilai. 1 Chron. xi. 29. In 2 Sam. xxiii. 23 Zalmon.

Illyricum. The region stretching from Italy to Epirus, along the N.E. of the Adriatic. The extreme limit (probably about Dyrrachium) unto which Paul had preached the gospel, towards Rome, when he wrote the epistle to Romans (xv. 19). "Dalmatia" is applied to the same region.

Imag. [See FORM and IDOL.]

Imla, Imlah. 2 Chron. xvii. 7, 8; 1 Kings xxii. 8, 9.

Immanuel = *God with us*. Isa. vii. 10-16, viii. 8; Matt. i. 23. "Behold (arresting attention to the extraordinary prophecy) a (Heb. *the*) virgin (primarily the woman [the foreappointed mother of Messiah is ultimately meant by the Spirit]; then a virgin, soon to become the proph. t's second wife) shall conceive and bear a son, and shall call his name Immanuel. . . . Before the child (Isaiah's) shall know to refuse the evil and choose the good (i.e. before he reaches the age of discrimination, three years), the land (Syria and Israel then leagued in one) that thou abhorrest," etc. (rather, "the land before the face of whose two kings thou shrinkest shall be forsaken" or "desolate"). Ahaz, king of Judah, received this as a sign given by the Lord Himself, when the king refused to ask one, that Pekah of Israel and Rezin of Damascus, who had already "smitten him with a great slaughter," so that "his and his people's heart was moved as the trees of the wood with the wind" (2 Chron. xxviii., Isa. vii. 1, 2), should nevertheless not subdue Jerusalem, but be themselves and their land subdued. Just two years after Pekah of Israel was slain by Hoshea, and Rezin of Damascus by Tiglath Pileser king of Assyria. Like many typical prophecies, having a primary and an ulterior fulfilment (the one mainly aimed at), this has only a partial realization in the circumstances of Isaiah's age; these are only suggestive of those which form the consummation of all prophecy (Rev. xix. 10), Messiah's advent. Thus "the

virgin" has its full meaning only in the virgin mother of whom Jesus was born, having been conceived by the Holy Ghost. Jer. xxxi. 21, 22: "O virgin of Israel . . . the Lord hath created a new thing in the earth, a woman shall compass a man." Mic. v. 3: Israel's and Judah's deliverance is ensured by the birth of Immanuel, "He will give them up, until . . . she which travaileth hath brought forth." The N. T. application is not an "accommodation," for Matthew (i. 23) expressly states that Jesus' birth of the virgin "was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold," etc., "and *they* (no longer *she*) shall call His name Emmanuel." When the prophecy received its full and exhaustive accomplishment, no longer is the sense of Immanuel restricted to the *prophets'* view of it, in its partial fulfilment in her son; all then call or regard Him as peculiarly and exclusively characterized by the name "Immanuel." 1 Tim. iii. 16: "God was manifest in the flesh" (Col. ii. 9). Matt. xxviii. 20: "Lo, I am with you always, even unto the end of the world." John i. 14, 18: His full manifestation as "God with us" shall be in the "new heavens and new earth." Rev. xxi. 3: "behold the tabernacle of God is with men, and He will dwell with them . . . and God Himself shall be with them, and be their God." Immanuel cannot in the strict sense apply to Isaiah's son, but only to the "CHILD . . . SON . . . Wonderful, the mighty God," as Isaiah expressly says ix. 6, declaring moreover that his children (vii. 3, 14, etc.) are types of Him. Isa. viii. 18: "behold, I and the children whom the Lord hath given me are for signs . . . in Israel from the Lord of hosts," which Heb. ii. 13 quotes to prove the *manhood* of Messiah. Isaiah (i.e. *Jehovah's* salvation) typically represents Messiah as "the mighty (Hero) God," "the everlasting Father"; Isaiah's children represent Him as "Child" and "Son." Local and temporary features (as Isa. vii. 15, 16) are added in every type, otherwise it would be no type, but the Antitype itself.

"Call His name Immanuel" means not mere appellation, for this was not the designation by which men ordinarily named Him, but *His revealed character shall be what Immanuel means*. Sin destroyed the faculty of intuitively perceiving, as Adam once did, the characteristics; hence the name is now generally arbitrary, and not expressive of the nature. In the case of Jesus Christ, and many in Scripture, the Holy Ghost supplies this want. The promised birth of Messiah involved the preservation of Judah and of David's line, from which God said He should be sprung. Others explain Isa. vii. 14 to refer to the *Messiah Immanuel*, strictly born of the virgin. "The child" in ver. 15, 16, refers to the *child Shear-jashub* at *Isaiah's side* (ver. 3). The purpose of the two smoking firebrands (ver. 4) shall come to nought, for before *this child* shall grow up, the two shall be extinguished. But God's purpose con-

cerning the house of David shall stand, for the virgin shall bring forth Immanuel.

Immer. L. 1 Chron. ix. 12, Neh. xi. 13, 1 Chron. xxiv. 14, Ezra ii. 57, Neh. vii. 40. 2. A place in Babylonia from which went, with the first caravan, men who could not prove their Israelite birth (Ezra ii. 69, Neh. vii. 61).

Imna. 1 Chron. vii. 35, 40. **IMNAH**: Asher's firstborn (1 Chron. vii. 30).

Impute. Heb. *chashab*, Gr. *logizomai*; to count, reckon (Rom. iv. 2-8), viz. unrighteousness (whether one's own or another's) to one's discredit; or righteousness (whether one's own or another's) to one's credit whether in man's account or in the judgment book of God (Rev. xx. 12, Num. xviii. 27). Philem. 18: "if Onesimus hath wronged thee, or oweth thee ought, put that on *mine* account." In Rom. iv. 6 *righteousness imputed without works* must mean a righteousness not our own, yet reckoned as ours, viz. "the righteousness of (Him who is both) God and Saviour Jesus Christ" (the Gr. 2 Pet. i. 1). The gospel sets forth God's righteousness which is Christ's. Christ's is imputed to us; so that God is at once "just and the justifier of him that believeth in Jesus" (Rom. iii. 25, 26). God in accepting the believer is therefore not only merciful but just. Our advocate is not merely the gracious but "Jesus Christ the righteous" (1 John ii. 1). "God is well pleased," not merely for mercy's sake, but "for His righteousness sake" (Isa. xlii. 21, xiv. 21 end; Jer. xxiii. 6). "The righteousness of God, by faith of Jesus Christ, is unto all and upon all them that believe" (Rom. iii. 22; iv. 5, 6), "faith (not for its own worthiness, but for that of *Him on whom it rests*) is counted for righteousness" (x. 4; 1 Cor. i. 30).

There is a threefold imputation: I. That of Adam's sin to all his posterity; that it is so, Paul proves by the *fact* of all, even infants who have never actually sinned, suffering its *penalty* death (Rom. v. 12-14, 19), even as all inherit his *corrupt nature*. God, in *fact*, deals with us all as a guilty race; for we are all liable to suffering and death; the doctrine of imputation of Adam's sin accounts for it. Yet imputation is not *infusion*; Adam's sin is not ours in the same sense as our own personal sin; nor is imputation the transfer of his *character* to us. II. That of our sins to Christ (Isa. liii. 6). III. That of Christ's righteousness to us (Rom. v. 19; 2 Cor. v. 19, 21). Instead of "imputing their trespasses to men," God "hath made Him to be sin for us who knew no sin, that we might be made (Gr. *that we may become*) the righteousness of God in Him," i.e. in union with Him by faith. "Such are we in the sight of God the Father as is the very Son of God Himself" (Hooker). In **JUSTIFICATION** [see] Christ's righteousness is *imputed* to us; in sanctification Christ's righteousness is *imparted* to us, in vital union with Him the Head from whom the life flows into the members.

Imrah. 1 Chron. vii. 36, 40.
Imri. 1. 1 Chron. ix. 4. 2. Neh. iii. 2.

Incense. Exod. xxx. 1, 9, 34, etc.

The altar of incense was more closely connected with the holiest place than the other things in the holy place, the shewbread table and the candlestick. The incense consisted of four aromatic ingredients (representing God's perfections diffused throughout the four quarters of the world): *stacte* (Heb. *nataph*, "a drop," the gum that drops from the storax tree, *Styrax officinalis*, found in Syria; the benzoin, or gum benjamin, is from Java and Sumatra; the liquid storax of commerce is from a different tree, the *Liquidambar Syraciflua*), *onycha* (Heb. *shecheleth*, probably the cap of the wing shell, *strombus*, abounding in the Red Sea, used for making perfumes), *galbanum* (a yellowish brown gum, imported from Persia, India, and Africa), and pure frankincense (the chief of the aromatic gums: S. of Sol. iii. 6, Matt. ii. 11; obtained from India through the Sabaeans of S. Arabia; the tree is *Boswellia thurifera*, the native *salai*; the gum is called *otiban*, Arabic *loaban*, whence Heb. *lebonah* comes). These were "tampered together," Heb. "salted"; comp. Lev. ii. 13, but that was in the case of offering what was used as food, and salt is not used in compounding the incense of any other people; still God might herein designedly distinguish Israel from other peoples. Salt symbolised *incorruptness*; the wine of drink offerings, the blood, and the wood, were the only offerings without it. A portion beaten small was to be "put before the testimony in the tabernacle," i.e. outside the veil, before the golden altar of incense; from its relation to the ark thus it became "most holy," as was also the altar of incense (Lev. xxx. 10). This incense was to be kept exclusively for Jehovah; the penalty of making like incense for ordinary perfume was "cutting off." Incense of other ingredients ("strange," xxx. 9) was forbidden to be offered. A store of it was constantly kept in the temple (Josephus, B. J., vi. 8, § 3).

Aaron originally offered it, but in the second temple one of the lower priests was chosen by lot to offer it daily morning and evening (Luke i. 9). King Uzziah for usurping the office was smitten with leprosy (2 Chron. xxvi. 16-21). The morning incense was offered when the lamps were trimmed in the holy place, before the sacrifice. Between the earlier and later evenings, after the evening sacrifice and before the drink offerings, the evening incense was burnt (margin. Exod. xxx. 7, 8; Rev. viii. 1, 3-5). A part of the temple was devoted to a family, "the house of Abtines," whose duty it was to compound the incense, according to the rabbins. One of the *memunnim*, or 16 prefects of the temple, had charge of the incense, that it might be always ready.



When the priest entered the holy place with the incense, the people were all put out of the temple, and from between the porch and the altar (Maimonides); Luke i. 10, "the whole multitude . . . were praying without, at the time of incense," silently, which accords with Rev. viii. 1, 3. The priest avoided lengthening his stay within, lest the people outside should fear he had been struck dead for some defect in his offering (Lev. xvi. 13). This gives point to Luke i. 21, "the people waited for Zacharias, and marvelled that he tarried so long in the temple." On coming forth he pronounced the blessing (Num. vi. 24-26); the Levites broke forth into sacred song, accompanied by the temple music (Mishna); comp. Rev. viii. 5.

On the day of atonement the high priest, after offering the bullock for himself, took incense in his left hand and a golden shovel full of live coals from the western side of the brazen altar in his right, and went into the most holy place, his first entrance there (Lev. xvi. 12, 13). "He shall take a (Heb. *the*) censer (see Heb. ix. 4) full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil; and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not." In the second temple, where there was no ark, a stone was substituted.

The truth symbolised by "incense" is the merit of Christ's obedience and atoning death. It is this, when it is by faith made the accompanying foundation of our prayers, which makes them rise up to God as a sweet and acceptable perfume [see CENSER] (Rev. viii. 1-5). The incense of the golden altar of incense within the sanctuary had to be lighted from the fire of the atoning altar of burnt offering outside, otherwise the fire was "strange fire" [see ALTAR, ABIBU, NADAB]. So Christ intercedes now in the heavenly sanctuary as He died for us outside; and the believer's prayer ascends from his inner heart to God within the heavenly veil, because it rests on Christ's atoning sacrifice once for all offered "without the gate" (Heb. xiii. 12). The altar of incense was connected with the altar of burnt offering by its horns being sprinkled with the blood of the sin offering on the altar of burnt offering on the day of atonement (Lev. xvi. 16, 18; Exod. xxx. 10). Incense symbolises not merely prayer, but prayer accepted before God because of atonement: "let my prayer be set forth before Thee as incense, and the lifting up (answering to the rising up of the incense smoke) of my hands as the evening sacrifice" (Ps. cxli. 2). For prayer was offered by the pious Jews at the times of the morning and evening sacrifices on the altar of burnt offering, which were accompanied with the incense on the altar of incense, thus marking that prayer rests upon propitiation by sacrifice.

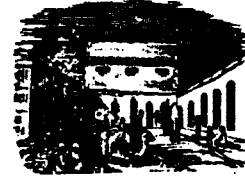
In Mal. i. 11 there is no "shall be" in

Heb. Probably then the ellipse is to be filled up with *is* as much as *shall be*. By the Jews' wide dispersion already some knowledge of Jehovah was being imparted to the Gentiles, and an earnest existed of the future magnifying of Jehovah's name among the Gentiles "from the rising of the sun unto the going down of the same." The Gentiles already were having glimmerings of the true light, and in every nation a few were heartily trying to serve God so far as they knew. Their worship, as yet imperfect but sincere, is "pure" in comparison with your "polluted bread" (ver. 7, 12-15; Acts x. 34, 35, xvii. 23; Rom. ii. 14, 15, 27, 29). The incense which shall yet be offered "in every place" is prayer accepted through Christ (1 Tim. ii. 8). This shall be consummated at Christ's appearing (Zech. xiv. 9, Zeph. iii. 9). The "pure offering" is the "body, a living sacrifice, holy, acceptable unto God" (Rom. xii. 1); the "broken and contrite heart" (Ps. li. 17); "praise, the fruit of the lips"; "doing good," and imparting to the needy (Heb. xiii. 10, 15, 16; 1 Pet. ii. 5, 12).

In Rev. v. 8 it is the golden vessels not the incense odours (not *thumiamata* but *phiaias, hai*) which are the prayers of saints. In Rev. viii. 3, 4 the incense is distinct from, yet offered with, their prayers, the angel presenting them before God. It is not said he intercedes for us, still less that we should pray to him to do so; nay this is expressly forbidden (Rev. xix. 10, xxii. 8, 9).

India. (Esth. i. 1, viii. 9.) Ahasuerus (Xerxes') easternmost dominion, as Ethiopia was the westernmost. The country round the Indus, the Punjab, and Scinde, which Alexander the Great afterwards conquered. Heb. *Hoddu*, i.e. Honadu, Hindu; occurring in the Persepolitan inscriptions. Solomon imported through the Red Sea from Ophir Indian articles, of which some have Indian names; *algunimim* "sandal wood," *kophim* "apes," *thuccim* "peacocks," *pidah* "topaz," Sanskrit *pita*.

INN. Heb. *lin*. A lodging place for the night. Khans or caravanserais, the halting places of caravans or tra-



CARAVANSERAI

velling companies, are places where men and cattle have room to rest, but no food is provided in them. In the times of the pentateuch they were not buildings but resting places where tents might be spread near water and pasture (Exod. iv. 24, Gen. xlii. 27). The caravanserai, a square building enclosing an open court, with arcades around and a terrace over them, is alluded to in Jer. ix. 2. Though lonely and often filthy, the terrace is tolerably clean, but the court and stabling littered with chopped straw

and dirt. The prophet would prefer even it to the comforts of Jerusalem, so as to be away from its pollutions. Christian *hospitals* (whence came *hostel, hotel*) were originally halting places built for pilgrims. Paula, Jerome's friend, built several on the way to Bethlehem; the Scotch and Irish built some for pilgrims of their nation going to Rome.

