

just shall live by faith" (Hab. ii. 4) is thrice quoted by Paul: (1) Rom. i. 17, where the emphasis is on "just," the gospel plan of saving men sets forth "the righteousness (justice) of God" as excluding the righteousness of man, Gentile and Jew alike (i. 17, etc., ii., iii. 25). (2) Gal. iii. 11, etc., where the emphasis is on "faith," as distinguished from works, either distinct from or combined with faith, in the act of justification, this is by faith alone. (3) Heb. x. 38, 39, where the emphasis is on "live"; as in the first instance in the matter of justification, so throughout, spiritual life is continued only by faith as opposed to "drawing back."

Again, the gratuitousness of God's gift of justification is brought out by comparing Rom. iii. 24, "being justified freely (dorean) by His grace through the redemption that is in Christ Jesus," with John xv. 25, "they hated Me without a cause" (dorean). As gratuitous as was man's hatred, so gratuitous is God's love justifying believers through Christ. Man had every cause to love, yet he hated, God; God had every cause given by man to hate, yet He loves, man.

The Heb. *tsadaqu*, Gr. *dikaioo*, expresses, not to infuse righteousness into but to impute it to, man; to change his relation to God legally or forensically, not in the first instance to change his character. "Justification" is no more an infusion of righteousness than "condemnation," its opposite, is an infusion of wickedness, as is proved by Deut. xxv. 1, "the judges shall justify the righteous and condemn the wicked." Prov. xvii. 15, Isa. v. 23, Ps. cxliii. 2, which shows that by inherent righteousness no man could be justified. In 40 O. T. passages the Heb. is used in the forensic sense. Isa. liii. 11, "by His knowledge shall My righteous Servant justify many" is no exception, for the mode of His justifying them follows, "He shall bear their iniquities." So in Dan. xii. 3 ministers "justify" or "turn to righteousness" their converts instrumentally, i.e. bring them to God who justifies them. In Dan. viii. 14 marg. "the sanctuary shall be justified," means "shall be vindicated from profanation," shall stand in a relation of right before God which it had not done before its cleansing. Similarly the Gr. verb means not to make righteous or pure, but to count righteous before God. Opposed to *katakrino*, to condemn. Rom. viii. 33, 34: "who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth?" Also Rom. v. 16, Luke xviii. 14. Matt. xi. 19 means like Dan. viii. 14, "wisdom is vindicated from the condemnation" cast on her by "this generation." Also Matt. xii. 37, Luke vii. 29, the publicans "justified God"; i.e. vindicated His righteousness, showed they counted Him righteous in His "counsel" by accepting the gospel; opposed to the Pharisees who "rejected" it, to their own condemnation (Rom. ii. 13).

Before man's bar, ordinarily, the right-

eousness on account of which he is justified or counted righteous is his own; before God's bar, the righteousness on account of which he is justified is Christ's, which is God's (2 Pet. i. 1). Therefore pardon accompanies justification before God's bar, but pardon would be scorned by one innocent and therefore justified before man's bar. Again, acquittal before man is not always accompanied with justification; but the sinner pardoned before God is always justified also. In 1 John iii. 7, "he that doeth righteousness is righteous even as He is righteous"; not his doing righteousness makes him righteous, but shows that he is so, i.e. justified by the righteousness of God in Christ (Rom. x. 3-10). A man "deceives" himself if he think himself "righteous," and yet does not righteousness, for "doing righteousness" is the sure fruit and proof of "being righteous," i.e. of having the only principle of true righteousness and the only mean of justification, faith. Paul's epistle to Romans proves Jew and Gentile guilty of breaking God's universal law, therefore incapable of being justified by their own righteousness, i.e. obedience to the law. "By the deeds of the law shall no flesh be justified in God's sight; but now (under the gospel) the righteousness of God without the law is manifested, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference, for all have sinned," etc. (iii. 20-23.) Still plainer is iv. 3-8: "to him that worketh not but believeth on Him that justifieth the ungodly, his faith (i.e. not as a merit, but Christ's merit apprehended by faith: Eph. ii. 5, 8-10) is counted for righteousness. David describeth the blessedness of the man unto whom God imputeth righteousness without works (as man has no righteousness of his own the 'righteousness imputed' to him can only be the righteousness of God in Christ) . . . blessed is the man to whom the Lord will not impute sin." The justified man is not only acquitted as innocent but regarded as having perfectly obeyed the law in the person of Christ. There is to him both the non-imputation of sin and the imputation of righteousness. "Being justified by God's grace he is made heir according to the hope of eternal life" (Tit. iii. 7; Rom. v. 18, 19). Christ is "of God made unto us righteousness," so that to believers He is "the Lord our righteousness" (1 Cor. i. 30, Jer. xxiii. 6). Faith is the instrument or receptive mean of justification (Rom. iii. 28; Gal. ii. 16, iii. 8). We are justified judicially by God (Rom. viii. 33), *meritoriously* by Christ (Isa. liii. 11, Rom. v. 19), *instrumentally* or *mediately* by faith (v. 1), *evidentially* by works. This is the sense of JAMES [see, and FAITH] (ii. 14-26), otherwise James could no more be reconciled with himself than with Paul, for he quotes the same instance and the same scripture, "Abraham believed God and it (his faith) was counted to him for righteousness," as Paul does. Luther

called the doctrine of justification by faith only "the article (test) of a standing or falling church." Justin Martyr in the second century (Ep. ad Diog.) writes: "what else could cover our sins but His righteousness? in whom could we transgressors be justified but only in the Son of God? O sweet exchange! O unsearchable contrivance! that the transgressions of many should be hidden in one righteous Person and the righteousness of One should justify many transgressors." (2 Cor. v. 21.) The Church of England Homily says: "faith doth not shut out repentance, hope, love, and the fear of God in every man justified, but it shutteth them out from the office of justifying." So: "faith, receiving and resting on Christ and His righteousness, is the alone instrument of justification, yet is it not alone in the person justified, but is ever accompanied with all other saving graces." (Westm. Conf. xi. 1, 2.) Rome makes justification the infusion of righteousness by God's Spirit and the rewarding of the good works done under His influence, at the day of judgment. This confounds justification with sanctification whereas Rom. v. and vi. carefully distinguish them, and makes it a continuous process not completed till the judgment, whereas Scripture makes it completed on believing (Rom. v. 1-9, viii. 1; John v. 24).

JUSTUS. 1. Surname of Joseph Barsabas (Acts i. 23). 2. A Christian at Corinth; Paul lodged with him (Acts xviii. 7). 3. Surname of Jesus, Paul's friend (Col. iv. 11).

JUTAH, JUTAH = stretched out. A city in the hill country of Judah (Josh. xv. 55), allotted to the priests (xxi. 16). Omitted by copyist's error in 1 Chron. vi. 57-59; now Yutta, near Ma'in (Maon) and Kurmul (Carmel). Herein appears the value of the repetitions of names in parallel passages; the one corrects errors which creep into the other. As Joshua herein supplies the omission in Chronicles, so Chronicles gives Ashan the right reading for Ain in Joshua, as LXX. prove. In the Egyptian monuments J. appears as *Jah* or *Jahn*, a fort of the Anakim near Arba or Hebron. In Luke i. 39 "a city of Juda" is a doubtful translation; for Judah or Judaea, the region, has usually the article in Gr. (see ver. 5, 65); and "Juda" had long been superseded by "Judaea." Probably "the city J." or "Juda" is meant, the residence of Zacharias and Elisabeth, and the birthplace of John Baptist. However "Juda" is used of the region of Judah, Matt. ii. 6.

K

Kabzeel = collected by God. Standing at the confluence of wady el Jeib and Fikreh and Kuseib, the farthest S. of Judah's cities (Josh. xv. 21). BENAIAH [see] was of K. (2 Sam. xxiii. 20, 1 Chron. xi. 22.) On its re-occupation after the return from Babylon it was called Jakabzeel (Neh. xi. 25, where "its hamlets," Heb., are spoken of, viz. outlying

pastoral settlements). A wady, *El Kuseib*, seemingly answers to it; S. of the Dead Sea, the bed of a torrent descending from the Arabah to the Ghôr. At its mouth is its fountain, the only good water of the region, where the road from Jerusalem diverges E. by the Dead Sea to Moab and S. to Petra; a spot likely to be occupied, though remote, as a stronghold, the key of Palestine toward Moab and Edom, guarding the pass *Ez Zuweirah*, by which the Moabites under Benballat, the Ammonites under Tobiah, and the Arabians under Geshem, might attack the Jews (Neh. iv. 12). Hot as the summer is, snow falls deep at times in winter. Benaiah's "slaying two lionlike men of Moab" accords with the position of K. toward Moab; also "the lion in a pit on a snowy day" accords with there being dense jungle, the haunt of wild beasts, in the neighbourhood.

Kadesh Barnea. Ain el Weibeh in the Arabah, 10 miles N. of the place where mount Hor abuts on that valley. Three fountains issue from the chalky rock. Here wady el Ghuweir affords access northwards through mountainous Edom; from here accordingly Moses sent to ask a passage through Edom by "the king's highway." Barnea = *son of wandering*, i.e. Bedonin (Fürst). "Country of convulsion," comp. Ps. xix. 9 (Speaker's Comm.). "The wilderness of K.," i.e. the desert adjoining K.; the northern part of the Paran wilderness was called Zin (Num. x. 12, xiii. 21). The encampment from which the spies were sent and to which they returned (xiii. 26, xxxiii. 8); sometimes called Kadesh alone. Meribah Kadesh is the same (Ezek. xlvii. 19, xlviii. 28 marg.; Josh. xv. 3, 23). The encampment at K. is called Rithmah from *celem*, "the broom," the most conspicuous shrub of the desert (Num. xxxiii. 18). Probably the encampment at Rithmah was during Israel's first march towards Canaan; that at K. was in the same locality, though on a different spot, 38 years afterwards, in the 40th year, when they were about entering Canaan. The ancient name of K. was En Mishpat (Gen. xiv. 7). El Ain (identified by some with K. because this site is called *Gadis* and the neighbouring plain, Abu Rotemet, is like *Rithmah*) is too far N.W., 70 miles from mount Hor and 60 from mount Seir; but K. was only one march from mount Hor (Num. xx. 16, 22; xxxiii. 37), "on the edge of Edom," "on its uttermost border"; on low ground (whereas El Ain is on high ground) whence the spies "go up" to Canaan. A line drawn from El Ain to the river of Egypt (Josh. xv. 21-27) would cut the middle of the Negeb, and so cut away part of Judah's inheritance. The true K. must be more S.; Petra or Selah was too far in the heart of Edom to be Judah's frontier, and "in the uttermost border of Edom."

However Palmer identifies K. with El Ain as "one of the natural borders of the country; the Tih, a comparative desert, the Negeb or South.

Palestine, and Syria forming an ascending scale of fertility." The encampment at Rithmah (Num. xxxiii. 18, 19) was in summer the second year after the exodus (xiii. 20), that at K. in the same district the first month of the 40th year (xx. 1). At the first encampment Israel stayed probably for months; they waited for the spies 40 days (xiii. 25); Moses and the tabernacle remained (xiv. 44), whilst the people vainly tried to reverse God's sentence and to occupy Canaan (Dent. i. 34-46): "ye abode in K. many days" (a long indefinite time). Then Israel "compassed mount Seir," i.e. wandered in the desert of Paran, till all that generation died (ii. 1). In this period were the 17 stages, Num. xxxiii. 19-36. Lastly Israel again was at K. in the first month of the 40th year, and stayed for three or four months (xx. 1, 22-28; xxxiii. 38). Here Miriam died and was buried. Here water failed, and Moses by impatient striking of the rock, attribution of the miracle to himself and Aaron ("must we fetch," etc.), and unbelief ("ye believed Me not, to sanctify Me") in the goodness of God to an unworthy people, dishonoured God, and he and Aaron were adjudged the penalty of not entering Canaan (xx. 12, 13; comp. Ps. cvi. 32, 33). From hence Moses sent to the king of Edom (Num. xx. 14, etc.). On the messengers' return Israel turned from Edom, leaving K. finally, and after Aaron's death at mount Hor marched round Edom to Moab (xxxiii. 41-49). Kadesh = *holy* may have been named from the long presence of the sanctuary and priests. En Mishpat, "fountain of judgment," corresponds, *judgment and sanctity* emanating from the one Divine source. Meribah K., "strife," is a perversion of *judgment*; the opposites in the one name marking graphically the sad events connected with K. K. gradually sank to its original obscurity as a watering place for the nomads of the desert. The cliffs at the mouth of wady el Ghuweir near Ain el Weibeh, and in front of the host in marching eastward through mount Seir, may have been the scene of Moses' striking the rock (*sela*, not *tzur*) (xx. 7, etc.). Merely certain occurrences and enactments are recorded of the 38 years' wandering, in xv. 1-xix. 22.

Kadmiel. A Levite who returned with Zerubbabel (Ezra ii. 40, Neh. vii. 43): set forward the temple workmen, and joined in the thanksgiving at the laying of the foundation (Ezra iii. 9). His house took part in the general confession (Neh. ix. 4, 5) and in the covenant (x. 9).

Kadmonites. From Kedem, "children of the East," the tribes roaming in the wilds S. and S.E. of Palestine. **Kallai.** Neh. xii. 20.

Kanah. 1. A bound of Asher, next "great Zidon" (Josh. xix. 23). Perhaps *Ain Kana*, eight miles S.E. of Sidon (Saida). 2. The river dividing between Manasseh on the N. and Ephraim on the S. (Josh. xvi. 3, xvii. 9). *Wady Kanah* is too far S. *Wady Khassab*, "the reedy stream," beginning at Nablûs, is

more in the right position, and means like K. "reedy."

Kareah. Father of JOHANAN and JONATHAN [see].

Karkaa. A southern bound of Judah (Josh. xv. 8). From the Arabic *kerak* "an even floor," and *kaa* "a plain." K. is a level expanse, the receptacle of a large body of water. The wady Arish receives on the E. the waters of wady el Kureiyeh and its tributaries. K. was situated perhaps where the northern Kaa or "plain of pools" touches this outlying district of the Holy Land, in the confluence of the wady el Kureiyeh with the Mayein.

Karkor. Where Gideon finally dispersed the remains of Zebah and Zalmunna's host (Jud. viii. 10, 11), E. of Jordan, in the open region of the nomad tribes. The rich plain En Nakrah in the Hauran. From a root "to dig," expressing *deep soft level ground*; akin to Kerak, "an even floor."

Kartah. A town of Zebulun, assigned to the Merarite Levites (Josh. xxi. 34).

Kartan. A city of Naphtali, assigned to the Gershonite Levites (Josh. xxi. 32); in 1 Chron. vi. 76 expanded into Kirjathaim.

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

Kedar = *black skinned*. Ishmael's second son (Gen. xxv. 13; Isa. xxi. 16, 17, xlii. 11, lx. 7; Jer. xlix. 28; Ezek. xxvii. 21), occupying the pastures and wilds on the N.W. side of Arabia. Representing the Arabs in general, with flocks, and goat's or camel's hair tents, black as their own complexion (S. of Sol. i. 5; Ps. cxx. 5). "I dwell in the tents of K., my soul hath long dwelt with him that hateth peace." Warriors and archers, among the marauding "children" or "men of the East," Bene Kedem; loving strife, true sons of Ishmael, of whom the Angel of Jehovah said "he will be a wild man, his hand will be against every man and every man's hand against him" (Gen. xvi. 12).

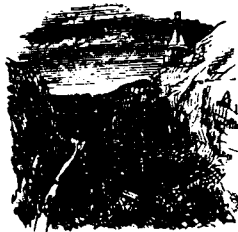
Kedemah = *eastward*. Youngest of Ishmael's sons (Gen. xxv. 15).

Kedemoth = *easternmost parts*. A town E. of the Dead Sea, assigned to Reuben (Josh. xiii. 18), then to the Merarite Levites (xxi. 37). A wilderness or uncultivated pasture adjoining was named from it; where Israel encamped when Moses asked leave of Sihon to pass through the Amorite country (Deut. ii. 26, etc.).

Kedesh. 1. A town in Judah's extreme S. (Josh. xv. 23) = *sanctuary*. 2. Of Issachar, assigned to the Gershonite Levites (1 Chron. vi. 72); Kishon in Josh. xxi. 28 probably the better reading. 3. K. Naphtali, or K. in Galilee (xix. 37), a Levitical city of refuge assigned to the Gershonite Levites (xx. 7). Barak's birthplace (Jud. iv. 6, 9, 10), where he and Deborah assembled Zebulun and Naphtali as being a "holy" place, which K. means. K. Naphtali is now *Kades* at the western edge of Huleh, the marshy basin through which Jordan passes into the sea of Merom, from which K. lies N.W. four miles distant. Its site is on a high

ridge jutting out from the western hills, well watered, and environed by plains well cultivated and peopled. Conder (Pal. Expl. Qy. Stat., Jan. 1877, p. 25) conjectures that the K. to which Barak called Israel together is distinct from Kadesh (or Kedesh) Naphtali, Barak's native place. For Kadesh Naphtali is 30 miles from Tabor, the scene of the battle, and separated by some of the most difficult country in Palestine. Probably Besanaim was E. of Tabor, and answers to the modern *Bessam*. Harosheth of the Gentiles will thus be *Haroshiyeh*. In this direction probably stood K., at the place now called *Kadis*, on the shore of the sea of Galilee. Taken by Tiglath Pileser (2 Kings xv. 29). Tell Hara, standing out prominently to the S.E., is connected by Lieut. Kitchener with Harosheth the head quarters of Sisera (Pal. Expl. Qy. Stat., Oct. 1877, p. 197).

Kedron. From *kadar*, "black," from the turbidness of the stream and the gloom of the valley. The latter begins a mile and a half N.W. of the Damascus gate of Jerusalem; for three fourths of a mile it runs toward the S.E., then inclines E. and is crossed by the Nablûs road; half a mile farther it sweeps close under the N.E. end of the city wall, where Soops on the other side joins on to Olivet. Then it sinks down southward as a deep gorge between Olivet and the E. side of the city. David crossed it in his flight from Jerusalem when Absalom rebelled (2 Sam. xv. 23, 30). The Divine Son of David too crossed it on His way to Gethsemane, the scene of His agony (John xviii. 1, Mark xiv. 26, Luke xxii. 89). The road still leads from St. Stephen's gate dne E. of Jerusalem down to the bridge across it. The bottom is 100 ft. lower than the base of the city wall, and 500 lower than the summit of mount Olivet on the other side. A little farther S. the



GORGE OF THE KEDRON.

K. valley becomes a narrow cleft between the hill of offence on the E. and the precipitous Moriah and Ophel on the W. Here the bottom is 150 ft. below the base of the city wall. The fountain of the Virgin is at the foot of Ophel, and is thought to be fed from the cisterns beneath the old temple. This gives point to Ezekiel's vision (xlvi. 8); the waters from under the right side of the temple went E. through the desert into the Dead Sea, making life succeed to barrenness, so the gospel: where the waters fail, barrenness begins; so where the gospel is not. Beyond Ophel, K. valley meets Tyropeon and Hinnom valleys. The en-

closure here between the hill of offence on the E., the hill of evil counsel on the W., and modern Zion on the N., is very fertile, furnishing the vegetable market of Jerusalem, and was anciently the "king's gardens." The stream K. flows only in winter, as its Gr. designation *cheimarrhos* implies. The valley K. passes through the wilderness of Judah to the N.W. shore of the Dead Sea. It was the scene of Asa's demolishing his mother Maachah's idol (2 Chron. xv. 16). Also under Hezekiah all the impurities removed from the temple were cast into the K. (xxix. 16, xxx. 14.) So under Josiah (2 Kings xxiii. 4-12); it was then the common cemetery (ver. 6).

The "valley" of K. is in Heb. called *nachal*, "wady," including both valley and stream, whereas the valley of Hinnom is called *ge*; so that the "brook" (*nachal*) which Hezekiah "stopped running through the midst of the land" (2 Chron. xxxii. 4) was K. He sealed its source, "the upper spring head of Gibon," where it came forth N. of the city, and led it underground within the city (ver. 30). [See GIBON and JERUSALEM.] This accounts for the disappearance of water in the ancient bed of K. The water possibly still flows below the present surface. Barclay mentions a fountain flowing several hundred yards in a valley before it enters the K. from the N. Again he heard water murmuring below the ground two miles below the city; a subterranean stream probably connects the two.

Kehelethah. A desert encampment of Israel (Num. xxxiii. 22). The name, K.=*assembling*, Israel gave. During the 38 years of penal wandering the "congregation" was broken up, only round the tabernacle an organized camp of Levites, priests, and chiefs continued, and it moved from place to place. Being the nucleus and head quarters of the nation, and rallying point for the warriors, its movements were the only ones which the sacred historian records (Num. xxxiii. 18-86). K.=*assembling*, and *Makheleth*=*assemblies* (ver. 25), mark extraordinary but temporary gatherings of Israel at those places.

Keilah=*fortress*. In the shephelah or lower hills of Judah (Josh. xv. 44), hence the phrase "go down to K." David in dependence on Jehovah's promise, notwithstanding his men's protest on the ground of their weakness, rescued it from the Philistines (1 Sam. xxiii.); here Abiathar joined him with the ephod, having escaped from the massacre of priests at Nob. The proximity of HARETH [see], where David was, accounts for his helping it though he did not help other towns when robbed by the Philistines. Saul too looked to God, as if His providence had "delivered" David to him by David's entering a town with "gates and bars." Saul's hope was presumption, for God would never be the minister to gratuitous and murderous malice. David again consulted God in sincere faith, whether the men of K. would betray him. Like the Antitype, David was being betrayed by the ungrateful men

whom he came to save. The corn abounding character of the Judæan lowland accords with the Philistines robbing the "threshing floors" of K. Its strength, as a key to the hill country of Judah, is implied in the "armies" of the Philistines, and in Saul's calling "all the people together to go down to K."

All "the inhabitants of K." probably did not join in the treachery against David, only the *Baalites*, Heb. *Baalis* for "men" of K. (ver. 11, 12), i.e. the Canaanite portion, votaries of Baal, to whom David's devotion to Jehovah and the presence of the sacred ephod with the priest Abiathar were an offence. Pa. xxxi. 6, 8, 21 alludes, with the undesignedness which characterizes genuineness, to this: "I have hated them that regard *lying vanities* (idols as Baal), but I trust in Jehovah." "Thou hast known my soul in adversities" (David's phrase in the independent history, 2 Sam. iv. 9). "Thou hast not shut me up into the hand of the enemy, Thou hast set my feet in a large room. . . Blessed be Jehovah, for He hath shown me His marvelous kindness in a strong city;" the very description of K.

In Neh. iii. 17, 18 Hasabiah is "ruler of the half part (*pelek*) of K." and Bavai ruler of the other half part. *Pelek* means a "breast," a round hill, or *mamelon*; applied to Jerusalem composed of two swelling hills with the Tyropeon valley passing between. Each half had its military ruler. *El Khuweilyeh* on the edge of the great plain, the road between Gaza and Hebron, answers probably to the double stronghold K. It consists of two tells or round hills, with a valley between.

Kelatah, Kelita. Esra x. 23; Neh. x. 10, viii. 7.

Kemuel. 1. Nahor's son by Milcch, father of Bethuel (Rebekah's father) and Aram or Ram (Gen. xxii. 21; comp. Job xxii. 2). 2. Num. xxxiv. 24. 3. 1 Chron. xxvii. 17.

Kenath. Now *Kenawat*, near the S. end of the tract el Lejah, and on the W. slopes of the Hauran mountains (Num. xxxii. 41, 42). Its conqueror Nobah named it after himself (Jud. viii. 11); the original name has supplanted his name. Transl. 1 Chron. ii. 23 "Geshur (its people N.W. of Bashan) and Aram (the Aramæans or Syrians) took the towns of Jair (rather Havoth Jair) from them (the Jairites) with K. and the towns thereof, 60 cities." i.e. 23 of the Havoth Jair (i.e. *Jair's life*, conquered by Jair) and 37 of K. and her dependent towns (conquered by Nobah), 60 in all.

Kenaz. [See JEPHUNNEH.] 1. Son of Eliphaz, Esau's son. A duke of Edom (Gen. xxxvi. 15, 42). Founder of the family of Kenazites (adopted into Israel), of whom were Caleb and Othniel (Josh. xiv. 14). 2. Caleb's grandson, but the "and" (even) before "K." in 1 Chron. iv. 15 shows a name has fallen out. 3. Younger brother of Caleb and father of Othniel (Josh. xv. 17). But Keil with the Masorites transl. "Othniel the son of K. (i.e. the Kenazites) and (younger) brother of Caleb." Caleb

gave him his daughter to wife, a marriage in Keil's view not forbidden in the law. "The Kenissites" of Gen. xv. 19 either had ceased to exist before Joshua, or probably Moses added their name subsequently, as those descendants of K. were adopted into Israel subsequently, to whom Caleb belonged.

Kenites. A Midianite race, for Jethro the Kenite is called priest prince of Midian (Exod. ii. 15, 16, iv. 19; Jud. i. 16, iv. 11). The connection with Moses explains their continued alliance with Israel, accompanying them to Jericho "the city of palmetres" (Jud. i. 16; comp. 2 Chron. xxviii. 15), thence to the wilderness of Judah, where "they dwelt among the people" (Israel), realizing Moses' promise to HOBAB [see], whose name appears slightly altered as that of a wady opposite Jericho (Num. x. 32). Hence Saul in a friendly spirit warned them to leave the Amalekites whom he was about to destroy (1 Sam. xv. 6), and David sent presents to them, having previously pretended to Achish that he had invaded their southern border (xxvii. 10, xxx. 29). [See HEBER, HAZEON TAMAR, RECHABITES, JEHOHADAB.] E. Wilton (Imperial Dict.) suggests that K. is a *religious* rather than a gentile term, meaning a worshipper of the goddess Kain, one form of Astarte or Astarte. This would account for God's denunciation of the K. by Balaam (Num. xxiv. 21, 22 marg.). Evidently the K. to be dispossessed by Israel (Gen. xv. 19) were distinct from the K. to whom Hobab and Jethro belonged. The latter were of Midianite origin, sprung from Abraham and Keturah, occupying the region E. of Egypt and W. of Seir and the gulf of Akabah (xxv. 2); the former were Canaanites of the city Kain, which was taken by Judah (Josh. xv. 57). The *Canaanite* K. Balaam denounces; or else more probably Balaam's prophecy is "Kain (the Midianite K.) shall not be exterminated until Aashur shall carry him away into captivity" (Keil). Thus "strong is thy dwelling place, and thou puttest it in a rock," is figurative. The K. did not as Edom dwell in the rocks (Obad. 3, 4), but by leaving their nomad life near Horeb to join Israel wandering in quest of a home the Kenite really placed his rest upon a safe rock, and would only be carried away when Assyria and Babylon took Israel and Judah; with the difference however that Judah should be restored, but the K. not so because they forfeited God's blessing by maintaining independence of Israel though intimately joined and by never entering inwardly into God's covenant of grace with Israel. The connection of Midian and the K. appears in the name Kenney still attached to a wady in the midst of the Museiny or Midianites. Midian (and the K.) and Amalek were associated, as still are the Museiny and Aleikat (Amalek). The Museiny commit their flocks to women, as Jethro committed his to his daughters. The name Medinah betrays connection with Midian. The power of ingratiating themselves with their

neighbours characterized the K. (Jud. iv. 17.) Also the love of tent life, hospitality, the use of goat's milk whey, the employment of women in men's work, so that the sexes had free intercourse and yet the female part of the tent was inviolable (iv. v.; Exod. ii., iv.; Num. xxv.).

Kerchief. "Woe to the women that make kerchiefs upon the head of every stature (men of every age) to hunt souls" (to make them their prey): Ezek. xiii. 18. Magic veils, put over the heads of those consulting them, to fit them for receiving a response, rapt in spiritual trance above the world.

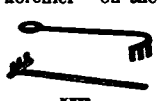
Keren Happuch. Job's youngest daughter, born in his renewed prosperity = *horn of antimony*, the pigment used by Eastern ladies to darken their eyelashes, that the eye might shine more lustrous (xlii. 14). In contrast to his "horn defiled in the dust" (xvi. 15).

Kerioth = closely contiguous cities. 1. Read together, without "and," Kerioth Hezron (*Kuryetain*, "the two cities," now 10 miles S. of Hebron): Josh. xv. 25; in southern Judah. Hazor implies a *pastoral* spot; K., kir (a wall), kirjah, imply *military* fortifications; Welsh *caer*. The Hazors are in the southern or Negeb plain; the Kirjahs in the hills. 2. A city of Moab (Jer. xlviii. 24), named with other places "far and near"; if "far" include 60 miles N.N.E. of Heshbon, then K. is now *Kureyah* and Buzrah is *Buzrah*. Others conjecture *Kureyat*; Cyril Graham *Kiriath* and *Kiriatain* S.W. of Buzrah, containing primitive and gigantic edifices, the roofs formed of stone beams laid side by side, 25 ft. long, and the doors slabs of single stones; the work probably of the giant Enim, the name K. too being perhaps of Anakim origin.

Keros. Neh. vii. 47.

Keturah. A secondary wife or concubine taken by Abraham, whether in Sarah's lifetime or afterwards is uncertain (Gen. xxv. 1; 1 Chron. i. 28, 32). Their sons were Zimran, Jokshan, Medan, Midian, Ishbak, Shuah; they spread through the desert E. to the Persian gulf. Hagar's son Ishmael's posterity was the elder branch of the "sons of the concubines."

Key. S. of Sol. v. 4, 5. A piece of wood, from seven inches to two feet long, fitted with pegs which correspond to small holes in the bolt within; the key put through a hole draws the bolt. The symbol of authority to open or shut (Isa. xxiii. 22; Rev. iii. 7, i. 18). A chamberlain's (eunuch) badge of office is often a key, hung by a kerchief "on the shoulders" (Isa. ix. 6). The power of the keys was given to Peter and the other apostles only at times (Matt. xvi. 19, xviii. 18) when, and in so far as, Christ made him and them infallible. Peter rightly opened the gospel door to the Gentiles (Acts x., xi. 17, 18; xiv. 27), but he wrongly tried to shut it again (Gal. 11-18; comp. Luke xi. 52).



KEY.

Kezia = *castia*. Ps. xlv. 8, Job xlii. 14. An aromatic herb, expressing the beauty of Job's daughter.

Keziz. A city on the E. border of Benjamin (Josh. xviii. 21). A valley (*emek*, or head of a valley expanding into a plain, triangular, W. of the Jordan, between the base of the hills and the Dead Sea) is named from it; from *katzats* "to cut"; from the timber cut down in the large groves that anciently grew near Jericho and the Jordan and in the plain. This cutting of the forest before his eyes would naturally suggest John Baptist's image, "now also the axe is laid to the root of the trees" (Matt. iii. 10). De Saucy found such a head of a valley still called *Kanis*.

Kibroth Hattaavah = *graves of lust*. Num. xi. 34, xxxiii. 17. At Erweis el Ebeirg near wady el Huderah (Hazeroth) Israelite remains apparently are found, marking the site of Kibroth Hattaavah. (See WILDERNESS OF WANDERINGS end.) Clark makes El Ain to be Kibroth Hattaavah. Laborde makes El Ain to be Hazeroth. The S.E. "wind from the Lord" from the neighbouring Eilatitic gulf of the Red "Sea" bore quails so as to "throw them upon" (Heb. Num. xi. 31) the encampment and its neighbourhood, "about two cubits above the face of the ground," i.e. not that they were piled up to that height, but the quails weared with their flight flew so low as to be easily knocked down or caught by the people. The quail flies with the wind and low. The prodigious quantity and the supply of them at that time, in connection with Jehovah's moral dealings with Israel, constitute the miracle, which is in consonance with God's natural law



QUAIL.

though then intensified. The hot Khamsin or S.E. wind is what quails avail themselves of in their annual flight northwards; the S.W. wind was the extraordinary agent brought in "by the power of God" (Ps. lxxviii. 26). As Jehovah told them (ver. 20), they ate "a whole month until it came out at their nostrils, and was loathsome" to them. The impossibility, to ordinary view, of such a meat supply for 600,000 men for a month long even to satiety ("He rained flesh upon them as dust, and feathered fowls like as the sand of the sea": Ps. lxxviii. 27), staggered Moses' faith: "shall the flocks and the herds be slain for them to suffice them? or shall all the fish of the sea be gathered together for them?" (the proximity to the Red "Sea" suggested the "fish," ver. 31; comp. John vi. 7, 9.) We too often "limit the Holy One of Israel" (Ps. lxxviii. 41, 20-31). But "while the flesh was yet between their teeth, ere it was consumed" (Speaker's Comm. for "chewed"), "the wrath of Jehovah smote the people with a very great plague." Feeding on quails for a whole month would of itself be injurious. God punished the glut-

tonous people through their gluttony which they had indulged in to surfeit; He aggravated the natural consequences into a supernatural visitation. God punishes murmurers by "giving them their request, but sending leanness into their soul" (Ps. cvi. 15).

The first supply of quails was on the 15th day of the second month after the exodus (Exod. xvi., Ps. cv. 40), just before the manna. The second was at Kibroth Hattaavah in the second year after the camp had removed from its 13 months' stay at Sinai. The Heb. for "quail" is *selav*, and the locality has several places named from it, *wady es Selif* the E. road, *wady Soleif* the road to the W. E. Wilton (Imp. Dict.) fixes on an old cemetery in the wady Berah as Kibroth Hattaavah.

Kibzaim. A city of mount Ephraim (Josh. xxi. 22); given to the Kohathite Levites; = "two heaps." [See JOKMEAM, similarly meaning a gathering or confluence, from *kamah* and *amam*.] Identified by E. Wilton (Imp. Dict.) with *Kasab*, near the confluence of two streams (whence K. is derived) on the N.W. boundary of Ephraim (Josh. xvi. 9, xvii. 9, 10).

Kid. [See FOOD, end, on the prohibition to "seethe" or boil it in its "mother's milk": Deut. xv. 21.]