The "manger" in Luke ii. 7 was a crib in a stable attached to a khan (*katauma*, having cells or apartments above for travellers as well as stalls below for the cattle) where there was no host. The inn (*pandokeion*) in Luke x. 34, 35 had a "host," and so resembled our "inn" with its "inn-keeper"; the women connected with such lodging places were often of a loose character (Job. ii. 1). However, Justin Martyr (Tryph. 78, A. D. 103), who was born only 40 miles off, says Jesus was born in a cave near Bethlehem, one of the caverns in the narrow long grey hill on which it stands, for caves in rocky countries are often used as stables; in the manger in it Jesus was laid.

"The habitation of Chimham by Bethlehem" (*geruth Chimham*) (Jer. xii. 17) was a halting place or station in or at the patrimony of David, made over to Barzillai's son Chimham for his father's loyalty (2 Sam. xix. 34-40).

Inspiration. *The supernatural action of the Holy Spirit on the mind of the sacred writers whereby the Scriptures were not merely their own but the word of God.* Scripture not merely contains but is the word of God. As the whole Godhead was joined to the whole manhood, and became the Incarnate Word, so the written word is at once perfectly Divine and perfectly human; infallibly authoritative because it is the word of God, intelligible because in the language of men. If it were not human we should not understand it; if it were not Divine it would not be an unerring guide. The term "scriptures" is attached to them exclusively in the word of God itself, as having an authority no other writings have (John v. 39, x. 34-36). They are called "the oracles of God" (Rom. iii. 2), i. e. Divine utterances. If Scripture were not plenary and verbally sanctioned by God, its practical utility as a sure guide, in all questions directly or indirectly affecting doctrine and practice would be materially impaired, for what means would there be of distinguishing the false in it from the true?

Inspiration does not divest the writers of their several individualities of style, just as the inspired teachers in the early church were not passive machines in prophesying (1 Cor. xiv. 32). "Where the Spirit of the Lord is there is liberty" (2 Cor. iii. 17). Their will became one with God's will; His Spirit acted on their spirit, so that their individuality had free play in the sphere of His inspiration. As to religious truths the collective Scriptures have unity of authorship; as to other matters their authorship is palpably as manifold as the writers. The variety is human, the unity Divine. If the

four evangelists were mere machines narrating the same events in the same order and words, they would cease to be independent witnesses. Their very discrepancies (only seeming ones) disprove collusion. The solutions proposed in Harmonies, being necessarily conjectural, may or may not be the true ones; but they at least prove that the differences are not irreconcilable and would be cleared up if we knew all the facts. They test our faith, whether on reasonable evidence we will unreservedly believe His word in spite of some difficulties, designedly permitted for our probation. The slight variations in the decalogue between Exod. xx. and its repetition Deut. v., and in Ps. xvii. compared with 2 Sam. xxii., in Ps. xiv. compared with Ps. liii., and in N. T. quotations of O. T., (sometimes from LXX. which varies from Heb., sometimes from neither in every word,) all prove the Spirit-produced independence of the sacred writers who under Divine guidance and sanction presented on different occasions the same substantial truths under different aspects, the one complementing the other. One or two instances occur where the errors of transcribers cause a real discrepancy (2 Kings viii. 26, compared with 2 Chron. xxii. 2). A perpetual miracle alone could have prevented such very exceptional and palpable copyists' mistakes. But in seeming discrepancies, as between the accounts of the same event in different Gospels, each account presents some fresh aspect of Divine truth; none containing the whole, but all together presenting the complete exhibition of the truth. Origen profoundly says: "in revelation as in nature we see a self concealing, self revealing God, who makes Himself known only to those who earnestly seek Him; in both we find stimulants to faith and occasions for unbelief."

The assaults of adversaries on seemingly weak points have resulted in the eliciting of beautiful and delicate harmonies unperceived before; the gospel defences have been proved the more impregnable, and the things meant to injure "have fallen out rather unto the furtherance of the gospel." When once it is admitted that the N. T. writers were neither fanatics nor enthusiasts, (and infidelity has never yet produced a satisfactory theory to show them to have been either,) their miracles and their Divine commission must also be admitted, for they expressly claim these. Thus Paul (1 Cor. xiv. 37), "if any man think himself a prophet, let him acknowledge that the things that I write unto you are the commandments of the Lord." And not only the things but the words; (ii. 13) "we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." The "discerning of spirits" was one of the miraculous gifts in the apostolic churches. His appeal on the ground of miracles (ii. 4) which are taken for granted as notorious rather than asserted, (the incidental mention being a clear mark of truth because it excludes suspicion of design,) and to

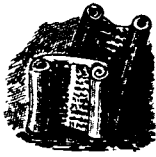
persons whose miraculous discernment of spirits enabled them to test such claims, is the strongest proof of the Divine authority of his writings. Peter (2 Pet. iii. 16) classes Paul's epistles with "the other Scriptures"; therefore whatever inspiration is in the latter is in the former also.

That inspiration excludes error from Scripture words, so far as these affect doctrine and morals, appears from Ps. xii. 6, "the words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times." As our Lord promised the disciples His Holy Spirit, to teach them how and what they should say before magistrates (Matt. x. 19, 20), much more did the Spirit "abiding" with the church "for ever" (John xiv. 16) secure for the written word, the only surviving infallible oracle, the inspiration of the manner as well as the matter. So (xvi. 13) "the Spirit of truth will guide you into all (the) truth," viz. not truth in general but Christian truth. Also (xiv. 26) "the Holy Ghost shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." "He shall testify of Me" (xv. 26). "He will show you things to come. . . He shall receive of Mine and shall show it unto you" (xvi. 13, 14).

Paul (2 Tim. iii. 16) declares that no part of the written word is uninspired, but "ALL" (lit. "every scripture," i. e. every portion) is "profitable" for the ends of a revelation, "doctrine, reproof (confuting error: the two comprehending speculative divinity; then follows practical), correction (setting one right, 1 Cor. x. 1-10), instruction (disciplinary training: Deut. xiii. 5, 1 Cor. v. 13) in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works"; as it makes him "perfect" it must be perfect itself.

Some parts were immediately communicated by God, and are called "apocalypse" or "revelation," as that to John, and to Paul (2 Cor. xii. 1, Rom. xvi. 25). Others, as the historical parts, are matter of human testimony. But inspiration was as much needed to write known facts authoritatively as to communicate new truths; else why should certain facts be selected and others be passed by? Inspired prohibition is as miraculous as inspired utterance. Had the evangelists been left to themselves, they doubtless would have given many details of Jesus' early life which our curiosity would have desired, but which Divine wisdom withheld, in order to concentrate all our attention on Christ's ministry and death. The historical parts are quoted by Paul as God's "law," because they have His sanction and contain covert lessons of God's truth and His principles of governing the world and the church (Gal. iv. 21). Considering the vast amount of Mariolatry and idolatry which subsequently sprang up, the hand of God is marked in the absence from the Gospel histories of ought to countenance these errors.

Sacred history is like "a dial in which the shadow, as well as the light, informs us" (Trench). The Spirit was needed to qualify the writers for giving what they have given, a condensed yet full and clear portraiture of Messiah, calculated to affect all hearts in every nation, and to sow in them seeds of faith, hope, and love. The minor details, such as Paul's direction to Timothy to "bring his cloth and parchments," and to "drink a little



ANCIENT SCROLLS.

and wine for his stomach's sake and his infirmities" are vivid touches which give life and nature to the picture, making us realize the circumstances and personality of the apostle and his disciple, and have their place in the inspired record, as each leaf has in the tree. The genealogies, as in Gen. x., Matt. i., form most important links between the progressive stages in the sacred history, and are anything but dry and profitless to the diligent student. There is a progress in the manifestation of the eternal and unchangeable principles of morality, in the N. T. as compared with the O. T. God never sanctioned evil, but dealt with the *monage* of the world as to REVENGE, DIVORCE, etc. [see] as its case required, less strictly marking sin than under the clear light of N. T.

The *modes* of God's inspiring the writers it is not essential for us to know; the result is what momentously concerns us, viz. that their writings are our *sure guide*; for (2 Pet. i. 21) "the prophecy of Scripture (the written word of men inspired, as 'prophet' means 1 Cor. xiv. 29, not merely a *foreteller*) came not by the will of man, but holy men spake as they were moved (lit. borne along, Acts ii. 2; rapt out of themselves, yet not losing self control, 1 Cor. xiv. 32) by the Holy Ghost." Every word of inspiration is equally the word of God; but there is a progress in the mode of revelation, and there are degrees in the importance of the words uttered. With the prophets God spoke in vision, but with Moses "face to face" and "mouth to mouth" (Exod. xxxiii. 11, Num. xii. 6-8). The highest revelation of all is that of God manifest in the flesh. But, however varied the *modes*, the result is that all Scripture alike is sanctioned as the word of God.

Caliphias is an instance showing that the words were sanctioned as divinely inspired; whilst the speaker himself did not know the deep significance of his own words (John xi. 50), "he spake not of himself." So (1 Pet. i. 11) the O. T. prophets "searched what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory, . . . unto whom it was revealed, that not unto themselves but unto us they did minister," etc. They too knew not the full meaning of their own words. For

"no prophecy of Scripture proves to be of private solution" (Gr. 2 Pet. i. 20), i.e. it is not the utterance of the mere individual, and so to be solved or interpreted by him, but of "the Holy Ghost" by whom the writer was "moved"; Scripture is not restricted to the immediate sense in the mind of the individual writer, but has in view "the testimony of Jesus," which is "the spirit of prophecy" in the "holy men moved by the Holy Ghost." The words of one compared with those of another from whom the former may be separated in age and in country often bring forth some truth evidently not contemplated by the writer, but designed by the ONE MIND who inspired, overruled, and sanctioned both. There is throughout the whole a consistently developed scheme, too grand for the mind of any one writer.

Our Lord and His apostles make vital truths hinge on single words. The force of Jesus' three answers, "It is written," to Satan's three temptations lies in single words (Matt. iv.). So in chap. xix. 4. Also He confutes the Sadducees and proves the resurrection of the body from words which otherwise we should scarcely have regarded as proving it (Matt. xxii. 32), "I am (not I was) the God of Abraham" (viz. the man in his integrity, body, soul, and spirit). The one word *My* is Christ's proof of His Godhead (Matt. xxii. 43), "the Lord said unto My Lord (Ps. xc. 1): if David call Him Lord, how is He His Son?" David could not have understood the full force of his own words (Ps. xxii.) as to the "gall," the "vinegar," the "parting of His garments," and "casting lots for the vesture," and other minute details fulfilled in Messiah. He who, working through means, creates the minute leaf as well as the mighty forest, saith of all His word, "till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled" (Matt. v. 18; "law" means the whole O. T., as John (x. 35) uses "law" of the psalms). Christ's argument, "if He called them gods, unto whom the word of God came, say ye of Him whom the Father hath sanctified and sent, Thou blasphemest, because I said, I am the Son of God?" rests on the one word "gods" being applied to rulers, as types of the Son of God, therefore still more applicable to the Antitype Himself. Our Lord makes it a fundamental principle "the Scripture cannot be broken," even as to one word (John x. 35). So also Paul shows unhesitating confidence in the Divine authority of special words, as "seed" not "seeds" (Gal. iii. 16); "all" (Heb. ii. 8), "brethren" (11), "to-day," and "My rest" (iv. 1-11). To crown all, Revelation (xxii. 19) at its close declares, "if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life."

Often it is a single verse that, by the same Spirit as inspired the word, has breathed new life into the sinner. The diligent student too is often struck by the unexpected light which

one expression on examination affords, as in some masterpiece of art a single touch can impart life and meaning to the whole.

Verbal inspiration does not require that every saying reported in Scripture should be a literal transcript of the speaker's words, but that it should be substantially a true statement, and such a one as the Spirit of God sanctions for the ends of the revelation. Moreover, in recording wicked men's sayings or doings, Scripture does not sanction but simply records them. So in the case of merely human utterances. In 1 Cor. vii. 5, 6, Paul distinguishes his words "by permission" from those "of commandment"; and in ver. 25-38 he gives his "judgment" as one faithful, but as having on the point "no commandment of the Lord." Here his inspiration appears in his expressly declining to command as divinely authoritative a certain course as an apostle, and merely advising it as a Christian friend. How important it was to make this distinction appears from the subsequent error of the church in imposing vows of perpetual celibacy. So in ver. 12-15 (contrast 10) he says on a particular case, "I, not the Lord," whereas he had on the main point said, "not I, but the Lord." Every word employed by the sacred writer in all cases is sanctioned as suited in its place for the Holy Spirit's purpose.

Various readings in MSS. do not invalidate verbal inspiration. It is the original Scriptures whose words have inspired authority, not the subsequent copies or versions. The words of the decalogue were written by the finger of God, though the MSS. transmitting them to us contain variations. Like other gifts of God, this may be lost in whole or part by man's carelessness. Yet a remarkable providence has watched over Scripture, keeping the Jews from mutilating the O. T. and the Roman and Greek Catholics from mutilating the N. T. though witnessing against themselves [see CANON]. Moreover God has preserved by human means a multitude of MSS., patristic quotations, and ancient versions, enabling us to restore the original text almost perfectly for all practical purposes. The range of doubt remaining is confined within narrow limits. Exemption from all transcriptional errors would have needed a perpetual miracle, which is not God's mode of dealing with us. Whilst some passages affecting vital doctrines are on examination rejected as not in the original, the doctrines themselves stand firm as ever, because they rest on the agreeing testimony of the whole of God's word; in other passages the orthodox truths are confirmed more fully by restoring the original text. Irenaeus (Adv. Hæres., ii. 47) says, "in the many voiced tones of Scripture expressions there is one symphonious melody"; Origen (Hom. 39), "as among plants there is not one without its peculiar virtue . . . so the spiritual botanist will find there is nothing, in all that is written, superfluous."

The prophets preface their prophecies with "thus saith the Lord," "the burden (weighty utterance) of the

word of the Lord" (Zech. ix. 1, xii. 1; Mal. i. 1). The apostles declare of them, "the Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake," "God showed by the mouth of all His prophets that," etc. (Acts i. 16; iii. 18, 21; iv. 25.) They rest the truth of the Holy Spirit's outpouring, Christ's resurrection, and the mystery of the admission of the Gentiles to be fellow heirs in the gospel, on the O. T. as infallible (Acts ii. 16, 25-33; 1 Cor. xv. 3, 4; Rom. xvi. 26). If then the O. T. prophets were infallible, much more the apostles in their N. T. Scriptures; as these and even the least in the gospel kingdom rank above those (Matt. xi. 11; Eph. iii. 5; 1 Cor. ii. 9, 10). Paul received the gospel which he preached, by extraordinary revelation; therefore he claims for it Divine authority (Gal. i. 11, 12; Eph. iii. 3). His word is "the word of God" which "he speaks in Christ," also "Christ speaking in Him" (2 Cor. ii. 17, xiii. 3). Just as Haggal was "the Lord's messenger in the Lord's message" (i. 13), i.e. invested with His commission; and Neh. ix. 30, "by Thy Spirit in Thy prophets"; and David (2 Sam. xxiii. 2), "the Spirit of the Lord spake by me, and His word was in my tongue."

Intercession. I. *Christ's*: (1) In a general sense, for transgressors: Isa. liii. 12; Luke xxiii. 34, for His murderers. (2) In a special sense, for His believing people alone: "I pray not for the world, but for them which Thou hast given Me" (John xvii. 9). His prayer of compassion is for self destroying sinners. His pleading as Advocate is for His believing people, claiming their justification as a matter of right, on the ground of His righteousness. "We (who walk in the light as He is in the light) have an Advocate with the Father, Jesus Christ, the righteous" (1 John ii. 1, comp. i. 7; Rom. viii. 33, 34; Heb. vii. 25). He died once for all, atoning for all sin; but "He ever liveth to make intercession for them that come unto God by Him," and for them alone. As examples of His intercession comp. Isa. lxii. 1, for Zion; Zech. i. 12, 14; Ps. lxxix. 6, 7, "let not them that wait on Thee, O Lord God of hosts, be ashamed, for My sake," etc. II. *The Holy Spirit's*: Rom. viii. 26, 27. Christ intercedes for us above; the Holy Spirit, in Christ's personal absence, intercedes on earth in us. Hence the Holy Spirit has the same title as Christ, the *Paraclete* (which in A. V. is transl. "Advocate" in the case of Christ, "Comforter" in the case of the Holy Spirit; the original word is the same for both). The Holy Spirit is the Spirit of prayer in every one below for whom Christ pleads above. The Holy Spirit is said to intercede for us with groanings, because He makes us to "groan" or "sigh." Knowing our needs better than we, He breathes in our prayers spiritual desires which find utterance in inarticulate sighings; these the Searcher of hearts knoweth, and interprets and answers accordingly; for whatever aspirations the Holy Spirit breathes in us

are "according to the will of God." III. *Man's*: Rom. xi. 2, Elijah interceding against Israel, as elsewhere for the people (Jas. v. 17, 18). Paul often asks the prayers of Christians in behalf of himself and other ministers, and the extension of Christ's kingdom (2 Thess. iii. 1; Eph. vi. 18, 19).

Iphedeah. 1 Chron. viii. 25, 28.
Ira. 1. The Jairite (2 Sam. xx. 26). 2. "Ira the Ithrite," i.e. of Jattir, a town in the mountainous region of Judah, which David haunted in the time of Saul's persecution, and to which he sent presents for his friends from the Amalekite spoil (1 Sam. xxx. 27). One of David's guard (2 Sam. xxiii. 38). 3. 2 Sam. xxiii. 28. Sixth captain of the sixth month of the 12 courses, 2400 in each (1 Chron. xxvii. 9).

Irad. Son of Enoch, grandson of Cain, father of Mehujael (Gen. iv. 18). The similarity of the names to those in Seth's line, Enoch, Cainan, Jared, Mahalaleel, arose from the paucity of names at first, the relationship of Seth's and Cain's families, and their occasional intercourse. Still there is difference enough in the names to distinguish them.

Iram. Gen. xxvii. 48. The "kings" of Edom there enumerated (ver. 31-39) did not precede the "dukes" (40-43), but reigned contemporaneously with them, and were elected by them at every vacancy in the throne. The names (31-39) are probably those of the cities where the "dukes" named before (15-19) had their seat of government; so that we should transl. "duke of Magdiel, duke of Iram," etc. Timnah and Kenas called their cities after their own names. The Horites were probably not finally destroyed immediately after Esau's settlement in their land, if we judge by the analogy of the conquest of Canaan (Deut. ii. 12, 22).

Ir-ha-heres. "The city of destruction" (Isa. xix. 18). Smitten with "terror" at Jehovah's judgments, Egypt shall be converted to Him. "Five cities shall speak the language of Canaan, and swear to the Lord of hosts." Some think the five are Heliopolis, Leontopolis, Migdol, Daphne (Tahpanhes), and Memphis. Leontopolis is perhaps "the city of destruction," so called in disparagement, because here Onias, who had failed to get the highpriesthood at Jerusalem, built a temple in rivalry of that at Jerusalem which was the only lawful one. Onias read "city of the sun" (*ha-heres*), i.e. On or Heliopolis, in the name (prefecture) of which he persuaded Ptolemy Philometer (149 B.C.) to let him build the temple, in order to tempt the Jews to reside there. He alleged that this site was foreappointed by Isaiah's prophecy 600 years before. So 16 MSS., also Vulg. The conversion (through the Jewish settlement in Egypt and the Gr. LXX. transl. of O. T.) of many Ethiopians to the God of the Jews (Acts ii. 6, 10, 11), e.g. Queen Candace's chamberlain whom Philip met on his return from worshipping at Jerusalem, is an earnest of a fuller conversion to come (Zeph. iii. 9; Zech. xiv. 9; Rev.

vii. 9). The "altar" and "pillar" foretold (Isa. xix. 19, 20) are memorial and spiritual (Josh. xxiii. 23-26; Gen. xxviii. 18; Mal. i. 11); for one only sacrificial altar was lawful, viz. that at Jerusalem. Alexander the Great, the temporal "saviour" of Egypt from the Persians was a type of the true Saviour. Onion, a Jewish city in Egypt, is supposed in Smith's Bible Dict. to be "the city of destruction"; its destruction by Titus being thus foretold.

Iri. 1 Chron. vii. 7, 12.
Irijah. Son of Shelemiah, "captain of the ward"; met Jeremiah at the Jerusalem "gate of Benjamin," accused him of deserting to the Chaldees, and brought him to the princes (Jer. xxxvii. 13, 14). The death of Hananiah, I.'s grandfather, for false prophecy, was foretold by Jeremiah; the grandson now takes his revenge (xxvii. 16).

Irrahash = serpent city. 1. Perhaps a trace of primitive serpent worship. Jerome thought I. to be Bethlehem, *Nahash* being Jesse. 2. One of Esau's sons, descended from Chelub (1 Chron. iv. 11, 12).

Iron. City of Naphtali (Josh. xix. 38).
IRON. [See CIVILIZATION.] Tubalcain, 500 years after Adam according to Heb. chronology, 1000 according to LXX., was the first "instructor of every artificer in brass and iron." Previously flint, bone, and wood had been used for instruments and weapons. When nations by isolation from the centres of civilisation retrograded, they fell back to a flint age, then ascended to bronze, so lastly to iron; as we trace in antiquarian relics in many European countries. The use of iron is of extreme antiquity. The Hindoos have had for ages a process of smelting, simple and rude but effective. Canaan is described as "a land whose stones are iron" (Deut. viii. 9). Traces of iron-works are found on Lebanon. Argob contains abundant ironstone. Iron was among the spoils taken from Midian (Num. xxxi. 23), and was common in Egypt centuries before the exodus. Axes, harrows, saws, nails, weapons, bars, gates, rods, pillars were of iron (2 Kings vi. 5, 6; 2 Sam. xii. 81; 1 Chron. xxii. 8; 1 Sam. xvii. 7). In the tombs of Thebes butchers are represented sharpening their knives on a blue bar of metal. The blue blades and the red bronze in the tomb of Ramesses III. imply that iron and steel



were very anciently known in Egypt. The Philistines allowed no iron smiths in the land of the Hebrews, just as Persia forbade iron, except for agriculture (Pliny, 34, 39), to the Romans when subject to him (1 Sam. xiii. 19-22). Merchants of Dan and Javan (perhaps rather *Vedan*, now *Aden*, a Greek settlement in Arabia) supplied Tyre with polished or "bright iron." "Dan and Javan" may mean all peoples, whether near, as the Israelite Dan, or far off; as the Greeks or

"Javan" conveyed these products to Tyre's markets. [See DAN.] In Jer. xv. 12 "shall iron break the northern iron and the steel?" Rather "can common iron break the northern iron and copper combined into the hardest metal?" The northern Chalybes near the Euxine Pontus made this mixture like our steel. Jeremiah means, can the Jews, hardy though they be, break the still harder Chaldees of the N.? The smith's work is described Isa. xlii. 12. A "rod of iron" symbolises the holy sternness with which the coming Judge and the saints with Him shall punish the wicked (Pa. ii. 9, Rev. ii. 27). Job xxviii. 2 marg. saith, "iron is taken out of the earth" or "dust," for ore looks like mere "earth."

Iron symbolises the fourth kingdom in Nebuchadnezzar's vision (Dan. ii.), viz. Rome. The metals of the image lessen in *specific gravity* as they go downwards. Silver (M. do Persia) is not so heavy as gold (Babylon), brass (Greece) not so heavy as silver, and iron not so heavy as brass; the *weight* being arranged in the reverse of *stability*. Like iron, Rome was strongest and hardest in treading down the nations, but less kingly, the government depending on popular choice. As it "breaketh in pieces," so, in righteous retribution, itself will be "broken in pieces" at last by the kingdom of the Stone, Messiah the Rock (ver. 40, 44; Rev. xiii. 10).

Irpeel = restored by God. A city of Benjamin (Josh. xviii. 27). (? Ra. fit.)

Irshemesh = city of the sun. In Dan (Josh. xix. 41). Afterwards Bethshemesh; connected with mount Heres (sun) (Jud. i. 35).

Iru. Caleb's eldest son. Others read *Ir* with conjunction "and" at the end.

Isaac [see ABRAHAM and ISHMAEL] = *laughter*, because Abraham *laughed* in joy at the promise of his birth, type of the annunciation of Messiah's birth (Gen. xvii. 17); and Sarah too, with some degree of incredulity because of the improbability at her age (xviii. 12), but at his birth with thankful joy towards God, saying "God hath made me to laugh, so that all that hear will laugh with me" (xxi. 6, 7; comp. Isa. liv. 1). His miraculous conception and naming before birth typify Messiah (Luke i., Matt. i.). Born at Gerar when Abraham was 100 years old. "Mocked" by Ishmael (who was "born after the flesh") at the weaning feast; the *mocking*, as Paul implies, containing the germ and spirit of *persecution*, profanely sneering at the object of the promise. The child of the bondwoman must therefore give place to the child of the free-woman born "by promise." Whilst the believing parents "laughed" Ishmael "mocked" with the laugh of derision and spite. I. is type of the believing "children of the promise," "born after the Spirit," therefore "children of the free" church, "heirs according to the promise," persecuted by the children of legal and carnal bondage, but ultimately about to "inherit all things" to the exclusion of the carnal (Gal. iv. 22-31, v. 1, ii. 29; Rev. xxi. 7, 8). I.'s submission (at 25 years of age; Josephus, Ant. i. 13, §2) to his father's will when

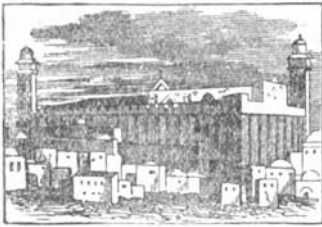
binding him, and his bearing the wood for his own intended sacrifice, make him a lively type of Him who bore His own cross to Calvary (John xix. 17), and whose language was, "Lo I come to do Thy will O God" (Ps. xl. 7, 8; Heb. x. 7). His living still after the three days (Gen. xxiii. 4) in which he was dead in Abraham's purpose prefigures Messiah's resurrection on the third day. The scene of the sacrifice, mount Moriah, was probably that of Christ's suffering. What I.'s sacrifice wanted to perfect the type was actual death and vicarious substitution; the offering of the ram's life instead of the human life, hereby saved, supplied the defect; the ram and I. jointly complete the type. I. typifies Christ's Godhead, the ram His manhood (Theodoret) "caught in a thicket by his horns" as Jesus was crowned with thorns. I. was of too excellent a nature to be slain, for God's law gives no sanction to human sacrifices. The Father, in love to us, prepared a human body (Heb. x. 5) for His Son, which can suffer death, the penalty which Divine righteousness required for our sin; Christ's Godhead could not suffer. The manhood and Godhead formed one Christ, at once the Son of man and the Son of God, as I. and the ram formed one joint type. Thus Abraham had the wonderful honour of representing the Father, and I., the only son of the promise, was the most remarkable of all the types of the Son Messiah. Abraham herein had the *glimpse* which he had desired of Messiah's day "and was glad" (I. meaning *laughter* flowing from *gladness*) (John viii. 56); not that he *fully* comprehended the anti-typical meaning. So Heb. xi. 19, "from whence (from the jaws of death, comp. 2 Cor. i. 9, 10) he received him back in a *parable*," i. e. in the way of a *typical representation* of Christ's death and resurrection. So the slain goat and the scapegoat jointly on the day of atonement represented Christ's death and resurrection. By this work "Abraham's faith was made perfect" (Jas. ii. 21-23), not was *vivified*, but attained its *crowning development*. His "faith" alone was "counted for righteousness" long before, and he was justified before God (Gen. xv. 6). By this work he was also "justified" evidentially before men. Philo Byblius preserves from Sanchoniatho the Phœnician tradition, "Cronus, whom the Phœnicians call Israel, being king, having an only son by a nymph, Anobret, called *Jahoud* (Heb. *Jahid*), even now the Phœnician name for *only begotten*, when perils from wars were impending, having clothed his son in royal apparel, offered him upon an altar which he built" (Enseb. Præp. Evang., i. 10). This corruption of the Scripture history of I.'s sacrifice was based on the heathen idea of the most precious human sacrifice being needed to appease the gods in times of calamity. So the king of Moab sacrificed his son to Chemosh when sore pressed by Israel, Judah, and Edom (2 Kings iii. 27). The idea, though wrong in its application, rested on a primeval tradition of God's justice having ap-

pointed the sacrifice of precious life as the atonement for sin. Abraham's trustful loving obedience to the true God, at the cost of the greatest self sacrifice, was by the test shown to be at least equal to that of idolaters to their false gods. The angel's intervention, the ram's substitution, and the prohibition of the human sacrifice prevent the possibility of supposing God sanctions any human sacrifice save that of the Antitype. Not i blind credulity, for Abraham has now long experience that God can order nothing wrong or harsh to His people, but in faith "accounting that God was able to raise His son even from the dead," he obeyed.

At 40 I. married his cousin Rebekah, daughter of Bethuel, Nahor's son, by whom at 60 he had twin sons, Esau and Jacob. His contemplative character appears in his "going out to meditate" or *pray* "in the field at the eventide." The death of his mother Sarah just before (Gen. xxiii.) naturally pressed upon his spirit, and his resource in affliction was prayerful meditation, a type of Him who "went out into a mountain apart to pray" (Matt. xiv. 23), his calm and submissive temper also prefiguring the meek and lowly Lamb of God (Isa. liii. 7). Solitude and prayer suit best the wounded spirit. That Sarah's death was uppermost in his meditation is implied most artlessly in what follows: I. "brought Rebekah into his mother Sarah's tent, and he loved her, and was comforted after his mother's death." Rebekah supplied the void in his heart and home.