Kinah. A city in the S. border of Judah, next Edom (Josh. xv. 22). A Kenite settlement made directly after the fall of Jericho (Jud. i. 16). E. Wilton (Imp. Dict.) would read for "Eder, and Jagur, and K." "Arad and Hasor Kinah"; comp. LXX., "Arad and Asor and K." Some must be compound names, otherwise the list would exceed the number specified ver. 32.

King. Moses (Deut. xvii. 14-17) contemplated the contingency of a king being set up in Israel as in all the adjoining nations. The theocracy and the law could be maintained under kings as under a commonwealth. God's promise was, "kings of people shall be of Sarah" (Gen. xvii. 16). Other allusions to kings to come occur (xxxvi. 31, Num. xxiv. 17, Deut. xxxiii. 36). The request of the people (1 Sam. viii. 5, etc.), "make us a king to judge us like all the nations," evidently is moulded after Deut. xvii. 14; so Samuel's language in presenting Saul to the people (1 Sam. x. 24) as "him whom the Lord hath chosen" alludes to Moses' direction (Deut. xvii. 15), "thou shalt in any wise set him king over thee whom the Lord thy God shall choose." It was not the mere desire for a king which is blamed, but the spirit of their request and the circumstances under which they made it. They set aside Samuel, though appointed by the heavenly King, on the pretext "behold thou art old," though he took a leading part in state affairs for 35 years afterwards (1 Sam. viii. 5), "they have not rejected thee but . . . Me that I should not reign over them"; they distrusted God's power and will to save them from Nabash (xii. 12), though He had delivered them from the Philistines (chap. vii.). Samuel's sons were corrupt, but that did not

warrant their desire to set aside himself, whom none could accuse of corruption (chap. xii.). Impatience of God's yoke (the laws of the theocracy), eagerness to imitate the nations around, and unbelief in trial, instead of seeking for the cause of their misfortunes in themselves, were the sin of their request. God in retribution "gave them a king in His anger" (Hos. xiii. 10, 11). Samuel by God's direction warned them of the evil results of their desire, the prerogative to dispose of their property and their children at will, which he would claim; yet they refused to obey: "nay, but we will have a king, that we also may be like all the nations, and that the king may judge us and go out before us and fight our battles." The sacred record of Solomon's multiplying horses and chariots from Egypt, and foreign wives who turned away his heart, alludes to the prohibition (Deut. xvii. 16, 17; comp. vii. 3, 4; Exod. xxxiv. 16), and proceeds to verify the prediction of the results of disobedience to it. God saves not by horses and horsemen, but by the Lord His people's God (Hos. i. 7). Moses' caution against "returning to Egypt" accords with his experience (Num. xiv. 4). After the kingdom was set up in Israel the danger was no longer of a literal (but see Jer. xlii. 14) but of a spiritual backsliding return to Egypt (Hos. xi. 5; Isa. xxx. 1, 2, xxxvi. 9; Ezek. xvii. 15). Solomon's multiplication of horses and chariots from Egypt entailed constant traffic with that idolatrous nation, which the prohibition, Deut. xvii. 16, was designed to prevent.

The king when set up, as the judge previously, was but God's viceroy, enjoying only a delegated authority. The highpriest, priests, and Levites, as God's ministers, were magistrates as well as religious officers. Saul was elected by the Divine oracle from an obscure family, so that all saw his authority was held solely at God's pleasure. The king had the executive power under God; God reserved to Himself the executive. The words "Jehovah is our Judge, Jehovah is our Lawgiver, Jehovah is our King," embody the theocracy (Isa. xxxiii. 22). The land itself was His (Lev. xxv. 23, 42, 55); and the people, as His servants, could not be permanently bondservants to men. The king was closely connected with the priesthood, and was bound to "write (i.e. have written for him) a copy of the law out of that before the priests and Levites; he should read therein all his life, to keep all the words, that his heart might not be lifted up above his brethren, to the end that he might prolong his days in his kingdom" (Deut. xvii. 18-20). Instead of being, like Eastern kings, of a distinct royal caste, he was simply to be first among equals, like his subjects bound by the fundamental law of the nation (comp. Matt. xxiii. 9). None of the Israelite kings usurped the right to legislate. The people chose their king, but only in accordance with God's "choice" and from their

"brethren" (1 Sam. ix. 15, x. 24, xvi. 12; 1 Kings xix. 16; 1 Chron. xxii. 10). The rule ("one from among thy brethren shalt thou set king over thee," Deut. xvii. 15) that no stranger should reign gives point to the question [see JESUS CHRIST], Matt. xxii. 17, "is it lawful to give tribute unto Caesar?" (Jer. xxx. 21.) The unlimited polygamy of Eastern kings was forbidden. Samuel wrote down "the manner of the kingdom" (1 Sam. x. 25), i.e. the rights and duties of the king in relation to Jehovah the supreme King, and to the nation. Despotism was committed as that of the 85 priests at Nob, besides the other inhabitants, by Saul (1 Sam. xxii. 18, 19); but mostly the kings observed forms of law. Even Ahab did not seize at once Naboth's vineyard, but did it with the show of a trial. David slew Rechab and Baanah because they were self convicted of Ishboeth's murder. The king was commander in chief, supreme judge, and imposer of taxes (Menahem, 2 Kings xv. 19, 20; Jehoakim, xxxiii. 36) and levies of men (1 Kings v. 13-15). He was "the Lord's anointed," consecrated with the holy oil heretofore reserved for the priests (Exod. xxx. 23-33; 1 Kings i. 39; 2 Sam. vii. 14; Pa. lxxxix. 19, 20, 26, 27; ii. 2, 6, 7). It was sacrilegious to kill him, even at his own request (1 Sam. xxiv. 5, 6, 10, xxvi. 9, 16; 2 Sam. i. 14; Lam. iv. 20). Type of Messiah (Dan. ix. 26). The prophets were his advisers, reprovers (2 Sam. xii., 1 Kings xxi.) and intercessors with God (1 Kings xii. 21-24; Isa. xxxvii. 22-36; Jer. xxxvii. 17, xxxviii. 2, 4, 14-26). He was bound to consult God by the Urim and Thummim of the highpriest in every important step (1 Sam. xv. 18, 19, xxviii. 6; 2 Sam. ii. 1, v. 19, 23). He held office on condition of loyalty to his supreme Lord. Saul, failing herein, forfeited his throne; self will soon usurped the place of God's will: "we inquired not at the ark in the days of Saul" (1 Chron. xiii. 3). David, on the contrary, could not bear that God's throne, the ark, should lie neglected whilst his throne was so elevated, and he stripped off his royal robe for the linen ephod to do homage before the symbol of God's throne (2 Sam. vi. 14). The king selected his successor, under God's direction, as David chose Solomon before the elder son Adonijah (1 Kings i. 30, ii. 22; 2 Sam. xii. 24, 25; comp. 2 Chron. xi. 21, 22, Rehoboam, Abijah, and the firstborn was usually appointed (xxi. 3, 4). The queen mother was regent during a son's minority, and always held a high position of power at court (1 Kings ii. 19; 2 Kings xxiv. 12, 15, xi. 1-3; Athaliah).

His chief officers were the recorder, who wrote annals of his reign (2 Sam. viii. 16); the scribe or secretary wrote despatches and conducted his correspondence (ver. 17); the officer *over the house*, arrayed in a distinctive robe of office and girdle (Isa. xxii. 15, etc., xxxvi. 3); the king's friend or companion (1 Kings iv. 5); the captain of the body guard

(2 Sam. xx. 23; 1 Kings ii. 25, 34, 46), who was also chief executioner; the commander in chief under the king (2 Sam. iii. 30-39, xx. 23); his counsellor (xvi. 20-23, xvii. 1-14; 1 Chron. xvii. 32). Besides demesnes, flocks,



SCRIBE TAKING CENSUS.

tents (1 Sam. viii. 15), levies, he enjoyed a large revenue by "presents," which virtually became a regular tax.

Kingdom of heaven (Gr. "the heavens"): of God. The former is Matthew's phrase, the latter Mark's and Luke's. Derived from Dan. ii. 44, iv. 26, vii. 13, 14, 27. Messiah's kingdom, as a whole, both in its present spiritual invisible phase, the gospel dispensation of grace, and also in its future manifestation on earth in glory, when finally heaven and earth shall be joined (John i. 51; Rev. xxi. xxii.). Our Lord's parables designate several aspects and phases of it by the one common phrase, "the kingdom of the heavens," or "of God, is like," etc.

Kings, I. and II. *Title.* In LXX. the books are called "the third and fourth of the Kingdoms," in Vulg. "the third and fourth book of Kings." Originally the two were one: Bomberg in his printed editions, 1518, 1549, divided them into two. Three periods are included. The first (1 Kings i.—xi.), 1015-975 B.C., Solomon's ascent of the throne, wisdom, consolidation of his power, erection of the temple, 40 years' reigning over the undivided twelve tribes; the time of Israel's glory, except that towards the close of his reign his polygamy and idolatry caused a decline, and God threatened the disruption of the kingdom (xi.). The second period, from the division into two kingdoms to the Assyrian captivity of the ten northern tribes, 975-722 B.C. The third period, from thence, in Hezekiah's reign, till Judah's captivity in Babylon, 722-560 B.C., down to the 37th year of Jehoiachin's exile and imprisonment. The second period (xii. 1-2 Kings x.) comprises three stages: (1) the enmity at first between Judah and Israel from Jeroboam to Omri, 1 Kings xii. 1-xvi. 23; (2) the intermarriage between the royal houses of Israel and of Judah, under Ahab, down to the destruction of both kings, Joram of Israel and Ahaziah of Judah, by Jehu, 1 Kings xvi. 29-2 Kings x.; (3) the renewal of hostilities, from Jehu's accession in Israel and Athaliah's usurpation in Judah to Israel's captivity in Hezekiah's sixth year, xi.—xvii.

The book is not a mere chronicle of kings' deeds and fortunes, but of their reigns in their spiritual relation to Jehovah the true, though invisible, King of the theocracy; hence it is ranked in the canon among "the prophets." The prophets therefore as His ministers, guardians of His

rights, and interpreters of His counsel and will, come prominently forward in the book to maintain His prerogative before the kings His viceroys, and to counsel, warn, and punish as He who spoke in them deemed necessary, confirming their word by miraculous signs. Thus Samuel by His direction anointed Saul and David to reign over His people; Nathan announced God's promise that David's throne and seed should be for ever (2 Sam. vii.); then when he sinned Nathan announced his punishment, and on his repentance immediate forgiveness (xii.); similarly Gad (xxiv.). Nathan announced Solomon's appointment as successor (xii. 25, 1 Chron. xxii. 9); anointed and installed him instead of Adonijah the elder brother (1 Kings i.). Thenceforth, David's seed having been established in Judah in conformity with God's promise (2 Sam. vii.), the prophets' agency in Judah was restricted to critical times and special casts requiring the expression of Jehovah's will in the way of either reproof of declension or encouragement of faithfulness. But in Israel their agency was more continuous and prominent, because of the absence of Jehovah's ordinary ministers the priests and Levites, and because of the state idolatry of the calves, to which Ahab added Baal worship. Jehovah appeared to Solomon at Gibeon shortly after his accession, again after his dedication of the temple, finally by a prophet, probably Ahijah, after his declension (1 Kings iii. 5, etc.; ix. 1, etc.; xi. 11, etc., 29). Elijah "the prophet as fire, whose words burned as a torch" (Eccles. xviii. 1), as champion of Jehovah, defeated Baal's and Asherah's prophets at Carmel; and averted utter apostasy from northern Israel by banding God's prophets in schools where Jehovah's worship was maintained, and a substitute supplied for the legal temple worship enjoyed by the gally in Judah.

The choice and treatment of materials was determined by the grand theme of the book, viz. the progressive development of the kingdom of God historically, in conformity with the Divine promise through Nathan to David which is its germ: "I will set up thy seed after thee, and I will establish his kingdom . . . for ever. I will be his Father and he shall be My son; if he commit iniquity I will chasten him with the rod of men, and with the stripes of the children of men; but My mercy shall not depart away from him, as I took it from Saul" (2 Sam. vii. 12-17). This is the guiding clue through the whole history. This book records its fulfilment, Jehovah prospering the pious kings of David's seed, chastising the backsliders, then casting away yet not for ever. Notwithstanding Adonijah's attempt, Solomon is at the outset recorded as receiving David's kingdom as Jehovah had promised; he receives at Gibeon the renewal of the promise, on condition of faithfulness, and in answer to his prayer receives wisdom, and also riches and honour which he had not asked for; then after rearing the temple receives

God's confirmation of the promise conditionally, "if thou wilt walk before Me as David I will establish thy kingdom for ever; but if ye (thou and thy people) shall at all turn from following Me . . . then will I cut off Israel out of the land"; then in old age was sentenced for forsaking the covenant to have the kingdom rent from him and given to his servant; yet the grace unchangeably promised in 2 Sam. vii. mitigates the stroke, for David's sake the rending should take place not in Solomon's but in his son's days. Moreover one portion (Judah, also Benjamin, Simeon, and Dan in part [see ISRAEL and JUDAH]) was reserved with Jerusalem for David's seed, and should not go with the other ten tribes to Jeroboam.

The reigns of Israel's kings are more elaborately detailed, and previously to those of Judah, because Israel, with its crying evils requiring extraordinary prophetic interposition so frequently, furnished more materials for the theme of the book than Judah of which the development was more equable. All matters of important bearing on the kingdom of God in Judah are described fully. In both alike Jehovah appears as the gracious, long suffering God, yet the just punisher of the reprobate at last, but still for His covenant sake sparing and preserving a remnant, notwithstanding the idolatry of several even of Judah's kings (1 Kings xv. 4; 2 Kings viii. 19, xi. 1, 2). Jehovah promised, on condition of faithfulness, to Jeroboam too a sure house and the throne of Israel, but not for ever, only so long as the separate kingdom should last; for He added, "I will for this afflict the seed of David, but not for ever" (1 Kings xi. 38, 39). Judah survived Israel's destruction because of its firm political basis in the continuous succession of David's line, and its religious basis in the Divinely appointed temple and Levitical priesthood. But Ahaz' impiety (though counteracted in part by godly Hezekiah) and especially Manasseh's awful bloodshedding and idolatry (the effects of which on the people the faithful Josiah could only undo externally) at last provoked God to give up Judah too to captivity; so Jehoiachin first and Zedekiah last were



TOMB OF KINGS.

led away to Babylon, and Jerusalem and the temple were destroyed. The book, in happy consonance with its design, closes with Jehoiachin's elevation from the prison to the highest throne of the vassal kings at Babylon, an earnest of brighter days to the covenant people, the first ray of the dawn of God's returning favour, and of His restoring the Jews, and of

His fulfilling His promise that the kingdom and seed of David shall be for ever.

Relation to 1 and 2 Samuel. Characteristics. The opening "now" marks that the books of Kings continue the books of Samuel, carrying on the history of the development of the kingdom, as foretold in the fundamental promise (2 Sam. vii.). Nevertheless, the uniformity of the treatment of the history, and the unity of the language, mark that the work is independent of 1 and 2 Samuel. The author quotes from his original sources with standing formulas. He gives chronological notes (1 Kings vi. 1 (the number 480 is a copyist's error [see CHRONOLOGY and JUDGES]), 37, 38; vii. 1; ix. 10; xi. 42; xiv. 20, 21, 25; xv. 1, 2, 9, 10. Moses' law is his standard for judging the kings (1 Kings ii. 3, iii. 14; 2 Kings x. 31, xi. 12, xiv. 6, xvii. 37, xviii. 6, xxi. 8, xxii. 8, xxiii. 3, 21). He describes in the same phrase the beginning, character, and close of each reign (1 Kings xi. 43; xiv. 8, 20, 31; xv. 3, 8, 11, 24, 26, 34; xxii. 43, 51, 53; xvi. 19, 26, 30; 2 Kings iii. 2, 3; viii. 24; x. 29, 31; xii. 3; xiii. 2, 9, 11; xiv. 3, 29; xv. 3, etc.). Except variations occasioned by the difference of the sources employed, the language, style, vocabulary, and grammar are uniform throughout. Assyrian and Chaldee forms occur, found in Jeremiah, but not found in the earlier historical books (Joshua, Judges, 1 and 2 Samuel): *eekoh* for *eeko* (2 Kings vi. 13); *akilah*, meat (1 Kings xi. 8); *almugim* (x. 11, 12); *omnoth*, pillars (2 Kings xviii. 16); *uraoth*, stalls (1 Kings iv. 26); *barburim*, fowls (ver. 23); *gahar*, stretch (xviii. 42); *apheer* for *sepheer* (xx. 33, 41); *gub*, husbandman (2 Kings xxv. 12); *galom*, wrap (ii. 8); *dobroth*, "floats" (1 Kings v. 9); *Zif* (vi. 1, 37); *chapha*, act secretly (2 Kings xvii. 9); *yatziah* chamber (1 Kings vi. 5, 6, 10); *ma'abeh*, clay (vii. 46); *nada*, drive (2 Kings xvii. 21); *neshi*, debt (2 Kings iv. 7); *sar*, heavy (1 Kings xx. 4; xxi. 4, 5); *pharvar*, suburbs (2 Kings xxiii. 11); *quab*, measure (vi. 25); *quabal*, before (xv. 10); *tahanoth*, camp (vi. 8); *kothereth* chapter, *mesamereth* snuffers, both in Kings, Chronicles, and Jeremiah; *mekonah*, base, in Ezra also. Reference is made to writings containing further information concerning particular kings, not introduced in Kings because not falling in with its design to set forth the kingdom of God.

Relation to Chronicles. The language of Kings bears traces of an earlier date. Chaldee forms are rare in Kings, numerous in Chronicles, which has also Persianisms not found in Kings. Chronicles is more comprehensive, comprising genealogies from Adam downwards, and David's reign; 1 Chron. xviii.—2 Chron. xxvi 22 synchronises with 1 and 2 Kings. The prophets are prominent in Kings, as Nathan, Abijah, Elijah, Elisha, the prophet against the Bethel altar, Jonah, etc. The priestly and Levitical element is prominent in Chronicles, e.g. Hezekiah's purification of the temple, Josiah's passover (2 Chron. xxix.—xxxi., xxxv.). The

Kings books were written whilst Israel was still fresh in memory; but Chronicles for the Jews only who no longer could have any intercourse with the half-bred Israelites of the N. (comp. 2 Chron. xx. 3, xxv.) Judah and Jerusalem are the chief subject of Chronicles, Israel is in the background. The reason is [see CHRONICLES], the author (probably Ezra) seeks to encourage the returned exiles to restore the temple service and national polity as they were under the godly kings of David's line in Judah, whereas they had no existence in northern Israel. The idolatries of Solomon, Rehoboam, and Ahas, etc., are less detailed, because the returned Jews were no longer prone to idolatry.

Unity of authorship. Nowhere in the books can interpolation or combination of different accounts be detected. The history is brought down to past the middle of the Babylonian captivity; yet no allusion occurs to the deliverance from it. The author was probably living with the Babylonian exiles. The Talmud (Baba Bathra, f. 15, § 1) makes him to be Jeremiah. Probably Jeremiah died in Egypt, and hardly lived till 66 years after his call to prophesy, i.e. the 37th year of Jehoiachin. Our author was doubtless acquainted with the prophecies of Jeremiah. The accounts, 2 Kings xxiv. 18, etc., and Jer. lii., are both extracts from a fuller account of Jerusalem's fall. Jer. lii. was probably written by some one else, as Jeremiah having recorded the history in the proper place (xxxix., xl.) was not likely to repeat it over again. But in favour of Jeremiah's authorship is the fact that certain words are used only in Kings and in Jeremiah: *baquubuqu*, cruse (1 Kings xiv. 3, Jer. xix. 1, 10); *yagab*, husbandman (2 Kings xxv. 12, Jer. lii. 16); *chabah*, hide (1 Kings xxii. 25, Jer. xlix. 10); *'acar*, to bluid (2 Kings xv. 7, Jer. xxxix. 7). The frequent reference to the pentateuch accords with the interest Jeremiah was sure to feel in the discovery under Josiah of the temple copy (Jer. xi. 8-5 comp. Deut. xxvii. 26; Jer. xxxii. 18-21 comp. Exod. xx. 6, vi. 6; Jer. xxxiv. 14 comp. Deut. xv. 12). Jeremiah's prophecies and Kings shed mutual light on one another, and have undesigned coincidences: 2 Kings xv. 1-3, comp. Jer. xxxviii. 1-9, xxxix. 1-7; 2 Kings xv. 11, 12, 18-21, comp. Jer. xxxix. 10-14, xl. 1-5; 2 Kings xxiv. 13, xxv. 13, comp. Jer. xxvii. 18-20, xxviii. 3-6; 2 Kings xxiv. 14 comp. Jer. xxiv. 1; 2 Kings xxi., xxii., xxiii., comp. Jer. vii. 15, xv. 4, xix. 3. The absence of mention of Jeremiah in Kings, though he was so prominent in the reigns of the last four kings, is just what we might expect if Jeremiah be the author of Kings. The mention of Seraiah and Zephaniah as slain by Nebuchadnezzar (2 Kings xxv. 18) accords with Jer. xxi. 1, xxix. 25-29, wherein Zephaniah appears as of the faction that opposed Jeremiah and was headed by priests and false prophets. Comp. also 2 Kings xxiv. 2, 7 with Jer. xxv. 9, 20, 21; xxxvii. 7, 8; xli. 1-12.

Sources. For Solomon's acts the author mentions as his authority "the book of the acts of Solomon" (1 Kings xi. 41). For the affairs of Judah "the book of the chronicles of the kings of Judah" (1 Kings xiv. 29, xv. 7, 23, xxii. 46; 2 Kings viii. 23, xii. 19). For Israel "the book of the chronicles of the kings of Israel" (1 Kings xiv. 19; xv. 31; xvi. 5, 14, 20, 27; xxii. 39; 2 Kings i. 18). Not the national archives kept by the "recorders" or kings' *remembrancers*; but annals compiled by prophets from the public yearbooks or national archives, and also from prophets' monographs, and collections of prophecies reaching in Israel to Pekah (2 Kings xv. 31), and in Judah to Jehoiakim (2 Kings xxiv. 5); the collection being worked into a book of the times of each kingdom shortly before the overthrow of Judah. The agreement between the books of Kings and 2 Chron. is due to both quoting from these same annals. The book of Chronicles embodies also writings of individual prophets, as Isaiah, Iddo, and Jehu, beside the daybooks of the kings (2 Chron. xx. 34, xxii. 32). Some of the prophets' individual writings were received into the annals. No public annalists had place in northern Israel. The formula "to this day" refers to the time of the still existing kingdom of Judah, towards its close, and emanated from the sources employed, not from the author of Kings, for it is common to Kings and Chronicles (1 Kings viii. 8, see below, 2 Chron. v. 9; 1 Kings ix. 21 comp. 2 Chron. viii. 8; 1 Kings xii. 19 comp. 2 Chron. x. 19; 2 Kings viii. 22 comp. 2 Chron. xxi. 10. Also xxix. 29, "the books of Samnel the seer, Nathan the prophet, and Gad the seer," answer to "the book of the acts of Solomon" in 1 Kings xi. 41, and 2 Chron. ix. 29, "the book of Nathan the prophet, the prophecy of Ahijah the Shilonite, and the visions of Iddo the seer against Jeroboam." "The book of the acts of Solomon" was much earlier than the annals of Israel and Judah. The composition of the annals by prophets accounts for the prominence given to Elijah and Elisha.

Impartial candour and reference of all things to the standard of the law characterize the composition. The great Solomon's faults and any grace in northern Israel's kings are undisguisedly narrated; so also the destruction of the very temple where God manifested His glory. Even Elijah's temporary weakness of faith in fleeing from Jezebel is told as candidly and faithfully as his marvellous boldness for God. In 1 Kings viii. 8 the staves of the ark in the holy place the author says "are unto this day"; this must be a retention of the words of his source, for he survived the destruction of the temple (2 Kings xxv.). The repetitions are due to the same cause (1 Kings xiv. 21, 31; 2 Kings xiii. 12, 13; xiv. 15, 16; ix. 14, 15; viii. 28, 29; also 1 Kings xiv. 30, xv. 6). The writer interposes in his quotations his own Spirit-taught reflections (2 Kings xiii. 23, xxi. 10-16, xvii. 7-23, 32, 41).

Canonical authority. The books have always stood in the second division of the Jewish canon, "the prophets" (*nebiim*), being of prophetic composition and theme (see above, the beginning), viz. God's administration through His prophets in developing the theocratic kingdom under kings. Our Lord thrice refers to the book, speaking of Solomon, the queen of Sheba, and the widow of Sarepta and Naaman (Matt. vi. 29; xii. 42; Luke iv. 25-27). Also Paul refers to Elias' intercession against Israel, and God's answer about the 7000 who bowed not to Baal (Rom. xi. 2-4). Also James as to Elias' prayer for drought, then for rain (Jas. v. 17, 18; Rev. xi. 6). Elisha's charge to Gehazi (2 Kings iv. 29) is repeated in our Lord's charge (Luke x. 4); the raising of the Shunammite's son is referred to, Heb. xi. 35; Jezebel is referred to, Rev. ii. 20.

Confirmation from secular history and monuments. The Egyptian king Psinaches' patronage of Hadad the Edomite (1 Kings xi. 19, 20); Solomon's alliance with his successor Pausanias who reigned 35 years; Shishak's (Sesonchis I.) accession towards the close of Solomon's reign (ver. 40); his conquest of Judaea under Rehoboam, represented on a monument still at Karnak which mentions "the king of Judah," the time of the Ethiopian dynasty of So (Sabak) and Tirhakah, of the 25th dynasty; the rise and speedy fall of Syrian power, Assyria overshadowing it; the account of Mesha harmonizing with the DIBON [see] stone; Assyria's struggles with Egypt, and Babylon's sudden supremacy under Nebuchadnezzar over both Assyria and Egypt; all these notices in Kings accord with independent pagan history and inscriptions. The names of Omri, Mesha, Jehu, Menahem, Hoshea, Hezekiah, are deciphered in inscriptions of campaigns of Tiglath Pileser, Sargon, Sennacherib, and Esarhaddon.

Contemporary prophets, as Isaiah, with Ahaz and Hezekiah, Jeremiah with Jehoiakim and Zedekiah, elucidate the histories of Kings just as the epistles of N. T. are commentaries on Acts.

Kir. A wall, or place fortified with a wall. 1. An Armenian region subject to Assyria, Kurgistan or Georgia between the Black and Caspian seas (Isa. xxii. 6). The river Kur (Cyrus) in it falls into the Caspian Sea. From Kir the Syrians migrated originally; and to it they were removed from Damascus by Tiglath Pileser (2 Kings xvi. 9). Esarhaddon had subdued Armenia (according to Assyrian inscriptions: Rawlinson Herodot. i. 481), warring with it as the harbinger of his father Sennacherib's two partricial murderers (Amos i. 5, ix. 7). Keil thinks Kir to be Kurena along the river Mardus in Media, or else Karine a town in Media, on the ground that the remote parts of Armenia were beyond the Assyrian empire (2 Kings xix. 37); but Esarhaddon subdued it. The LXX., Vulg., and Targum rendering "Cyrene" favour Keil. 2. KIR HARESH, HAREB, HARESETH, HARASETH, or OF MOAB. From *harith* "a hill"

(Arabic), or *heres* "baked clay," viz., the walls being of brick (?). Moab's two strongholds were Ar (*mother*) of Moab, the metropolis, and Kir of Moab (2 Kings iii. 26) on the most elevated hill in the country (Isa. xvi. 7, 11; xv. 1; 2 Kings iii. 25; Jer. xlvi. 31, 36). Here the Moabite king made his last stand against confederate Israel, Judah, and Edom [see DIBON]. Here he sacrificed his son and so created "indignation against Israel," because they had reduced him to such an awful extremity; the Israelites' own superstitious fears were excited and they withdrew from the expedition; then followed Mesha's victorious campaign recorded on the DIBON stone. Now *Kerak*, capital of Moab, on the top of a hill 3000 feet above the Dead Sea, surrounded on all sides by deep ravines, and these by hills whence the Israelite slingers hurled when they could not take the place; entered by a tunnel through the solid rock for 100 feet distance; a deep rock hewn moat separates the massive citadel from the town. *Kiriah* is the archaic term; *Ir* and *Ar* the more recent terms for a city. *Kereth* the Phœnician form appears in *Carth-age*, *Cirta*. In the Bible we have *Kerioth* (i.e. "the cities"), *Kartah*, *Kartan* (Josh. xxi. 32, xv. 25; Jer. xlvi. 23, 24, 41; Amos ii. 2).

Kiriathaim. 1. Num. xxxii. 37, Josh. xiii. 19. A town of Reuben. Belonged first to the Emim (Gen. xiv. 5 Shaveh Kiriathaim, "the plain of K.," or of the two cities) whom the Moabites dispossessed before the exodus (Deut. ii. 10, 11). Moab lost and recovered K. when the trans-jordanic tribes were carried captive (Jer. xlvi. 1, 23; Esek. xxv. 9). 2. K. of Naphtali, assigned to the Levitical Gershonites (1 Chron. vi. 76).

Kirjath Arba = the city of Arba the Anakite (Gen. xiii. 18, xiii. 2; Josh. xiv. 15, xv. 54, xx. 7, xxi. 11; Neh. xi. 25). Hebron was the original name, then Mamre (the sacred grove near the town), then K. Caleb restored the name **HEBRON** [see].

Kirjath Huzoth = city of streets. In Moab. Thither Balak led Balaam (Num. xxii. 38, 39, 41). Between the Arnón and Bamoth Baal.

Kirjath Jearim = city of forests. Ps. cxxxii. 6, "we (David and his people) when in Ephraim heard of the ark" as a hearsay, not as the religious centre of the nation as when it was in Shiloh; "we found it in the fields of the wood," i.e. in Kirjath Jearim, the forest town, where it lay neglected under Saul after its restoration by the Philistines (1 Sam. vi. 21, vii. 1; 2 Sam. vi. 2, 3, 4). David brought it up to Zion. Its other names **BAALAH**, **BAALE** of Judah, **KIRJATH BAAL**, betray its original connection with Baal worship (Josh. xv. 9, 60, xviii. 14; 1 Chron. xiii. 3, 6). Contracted into Kirjatharim (Ezra ii. 25). Called simply Kirjath and assigned to Benjamin (Josh. xviii. 28). Now *Kuryet el Enab*, "the city of grapes," on the right bank of a long wady, with a fine old church, stone houses grouped round two or three castle-like houses, the hereditary residences of the family of

Abu Ghansh, a marauding chief, amidst olive groves and terraced slopes. But Chaplin identifies Kirjath Jearim with the village Sobos, mount Seir on Judah's border being Batn el Saghir. Caleb's son Shobal was the father or founder over again of Kirjath Jearim (1 Chron. ii. 50-53). It was one of the four Gibeonite cities which obtained peace with Israel by deceit (Josh. ix. 17).

Kirjath Sannah = city of palms (Gesenius), *city of doctrine* (Bochart). It was in the mountains of Judah, not the usual habitat of palms, rather it was the Canaanite centre of religious teaching (Josh. xv. 40) = **KIRJATH SEPHER**, "city of a book." Joshua took it and slew its king and inhabitants (x. 88, 89; xii. 18). It was then called also Debir (*an inner place*, viz. among the mountains) in the centre of Judah, not the Debir on the N.E. frontier (xv. 7, 15, 16, xi. 21, xii. 15; Jud. i. 11, 12). Assigned to the priests. Possibly now *Dewirban* on a hill an hour's distance W. from Hebron; but more probably *Dhoheriyeh* see Pal. Expl. Qy. Stat., Jan. 1875, p. 48.

Kish = bow. 1. Saul's father, son of Abiel, of Benjamin, brother of Abner (1 Sam. ix. 1, 21, xiv. 51). 1 Chron. viii. 33 passes over many intermediate links between Saul and Ner, the son of Abi (the father) of Gibeon. 2. A descendant of Benjamin, of the family of Gibeon, distinct from Saul's father (1 Chron. viii. 30). 3. A Merarite Levite, son of Abdi, in Hezekiah's days; sanctified himself to cleanse the temple (2 Chron. xxx. 12). The Levitical house under its chief, rather than an individual, is meant here by K. 4. 1 Chron. xxiii. 21 = **KISHI**, ancestor of Ethan the minstrel (1 Chron. vi. 44, xv. 17) = **KUSHAIAH**. 5. Esth. ii. 5.

Kishon, or **Kishion**. A town on Issachar's border, allotted to the Gershonite Levites (Josh. xix. 20, xxi. 28).

Kishon River = bent like a bow. A torrent (*nahal*), perennial for eight miles. Fed from sources along the



MOUTH OF THE RIVER, KISHON.

whole plain of Jezreel as far S.E. as Engannim or Jeniu, and as far N.E. as Tabor and mount Gilboa ("Little Hermon"). Springs of mount Carmel and the Samaria region on the S. and the mountains of Galilee on the N., and wady el Malek, supply its perennial part. The scene of Sisera's defeat and of Elijah's slaying of Baal's prophets (Jud. iv. 7, 13, v. 19, 21; Ps. lxxxiii. 9; 1 Kings xviii. 40). The only notice of K. elsewhere is as "the torrent facing Jokneam" (now *Kaimam*) (Josh. xix. 11). Now *nahr Mukatta*, flowing N.W. through the Jezreel (Esdraelon) plain to the bay of Acca and the Mediterranean. "That ancient river" (Jud. v. 21): the torrent of the olden times, i.e. the scene of similar battles of old, for Esdraelon was always a great

K E

battle field of Palestine, *nachal queddumim*. It breaks by a narrow pass beneath the height *Harothieh* (perhaps akin to "Arosheth") into the Aore or Acca plain. The spring of *Lejjun* answers probably to "the waters of Megiddo," and is a feeder of K. Here and at Taanach Barak assembled his forces. But the battle was fought at mount Tabor, 15 miles off. For Ps. lxxiii. 10 says, "the Canaanites perished at Endor" on the S. side of mount Tabor, to which the kings had marched from the S. Conder identifies "the waters of Megiddo" with the springs which flow from the mound of *Musaida* ruin, and the countless streams in the valley of Jezreel (Pal. Expl. Qy. Stat., Oct. 1877, p. 191). The upper K. swells into a torrent with deep mud in the sudden rain storms in winter and spring; here in the swamps, from which the main stream of the K. rises, the Canaanites fleeing perished in numbers.

At the extreme E. of Carmel is the spot *El Mahraka*, "the burning," the scene of Elijah's sacrifice, a rocky height abruptly shooting up on the E. Nowhere does K. run so close to Carmel as beneath *Mahraka*, from which the descent to it is by a steep ravine. *Mahraka* is 1635 ft. above the sea and 1000 above K.; this height one could go up and down in the short time allowed in 1 Kings xviii. 40-44. Moreover, nearer than this water could be got at the vaulted fountain in the form of a tank with steps down to it, 250 ft. beneath the altar plateau.

Kiss. The customary salutation in the East as a mark of respect or affection (Gen. xxvii. 26, S. of Sol. i. 2, Luke vii. 45); hence the token used by the hypocrite to pretend love (2 Sam. xv. 5 Absalom; Matt. xxvi. 48 Judas). The "kiss of charity" or love, "an holy kiss" (pure and chaste), was the pledge of Christian brotherhood (Apostol. Const. ii. 57, viii. 11) in the early church (Justin Martyr, Apology i. 65), especially at the Lord's supper, when the kiss was passed through the congregation, the men kissing the men, the women the women (Rom. xvi. 16, 1 Cor. xvi. 20, 2 Cor. xiii. 12, Acts xx. 37, 1 Thess. v. 26, 1 Pet. v. 14). Tertullian calls it (de Orat. 14) "the kiss of peace." Not a mere conventional salutation, "the mystic kiss" (Clemens Alex. Paedag. iii. 11), i.e. symbolising union in Christ. A kiss was the mark also of reverence and subjection. So Samuel after anointing Saul kissed him (1 Sam. x. 1). Also used in religious "adoration" (derived from *ad os* "to the mouth," viz. kissing the hand in homage), whether of idols (Job xxxi. 27, 1 Kings xix. 18, Hos. xiii. 2) or of Jehovah (Ps. ii. 12). So the Mahometans kiss the Kaaba at Mecca.

Kite: *ayyah* (Lev. xi. 14). The red kite *Milvus regalis*, remarkable for its sharp sight (Job xxviii. 7, where for "vulture" transl. "kite," *ayyah*, even its eye fails to penetrate the miner's hidden "path"; Deut. xiv. 13). From an Arabic root "to turn," the kite sailing in circles guided by the rudder-like tail. The phrase "after its kind" implies that a *genus* or class of birds, not merely one individual, is

meant. The bony orbits of the eye and the eye itself are especially large in proportion to the skull, in all the *Raptors*. The sclerotic plates enclose the eye as in a hoop, in the form of a goblet with a trumpet rim; by this the eye becomes a self-adjusting telescope to discern near or far objects. Hence, when a beast dies in a wilderness, in a very short time kites and vultures, invisible before to man, swoop in spiral circles from all quarters towards it.



Kithlish = dashing down of the lion, from *Kathath laish*. A town of Judah in the shephelah or lower hills (Josh. xv. 40). Now *El Jilas*. Traces of the "lion" abound on all sides; in the plains of Dan on the N. (Deut. xxxiii. 22, Jud. xiv. 5), in the uplands of Judah on the E. (Gen. xlix. 9, 1 Sam. xvii. 34), and in "the S." the droughty land between Palestine and Egypt (2 Sam. xxiii. 20, Isa. xxx. 6).

Kitron. A town allotted to Zebulun, but not wrested from the Canaanites (Jud. i. 30). Probably the same as *Kattath* in Josh. xix. 15.

Knife. Originally of flakes of stone or flint, which was retained for sacred purposes as circumcision, even after the introduction of bronze, iron, and steel (Exod. iv. 25, Josh. v. 2 marg.). The Egyptians never used bronze or steel in preparing the mummies, stone being regarded as purer and more sacred. Used little at meals, but for slaughtering animals and cutting up carcases (Gen. xxii. 6, Lev. vii. 33, 34). Also by scribes for making and mending the reed pen (Jer. xxxvi. 23, "penknife"; see also 1 Kings xviii. 28). [See CIVILIZATION and JOSHUA.]

Knop. Our "knob" (Exod. xxv. 31-36, xxxvii. 17-22). (1) *Kaphtor*, pomegranate-like knops or balls, associated with flowers in architectural ornamentation, also a boss from which, as crowning the stem, branches spring out. In Amos ix. 1 instead of "lintel" (*kaphtor*), and Zeph. ii. 14 transl. "the sphere-like capital of the column." The Heb. implies something crowning a work and at its top. (2) *Pegua'im* (1 Kings vi. 18, vii. 24), gourdlike oval ornaments running in straight rows, carved in the cedar wainscot of the temple interior, and an ornament cast round the great "sea" below the brim; in double row, ten to a cubit, two inches from centre to centre (1 Kings vi. 18, vii. 24). *Pagu'oth* means wild gourds.

Koa. Ezek. xxxiii. 23. "*Pekoa* (visitation) and *Shoa* (rich) and *Koa*" (noble). Babylon is the land of visitation; actively, visiting with judgment Judah; passively, to be visited with judgment (Jer. i. 21). Marg. "rich and noble" in her prosperity above all kingdoms. Maurer explains, "the Babylonians and all the Chaldeans (*Pekod*), prefects (*Shoa* and *Koa*), rich," etc.

Korath = assembly. Levi's second son; came down to Egypt with Levi and Jacob (Gen. xvi. 11). Died 133 years old (Exod. vi. 16, 18). From

him sprang Moses and Aaron (1 Chron. vi. 2); but **AMRAM** [see] their father is separated from the Amram, Korath's son, by many omitted links in the genealogy, for at the exodus Korath's posterity numbered 2760 between 30 and 50 years old (Num. iv. 35, 36), and 3 males young and old 8600, divided into the Amramites, Izharites, Hebronites, and Uzzielites (iii. 25-27, etc.). Their charge on the march was on the S. side of the tabernacle, to bear (iv. 15) the ark, the table, the candlestick, the altars, and vessels of the sanctuary, and the hangings, but not to take off the coverings put on by the sons of Aaron or touch them, on pain of death; Uziah's fatal error (2 Sam. vi. 6, 7). They held high office as judges and rulers in things sacred and secular, and keepers of the dedicated treasures, and singers in the sanctuary (1 Chron. xxvi. 23-32, 2 Chron. xx. 19). Samuel was a Korathite, and therefore so was Heman the singer, Samuel's descendant. Their inheritance was in Manasseh, Ephraim, and Dan (1 Chron. vi. 61-70; Josh. xxi. 5, 20-26).

Koliaih. 1. Neh. xi. 7. 2. Jer. xxix. 21, 22.

Korah = bald. 1. Esau's son, by Abolihamah (Gen. xxxvi. 5, 14, 18). A duke of Edom, born in Canaan before Esau migrated to mount Seir. 2. Sprung from Eliphaz (xxxvi. 16), but probably it is a copyist's error from ver. 18. One MS. of the Samaritan pentateuch omits it. 3. A son of Hebron, descended from Judah (1 Chron. ii. 43).

4. Son (or descendant) of Izhar, son of Korath, son of Levi. Ringleader of the rebellion against Moses and Aaron (Num. xvi., xvi. 9-11); the one solitary anecdote recorded of the 38 years' wandering, uncircumcision, and shame. Not content with his honourable post as a Levite "minister" to the sanctuary, K. "sought the priesthood also." Associated with him in the rebellion Dathan, Abiram, and On (the last is not mentioned subsequently), sprung from Reuben, who sought to regain the forfeited primogeniture and the primacy of their own tribe among Israel's tribes (1 Chron. v. 1). The punishment answered to the Reubenites' sin, their pride was punished by "Reuben's men being made few," so that Moses prayed "let Reuben live and not die," i.e. be saved from extinction (Deut. xxxiii. 6). Elisaphan of the youngest branch, descended from Uzziel (Num. iii. 27, 30), was preferred before K. of the elder Izharite branch and made "chief of the house of the father of the families of the Korathites"; hence probably arose his pique against Moses. With the undesigned coincidence which characterizes truth we find the Reubenites encamped next the *Korathites*, so the two were conveniently situated for plotting together (Num. ii.). K. with "250 princes of the assembly, famous in the congregation, men of renown" (not restricted to the tribe of Reuben: xxvii. 3), said to Moses and Aaron, "ye take too much upon you, seeing all the congregation are holy, every one of them, and the

Lord is among them" (comp. Exod. xix. 6). The Reubenites' sin was in desiring to set aside all special ministries, in which K. to gain their support joined them *ostensibly*; he did not really wish to raise the people to a level with the Levites, but the Levites alone to the level of the priests. K.'s sin answers to that of sacerdotalist ministers who, not content with the honour of the ministry (*nowhere in the N. T. are Christian ministers called "sacrificing" or "sacerdotal priests,"* *hierets*, a term belonging in the strict and highest sense to Jesus alone; restricted to Him and the Aaronic and pagan priests, and spiritually applied to *all Christians*: Matt. vii. 4; Acts iv. 13; Heb. v. 6; Rev. i. 6, v. 10, xx. 6; 1 Pet. ii. 5, 9), usurp Christ's sacrificing and mediatorial priesthood; also to that of all men who think to be saved by their own doings instead of by His mediatorial work for us (Acts iv. 12). The Reubenites' sin answers to that of those who would set aside all ministers on the ground that all Christians are priests unto God. The fact that all Christians are "kings unto God" does not supersede the present need of kings and rulers, to whom the people delegate some of their rights and liberties. Moses gave them a respite for repentance till the morrow: "take you censers, fire, and incense before the Lord to-morrow . . . the man whom the Lord doth choose . . . shall be holy; ye take too much upon you, ye sons of Levi," retorting their own words. Men often charge others with the very sin which they themselves are committing. On Moses' sending for Dathan and Abiram they would not come, they retorted his own words: "is it a small thing (Num. xvi. 9, 13) that thou hast brought us up out of a land that floweth with milk and honey . . . thou hast not brought us into a land that floweth with milk and honey," etc. With studied profanity they describe *Egypt* as that which God had described *Canaan* to be. "Wilt thou put out the eyes of these men?" i.e. throw dust in their eyes, blind them to your non-fulfilment of your fine promises. Dathan and Abiram, their wives and children, stood at the door of their tents as though defying Moses to do his worst, when Moses by Jehovah's command told the people to get up from about the tabernacle of K., Dathan, and Abiram, i.e. from the tabernacle which these had set up in common opposition to the great tabernacle of the congregation. The three are mentioned here together as joined in a common cause though not now together locally. So the earth "clave asunder and swallowed up their houses and all the men (but not the sons, who probably shrank from their father's sin and escaped: xxvi. 11) belonging unto K.," viz. all who joined him in rebellion, viz. Dathan, Abiram, and their children. K.'s tent stood with the Kohathites, forming part of the inner line immediately S. of the tabernacle. Dathan's and Abiram's, as in the outer line on the same side, were contiguous to K.'s tent, yet sufficiently separate to

admit of his tent not being swallowed up as was theirs. Fire from Jehovah (probably from the altar, Lev. x. 1-7) consumed K. and the 250 incense offerers who were apart "at the door of the tabernacle" (Num. xvi. 18, 19, 33-35). In ver. 27 K. is not mentioned with Dathan and Abiram, which shows that K. himself was elsewhere, viz. at the tabernacle door, when they were swallowed up. Thus the impression on a superficial reading of chap. xvi. that K., Dathan and Abiram, and the men and goods of all three alike, were swallowed up, on a closer inspection is done away, and chap. xvi. appears in minute and undesigned harmony with xxvi. 10, 11. Similarly Ps. cvi. 17, 18, distinguishes the end of Dathan and Abiram from K.: "the earth . . . swallowed up Dathan and . . . the company of Abiram. And a fire was kindled in their company," viz. K. and the 250; these, having sinned by fire in offering incense, were retributively punished by fire. K. had no opportunity of collecting his children about him, being away from his tent; he only had all the men of his family who abetted his rebellion along with him at the door of the tabernacle. "Despising dominion and speaking evil of dignities" is the sin of K. and he "perished by gainsaying," i.e. speaking against Moses, a warning to all self sufficient despisers of authority. The effect of this terrible warning on the survivors of K. was that the family attained high distinction subsequently. Samuel was a Korhite (1 Chron. vi. 22-28). Korbites under David had the chief place in keeping the tabernacle doors (1 Chron. vi. 32-37), and in the psalmody (ix. 19, 38). Eleven psalms are inscribed with their name as the authors (xliii., xlv., xlv., xlvii., xlviii., xlix., lxxxiv., lxxxv., lxxxvii., lxxxviii.; comp. 2 Chron. xx. 19). [See JEHOSHAPHAT.] Their subject and tone are pleasant and cheerful, free from anything sad or harsh (Origen, Homily on 1 Sam.), more sublime and vehement than David's psalms, and glowing with spirituality and unction. Asa, Elkanah, and Abiasaph were respectively the son, grandson, and great grandson of K. (Exod. vi. 24, comp. 1 Chron. vi. 22, 33-37.)

Kore. 1. 1 Chron. xxvi. 1, ix. 19.

2. 2 Chron. xxxi. 14.

Koz. Ezra ii. 61, Neh. iii. 4, 21.

L

Laadah. Shelah's son, Judah's grandson; father, i.e. founder, of Mareshah of Judah (1 Chron. iv. 21).

Ladan. 1. 1 Chron. vii. 26. 2. Elsewhere LIENI (1 Chron. vi. 17, xxiii. 7-9, xxvi. 21).

Laban = white. Bethuel's son; grandson of Nahor, Abraham's brother (Gen. xxviii. 5, xxix. 5). Rebekah's brother (xxiv. 29-31, 50, 51, 55). It was "when he saw the earring and bracelets" given by Eliezer to Rebekah he was lavish in his professions of hospitality, "come in thou blessed of the Lord; wherefore standest thou

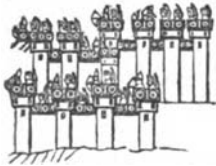
without?" etc. Bethuel either had just died (Josephus, Ant. i. 16, and Heb. tradition) or was of weak character, so that L. is prominent in arranging for Rebekah's marriage to Isaac [see BETHUEL]; but Niebulur observes Eastern custom, then as now, gave brothers the main share in defending sisters' honour and settling as to their marriage (xxiv. 13, Jud. xxi. 22, 2 Sam. xiii. 20-29). Active and stirring, but selfish and grasping. By his daughters Leah and Rachel he was progenitor of Reuben, Simeon, Levi, Judah (of which tribe Christ came), Issachar, and Zebulun, one half of the whole Israelite nation, besides Dinah. When Abraham emigrated to Canaan the part of the family to which L. belonged remained in Haran (Gen. xxvii. 43, xxix. 1, etc.). Ungenerously he took 14 years of Jacob his nephew's service, when Jacob had covenanted with him for seven only; he tried to retain his labour without paying his labour's worth (xxxii.). Ten times (i.e. very frequently, Num. xiv. 22) he changed his wages when constrained to remunerate him; and as a covetous master made Jacob accountable for all of the flock that were stolen or torn. Jacob, during the absence of L., sheepshearing, stole away with his family and flocks, crossing the Euphrates for the W.; on the third day L. heard of it, and after seven days overtook him E. of Jordan. His daughters felt they had no longer inheritance or interest in their father's house, as L. had sold them, as if strangers, to Jacob for his service, and took all the profit of that service to himself, virtually, said they, "devouring our money" (Gen. xxxi. 14-16), i.e. consuming the property brought to him by Jacob's service for us. Rachel stole the teraphim perhaps to ensure a prosperous journey. L. would have still sent him empty away but for God's interposition. L. then, suppressing in silence what had been his design really, pretended that his displeasure was only at Jacob's secret departure and the theft of his gods (xxxi. 5, 7, 9, 13, 16, 24, 26, 27, 29, 42), and that otherwise he would have "sent him away with songs, tabret, and harp." L. could cloak his covetousness with hypocrisy too. When about to make merchandise of his own kinsman, he said to Jacob at their first meeting "surely thou art my bone and my flesh."

[On the length of Jacob's service, 40 years probably, see JACOB.] L. imposed at the first seven years' close the unattractive Leah on him instead of the younger Rachel whom he loved and for whom he had served. Yet he was shrewd enough to appreciate the temporal prosperity which Jacob's presence by his piety brought with it, but he had no desire to imitate his piety (xxx. 27), and finally, when foiled by God in his attempts to overreach and rob Jacob, L. made a covenant with him, of which the cairn was a memorial, called by L. JEGAR SARDUTHA, and by Jacob GALEED and MIZPAH [see]; it was also to be the bound beyond which neither must pass to assail the other.

Unscrupulous duplicity and acquisitiveness and hypocritical craft in L. were overruled to discipline Jacob whose natural character had much of the same elements, but without the hypocrisy, and restrained by genuine grace. L. was overmatched by Jacob's shrewdness, and restrained from doing him real hurt by God's interposition. Henceforth Israel's connection with the family of Haran ceased; providentially so, for the incipient idolatry and cunning worldliness of the latter could only influence for evil the former.

Laban = whiteness, possibly alluding to the white poplars growing near. Deut. i. 1. Perhaps Libnah (Num. xxxiii. 20); near the Elanitic gulf or the Arabah desert. The name may be preserved in *El Beyaneh*, W. of the Arabah, N. of Ezion Geber.

Lachish. A royal Canaanite city which joined the confederacy against Gibeon for submitting to Israel, and was taken by Joshua (xii. 11, x. 3, 5, 31, 32) "on the second day," which shows its strength; the other cities were taken in one day (ver. 35). Assigned to Judah, in the shephelah or "low hilly country" (xv. 33, 39). Rehoboam fortified it (2 Chron. xi. 9). To L. Amaziah fled from the conspirators, and was slain there (2 Kings xiv. 19, 2 Chron. xxv. 27). Sennacherib was at L. when Hezekiah begged peace. Thence he sent his first message to Hezekiah by Rabshakeh, and then having left L. to war against Libnah, from the latter sent again (2 Kings xviii. 14, 17, xix. 8). The strength of L. as a fortress is implied in 2 Chron. xxxii. 9, "Sennacherib laid siege against L. and all his power with him." It held out against Nebuchadnezzar (Jer. xxxiv. 7). Sennacherib's siege



THE MOUNT OF LACHISH.

of L. is still to be seen at Koyunjik represented on the slabs of his palace walls as successful, with the inscription "Sennacherib, the mighty king of Assyria, sitting on the throne of judgment before the city of L., I give permission for its slaughter." The Assyrian tents appear pitched within the walls, and the foreign worship going on. The town, as in Scripture, is depicted as on hilly ground, one part higher than the other. The background shows a hilly country covered with vines and figtrees; but immediately round the town are palms, indicating its nearness to the maritime plain where the palm best flourishes. His boasted success is doubtful from 2 Chron. xxxii. 1, "Sennacherib encamped against the fenced cities, and thought to win them for himself"; 2 Kings xix. 8, Jer. xxxiv. 7. L. was foremost in adopting some of the northern idolatry. Hence Micah (i. 13) warned the inhabitants of L. to flee

on the swift beast (there is a play of like sounds between *L.* and *rechesh*), Sennacherib being about to make it his head quarters, for "she is the beginning of the sin to the daughter of Zion, for the transgressions of Israel were found in thee." The Jews returning from Babylon re-occupied L. (Neh. xi. 30.) Now *Um Lakis*, on a low round swell, with a few columns and fragments; in the middle of the plain, on Sennacherib's road to Egypt, whither he was marching, according to Robinson. Rather it answers to the great mound of *Tel el Hesi* ("hillock of the water-pit"), ten miles from Eleutheropolis (*Beit Jibrin*), and not far from *Ajlan* (*Eglon*). *Hesi* is a corruption of *L.*, the Heb. *cap* being changed into the guttural. *Tel el Hesi* commands the approach to the hills (Pal. Expl. Qy. Stat., Jan. 1878, p. 19, 20).

Lael. Num. iii. 24.

Lahad. 1 Chron. iv. 2.

Lahmam. A town in the shephelah or rolling hills of Judah (Josh. xv. 40). From the same root as *Beth-lehem*, "the house of bread." Now *El Hamam*, six miles S.E. of *Ajlan* or *Eglon*, in a wheat producing region.

Lahmi. 1 Chron. xx. 5. [See EL-HANAN and JAARE OREGIM.] 2 Sam. xxi. 19.

Laish = lion, L. being near its haunt, the wooded slopes of Bashan, Hermon, and Lebanon, and the jungles of lake Merom (see Deut. xxxiii. 22, "Dan . . . a lion's whelp . . . shall leap from Bashan"; also S. of Sol. iv. 8). DAN [see] called also *Leahem* (Jud. xviii. 7, 14, 27, 29; Josh. xix. 47). In Isa. x. 30, "cause it to be heard unto L." (i.e. shriek so as to be heard to the utmost northern boundary of the land) may refer to the L. at the source of the Jordan, four miles W. of *Bauias* or *Cæsarea Philippi*. But probably it refers to another L., a village between *Gallim* and *Anathoth*, which are mentioned in the context; near Jerusalem. Then transl. "hearken, O Laishah"; "answer (*aniyah*, *Anathoth*, a play on similar sounds and sense) her, O *Anathoth*" (=responses, i.e. echoing the shriek of Gallim). [See LASHA.]

Laish. Father of *PHALTIEL* (Saul's daughter, Michal's husband) of *GALLIM*, a coincidence with the conjunction of the same names "L." and "Gallim" (Isa. x. 30, 1 Sam. xxv. 44, 2 Sam. iii. 15).

Lakum, Lakkum = stopping the way. On Naphtali's boundary, between *Jabneel* and *Jordan* (Josh. xix. 33). E. *Wiltou* makes L. to be E. of *Jordan*; for Deut. xxxiii. 23, "possess thou the sea (*yam*) and the sunny district" (Speaker's Comm. *Darom*, E. *Wilton* "the circuit"), may imply, Naphtali possessed the entire basin, shut in by mountains, which contained the upper Jordan and lakes *Merom* and *Tiberias*. *Josephus* says *Naphtali* included the eastern parts. *Tubariyeh* (*Tiberias*) includes the E. as well as W. of the lake. E. *Wilton* identifies L. with *Arkub* E. of the lake. The meaning of L. accords, rugged rocks stopping the way along the S.E. shore. *Licut*. *Cunder* however identifies L. with

Kefr Kama (Pal. Expl. Qy. Stat., Jan. 1878, p. 19).

Lamb. The sacrificial type of the Lamb of God, therefore the most frequent victim (Isa. liii. 7, John i. 29; *taleh*, Isa. lxxv. 25, "a sucking lamb," 1 Sam. vii. 9, whence comes the Aramaic *talitha*, "maid," Mark v. 41). *Kebe*s, *keseb*, a lamb from the first to the third year; offered in the daily morning and evening sacrifice (Exod. xxix. 38-41), on the sabbath (Num. xxviii. 9), at the new moon feasts (ver. 11), that of trumpets (xxix. 2), of tabernacles (ver. 13-40), pentecost (Lev. xxiii. 18-20), pass-over (Exod. xii. 5), at the dedication of the tabernacle (Num. vii.), Aaron's consecration (Lev. ix. 3), Solomon's coronation (1 Chron. xxix. 21), Hezekiah's purification of the temple (3 Chron. xxix. 21), Josiah's pass-over (xxxv. 7), women's purification after childbirth (Lev. xii. 6), at a leper's cleansing (xiv. 10-25), the lesser presentation of firstfruits (xxiii. 12), for sins of ignorance (iv. 32), in beginning and closing the Nazarite's separation (Num. vi. 12, 14). *Amnos* is used in the Gospel of John, which describes the life and death of Jesus as the paschal, sacrificial Lamb. In John xxi. 15 alone *arnia* is used, so in Revelation also *arnion*. This *arnion* being a diminutive expresses endearment, viz. the endearing relation in which Jesus, now glorified, stands to us as the consequence of His previous relation as the sacrificed *amnos* on earth; so also our relation to Him, He the "precious Lamb," we one with Him and His dear lambs (Isa. xl. 11). *Kar*, "the wether": *Mesha* of *Moab* paid 100,000 as tribute to Israel (Isa. xvi. 1; 2 Kings iii. 4). *Tzon*, strictly "a flock" (Exod. xii. 21). *Seh*, each individual of a flock.

Lamech. 1. Son of *Methusael*, of Cain's line; the first polygamist; by *Adah* begat *JABAL* [see] and *JUBAL*, by *Zillah* *Tubalcain* and *Naamah*. The three, *Adah*, *Zillah*, and *Naamah*, are the only antediluvian women named. Transl. Gen. iv. 23, 24, "a man I slay (I am determined to slay) for my wound, a young man for my hurt; for (if) Cain shall be avenged sevenfold, L. (will be avenged) seventy and seven fold": whoever inflicts wound or blow (stripe) on me, man or youth, I will surely slay; if God will avenge Cain's cause, when assailed, sevenfold, I have power in my hands (by the bronze and steel of *Tubalcain's* discovery) to avenge myself ten times more. (Speaker's Comm., Keil, and Delitzsch.) In the common version L. calculates on impunity after homicide, because of his ancestor Cain's impunity; but it gives no explanation of why he should be avenged on any assailant ten times more than Cain. Possibly his reasoning is: I slew a youth for a wound and bruise he inflicted on me; as I did it under provocation, not as Cain without provocation and in cold blood, since Cain was protected by God's threat of sevenfold vengeance, I am sure of seventy and sevenfold vengeance on any assailant.

This is the earliest example of Hebrew poetry, the principle of versification

being parallelism, with rhythm, assonance, strophe, and poetic diction. Its enigmatical character shows its remote antiquity. Enoch's prophecy in Jude 14 was about the same age, and is also in parallelism. Delitzsch notices "that titanic arrogance which makes its own power its god (Hab. i. 11), and carries its god, i. e. its sword, in its hand," transl. Job xii. 6 "who make a god of their own hand." L. boasts thus, to assure his wives of security amidst the violence of the times, especially among the Cainites, which precipitated God's judgment of the flood (Gen. vi. 4, 11, 13). Poetry, God's gift to man, has been awfully desecrated, so that its earliest extant fragment comes not from paradise but the house of L., a man of violence and lust.

2. Noah's father; son of Methuselah, in Seth's line (Gen. v. 28, 29). A contrast to the Cainite L. and his profane and presumptuous boasting. In pious, believing hope, resting on the promise to Eve of a Redeemer, he by the Spirit foresaw in Noah (=rest or comfort) the second founder of the race, the head of a regenerated world; "this same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." Feeling the weary toil of cultivating a ground yielding weeds sooner than fruits, L. looked for the ground's redemption from the curse in connection with Noah. It shall be so at the glorious coming of Noah's Antitype (Rom. viii. 19-23, Matt. xix. 28, Rev. xxi. 1, 2 Pet. iii. 13).

Lamentations. Heb. *eechah*, called from the first word "How," etc., the formula in beginning a lamentation (2 Sam. i. 19). These "Lamentations" (we get the title from LXX., Gr. *threnot*, Heb. *kinoth*) or five elegies in the Heb. Bible stand between Ruth and Ecclesiastes, among the *Chetubim*, or Hagiographa (holy writings), designated from the principal one, "the Psalms," by our Lord (Luke xxiv. 44). No "word of Jehovah" or Divine message to the sinful and suffering people occurs in Lamentations. Jeremiah is in it the sufferer, not the prophet and teacher, but a sufferer speaking under the Holy Spirit. Josephus (c. Apion) enumerated the prophetic books as *thirteen*, reckoning Jeremiah and Lamentations as one book, as Judges and Ruth, Esra, and Nehemiah. Jeremiah wrote "lamentations" on the death of Josiah, and it was made "an ordinance in Israel" that "singing women" should "speak" of that king in lamentation. So here he writes "lamentations" on the overthrow of the Jewish city and people, as LXX. expressly state in a prefatory verse, embodying probably much of the language of his original elegy on Josiah (2 Chron. xxxv. 25), and passing now to the more universal calamity, of which Josiah's sad death was the presage and forerunner. Thus the words originally applied to Josiah (Lam. iv. 20) Jeremiah now applies to the throne of Judah in general, the last representative of which, Zedekiah, had just been blinded and carried

to Babylon (comp. Jer. xxxix. 5-7): "the breath of our nostrils, the anointed of Jehovah, was taken in their pits, of whom we said, Under his shadow we shall live among the (live securely in spite of the surrounding) heathen." The language, true of good Josiah, is too favourable to apply to Zedekiah personally; it is as royal David's representative, and type of Messiah, and Judah's head, that he is viewed. The young children fainting for hunger (Lam. ii. 6, 11, 12, 20, 21; iv. 4, 9; 2 Kings xxv. 3), the city stormed (Lam. ii. 7, iv. 12; 2 Chron. xxxvi. 17, 19), the priests slain in the sanctuary, the citizens carried captive (Lam. i. 5. ii. 9; 2 Kings xxv. 11) with the king and princes, the feasts, sabbaths, and the law no more (Lam. i. 4, ii. 6), all point to Jerusalem's capture by Nebuchadnezzar.

The subject is the Jerusalem citizens' sufferings throughout the siege, the penalty of national sin. The events probably are included under Manasseh and Josiah (2 Chron. xxxiii. 11, xxxv. 20-25), Jehoahaz, Jehoakim, and Zedekiah (xxvi. 3, etc.). "Every letter is written with a tear, every word is the sound of a broken heart" (Lowth). terse conciseness marks the style which Jeremiah suits to his theme, whereas he is diffuse in his prophecies. The elegies are grouped in stanzas, but without artificial arrangement of the thoughts. The five are acrostic, and each elegy divided into 22 stanzas. The first three elegies have stanzas with triplets of lines, excepting elegy i. 7 and ii. 9, containing four lines each. The 22 stanzas begin severally with the 22 Heb. letters in alphabetical order. In three instances two letters are transposed: elegy ii. 16, 17; iii. 46-51; iv. 16, 17. In the third elegy each line of the three forming every stanza begins with the same letter. The fourth and fifth elegies have their stanzas of two lines each. The fifth elegy has 22 stanzas, but not beginning alphabetically, the earnestness of prayer with which the whole closes breaking through the trammels of form. Its lines are shorter than the rest, which are longer than is usual in Heb. poems, and contain 12 syllables marked by a cæsura about the middle, dividing each line into two not always equal parts. The alphabetical arrangement suited didactic poems, to be recited or sung by great numbers; Ps. xxv., xxxiv., xxxvii., cxl., cxli., especially cxix., Prov. xxxii. 10-31, are examples. It was adopted to help the memory, and is used to string together reflections not closely bound in unity, save by the general reference to a common subject.

David's lament over Jonathan and Saul, also that over Abner, are the earliest specimens of sacred elegy (2 Sam. i. 17-27, iii. 33, 34). Jeremiah in his prophecies (ix. 9, 16, 19; vii. 29) has much of an elegiac character. The author of Lamentations was evidently an eye witness who vividly and intensely realizes the sufferings which he mourns over. This strong feeling, combined with almost entirely uncomplaining (Lam. iii. 26, 27, 33-42) resig-

nation under God's stroke, and with turning to Him that smote Jerusalem, is just what characterizes Jeremiah's acknowledged writings. The writer's distress for "the virgin daughter of his people" is common to Jeremiah (xiv. 17, viii. 21, ix. 1) and Lamentations (i. 15, ii. 13). The same pathos, his "eyes running down with water" (Lam. i. 16, ii. 11, iii. 48, 49) for Zion, appears in both (Jer. xiii. 17), and the same feeling of terror on every side (Lam. ii. 22; Jer. vi. 25, xlv. 5). What most affects the author of each is the iniquity of her prophets and priests (Lam. ii. 14, iv. 13; Jer. v. 30, 31, xiv. 18, 14). His appeal in both is to Jehovah for judgment (Lam. iii. 64-66, Jer. xi. 20); Edom, exulting in Zion's fall, is warned that God's winecup of wrath shall pass away from Zion and be drunk by Edom (Lam. iv. 21; Jer. xxv. 15-21, xlix. 12).

As a prophet Jeremiah had foretold Zion's coming doom, and had urged submission to Babylon which was God's instrument, as the only means of mitigating judgment. But now that the stroke has fallen, so far from exulting at the fulfilment of his predictions on the Jewish rulers who had persecuted him, all other feelings are swallowed up in intense sorrow. To express this in a form suitable for use by his fellow countrymen was a relief by affording vent to his own deep sorrow; at the same time it was edifying to them to have an inspired form for giving legitimate expression to theirs.

The first elegy (i.) strikes the keynote, *the solitude of the city once so full!* Her grievous sin is the cause. At one time he speaks of her, then introduces her personified, and uttering the pathetic appeal (antitypically descriptive of her Antitype Messiah), "Is it nothing to you, all ye that pass by? Behold . . . if there be any sorrow like unto my sorrow," etc. (Lam. i. 12). Justifying the Lord as "righteous," she condemns herself, and looks forward to His one day making her foe like unto her. The second elegy (ii.) dwells on *the city's destruction*, her breach through which like a sea the foe poured in, the famine, the women eating their little children (fulfilling Deut. xxviii. 53), the priest and prophet slain in the sanctuary, the king and princes among the Gentiles, the law no more, the past vanity of the prophets forbearing to discover Zion's iniquity, retributively punished by the present absence of vision from Jehovah (Lam. ii. 9, 14). The third elegy dwells on *his own affliction* (iii. 1, etc.), his past derision on the part of all the people; the mercies of the Lord new every morning, his hope; his sanctified conviction that it was good for him to have borne the yoke in youth, and now to wait for Jehovah's salvation. Here he uses language typical of Messiah (iii. 8, 14, 30, 54; Ps. lxxix., xxii.; Isa. 1. 6). He also indirectly teaches his fellow countrymen that "searching our ways and turning again to the Lord," instead of complaining against what is the punishment due for sins, is the true way of obtaining deliverance from Him who

"doth not afflict willingly the children of men." The fourth elegy recapitulates the woes of Zion, contrasting the past preciousness of Zion's sons, and her pure Nasarites, with the worthlessness of their present estimation. It is "the Lord who hath accomplished His fury" in all this; for the kings of the earth regarded Zion as impregnable, but now recognise that it is because of "uncleanness" the Jews are wanderers. But Edom, now exulting in her fall, shall soon be visited in wrath, whilst Zion's captivity shall cease. The fifth elegy (Lam. v.) is prayer to Jehovah to consider "our reproach," slaves ruling His people, women ravished, young men grinding, children sinking under burdens of wood, "the crown" of the kingdom and priesthood "fallen," and Zion desolate. But one grand source of consolation is Jehovah's eternal rule (ver. 19), which, though suffering His people's affliction for a time, has endless years in store wherein to restore them, the same ground of hope as in Ps. ciii. 12, 26, 27. So they pray, "turn Thou us unto Thee, O Lord, and we shall be turned," "for wouldst Thou utterly reject us?" Impossible.