Weakness and partiality for Esau, probably owing to the contrast which Esau's bold spirit presented to his own gentle unadventurous character, were his failings; his partaking of his favourite dish, venison, the produce of his son's hunting, confirmed his selfish partiality. The mother loved the steady, quiet Jacob. The gift from God of the twin sons was the answer to I.'s prayer, after 20 years of childless marriage; for God in giving the greatest blessings delays fulfilling His promise in order to call forth His people's persevering, waiting, prayerful faith (Gen. xxv. 21). When I. was 137, the age at which Ishmael died 14 years before, the thought of his brother's death at that age suggested thoughts of his own, and the desire to bless his favourite before dying. As he lived 43 years afterwards, to see Jacob return from Mesopotamia, he probably was now dangerously sick; hence, loathing ordinary food, he longed to have "savory meat such as he loved." Esau invited him to "arise and sit" to eat of his venison; implying that he was laid in his bed. Moreover "he trembled exceedingly" when Esau came in. Esau's words imply his thinking I. near death, "the days of mourning for my father are at hand." I.'s unexpected prolongation of life probably deterred Esau from his murderous purpose against Jacob for having stolen his blessing. He revered his father amidst all his wildness, and finally joined with Jacob in paying the last mark of respect at his father's grave, even as I. and

Ishmael had met at Abraham's burial. I.'s carnal partiality and Rebekah's tortuous policy eventuated in their being left in their old age by both children, Esau disappointed and disinherited, Jacob banished to a long and distant servitude; the idols of God's children becoming their scourges, in order to bring them back to Himself (1 Cor. xi. 32, Jer. ii. 19). His equivocation as to his wife, as if she were his sister, through fear of Abimelech's people at Gerar, was another blemish in I. (Gen. xxvi.) So Abram had erred in Egypt and in this same Philistine kingdom (xx.) under a king also bearing the common title ABIMELECH [see], i.e. *my father a king*. I. had obeyed God's vision in not going down to Egypt, a place of spiritual danger though abundant in food, but sojourning in Gerar during the famine. Want of godly and manly firmness betrayed him into the untruth. His wife was not taken into Abimelech's house, as Sarah had been. Abimelech discovering the real state of the case reproved him, and warned his people not to touch him or Rebekah. His meek, peaceable, and non-self-assertive character appears in his successively yielding to the grasping herdmen of Gerar the wells Esek (*strife*) and Sitnah (*hatred*). So the Lord who had given him a hundredfold increase in his harvests made room for him at last; and he retained the well Rehoboth (*room*) without further contention, and made a covenant with Abimelech; comp. Rom. xii. 18-21, Matt. v. 5, 25, Prov. xvi. 7. I. lived to see Jacob whom he had sent with his blessing (for faith at last prevailed over his partiality, and he gave Jacob the blessing of Abraham, Gen. xxviii. 1, 4) to seek a wife in Padanaram return with a large family to him at Hebron (xxxv. 27), before he died at 180; the longest lived of the three patriarchs, the least migratory, the least prolific, and the least favoured with revelations. He



MOSQUE OF HEBRON.

was buried in the cave of Machpelah. His blessing Jacob and Esau "*even*" (Gr.) concerning things to come," as if they were actually present, and not merely concerning things present, is quoted (Heb. xi. 20) as evidencing his faith; as similar dying charges evidenced Jacob's and Joseph's faith. A faithful husband of one wife (comp. Eph. v. 23, etc.), unlike Abraham and Jacob, of tender affections, he was a man of suffering rather than action; having the Divine favour so markedly that Abimelech and his officers said, "we saw certainly that the Lord was with thee" (Gen. xxvi. 28). As Abraham foreshadows the unsettled early history of the nation, and Jacob

their commercial unwarlike later course, so I. their intermediate days of peace and separation from the nations in their fertile land of promise. As Abraham is associated with morning prayer, and Jacob with night prayer, so I. with evening prayer (xix. 27, xxviii. 11, xxxii., xxiv. 63). God is still "the God of I.," who is one of the triad with whom the children of the kingdom shall sit down at the resurrection of the just (Luke xx. 37, 38, etc.; Matt. viii. 11, etc.).

Isaiah: *Isaiahu*, Heb. "the salvation of Jehovah," his favourite expression, which means the same as the name *Jesus*, who is the grand subject of his prophecies, and in whom in the N. T. the name Jehovah merges, being never found in Scripture after the O. T. The *Jahu* in *Isayahu* shows that *Jahveh* is the more correct form than *Jehovah*. Son of Amoz (not Amos), a younger contemporary of Jonah, Amos, and Hosea in Israel, and of Micah in Judah. His call to the full exercise of the prophetic office (vi.) was in the same year that king Uzziah died, probably before his death, 754 B.C., the time of the building of Rome, Judah's destined scourge, whose kingdom was to stretch on to the Messianic times which form the grand subject of I.'s prophecies. Whatever prophecies were delivered by I. previously were oral, and not recorded because not designed for all ages.

(1) Chaps. i.-vi. are all that were written for the church universal of the prophecies of the first 20 years of his ministry. New epochs in the relations of the church to the world were fittingly marked by revelations to and through prophets. God had given Judah abundant prosperity during Uzziah's reign of 52 years, that His goodness might lead the people to loving obedience, just as in northern Israel He had restored prosperity during the brilliant reign of Jeroboam II. with the same gracious design. Israel was only hardened in pride by prosperity, so was soon given over to ruin. I. comes forward at this point to warn Judah of a like danger. Moreover, in the reigns of AHAZ and HEZEKIAH [see both] Israel and Judah came into conflict with the Asiatic empires. The prophets were now needed to interpret Jehovah's dealings, that the people might recognise His righteous judgments as well as His merciful long-suffering. (2) Chaps. vii.-x. relate to AHAZ's reign. (3) Chap. x. 5-xii. to the first 15 years of Hezekiah's reign probably. As also (4) chaps. xiii.-xxiii. as to foreign nations. (5) Chaps. xxiv.-xxvii. on the last times of the world, and of Judah, the representative and future head of the churches. (6) Chaps. xxviii.-xxxiii. concern Ephraim's overthrow, Judah's impious folly, the danger of the league with Egypt, their straits and deliverance from Assyria; chap. xxviii. before the sixth year of Hezekiah, when Israel fell; the rest before his 14th year of reign. (7) Chaps. xxxiv., xxxv., denounce God's judgments against His people's enemies of whom Edom is representative, and the blessed state that shall follow.

The historical section (chap. xxxvi.—

xxxix.) as to Sennacherib, Assyria, and Babylon, forms the fitting appendix to the prophecies concerning Assyria mainly, and the preface to the latter portion of the book, concerning the deliverance from Babylon. I.'s generation had before their eyes the historical fact of the Assyrian invasion, and the extraordinary deliverance from it, as recorded by I. The prophet further announced to Hezekiah that all his treasures which he had ostentatiously shown to the Babylonian ambassadors should be carried off to that very land, and his descendants be made eunuchs in the Babylonian king's palace, the world on which Judah rested instead of on God being made her scourge. Fittingly then followed the cheering prophecy, "Comfort ye My people," etc. Ages should elapse before the realization of this comforting assurance of deliverance. The history of the deliverance from Assyria, accomplished according to the previous prophecy, was the pledge that the far off deliverance from Babylon also, because foretold, would surely come to pass. Thus the historical section, midway between the earlier and later parts of I.'s book, forms the connecting link spiritually and historically between the two; it closes the one epoch, and introduces the other, so combining all I.'s prophecies in one unity. The fulfilment of his past prophecies constituted the prophet's credentials to the unborn generation on which the Babylonian captivity should fall, that they might securely trust his word foretelling the future deliverance by Cyrus. "It is incredible that the latter chapters, if not I.'s but of a later date, should have been tacked on to his existing prophecies with the interval of the four historical chapters thrown in as a connecting link to complete the unity of his alleged writings as a whole" (Stanley Leathes). The "comfort" applies mainly to ages subsequent to his own; this accords with the principle stated 1 Pet. i. 10-12, 2 Pet. i. 20, 21. But it also applied to his own and all ages before Christ's consummated kingdom. For the law of prophetic suggestion carried him on to the greater deliverance from the spiritual Babylon and the God-opposed world power and Satan, by Cyrus' Antitype, Messiah, the Saviour of the present elect church gathered from Jews and Gentiles, and the Restorer of Israel and Head of the worldwide kingdom yet to come. Even in the former part Babylon's downfall through Elamite and Persian assailants is twice foretold (xiii. and xxi.). The mellowness of tone in the second part implies that it was the ripe fruit of his old age, some time after the beginning of Hezekiah's last 15 years. He is no longer the godly politician taking part in public life in vindication of the truth, but is far away in the spirit amidst the Babylonian exiles whom he cheers. More contemplative and ideal in this part, he soars aloft in glorious visions of the future, no longer tied down to the existing political circumstances of his people, as in the former part. The threefold theme of this latter part is stated at the outset (xl. 2). (1)

Jerusalem's warfare is accomplished; (2) her iniquity is pardoned; (3) she hath received of the Lord's hand double for all her sins. The divisions are marked by the ending twice [the "salvation" foretold is not for the unfaithful, but for the believing and waiting true Israelites; for] "there is no peace, saith my God, to the wicked" (1) xl.—xlviii. 23; (2) xlix.—lvii.; (3) lviii.—lxvi., which exchanges the previous refrain for the awful one that with moving paths describes the apostates' final doom, "their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring to all flesh!" The first of the three concerns the outward deliverance from Babylon by Cyrus. The second, Messiah's advent prefigured by Cyrus. The third, the coming glory of God's kingdom on earth, along with judgments on the ungodly. The contemporary Micah (iv. 8-10) foretells the same exile in Babylon and the return from it, so that it is no objection to the genuineness of xl.—lxvi. that herein I. passes from Assyria to the restoration from Babylon much more than a century later. Moses' general prophecy (Lev. xxvi. 33, Dent. xxviii. 64) had assumed more definiteness in Ahijah's specification of the direction of the exile, "beyond the river," in Jeroboam's time (1 Kings xiv. 15), and Amos v. 27, "beyond Damascus"; and now the place is defined, Babylon. Moreover, I.'s reproof of the prevailing neglect of the temple worship, and his allusion to the slaying of children in the valleys (Isa. lvii. 5), and mention of Hephzibah (Hezekiah's wife) in lxii. 4, all accord with the times of I. The former part ends with the Babylonian exile (xxxix. 6); the latter part begins with the deliverance from it, to remove the deep gloom which the prophecy of the captivity caused to all who looked for redemption in Israel. The portion xl.—lxvi. has no heading of its own, which is accounted for best by its connection with the previous part, bringing it under the same heading, i. 1.

The whole book falls into the sacred seven divisions: (1) i.—xii.; (2) xiii.—xxvii., the burdens and their sequel; (3) xxviii.—xxxv.; (4) xxxvi.—xxxix.; and the three divisions (a sacred ternary) of xl.—lxvi. The former part itself also, before the historic, may be divided into seven; see above. The return of the Lord's ransomed with everlasting joy in the last chapter of the former part (xxxv. 10) is the starting point of and the text expanded in the latter part; comp. li. 11. Josephus (Ant. xi. 1, § 1, 2) says that Cyrus was induced by I.'s prophecies (xliv. 33, xlv. 1, 18) to help the Jews to return and rebuild their temple. Ezra i. confirms this. Cyrus in his edict refers to the prophecies of the latter portion, which assign him the kingdoms from Jehovah and the duty of rebuilding His temple. Probably he adopted from them his historical name Cyrus (Coresch). Subsequent prophets imitate the latter portion (Jer. li. 34, comp. Isa. xlvii. 4; Jer. li. 6, 45 with Isa. xlviii. 20). "The Holy One of Israel" is a characteristic phrase in the latter as in the former parts, and

occurs but three times elsewhere in O. T. It marks God's holy faithfulness to His covenanted promises. Jeremiah borrows it. Luke (iv. 17) quotes lxi. as I.'s, the passage read by Jesus Christ in the Nazareth synagogue. The definiteness of the prophecies makes it impossible that they were shrewd political guesses from probabilities. Thus I. foretells Judah's deliverance from the Assyrian invasion, not by Egyptian aid (the only seeming possible deliverer), but by the Lord directly. On the other hand I. announces the captivity in Babylon when as yet it was but a second-rate power and moreover in alliance with Judah, and further the return of the exiles. Eichhorn admits that they are not vague poetical fancies, but "veiled historical descriptions." Blunt (Undesigned Coinc.) notices the absence of such allusions as one in the Babylonian captivity would have made and the presence of allusions to idolatry which had almost no place in Judah after the captivity. This and such allusions as that to the stopping of the water fountains outside the city, the display of Hezekiah's treasure, all accord with I.'s prophesying under Hezekiah. Chap. liii. minutely depicts Messiah's sufferings ages before the event, as Jews, unwilling witnesses, admit, whilst evading the acceptance of Jesus by various makeshifts. Its testimony convinced the Ethiopian eunuch (Acts viii.) and must convince all who seek the truth. Israel in the Babylonian exile, suffering as God's representative amidst heathen conquerors, is viewed as "the servant of Jehovah"; but as the mass of Jews were suffering for their sins the idea of "servant of Jehovah" limited itself to the elect, the holy seed of Israel's future. Then in the fullest sense Israel, the "elect servant of Jehovah," becomes concentrated in MESSIAH, the innocent sufferer atoning for the guilty, the seed of an everlasting and holy generation (xlii. 1-7, xlv. 1, xlix. 3-25, li., liii.). Messiah appears as Prophet xlii. 4, as Priest liii., as King xlix. 7, li. 15. His sufferings are the appointed path to His glory (liii. 11, 12). They are borne as a vicarious penalty for us: "the chastisement of our peace was upon Him; . . . the Lord hath laid on Him the iniquity of us all" (4-6). The mystical union of Messiah the Head and the members is implied in His being called "Israel," just as the N. T. church is called "Christ" (1 Cor. xii. 12, Rom. xvi. 7). He is the topmost "Branch" of which Israel is the body of the tree. He is also "the Root of David" as well as the "rod out of the stem of Jesse" (xi. 1, Rev. xxii. 16), "a tender plant, a root out of a dry ground" (liii. 2). Prophecy is not soothsaying at random. It rests on law, and that law the character of God. Having deep insight into the eternal principles on which God governs the world, that sin entails judgment but that God's covenant mercy to His people is unchangeable, the prophets speak accordingly. Babylon was then under Assyria. It had revolted unsuccessfully, but the elements of

its subsequent greatness were existing. The Holy Spirit enlightened I.'s natural powers to foresee its rise and his spiritual faculties to foresee its fall, the sure result, in God's ways, of the pride which pagan success generates; also Judah's restoration as the covenant people with whom God according to His immutable faithfulness would not be writh for ever. I.'s politics consisted in insisting on conversion as the only remedy for the nation's disorders. Rebuke, threatening, invitation, and promise succeed in regular order. The fundamental idea is in xxvi. 7-9; comp. Lev. x. 3, Amos iii. 2.

His wife is called "the prophetess," and must therefore have had the prophetic gifts. His children "were for signs" [see IMMANUEL]. Shearjashub, "the remnant shall return," and Maher-shalal-hash-baz, "speeding to the spoil he hasteth to the prey," intimate the two chief points of his prophecies, Jehovah's judgments on the world yet His mercy to the elect. I.'s garment of sackcloth was a silent preaching by action, he embodied the repentance he taught. History as written by the prophets is retroverted prophecy. Spiritual insight into the past, inspired by God, implies insight into the future and vice versa. Hence the O. T. histories (1 and 2 Sam. and 1 and 2 Kings) were written by contemporary prophets, Samuel, Nathan, Iddo, I., etc., and are classed with the prophetic books. The CHRONICLES [see] are not classed so, and therefore can hardly be their composition, but probably Ezra's, gathered from the public records and historical monographs of the prophets (as I.'s life of Uzziah and of Hezekiah: 2 Chron. xxvi. 22, xxxii. 32). The historical books from Joshua onwards and the prophetic books from I. form a bipartite whole of prophetic writings called "the prophets"; for the history of the past in the former part is as prophetic as the history of the future in the latter part.

His ministry was exercised at Jerusalem. "The valley of vision" (xxii. 1) may imply that it was in "the lower city" he resided and saw visions, though "valley" may refer to Jerusalem generally, surrounded by hills higher than Zion and Moriah. The Talmud, from an old genealogical roll found in Jerusalem, and from the Palestinian Targum on 2 Kings xxi. 16, states that king Manasseh "saw I. asunder" with a wooden saw, to which the allusion may be in Heb. xi. 37. Chap. i. 1 shows that none of the collection of prophecies of which that is the heading were written under Manasseh. They were collected by I. himself in the close of Hezekiah's reign. Then at the beginning of Manasseh's reign I. fell a victim to the persecuting idolatry which superseded Jehovah's worship. The pretext was that I. had said he had seen Jehovah (vi.), in opposition to Exod. xxxiii. 20. This accords with 2 Kings xxi. 16, "Manasseh shed innocent blood very much." That I. served Hezekiah appears implied in 2 Chron. xxxii. 32.

The chronological arrangement favours

the view that I. himself collected his prophecies into one volume. Excepting a few of similar contents grouped together, the several portions are placed according to their dates. The former part ending with the historical section was more for the public in general; the latter part is his prophetic legacy to the faithful few, analogous to Moses' last speech and our Lord's closing discourses to His chosen disciples.

The *Messianic hopes* in I. are so vivid that Jerome (Ad Paulinum) calls his book not a prophecy but the "Gospel," "he is not so much a prophet as an evangelist." The "Shiloh" (*tranquilliser*) of Gen. xlix. 10 appears in I. as "the Prince of peace" (Isa. ix. 6). He is represented as "King" in Ps. ii., xlv., lxxii., cx. I. develops most His priestly and prophetic offices; Ps. cx. His royal priesthood, I. His suffering priesthood; this last, especially in the latter portion, addressed to the faithful elect, whereas in the former part, addressed to the whole people, he dwells on Messiah's glory, the antidote to the fears of the people and the pledge to assure them that the kingdom of God, represented by Judah, would not be overwhelmed by Syria, Israel, and Assyria; so that they should trust wholly in Him and not in Egypt.

His style is simple and sublime, intermediate between the lowly tenderness of Jeremiah and the bold exuberance of Ezekiel. The variation of style in the latter portion proves, not its spuriousness, but I.'s power to vary his style with his subject. In it he is tender, and abounds in repetitions such as suit comforting exhortations. The many epithets attached to God's name are designed as so many stays whereon faith may rest and repel despair. Peculiarities characteristic of I. occur in the latter portion as in the former, e.g. "to be called," i.e. to be; instead of synonyms the same words repeated in the parallel members of verses; hymns interspersed; "the remnant of olive trees," etc., for the remnant of people who escape judgments. Comp. also lrv. 25 with xi. 6, li. 11 with xxxv. 10. The form is Heb. *poetical parallelism*, varied however according to the subject. Judah and Jerusalem, not the more apostate and doomed Israel, are the people addressed. No prophet is quoted so frequently by our Lord and His apostles.

His *sacred songs* are a prominent feature. Thus chap. xii., closing the section vii.—xii., aptly called "the book of Immanuel," is the future song of redeemed Israel, answering to that at the Red Sea (Exod. xv.; comp. Rev. xv. 2, 3). Again xv.—xvii. is the lyric prophecy of the downfall of the world city, the coming blessed personal epiphany of the Lord to His people, and the destruction of the foe (xv.), Judah's and Israel's resurrection politically and spiritually (xxvi.), the church vineyard ever kept by Jehovah (xxvii.); it forms the finale to xiii.—xxiii. concerning the heathen foes of Israel. The frequent alliteration of like sounds in xxv.—xxvii. effectively realises to the ear, as well as the eye and the under-

standing, the deeply moving finale. His elegiac power appears in xv., xvi., concerning Moab.

Iscah. Daughter of Haran, Abram's brother; sister of Milcah and Lot. Same as SARAI [see, and ABRAHAM], according to Jewish tradition (Josephus, Ant. i. 6, § 5).

Ishbah. (1 Chron. iv. 17.) Thought to be one of Mered's sons by BITHIAH [see].

Ishbak = *leaving behind*. Son of Abraham and Keturah (Gen. xiv. 2, 1 Chron. i. 32). From him sprang the N. Arabians. There is a valley "Sabak" akin to the name. The Keturahites extended from the borders of Palestine to the Persian gulf. I., as his name implies, *left behind* his brethren, having gone forth first. His dwelling was probably far away towards the Persian gulf, and also reaching into the peninsula.

Ishbi-benob. Son of Rapha. A Philistine giant, who attacked David and was slain by Abishai (2 Sam. xxi. 16, 17).

Ishbosheth = *man of shame*; substituted for his original name *Esh-baal* (1 Chron. viii. 33, ix. 39) in contempt of Baal, from some connection of the family with whom he had been named; so Jerub-baal, Jerub-besheth (Jud. viii. 35, Hos. ix. 10). [See ABNER and DAVID.] Youngest of Saul's four sons, and his successor according to eastern usage, though Mephibosheth (whose name was similarly changed from Meribbaal), son of his eldest brother Jonathan, was alive. At Mahanaim, the ancient sanctuary E. of Jordan, beyond the reach of the Philistine conquerors, he was raised to the throne by Abner his valiant kinaman (2 Sam. ii. 8). This was after a five years' interregnum during which the Philistines and David had the country divided between them; for David had reigned according to 2 Sam. ii. 10, 11 "seven years and six months" over Judah in the old capital Hebron, whilst I. reigned only "two years." Even northern and eastern Israel, but for Abner, was inclined to have accepted David (ii. 7, iii. 17). I. was 35 at the battle of Gilboa, and 40 when, by Abner's influence, after a five years' effort he ascended the throne "over all Israel" except Judah. His charge against Abner of connection with his father Saul's concubine Rizpah was, in eastern usage, tantamount to a charge of treasonously aspiring to the throne (iii. 7; comp. 1 Kings ii. 13-22). Abner in a passion vowed to transfer the kingdom to David. I. durst not answer; and when David, sending the message to I. direct, required him to restore his former wife Michal, I., constrained by Abner, forced his sister to leave her weeping husband Phaltiel and accompany Abner to David (13-16), for her restoration was demanded by David as the first preliminary in treating with Abner. Abner's death deprived I. of the last prop of his throne; "his hands were feeble, and all the Israelites were troubled" (iv. 1). Two sons of Rimmon of Beeroth, formerly a Canaanite city leagued with Gibeon (Josh. ix. 17), Baana and Rechab, captains of marauding "bands"

which used to make raids on Judah (iii. 22, iv. 2), took this opportunity of revenging Saul's slaughter of their kinsmen the Gibeonites (2 Sam. xxi.) on I. Pretending to fetch wheat from the inner court for their men, in the still noon when I. was taking his midday sleep on his bed, they smote and took away his head, making their escape all that night through the valley of the Jordan. Presenting it to David, as though it would be a welcome gift because Saul the father had been David's "enemy who sought his life," and suppressing mention of their own murderous treachery, they with hypocritical profanation of God's name said: "Behold . . . the Lord hath avenged my lord the king this day of Saul and his seed." But David reproached them with their wicked murder of "a righteous person in his own house upon his bed," and commanded his young men to slay them, and to hang up over the pool in Hebron their severed hands and feet. The head of I. was duly buried in the sepulchre of Abner in Hebron. **Ishi.** 1. 1 Chron. ii. 31, ii. 9-13, 31. 2. 1 Chron. iv. 20. 3. 1 Chron. iv. 42. 4. 1 Chron. v. 24.

Ishiah. 1 Chron. vii. 3.

Ishijah. Ezra x. 31.

Ishma. 1 Chron. iv. 3, 4.

Ishmael [see HAGAR, ISAAC, ABRAHAM] = *God hears*; the name of God is *El*, the God of might, in relation to the world at large; not *Jehovah*, His name in relation to His covenant people. 1. Born of Hagar when Abraham was 86 (Gen. xvi. 15, 16), dwelling at Mamre. "Jehovah," in covenant with Abraham her husband, "heard her affliction" in the wilderness whither she had fled from Sarah. The angel of Jehovah described I. in a prophecy which history is continually verifying, "he will be a wild man," Heb. *a wild ass man*, i.e. fierce and wild as the ass of the desert, the type of restless unbridled lawlessness. Job xi. 12, xxiv. 5: "behold, as wild asses in the desert, go they forth to their work, rising betimes for a prey [for travelling in the East is at an early hour, to be before the heat]: the wilderness yieldeth food for them and for their children"; i.e., these Bedouin robbers, with the un-



BEDOUIN ARAB

bridled wildness of the ass of the desert, go thither. Robbery is "their work"; the wilderness which yields no food to other men "yieldeth food for them" by the plunder of caravans. "His hand will be against every man, and every man's hand against him"; an exact picture of Bedouin life." Many conquerors have marched into the Arabian wilderness, but they have never been able to catch this wild ass and to tame him" (Baumgarten). "And he shall dwell in the presence of (in front of) his brethren," in close proximity to their kindred races, hovering round, but never mingling with them, never disappearing by withdrawal to some remote region, but remaining in that high table

land S.E. of Judaea to which Judaea may be said to look. Or else "to the E. (for as the orientals faced towards the E. in taking the points of the compass, the front meant the E.) of his brethren." In Job i. 3 the Arabs are called "the sons of the East."

I. was circumcised at 13 (Gen. xvii. 25), at which age Arabs and Mahometans therefore still circumcise. Abraham's love for him appears in his exclaiming, upon God's giving the promise of seed by Sarah, then 90, Abraham himself being 100, "Oh that I might live before Thee!" whether the words mean that he desires that I. (instead of the seed promised to Sarah) might be heir of the promises, or, as is more consonant with Abraham's faith, that I. might be accepted before God so as to share in blessings. Then God promised: "I have blessed him, . . . twelve princes shall he beget, and I will make him a great nation" (comp. xxv. 12-17). [See ISAACON I.'s expulsion for "mocking," and HAGAR on I. being called a "child," or "lad" (ver. 14, 15, 17), being at the time 15 or 16; the bread and bottle, but not the child, were "put on her shoulder."] After God's saving them they "dwelt in the wilderness of Paran," the El Tih, the desert of Israel's wanderings; stretching from the wady Arabah on the E. to the gulf of Nuz on the W., and from Sinai on the S. to Palestine on the N. According to eastern usage she, as a parent, chose a wife for her son, an Egyptian, possibly the mother of his 12 sons; rabbinical and Arab tradition give him a second wife; the daughter being termed "sister of Nebaioth" implies probably that the other brothers had a different mother. Esau married his daughter Mahalath before I.'s death, for it is written "Esau went unto I." (xviii. 9). At 137 I. "died in the presence of all his brethren" (xv. 17, 18); i.e., fulfilling the prediction of the angel of Jehovah to Hagar (see above), I. died, his nomad descendants stretching from Havilah S.E. and Shur S.W. towards the N.E., i.e. Assyria, in fact traversing the whole Arabian desert from the Euphrates to the Red Sea. I. himself cannot have settled far from Abraham's neighbourhood, for he joined with Isaac in the burial of his father (xxv. 9), and burial in the East follows a few hours after death. I. first went into the wilderness of Beersheba, then into that of Paran. "The East country" unto which Abraham sent away his sons by concubines, not to be in the way of Isaac, must therefore have been in those regions (Gen. xxv. 6, 18). The people of Arabia are called "children of the East," Bene Kedem (Jud. vi. 3, Job i. 3), in modern times Saracens, i.e. "Easterns" [see EAST]. I.'s 12 sons enumerated Gen. xxv. 13-15 were fathers of tribes, as "their towns and their castles," or rather "hamlets," called after them, imply (Num. xxxi. 10): These "hamlets" were collections of rude dwellings of stones piled on one another and covered with tent cloths, often ranged in a circle [see HAZROTH].

The Bible does not, as scepticism as-

serts, state that all the Arabs sprang from I. Nay, Joktanites and even Cushites in the S. and S.E. form a large element in Arab blood. In all the northern tribes which are of Ishmaelite descent, the characteristics foretold appear, they are "wild . . . their hand against every man, and every man's hand against them"; but in S. Arabia, where Joktanite and other blood exists, these characteristics are less seen. The Ishmaelite element is the chief one of the Arab nation, as the native traditions before Mahomet and the language concur with the Bible in proving. The pagan law of blood revenge necessitates every Arab's knowing the names of his ancestors for four generations, so that the race is well defined. The term "Ishmaelites" was applied in course of time to the Midianites, sprung from Abraham and Keturah, and not from I., because the Ishmaelites being the more powerful tribe gave their name as a general one to neighbouring associated tribes (Gen. xxvii. 25, 28, 36; Ps. lxxxiii. 6), the nomad tribes of Arabia (Jud. viii. 24). Before Mahomet, religion in the middle and S. of Arabia was fetish and cosmic worship, but in the N. relics of the primitive faith of I. survived, and numbers became Karaite Jews or held the corrupt form of Christianity which was all they knew of it. The dissatisfaction felt with both of these creeds pioneered the way for Mahomet's success. The Arab conquerors have won a hundred thrones and established their Mahometanism from the Senegal to the Indus, from the Euphrates to the Indian Ocean.

2. 1 Chron. viii. 38, ix. 44. 3. 2 Chron. xix. 11. 4. 2 Chron. xxiii. 1. 5. 2 Chron. x. 22.