On the 9th of the month Ab (July) the returning Jews yearly read Lamentations with fasting and weeping in commemoration of the past miseries. The Jews still use it at "the place of wailing" at Jerusalem. In our English Bible Lamentations fitly comes after the last chapters of Jeremiah describing the calamity which is the theme of sorrow in Lamentations. The gleams of believing and assured hope break forth at the close, so that there is a clear progress from the almost unrelieved gloom of the beginning (i. 2, 9, 17, 21); it recognises Jehovah's (LORD in capitals) sovereignty in punishing, by repeating seven times the name Adonai (LORD in small letters): iii. 22, 31, 33, iv. 21, 22, v. 19-22.

Lamentations corresponds in tone to Job and Isa. xl. 1-lvii. "Comfort ye My people" is God's answer to Lam. i. 21, "there is none to comfort me." Comp. Lam. iii. 35, 36, with Job viii. 3, xxxiv. 12; Lam. iii. 7, 14, with Job iii. 23, xix. 8, xxx. 9; Lam. iii. 10-12, 30, with Job vii. 20, x. 16.

Lamp. [See CANDLE, CANDLESTICK.]

The ordinary means of lighting apartments. In Jud. vii. 16, 20, lamps mean torches; so John xviii. 3, Matt. xxv. 1. The terra cotta and bronze handlamps from Nimrud and Koyunjik perhaps give a good idea of the Bible lamp. The Egyptian *kawled* or common lamp is a small glass vessel with a tube in the bottom in which is stuck a wick of cotton twisted round straw. Water is poured in first, then the oil. The usual symbols of the early Christian lamps found at Jerusalem are the cross, the seven branched candlestick, the palm (John xii. 13, Rev. vii. 9). The rudeness of



the lamps indicates the poverty of the early saints at Jerusalem. The inscriptions that occur are "the light of Christ shineth to all," and the initials I X Θ, "Jesus Christ God."

Landmark. A stone or post usually, easily removable, whence the charges against its removal were needed (Dent. xix. 14, xxvii. 16).

Laodicea. A city of Phrygia. Originally Diospolis, then Rhoads, then L. Site of one of the seven churches addressed by Christ through John (Rev. i. 11, iii. 14). In Paul's epistle to the COLOSSIANS (iv. 13-16) L. is associated with Colossæ and Hierapolis, which exactly accords with its geographical position, 18 miles W. of Colossæ, six miles S. of Hierapolis. It lay in the Roman province "Asia," a mile S. of the river Lycus, in the Meander valley, between Colossæ and Philadelphia. A Seleucid king, Antiochus II., Theos, named it from Laodice his wife. Overthrown often by earthquakes. It was rebuilt by its wealthy citizens, without state help, when destroyed in A.D. 62 (Tacitus, Ann. xiv. 27). This wealth (arising from its excellent wools) led to a self-satisfied "lukewarm" state in spiritual things, which the Lord condemns as more dangerous than positive icy coldness (Rev. iii. 14-21). The two churches most comfortable temporarily are those most improved, Sardis and L.; those most afflicted of the seven are the most commended, Smyrna and Philadelphia. Subsequently the church was flourishing, for it was at a council at L., A.D. 361, that the Scripture canon was defined.

"The epistle from L." (Col. iv. 16) is Paul's epistle to the Laodiceans which the Colossians were to apply to them for. Not the epistle to the Ephesians, for Paul was unlikely to know that his letter to the Ephesians would have reached L. at or near the time of the arrival of his letter to the Colossians. In 1 Cor. v. 9 similarly an epistle is alluded to, no longer extant, the Holy Spirit not designing it for further use than the local and temporary wants of a particular church. The apostle's epistles were publicly read in the church assemblies, being thus put on a level with the O. T. and Gospels, which were similarly read.

The angel of the Laodicean church is supposed to be Archippus whom Paul 30 years before had warned to be diligent in fulfilling his ministry (Col. iv. 17). The "lukewarm" state, if the transitional stage to a warmer, is desirable (for a little religion, if real, is better than none), but fatal when an abiding state, for it is mistaken for a safe state (Rev. iii. 17). The danger is of disregarded principle; religion enough to lull the conscience, not to save the soul; halting between two opinions (1 Kings xviii. 21, 2 Kings xvii. 41, Ezek. xx. 39, Matt. vi. 24). The bot (at Hierapolis) and cold springs near L. suggested the simile. As worldly poverty favours poverty of spirit (Matt. v. 3, comp. Luke vi. 20), so worldly riches tend to spiritual self-sufficiency (Hos. xii. 8). Paul's epistle to the neighbouring Colossæ was de-

signed for L. also, though Paul had not seen the Christians there at the time (Col. ii. 1, 8; iv. 6); it tells L. "in whom" to find "hidden all the treasures of wisdom and knowledge," whereas she thought she had all sufficiency in herself, "because thou sayest I am rich," etc. He endured a sore conflict, striving in anxious prayer in behalf of the churches of Ephesus and L. that they might be delivered from Judaizing teachers, who blended Eastern theosophy and angel worship with Jewish asceticism and observance of new moons and sabbaths, professing a deeper insight into the world of spirits and a nearer approach to heavenly purity and intelligence than the simple gospel afforded (Col. ii. 8, 9, 16-23). A few arches and part of an amphitheatre are all the remains left of L. Now *Denishu*.

Lapidoth = torches. Deborah's husband (Jud. iv. 5).

Lapwing: *dukiphath*, akin to the Coptic *kukusha*. Rather the *hoopoe* (Lev. xi. 19, Dent. xiv. 18).



THE HOOPOE.

Its cry or *whoop* gives its name. The Arabs superstitiously reverence it, and call it "the doctor"

as if possessing therapeutic qualities. Its head is used in magical spells. The Bedouins believe it to be inhabited by departed spirits. The Heb. perhaps means *double crested*; the hoopoe has two parallel rows of elevated feathers arranged laterally. Its imposing crest and beak, and its curious way of bending till the beak touches the ground, whilst it raises and depresses the crest, led to the Arab supposition of its power to point out hidden wells beneath; whence arose its Gr. name *epops*, "the inspector." Its unclean habits, searching for worms and insects in dung-hills, and the superstition with which the heathen regarded it, led to the Mosaic ranking of it among unclean birds.

Lassæa. A city in Crete, a few miles E. of Fair Havens (Acts xvii. 8). See Smith's *Voyage and Shipwreck of St. Paul*, 2nd ed., app. iii., 262, 263.

Lasha. Gen. x. 19; the S.E. limit of Canaan = Callirhoe, famed for warm springs, E. of the Dead Sea. L. means "fissure," appropriate to the chasm *Zerka Marin*, through which the Callirhoe waters find an outlet to the sea. E. Wilton (Imp. Dict.) suggests that LAISH [see] at the Jordan's sources is L., for the Canaanites probably had no settlement E. of the Dead Sea. The N.W. bound (Sidon), the S.W. (Gasa), and the S.E. (Sodom) being given, we naturally expect the N.E., which Laish is (Gen. x. 19); the spies found the Canaanites dwelling "by the side of the Jordan" (Num. xiii. 29), probably therefore at its sources at Laish. Laish moreover was connected with Canaanite Sidon, though far from it (Jud. xviii. 7, 28). The *gorge of wady el Asal*, descending from mount Hermon over against

Lash, between two high bulwarks, fulfils the requirements of the derivation. *Asal* also is the inversion of *L*. **Lasharon.** A Canaanite town, the king of which Joshua slew (xii. 18), probably now *Saruneh*, S.W. of Tiberias. The *l* prefixed marks the district, its absence the town (*Gesenius*). In the Egyptian traveller's account (*Hieratic papyrus*, Brit. Mus. 1842) *Saruna* answers to *Saruneh*; now *Sirin* in the region called *Sarona*, between mount Tabor and lake Tiberias.

Latchet. The thong fastening the sandal to the foot; from Anglo-Saxon *læccan*, to fasten; whence *latch*. To unloose it was a slave's office for a great man (Luke iii. 16).

Lattice: *shuab, sebakah, charakim* (Jud. v. 28, 2 Kings i. 8, Prov. vii. 6, "casement"; S. of Sol. ii. 9). A latticed window with reticulated network through which the cool air entered, whilst the sun's rays were averted. Glass was not yet used for windows, though it was well known.



LATTICE.

Laver. It and the altar stood in the court of the tabernacle. Consisting of the laver itself and a base, both of brass. In it the priests were bound to wash their hands and feet in approaching the altar and entering the tabernacle, on pain of death. Constructed of the polished metallic looking glasses which the devout women (assembling at the door of the tabernacle of God's meeting His people) offered, renouncing the instrument of personal vanity for the sake of the higher beauties of holiness. The word of God is at once a mirror wherein to see ourselves and God's image reflected, and the means of sanctifying or cleansing (2 Cor. iii. 18; Jas. i. 23-25; Eph. v. 26; Exod. xxx. 18, 19, xxxviii. 8). The women made a like sacrifice of ornaments ("tablets," rather *armlets*) for the Lord's honour (xxxv. 22). On solemn occasions the priest had to bathe his whole person (xix. 4, Lev. xvi. 4). The *kyior*, "laver," was probably the *reservoir*; the base received and held water from it, and was the place for washing. Thus the water was kept pure till drawn off for use.

In Solomon's temple there was one great brassen "sea" for the priests to wash in, and ten lavers on bases which could be wheeled about, for washing the animal victims for burnt offering, five on the N., five on the S. sides of the priests' courts; each contained 40 "baths" (1 Kings vii. 27, 39; 2 Chron. iv. 5, 6). Ahaz mutilated the bases; and Nebuzardan carried away the remainder (2 Kings xvi. 17, xxv. 13). No lavers are mentioned in the second or Herod's temple. Solomon's "molten sea" was made of the copper captured from Tibhath and Chuan, cities of Hadarezer king of Zobah (1 Chron. xviii. 8), five cubits high, ten diameter, 30 circumference; one hand-breadth thick; containing 3000 baths according to Chronicles, but 2000 in

Kings; 2000 is probably correct, Chronicles reading is a transcriber's error. It is thought that it bulged out below, but contracted at the mouth to the dimensions in 1 Kings vii. 23-26. A double row of *gourds* ("knops"), 5+5 or 10 in each cubit, ran below the brim. The brim or lip was wrought curving outward like a lily or lotus flower. Layard describes similar vessels at Nineveh, of smaller size. The 12 oxen represent the 12 tribes of Israel the priestly nation, which cleansed itself here in the person of its priests to appear holy before the Lord. The sacrificial animals, the oxen, represent the priestly service. The "oxen" in 2 Chron. iv. 8 instead of "gourds" or "knops" in Kings is a transcriber's error.

The "holy water" in the trial of jealousy (Num. v. 17), and in consecrating the Levites by purifying and sprinkling, was probably from the laver (viii. 7); type of the true and efficacious sprinkling of Christ's blood on the conscience (Heb. ix. 9, 10, x. 22; Tit. iii. 5; Eph. v. 26); not to be so washed entails eternal death. The *hands* and *feet* need daily cleansing, expressing *those members in general most exposed to soils*; but the *whole body* needs but once for all *bathing* (*Gr. luo*), just as once for all regeneration needs not repetition, but only the removal of partial daily stains (*Gr. nipto*). John xiii. 1-10, "he that is bathed has no need save to wash (the parts soiled, viz.) his feet."

Law. The whole history of the Jews is a riddle if Moses' narrative be not authentic. If authentic he was inspired to give the law; for he asserts God's immediate commission. Its recognised inspiration alone can account for the Israelites' acquiescence in a burdensome ritual, and for their intense attachment to the Scriptures which condemn them as a stiff-necked people. A small isolated people, no way distinguished for science or art, possessed the most spiritual religion the world has ever seen: this cannot have been of themselves; it must be of God. No Israelite writer hints at the possibility of fraud. The consentient belief of the rival kingdoms northern Israel and Judah, the agreement in all essential parts between the Samaritan pentateuch and the pentateuch of the Jews who excommunicated the Samaritans as schismatics, accords with the Divine origination of the Mosaic law. Even Israel's frequent apostasies magnify the Divine power and wisdom which by such seemingly inadequate instruments effected His purpose of preserving true religion and morality, when all the philosophic and celebrated nations sank deeper and deeper into idolatry and profruity. Had Egypt with its learning and wisdom, Greece with its philosophy and refinement, or Rome with its political sagacity, been the medium of revelation, its origination would be attributed to man's intellect. As it is, the Mosaic law derived little of its influence from men of mere human genius, and it was actually opposed

to the sensual and idolatrous inclinations of the mass of the people. Nothing short of its origin being Divine, and its continuance effected by Divine interposition, can account for the fact that it was only in their prosperity the law was neglected; when adversity awakened them to reflection they always cried unto God and returned to His law, and invariably found deliverance (Graves, Pent. ii. 3, §2). Unlike the surrounding nations, the Jews have their history almost solely in the written word. No museum possesses sculptured figures of Jewish antiquities, such as are brought from Egypt, Nineveh, Babylon, Persepolis, Greece, and Rome. The basis of Israel's polity was the decalogue, the compendium of the moral law which therefore was proclaimed first, then the other religious and civil ordinances. The end of Israel's call by the holy God was that they should be "a holy nation" (Lev. xix. 2), a mediatorial kingdom between God and the nations, witnessing for Him to them (Isa. xliii. 10-12), and between them and Him, performing those sacrificial ordinances through the divinely constituted Aaronic priests, which were to prefigure the one coming Sacrifice, through whom all the Gentile nations were to be blessed. Thus Israel was to be "a kingdom of priests," each subject a priest (though their exercise of the sacrificial functions was *delegated* to one family as their representative), and God was at once civil and spiritual king; therefore all the theocratic ordinances of the Sinaitic legislation were designed to minister toward holiness, which is His supreme law. Hence the religious ordinances had a civil and judicial sanction annexed, and the civil enactments had a religious bearing. Both had a typical and spiritual aspect also, in relation to the kingdom of God yet to come. Whilst minute details are of temporary and local application their fundamental principle is eternal, the promotion of God's glory and man's good. It is because of this principle pervading more or less all the ordinances, civil and ceremonial alike, that it is not always easy to draw a line between them. Even the moral law is not severed from but intimately bound up with both. The moral precepts are eternally obligatory, because based on God's own unchangeable character, which is reflected in the enlightened conscience; their *positive* enactment is only to clear away the mist which sin has spread over even the conscience. The *positive* precepts are obligatory only because of enactment, and so long as the Divine Legislator appointed them to remain in force. This is illustrated in Hos. vi. 6, "I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings." God did desire "sacrifices" (for He instituted them), but *moral obedience* more; for this is the end for which *positive* ordinances, as sacrifices, were instituted; i.e., sacrifices and *positive* ordinances, as the sabbath, were to be observed, but not made the plea for

setting aside the moral duties, justice, love, truth, obedience, which are eternally obligatory. Comp. 1 Sam. xv. 22; Ps. l. 8, 9, li. 16, 17; Isa. i. 11, 12; Mic. vi. 6-8; Matt. xxiii. 23, ix. 13, xii. 7.

Torah, "law," means strictly a *directory*. Authoritative enactment is implied. The elements of the law already existed, but scattered and much obscured amidst incongruous usages which men's passions had created. The law "was added because of the transgressions" of it, i.e., not to remove all transgressions, for the law rather stimulates the corrupt heart to disobedience (Rom. vii. 13), but to bring them out into clearer view (Gal. iii. 19; Rom. iii. 20 end, iv. 15, v. 18, vii. 7-9), to make men more conscious of their sins as being transgressions of the law, so to make them feel need and longing for the promised Saviour (Gal. iii. 17-24), "the law was our schoolmaster (*paidagogos*, rather *guardian servant leading us to school*), to bring us to Christ." The law is closely connected with the promise to Abraham, "in thy seed shall all families of the earth be blessed" (Gen. xii. 3). It witnessed to the evil in all men, from which the promised Seed should deliver men, and its provisions on the other hand were the chief fence by which Israel was kept separate from surrounding heathendom, the repository of Divine revelation for the future good of the world, when the fulness of the time should come.

The giving of the law marked the transition of Israel from bondage to full national life. The law formally sanctioned, and grouped together, many of the fragmentary ordinances of God which existed before. The sabbath, marriage, sacrifices (Gen. ii. iv.; Exod. xvi. 23-29), distinction of clean and unclean (Gen. vii. 2), the shedding of blood for blood (ix. 6), circumcision (xvii.), the penalty for fornication, and the Levirate usage (a brother being bound to marry and raise up seed by a deceased brother's widow, xxxviii. 8, 24) were some of the patriarchal customs which were adopted with modifications by the Mosaic code. In some cases, as divorce, it corrected rather than sanctioned objectionable existing usages, suffering their existence at all only because of the hardness of their hearts (Matt. xix. 7, 8). So in the case of a disobedient son (Deut. xxi. 18-21), severe as is the penalty, it is an improvement upon existing custom, substituting a judicial appeal to the community for arbitrary parental power of life and death. The Levirate law limited rather than approved of existing custom. The law of the avenger of involuntarily-shed blood (Deut. xix. 1-13, Num. xxxv.) mercifully restrained the usage which was too universally recognised to admit of any but gradual abolition. It withdrew the *involuntary* homicide from before the eyes of the incensed relatives of the deceased. No satisfaction was allowed for *murder*; the murderer had no asylum, but could be dragged from the altar (Exod. xxi. 14, 1 Kings ii. 28-34). The comparative smallness of that portion of the

Sinaitic law which concerns the *political constitution* harmonizes with the alleged time of its promulgation, when as yet the form of government was not permanently settled. The existing patriarchal authorities in the family and tribe are recognised, whilst the priests and Levites are appointed to take wholly the sacred functions and in part also the judicial ones. The contingency of a kingly government is provided for in *general directions* (Deut. xvii. 14-20). The outline of the law is given Exod. xx.—xxiii.; the outline of the ceremonial xxv.—xxxi.

The decalogue (a term first found in Clemens Alexandr. *Pedag.* iii. 12) is the heart of the whole, and therefore was laid up in the ark of the covenant beneath the mercy seat or *propitiatory* (*hilasterion*), intimating that it is only as covered over by *Divine atoning mercy* that the law could be the centre of the (Rom. iii. 25, 26) covenant of God with us. The law is the reflection of the holy character of the God of the covenant, the embodiment of the inner spirit of the Mosaic code. "The ten commandments" (Heb. words, Exod. xxxiv. 28) are frequently called "the testimony," viz. of Jehovah against all who should transgress (Deut. xxxi. 26, 27). By the law came "the knowledge of sin" (Rom. iii. 20, vii. 7). Conscience, without the law, caused only a vague discomfort to the sinner. But the law of the decalogue, when expressed definitely, convicted of sin, and was therefore "a ministration of condemnation" and "of death, written and engraven on stones" (2 Cor. iii. 7, 9). Its preeminence is marked by its being the first part revealed; not like the rest of the code through Moses, but by Jehovah Himself, with attendant angels (Deut. xxxiii. 2, Acts vii. 53, Gal. iii. 19, Heb. ii. 2); written by God's finger, and on stone tables to mark its permanence. The number ten expresses *completeness, perfection* (Ps. xix. 7, Exod. xxvii. 12, 1 Kings vii. 27, Matt. xxv. 1). They were "the tables of the covenant," and the ark, because containing them, was called "the ark of the covenant" (Deut. iv. 13, Josh. iii. 11). The record in Deut. v. 6-21 is a slight variation of Exod. xx. 2-17. The fourth commandment begins with "keep" instead of "remember," the reason for its observance in Deuteronomy is *Israel's deliverance from Egypt* instead of *God's resting from creation*. Deuteronomy is an *inspired free repetition of the original* in Exodus, suited to Moses' purpose of *exhortation*; hence he refers to the original, in the fifth commandment adding "as the Lord thy God commanded thee." "And" is inserted as suited to the *narrative* style which Deuteronomy combines with the *legislative*. "Desire" is substituted for "covet" in the tenth. None but Moses himself would have ventured to alter an iota of what Moses had ascribed to God in Exodus. The special reason for the fourth, applying to the *Israelites*, does not interfere with the earlier and more universal reason in Exodus, but is an additional motive for their observing

the ordinance already resting on the worldwide basis. Coveting the house in Exodus precedes, but in Deuteronomy succeeds, coveting the wife; evidently all kinds of coveting are comprised in the one tenth commandment. As the seventh and eighth forbid acts of adultery and theft, so the tenth forbids the *desire* and so seals the inner spirituality of all the commandments of the second table. The claims of God stand first. The love of God is the true spring of the love of our fellow men. Josephus (c. Apion ii. 17) says: "Moses did not (as other legislators) make religion part of virtue, but all other virtues parts of religion." The order of the ten indicates the Divine hand; God's being, unity, exclusive deity, "have no other gods before My face" (Heb. iv. 13); His worship as a Spirit without idol symbol; His name; His day; His earthly representatives, parents, to be honoured; then regard for one's neighbour's life; for his second self, his wife; his property; character; bridling the desires, the fence of duty to one's neighbour and one's self. As deed is fenced by the sixth, seventh, and eighth, so speech by the ninth, and the heart by the tenth. It begins with God, ends with the heart. The fourth and fifth have a *positive* form, the rest *negative*. It is a witness against man's sin, rather than a giver of holiness. Philo and Josephus (Ant. iii. 6, § 5) comprise the first five in the first table, the last five in the second. Augustine, to bring out the Trinity, made our first and second one, and divided our tenth into coveting the wife and coveting the rest; thus three in the first table, seven in the second. But the command to have only one God is quite distinct from the prohibition to worship Him by an image, and coveting the wife and the other objects falls under one category of unlawful desire. Love to God is expressly taught in the second commandment, "mercy to thousands in them that love Me and keep My commandments." The five and five division is the best. Five implies *imperfection*; our duty to God being imperfect if divorced from duty to our neighbour. Five and ten predominate in the proportions of the tabernacle. Piety towards the earthly father is closely joined to piety towards the heavenly (Heb. xii. 9, 1 Tim. v. 4, Mark vii. 11). Special sanctions are attached to the second, third, fourth, and fifth commandments. Paul (Rom. xiii. 8, 9) makes the second table, or duty to our neighbour, comprise the sixth, seventh, eighth, ninth, and tenth, but not the fifth commandment.

Spiritual Jews penetrated beneath the surface, and so found in the law peace and purity viewed in connection with the promised Redeemer (Ps. i. 2, xix., cxix., xv., xxiv.; Isa. i. 10-18; Rom. ii. 28, 29). As (1) the decalogue gave the moral tone to all the rest of the law, so (2) the ceremonial part taught symbolically purity, as required by all true subjects of the kingdom of God. It declared the touch of the dead defiling, to remind men that sin's wages is death. It dis-

tinguished clean from unclean foods, to teach men to choose moral good and reject evil. The sacrificial part (3) taught the hope of propitiation, and thus represented the original covenant of promise, and pointed on to Mess-iah, through whom the sense of guilt, awakened by the moral law which only condemns men through their own inability to keep it, is taken away, and peace with God is realized.

Two particulars are noticeable: (1) *Moses does not inculcate as sanctions of his laws the rewards and punishments of a future life*; (2) *he does use as a sanction God's declaration that He "visits the iniquity of the fathers upon the children to the third and fourth generation of them that fear Him, and shows mercy unto thousands (to the thousandth generation) of them that love Him and keep His commandments"* (Exod. xx. 6, 6). The only way we can account for the omission of a future sanction, which all other ancient lawgivers deemed indispensable (Warburton, Div. Legation), is the fact established on independent proofs, viz. that Israel's government was administered by an extraordinary providence, distributing reward and punishment according to obedience or disobedience severally. But whilst not sanctioning his law by future rewards or punishments, Moses shows both that he believed in them himself, and sets forth such proofs of them as would suggest themselves to every thoughtful and devout Israelite, though less clearly than they were revealed subsequently under David, Solomon, and the prophets, when they became matter of general belief. Christ shows that in the very title, "the God of Abraham," etc., in the pentateuch the promise of the resurrection is by implication contained (Matt. xxii. 31, 32). [See RESURRECTION.] Scripture (Heb. iv. 2, Gal. iii. 8) affirms the gospel was preached unto Abraham and to Israel in the wilderness, as well as unto us. The Sinai law in its sacrifices was the bud, the gospel the flower and ripened fruit. The law was the gospel in miniature, which Jesus the Sun of righteousness expanded. So David (Ps. xxxii., Rom. iv. 6). On the hope of a future life being held by those under the law see Num. xiii. 10; Ps. xvi. 8-11, xvii. 15, xxi. 4, lxxiii. 24, xlix. 14, 15; Isa. xxvi. 19, xxv. 8, lvii. 1, 2; Dan. vii. 9, 10, 13, 14, xii. 2. The sense of Ps. cxxxix. 24 is "see if there be any way of idolatry (*'otzeb*, as in Isa. xlviii. 5; the Heb. also means *pain* which is the sure issue of idolatry) in me, and lead me in the way everlasting" promised to David and his seed in Mess-iah (comp. 1 John v. 21; Prov. viii. 35, xii. 28, xiv. 32, xxi. 16, xxiv. 11; Eccles. viii. 11, 12, xi. 9, xii. 7, 13, 14; 2 Kings ii. 11, 12, xiii. 21; Ezek. xxxvii.; Hos. xiii. 14, vi. 2; Joel ii. 32; Job xix. 23-27). Life in man is in Gen. i. 26, 27, ii. 7, distinguished from life in brutes: "Jehovah Elohim breathed into his nostrils the breath of life, and man became a living soul"; "God created man in His own image." It is not immateriality which distinguishes man's life from

the brutes' life, for the vital principle is immaterial in the brute as in man; it can only be the *continuance of life after death of the body*, conscience, spirit, and sense of moral responsibility, as well as power of abstract reasoning. Acts xxiv. 14, 15, 25 shows the prevalent belief in St. Paul's day as to the resurrection and judgment to come. Christ asserts that by searching the O. T. scriptures eternal life and the promise of Mess-iah was to be found (John v. 39).

The barrenness of Judæa has been made an objection by Voltaire against Scripture truth, which represents it as "flowing with milk and honey." But the very barrenness is the accomplishment of Scripture prophecies, and powerfully confirms the O. T. The structure of the Mosaic history confirms the reality of the miracles on which the truth of the extraordinary providence rests. Common events are joined with the marvellous so closely that the acknowledged history of this singular people would become unaccountable, unless the MIRACLES [see] with which it is inseparably joined be admitted. The miracles could not have been credited by the contemporary generation, nor introduced subsequently into the national records and the national religion, if they had not been real and Divine. The Jewish ritual and the singular constitution of the tribe of Levi commemorated them perpetually, and rested on their truth. The political constitution and civil laws presuppose an extraordinary providence limiting the legislative and executive authorities. So also the distribution and tenure of land, the sabbatic and jubilee years, the three great feasts requiring all males to meet at the central sanctuary thrice each year. Present, rather than invisible and future, sanctions were best fitted at that time to establish the superiority of the true God before Israel and heathendom. The low intellectual and moral state of most Israelites incapacitated them from rising above the desires of the present world to look forward to future retributions, which their spiritual dullness would make them feel doubtful of, until first a present special providence visibly proved His claim on their faith and obedience, and prepared them to believe that the same Divine justice which had heretofore visibly governed the youth of Israel's existence would in a future state reward or punish according to men's deserts, when the present extraordinary providence should be withdrawn. Moreover, national obedience or transgression could as such be recompensed only by temporal prosperity or adversity (for nations have their existence only in the present time). These therefore the Divine King of the theocracy dispensed with an immediate and visible execution, which only partially appears in His present more invisible, though not less real, government of all nations. Offences against the state and individuals were punished, as also offences against God its head. In Israel's history a visible specimen was given of what is true in all ages

and nations, though less immediately seen now when our calling is to believe and wait, that "righteousness exalteth a nation, but sin is a reproach to any people" (Prov. xiv. 34).

The distinction of clean and unclean animals relates to sacrifices. Some animals by filthy, wild, and noxious natures suggest the presence of evil in nature, and therefore give the feeling of unfitness for being offered as symbols of atonement or thanksgiving before the holy God. Others, tame, docile, useful to man, of the flock and herd, seem suitable for offering, as sheep, goats, cows, doves, and the like. Those that both chew the cud and divide the hoof men generally have taken for food by a common instinct. So fishes with fins and scales, but not shellfish as less digestible; insects leaping upon the earth, raised above the crawling slimy brood. Other animals, etc., as swine, dogs, etc., offered by idolaters, are called "abominations." The aim of the distinction was ethical, to symbolise separation from moral defilement, and to teach to the true Israel self cleansing from all pollutions of flesh and spirit (2 Cor. vii. 1). The lesson in Acts x. is that whereas God granted sanctification of spirit to the Gentiles, as He had to Cornelius, the outward symbol of separation between them and the Jews, viz. the distinction of clean and unclean meats, was needless (Matt. xv. 11, 1 Tim. iv. 4, Rom. xiv. 17). So the impurity contracted by childbirth (Lev. xii., xv.), requiring the mother's purification, points to the taint of birth sin (Ps. li. 5). The uncleanness after a female birth lasted 66 days, after a male 33, to mark the fall as coming through the woman first (1 Tim. ii. 14, 15).

In the penal code idolatry is the capital crime, treason against the Head of the state and its fundamental constitution. One was bound not to spare the dearest relative, if guilty of tempting to it; any city apostatizing to it was to be destroyed with its spoil and inhabitants (Deut. xiii. 6). Human sacrifices burnt to Moloch were especially marked for judgment on all who took part in them (Lev. xx. 1-5). The wizard, witch, and their consulters violated the allegiance due to Jehovah, who alone reveals His will to His people (Num. ix. 7, 8, xxvii. 21; Josh. ix. 14; Jud. i. 1; 2 Sam. v. 23) and controls future events, and were therefore to die (1 Chron. x. 13, Lev. xx. 27). So the blasphemer, presumptuous sabbath breaker, and false prophet (Lev. xxiv. 11-16; Num. xv. 30-36; Deut. xvii. 12, xviii. 20). So the violator of the command to rest from work on the day of atonement (Lev. xxiii. 29, 30), of the passover (Exod. xi. 15, 19); the wilful defiler of the sanctuary (Num. xix. 13, Lev. xxii. 8); the perpetrator of unnatural crimes (xviii., xx.). The prohibitions of rounding the hair and beard, of wearing a garment of wool and linen mixed, of sowing a field with divers seeds, of women using men's garments (besides tending to preserve feminine modesty and purity), were directed against existing

idolrous usages in the worship of Baal and Ashteroth (xix. 19, 27; Deut. xxii. 5). The ordeal by the water of jealousy depended on an extraordinary providence (Num. v. 11). It could injure the guilty only by miracle, the innocent not at all; whereas in the ordeals of the Middle Ages the innocent could scarcely escape but by miracle. Prohibitions such as human tribunals could hardly take cognisance of were sanctioned by penalties which God undertook to execute. He as Sovereign reserved exclusively to Himself the right of legislation. *Sins of impurity*, next to idolatry, were punished with peculiar severity (Lev. xviii.; the adulterer and adulteress, xx. 10; Deut. xxii. 22-30, xxvii. 20-26).

Mildness and exact equity pervaded the code so far as was compatible with the state of the people and the age. Interest or "usury" was not to be taken from an Israelite, and only in strict equity from the foreigner. The poor should be relieved liberally (Deut. xv. 7-11). The hired labourer's wages were to be paid at once (xxiv. 14, 15). Intrusion into a neighbour's house to recover a loan was forbidden, not to hurt his feelings. The pledged raiment was to be restored, so as not to leave him without a coverlet at night (ver. 10-13). Other characteristic precepts of the law are: reverence to the old; tenderness toward those having bodily infirmity (ver. 19-21); gleanings to be left for the stranger, the fatherless, and the widow (Lev. xix. 14-32); faithfulness in rebuking a neighbour's sin; the dispersion of the Levites, the ministers of religion, forming a sacred tie among all the tribes; studied opposition to all the usages of idolaters, as the heathen historian Tacitus notices: "all we hold sacred are with them profane: they offer the ram in contempt of Ammon . . . and an ox, which the Egyptians worship as Apis (Hist. v. 4); the Jews deem those profane who form any images of the gods . . . the Divinity they conceive as one, and only to be understood by the mind; with images they would not honour Cæsars or flatter kings." Personal violence was punished retributively in kind, "life for life, eye for eye, tooth for a tooth, hand for hand, foot for foot." The false witness had to suffer what he thought to inflict on another (Deut. xix. 16-21; Exod. xxi. 24; Lev. xxiv. 18-21). This did not sanction individual retaliation, but it was to regulate the magistrate's award of damages, viz. the worth in money of the bodily power lost by the injured person. It was to protect the community, not to regulate the believer, who when he penetrated beneath the letter into the spirit of the law, which the gospel afterward brought to light, felt constrained to love his enemy and not do to him the injury the latter had done or intended to do. Our Lord quoted the form of the law (Matt. v. 38) in order to contrast the pharisaic view, which looked only to the letter, with the true view which looks to the spirit.

A striking feature of the penal code,

in which it was superior to most codes, was that no crime against mere property incurred death. Bond service till the sabbatic year was the extreme penalty; restitution and fine were the ordinary penalty. The slave's life was guarded as carefully as the master's. If the master caused even the loss of a tooth the servant was to be set free. The chastity of female slaves was strictly protected. No Jew could be kept in bondage more than seven years, and then was to be sent away with liberal gifts (Exod. xxi. 7-26, Deut. xv. 13-15). In fact Israelite bond service was only a going into service for a term of years, that the creditor might reap the benefit. The creditor could not imprison nor scourge so as to injure the bond debtor, but in Rome the creditor could imprison and even kill him according to the old law. Men stealers were to be put to death. What a contrast to the cruel oppression of slaves in other nations, the Spartans butchering the helots, the Romans torturing their slaves for trifles and goading them to servile rebellions which cost some of Rome's bravest blood, and enacting that where a master was murdered all the slaves in the house, or within hearing of it, should be killed! In Israel the public peace was never threatened by such a cause.

Trials were public, in the city gates. The judges, the elders, and Levitical ministers and officers, as our jurors, were taken from the people. No torture before conviction, no cruelty after it, was permitted. Forty stripes were the extreme limit of bodily punishment (Deut. xxv. 3). Capital convictions could only be by the agreeing testimony of two witnesses (xvii. 6). The even distribution of lands, the non-alienation of them from the family and tribe (Num. xxvii., xxxvi.), admirably guarded against those agrarian disturbances and intestine discords which in other states and in all ages have flowed from an uneven distribution and an uncertain tenure of property.

Love to God, love to one's neighbour and even to enemies, benevolence to strangers, the poor, the fatherless and widows, repentance and restitution for injuries, sincere worship of the heart and obedience of the life required to accompany outward ceremonial worship, all these are characteristics of the law, such as never originated from the nation itself, long enslaved, and not remarkable for high intellectual and moral capacity, and such as did not then exist in the code of any other nation. The Originator can have only been, as Scripture says, God Himself. Besides, whatever doubts may be raised respecting the inspiration or authorship, the fact remains and is indisputable, that it was given and was in force ages before Lycurgus or Minos or other noted legislators lived, and that it has retained its influence upon legislation until now, the British and all other codes of civilized nations being based upon it. This is one of those facts which neither evolution, nor revolution, can overthrow.

The letter and outward ordinances were the casquet, the spirit as brought out by the gospel was the jewel. The sacrifices gave present relief to awakened consciences by the hope of forgiveness through God's mercy, resting on the promise of the Redeemer. The law could not give life, that was reserved for the gospel (Gal. iii. 21, 22; iv. 6). Spiritual Jews, as David, when convicted by the law of failure in obedience, fell back on the earlier covenant of promise, the covenant of grace, as distinguished from the law the covenant of works (which required perfect obedience as the condition of life, and cursed all who disobeyed in the least point: iii. 6-18; Lev. xviii. 5), and by the Spirit cried for a clean heart (Ps. li. 10, 11). So they could love the law, not as an outward yoke, but as the law of God's will cherished in the heart (xxxvii. 31), such as it was in Him who should come (xl. 8). In most Jews, because of the non-conformity between their inward state and the law's requirements as a rule from without, its tendency was "to gender to bondage" (Gal. ii. 4; iv. 3, 9, 24, 25; v. 1). Inclination rebelled against it. They either burst its bond for open heathenism; or, as in post captivity times, scrupulously held the letter, but had none of its spirit, "love, the fulfilling of the law" (Rom. xiii. 8-10; Lev. xix. 18; 1 Tim. i. 5; Gal. v. 14; Matt. vii. 12, xxii. 37-40; Jas. ii. 8). Hence the prophets looked on to gospel times when God would write the law by His Spirit in the heart (Jer. xxxi. 31-33, 39; Ezek. xxxvi. 26, 27, xi. 19, 20).

In one respect the law continues, in another it is superseded (Matt. v. 17, 18). In its antitypical realization in Jesus, it is all being fulfilled or has been so. In its spirit, "holy, just and good," it is of everlasting obligation as it reflects the mind of God. In its O. T. form it gives place to its fully developed perfection in the N. T. The temporary and successional Aaronic priesthood gives place to the abiding and intransmissible Melchizedek priesthood of Jesus, the sacrificial types, to the one antitypical sacrifice, never to be repeated (Heb. v., vii., viii., ix., x.). So believers, in so far as they are under the gospel law of Christ (Gal. vi. 2), which is the law of love in the heart, are no longer under the law, as an outward letter ordinance. Through Christ's death they are dead to the law, as a law of condemnation, and have the Spirit enabling them to "serve in newness of spirit, and not in the oldness of the letter" (Rom. ii. 29, vii. 1-6; 2 Cor. iii. 6). "Christ is the end of the law for righteousness (both justification and sanctification) to every one that believeth" (Rom. x. 4, viii. 1-3). He gave not so much new laws of morality as new motives for observing the old law. As a covenant of works, and a provisional mode of discipline, and a typical representation of atonement, the law is no more. As the revelation of God's righteousness it is everlasting. Free from the letter, the believer fulfils the spirit and end of the law, conformity to God's will. Moses, in

foretelling the rise of the "Prophet like unto himself" and God's rejection of all who should reject Him (Deut. xviii. 15, etc.), by the Spirit intimates that the law was to give place to the gospel of Jesus. Moses anticipates also by the Spirit the evils which actually befell them, their being besieged, their captivity, dispersion, and restoration (Lev. xxvi., Deut. xxxii.). The words in xxxiv. 10-12 (comp. Num. xii. 1-8) prove that no other prophet or succession of prophets can exhaustively fulfil the prophecy. Both Peter and Stephen authoritatively decide that Messiah is "the Prophet" (Acts iii. 22, vii. 37). The gospel attracted and detached from the Jewish nation almost every pure and pious soul, sifting the chaff from the wheat. The destruction of the temple with which Judaism and the ceremonial law were inseparably connected was God's explicit setting of them aside. The danger to the church from judaizing Christians, which was among its first trials (Acts xi., xv., Gal. iii. 5), was thereby diminished, and "the fall of the Jews is the riches of the world" in this as in other respects (Rom. xi. 12).

Lawyer. One learned in the law. "Scribe" was the official and legal designation. He who is called a lawyer in Matt. xxii. 35 is called a "scribe" in Mark xii. 28, what we should call a "divine." A "doctor of the law" is the highest title (Acts v. 34).

Laying on of hands. See BAPTISM.

Lazarus = Eleazar = God helps. 1. Of BETHANY [see]; brother of Mary and Martha (John xi. 1). The sisters were the better known, whence they are put prominently forward here, and in Luke x. 38, etc., are alone named. L. was "of (*apo*, 'belonging to at that time') Bethany, from (*ek*, implying his original settlement) the village of Mary and Martha" (still it is likely the same village is meant in both Luke x. and John xi., *vis.* Bethany). Curiously Ganneau found close to Bethany a tomb, probably of the first century, containing the names all together of Simon, Martha, and L. L.'s subordinate position at their feast in Christ's honour (John xii. 2) makes it likely he was the youngest. Moreover, the house is called that of Simon the leper (Matt. xxvi. 6, Mark xiv. 3); who was probably therefore their father, but either by death or leprosy no longer with them, though possibly he too, as a leper healed by Jesus, was then one of that happy family. Their friends from Jerusalem (John xi. 19), according to John's use of "the Jews," were of the *ruling elders* and *Pharisees*. The feast, the costly ointment, the family funeral cave (comp. Isa. xxii. 16, 2 Kings xxiii. 6, Jer. xxvi. 23), all bespeak good social position. The sisters' warm attachment to L. was strengthened by their common love to Jesus who loved all three (John xi. 5). L. had won the disciples' love too, for Jesus calls him "our friend" (ver. 11). At the time of L.'s sickness and the sisters' call, Jesus was in Perce

yond Jordan, on His way to Jerusalem, two days' journey from Bethany. He delayed two days to give time for that death which He foresaw, and from which He was about to raise L. On proposing to go to Judæa, His disciples remonstrated on the ground that He would be going into the very danger from which He had just escaped (x. 39, 40; xi. 8-10). He replied that whilst His appointed day yet lasted He was safe, and that He was going to awaken L. out of sleep. He was "glad" that He had not been on the spot before, that L.'s death and rising might awaken the disciples out of the deadness of unbelief. The sisters grieved at His seeming neglect. God sees cause for joy where even His people see only cause for grief. Four days had elapsed after the call when He arrived. Martha went and met Him, whilst Mary sat in the house, in beautiful harmony with the character of each respectively, described in Luke x. 40-42. Martha's faith had now become stronger; so she says, "Lord, I know that even now whatsoever Thou wilt ask of God, God will give it Thee (more buoyant in spirit than Mary, and cherishing even now a vague hope of her brother's restoration) . . . Yea, Lord, I believe that Thou art the Christ the Son of God . . . the Resurrection and the Life." On Martha telling Mary of Jesus' arrival and "call" for her, either expressed or implied ("secretly," through fear of Jewish informers, see ver. 28, 46), the latter too came "quickly" to Him. The Jews her friends, not having heard Martha's communication, supposed Mary was gone to the tomb to weep, but found her as of old "at Jesus' feet." Her words were fewer, but her action more impassioned, than those of her sister. So the whole company, Jesus, His disciples, the sisters, and their sympathisers, were met at the grave. At the sight of their weeping, Jesus "groaned in spirit," and troubled Himself, but checked His emotion which would otherwise have choked utterance. "Where have ye laid him?" Sympathy with their sorrow, which He was instantly to relieve, at last found vent in tears: "Jesus wept" (comp. Luke xix. 41, Heb. iv. 15). "Behold, how He loved him," the Jews, His adversaries, were constrained to exclaim. Their unbelief, "could not this man which opened the eyes of the *blind* (John ix.: they allude not to the raising of Jairus' daughter and the widow of Nain's son, which took place in *Galilee*, but to the miracle which made such a stir in Jerusalem; they never thought of His *raising the dead*) have caused that even this man should not have died?" made Him "groan again." "Take away the stone." Martha, retaining still remainders of unbelief (she believed in L.'s *future* resurrection, but she hardly dared to believe what she herself had hinted at in ver. 22, that Christ will raise him *now*), objected on the ground of the body's presumed decomposition by this time. He tells her to "believe, so she shall see the

glory of God." With a preparatory *thanksgiving* to the Father for the already felt answer to His prayer, He said, "L., come forth," and he came forth bound hand and foot, the graveclothes and napkin about his face. "Loose him, and let him go": contrast Jesus' resurrection, the graveclothes and the napkin folded separately, because, unlike L., He was to die no more (John xi. 6, 7). The same miracle which converted some Jews to belief furnished others only with materials for informing the Pharisees against Him. It brought the plots of the rulers and Caiaphas to a crisis (xi. 45-53). The very sign which the Pharisees desired in the parable of Lazarus (Luke xvi. 27-30) is now granted in the person of one of the same name, but only stimulates them to their crowning sin, to kill Jesus, nay even to kill L. too (John xii. 10). The same sun that develops the fragrant violet strengthens the poison of the deadly nightshade.

This is the crucial miracle of the truth of the Gospels. Spinosa said if this were true he would tear his system in pieces and embrace Christianity. As the Lord's *Judæan* ministry was not the subject of the first three evangelists, but the *Galilean*, they omit the raising of L. The Jews' consultation to kill L., and his own probable shrinking from publicity after such a mysterious experience, perhaps further influenced them in their omission of the miracle. By John's time of writing the brother and sisters were dead, and no reason for reserve any longer existed. Tradition says that L.'s first question on coming back was whether he should die again; on learning he must, he never smiled again.

Such an impression was made by this miracle that many Jews flocked to Bethany to see both Jesus and L. The eye witnesses bare record, and the people who heard of it from them met Him on His way to Jerusalem, and formed part of His retinue in His triumphal entry with the palm-bearing multitude (John xii. 12, 17, 18).

E. H. Plumptre (Smith's Dict.) identifies Simon the leper with Simon the Pharisee (Luke vii. 36-40); Martha had the Pharisees' belief in the resurrection (John xi. 24); Mary's gift of the ointment was after the example of the sinful woman in Simon's house; the leprosy came on subsequently. Also he identifies L. with the rich young ruler (Matt. xix., Mark x., Luke xviii.); Jesus' words to him, "one thing thou lackest," answer to His words to Martha, "one thing is needful"; "Jesus beholding loved him" (Mark) is said also of L. (John xi. 5); Jesus' love at last wrought out his conversion, possible to God though not to man; a sharp Palestine fever is sent to discipline him; his death and rising through Jesus' power is accompanied by his spiritual resurrection (John v. 24, 25). Judas and the eleven *expected* that the feast in John xii. 2 was the farewell feast of L., renouncing his former life and obeying Christ's command, "sell that thou hast, and

give to the poor"; hence Judas' bitter objection, "why was not this ointment sold for 300 pence and given to the poor?" On the night of Christ's betrayal L., whose Bethany home was near and was Christ's lodging on the previous night, in the hasty night alarm rushed eagerly with "the linen cloth (the term applied to graveclothes always, the same which he had on when the Lord raised him from the grave (xi. 44); *sindon*) cast about his naked body" (Mark xiv. 51, 52; xv. 46), and was seized by the highpriest's servants as a second victim (John xii. 10), whereas they let the other disciples escape.

2. L. in the parable, Luke xvi. 19-31. The one unknown on earth has a name with God; the rich man, well known as a great man among men, has no name with God (Rev. iii. 1). The historic Lazarus (John xi., xii.) belonged to the richer classes. Yet it is not a rich L., but L. the beggar whom the rich scarcely noticed, that is carried by angels to Abraham's bosom. The historic Lazarus raised from the dead, yet not convincing the Jews, proves the truth stated in the parable of L. that "if they hear not Moses and the prophets, neither would they be persuaded though one rose from the dead." The rich man was not so much a glutton as a self pleaser. It is not said he did not relieve L., nay L. lying at his gate implies he did, but with ostentation, "justifying himself before men" (ver. 15), having no true "repentance" (30). Servants attended him, "dogs" L.; these showed more pity and sympathy than his fellow men. The rich man's "burial" is mentioned, implying a grand funeral and flattering epitaph, whilst his soul was in hell. Christ takes care of the dust of L. against the day of His appearing, and receives his soul to Himself "in Abraham's bosom" (image from a feast; comp. John xiii. 25), whose faith L. followed. Once he had shared "crumbs" with the dogs (Matt. xv. 27), now he shares the heavenly banquet with the first father of the people of God. Not L.'s sufferings but his faith brought him there. Not the rich man's wealth but his practical unbelief (Luke xvi. 27-31) shut him out "in torments"; he was one of those "covetous" whom Jesus just before reproved, "justifying himself before men," "highly esteemed among men," but one whose practice was "abomination in the sight of God." He now begs a drop of water taken up by L. with "the tip of the finger," but in vain. Once he scarcely and only for show, not from love which alone God recognises, allowed L. to gather the "crumbs," the portion of the dogs. Abraham himself ventured all on God's promise of an after inheritance, having here "not so much as to set his foot on" (Acts vii. 5, Heb. xi. 13); appropriately then he told the rich man, "son (by privileges on which the Jews prided themselves, Luke iii. 8), remember that thou in thy lifetime receivedst thy good things (Matt. vi. 19-31) and likewise L. evil things, but now he is comforted and thou

art tormented." The rich man's desire for his brethren's conversion to belief, by L. being sent from the dead, is a covert expression of the fact that he was an unbeliever, and that unbelievers lay the blame of their unbelief on God as not giving them proof enough; whereas neither the raising of another L., nor that of Jesus who dieth no more, could win the wilful rejecters to belief (John xii. 10, 11, xvi. 29; Acts xxvi. 8). The five brethren coming to the same hell, so far from relieving by their company, (as many virtually think by walking with the many on the broad way rather than with the few on the narrow way,) would only aggravate his anguish by reproaches, because he had countenanced their unbelief. The dialogue is not between L. and the rich man, for they are utterly apart, but Abraham (God's mouthpiece in O. T. as father of the faithful, who sit down with Him, Matt. viii. 11, 12) and the rich man.

Lead. Exod. xv. 10, "they sank as lead," heavily falling down in their panoply, helpless and motionless, the waters closing over them. Used for the plumb line (Amos vii. 7). Zech. v. 7, 8, "the weight of lead" upon the ephah's mouth, covering persouified wickedness, implies the impossibility of her escape from beneath the ponderous load weighing her down. Job xix. 24, "oh that my words were graven with an iron pen and lead in the rock for ever." The lead was poured into the graven characters to make them better seen and (which is Job's thought) more durable; not leaden plates, for it was "in the rock" they were to be engraved. May my pen be of iron, and the ink lead poured into the writing on the everlasting rock! Perhaps the hammer was of "lead," as sculptors find more delicate incisions are made by it. Jer. vi. 23-30 accords exactly with scientific fact; lead applied to purify in the furnace "silver" alloyed with "iron" and "copper" ("brass") fails to do so, in the absence of the purifying blast blowing upon the silver. So Jehovah's casting of the Jews into fiery affliction avails not to purify them without the breath of God's Holy Spirit (comp. Ezek. xiii. 18-22). Remains of ancient lead mines have been found in the mountains E. of the Nile toward the Red Sea. It was among the spoil taken from Midian (Num. xxxi. 22). Tyre got it from Tarshish (Ezek. xxvii. 12).

Leah. [See JACOB and LABAN.] She was buried in the cave of Machpelah (Gen. xlix. 31).

Leasing. Old English, *lying*. Ps. iv. 2, v. 6.

Leaven: *seor*. A lump of old dough in high fermentation. As making it and leavening bread with it took time, unleavened bread was used in sudden emergencies (Gen. xviii. 6, xix. 3). It was forbidden in all offerings to the Lord by fire (Lev. ii. 11, vii. 12). The Israelites on pain of death were to have none in their houses or in the land during passover for seven days, from 14th Nisan (Exod. xii. 15, 19, 39, xiii. 7, xxiii. 18; Dent. xvi. 3, 4). Salt was its opposite,

and was never to be absent from the altar burnt offering, representing the incorruptible imperishableness of Jehovah's covenant. Honey as liable to ferment also was excluded from the altar burnt offerings. Leaven reminded Israel of the haste with which they fled from Egypt, and of their sufferings, which answer to the insipidity of unleavened bread, "the bread of affliction." Its prominent symbolical meaning was, it is bred of corruption and corrupts the mass with which it is mixed. Hence it represents "malice" (the evil *habif*) and "wickedness" (evil coming out in word and deed) as opposed to "sincerity" and "truth" (1 Cor. v. 7). The Jews searched with extreme care their houses, to purge out every particle of leaven. So Christians ought to search their hearts and purge out every corruption (Ps. cxxxix. 23, 24). It also symbolises corrupt doctrine (Matt. xvi. 6). Another quality is its secretly penetrating and diffusive influence: 1 Cor. v. 6, "a little leaven leaveneth the whole lump," the influence of one sinner corrupts many (Eccles. ix. 18); but in Gal. v. 9 a little legalism mixed with the gospel corrupts its purity. Though elsewhere used in a bad sense, leaven in Matt. xiii. 33 represents the gospel principle working silently "without observation" from within, till the whole is leavened, just as the mustard tree represents its diffusion externally; so "flesh," though usually in a bad sense, in Ezek. xi. 19 is in a good sense. The decomposition of social elements, accompanying and providentially preparing the way for the gospel, makes the image appropriate. Leaven was allowed to be offered in the firstfruits and tithes (Deut. xvi. 2, 12; 2 Chron. xxxi. 5), the pentecostal loaves (Lev. xxiii. 15, 17), and the peace offering (vii. 13). Transl. Lev. ii. 11 "as an oblation of firstfruits ye shall offer them (leaven and honey) unto the Lord, but they shall not be burnt on the altar for a sweet savour." In Amos iv. 5 the leavened bread was "with the sacrifice of thanksgiving of the peace offerings," not with burnt offerings of animals on the altar. Perhaps however the command is ironical, "offer by burning" (marg.) a sacrifice . . . with leaven" (which was forbidden), your very offerings being open insults to God.

Leaves: of a roll (Jer. xxxvi. 23). Not distinct as in a book, but consecutive columns or spaces on the long roll, which is often rolled round a stick; *delathoth*, "doors."

Lebana. Neh. vii. 48. LEBANON, Ezra ii. 45.

Lebanon: *ezceeding white*, vis. with snow, as *Mont Blanc*. In Heb. Lebanon, akin to *alp*. The double mountain range N. of Palestine, running in parallel lines from S.W. to N.E., having between the fertile valley anciently called Coelosyria, now *El Bekaa* (where are the grand ruins of the temple of the sun), about six or seven miles wide, "the valley of L." (Josh. xi. 17). The range is about 80 miles long, 15 broad. It forms the northern head of the Jordan valley and the southern head

of the Orontes valley [see HAMATH]. The western range is the region of the HIRITES and GIBLITES [see] (xiii. 5, Jud. iii. 8). The eastern range was Antilibanus, or "L. toward the sunrise." The wady el Teim separates the southern part of Antilibanus from L. and also from the Galilee hills. The river Leontes (Litany) sweeps round its southern end, and drains Coelosyria, falling into the Mediterranean five miles N. of Tyre. L. runs parallel to the coast in the plain of Emesa opening from the Mediterranean, in Scripture "the entering in (i.e. entrance) of Hamath" (1 Kings viii. 75). The river Eleutherus (*nahr el Kebir*) here sweeps round its northern end. The average height is 7000 ft. But one peak, *Dhor el Khodib*, N. of the cedars, is 10,051; and Hermon in Antilebanon is 10,125. L. is of grey limestone, with belts of recent sandstone along the western slopes. Eastward in the glens of Antilibanus flow toward Damascus Abana (*Bar-oda*) and Pharpar (*nahr el Awaj*). All that now represents Hiram's cedar forests is the cluster called "the cedars," 6172 ft. above the sea, in the centre of the vast recess or semicircle formed by the highest summits of L. above the deep valley of the sacred river Kadisha. [See CEDARS.] Odorous flowers and aromatic shrubs and vines still yield "the smell of L." wafted by the mountain breeze (S. of Sol. iv. 11). The line of cultivation runs at the height of 6000 ft. Every available space is utilized for figtrees, vines, mulberry trees, and olives. Numerous villages nestle amid the rocks. The trees striking their roots into the fissures of rocks illustrate Hos. xiv. 5, "Israel shall strike forth his roots as L." L. is a delightful retreat from the sultry heat of the plains and of Palestine, cooled as it is by the snows which crown its peaks. Jeremiah (xviii. 14) asks, "will a man leave the snow of L. which cometh from the rock of the field (a poetical name for L. towering above the surrounding plain)? Or shall the cold flowing waters that come from another place (from the distant rocks) be forsaken?" None. Yet Israel forsakes Jehovah the living fountain, ever near, for broken cisterns. Hyenas, panthers, jackals, wolves, and bears still haunt its glens and peaks (comp. S. of Sol. iv. 8, 2 Kings xiv. 9). The river Adonis (*nahr Ibrahim*) springs from a cave beneath the high peak *Sunnin*. The plain of Phœnicia, two miles wide, runs at the base of L. between it and the sea. The eastern slopes are less abrupt and fertile than the western. Maronite Christians people the northern part of the range; Druses abound more in the southern.

L. was assigned to Israel, but never conquered (Josh. xiii. 2-6, Jud. iii. 1-3). It was under the Phœnicians in Solomon's time and subsequently

(1 Kings v. 2-6, Ezra iii. 7). Antilibanus is less peopled than L., and has more wild beasts: S. of Sol. iv. 8, "look from the top of Amara, from . . . Shenir and Hermon . . . the lions' den . . . the mountains of the leopards," referring to the two higher peaks, Hermon, and that near the fountain of Abana, where panthers still are found. "The tower of L. which looketh toward Damascus" is Hermon (vii. 4).

Lebaoth = *lonesses* (implying their presence formerly). A city in the extreme S. of Judah (Josh. xv. 32), afterwards transferred to Simeon (xix. 6), whose portion, like Levi's, was "scattered" in Israel (Gen. xlix. 5-7) on account of the cruelty in xxxiv. 25, 26. Now *el Beyudh*.

Lebbæus. Matt. x. 3, Sin. and Vat. MSS. omit. Thaddæus or Judas, the brother of James (Mark iii. 18). [See JUDE.]

Lebonah. N. of Shiloh. (Jud. xxi. 19). Now *el Lubban*.

Leeah. Son of Er (1 Chron. iv. 21). Perhaps "Er father of L." means founder of L., a town.

Leeks: *chazir*, lit. grass. The leek is green, and grasslike in its form of leaf. The *allium porrum*, the Welshman's national emblem, worn on St. David's day. The poor in Egypt eat them raw with bread, and as sauce to roast meat. So Num. xi. 5, "we remember the leek," etc. Hengstenberg suggests that clover-like grass is meant, which the poor much relish, under the name *halbeh*, scientifically *Trigonella fœnum Græcum*. But LXX. and the Egyptian usage favour A.V.

Lees. Wine was allowed to settle on them, to keep the body and colour; especially the choicest wine (Isa. xxv. 6). Hence such phrases expressing ease and self-indulgent prosperity as "Moab . . . hath settled on his lees," i.e. has been like wine undisturbed, and not "emptied from vessel to vessel," never having been dislodged from his original settlement, "his scent (i.e. the bouquet of the wine) is not changed," "therefore I will send unto him wanderers that shall empty his vessels (i.e. cities) and break their bottles" (i.e. the men of his cities) (Jer. xlviii. 11, 12). The effect of undisturbed prosperity on the ungodly is to harden in undisturbed security (Zeph. i. 12). Ps. lxxv. 8, "the dregs (lees) of the Lord's cup . . . all the wicked shall wring out and drink," i.e. they must drain out the whole cup to the dregs.

Legion. The largest division of the Roman army, of which it was, in order and armament, the miniature; 6000 foot, with a body of horse. Matt. xxvi. 53, "thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels," against this band from the Roman "legion"; not merely My twelve apostles, but twelve "legions," and these "angels"? (comp. 2 Kings vi. 17, Dan. vii. 10.) In Mark v. 9 the demon-possessed says, "my name is legion, for we are many," "because many demons (Gr.) were entered into him."

Lehabim = the Lubim, western neighbours to the Egyptians (Gen. x. 13); the Rebu or Lebu of the monuments; the Libyans in Roman phrase. They served in the Egyptian armies (2 Chron. xii. 3, xvi. 8; Nah. iii. 9; Dan. xi. 43). The modern Tuariks and Berbers, aborigines of N. Africa, dwelling in the desert and sides of Atlas.

Lehi. Jud. xv. 9, 14, 19 (where transl. "in Lehi"), Heb. "the Lehi." [See EN HAKKORE, the spring; Ramath Lehi was the eminence.] L'hi strictly is the Heb. for *jawbone*; LEHI the name of the place. God did not make water to flow out of the tooth socket of the jawbone which Samson threw away, to slake his thirst, but "delt an hollow place (*maktesh*, Zeph. i. 11) in Lehi," whence "water" miraculously "came out." In Judah, between Philistia and the cliff Etam, now *Beit Likiyeh*, a village on the northern side of the wady Suleiman; at the entrance of the hill country of Judah, the outermost stronghold toward the S.

Lemuel = devoted to God, or created by God (the long form of Lael, Num. iii. 24). Instead of "L. . . the prophecy," some less probably transl. "L. king of Massa" (Prov. xxxi. 1-9). An ideal model king. Not, as Hitzig guessed, elder brother to Agur, king of an Arab tribe in Massa, on the borders of Palestine, and both sprung from the Simeonites who drove out the Amalekites from mount Seir under Hesekiah, as if Lemuel were an older form of Neumel, or Jemuel, Simeon's eldest son. Taught by his mother, as Timothy by Lois and Eunice (2 Tim. i. 5, iii. 15, 16). Her character was perhaps the model of the portrait of the "virtuous woman" (Prov. xxxi. 10-31). Abstemious; a pleader for and patron of those who cannot defend themselves, the widow and orphan.

Lentiles. Gen. xxv. 34. Small beans, common in Syria and Egypt, called



LENTILE

'adas, very palatable; the ingredient of the red pottage (*adom*), for which Esau sold his birthright. Dried and cooked they are still used as portable provisions for a journey; so Barzillai brought them to David's hungry followers (2 Sam. xvii. 28). In time of scarcity used with wheat, barley, beans, millet, and fitches, as a substitute for pure flour (Ezek. iv. 9). The Arabs make Hebron the scene of Esau's selling his birthright, and therefore daily supply the needy with lentile soup from the kitchen of a mosque there. Some derive "Lent" from the use of lentiles at that season in Roman Catholic countries.

Leopard. Famed for swiftness and agility (Hab. i. 8); "you would fancy it was flying" (Oppian *Cyseg.*,

iii. 76); it climbs trees, and can crawl along the ground. Hence the symbol for Greece and Alexander's rapid victories (Dan. vii. 6; Rev. xiii. 9). The prevalence of leopards sociably in Palestine is marked by the many places named from them (*name*, Heb.): Nimrah, Nimrim, Beth Nimrah. "The mountains of the leopard" (S. of Sol. iv. 8), viz. Lebanon and Hermon, where still they are found; "the mountains of prey" (Ps. lxxvi. 4), symbolising the rapacious world kingdoms. They



LEOPARD.

spring with successive rapid bounds. They cunningly lie in wait in thickets and often near villages for their prey, as distinguished from the lion's bold, open attack (Jer. v. 6, Hos. xiii. 7): "as a leopard by the way, I will observe (lie in wait for) them." Its unalterable spots represent man's inability to change himself (Jer. xiii. 23); yet the leopard in the millennium shall "lie down with the kid" (Isa. xi. 6).

Leper, LEPROSY. Heat, drought, and toil amid dry powdery substances, tend to generate skin disease, especially in absence of nourishing diet and personal cleanliness. These predisposing causes all exist in Syria and Egypt. Elephantiasis especially prevailed in Egypt, "the parent of such taints" (Lucr. vi. 1112). Israel's long stay there exposed them to the malady, as is implied in the legend (Diod. Sic. ii., Tacit. Hist. v. 3, 4; Justin xxxvi. 2; Josephus Ant. iii. 2, § 4; Chæræmon and Manetho in Jos. c. Apion i. 26, 32, 34) that the king of Egypt drove out a multitude of impure people and lepers, Jews and Egyptians, the lepers among whom the king's soldiers wrapped in sheets of lead and drowned in the sea (comp. Exod. xv. 10), and that Moses a sacred scribe was the leader of the rest through the wilderness into Judæa (comp. the "mixed multitude," xii. 38). Leprosy, beginning with little pain, goes on in its sluggish but sure course, until it mutilates the body, deforms the features, turns the voice into a croak, and makes the patient a hopeless wreck. It has left the Israelites for other races in modern times. *Nega'tzara'ath* means a *plague or stroke of leprosy* (LXX.), rather *elephantiasis*. An animal poison in the blood ferments there and affects the skin, depositing an albuminous substance, and destroying the sensation of the nerves. The tuberculated form is the common one, inflaming the skin, distorting the face and joints, causing the hair of the head or eyebrows to fall off or else turn white (Lev. xiii. 3-6), and encrusting the person with ulcerous tubercles with livid patches of surface between. The anæsthetic elephantiasis begins in the forehead

(2 Chron. xxvi. 19-21) with shining white patches which burst; bone by bone drops off; the skin is mummy like; the lips hang down exposing the teeth and gums. Tuberculated patients live on the average ten years, anæsthetic 20. The latter is called "white leprosy," but is distinct from the common white leprosy which covers the whole person, or freckles it with white bright spots, and which did not make ceremonially unclean (Lev. xiii. 12, 38, 39). Sometimes one limb alone is affected with a dead pearl-like whiteness (comp. Exod. iv. 6, "Moses' hand was leprous as snow"; Num. xii. 10, 12, "as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb"; 2 Kings v. 27). Job was affected with acute tuberculous elephantiasis, rapidly ulcerating his body (ii. 7, 8). The tuberculated form was in Israelite times medically incurable. Swine's flesh and scaleless and finless fish, used as food, tend to generate the disease; one reason of the prohibition (Lev. xi. 7, 9-12).

Separation of lepers from society has been common in all countries, partly from the dread of contagion, and also among the Israelites from the conviction that it was the special visitation of God. It was generally hereditary (comp. 2 Sam. iii. 29, "let there not fall from the house of Joab . . . a leper"). Lepers associated together without the camp, as they still do (2 Kings vii. 3; Luke xvii. 12). A habitation was provided for them outside Jerusalem, upon the hill Gareb, as the name implies "the hill of scraping" or *leprosy* (Jer. xxxi. 40, Job ii. 8); it (more recently called Bezetha), Goath (*the hill of the dead*), and Tophet (the valley of corpses) were the three defiled spots which Jeremiah foretold should be included in the restored city. Segregation wisely checked extension of leprosy, by preventing intermarriage of lepers with the sound. It was less a trial to the leper than intercourse with his fellow men, who loathed his presence, would have been.

Spiritually leprosy typified sin, and its treatment represented the separation which sin makes between sinners and saints. The law is the inspired interpreter of nature's truths. The leper was a "walking tomb," "a parable of death," and of sin "the wages of which is death." Hence he had to wear the badges of mourning, a covering upon his upper lip, and was regarded "as one dead" (Lev. xiii. 45, Num. xii. 12). He was to cry, Unclean, unclean, to warn all not to defile themselves by approaching him. So the ten stood afar off, lifting up their voices (Luke xvii. 13). The malady was often due to inherited taint, as is sin (Exod. xx. 5). The gradual decay of the body, first of the skin, then the bone, then the flesh, life still surviving, vividly represented the sure and deadly process of man's ruin by sin. In Isa. liii. 4, Jerome's Vulg. transl., "we thought Him to be a leper smitten of God," leprosy being God's direct judgment for sin. God alone could heal alike

the leper and the sinner. The minister of God was publicly to witness to the leper's cure by performing certain prescribed rites and so admitting him to communion again with his fellows (Lev. xiv. 9-20). Christ proved His Divine mission by healing lepers, and at the same time commanded them to go to the priest to "offer for cleansing those things which Moses commanded for a testimony unto them" (Matt. xi. 5, Mark i. 44).