6. Son of Nethaniah, son of Elishama of the seed royal of Judah (Jer. xl. 7-xii. 15; 2 Kings xxv. 23-25). Possibly descended from Elishama, David's son (2 Sam. v. 16). During the siege of Jerusalem I. had fled to Baalis, king of Ammon, E. of Jordan. Probably I. was of Ammonite blood on the mother's side, as some Jewish kings had Ammonite women in their harem (1 Kings xi. 1). Baalis (called from the idol Baal) his host urged him to slay Gedaliah who under the Babylonian king governed Judaea and the population which had not been carried away. I.'s royal descent fired his envy and ambition; hence he lent a ready ear to the plot proposed by the ancient foe of Judah. I. as well as the brothers Johanan and Jonathan, sons of Kareah, had commanded separate bands which watched the issue of the siege from the S.E. side of Jordan; "the forces in the fields," i.e. the pasture grounds of Moab (Jer. xl. 7, 13), the modern Belka. These captains crossed the Jordan to pay their respects to Gedaliah at Mizpah, N. of Jerusalem, upon his appointment. In spite of Johanan's open warning of I.'s intention, and even private offer to slay I. in order to avert the death of Gedaliah and its evil consequences to the Jewish remnant, the latter in generous unsuspectingness refused to believe the statement. Thirty days after, in the

seventh month I. and "ten men, princes of the king," at a hospitable entertainment given them by Gedaliah slew him with such secrecy that no alarm was given (comp. Pa. xli. 9), and then slew the Jews and Chaldeans, the men of war immediately about his person (not the rest, Jer. xl. 16), with him. Jeremiah, who usually was residing there, was providentially elsewhere. No man knew it outside Mizpah for a time. So on the second day fourscore devotees with shaven beards, rent clothes, having cut themselves with heathen mutilations (see Lev. xix. 27, 28; Dent. xiv. 1), were seen by I. from the higher ground on which he was, advancing from the N. with offerings and incense in their hand, to bring them to "the house of the Lord," i.e. to the place where the temple had stood, and which was still sacred. They came from Shechem, Shiloh, and Samaria, where such heathen usages prevailed, expressive of sorrow; they hereby indicated their grief at the destruction of the temple and city. I. met them, pretending to weep like themselves, and said, "Come to Gedaliah," as if he were one of his retinue. When they came into the midst of the city, or of the courtyard (Josephus), he closed the entrances and butchered all, except ten who promised, if spared, to show him treasures of wheat, barley, oil, and honey. His greediness and needs overcame his cruelty, or he would not have spared even the ten. The 70 corpses he threw into the pit or cistern made by Asa to have a water supply when Baasha was about to besiege the city (1 Kings xv. 22); as Jehu did to Ahaziah's 42 relatives, and as Nana Sahib did in our own times at Cawnpore. Next he carried off king Zedekiah's daughters, with their eunuchs and Chaldean guard; and, doubtless being largely reinforced, carried away all the remaining people at Mizpah by way of Gibeon on the N. (Josephus says by Hebron round the S. end of the Dead Sea) towards Ammon, where probably he meant to sell them as slaves (Jer. xli. 10, 16). Johanan pursued and overtook him at the great waters in Gibeon (2 Sam. ii. 13). His captives gladly "cast about," i.e. came round and joined Johanan, who slew two of the ten princes (Jer. xli. 1, 2, 15), leaving I. with but eight to escape to Ammon. The result was a panic among the Jewish remnant in Judaea, as Johanan had foreseen when he warned Gedaliah. But now, in spite of Jeremiah's remonstrance from the Lord, he, instead of checking, promoted the panic, and led all the recovered captives, Jeremiah included, into Egypt (xli. 16, 17; xlii.; xliii. 5-7). The calamity, Gedaliah's murder and the consequent dispersion of the Jews, was and is commemorated by the fast of the seventh month (Zech. vii. 5, viii. 19), the third of Tisri. Ammon's share in this tragedy was avenged in accordance with the Lord's word (Jer. xlix. 1-6, Ezek. xxv. 1-7). The lessons from the history are, so long as pride, ambition, and revenge are harboured, men will ever scheme afresh to their own hurt. Scarcely

had Jerusalem paid the awful penalty of her sin than her princes began new plots of violence and bloodshed. Zedekiah's perfidious rebellion had hardly been crushed when I. devised a fresh conspiracy. Nothing short of God's grace can correct the desperate depravity of man. The mystery that men of guileless simplicity fall victims to murderous treachery is one of many proofs that there is an enemy disordering the present world course. Faith looks above the cloud, and sees God ordering all things for the good of His people and for the punishment of the transgressors at the last. The coming judgment will vindicate God's ways, glorify the saints with Christ their King, deliver the earth from the ungodly and Satan their prince, who shall be cast out for ever. Even now one bad man is made the scourge of another. The nemesis of crime is sure to overtake the guilty at last. However cunningly and laboriously he weaves iniquity, the web which was on the point of success is in a moment scattered to the winds by the breath of God, and the victims escape. The only fruit I. derived from his crimes was being forced to flee as an outlaw, bearing about, Cain like, the murderer's brand, and a self torturing conscience, the earnest of the worm that never dieth.

Ishmaiah. 1 Chron. xxvii. 19.

Ishmerai. 1 Chron. viii. 18.

Ishod. Son of HAMMOLEKETH [see], i. e. the queen, sister of Gilead (1 Chron. vi. 18).

Ishpan. 1 Chron. viii. 22.

Ishob. A petty kingdom, part of Aram (2 Sam. x. 6, 8). Omitted in 1 Chron. xix. The sense probably is "the men of Tob" (Jud. xi. 3).

Ishuah. Gen. xvi. 17, 1 Chron. vii. 30.

Ishuai. Num. xxvi. 44.

Ishui. Saul's second son by Ahinoam (1 Sam. xiv. 49, 50). The same as Abinadab, since his name does not appear in 1 Chron. viii. 33, ix. 39, nor in the battle of Gilboa (1 Sam. xxxi. 2), where Abinadab takes his place.

Isles. Heb. *iyim*, from *avah* "to inhabit." *Shore land* as opposed to *sea*, *dry land* as opposed to *rivers*. Isa. xlii. 15, "I will make the rivers islands." God will *dry up* the fountains of the heathen idolatry and oracles, i. e. their schools, doctrines, and institutions, the symbol of which is *water* (Vitringa). So the word is applied to all lands reached from Palestine by sea. Jer. xxv. 22, "the isles which are beyond the sea." Gen. x. 5, "the isles of the Gentiles" (Ps. lxxii. 10, Isa. xli. 5, Zeph. ii. 11). Also Chittim, i. e. Cyprus and Mediterranean coasts (Jer. ii. 10; Num. xxiv. 24; Jer. xvii. 4 marg., "the isle of Caphtor," i. e. Crete).

Ismachiah. 2 Chron. xxxi. 13.

Ismaiah. A Gibeonite chief of the men who left Saul, the head of their tribe, to join David at Ziklag (1 Chron. xii. 1-4); "a mighty man among the 30 and over the 30."

Ispah. 1 Chron. viii. 16.

Israel. "soldier of," or "contender with, God." 1. The name given by the angel of Jehovah to Jacob, after by wrestling he had prevailed and won the blessing (Gen. xxxii. 26-28), "for thou hast contended with God

and with men, and hast prevailed" (Hos. xii. 4). *Sarah* and *Sur* mean also to be a prince. A. V. combines both meanings: "as a prince hast thou power with God and with men," etc. 2. The name of the nation, including the whole 12 tribes. 3. The northern kingdom, including the majority of the whole nation, viz. ten tribes; or else all except Judah, Benjamin, Levi, Dan, and Simeon (1 Sam. xi. 8; 2 Sam. xx. 1; 1 Kings xii. 16). In 1 Kings xi. 13, 31, 32 Jeroboam was appointed by God to have ten tribes, Solomon's seed one; but two were left for David's line when Ahijah gave ten out of the 12 pieces of his garment to Jeroboam. The numbers therefore must be understood in a *symbolical* rather than in a strictly *arithmetical* sense. *Ten* expresses completeness and totality in contrast with *one*, "the tribe of Judah only" (xii. 20); but "Benjamin" is included also (21; 2 Chron. xi. 3, 23). Levi was not counted in the political classification, it mainly joined Judah. Ephraim and Manasseh were counted as two. Judah included also Simeon, which was so far S. and surrounded by Judah's territory (Josh. xix. 1-9) that it could not have well formed part of the northern kingdom. Moreover several cities of Dan were included in "Judah," viz. Ziklag, which Achish gave David, Zorea, and Ajalon (2 Chron. xi. 10, xxvii. 18). These counterbalanced the loss to Judah of the northern part of Benjamin, including Bethel, Ramah, and Jericho, which fell to "I." (1 Kings xii. 29, xv. 17, 21, xvi. 34.) Thus only nine tribes, and not all these, wholly remained to the northern kingdom. The sea coast was in the hands of I. from Accho to Japbo, S. of this the Philistines held the coast. It is estimated Judah's extent was somewhat less than Northumberland, Durham, and Westmoreland; I.'s as large as Yorkshire, Lancashire, and Cumberland; and I.'s population in 957 B.C. 3,500,000 (2 Chron. xiii. 3).

The division was appointed by God as the chastisement of the house of David for the idolatries imported by Solomon's wives. The spreading of the contagion to the whole mass of the people was thus mercifully guarded against. Jeroboam's continued tenure of the throne was made dependent on his loyalty to God. Rehoboam's attempt to reduce the revolting tribes was divinely forbidden. JEROBOAM [see] recognised the general obligation of the law whilst he violated its details. His innovation was in the *place* of worship (Bethel and Dan instead of Jerusalem), and in the *persons* by whom it was to be performed (priests taken from the masses instead of from Levi), also in the *time* of the feast of tabernacles (the eighth instead of the seventh month). In the *symbols*, the calves, he followed Aaron's pattern at Sinai, which he himself had been familiarised to in Egypt; at the same time recognising the reality of God's deliverance of Israel out of Egypt in saying like Aaron, "Behold thy gods, O Israel, which brought thee up out

of Egypt" (1 Kings xii. 28; Exod. xxxii. 4, 8). His own miraculous punishment (1 Kings xiii.), the death of his son, the overthrow of the three royal dynasties, Jeroboam's, Baasha's, and Ahab's, as foretold by the prophets (Isa. viii., ix., xxviii.; Hosea; and Amos), the permanent removal of I. by Assyria, all attested God's abhorrence of idolatry. The wise design of God in appointing the separation between I. and Judah appears in its effect on Judah. It became her political interest to adhere to the Mosaic law. This was the ground of confidence to Abijah in battle with Jeroboam (2 Chron. xiii. 9-11). The Levites being cast out of office by Jeroboam left their suburbs and came to Judah. Rehoboam's chastisement for forsaking God's law, Judah also making high places, images, and groves (2 Kings xiv. 22, 23; 2 Chron. xii. 1, etc.), had a salutary effect on Aza and Jehoshaphat in succession. Excepting the period of apostasy resulting in the first instance from Jehoshaphat's unfortunate alliance with Ahab's family, a majority of Judah's kings were observers of the law, whereas there was not one king faithful to Jehovah in I.'s line of kings. Shechem, the original place of meeting of the nation under Joshua (xxiv. 1), was the first capital (1 Kings xii. 25); then Tirzah, famed for its loveliness (S. of Sol. vi. 4; 1 Kings xiv. 17, xv. 33, xvi. 8, 17, 23). Omri chose Samaria for its beauty, fertility, and commanding position (24); after a three years' siege it fell before the Assyrian king. Jezreel was the residence of some kings. Shiloh in Ephraim was the original seat of the sanctuary (Jud. xxi. 19, Josh. xviii. 1) before it was removed to Jerusalem. The removal was a source of jealousy to Ephraim, to obviate which the Maschil (*instruction*) of Asaph (Ps. lxxviii.) was written (see ver. 60, 67-69).

Jealousy and pride, which were old failings of Ephraim, the leading tribe of the N. (Jud. viii. 1, xii.), were the real moving causes of the revolt from Judah, the heavy taxation was the ostensible cause. Joshua and Caleb represented Ephraim and Judah respectively in the wilderness, and Joshua took the lead in Canaan. It galled Ephraim now to be made subordinate. Hence flowed the readiness with which they hearkened to Absalom and their jealousy of Judah at David's restoration (2 Sam. xix. 41-43) and their revolting at the call of Sheba (xx. 1). The idolatry of Solomon alienated the godly; his despotic grandeur at the cost of the people diminished his general popularity (1 Kings xi. 14-40). The moment that God withdrew the influence that restrained the spirit of disunion, the disruption took place. Jeroboam adopted the calf idolatry for state policy, but it eventuated in state ruin. God made I.'s sin her punishment. Degradation of morality followed apostasy in religion and debasement of the priesthood. God's national code of laws, still in force, and the established idolatry were in perpetual conflict. The springs of national life were thereby poisoned.

Eight houses occupied the throne, revolution ushering in each successively. The kingdom's duration was 254 years, from 975 to 721 B.C. I.'s doom acted in some degree as a salutary warning to Judah, so that for more than a century (133½ years) subsequently its national existence survived. The prophets, extraordinarily raised up, were the only salt in I. to counteract her desperate corruption: Ahijah, Elijah, Micaiah, Elisha, and Jonah, the earliest of the prophets who were writers of Holy Scripture. In the time of this last prophet God gave one last long season of prosperity, the long reign of Jeroboam II., if haply His goodness would lead the nation to repentance. This day of grace being neglected, judgment only remained. Revolts of Edom, Moab, and Ammon, the assaults of Syria under Benhadad and Hassael, and finally Assyria, executed God's wrath against the apostate people. Pul, Tiglath Pileser, Shalmaneser, Sargon, and Esarhaddon were the instruments (2 Kings xv., xvi., xvii.; Ezra iv. 2, 10; Isa. xl. 1). Ahijah first foretold to Jeroboam at the beginning of the kingdom, "Jehovah shall root up I. and scatter them beyond the river" (1 Kings xiv. 15, Amos v. 27).

Duration of reign in years.	KINGS OF ISRAEL.	Duration, C. (Other.)	KINGS OF JUDAH.
23 . . .	Jeroboam I.	975	Rehoboam.
	I.	968	Abijah.
		956	Asa.
2 . . .	Nadab . . .	954	
24 . . .	Baasha . . .	953	
2 . . .	Eiah . . .	930	
7 da. III.	Zimri . . .	929	
12 . . .	Omri . . .	929	
23 . . .	Ahab . . .	918	
	IV.		
3 . . .	Ahaziah . . .	896	Jehoahaphat.
12 . . .	Jehoram . . .	896	
		892	Jehoram.
		835	Ahaziah.
28 . . .	Jehu . . .	834	Jehoash.
		878	
17 . . .	Jehoahas . . .	856	
16 . . .	Jehoash . . .	841	
	V.		
41 . . .	Jeroboam II.	839	Amasiah.
		825	
		810	Asarlah or Uziah.
6 mo.	Zachariah . . .	773	
1 mo. VI.	Shallum . . .	772	
10 . . .	Menahem . . .	772	
2 . . .	VII. Pekahiah . . .	761	
30 VIII.	Pekah . . .	759	
		758	Jotham.
		748	Ahas.
9 . . .	IX. Hoshea . . .	730	
		726	Hesekiah.
241 yrs.	Samaria taken	721	
7 mo.		698	Manasseh.
7 da.		643	Amon.
		641	Josiah.
		610	Jehoahas.
		610	Jehoiachim.
		599	Jehoiakim.
		599	Zedekiah.
		588	
		587	Jerusalem or taken.

(Judah, from the first foundation of the kingdom, lasted 497 years. The discrepancy between the sum of the dates 254 and that of the reigns 241 odd (Clinton) is due probably to round numbers being used by the writers for exact ones, not specifying the months. Inter-reigns too must have taken place, e.g. eight years between Pekah and Hoshea (see).)

This kingdom was sometimes also designated "Ephraim" from its lead-

ing tribe (Isa. xvii. 3, Hos. iv. 17), as the southern kingdom "Judah" was so designated from the prominent tribe. Under Messiah in the last days Ephraim shall be joined to Judah; "the envy of Ephraim shall depart, and Judah shall not vex Ephraim" (Isa. xi. 13, Ezek. xxxvii. 16-22).