The leper was excluded from both the sanctuary and the camp. The ceremony of restoration was therefore twofold. That performed outside the camp restored him to intercourse with the people (Lev. xiv. 8-9), that performed in the tabernacle court seven days after the former restored him to all spiritual privileges of Jehovah's worshippers (ver. 10-32). Two birds were taken for him, provided by the priest not the man; one was killed over running water, the other set free; accompanied with cedar wood (*Juniper oxycedar*, whose smoke was disinfectant), scarlet (representing rosy health and vigour), and hyssop (the caper plant, medicinally cleansing ulcers and skin diseases). The cedar and hyssop were tied to the living bird by the scarlet band; the whole was dipped in the blood of the killed bird and running water. The seven sprinklings renewed to him the covenant, symbolised by that number. The dead bird represented his past deadness, the freed living bird his restored life and freedom. The two, as in the case of the two goats on the DAY OF ATONEMENT [see], form one joint type. The leper brought two young rams (Heb. Lev. xiv. 10), one as a trespass offering, another as a burnt offering; and a ewe lamb as a sin offering; these bore witness that disease and death and the defilements of both are the wages of man's sin. The similarity to the rites in consecrating a priest marked the priestly character of Israel (Exod. xix. 6). The leper was restored to his standing as member of the royal priest-nation with priestly ceremonial. First he was restored to a right footing with the general congregation. Then only was he in a condition to offer, as member of the priestly nation, the offerings for himself. The oil symbolised the Spirit's grace. Its application to the ear, hand, and foot marked that every organ was now consecrated to God, the ear to hear and obey, the hand to perform God's will, and the foot to run upon God's errands.

Leprosy in the house, a fungous growth on the walls, symbolised the corruption which taints all creation and which is the effect of the fall. Man's body and man's earthly home must be dissolved, that a heavenly body and a new earth untainted with sin may succeed. Jude 23, "hating the garment spotted by the flesh," i.e. avoiding all contact with pollution, answers to Lev. xiii. 52-57, xv. 4-17. Any touching a leprosy-tainted garment was excluded from communion with God's people. Christians, who at baptism received the white garment, must shrink from what would

defile it. When the leprosy was spread over the whole person from head to foot (Lev. xiii. 12, 13) with none of the proper symptoms of elephantiasis the man was clean, his disease was the common white leprosy or dry tetter, red pimples with scaly surface spreading till it covers the body, not much affecting the health and disappearing of itself. This was rather a relief to the body than a disease, the whole diseased matter being brought to the surface and so passing off. Sin is least fatal and nearest removal when brought to the surface by hearty confession to God, then our Highpriest Jesus completely cleanses us (1 John i. 8, 9). Leprosy was *polluting, spreading* as to the patient, *transmissible*, and then *humanly incurable*; in all these points typical of sin. The death spots soon after death appearing on a corpse, and spreading till the whole is decomposed, answer to the leprosy spots. Every leper thus was a living sermon that Israel should keep themselves unspotted from the world (Rev. xxi. 27, Eph. v. 5).

Leshem. Josh. xix. 47 = LAISH, DAN [which see], Lasha (Gen. x. 19).

Lettushim. Gen. xxv. 3. An Arab tribe (as the plural ending implies), sprung from Abraham by Keturah.

Leummim. Gen. xxv. 3. A tribe, meaning "the peoples."

Levi. I. Jacob's third son by Leah, = *joined*, expressing her trust; "now will my husband be *joined* unto me, because I have borne him three sons" (Gen. xxix. 34). L. joined Simeon in avenging their own full sister Dinah's wrong by treacherously slaying the Shechemites, and so incurred Jacob's curse. They made circumcision, which God gave as a pledge of His holy covenant, the instrument of hypocrisy and bloody revenge. Jacob's moral weakness, in reproaching his sons not with the treacherous murder but with exposing him to danger ("ye have troubled me to make me to stink among the inhabitants of the land"), is faithfully delineated (xxxiv.). On his death bed he took a less selfish and juster view of their deed (xlix. 5-7): "Simeon and L. are brethren" in character as in birth, "instruments of wickedness are their swords" (Heb.). O my soul, come not thou into their secret" (deliberative council), renounce all fellowship with their act; "mine honour" (*glory*, my spirit, which is man's glory, the centre of his personality framed in God's image); "for in their anger they slew a man and in their wantonness (Heb.) *houghed an ox*." In chap. xxxiv. 28 it is merely said "they took their oxen." Chap. xlix. brings out the additional fact that in cruel revenge they wantonly severed the hind foot tendons of the Shechemites' oxen. Simeon, as the one detained in Egypt by Joseph, was probably the foremost of L.'s sons in the cruel attack on Rachel's son, and L. probably joined him, though the spite began with the base born sons of Bilhah and Zilpah. The discipline made the sons, once so unfeeling towards Joseph, to become self sacrificing for Benjamin. As the two joined

in crime, retributively they should be "divided and scattered" in Israel. L. received no land inheritance but cities scattered through Israel (Josh. xxi. 1-40), and depended on tithes paid by the other tribes.

The curse became subsequently a blessing to the nation by L.'s separation to Divine service. But Jacob does not intimate this, a proof of the genuineness of his blessing as recorded in Genesis. Moses subsequently speaks in very different language of L. (Deut. xxxiii. 8, etc.), as was appropriate after L.'s accession to the priestly honour: "let Thy Right (thummim) and Thy Light (urim) be with Thy holy one (L., representing the whole tribe. The Urim and Thummim worn on the highpriest's breastplate were the pledge that Jehovah would always give His people 'light' to defend His 'right'; they should be given to L. because he had defended Jehovah's right), whom Thou didst prove at Massah (Exod. xvii. 1-7, by the people's murmuring against Moses, L.'s representative, for water at the outset of the 40 years' wanderings) and with whom Thou didst strive at . . . Meribah" (Num. xx. 1-13, at Kadesh, at the 40 years' close, the two comprehending the whole intermediate period). Jehovah "proved" L., and by the people's strivings "strove with" L. (represented by Moses and Aaron.) L. proved himself in the main (for Moses' failure, Num. xx., and the Levites Korah's rebellion, xvi., are gravely ignored) to be Jehovah's "holy one." Moses' and Aaron's faithfulness, the Levites' drawing their swords against their Israelite brethren as God's avengers of the idolatry of the golden calf (Exod. xxxii. 26-29), "slaying every man his brother . . . companion . . . neighbour . . . son," where God's honour was at stake (Matt. x. 37, xix. 29; Luke xiv. 26), and Phinehas' zeal against the idolaters and fornicators with the Moabite women (Num. xxv. 11), gained God's approval and the choice of L. as the priestly tribe (Deut. xxxiii. 9-11). "Who said unto his father and to his mother, I have not seen him, neither did he acknowledge his brethren. . . . They shall teach Jacob Thy judgments and Israel Thy law (Lev. x. 11), they shall present incense before Thee (in the holy place) and whole burnt offering upon Thine altar (in the court). Bless, Lord, his substance (rather *his power*) and accept the work of his hands. Smite through the lions (Ps. lxxix. 23, the strength) of them that rise against Him," etc.; i.e., give him power for discharging duty, accept his service, and make his adversaries powerless. L. died at the age of 137 (Exod. vi. 16). [See LEVITES.]

2. Ancestors of Christ (Luke iii. 24, 29). 3. Son of Alphaeus; the original name of Matthew the publican and afterwards the apostle (Mark ii. 14; Luke v. 27, 29; Matt. ix. 9).

Leviathan. From *levi* "joined" (referring to its joined, plate armour like scales) and *than* a monster drawn out, i.e. long; or else Arabic *lavah* "to twist." So Job xli. 15-17. The crocodile. The whale having

a smooth skin and no scales cannot be meant. The crocodile's teeth, 30 on each side of each jaw, look into each other. Lips are wanting, so that the teeth are seen even when the



CROCODILE

mouth is closed, illustrating Job xli. 14, "who can open the doors of his face? his teeth are terrible round about." As behemoth is the hippopotamus, so leviathan is the crocodile, both found in Egypt along the Nile. The term elsewhere is used for any large monster of the "sea" or water. Ps. civ. 26, lxvii. 13, 14: "Thou breakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness." The king of Egypt is symbolised by the "dragons" and "leviathan" (comp. Ezek. xxxii. 2, xxxix. 3); he and his host at their overthrow in the Red Sea became a spoil to Israel (comp. "bread for us," Num. xiv. 9) "in the wilderness." The context shows that it is the benefits of God to Israel that are here recounted. In Job iii. 8 transl. "let them curse it (my day of birth) . . . who are ready to raise up a leviathan," i.e. necromancers who rouse and control wild beasts at will (comp. Ps. lviii. 5). In Isa. xxvii. 1, "leviathan the piercing serpent, even leviathan that crooked (*wriggling*) serpent," "the dragon in the sea," literally refers to the crocodile in the sea or Nile, or else to the great rock snakes. Spiritually every foe of Israel and the church. Antitypically and finally Satan "the dragon, that old serpent, which is the devil" (Rev. xx. 2, 10), whom finally "Jehovah with His sore, great, and strong sword shall punish." For "piercing" (*bariach*) transl. "darting from side to side." Foiled on one side he tries to gain on the other side (Job xxvi. 13; 2 Cor. xi. 14, ii. 11). Typhon, the destroyer, was worshipped in Egypt under the form of a crocodile.

Levites. The men of Levi, the sacerdotal tribe, all ministers, out of whom the priests were taken, viz. Aaron's family. Levi's wild zeal against the defiler of Dinah was the forerunner of the Levites' zeal against impure idolaters. The antiquity and genuineness of Genesis are marked by the absence of all notice of Levi's subsequent greatness as the priest-tribe. The genealogy (Gen. xvi. 11) goes no further down than Levi's three sons; these too are named in their order of birth, not giving Kohath the prominence which his family had subsequently. He has four clans in Exod. vi. 16-25, Gershon and Merari but two each. Amram, Aaron, and Moses belonged to his stock (iv. 14). The firstborn "young men" of Israel were the priests to offer sacrifices (xxiv. 5) before the law, representing the priestly nation (xix. 6, 22, 24). [See LEVI on the Levites]

promotion to be the priestly tribe for their zeal in the Lord's cause.] Levi became "an Israel within an Israel," the witness and guard of the truth. Substituted for the firstborn males of all Israel whom Jehovah claimed as His when He saved Israel from the stroke on Egypt's ~~firstborn~~; the Levites, 22,000; the firstborn males, 22,273; the odd 273 above were to be redeemed at five shekels each (Num. iii. 45-51), the fixed price for redeeming a victim vowed in sacrifice (xviii. 16, Lev. xxvii. 6). The Levites' cattle were taken for the firstlings of Israel's cattle (comp. Exod. xiii. 12, 13). The Levites marching from Sinai round the tabernacle were the heavenly King's royal guard; none else was to approach it on pain of death (Num. i. 51, xviii. 22, iv. 3-30). The priests occupied the eastern side of the tabernacle, inside Judah the leading camp; the Kohathites the southern side, inside Reuben; the Gershonites the western side, inside Ephraim; the Merarites the northern, inside Dan. The aggregate of Gershonites (iii. 22), Kohathites (ver. 28), and Merarites (ver. 34), is 22,300; but in the redemption 300 are deducted (probably the firstborn in Levi within the year that had elapsed since the command was issued, iii. 40-43), and 22,000 taken up substituted for Israel's male firstborn. Levi in this census was the fewest tribe in numbers, but in the other tribes servants not pure Israelites were enumerated, whereas in Levi only pure Israelites. The number of Israel's firstborn males (22,273) compared with the male adults (603,550) is disproportionately small, the proportion being usually one in four. But the law of Exod. xiii. 1, 2, dedicated those alone who should be firstborn *thenceforward* (comp. ver. 2, 11, 12; Num. iii. 13, viii. 17), for the duties of the firstborn referred to a ritual yet to be revealed, and the firstborn of cattle must mean those *thereafter* firstborn. Thus the proportion of firstborn sons in one year born of 2,000,000 of men is so *large* as can be explained only by the Divine blessing, and the sudden development which the exodus gave to the nation.

The Levites stood midway between the people and the priesthood, which culminated in the highpriest. They could not sacrifice, burn incense, or see the "holy things" till covered (Num. iv. 15). Yet they came nearer than the people, and they alone struck the tent in marching, carried its parts, and pitched it again. Their work needed matured strength; so their service began not till 30 years old (with a previous probationary period of five years: viii. 24), whereas military service began at 20. At 50 their service ceased (viii. 25, 26). So of 8600 Kohathites 2750 were on duty, of 7500 Gershonites 2630, of 6200 Merarites 3200 (Num. iv.). The Kohathites held the highest office and bare the ark (except on solemn occasions when the priests bare it: Josh. iii. 3, 15) and vessels, after the priest had covered them (Num. iv. 15). The Gershonites bare the tent hangings and curtains; the

Merarites the tabernacle boards, bars, and pillars; the Kohathites under Eleazar bare the vessels on their shoulders (vii. 9); the Gershonites and Merarites under Ithamar (iv. 28, 33), because of their weighty charge, were allowed oxen and wagons.

The Levites were Jehovah's and Israel's gift to Aaron, "wholly given" (*nethunim*, akin to *Nethinim* latterly, 1 Chron. ix. 2; the Levites' subordinates) and "joined" (as *Levi-means*) to the priests (Num. iii. 9, viii. 19, xviii. 2, 4, 6). The Levites were purified for service with bathing, shaving, washing clothes, imposition of Israel's hands, waving them as a wave offering to Jehovah (comp. *our* gospel "living sacrifice," Rom. xii. 1) toward the four points of the compass, in token of entire consecration of all their powers; the Levite then laid hands on one bullock offered for a sin offering and another for a burnt offering. Korah's rebellion through seeking the priesthood was followed by a fresh defining of the Levites' office (Num. xvi., xviii. 1-7).

The Levites received a tithe or tenth of all produce, animal and vegetable, of which they had to pay the priests a tithe (xviii. 20-32). A second tithe the Israelites used for the tabernacle feasts and freewill offerings, and of this second tithe the Levites should receive a share (Deut. xiv. 23, 27), especially when ministering (xviii. 7, 8). Forty-eight cities were appointed them (four on the average from each tribe), including the six cities of refuge and (of suburbs, meadow for their cattle) 1000 cubits out from the city walls, each of the four sides being 2000 cubits long. [See GEZER.] The phrase "the Levite that is within thy gates" is appropriate (xiv. 27), for the Levites' cities did not cease to belong to the tribes within which they lay. Thus Levites are occasionally spoken of as belonging to other tribes, viz. those within whose territory they resided (xviii. 6, Jud. xvii. 7, 1 Sam. i. 1). Elkanah a Levite is called an "Ephrathite," "Heman the Ezrahite," i.e. from Zerah of Judah (title Ps. lxxviii., lxxxix.).

"The priests the Levites" [see DEUTERONOMY on the peculiar use of Levites without distinction from the priests] were to determine controversies and to preserve the law in the side of the ark, and in the seventh year at the feast of tabernacles read it before Israel, and pronounce the curses from Ebal (Deut. xvii. 9-12, xxxi. 9-13, 26, xxvii. 14). The Hivite Gibeonites (Josh. ix. 27) and the NETHINIM [see] relieved the Levites of their more burdensome duties subsequently. Micah's consecration of the homeless Levite as his household priest implies a relapse in dark times to the original household priesthood. It was a Korah-like usurpation on the part of the Levite (Jud. xvii.). Samuel the Levite, adopted into the priesthood, revived the Divine order. The Levites were among his schools of the prophets, whose training consisted in praise, prayer, and study of the law. Hence enlarged views of acceptable worship appear in the Levite Asaph's Ps. I.

The ark after its restoration from the Philistines was in charge of Abinadab in the hill, or Gibeah, or Kirjath Jearim (1 Sam. vii. 1, 2 Sam. vi. 3), probably an old Canaanite highplace sanctuary. David's words (1 Chron. xv. 2) imply that heretofore Levites had not been in charge of the ark, therefore that Abinadab was *not* a Levite possibly (?). "None ought to carry the ark of God but the Levites, for them hath Jehovah chosen." Saul's assumption of sacrificing, his slaughter of the priests at Nob and of the serving Gibeonites, imply his self-willed impatience of the prominence of the priest tribe. At Hebron accordingly 4000 Levites joined David, besides 3700 priests (1 Chron. xii. 26, 27). He honoured them at his accession, and once even wore their robe (2 Sam. vi. 14). The duties of the Levites are defined by him (1 Chron. xxiii. 24-32), "to wait on the sons of Aaron for the service of the house of Jehovah," etc. "and to stand every morning to thank and praise Jehovah, and likewise at even, and to offer (i.e. assist the priests in offering) all burnt sacrifices," etc. The Levites supplied "officers and judges" (1 Chron. xxvi. 30), "in all the business of the Lord and the service of the king." Korah's sons of the Levites, headed by Heman, played upon psalteries and harps (1 Chron. ix. 19, 32); the Kohathites prepared the shewbread every sabbath; the Gershonites were headed by Asaph's son in the temple choir (vi. 39, 44; xv. 17), the Merarites by Ethan or Jeduthun. The heavier work being no longer needed of transporting the tabernacle, and psalmody being their chief duty, they entered service as early as 20 (xxiii. 24-27). The Levites numbered under David 38,000 (xxiii. 3), of whom 4000 formed the full choir; 288 in 24 divisions of 12 each were the skilled musicians (xxv. 1-8). At the severance of Israel and Judah the Levites flocked from the apostate northern kingdom to Judah and Jerusalem, and strengthened the southern kingdom (2 Chron. xi. 13, 14; xiii. 10-12).

The Levites proclaimed and taught the law, and judged controversies, with the priests and chiefs of Israel, in Jehoshaphat's reformation (2 Chron. xix. 8-11). They praised the Lord as singers before his army, and their beginning to sing was the signal of victory from the Lord over the Moabite and Ammonite invaders (xx. 19-22). They took an active part under Jehoiada in restoring Josiah (xxiii.); and in Hezekiah's reformation were "more upright" or earnest than the priests (xxix. 5-34, xxx. 15-22, 27). So under Josiah the Levites had as their characteristic designation that they "taught all Israel" (xxv. 8-15). They served the Lord and Israel, standing in the holy place. The Levites acted as teachers and scribes of the law, and chroniclers of their times.

Even the Levites fell into apostasy in the closing reigns of Judah (Ezek. xlv. 10-14, xlvi. 11). Their number at the return from Babylon was small (Ezra ii. 36-42). They sang

by course, praising Jehovah, at the founding and subsequent dedicating of the temple (iii. 10, 11; vi. 18). None of the Levites joined Ezra at his gathering at the river Ahava (viii. 15, 18-20). He induced 38 to join him, with 220 Nethinim. At the feast of tabernacles (Neh. viii. 7, 8) they read and explained the law; their tithes were again secured to them (x. 37-39), and they dwelt in villages round Jerusalem, and took their place at the dedication of the wall (xii. 27-30), and kept the gates to ensure the sanctification of the sabbath (xii. 22).

They appear as unloving formalists in Luke x. 32, and formed part of the deputation sent from Jerusalem to test John's credentials (John i. 19). Barnabas was a Levite (Acts iv. 36). They are among the sealed tribes (Rev. vii.). Their name is still preserved in the Jewish *Levy*, as *Cohen* is "priest." Their firstborn are exempted from certain payments among the Jews, as in the redemption of the firstborn.

A false judaizing analogy makes the Christian deacons answer to the Levites, the presbyters to the priests, and the bishops to the high priest.

Their temple psalmody was the forerunner of our church music; and to them we probably owe the preservation of some of the Scriptures.

It is the peculiarity of the Mosaic system, as distinguished from heathen systems, that the Levites, the ministers of religion, not merely performed religious rites, but without vows of celibacy, freely intermarrying with the other tribes, were dispersed among the nation to teach moral and religious truths to all, of whom they formed the twelfth part (Deut. xxxi. 9-13). Drawing their livelihood from the tithes and offerings, which would fail if God's law were slighted, they had every motive to maintain it. Thus they consolidated the union of the tribes by the strongest tie, religion. The wisdom of their appointment accords with the Divine origin of the Jewish law.

Jehovah praises Levites as to the past: "My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared Me and was afraid before My name . . . The law of truth was in his mouth and iniquity was not found in his lips; he walked with Me in peace and equity, and did turn many away from iniquity." The Lord as His coming is to "purify the sons of Levi, so that they may again offer an offering of righteousness" (Mal. ii. 5, 6, iii. 3; comp. Isa. lxxvi. 21).

Leviticus. *Wayyikra* is the Heb. name, from the initial word; the middle book of the pentateuch. The laws "which the Lord commanded Moses in mount Sinai, in the day that he commanded the children of Israel to offer their oblations unto the Lord in the wilderness of Sinai" (vii. 38). Given between the setting up of the tabernacle and its departure from Sinai, i.e. between the first day of the first month and the 20th day of the second month of the second year of the exodus (Exod. xl. 2, 17; Num. x. 11).

PART X.]

Two chief subjects are handled: (1) chap. i.—xvi., the fundamental ordinances of Israel's fellowship with Jehovah; (2) chap. xvii.—xxvii., the laws for hallowing Israel in this covenant fellowship. Privilege and duty, grace conferred and grace wrought, go hand in hand. **FIRST:** (1) The law of offerings, chap. i.—vii. (2) Investiture of Aaron and consecration of priests, chap. viii.—x. (3) Rules as to clean and unclean, chap. xi.—xv. (4) The day of atonement, the summing up of all means of grace for the nation and the church, annually. **SECOND:** (1) Israel's life as holy and separate from heathendom, in food, marriage, and towards fellow men, chap. xvii.—xx.; the mutual connection of xviii., xix., xx., is marked by recurring phrases, "I am the Lord," "ye shall be holy, for I . . . am holy." (2) Holiness of priests and of offerings, chap. xxi., xxii. (3) Holiness shown in the holy convocations, sabbaths, perpetual light in the tabernacle, shewbread, chap. xxiii., xxiv. (4) Perpetuation of the theocracy by the sabbatical and jubilee years, the perpetual tenure of land, the redemption of it and bond servants (xxv.); and by fatherly chastisement of the people and restoration on repentance, chap. xxvi. (5) Appendix on vows, which are not encouraged specially, yet permitted with some restrictions (xxvii.).

The only history in Leviticus is that of Aaron's consecration, Nadab and Abihu's death, and the doom of the blasphemer (viii.—x.; xxiv. 10-23), a solemn exhibition of Jehovah's laws in their execution. Aaron's "holding his peace" under the stroke is a marvellous exhibition of grace; yet his not eating the sin offering in the holy place shows his keen paternal anguish which excused his violation of the letter of the law in Moses' judgment. As Jehovah drew nigh Israel in the tabernacle, so Israel drew nigh Jehovah in the offering. The sacrificial ordinances fall into three divisions, each division consisting of a decalogue of directions, a method frequent in the Mosaic law. Many of the divisions are marked by the opening, "and the Lord spake unto Moses," or such like, or by closing formulas as "this is the law," etc. (vii. 37, 38; xi. 46, 47; xiii. 59; xiv. 54-57; xv. 32, 33). The direction as to the people's offerings is distinguished from that as to the priests' by a repetition of the same formula (i. 2; vi. 9, 19, 20, 24, 25; xxi., xxii.). In v. 6 transl. not "trespass offering" which is the term for one kind of sin offering (ver. 14), viz. for an injury done to some one, "a fine offering" (Num. v. 5-8), but "he shall bring as his forfeit," etc., *asham*. Also in Lev. xxiii. 2 for "feasts" transl. "the appointed times."

The Epistle to the Hebrews is the N. T. commentary on Leviticus, showing the correspondence yet superiority of the Antitype to the typical sacrifices. Peter (1 Pet. i. 16) quotes Lev. xi. 44, "be ye holy, for I am holy"; but N. T. holiness rises above the restrictions as to meats, seasons, and places (John iv. 20-24; Acts x., xv.). Ps. lxxxix. 15: "blessed

is the people that know the joyful sound, they shall walk, O Lord, in the light of Thy countenance," alludes to the jubilee year enjoined in Leviticus; Isa. lxi. 1-3; and our Lord's application of the prophecy to Himself, show that the gospel dispensation is the antitype. The exhaustive consummation and final realization of the type shall be in the "times of restitution of all things," "the regeneration" of the heaven and earth, "the creature's deliverance from the bondage of corruption into the glorious liberty of the children of God," "the adoption, to wit the redemption of the body" (Acts iii. 19-21; Rom. viii. 19-23; Matt. xix. 28, 29).

Chap. xvi. is the grand centre of the book. Previously it was shown that God can only be approached by sacrifice, next that man is full of "uncleanness" which needs cleansing. The annual atonement now teaches that not by several cleansings for several sins and uncleanness can guilt be removed. One great covering of all transgressions must take place to meet God's just wrath, and then Israel stands accepted and justified typically (xvi. 16, 20). Heb. ix., x., explains antitypically how Christ by one offering *once for all and for ever perfected them that are being sanctified*. In Lev. xviii. 18 the prohibition against marriage with a wife's sister is *during the wife's lifetime*. In xvii. 11 transl. "*the soul (nephesh) of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood which makes atonement by means of the soul.*" The two reasons of prohibiting blood as food are: 1. It is the vital fluid. 2. It was the appointed typical *mean* of atonement. It is not blood as blood, but as containing in it the principle of *life*, that God accepted.

The division into decalogues is frequent throughout the Mosaic code, based no doubt upon the model of the ten commandments, each subject being set forth in ten ordinances, as Bertheau has observed (for details see his Commentary). Chaps. i.—iii. contain the first decalogue, viz. the burnt offering in three sections, the meat offering in four, and the peace offering in three. The second decalogue is in iv., v.: the sin offering in four cases; three kinds of transgression needing atonement; the trespass offering in three cases. Then vi., vii., five decalogues. Thus there are seven decalogues in all as to putting away *guilt*. The next seven are as to putting away *impurity*, xi.—xvi. Then xvii.—xx. contain seven decalogues as to Israel's holiness. Lastly chaps. xxi.—xxvi. 2 contain the concluding seven decalogues. This arrangement leaves unnoticed xxiii. 39-44 and xxiv.; for ver. 37, 38, "these are the feasts," etc., evidently close chap. xxiii.; ver. 39-44 are appended as a fuller description of the feast already noticed in ver. 34. And chap. xxiv. sets forth the duty of the people in maintaining public worship, and narrates the stoning of the blasphemer.

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The decalogues are closed with promises of rich blessing upon obedience, awful threats upon disobedience; the latter predominate, for already Israel had shown its tendency to disobedience. The first division of the law, the covenant (Exod. xxiii. 20-33), ended with blessings only; for there Israel had not yet betrayed its unfaithfulness. But now (Exod. xxxii., xxxiii.) when Israel had shown its backsliding tendency, the second division of the law ends here with threats as well as promises.

Chap. xxvii. is an appendix, xxvi. having already closed the subject of the book with the words "these are the statutes," etc. The appendix however is an integral part of the whole, as is marked by its ending with the same formula, "these are the commandments," etc.

Libertines. Acts vi. 9. Descendants of Jews who, having been taken prisoners by Pompey and other Roman generals in the Syrian wars, were enslaved and afterwards emancipated, and who returned to their native land. Many Jews at Rome were freedmen allowed by Augustus to settle beyond the Tiber. Four thousand freedmen were expelled to Sardinia, others were to leave Italy unless they gave up Judaism (A. D. 19) under Tiberius (Tacitus, Ann. ii. 85; Josephus, Ant. xviii. 3, §5; Philo, Legat. ad Caium). Humphrey conjectures that, having made their way to Jerusalem, they naturally were Stephen's bitterest opponents as having suffered so much for that religion which Christianity was supplanting. They had a synagogue at Jerusalem.

Libnah = whiteness. 1. The *Blanche Garde* of the crusaders (Stanley). A city in the shephelah or low hills S. W. of Palestine, taken by Joshua, though not one of the league cities, because he would not leave so strong a city unsubdued in his rear, after destroying Makkedah on his way to Laishish. A priests' city with its "suburbs" (Josh. x. 29, 30, 32, 39; xii. 15; xv. 42; xxi. 18). It revolted from Judah at the same time as Edom, in the reign of Jehoram, Jehoshaphat's son, "because he had forsaken the Lord God of his fathers" (2 Kings viii. 22, 2 Chron. xxi. 10, 11). Its remoteness from the capital, which Jehoram had corrupted into idolatry, and the presence of the sacred ministers in it, made its people desire separation from the idolaters; hence its revolt, as the scripture quoted implies. The explanation of the revolt, though satisfactory, is one inferred from comparing independent scriptures (2 Chron. xxi. 10; 2 Kings viii. 18; Josh. xv. 42, xxi. 13), an undesigned propriety confirming the truth. After Laishish Sennacherib besieged L., and there heard of what alarmed him, Tirhakah's advance (2 Kings xix. 8, Isa. xxxvii. 8). Rabshakeh joined him there, and probably brought with him the portion of the Assyrian army which had been before Jerusalem. At L. near Egypt G. Rawlinson thinks the miraculous destruction of the Assyrian army took place, not at Jerusalem; so Jehovah's promise (Isa. xxxvii. 33), "Sen-

nacherib shall not come into this city, nor shoot an arrow there, nor come before it with shields"; then ver. 36 will mean, "when they (Sennacherib and the surviving Assyrians) arose early in the morning, behold they (the smitten Assyrians) were all dead corpses." Herodotus (ii. 141) gives the Egyptian story, that Sennacherib retreated from Pelusium, the Egyptian gods having sent field mice which gnawed their bowstrings and shield straps, a corruption of Jehovah's promise above.

Hamatal, Josiah's queen, mother of Jehoahaz and Zedekiah, was of L. (2 Kings xxiii. 31, xxiv. 18.) E. Wilton identifies L. with Lebben, five miles S. of Gaza, near the northern bank of wady Sheriah, a good point from which Sennacherib could watch Tirhakah's advance from the Egyptian quarter. The smallness of the remains is due to the buildings having been of large sun-dried bricks, soon disintegrating, not stone. Conder (Pal. Expl., July 1875) identifies it with *Beit Jibrin*. Warren (Pal. Expl., July 1875) identifies L. with *Ibna*, a ruin on a hill at the sea coast, between Jaffa and Ashdod, and identical with Jabneel or Jabnah. As L. was a priests' town, so Jamnia became latterly the seat of the sanhedrim and head quarters of Hebrew learning. L. (*whiteness*) perhaps is named from some natural feature, as white poplars; as Rithmah is from *retem* "the juniper." El Benawy is mentioned for it in Pal. Expl. Qy. Stat., Jan. 1878, p. 19.

2. A station of Israel between Sinai and Kadesh, the fifth after Sinai. The Laban of Deut. i. 1, near the Arabah and Elanitic gulf. Now *el Beyaneh* ("the distinct," Arabic), part of the mountain plateau and valley W. of the Arabah.

Libni. 1. Whence sprang LIBNITES (Exod. vi. 17, Num. iii. 18, 1 Chron. vi. 17, 20). 2. 1 Chron. vi. 29.

Libya. Acts ii. 10, "the parts of L. about Cyrene"; not here the whole of Africa, but the province W. of Egypt, opposite Crete, including Cyrene, the *Cyrenaica pentepolitana*, containing the five cities Berenice, Arainoe, Ptolemais, Apollonia, and Cyrene.

Lice = kinnim. [See Exodus and Egypt.] Mosquitoes, troublesome in Egypt towards October, soon after the plague of frogs, not only giving pain, but entering the body through the nostrils and ears; so LXX., Philo, and Origen. But mosquitoes' larvae are deposited in stagnant waters, whereas Exodus (viii. 17) states "all the dust became lice throughout all the land of Egypt." Sir S. Baker writes similarly from experience, "it is as though the very dust were turned into lice"; a tick no larger than a grain of sand becomes swollen with blood to the size of a hazel nut. The Egyptian *che-nem* (akin to *kinnim*), "mosquito," retained in the Coptic, favours the former. The Egyptian *ken*, "force," "plague," may apply to either view.

Lieutenants = achashdrapan, the official title of satraps or viceroys over the provinces of the Persian empire (Esth. iii. 2, viii. 9, ix. 3;

Ezra viii. 36). "Prince": Dan. iii. 2, vi. 1.

Ligure: leshem Heb., the first in the third row of jewels on the high-priest's breastplate (Exod. xxviii. 19). LXX. and Vulg. transl. *ligure*, and as Theophrastus (de Lap. 29) and Pliny (H. N. xxxvii. 11) say *amber* came from *Liguria*, probably LXX. and Vulg. understand by "ligure" *amber*. But Theophrastus distinguishes the *lyncurium* of Liguria from *electron*, "amber" *Amber* is too soft for engraving; but *lyncurium* was hard, and at the same time attracted light particles of wood, iron and brass. The red variety of tourmaline, the *rubellite*, which is electrically polar when heated, may be meant. The jacinth also is electric.

Likhi. 1 Chron. vii. 19.
Lily: shushan. Matt. vi. 28, 29. The white lily plant is used as fuel when withered; but it does not grow wild in Syria. Rather the scarlet *marragon* (*Lilium chalcidonicum*). "The lily at Huleh is large, the three inner petals meet above, forming a gorgeous canopy such as art never approached, and king never sat under even in his utmost glory. Our flower delights in the valleys, grows among thorns, and I have sadly lacerated my hands in extricating it. Nothing can be in higher contrast than the velvety softness of this lily and the tangled hedge of thorns about it. Gazelles still feed among these flowers, and you can scarcely ride through the woods N. of Tabor without frightening gazelles from their flowery pasture" (Thomson, Land and Book, ii. 18). Comp. S. of Sol. ii. 1, "lily of the valleys" (ver. 2) "among thorns." (ver. 16) "he feedeth (in iv. 5 'roes') among the lilies." The words of Solomon's Song (v. 13), "his lips like lilies," require a *ruby* or *scarlet* colour, not white. But as "lily" was used also in a general sense for a lovely, bell shaped flower, the Egyptian lotus of the Nile is probably meant in the "lilywork" ornamentation of the capitals ("chapiters") of Solomon's temple pillars, and the rim of the brazen sea (1 Kings vii. 22, 23). So Egyptian architecture delights in lotus headed capitals. "He shall grow as the lily" (Hos. xiv. 5), i. e. rapidly self propagating, one root often producing 50 bulbs (Pliny, Nat. Hist. xxi. 5). Stanley thinks "lily" includes numerous flowers of the tulip or amaryllis kind blooming in the early summer or the autumn of Palestine. J. Hamilton (Imp. Dict.) remarks on "consider the lilies," "wondrous is God's chemistry who out of black mould and invisible vapour builds up that column of chrysolite, and crowns it with its flaming capital. How strange is God's husbandry! Instead of taking the lily into a conservatory, He leaves it out among the thorns. The same soil from which one nature can only extract the harsh astringent sloe with its cruel spines yields to another flexible leaves and balmy blossoms. So the life of faith is not lived in the convent

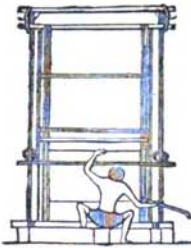


LILIA.

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or in the sanctuary [alone], but out of doors in the unsympathising world, in the midst of secular men. From the same soil and the same atmosphere from which others derive repulsive attributes, the believer can absorb grace and give forth excellence. The same bounties of providence which make Nabal more churlish make Joseph more generous, tender, and forgiving; the same sunshine which elicits the balm of the lily matures in the blackthorn its verjuice; the same shower which makes thistles rank fills the lily cup with nectar, and clothes it in raiment eclipsing Solomon."

Linens. Fine linen. *Shes*, an Egyptian word. The peculiar dress of the Egyptian priests (Gen. xli. 42). Pharaoh arrayed Joseph in it as a dress of state; not cotton nor silk (as marg.). So Ezek. xxvii. 7, *shesh*; ver. 16, *butz* (*bussos*, Gr.), the fine linen of Syria used for the hangings of Solomon's temple and David's "robe of fine linen" (1 Chron. xv. 27, 2 Chron. ii. 14). The Egyptian fine linen was equal to the best now made in general texture, and superior in evenness of threads without knot or break. In Esth. i. 6, for "green" transl. rather "(Persian) linen cloth," *karpas*, *carbasus*. The unstudied propriety of designation by the native names respectively of linen of Egypt, Syria, and Persia, is a strong mark of genuineness. In Ezek. xvi. 10 alone is "silk" probably meant (*mesh*, perhaps a Chinese word). The flax for the tabernacle was spun by the women, and as thread given to Aholiab and his helpers to weave (Exod. xxv. 4, xxxv. 25, 35); he directed the work of the skilled weaver



EGYPTIAN WEAVER

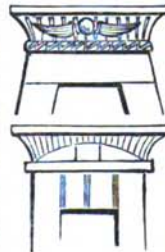
("the cunning workman"), the embroiderer and the ordinary weaver. *Bad* (from a root meaning *separate*, referring to the distinctness of the threads in the texture) is the Heb. for the linen breeches of Aaron and his sons in ministering: Exod. xxviii. 40-42, which compared with xxxiii. 23, "linen (*bad*) of fine turned linen" (*shesh*), identifies *bad* with *shesh*, *shesh* being perhaps the spun threads, *bad* the linen woven from them. *Bad* is exclusively applied to the holy linen garments, ephod, etc., of priests, etc. (1 Chron. xv. 27), and angels (Ezek. ix. 2, 3, 11, x. 2, 6; Dan. x. 5, xii. 6, 7). *Butz*, *bussos*, was the Levite choir's dress (2 Chron. v. 12); kings wore it loosely over the close fitting tunic (1 Chron. xv. 27). The temple veil was of it, naturally as wrought by Tyrians (2 Chron. iii. 14, ii. 14). Mordecai was arrayed in it (Esth. viii. 15). The house of Ashbea sprung from

Shelah Judah's son, wrought in it (*butz*) (1 Chron. iv. 21); tradition says they wrought priests' and kings' robes and the sanctuary hangings. The bride's "fine linen, the righteousness of saints," contrasts with the harlot Babylon's merchandise in "fine linen" (Rev. xix. 8, 14; xviii. 12). So also the fine linen (*sheesh*) which God put upon Israel (Ezek. xvi. 10); contrast the rich man's fine linen (*bussos*) (Luke xvi. 19).

Prov. vii. 16, "I have decked my bed with fine linen (*etun*, akin to Gr. *othone*) of Egypt," i.e. ornamented the bed covering with threads of fine Egyptian flax. In Jud. xiv. 12, 13, *sadin* (Gr. *sindon*) is Heb. for the 30 linen garments which Samson promised. Made by women (Prov. xxxi. 24); the good housewife "made fine linen and girdles"; her own clothing is "fine linen" (*sheesh*, not "silk," ver. 22). Used for winding sheets and head napkins (John xi. 44, xx. 5), and towels (xii. 4, 5). *Pishteh* is the general term (Josh. ii. 6), "flax" (Jud. xv. 14). *Bussos* is the finer linen, *linon* the general term. The mummies' cloth is found by microscopic examination to be linen: linen fibre is cylindrical, transparent, and jointed as a cane; cotton fibre appears as a flat riband with a hem at each edge. Solomon's merchants brought *linen yarn* (*niquireh*) out of Egypt (1 Kings x. 28, 2 Chron. i. 16). But Gesenius, Keil, etc., transl. "and (as for) the going out of horses from Egypt for Solomon, a company of king's merchants fetched (horses) at a definite price." This is against the accents; LXX. and Vulg. transl. "from Koa," a place for collecting customs on the Egyptian frontier.

Lines. Ps. xvi. 6, "the lines are fallen unto me in pleasant places," viz. the measuring cords or lines, hence my allotment (Amos vii. 17). Mic. ii. 5, "none that shall cast a cord by lot (i.e. none that shall have any possession measured out) in the congregation of the Lord" (see marg. 1 Chron. xvi. 18, Ps. cv. 11). **ARGOB** [see] is always designated by *chebel* or *cord*, i.e. well defined region.

Lintel: *nashquoph*, the upper cross-beam of a door. "The upper doorpost" (Exod. xii. 7, 23). The word meant also to "look out," because there were grates or lattices above the door whence the inmates could see who was outside. In 1 Kings vi. 31 for "lintel" transl. *ayil* "the projection of the doorposts," occupying the fifth of the breadth of the wall (Keil). The entrance was four cubits broad, including the projecting doorposts, and each of the two wings of the folding doors about a cubit and a half broad, reckoning the projecting framework on either side at half a cubit in breadth. In Ezek. xl. 9, 21, 24, 26, "posts" (the same word *ayil*) mean projecting column faced fronts of the sides of



the doorway, opposite one another. In Amos ix. 1 for "lintel" transl. the spherelike capital of the column: *kaphtoreyah*. Zeph. ii. 14, "the capitals of her columns," marg. "the knobs" ("pomegranate like at the tops of the houses," Grotius) or chapiters (capitals).

Linus. 2 Tim. iv. 21 put third, "Eubulus greeteth thee, and Pudens, and Linus"; therefore not yet bishop, but a Christian then at Rome; afterwards its bishop (Irenaeus, iii. 3, § 3; Eusebius H. E. iii. 2). Irenaeus implies that L. was made bishop by Paul and Peter before Peter's death; but the Scripture evidence is against Peter's having been at Rome at all, and certainly before Paul's death. Pearson fixes on A.D. 55-67 as the period of L.'s episcopate. Tertullian (Præser. Hæer. 32) asserts that Clement (third bishop) also was consecrated by Peter. The statements of the fathers are mutually conflicting and unsatisfactory.

Lion: *ari*, *arieh* ("the tearer," Umbreit); *gur*, "the whelp" (Gen. xlix. 9); *kephir*, "the young lion" in adolescent vigour, his "great teeth" grown (Ps. lviii. 6), having his own covert (Jer. xxv. 38); *labi*, in adult maturity (Gen. xlix. 9); *l'byah*, "lioness"; *laish*, "an old (rather strong, from an Arabic root) lion": Job iv. 11, where the five different terms occur; *shachal* is the roaring lion; *labi* appears in the German *löwe*. The variety of names shows the abundance of lions in the regions of Scripture at that time. Now there are none in Palestine. But the names Lebaoth (Josh. xv. 32), Arieah (2 Kings xv. 25), Ariel for Jerusalem (Isa. xxix. 1, 2, 7), Laish (Jud. xviii. 7), incidentally, and so undesignated, confirm the Scripture assertions as to their former existence. The forests and tangled thickets have been almost swept away which were their former lair. Jordan's wooded banks, its "pride" (as some transl., but others "swelling"), gave cover to lions (Jer. xlix. 19), "a lion from the swelling (so Calvin, the overflow forcing the lion from the woody banks) of Jordan." The Asiatic lion has a short curly mane, and is shorter and rounder than the African. It laid waste villages (2 Kings xvii. 25, 26; Prov. xxii. 13) and slew men (1 Kings xiii. 24, xx. 35, 36).

Shepherds, as David, sometimes singly encountered it, and prevailed (1 Sam. xvii. 34, 35; Amos iii. 12); oftener in bands, frightening him with shouts into a pit covered over with reed or branches lightly, to entrap it (Ezek. xix. 4, 8, 9). Benaiah slew one in a pit or cistern, in which it had taken refuge in a snowstorm (2 Sam. xxiii. 20). Samson slew one at Timnath (Jud. xiv. 5, 6). Lion hunting is depicted as the amusement of the Ninevite kings, who followed the great hunter Nimrod's example. Captured lions were caged, which illustrates the image in Ezek. xix. 9. The lion symbolises *bravery*, so the faces of the warriors of Gad who joined

David are designated "the faces of lions" (1 Chron. xii. 8); also *might* and *royalty*, as in the winged lion figures with human heads in the Assyrian palace remains, and in Solomon's steps to his throne (1 Kings x. 19, 20); so the royal tribe Judah had the lion as its standard. Messiah is "the Lion of the tribe of Judah, the root of David," yet also the Lamb, combining opposites. The first of the four living creatures was like a lion (Rev. iv. 7, comp. Ezek. i. 10), the kingly aspect of Messiah in St. Matthew. Nineveh is compared to a lion's den, full of remains of its prey, appropriately, as lion figures abounded in



LION HUNTING.

the Assyrian palaces. Nah. ii. 11, 12, "where is," etc. ? i.e. God will so destroy it that its site will be hard to find; fulfilled to the letter (i. 8). Lions haunted dens in Lebanon and Hermon (S. of Sol. iv. 8). Balsam compares Israel to "a great lion (*labi*) and a young lion" (*arieh*): Num. xiii. 24, xxiv. 9.

Amos iii. 4, "will a lion roar in the forest when he hath no prey?" i.e., God would not threaten wrath if there were not a guilty nation, its object (Matt. xxiv. 28); "will a young lion cry out of his den if he (the old lion) have taken nothing?" The young lion lies silent till the parent lion brings the prey near, then the scent rouses him; so the prophet would not speak against Israel if God did not reveal to him Israel's sin requiring Israel's punishment. Satau is the "roaring lion" as well as the subtle serpent (1 Pet. v. 8).

Shaaq is the lion's roar in seeking prey (Ps. civ. 21); *naham* his cry when seizing it (Isa. v. 29, comp. Prov. xix. 12); *hagah* his growl defying any effort to snatch from him his prey (Isa. xxxi. 4); *na'ar* the cry of the young lion (Jer. li. 38); *rabatz* is his crouching in his lair (Gen. xlix. 10); *shakah* and *yashab* (Job xxxviii. 40) his lying in wait; *arab* his secretly doing so (Ps. x. 9); *ramas* his stealthily creeping after prey (Ps. civ. 20); *zamek* his leap, flinging himself on it (Deut. xxxiii. 22). (Smith's Bible Dict.)

Lizard: *letnah*. Lev. xi. 30. One of the mount-ns. the *Lacerta Nilotica* [see CHAMPELON]; Speaker's Comm. Smith's Bible Dict. makes it the fa-foot lizard, *gecko*.

Lo-ammi = *not My people*. Jezreel, Lo-ruhamah (= *not loved*), and Lo-ammi are the three children of the prophet Hosa's wife, Gomer, taken by God's command. "Jezreel" symbolised the coming destruction of Jehu's line, as Jehu had destroyed that of Ahab of Jezreel; also that as Jezreel means both *God sows* and *God scatters*, so God will yet sow Israel whom He now scatters (Hos. i. 4-6, 9, 10, 11), "great shall be the

day of Jezreel," i.e. great shall be the day when they shall be God's seed planted in their own land by God (Jer. xxiv. 6, xxxi. 28, xxxii. 41; Amos ix. 15; Hos. ii. 23). "I will sow her (Jezreel, *the sown one*, ver. 22) unto . . . Me in the earth." Not only Judaea, but the whole earth shall be the seed plot wherein Gentile nations shall be the spiritual growth of the Jewish seed sown everywhere (Mic. v. 7; Rom. xi. 12, 15; Zech. x. 9). Lo-ruhamah, changed into Ruhamah, means that He will first withdraw His "loving mercy" and at last restore it. And Lo-ammi, changed into Ammi, that He will make Israel, now "not His people" owing to apostasy, to become again "His people." The three children symbolise successive generations: Jezreel (1) represents the dynasty of Jeroboam I., ending with Jehu's shedding the blood of the last of the line at Jezreel; Lo-ruhamah (2), a daughter, represents the *effeminate* period which followed; Lo-ammi, a son, represents Jeroboam II.'s vigorous dynasty, which however brought no revival of religion; still Israel was not God's people really, and so should be no longer so in name but cast away.

Loan. [See USURY.] The merciful character of Moses' law appears in the command not to keep the poor man's outer garment, his covering by night as well as day, after sunset (Exod. xxii. 26, 27; Deut. xxiv. 6, 10-13, 17; comp. however Prov. xxii. 27). The millstone, including all instruments necessary to life, and a widow's garment, were forbidden to be taken. The creditor must not enter the debtor's house to seize the pledge, but wait for the debtor to bring out an adequate security for payment. The debtor could be held as a bondman only till the seventh year, i.e. for six years, and not beyond the jubilee year, whatever his period of service might be (Exod. xxi. 2). Then he must be sent away with a liberal supply of provisions, the prospect of such a gift doubtless stimulating zeal in service (Deut. xv. 12-18; Lev. xxv. 39-55); his land was to be restored. But foreign slaves might be held in continual servitude (2 Kings iv. 1; Isa. l. 1, lii. 3). The Roman or else the oriental law detaining the debtor in prison till he paid the uttermost farthing, and even giving him over to torturers, is alluded to in Matt. v. 26, xviii. 34.

Loaves. Cakes flat and round. [See BREAD.]

Lock. [See KEY.] Usually a hollow wooden bolt passing through a groove into the socket in the doorpost. In the groove are small sliding pins which drop into holes in the bolt, so securing it. The key with its pins raises the sliding pins of the lock so that the bolt can be drawn back (Jud. iii. 23, 25; S. of Sol. v. 5; Neh. iii. 3).

Locust. [See JOEL.] The *arbeh* is the migratory devastating locust. The *gob*, "grasshopper," is a species of *gryllus*, with voracity like the migratory locust, but small in size (Smith's Bible Dict. makes *gob* the

nympha state of the locust): Amos vii. 1. Nah. iii. 17: "the great grasshoppers (Heb. the *locust* of *locusts*) which camp in the hedges in the cold day, but when the sun ariseth flee away," etc. The locust lays its eggs under abelter of hedges; they are hatched by the sun's heat in spring; by June the young are so matured as to be able to flee away. So Assyria shall disappear.

The *chagab* is another of the Gryllidæ (Num. xiii. 33, Eccles. xii. 5); Isa. xl. 22, "grasshopper," thus *gob* = *chagab*. They all are Orthoptera with four wings; jaws strong and formed for biting. The hind limbs of the saltatoria are largely developed, the thighs long and thick, the shanks still longer; thus "they have legs [the tibias, so placed] above their feet to leap withal upon the earth" (Lev. xi. 21). The migratory locust is two inches and a half long, the forewings brown and black, and the thorax crested. Their devastations are vividly depicted (Exod. x. 15, Joel ii. 3, 5, 10). The *arbeh* and the *sol'am* ("the bald, smooth headed, locust," nowhere else mentioned; some of the winged orthopterous saltatoria; the Heb. is akin to the Egyptian for "locust") and the grasshopper (*chagab*) might be eaten (Lev. xi.). They are generally thrown alive into boiling water with salt, the wings, legs, and heads being pulled off; the bodies taste like shrimps, and are roasted, baked, fried in butter, ground, pounded, and mixed with flour for cakes, or smoked for after use.

For "beetle" (Lev. xi. 22) translate "chargol," some kind of the locust or grasshopper "saltatoria," from the Arabic *hardjal* "to leap." The *tzaltal* occurs only Deut. xxviii. 42, *the locust that makes a shrill noise*, from a root "to sound" (Gesenius), very destructive: one of the Cicadae. The "palmerworm" (*gazam*) is probably the larva state of the locust (Gesenius); Amos iv. 9; Joel i. 4, ii. 25. LXX. transl. "caterpillar" by which A. V. transl. *chasil*, which is rather one of the winged Gryllidæ = the consuming locust. *Gazam* is the gnawing locust, *arbeh* the swarming locust, *yelequ* the licking locust (in Jer. li. 27 "the rough caterpillars" refer to the spinous nature of the tibias) which is transl. "caterpillar" also in Ps. cv. 34, elsewhere "cankerworm." Locusts appear in swarms extending many miles and darkening the sunlight (Joel ii. 10); like horses, so that the Italians call them "cavaletta," *little horse* (ver. 4, 5; Rev. ix. 7, 9); with a fearful noise; having no king (Prov. xxx. 27); impossible to withstand in their progress; entering dwellings (Exod. x. 6, Joel ii. 8-10); not flying by night (Nah. iii. 17, Exod. x. 13 "morning"). Birds, as the locust bird, which is thought to be the rose-coloured starling, devour them; the sea destroys more (ver. 19). Their decaying bodies taint the air (Joel ii. 20). Barrow (Travels, 257) says the stench of the bodies on the shore was smelt 150 miles off. Joel's phrase "the northern army" implies that he means human invaders from the N.,

the point of entrance to the Assyrians and Babylonians.

Reichardt (Jewish Intelligence, Feb., 1867) notices the Heb. letters of *gazzam* = 50, exactly the number of years that the Chaldees ruled the Jews from the temple's destruction by Nebuchadnezzar, 588 B.C., to Babylon's overthrow by Cyrus, 538 B.C. *Arbeh* = 203, the period of Persia's dominion over the Jews from 538 to 330 B.C., when Alexander overthrew Persia. *Yelegu* = 140, the period of Greek rule over the Jews from 330 to 190 B.C., when Antiochus Epiphanes, Israel's persecutor, was overcome by the Roman L. Scipio. *Chasil* = 108, the exact number of years between 38 B.C., when Rome placed the Idumean Herod on the throne, and A.D. 70, when the Romans destroyed Jerusalem and the Jewish nationality. Thus the four successive world empires and the calamities which they inflicted on Israel are the truths shadowed forth by the four kinds of locusts in Joel.

Lod. A town of Benjamin, founded by Shamed or Shamer (1 Chron. viii. 12). **LYDDA** in Acts ix. 32, 33; in the vale of Sharon between the hills and the Mediterranean. Here Peter healed *Æneas* of palsy. Now *Ludd*.

Lodebar. E. of Jordan (2 Sam. xvii. 27). Here at the house of Machir, son of Ammiel, Mephibosheth found a home after Saul's death (ix. 4, 5). Perhaps the Debir of Josh. xiii. 26, where *Lidebir* is the Heb. (the "1" is part of the word, not as A. V. = of). Machir remembered David's kindness to Mephibosheth in the distress of the latter, therefore sent provisions to David in his distress at Mahanaim (W. of L.). The name means *the driving out of flocks* (Gesenius), else *without pasture*.

Lodge. *To pass the night* (Heb. *lun*). Isa. x. 29, the Assyrian invaders "have taken their lodging (their bivouac) at Geba." S. of Sol. vii. 11, Neh. iv. 22. The "lodge" (Isa. i. 8), and "cottage" (xxiv. 20), "the earth shall reel to and fro . . . and be removed as a cottage," refer to a temporary hut, or in the latter passage a hammock suspended from trees, to secure from wild beasts the watcher of gardens or lauds in the night.



HUT ON POSTS IN GARDEN

Log. Twelfth of an *hin* measure. According to Josephus (1204 of a gallon); according to the rabbinites, 0615.

Lois. Mother of Eunice, Timothy's mother (2 Tim. i. 5). The Gr. names mark Greek origin, though she was a Jewess in religion and the father a Greek, i.e. heathen; Lystra was her home. The family pedigree of "indwelling faith" began first with L., the farthest back of Timothy's progenitors whom Paul knew. She and Eunice were probably converted at Paul's first visit to Lystra (Acts xiv. 6, 7). The belief of the mother and grandmother alone is

implied in 2 Tim. i., in undesigned harmony with Acts xvi., not of the father; a mark of genuineness. One godly parent may counteract the bad influence of the ungodly, and win the child to Christ (1 Cor. vii. 14, 2 Tim. iii. 15).

Lord. [See **JEHOVAH.**] In small letters and with initial capital "Lord" represents *Adonai* in A. V. of O. T. In capitals **LORD** represents *Jehovah*, except Exod. xxiii. 17 The **LORD** God, *Adonai Jehovah*, where it ought to be "the Lord Jehovah," and xxxiv. 23. "God" in capitals also represents *Jehovah* (Gen. xv. 2, *Adonai Jehovah*). "God" in small letters, with initial capital, represents *Elohim*. [See **GOD.**]

Lord's Day. The Christian sabbath, called so in Rev. i. 10, the earliest mention of the term. But the consecration of the day to worship, to almsgiving (but not to earning), and to the Lord's supper, is implied in Acts xx. 7, 1 Cor. xvi. 1, 2. The Lord singled it out as the day of His repeated appearances after His resurrection (John xx. 19, 26), and the evangelists' special mention of this day as the day of those reappearances implies their recognition of its sanctity. The designation corresponds to "the Lord's supper" (1 Cor. xi. 20): *Ignatius* (ad *Magnes.* 9) and *Irenæus* (*Quæst. ad Ortobd.* 115, in *Just. Martyr*); and *Justin Martyr*, A.D. 140 (*Apol.* ii. 98), writes: "on Sunday we hold our joint meeting, for the first day is that on which God, having removed darkness, made the world, and Jesus Christ our Saviour rose from the dead. On the day before Saturday they crucified Him; on the day after Saturday, Sunday, having appeared to His apostles He taught." *Pliny* writes in his famous letter to *Trajan* (x. 97), "the Christians [in Bithynia] on a fixed day before dawn meet and sing a hymn to Christ as God." *Tertullian* (*de Coron.* iii.), "on the Lord's day we deem it wrong to fast." *Melito*, bishop of *Sardis* (second century), wrote a book on *the Lord's day* (*Euseb.* iv. 26). The reference in *Rom.* xiv. 5, 6 is to days of Jewish observance. The words "he that regardeth not the day to the Lord he doth not regard it" are not in *Sin.*, *Alex.*, and *Vat. MSS.*, and *Vulg.*

"The day of the Lord" (viz. of His second advent: 1 Cor. i. 8, v. 5; 2 Cor. i. 14; 1 Thes. v. 2; 2 Pet. iii. 10) is distinct from "the Lord's (an adjective, *he kuriake*) day," which in the ancient church designated **Sunday**. The visions of the *seven seals*, *seven trumpets*, and *seven vials*, naturally begin on the first day of the seven, the birthday of the church whose future they set forth (*Wordsworth*). In A.D. 321 *Constantine* expressed the feeling of all his Christian subjects by enjoining that "all judges, and the civic population, and workshops of artisans should rest on the venerable day of the Sun." The council of *Nice* (A.D. 325) *assume* the universal acceptance of the obligation of the Lord's day, and only direct as to the posture of worshippers on it. Christ's rising from the dead on the first day, to bring in the new

creation, is the ground of transference of the sabbath from the seventh day. If the former creation out of chaos was rightly marked by the seventh day, much more the more momentous (*Isa.* lxxv. 17) new creation, out of moral chaos (*Jer.* iv. 22, 23), by the first day. The seventh day sabbath was the gloomy, silent one of Jesus' resting in the grave; the first day sabbath is the joyful one of the once "rejected stone becoming head of the corner." "This is the day which the Lord hath made, we will be glad and rejoice in it" (*Ps.* cxviii. 22-24). If a seventh day sabbath marked Israel's emancipation from Egypt (*Deut.* v. 15), much more (*comp. Jer.* xvi. 14, 15) should the first day sabbath mark ushering in of the world's redemption from Satan by Jesus. [See **SABBATH.**]

Lord's Supper. The designation occurs only in 1 Cor. xi. 20. The institution by our Lord in connection with the passover is recorded in *Matt.* xxvi. 19-30, *Mark* xiv. 16-26, *Luke* xxii. 13-20. The head of the passover company who were reclining on couches began by a blessing "for the day and for the wine," over a cup of which he and the others drank. The wine was mixed with water simply because so the Jews drank wine ordinarily. The table was set out with the passover lamb, unleavened bread, bitter herbs, and a sauce of dates, figs, raisins, and vinegar (*charoseth*), symbolising their service in mortar in Egypt. The head, and then the rest, dipped a portion of the herbs into the charoseth and ate. The dishes were removed and a cup of wine brought. Children then were allowed to ask the meaning of the service, and the cup was passed round and drunk. The head repeated the commemorative words of the passover and gave thanks (saying, "this is the passover which we eat because the Lord passed over the houses of our fathers in Egypt"). Then followed *Ps.* cxiii., cxiv. Then the head brake one of the two cakes of unleavened bread and gave thanks over it. All then took portions of the bread and dipped them in the charoseth and ate them. Then they ate of the lamb, and a third cup, "the cup of blessing," was handed round. A fourth cup succeeded, called "the cup of the Hallel" (song), as *Ps.* cxv.—cxviii. were recited. A fifth cup with "the great Hallel" (*Ps.* cxiii.—cxviii.) might follow. These usages explain *Luke* xxii. 17, 19. "He took the cup and gave thanks and said, Take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." Also the dipping of the sop or bread morsel (*John* xiii. 26). Also Christ's thanksgiving consecration of the bread (*Luke* xxii. 19). Also the distribution of the cup "after supper" (*ver.* 20). He partook of the former cup, the passover cup, as well as "ate" of the passover, but declares He will partake of it no more, thus abrogating the passover as fulfilled in Himself the true Passover Lamb (*ver.* 17, 18). He does not partake of the subsequent cup

and bread, which He gives to His disciples as the new Supper to supersede the old Passover. The new feast was not to be merely annual but frequent: 1 Cor. xi. 25, "do this as oft as ye drink it in remembrance of Me." "This is My body" is illustrated by "this is the passover." It was not literally it, but it realized it to the believer spiritually and representatively. The passover deliverance was once for all wrought at the exodus; the passover feast yearly revived it to the believing Israelite's soul. Christ was once for all sacrificed for our redemption, never to be offered again; the Lord's supper continually realizes Him and His finished work to the soul, so that we feed on Him by faith (Heb. ix. 25-27, x. 1-18). As to the "breaking of bread" (Luke xxiv. 30-35, Acts ii. 42), neither of the two disciples at Emmaus were present at the institution of the Lord's supper, so that the meal there cannot refer to it, which disposes of Rome's argument for administration with bread only; He as master took the lead in the blessing over the bread. Similarly the "breaking of bread at (their) house" of meeting (as distinguished from "in the temple," not "from house to house": Acts ii. 42, 46, xx. 7, 11) refers primarily to the Christian meals of loving fellowship (called *agapés* 2 Pet. ii. 13, where Sin. MS. reads as A. V. "with their own deceivings," but Vat. MS., Vulg. and Syriac versions, "in their own lovefeasts"; Jude 12, "in your feasts of charity," *agapés*). The holy communion was at first regularly connected with these lovefeasts; "the breaking of bread," with the customary thanksgiving blessing of the master of the feast, referred not to the eucharist consecration but to the *lovefeast*, as Acts xxvii. 35 proves, where the eucharist is out of the question, and where simply as a devout Jew Paul gave thanks before "breaking bread" and eating. The *agapé* is mentioned in the earliest writers (Ignatius, Ep. Smyrn. 4, 8; Tertullian Apol. 39, ad Marc. 2). In 1 Cor. xi. the *agapé* was before the eucharist. Psalms and hymns accompanied the latter as at its institution and at the previous passover, expressing their joyful thanksgivings (Jas. v. 13). The *agapé* was a club feast where each brought his portion and the rich extra portions for the poor. From it the bread and wine for the eucharist were taken. At it the excesses occurred which made a true celebration of the Lord's supper during or after it, with due discernment of its spiritual meaning, impossible (1 Cor. xi. 20-22). "Not discerning the Lord's body" (1 Cor. xi. 29) means not with spiritual discrimination distinguishing the emblems of the Lord's body from common food. The presence is in the soul, not in the elements. Sin., Alex., and Vat. MSS. omit "Lord's," "not discerning the body" (comp. Heb. x. 29). The two separate elements, His body and His blood, were severed in His death; so the bread and the wine are separate in the Lord's supper. "The Lord's body"

here is the *once for all sacrificed body*, which faith, overleaping the more than 18 centuries' interval, still appropriates, not His present living body. Christ does not say "My body" simply, but "this is My body which is given for you" (Luke xxii. 19), i.e. the body sacrificed, and "this is My blood shed," etc., not the blood in His living body, but the blood separated from the body, the blood of a dead body. He gave His body broken (in the way of representation), when as yet it was not broken in fact; He gave His blood shed (in the way of representation), when it was not shed in fact. In the same sense His words are still true, though He is no longer in His sacrificed state but in His never dying state of life. Faith can make present in actual saving reality things past and things future, namely Christ's body sacrificed and His blood shed, and so have present communion with the once crucified but now glorified Lord. "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come"; ye announce it publicly, "*katangellete*" (not dramatically represent, much less really exhibit), publicly professing severally the Lord died for me. "In remembrance of Me" implies commemoration of one bodily absent. Rome teaches we eat Christ corporally "till He come" corporally, a contradiction in terms. The *haggadah*, or "annunciation," was that part of the passover wherein they narrated to one another the event which the feast commemorated. The body and blood of Christ are given by God not by the priest, taken by faith not by the hand, eaten with the soul not the mouth. No sacrifice was offered by Christ at the institution: for (1) it was no place of sacrifice, (2) there was no altar of sacrifice, (3) it was not the hour of sacrifice, (4) the posture of the recipients, reclining, was not that of sacrifice. (5) Christ uttered no words of sacrifice except that of thanksgiving. Epistle to Hebrews (ix., x.) proves that the sacrifice on Calvary next day has never since been repeated, and therefore the Lord's supper is not a repetition of it.

"If we would judge ourselves we should not be judged" (1 Cor. xi. 31), Gr. "if we discerned (same Gr. as 29, *discriminately judged*) ourselves we should not have been judged," we should have escaped our present judgments, the sickness and death inflicted by God on some (31). In order to "discern the Lord's body" we need to "discern ourselves." When we fail to do so God sends *krisis* that we may escape *katakrisis*, judgment temporal that we may escape judgment eternal, "condemnation." The needed preliminary to the Lord's supper is not auricular confession and priestly absolution, but to discern or discriminatingly judge ourselves. In 1 Cor. x. 15, 16, "the cup," or wine in it, is not said to be the blood but "the communion of the blood of Christ"; "the bread is the communion (joint participation) of the body," etc. The consecration is not

by priestly authority but is the corporate act of the church represented by the minister, "the cup which we (I and you, the whole congregation) bless." The *joint blessing* and the consequent *drinking together* constitute the "communion" of believers with their Lord and with one another. If the bread were changed into the body, where is the sign of the sacrament? Romanists eat Christ in remembrance of Himself. To drink blood would have been an abomination (Lev. xvii. 11, 12; Acts xv. 29). Breaking the bread cannot be breaking His body, for Scripture saith "not a bone of Him shall be broken." Christ Himself calls the elements still "bread" and "wine" even after consecration (1 Cor. xi. 26). The Lord's supper is the seal of the new covenant in His blood, the sign that "we were all made to drink into one Spirit" (1 Cor. xii. 13), the pledge that He who once loved us so dearly as to give Himself for us still loves us as intensely as ever.

Lo-ruhama = not compassionate.

Hosea's daughter, representing Israel, from whom Jehovah withdrew His loving compassion. [See LO-AMMI.] Hos. i. 6.