4. After the return from Babylon the nation was called "I." the people "Jews," by which designation they are called in Esther. The ideal name for the twelve tribes regarded as one-whole even after the division (1 Kings xvii. 30, 31). The spiritual I., the church of the redeemed (Rom. ix. 6, Gal. vi. 16). What became of the scattered people is hard to discover. Many joined Judah, as Anna of Asher is found in Luke ii. 36. The majority were "scattered abroad" with the Jews, as James addresses "the twelve tribes." The Jews in Bokhara told Jos. Wolff "when the God of I. stirred up the spirit of Pul, king of Assyria, and Tiglath Pileser, they were carried away . . . even the Reubenites, Gadites, and half Manasseh, to Halah (now Balkh) and Habor (now Samarcand) and Hara (now Bokhara), and to the river Gozan (the Ammos, Jehron, or Oxus). They were expelled by the Tahagatay, the people of Genghis Khan; then they settled in Sabr Awar and Nishapoor (except some who went to China), in Khorassan. Centuries afterwards most returned to Bokhara, Samarcand, and Balkh. Timoor Koorckan (Tamerlane) gave them many privileges. The Jews of Bokhara said that many of Naphtali wander on the Aral mountains, and that the Kafir Secahpoosh on the Hindoo Knosh or Indian Caucasus are their brethren."

The Afghans style themselves the Bani Israel, "the sons of Israel," and by universal tradition among themselves claim descent from Saul, or Malik Twalut, through Afghana, son of Jeremiah, Saul's second son. When Bakht-u-nasr (Nebuchadnezzar) took Israel into captivity, the tribe of Afghana, on account of their clinging to the Jewish religion, were driven into the mountains about Herat, whence they spread into the Cabool valley along the right bank of the Indus to the borders of Scinde and Beloochistan. Subsequently they fell into idolatry, and then Mahometanism. But they have a tradition that the Kyber hills were inhabited till recently by Jews. Similarly the Santhals on the W. frontier of lower Bengal derive themselves from the *Horites* who were driven out of mount Seir by the Edomites. Their traditions point to the Punjab, the land of the five rivers, as the home of their race. They say their fathers worshipped God alone before entering the Himalayan region; but when in danger of perishing on those snowy heights they followed the direction whence the sun rose daily, and were guided safe; so they hold a feast every five years to the sun god, and also worship devils. They alone of the Hindoo races have negro features, and the light-heartedness and also the improvidence of the race of Ham. God will yet restore I.; He alone can discriminate them among the Gen-

tiles. "Ye shall be gathered one by one, O ye children of I. . . . In that day the great trumpet shall be blown, and they shall come which were ready to perish . . . and the outcasts . . . and shall worship the Lord in the holy mount at Jerusalem" (Isa. xxvii. 13). Jer. iii. 14-18: "I will take you one of a city and two of a family, and I will bring you to Zion." The rabbins ordain that when one builds a new house he should leave part unfinished "in memory of the desolation" (*secher lachorchan*); and when a marriage takes place the bridegroom ends the ceremony by trampling the glass to pieces out of which he has drunk. Yet still they look for the restoration promised in Deut. xxx. 1-6, Isa. xi. 10-16. David Levi infers from Isaiah (1) God's coming vengeance on I.'s foes; (2) especially on Edom, i.e. Rome; (3) I.'s restoration; (4) that of the ten tribes; (5) like the deliverance from Egypt (but exceeding it in the greatness of God's interposition: Jer. xliii. 5-8); (6) not to be prevented by the Jewish sinners who shall be cut off; (7) not till after a long time; (8) the shekinah and spirit of prophecy will return (Ezek. xi. 23, xliii. 2); (9) the apostatized part of the nation will be restored to it; (10) a king of David's line and name will reign (Ezek. xxxiv. 23, 24); (11) they will never go into captivity again [see for the permanence and full bliss of their restoration: Isa. xxiv. 12, liv. 7-11]; (12) the nations will generally acknowledge one God and desire to know His law (Isa. ii. 3, lx. 3, lxi. 23; Zech. viii. 21-23, xiv. 16-19); (13) peace will prevail (Isa. ii. 4, Zech. ix. 10); (14) a resurrection of those prominent for piety or wickedness (Dan. xii. 2). See Isa. xi. 1, 8-10, xliii. 18-16, lxi. 1-8, where "the desolations of many generations" cannot be merely the 70 years' captivity. After abiding many days without king, priest, sacrifice, altar, ephod, and teraphim, I. shall seek the Lord their God and David their king (Hos. iii. 4, 5). The blessing to all nations through I. will fulfil the original promises to Adam (Gen. iii. 15) and Abraham (xxii. 18; Rom. xi. 25, 26, etc.). Providential preparations for their restoration are already patent: the waning of Turkish power; the Holy Land unoccupied in a great measure and open to their return; their mercantile character, to the exclusion of agriculture, causing their not taking root in any other land, and connecting them with such mercantile peoples as the English and Americans, who may help in their recovering their own land (Isa. lx. 9, lxi. 19, 20); their avoidance of intermarriage with Christians. The Israelites when converted will be the best gospel preachers to the world (Zech. viii. 13, 23; Mic. v. 7), for they are dispersed everywhere, familiar with the language and manners of all lands, and holding constant correspondence with one another (comp. the type, Acts ii. 11); and as during their alienation they have been unimpeachable, because hostile, witnesses of the Divine origin of the Messianic prophecies to which Christ-

ianity appeals, so when converted from hostility they would be resistless preachers of those truths which they had rejected (Rom. xi. 15). Our age is that of the 42 months during which the court without the temple is given unto the Gentiles, and they tread under foot the holy city (Rev. xi. 2, 3), and God scatters the power of the holy people (Dan. xii. 7, Luke xxi. 24). At its close I.'s times begin. The 1260 years may date from A.D. 754, when Pepin granted temporal dominion to the popes; this would bring its close to 2014. The event alone will clear all (Dan. vii. 25, viii. 14, xii. 11, 12; Rev. xii. 6, 14; Lev. xxvi. 14, etc.). (Graves, Pentateuch, closing lecture.)

Issachar. Heb. text *Isaacar*, "he is hire"; but the Masorets as A.V. *Issachar*, "the hired one." I. Leah's eldest son, Reuben, by presenting to Rachel **MANDRAKES** [see] (supposed to produce fertility), *hired* Jacob for Leah, the fruit of which intercourse was a fifth son by her, the first born after the interval from Gen. xxix. 35 to xxx. 17; the ninth son of Jacob. Two reasons for his name are assigned: first, because she *hired* Jacob by the self denying gift of the mandrakes; secondly, as she says "God hath given me my hire, because I have given my maiden (Zilpah, ver. 9) to my husband." Both, in her view, were successive parts of one self denial (her aim being the multiplication of offspring) and the ground for naming him I. His sons Tola, Phuvah, Jib (or Jaahub, Num. xxvi. 24), and Shimron, were heads of the four chief families of the tribe (Gen. xvi. 13).

Jacob prophetically describes the tribe, "I. is a strong ass crouching down between two burdens (*the cattle pens or sheepfolds*, Speaker's Comm.; 'the hurdles,' Keil; found only in Jud. v. 16); and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant (slave) unto tribute" (Gen. xlix. 14, 15), viz. unto the tribute imposed by the various invaders attracted to his land by the abundant crops. The strong boned be-ass used for field work (not the lighter and swifter she-ass for riding), crouching down between panniers or amidst sheepfolds, symbolises a race content with agricultural labours instead of aspiring to political rule; a robust race, with a pleasant inheritance inviting to ease, as not requiring such toil as less fertile lands; ease at the cost of liberty. Pleasant serfdom, however suitable to Canaanites, was unworthy of Israelites, called of God to rule not serve (Deut. xx. 11, 1 Kings ix. 21, Isa. x. 27). The name I. is akin to the Heb. "daily labourer." But in the conflict with Jabin and Sisera "the princes of I. were with Deborah, even I. and also Barak"; indeed the battle was perhaps on I.'s territory, "by Taanach at the waters of Megiddo" (Jud. v. 15, 19). Consider however suggests that the whole scene of the battle was near Tabor, within a radius of five or six miles. The kings assembled at Taanach, by the waters of Megiddo; but their fall was at Endor, according to Ps. lxxxiii.

10. Barak would not belikely to desert the fastnesses of Tabor and march 15 miles over the boggy plain to attack the Canaanites strongly placed on the sides of the low hills at Taanach. Scripture says, "I will draw unto thee Sisera . . . unto the river Kishon." From Endor the kings ventured into the open plain S.W. of Tabor. Megiddo thus answers to Mujedda; a mound with ruins in the Jordan valley. From it flowed "the waters of Megiddo" in the valley of Jezreel. The defeat of Sisera drove his host into "that river of battles (so Gesenius transl. for 'ancient'), the river Kishon." Harosheth of the Gentiles answers to *El Harathiyeh*. The "wooded country" answers to the oak woods on the hills W. of Kishon, to which those Canaanites who went through the swamps fled. The Kedesh in Jud. iv. 9 is not that of Naphtali 30 miles off, but that on the sea of Galilee 16 miles from Tabor, a place suited for a gathering of the tribes, and within Naphtali's boundaries. Between this Kedesh and Tabor there is a broad plain in which is a place called *Bessum* = Bitzanaim, the plain to which Sisera fled (Pal. Expl. Qy. Stat., Oct. 1877, p. 191).

On the march in the desert I. was on the E. with Judah and Zebulun his brothers, the foremost in the march (Num. ii. 5, x. 14, 15); Nethaneel was their commander. Igal represented I. among the spies (xiii. 7). Paltiel, I.'s representative, was divinely appointed to take part in dividing Canaan (xxiv. 26). I. was appointed to stand on Gerizim to bless (Deut. xxvii. 12). The tribe's number at Sinai was 64,400 (Num. i. 29); at the close of the wilderness march it reached 64,300, inferior to Judah and Dan alone. In Canaan I.'s proximity to Zebulun continued. "Of Zebulun Moses said, Rejoice, Zebulun in thy going out (enterprise), and Issachar in thy tents" (comfortable enjoyment); i.e., not merely Zebulun was to be noted for "going out" in maritime traffic and I. for nomad life "in tents," and grazing, and agriculture; but, according to poetical parallelism, the whole is meant of both tribes, Rejoice Zebulun and I. in your labour and your rest, in your undertakings at home and abroad, both alike successful. The thought is individualized by its distribution into parallel members. "They shall call the people unto the mountain (they will not make their riches into selfish mammon, but will invite the nations to 'the mountain of the Lord's inheritance': Exod. xv. 17; a moral not physical elevation, the Holy Land and its sanctuary), there they shall offer sacrifices of righteousness (not merely outwardly legal sacrifices, but also in a right spirit of faith and loving obedience: Ps. iv. 6, li. 21; inviting all men to the sacrificial feast, and to join them in the happy worship of Jehovah: Ps. xxii. 28-31; Isa. lx. 5, 6, 16, lxvi. 11, 12), for they shall suck of the abundance of the seas, and of treasures hid in the sand" (not merely the fish, purple dye, sponges, and glass; but the richest treasures of sea and land shall flow into Israel, of which Zebulun

and I. were to be flourishing tribes. Here in Galilee Jesus imparted the spiritual riches, to which the Galilean apostles in due time "called" all "peoples": Dent. xxxiii. 18, 19; Matt. iv. 13-16. Its inheritance extended in length from Carmel to the Jordan; in breadth to mount Tabor on the N. (Josephus, Ant. v. 1, § 22); it consisted of the very rich plain of Jezreel or Esdraelon. Jezreel (whose name = "the seed plot of God" implies fertility) stood in the centre, with mount Gilboa on one hand and Little Hermon (Ed Duhy) on the other (Josh. xix. 17-23). It is the thoroughfare from E. to W. and from N. to S. Here Ahab had his palace, selecting the site doubtless for its beauty. D. Kerr thinks that I. lay to the E. of Manasseh and Ephraim, along the entire line of the Jordan from the sea of Chinneroth on the N. to nearly the Salt Sea on the S. Its lot thus was of a triangular form, having its apex at Jericho and its base to the N. of the plain of Jezreel, where it was met by Zebulun (Pal. Expl. Qy. Stat., Jan. 1877, p. 47).

Tola the judge was of I., though his abode was at Shamir in mount Ephraim. The nomadic character of I. appears in 1 Chron. vii. 1-5; no less than 36,000 of its men were marauding mercenary "bands (*gedudim*) of soldiers for war," a term applied elsewhere only to Gad's "troops" and to the irregular bodies of Bedouin-like tribes round Israel. Two hundred "heads" (not as A. V. "bands," for it is *roshee* not *gedudim*) of I. came to Hebron to help in "turning the kingdom of Saul to David"; they were "men that had understanding of the times, to know what Israel ought to do . . . and all their brethren were at their commandment" (1 Chron. x. 14 end; xii. 23, 32). Spiritually, Christians are men "knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed" (Rom. xiii. 11, Eph. v. 16; see 1 Pet. iv. 1-4). We should help to transfer the kingdom from Satan to its coming rightful Lord (Luke xix. 12-27, 44). Jerusalem fell "because she knew not the time of her visitation." They are truly "wise" who "turn many from the power of Satan unto God" (Dan. xii. 3, Acts xxvi. 18).

Omri of the great family of Michael ruled I. in David's time; possibly forefather of Omri who usurped the Israelite throne (1 Chron. xxvii. 18), and built Samaria (perhaps on the same hill Shamir on which Tola of I. judged). Baasha son of Ahijah, another usurper, was also of I. (1 Kings xv. 27-29, xvi. 2, 11), of lowest birth; his son Elah and all his kindred were murdered by Zimri, even as Baasha had slain Jeroboam's house, "not leaving to him any that breathed." Retributive justice pays blood with blood (Rev. xvi. 6). The last glimpse of I. we have is, when many of the tribe joined in Hezekiah's passover and religious revival (2 Chron. xxx. 18), though unavoidably not cleansed in legal order; for these Hezekiah prayed "the good Lord pardon every one that prepareth his

heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary." But I. shall again come forth with his 12,000 sealed ones, when the Lord shall restore again the kingdom to Israel (Acts i. 6; Rev. vii. 7, xiv. 1). 2. Obed Edom's seventh son, doorkeeper of the sanctuary (1 Chron. xxvi. 6), one of the eight sons given Obed Edom, "for God blessed him."

Isshiah, or Jeshaiah. L. 1 Chron. xxiv. 21, xxiii. 17, xvi. 35. 2. 1 Chron. xxiv. 25.

Issue out of the flesh: i.e. from the generative organ; the result of undue indulgence of lust, enervating the organs (Lev. xv. 1-15, xxii. 4; Num. v. 2). For seven days after its cessation the man was unclean, and then must bathe, wash his clothes, and offer sacrifice. The severe form of the disease is modern, appearing first in the 15th century and more virulently in the West than the East.

Italy. The peninsula from the Alps to the straits of Messina (Acts xvii. 2, xxvii. 1; Heb. xiii. 24).

Ithal. 1 Chron. xi. 31. ITTAI 2 Sam. xxiii. 29. [See ITTAI.]

Ithamar. Aaron's youngest son (Exod. vi. 23). With Eleazar the elder he succeeded to the priestly offices vacated by the death of Nadab and Abihu, which he and Eleazar were forbidden to mourn (Exod. xxviii. 1, 40, 43; Lev. x. 1, 2, 6, 7; Num. iii. 3, 4; 1 Chron. xxiv. 2). I. superintended the Gershonites who had charge of the curtains and hangings, and Merari who had charge of the pillars, cords, and boards, on the march (Exod. xxxviii. 21, Num. iv. 21-33). Eleazar's family and chief men were more numerous than those of I. The highpriesthood in Eli's person (probably on account of the high qualities for which he was made judge) passed to the line of I., but reverted to Eleazar's line in Zadok, because of ABIATHAR's [see] share in Adonijah's rebellion; thus the prophecy against Eli [see] was fulfilled (1 Sam. ii. 31-35, iii. 12-14; 1 Kings ii. 26, 27, 35).

Ithiel. L. Neh. xi. 7. 2. One of the two to whom AGUR [see] spake by inspiration (Prov. xxx. 1), meaning "God with me"; perhaps a symbolical name [see UCAL].

Ithmah. A Moabite of David's guard (1 Chron. xi. 46). Probably joined David during his sojourn in Moab (1 Sam. xxii. 3, 4).

Ithnan. A town in the far S. of Judah, bordering on the desert (Josh. xv. 23, 24; 1 Sam. xv. 4).

Ithra. Father of ANASA [see] by ABIGAIL [see], David's sister (2 Sam. xvii. 25, 1 Chron. ii. 17). "An Ishmaelite" is the true reading; for why state that he was an "Israelite"? That he was an Ishmaelite would be something exceptional, and fitly mentioned in the genealogy. Jether or Ithra had "gone in to," i.e. seduced, Abigail, daughter of Nahash and sister of Zeruiah, Joab's mother (see ABSALOM), probably during the sojourn of David's family with the king of Moab (1 Sam. xxii. 3, 4).

Ithran. L. Gen. xxxvi. 25, 26, 30. 2. 1 Chron. vii. 30-40, 37.

Ithream. Sixth son of David; by Eglah, whom Jewish tradition identifies with Michal (since she is emphatically designated "David's wife"), adding that she died at I.'s birth (2 Sam. iii. 5).

Ithrite. Designation of two of David's guard, Ira and Gareb (2 Sam. xxiii. 38; 1 Chron. xi. 40, ii. 53). Jattir was in the mountains of Judah, one of David's "haunts," where he had "friends" to whom he sent of the Amalekite spoils (1 Sam. xxx. 26, 27, 31).

Ittah Kasin. On Zebulun's boundary (Josh. xix. 18). Meaning "time," or "people, of a judge."

Ittai. L. "The Gittite" of the Philistine Gath. Last in the host that defiled past David, while standing beneath the olive tree below Jerusalem (2 Sam. xv. 18, LXX.) on the morning of his flight from Absalom, were 600 Gathites who had emigrated with him to Gath (1 Sam. xxvii. 2, 3, 8; xxx. 9, 10), and returned thence. Possibly vacancies in the body had been filled up with men of Gath, who had joined him with I. their countryman. This accounts for the command being given to a Gittite, I., which would be strange if he had no tie of connection with the 600 veterans of the body guard (xviii. 2, where I. appears in command of a third of the army). The reading *gibborim* (heroes) for Gittim, "Gittites," is therefore needless. David with characteristic generosity said to I.: "Wherefore goest thou also with me? return to thy place, and abide with the king (not that David recognises Absalom as king, but he means 'with whoever shall prove king,' with the king *de facto*; whether he be *rightful* king you as a recent settler here are not called on to decide), for thou art a stranger (not an Israelite) and also an exile (not yet having a fixed fatherland) . . . Seeing I go whither I may (not yet knowing where it shall be: 1 Sam. xxiii. 13) . . . return and take back thy brethren," implying that I. as a Philistine general brought with him a body of his fellow countrymen. I. with unflinching loyalty, which David's misfortunes could not shake, replied: "As the Lord liveth . . . surely in what place my lord the king shall be, whether in death or life, even there also will thy servant (slave Heb.) be." So David desired him to pass forward over the Kedron, and I. the Gittite, and all his men, and all the little ones with him (for he and his men brought their whole families: 1 Sam. xxvii. 3, xxx. 3, 6), passed on.

His resolution foreshadows the like resolution, though not so faithfully kept, of the disciples of the Son of David almost on the same spot (Matt. xvi. 30, 35). At the battle of Mahanaim I. had equal rank with Joab and Abishai (2 Sam. xviii. 2, 5, 12). I. typifies the gospel truth that from the Gentile world some of the most devoted heroes of the cross should join the Son of David, and so share in His triumphs (Mark x. 29, 30; Matt. xviii. 11, 12).

2. I. or ithai, of the heroes of David's body guard; from the Benjaminite Gibeah, son of Ribai (2 Sam. xxiii. 29, 1 Chron. xi. 31).

Itureæ. The region N. of Palestine. With Trachonitis I. formed the tetrarchy of Philip (Luke iii. 1). Stretching from mount Hermon towards the N.E., i.e. towards Hauran, and from Damascus to northern Bashan. Called from Jetur, Ishmael's son (Gen. xxv. 15, 16). The tribe of Manasseh wrested it from the Hagarites (Ishmaelites), Jetur, Nephish, and Nodab, and "increased from Bashan unto Baal Hermon and Senir, and unto mount Hermon"; i.e., they added I. to Bashan, Gaulonitis, and Trachonitis, which they already possessed (1 Chron. v. 19-23). Rome gave I. to Herod the Great, 20 B.C., who bequeathed it to his son Philip. Now *Jedâr*, with 38 towns and villages, of which ten are desolate and the rest very poor. Trachonitis was on its E., Gaulonitis on its S., Hermon on its W., and the Damascus plain on its N. An undulating table land with conical hills; the southern portion watered by streams from Hermon; the N. covered with jagged rocks of basalt seamed by chasms or sunk into pits, the molten lava having become fissured in cooling.

Ivah: AVA. 2 Kings xviii. 34, xix. 13, xvii. 24; Isa. xxvii. 13. Now *Hit*, on the Euphrates, between *Sippara* (Sepharvaim) and *Anah* (Hena), with which it was apparently united politically. Probably the *Avava* of Esra viii. 15. *Iva* was a Babylonian god representing the sky; to it the town was sacred. Sennacherib boasts that the gods of Sepharvaim, Hena, and Ivah, were powerless to resist him. The Egyptian inscriptions in the time of Thothmes III., 1450 B.C., mention a town *Ist*, whence tribute of bitumen was brought to Thothmes. From the bitumen springs of *Is*, Herodotus says (i. 606) the bitumen was brought to cement the walls of Babylon. These springs are still found at *Hit*. From I., along with Babylon, Cuthah, Hamath, and Sepharvaim, the king of Assyria (Esarhaddon) brought people to colonise Samaria.

Ivory: *shen*, "tooth" or *tusk*, vis. of the elephant. There is no Heb. word in Scripture for the elephant,



AFRICAN ELEPHANT.

for the Israelites knew of the elephant first only by its ivory, which was imported from Africa and India. The African elephant exceeds the Indian in the size of the ear and of the tusks, the latter of which are often eight or ten feet long and weigh from 100 to 120 lbs. From the resemblance of its tusks to horns Ezek. xvii. 15 has "horns of ivory." "Palaces of ivory" mean ornamented with ivory (Ps. xlv. 8). So Ahab's palace (1 Kings xxii. 39). Amos (iii. 15) foretells the destruction

of the luxurious "houses of ivory" having their walls, doors, and ceilings inlaid with it; also "beds of ivory" (vi. 4), i.e. veneered with it. In 1 Kings x. 22 and 2 Chron. ix. 21 *shen-habbim* is the term "the teeth of elephants"; Sanskrit *ibhas*, Coptic *eboy*, Assyrian *habba* in the inscriptions. Gesenius would read *shen habenim*, "ivory (and) ebony." On the Assyrian obelisk in the British Museum tribute bearers are seen carrying tusks; specimens of carvings in ivory were found in Nimrud, and tablets inlaid with blue and opaque glass. "All manner vessels of ivory" are in mystic Babylon (Rev. xviii. 12). Solomon made a great throne of ivory overlaid with gold (1 Kings x. 18-20); the ivory was brought in the navy of Tharshish, probably from the S. coasts of Arabia, which maintained from ancient times commercial intercourse with both India and Ethiopia. In Ezek. xxvii. 6 we read "the Ashurites have made thy (Tyre's) benches of ivory brought out of the isles of Chittim"; rather, as the Heb. orthography requires, "they have made thy (rowing) benches of ivory, inlaid in the daughter of cedars" or "the best boxwood" (*bath ashurim*), from Cyprus and Macedonia whence the best boxwood came (Pliny).

Ishar, Isehar. Num. iii. 19, 27; Exod. vi. 18, 21; Num. xvi. 1. Amminadab is substituted by mistake in 1 Chron. vi. 22, as appears from ver. 38. Head of one of the four Kohathite families (1 Chron. xxvi. 23, 29).

Iarahiah. 1 Chron. vii. 8.

Iari. 1 Chron. xxv. 1-11; ZERI, ver. 3.

J

Jaakan. Forefather of the Bene-jaakan, "the children of Jaakan," who gave their name to one stage of the Israelites' journeyings. In Num. xxxiii. 31 the order is "from Moseroth" to Beuejaakan; in Deut. x. 6 it is "from the wells (beeroth) of the children of Jaakan to Moersa." Probably Israel visited the two places twice: on the first march towards Canaan, from Mosera to Benejaakan (Num. xxxiii. 31); the reverse order in Deut. x. 6, the 40th year, when the march was differently directed.

Jaakobah. 1 Chron. iv. 24, 36, 38.

Jaala, Jaalah. Neh. vii. 58, Ezra ii. 56.

Jaalam = *hidden by Jehovah.* Gen. xxvii. 5, 14, 18; 1 Chron. i. 35. A duke or tribal chief of Edom.

Jaana. 1 Chron. v. 12.

Jaare-oregim. 2 Sam. xxi. 19. Father of Elhanan, a *Bethlehemite*, who slew Goliath (A. V. "the brother of Goliath," to accord with 1 Chron. xx. 5 and not to contradict 1 Sam. xvii. where David kills Goliath). But the true reading is 1 Chron. xx. 5: "Elhanan, the son of *Jair*, slew *Lahmi* (*eth Lahmi* being altered into *Bethlehemi*), the brother of *Goliath* (*eth Goliath* being substituted for *eth Goliath*). The change was the more readily made as *Lahmi's* spear is described exactly as *Goliath's* (1 Sam. xvii. 7). [See ELHANAN.] *Oregim*, "weavers," is a transcriber's

accidental interpolation after "Jair," taken from the latter part of the verse. The ancient versions agree with the present Heb. text, which shows the error is of very ancient date.

Jaasan. Ezra x. 37.

Jaasiel. 1 Chron. xvii. 21.

Jaazaniah, or Jezaniah. 1. "Son of the Maacathite," a "captain of the forces" who accompanied Johanan in waiting on Gedaliah, the governor over the Jewish remnant after the capture of Jerusalem, and afterwards in rescuing them from Ishmael, and in going to Egypt in spite of the Lord's prohibition (2 Kings xxv. 23; Jer. xli. 11, xliii. 4, 5). 2. Son of Shaphan. Stood as leader in the midst of the 70 ancients (elders) of Israel with censers in their hands, worshipping idols portrayed upon the wall of the court of Jehovah's house; seen by Ezekiel (viii. 11). Shaphan was the scribe who read to Josiah the law. The son's spiritual privileges increased his guilt (2 Kings xxii. 10-14). His very name, meaning "Jehovah hears," gave the lie to the unbelief which virtually said "Jehovah seeth not" (Ezek. ix. 9; Ps. x. 11, 14; 1. 21, xciv. 7, 9). The elders incurred further guilt in usurping the priests' office by offering incense. 3. Son of Azur, leader of the 25 priests (Ezek. xi. 1). Azur means *help*, their names reminding them, if they would have heeded it, that God would have "heard" if they had sought His "help" to save the city. 4. Jer. xxxv. 3.

Jaazer, Jazer. Heb. *Jaazzer.* A town E. of Jordan in Gilead (Num. xxxii. 1, 3-35; 1 Chron. xxi. 31). Taken by Israel from the Amorites on the way to Bashan (Num. xxi. 32, 33). Now the ruins *es Szir*, ten miles N.E. of Heshbon; a castle and a large walled pool, the "sea" of Jer. xlviii. 32; but LXX. reads "the cities of J." Some error may be in the present text. The town gave its name to the surrounding district (Josh. xiii. 25, 2 Sam. xxiv. 5). This conquest completed their acquisition of the Amorite kingdom. Soon after, Gad occupied it pastorally. Assigned to the Merarite Levites (Josh. xxi. 39), but occupied by Hebronites (Kohathites) in David's time (1 Chron. xxvi. 31).

The plants of the Sibmah vine are said in Isa. xvi. 8 to have come even unto J., 15 miles from Heshbon, near Sibmah, "they wandered through the wilderness in wild luxuriance," viz. that encompassing Moab, "they are gone over the sea," viz. the sea of J., but others the Dead Sea (Ps. lxx. 8-11). The vine spread itself round the margin of the sea, and reached beyond to the other side; a sad contrast to the coming desolation, when "the heathen lords" should "break down the principal plants"! "Therefore I will weep with the weeping of J.," i.e. such as J. weeps with. Isaiah is touched with pity for Moab, though an alien. Ministers, in denouncing God's wrath against sinners, should do it with tender sorrow, not exultation. At J. was the source of a river falling into Jordan, and marshes or pools

still at times are at the source of the wady Szir.

Jaasiah. 1 Chron. xxiv. 26, 27; where Beno should be transl. "his (Merari's) son."

Jaaziel, contracted into AZIEL. 1 Chron. xv. 18, 20.

Jabal = *flowing stream.* Son of Lamech and Adah (Gen. iv. 20), "father (teacher and forerunner) of such as dwell in tents and have cattle." Abel fed sheep and goats, J. also larger animals, "cattle." Abel had a fixed dwelling, the land around which afforded sufficient sustenance for his flock. J. introduced the nomad life, in tents probably formed of skins, migrating in quest of pasture for his "cattle" from place to place (Gen. iv. 2, 20). Savages live by hunting; emerging from barbarism they become nomadic, then agricultural. But Scripture represents man as placed by God in a simple civilization, raised above barbarism and the need of living by the chase, though not a highly developed culture. Adam "dressed and kept" the garden of Eden, and his sons must have learned from him some of his knowledge.

Jabbok = *pouring out or emptying.* A stream which traverses Gilead, and falls into Jordan midway between the sea of Galilee and the Dead Sea. Now *wady Zerka.* The northern bound of Sihon's kingdom, as the Arnon was the southern bound (Num. xxi. 24). The rugged terri-



WADY ZERKA, JABBOK.

tory of Ammon, the eastern defiles of Gilead, also reached the upper J. In its early course it flows eastward under Rabbah of Ammon, a strong fortress upon a tributary of the J. Then northward and westward in a curve to a short distance from Gerasa; it reaches Jordan 45 miles N. of the Arnon. Between Rabbah and Gerasa it formed the Ammonite border. W. of this the territory had been wrested from Ammon by the Amorites (Josh. xiii. 25), and was still claimed by Ammon after Israel had in turn wrested it from Sihon, whence the J. is still called "the border of the children of Ammon" (Deut. iii. 16; Josh. xii. 2; Jud. xi. 13, 21, 22). Though now it is one vast pasture, the numerous ruins of cities show how thickly it was once peopled. The eastern territory to which Ammon was confined in *Moses'* time is as yet little known to travellers. Sihon the Amorite king was unable to pursue his conquests farther E., "for the border of the children of Ammon was strong," Rabbah was too strong for him. Israel was restricted by God's prohibition from touching the Ammonite land, which He had given to the children of Lot (Deut. ii. 19, 37). On the southern