Lot, Haran's son, Abraham's nephew (Gen. xi. 27-31). Born in Ur of the Chaldees, before Terah's emigration. Accompanied Abram to Charan, then to Canaan (xii. 4, 5), then, in the famine, to Egypt. On their return a quarrel arose between Abram's and L.'s herdsmen. In the spirit of a child of God Abram goes to L. himself, instead of listening to subordinates' reports, and begs as they are brethren there should be no strife between them (contrast Acts xv. 39), and offers L. precedency, though as his senior Abram might have claimed it; "if thou wilt take the left hand, then I will go to the right," etc. L. chose by sight, not faith, the richly watered circle of the Jordan, fertile, but the region of wicked Sodom (Josh. vii. 24, viii. 15). At first L. only "pitched his tent toward Sodom," but he was venturing too near temptation not to be caught (Ps. i. 1; 1 Cor. xv. 33). He soon was dwelling in a "house" in Sodom, and paid the penalty in being carried off with his much-loved "goods" by Chedorlaomer; he was rescued only by the disinterested bravery and magnanimity of Abram, who, forgetting L.'s unamiable conduct, thought only of how to rescue him at all hazards in his distress. This warning ought to have been enough to drive L. from Sodom, but no, he still lives there. Next L. appears exercising that goodly hospitality by which he "entertained angels unawares," and for which the Epistle to Hebrews (xiii. 2) commends him. Evidently the luxury of worldly Sodom had not wholly corrupted the simplicity of his character. The Spirit of God, who knows hearts, designates him (2 Pet. ii. 7-9) "just L., vexed with the filthy conversation (the licentious behaviour) of the wicked" (the lawless, who set at defiance the laws of nature and God). The Sodomites' words, "this one

fellow came in to sojourn, and he will needs be a judge" refer evidently to L.'s remonstrances with them which Peter presupposes. The gracious Lord reminds us of his faithfulness, not of his subsequent incoherence. If there had been "ten" such "fellows" in Sodom Jehovah would have spared it (Gen. xviii. 32). Again God records, "that righteous man dwelling among them, in seeing and hearing, vexed (tormented) his righteous soul from day to day with their unlawful deeds." L. had gone into temptation, and must have perished but for God's grace; to all appearances his position was hopeless, but "the Lord knoweth how to deliver the godly out of temptations." He is at no loss for means. The angels' visit was meant to test L. as well as the Sodomites. The angels' declining his invitation at first, "we will abide in the street (the broad open space) all night," answers to Jesus' mode of eliciting the faith of the two Emmaus disciples (Luke xxiv. 28).

His sin is faithfully recorded, his offering to sacrifice his daughters' honour to save his guests. He was retributively punished by those daughters sacrificing their father's honour and their own. They seem to have been only betrothed, not yet married, to L.'s so called "sons in law." When he warned them to flee from the coming destruction "he seemed as one that mocked unto his sons in law" (comp. Luke xxiv. 11). His imperfection of faith appears in that "he lingered" even on the morning of Sodom's doom. But the angels "laid hold upon his hand . . . the Lord being merciful to him (Rom. ix. 15, 16) . . . and set him without the city." They further warned him, "escape for thy life, look not behind thee (comp. the Christian's motto, Phil. iii. 13, Luke ix. 62), neither stay thou in all the plain," the (circular) circuit of Jordan which he had so coveted. Defective faith made him plead for leave to stay at Zoar, which, as "a little one," he urges could have but few sinning in it so as to incur a share in Sodom's doom. God grants even this, and adds "I cannot do anything till thou be come thither"; God's love controls His omnipotence (Matt. xxvii. 42).

L.'s wife "looked back" with regrets on Sodom's sinful pleasures, then stayed behind, and "became a pillar of salt"; possibly overtaken by the fire and brimstone and incusted with salt. The Americans found E. of Uadim a pillar of salt 40 ft. high, which may be the traditional one identified with Sodom's wife (Josephus Ant. i. 11). Vacillation in faith led him to doubt even Zoar's safety, notwithstanding God's promise. From "lingering" about Sodom L. passes to the opposite extreme, depending of safety even in its extreme skirt. His unbelief issued in the sin in the cave, and the offspring were "the children of L." Moab and Ammon (Deut. ii. 9, 19; Ps. lxxiii. 8). See our Lord's spiritual lesson from Sodom and L.'s wife (Luke xvii. 28-32).

Lot. Early used to decide an issue; so in choosing each of the two goats on the day of atonement (two inscribed tablets of boxwood were the lots used according to Joma iii. 9), Lev. xvi. 8, and in assigning the inheritances in Canaan (Num. xvi. 55, xxxiv. 13), in selecting men for an expedition (Jud. i. 1, xx. 10), in electing a king (1 Sam. x. 20), in detecting the guilty (xiv. 41, 42), in selecting an apostle (Acts i. 26), as formerly priests' offices among the 16 of Eleazar's family and the eight of Ithamar (1 Chron. xxiv. 3, 5, 19; Luke i. 9), in apportioning spoil (Obad. 11, Joel iii. 3), in dividing Jesus' garments (Matt. xxvii. 35, Ps. xxii. 18). In Prov. xvi. 33, "the lot is cast into the lap," i.e. into an urn or oasp in the judge's lap; "but the whole disposing (Heb. judgment) thereof is of the Lord." Only in weighty cases resort was had to judgment by lot; it was entered on with solemnity, as God is arbiter. Sanctification of the people preceded in Josh. vii. 13-18.

Lotan. Gen. xxvii. 20, 22, 29.

Love. "The fulfilling of the law" (Rom. xiii. 8, 10), the prominent perfection of God (1 John iv. 8, 16), manifested to us (1 John iv. 10) when we loved not Him (John iii. 16). Passing our powers of knowledge (Eph. iii. 19), everlasting (Jer. xxxi. 3), free and gratuitous (Hos. xiv. 4), enduring to the end (John xiii. 1). The two Gr. words for "love" are distinct: *phileo*, the love of impulse, ardent affection and feeling; *agapao*, the love of esteem, regard. John xxi. 15, "Simon, lovest (*agapas, esteemest*) thou Me?" *Agapas* sounds too cold to Peter, now burning with love; so he replies, "Thou knowest that I LOVE (*philo*) Thee." "Simon, esteemest thou (*agapas*) Me?" "Thou knowest that I LOVE Thee." At the third time Peter gained his point. "Simon, LOVEST (*phileis*) thou Me?" Love to one another is the proof to the world of discipleship (xiii. 35).

Low country (or PLAIN): the *shephelah*. The low hills between the mountain and shore of JUDAH [see] (Josh. xi. 16).

Lubim. From *lub* "to thirst," the thirsty land. Probably = the Lehabim (Gen. x. 13), W. of the Nile delta. The LIBYANS [see]. Allies or tributaries of Egypt (2 Chron. xii. 3, xvi. 8; Nah. iii. 9; Dan. xi. 23). The Rebu or Lebu of the monumental temple at Thebes (the Medeenet Haboo) of Rameses III., who conquered them. Fair and Semitic like in the representations.

Lucifer = *light bringer*, "the morning star": Isa. xiv. 12 (*heilel*, "spreading brightness"). Symbol of the once bright but now fallen king of Babylon. The title belongs of right to Christ (Rev. xxii. 16), therefore about to be assumed by antichrist, of whom Babylon is type and mystical Babylon the forerunner (Rev. xvii. 4, 5). The language is primarily drawn from that of Satan himself, the spirit that energized the heathen world power Babylon, that now energizes the apostate church, and shall at last energize the last secular antichrist

(the fourth kingdom little horn) and his champion, the false prophet (the third kingdom little horn), the harlot's successor, who shall oppress Israel, as the fourth kingdom little horn oppresses the Gentile world: Dan. vii. 8-26 (*Chaldee*), vii. 9-11 (*Hebrew*); Rev. xiii. 4, xvi. 13, 14; 2 Thess. ii. 9. "Lucifer" is thus naturally applied to Satan (Luke x. 18; Rev. xii. 8, 9; Jude 6). Jesus saith, "I will give him that overcometh the morning star," i.e. Myself (Rev. ii. 28, xxii. 16); reflecting My brightness, he shall shine like Me "the morning star," sharing My kingly glory of which a star is the symbol (Num. xxiv. 17, Matt. ii. 2).

Lucius. Paul's kinsman or fellow tribesman (Rom. xvi. 21). Tradition makes him consecrated bishop of Cenchreae by Paul (Apost. Const. vii. 46).

Lucius of Cyrene. Mentioned with Barnabas, Simeon Niger, Manaen, and Saul, among the prophets and teachers of the church at Antioch (Acts xiii. 1). He probably was one of the "men of Cyrene" who heard the tongues and then Peter's pentecostal sermon (Acts ii. 10), and of the "men of Cyrene" who when "scattered abroad upon the persecution that arose about Stephen" went to Antioch, "preaching the Lord Jesus" (xi. 19, 20). A distinct name from Luke, = Lucas, = Lucanus.

Lud. Fourth of Shem's children (Gen. x. 22). The Lydians of western Asia Minor (say some), whose manners and whose names were Semitic. But the geographic position is against this. Moses would not abruptly pass to the distant W. from the E., and then back to the S.E.; if the Lydians of western Asia were meant, the order would have been Elam, Asshur (Arphaxad), Aram, Lud; not Elam, Asshur (Arphaxad), Lud, Aram. Lud is to be looked for between Assyria and Syria. The Ruten or Luden of the Egyptian monuments, dwelling N. of Palestine, near Mesopotamia and Assyria. They warred with the Pharaohs of the 13th, 14th, and 15th centuries B.C., under one of whom Moses lived (G. Rawlinson). The Ludim may have migrated to western Asia at a later period. Thus Lud will be the original stock of the Lydians.

Ludim. Gen. x. 13. From Misraim; therefore not = LUD [see], who was Semitic (Isa. lxvi. 19), but Hamitic. The Egyptian "Betu," the old inhabitants of central Egypt. They are Africans evidently in Jer. xvi. 5; Esak. xxx. 4, 5; near Phut or Nubia: "the Libyans (Phut) that handle the shield, and the Lydians that handle and bend the bow"; the foot was pressed on the centre, and the hands held the two ends, so "handle and bend" are both said. The Egyptian monuments confirm Scripture accuracy. The Rebu appear with small round shields, and the Ludim being Africans naturally excel in archery, for which Africa was famous.

Luhith, ascent of. The hill leading up to a sanctuary of Moab (Isa. xv. 5).

Luke. [See ACTS.] Contracted from Lucanus, as Silas from Silvanus. A

slave name. As L. was a "physician," a profession often exercised by slaves and freedmen, he may have been a freedman. Eusebius (H. E. iii. 4) states that Antioch was his native city. He was of Gentile parentage before he became a Christian; as appears from Col. iv. 11, 14: "L. the beloved physician" (one of "my fellow workers unto the kingdom of God which have been a comfort unto me") is distinguished from those "of the circumcision." That he was not of "the seventy" disciples, as Epiphanius (Hær. i. 12) reports, is clear from his preface in which he implies he was not an "eye witness"; the tradition arose perhaps from his Gospel alone recording the mission of the seventy. His history in Acts is first joined with that of Paul at Troas (xvi. 10), where the "we" implies that the writer was then Paul's companion. He accompanied the apostle in his journey to Jerusalem and Rome, at Paul's first Roman imprisonment "L. my fellow labourer;" Philemon (24) written from Rome, as also Colossians (iv. 14); also in Paul's last imprisonment there, when others forsook him L. remained faithful (2 Tim. i. 15, iv. 11 "only L. is with me"). His death by martyrdom between A.D. 75 and 100 is generally reported.

Luke, Gospel according to. In the preface to his Gospel Luke refers to "many" who before him had written accounts of what the "eye witnesses" and "ministers of the word" transmitted. This implies the "many" were not themselves eye witnesses or ministers of the word. St. Matthew's and St. Mark's Gospels therefore are not referred to in the term "many." But as the phrase "they delivered them to us" (*paredosan*) includes both written and oral transmission (2 Thess. ii. 15) Luke's words do not oppose, as Alford thinks, but favour the opinion that those two Gospels were among the sources of Luke's information, especially as Matthew was an "eye witness" and Mark a "minister of the word." Luke himself applies "minister" (Acts xiii. 5, *huperestetes*) to John Mark. Luke differs from the "many" in that his work is (1) "in order," (2) with a "perfect understanding of all things from the first" (*parekolouthēkoti anōthen akribōs*, "having traced all things accurately from the remote beginning"). Luke begins with earlier facts of the Baptist's and of our Lord's history than Matthew and Mark, he writes methodically and in more chronological order. Ancient testimony assures us that Paul's teaching formed the substratum of Luke's Gospel (the Muratorian Fragment; Irenæus, Hær. iii. 1, 14; Tertullian, Marc. iv. 2; Origen, Euseb. H. E. vi. 25; Jerome, Vir. Illust. 7) Comp. as to the special revelation to Paul 1 Cor. xi. 23, xv. 3; Gal. i. 1, 11, 12. Paul was an "eye witness" (1 Cor. ix. 1; Acts xxii. 14, 15); his expression "according to my gospel" implies the independency of his witness; he quotes words of Christ revealed to him, and not found in the four Gospels (Acts xx. 35). Thus, besides Matthew and Mark, to whose

Gospels the "many" as well as Luke had access, Paul is the chief "eye witness" to whom Luke refers in the preface. Luke and Paul alone record Jesus' appearing to Peter first of the apostles (Luke xxiv. 34, 1 Cor. xv. 5). Luke's account of the Lord's supper, making an interval between His giving the bread and the cup to the disciples, accords most with Paul's in 1 Cor. xi. 23, which that apostle says he received directly from the Lord Jesus. Luke (xxii. 43) records the appearance of an angel unto Jesus during His agony; as no one else is mentioned as having seen the vision, (indeed the disciples were sleeping for sorrow,) it must have been specially revealed by the Lord after His resurrection. Who so likely a person to have communicated it to Luke as Paul, who "received the gospel, not of man but by the revelation of Jesus Christ"? The selection of gospel materials in Luke, exhibiting forgiveness for the vilest, grace, and justification, is such as accords with Paul's large views as to the Gentiles and free justification by faith (Luke xviii. 14). The allusion in 2 Cor. viii. 18, "the brother whose praise is in the Gospel throughout all the churches," may be to Luke. The subscription of this epistle is "written from Philippi by Titus and Luke." Possibly during Paul's three months' sojourn there (Acts xx. 3) Luke was sent to Corinth, and it is to his evangelistic labours the reference is. As being chosen of the churches of Macedonia to be their "messenger," travelling with Paul, the "brother" meant must have been one of those mentioned in Acts xi. 4-6 as accompanying Paul into Asia with the alms. Now all the rest sailed away, leaving Paul to follow alone with Luke. Luke either by his written Gospel or by his evangelistic labours was one "whose praise in the Gospel was throughout the churches." Luke must be the "brother" meant. Paul in 1 Tim. v. 18 seems directly to quote and canonize the Gospel according to Luke (x. 7), "the labourer is worthy of his hire" (as both passages ought to be transl., not "reward," the word being the same, *misthou*); comp. also xxiv. 26, 27, 46 with 1 Cor. xv. 3. Alford rejects ancient testimony that Paul's teaching constitutes the substance of Luke's Gospel, on the grounds that the evangelist asserts that his Gospel is drawn from those who "from the beginning" were eye witnesses of Christ's ministry, among whom Paul cannot be reckoned. But Luke's drawing information from persons who had been with the Lord from the beginning is quite consistent with Paul's revelations (Eph. iii. 3; 1 Cor. ix. 1, xi. 23) forming a prominent part of the substance of Luke's Gospel. Paul's words correspond with L.'s (x. 7 with 1 Cor. x. 27; Luke xvii. 27-29, xxi. 34, 35, with 1 Thess. v. 2, 3, 6, 7). Luke's choice of materials accords with the new light in which "the apostle of the Gentiles" was inspired to set gospel facts, e.g. the parable of the prodigal son, the tracing of Christ's genealogy up to Adam the common parent of Jew and Gentile, not only

to Abraham, as Matthew. Als.; Luke ii. 32, "a . . . Light to lighten the Gentiles"; iv. 25, Christ's reference to Elijah's mission to the Gentile widow of Sarepta; ix. 52; x. 30, the good Samaritan; xvii. 18, the only grateful one of the ten cleansed lepers, a Samaritan; the mission of the seventy, a number typical of the nations, as the twelve represent the twelve tribes of Israel. Theophilus, to whom he writes, was a Gentile believer, as appears from the geographical and other explanations given of many things, which would have been needless had he been a Jew (Luke i. 26, Nazareth; iv. 31, Capernaum; xxiii. 51, Arimathea; xxiv. 13, Emmaus; Acts i. 12, Olivet). In the inscription over the cross the Gr. and Latin are put before the Heb., in John the Heb. is first. Matthew refers to O. T. as what "Moses said," Luke as what "is written." The name Theophilus (*friend of God*) is Gr. Matthew calls Jerusalem "the holy city" and its temple "the temple of God"; but Mark and Luke omit these titles, doubtless because they were writing to Gentiles, after Jerusalem by continual persecutions of the church had sunk in the esteem of Christians, and when the temple made without hands, "the temple of the Holy Ghost," the church, was fully understood to have superseded the temple of stone.

Style. Luke's writing is classical and periodic. The pure Gr. of the preface shows that he could have written similarly throughout, but he tied himself to the Hebraistic language of the written records and perhaps also of the received oral tradition which he embodied. In Acts too his style is purer in the latter parts, where he was an eye witness, than in the earlier where he draws from the testimony of others. The sea of Genesareth is but a "lake" with him, as having seen more of the world than the Galilee fishermen. Peter is often called "Simon," which he never is by Paul, who uses only the apostolic name Peter, a proof that some of Luke's materials were independent of and earlier than Paul. Paul and Luke alone have the expressive word (*atenizo*) "steadfastly behold" or "look" (Acts i. 10, xiv. 9, iii. 4; 2 Cor. iii. 7, 13). Awkward phrases in Matthew and Mark are so evidently corrected in Luke as to leave no doubt he had their Gospels before him. Comp. Gr. Mark xii. 38 with Luke xx. 46, where *philountōn* is substituted for *thelontōn*; Luke vii. 8, where the insertion of "set" removes the harshness of Matt. viii. 9, "a man under authority." He substitutes the Gr. *phoros* ("tribute") in Luke xx. 22 for the Latin *censo*, which Matthew (xxii. 17) uses as a taxgatherer for, and Mark (xii. 14) writing to, Romans, use. He omits Hosanna, Eli Eli lama sabachthani, Rabbi, Golgotha (for which he substitutes the Gr. *kranios*, "calvary" or "place of a skull"). The phrases (*parakoloutheo*, *katecheo*, *plerophoreo*) "having perfect understanding," "instructed" (*catechetically* and *orally*), "most surely believed" (Luke

i. 1-14) are all used similarly by Paul (1 Tim. iv. 6, Rom. ii. 18, 2 Tim. iv. 17). "Lawyers" six times stand instead of "scribes"; *epistates*, "master," instead of *rabbi* six times, as more plain to Gentiles. "Grace" or "favour" is never used by Matthew and Mark, thrice by John, but frequently in Luke. "To evangelize" or "preach the gospel" is frequent in Luke, once in Matthew, not at all in Mark and John. The style of Acts is less Hebraic than that of Luke's Gospel, because for the latter he used more of Hebraic materials and retained their language.

Canonicity.—The oldest reliable testimony to the Gospel according to Luke is Marcion, whose Gospel so called (A.D. 130) is Luke's, abridged and mutilated. Therefore Luke's Gospel was in common use A.D. 120. The appendix to Tertullian (Præscr. adv. Hæc) says his teacher Cerdon received the Gospel of Luke alone. Justin Martyr often quotes it. Celsus attacks it as a book of the Christians (Origen c. Cels. ii. 32). Tatian includes it in his Harmony.

Specialty of Luke. He gives with especial accuracy not so much the discourses as the observations and occasional sayings of our Lord with the accompanying incidents. Appropriately to his profession Luke "the beloved physician" dwells on the healing power of the great Physician (Luke v. 17 end, Acts x. 38). He describes symptoms in a professional manner (comp. "full of leprosy" Luke v. 12). He alone mentions the subject of Moses and Elias' conversation with our Lord at the transfiguration, "His decease (*exodus*, Peter's very word, 2 Pet. i. 15, in alluding to his own decease, and in the same context the transfiguration of which he was eye witness) which He should accomplish at Jerusalem." Luke is fullest of the evangelists in describing our Lord's private prayers. There are eight such instances: iii. 21, "Jesus praying, the heaven was opened" at His baptism; v. 16, "in the wilderness"; vi. 12, "continued all night in prayer to God" before ordaining the twelve; ix. 18, "as He was alone praying, His disciples were with Him, and He asked whom say the people that I am?"; ix. 28, 29, at the transfiguration, "He went up into a mountain to pray, and as He prayed the fashion of His countenance was altered"; xi. 1, "as He was praying in a certain place, when He ceased one of His disciples said (struck with the holy earnestness of His tone, words, and gestures), Lord teach us to pray" (xxii. 32, 41, 42, 44-46; xxiii. 46).

Connection with Paul. Luke may have first become connected with Paul in tending him in the sickness which detained him in Phrygia and Galatia (Gal. iv. 13, "because of an infirmity of my flesh I preached," owing to his detention by sickness, contrary to his original intention he preached there). This probably was early in the journey wherein Luke first appears in Paul's company, that apostle's second missionary journey (Acts xvi. 9, 10). Thus Paul's allusion to Luke's being a "physician"

is appropriate in writing to the *Colossians* as they were in Phrygia, the quarter wherein Luke ministered to his sickness. Luke, after being left behind at xvii. 1, where the third person is resumed, went again with Paul to Asia (xx. 6) and to Jerusalem (xxi. 15), and was with him in his captivity at Cæsarea (xxiv. 23) and at Rome (xxviii. 16). Tertullian (adv. Marcion, iv. 2) ascribes the conversion of Luke to Paul.

Date of Gospel. The book of Acts which was written before it (i. 1) ends with Paul's two years' modified imprisonment at Rome, "dwelling in his own hired house, and receiving all that came in unto him" (xxviii. 30, 31). Abruptly it closes without informing us of the result of his appeal to Cæsar, doubtless because when he wrote no event subsequent to the two years had transpired; this was A.D. 63. "The former treatise," i.e. the Gospel, was probably written at Cæsarea during Paul's imprisonment there, A.D. 58-60 (Thiersch).

Object. "That Theophilus might know the certainty of those things wherein he had been instructed" (i. 4). The epithet "most excellent" prefixed shows that Theophilus was not an imaginary but a real person. Luke's describing minutely, in Paul's journey, the places before reaching Sicily and Italy, but omitting such description of Syracuse, Rhegium, Puteoli, Appii Forum, and the Three Taverns, as if familiar to his reader, implies Theophilus was well acquainted with Sicily and Italy.

[On the chronological order of events in Jesus Christ's history according to Luke see JESUS CHRIST.] From Luke ix. 51 to xviii. 15 there are no parallel notices in Matthew and Mark except xi. 17, xiii. 18, probably repeating the same truths on a later occasion (Mark iii. 24, iv. 30). This period begins with His journey in October to the feast of tabernacles, and ends with His arrival in Bethany six days before the passover. From xviii. 15, the blessing of the infants, Luke coincides with Matthew and Mark in the main. Even earlier, Luke xvii. 11 corresponds with Matt. xix. 1, 2, Mark x. 1, John xi. 54. The portion Luke ix. 51-xviii. 15 is vague as to dates, and probably is designed by the Holy Spirit to supplement what the other evangelists had not recorded. The preface (i. 1-4), the account of events preceding Jesus' ministry (i. 5-ii. 52), are peculiar to Luke. From iii. 1 to ix. 50 Luke mainly accords with Matthew and Mark in the order and the events of our Lord's ministry, which was chiefly about Capernaum. His testimony as a physician to the reality of demoniacal possession prevents its being confounded with lunacy (iv. 41). His accuracy appears in his giving exact dates (ii. 1-3 [see CYRENIUS, and JESUS CHRIST, on the difficulty here; Cyrenius was twice governor of Syria]; iii. 1, 2); also in his marking the two distinct sights of Jerusalem observed by travellers in coming across Olivet; first at xix. 37, secondly at ver. 41.

Lunatics. Healed by Christ (Matt. iv. 24, xvii. 25). The former epileptics,

the second a demon-possessed epileptic patient. [See LUKE, DEVIL.] **Luz.** [See BETHEL.] Luz was originally the city, Bethel the pillar and altar of Jacob; in Gen. xii. 8 it is called Bethel by anticipation (xxviii. 19), after Ephraim's conquest the town Bethel arose. The nearness of the two accounts for their being identified in all cases where there was no special reason for distinguishing them. After one of the townsmen of ancient Luz had betrayed it to Israel he went into "the land of the Hittites," and built a city of the same name (Jud. i. 23-26). Answering to Khirbet Lozeh, close to Beitin.

Lycaonia. A province in the S. of Asia Minor, having Galatia on the N., Cappadocia E., Pisidia and Phrygia W., Cilicia S. A bare table land without trees or lakes of fresh water (but many salt lakes), only fit for sheep pasture. "The speech of L." was probably a corrupt mixture of Gr. and Syriac; the people's objects of worship were those of the Greeks and Romans, Mercury and Jupiter, whose visit to this quarter is one of Ovid's fables (Metam. viii. 626). At Lystra in the centre of the region Paul delivered his address, admirably suited to his audience (Acts xiv. 15-17). Iconium was far on the W. towards Antioch in Pisidia; Derbe was on the E. of Lystra, towards the pass from Cilicia up through Taurus to the central table land (ver. 1, 6). Paul on his first journey passed through L. from W. to E., then back the reverse way E. to W. (ver. 21, 2 Tim. iii. 11.) At his second journey he passed from E. to W. through L. to Troas (Acts xvi. 1-8); on the third, in the same direction, to Ephesus (xviii. 23, xix. 1).

Lycia. A province in S.W. of Asia Minor opposite Rhodes. Pamphlyia is on E., Caria W., Phrygia N., the Mediterranean S. The Taurus range here descends to the sea, with the river Xanthus flowing between its heights Cragus and Anticragus. Its two chief towns Patara and Myra Paul visited, during the period when L. and Pamphlyia in Claudius' reign were combined under one proconsul (Acts xxi. 1, xxvii. 5). Previously it was allowed to form an independent state, its golden period. Sir C. Fellows brought to the British Museum interesting specimens of its coins and ancient architecture.

Lydda. [See LOD.] The result of Peter's cure of the paralytic *Azæus*, one of the "saints which dwelt at L.," was, "all that dwelt in L. and Saron (the adjoining maritime plain, Sharon) saw him and turned to the Lord" (Acts ix. 32-35). Now *Ludd*, nine miles from Jaffa, the first town on the northernmost of the two roads between Jaffa and Jerusalem. The Benjamites occupied and built, i.e. fortified and enlarged, it originally (1 Chron. viii. 12) and reoccupied it after the return from Babylon (Ezra ii. 33, Neh. xi. 35). The Romans named it Diospolis. It became the seat of a bishopric. Here was buried, and probably born, St. George, England's legendary patron saint and martyr;

a church in his honour was erected ever his remains, the beautiful ruin of which is still standing.

Lydia. Acts xvi. 13-15. Paul's first European convert. A Jewish proselyte (= "which worshipped God"). In attending the means of grace at Philippi L. received the blessing. Many women, and among them L., resorted to the place by the river Gangites or Gaggitas "where prayer was wont to be made"; possibly a *proseucha* was there, "the meeting place of Jewish congregations in Greek cities" (Winer), or "a place of prayer as opposed to a synagogue or house of prayer" (Conybeare and Howson, Life of St. Paul). For quietness and freedom from interruption it was "outside of the gate" (so Sin., Vat., and Alex. MSS. read instead of "out of the city"), and "by the river side" for the sake of the ablutions connected with the worship. The sea shore was esteemed by the Jews a place most pure, and therefore suited for prayer; at their great fast they used to leave their synagogues and pray on every shore in Tertullian's (de Jejun. 16) time; see also Josephus Ant. xiv. 10, § 23. Luke describes here with the vividness of an eye witness. Women, as in many of our own congregations, formed the greater part of the worshippers; their employment as dyers brought them together in that vicinity. L. belonged to Thyatira in Asia Minor, where inscriptions relating to a "guild of dyers" there confirm Luke's accuracy. Paul arrived early in the week, for "certain days" elapsed before the sabbath. Paul, Silas, and Luke "sat down" (the usual attitude of teachers) to speak to the assembled women. L. was one of the listeners (*sekouen*), and "the Lord opened her heart" (comp. Luke xiv. 46; Ps. cxix. 18, 130) that she attended unto the things spoken of Paul" (Luke modestly omits notice of his own preaching). The Gr. (*elaloumen*) implies conversational speaking rather than set preaching. Her modesty and simplicity beautifully come out in the narrative. She heartily yields to her convictions and is forthwith baptized, the waters of Europe then first being sacramentally used to seal her faith and God's forgiveness in Christ. She leads her "household" to believe in, and be baptized as disciples of, the same Saviour.

This is the first example of that family religion to which Paul often refers in his epistles (1 Cor. i. 11, 16, xvi. 15; Rom. xvi. 5; Philemon 2). First came her faith, then her leading all around her to Christ, then her and their baptismal confession, then her love evidenced in pressing hospitality (Heb. xiii. 2, 1 Pet. iv. 9, 1 Tim. v. 10), finally her receiving into her house Paul and Silas after their discharge from prison; she was not "ashamed of the Lord's prisoners, but was partaker of the afflictions of the gospel."

Through L. also the gospel probably came into Thyatira, where Paul had been forbidden to preach it at the earlier time, for God has His times for everything (Acts xvi. 6,

Rev. ii. 18). Thyatira being a Macedonian colony had much intercourse



COIN OF PHILIPPI.

with Philippi, the parent city. L. may have been also one of "those women who laboured with Paul in the gospel" at Philippi (Phil. iv. 3).

Lyseanias. Tetrarch of Abilene, the district round Arbila, in the 15th year of Tiberius' reign. It is not the elder L., who died 34 B.C. (Josephus, B. J. i. 13, § 1; Ant. xiv. 7, § 4; xv. 4, § 1; xviii. 6, § 10; xix. 5, § 1; B. J. ii. 12, § 8), and never ruled Abilene, but his son, who is meant by Luke iii. 1. An inscription found near Baslbek on a memorial tablet to "Zenodorus, son of the tetrarch L., and to L. her childreu" by the widow of the first and mother of the second L. proves Luke's accuracy, which had been doubted because no proof was found of the existence of a second L.

Lysias Claudius. A Roman chiliarch or captain in charge of the troops of the citadel Antonia at Paul's last visit to Jerusalem. He rescued Paul from the fanatical crowd, and subsequently from the plot of more than 40 zealots against his life (Acts xxi. 27-36, xxiii. 12-33). With worldly tact he in writing to Felix makes no mention of having bound Paul for scourging (xxi. 33, xxii. 24-29), for he "feared" the consequences to himself of having so treated a Roman citizen. Still his treatment of the apostle otherwise, after he knew his Roman citizenship, was fair and firm.

Lystra. Acts xiv., xvi. A town of Lycaonia, Timothy's birthplace. He doubtless heard of Paul's miraculous healing of the cripple, followed by the people's and priests' offer of sacrifices to Paul as Mercury and to Barnabas as Jupiter before the city (its tutelary god whose statue stood there), which worship the apostles, rending their clothes in horror, rejected, and told them they were men like themselves, and that they preached the duty of "turning from these vanities unto the living God, who made all things," and who heretofore bore with their ignorance, though even then He "did not leave Himself without witness in giving rain, and fruitful seasons, filling our hearts with food and gladness." Then, with a mob's characteristic fickleness, from adoration they passed to persecution, stoning Paul at the instigation of Jews from Antioch and Iconium. But though left as dead outside the city, whilst the disciples stood round him he rose up and came into the city, and next day went to Derbe; then back to L. to "confirm the souls of the disciples" gathered in there, "exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God."

Paul's holy courage under suffering.

when he might have had adoration instead by compromise of principle, doubtless in part influenced Timothy (2 Tim. iii. 10, 11) in embracing Christianity, whether he actually witnessed the apostle's afflictions (as Paul's epistle to Timothy implies), or only heard of them. The incidental allusion to Timothy's knowledge of his sufferings is an undesigned coincidence between the epistle and the history, indicating genuineness. A forger of epistles from Acts would never allude to Timothy's knowledge of persecutions, when that knowledge is not recorded in Acts but is only arrived at by indirect inference. Moreover "Derbe" is omitted in the list of the scenes of Paul's persecutions (2 Tim. iii. 11), though usually joined with L., in minute agreement with the history, which mentions no persecution at Derbe. In Acts xvi. 1 Timothy appears as already a Christian. Paul then circumcised him, to conciliate the Jews there (ver. 3). Hamilton (Res. in Asia Min., ii. 318) identifies L. with the ruins *Bin dir Kütüseh*, at the base of the conical volcanic-formed hill *Karadag*.

M

Maacah. Abel beth Maacah was not in it, but in Israel; in the direction of M., and somehow connected with it (2 Sam. xx. 14-16). A small kingdom outside Argob (Deut. iii. 14), and Bashan (Josh. xii. 5). Between Bashan and the kingdom of Damascus, on the skirts of mount Hermon, E. of the *Lejah*. The mention of Maacah with the Geshurites points to a connection between them; probably by affinity, as the Geshurite Talmi's daughter bears the name M. Both were connected with Syria (1 Chron. xix. 6, 7; 2 Sam. x. 6, 8). The king of M. was Ammon's ally against David; his small contingent, 1000 men, shows the pettiness of the region.

Maachah. 1. Gen. xxii. 24. 2. 1 Chron. ii. 48. 3. 1 Chron. vii. 15. 4. 1 Chron. viii. 29. 5. Absalom's mother, taken by David in battle and added to his wives (Jerome): 1 Chron. iii. 2, 2 Sam. iii. 3. Talmi's daughter of Gesbur, David's wife. 6. Absalom's granddaughter, wife of Rehoboam and mother of Abijam (1 Kings xv. 1); called Micaiah = Maacah; daughter of Uriel and Tamar, Absalom's daughter (2 Chron. xiii. 2). Grandmother (= mother) of Ass, son of Abijam. During Ass's minority she acted as queen mother; but Ass when of age set her aside for her idolatry, which she derived from her ancestors of Gesbur (1 Kings xv. 13, 14, 16); 2 Chron. xi. 20-22, xv. 16 "idol," lit. horror, the emblem of Priapus.

Several men are named M.: 1. 1 Kings ii. 39. 2. 1 Chron. xi. 43. 3. 1 Chron. xxvii. 16.

Maadai. Ezra x. 34.
Maadiah. Neh. xii. 5; Ezra x. 34.
Maai. Neh. xii. 36.

Maaleh Acrabbim. Josh. xv. 3: the ascent of scorpions; Scorpion pass. (See ACRABBIM.)