

Rev. i. 20 "the mystery of the seven stars" is a *once hidden* truth, veiled under this symbol, but *now revealed*; its correlative is *revelation*. In 1 Cor. xiii. 2 "mysteries" refer to God's deep counsels heretofore secret but now revealed, "knowledge" to truths *long known*. So in Matt. xiii. 11, Mark iv. 11, Luke viii. 10, "mysteries" answer in parallelism to "parables"; to the receptive "the mysteries," or once hidden things of the kingdom of God, are now known by God's gift; to the unbelieving they remain "parables," of which they see only the outward shell but do not taste the kernel (1 Cor. ii. 9, 10, 14, 15; Ps. xxv. 14; 1 John iv. 20, 27; John xv. 16). The parabolic form is designed to rouse the carnal to search and reflection; whence Jesus did not begin to use it until after He had for some time been speaking plainly. In contrast to paganism, there were no mysteries revealed by God to ministers or priests that were not designed for all. Deut. xxix. 29: "secret things belong to Jehovah (comp. Job xi. 7, Rom. xi. 23, 24; at this point we must not presume to speculate; Col. ii. 18), but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." The little ones must hear all revelation as much as the intellectual (Deut. vi. 7; Josh. viii. 34, 35; Neh. viii. 1, 2). Moses and the prophets and the apostles practised no "reserve." So Jesus ordered (Matt. x. 27, xviii. 19). Paul preached publicly and from house to house the "whole counsel of God" (Acts xv. 20, 27), "keeping back nothing profitable." They taught babes indeed elementary essentials first, yet did not reserve the deepest truths out of sight, as the heathen mysteries; but set the ultimate goal of perfect knowledge from the first as that to be striven towards (1 Cor. ii. 6, iii. 2; Heb. v. 12). Gnosticism introduced the system of esoteric and exoteric doctrine; the mediæval church perpetuated it. Christ as God had the power to reserve His manifestation of Himself to a few during His earthly ministry, previous to the pentecostal effusion of the Spirit (Mark iv. 33, ix. 9; Luke ix. 21); but His ministers have no such right. Paul disclaims it, 2 Cor. iv. 2: "we have renounced the hidden things of dishonesty, nor handling the word of God deceitfully, but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." (In men themselves rests the responsibility how they use the whole counsel of God set before them (ii. 15, 16).

N

Naam. 1 Chron. iv. 15.
Naamah = *sweetness*. 1. Lamech's daughter by Zillah (Gen. iv. 22). The refinement and luxury of Cain's descendants appear in the names of their wives and daughters; as N.,

Adah = *beauty*, Zillah = *shadow*. N. is associated with her brother Tubalcain, the first worker in brass and iron. 2. The Ammonitess mother of Rehoboam (1 Kings xiv. 21, 31; 2 Chron. xii. 13), one of Solomon's "strange women" (1 Kings xi. 1). The Vat. LXX. makes N. daughter of Ana = Hanun, son of Nahaah; thus David's war with Hanun terminated in a re-alliance, and Solomon's marriage to N. would be about two years before David's death, for Rehoboam the offspring of it was 41 on ascending the throne, and Solomon's reign was 40 years.
 3. A town in the low hill country of Judah (the shephelah): Josh. xv. 41.
Naaman. 1. A son, *i.e.* grandson, of Benjamin (Gen. xli. 21; Num. xxvi. 40; 1 Chron. viii. 4); reckoned in the Genesis genealogy as a "son" because he became head of a distinct family, the Naamites. Came down to Egypt with Jacob.
 2. N. the Syrian (2 Kings v.). Identified by Jewish tradition (Josephus, Ant. viii. 15, § 5) with the archer (1 Kings xxii. 34) who drew his bow at a venture, and wounding Ahab mortally was Jehovah's instrument in "giving deliverance to Syria." Benhadad therefore promoted him to be captain of the Syrian host and the lord in waiting nearest his person, on whose arm the king leant in entering Rimmon's temple (comp. 2 Kings vii. 2, 17). "But (for all earthly greatness has its drawbacks) he was a leper," afflicted with white leprosy (2 Kings v. 27). [For the rest see ELISHA.] The case of N. was designed by God to shame Israel out of their halfheartedness towards Jehovah by a witness for Him the most unlikely. God's sovereign grace, going beyond Israel and its many lepers to heal the Gentile N., Jesus makes to be His justification for His not doing as many miracles in His own country as He had done in Capernaum, an earnest of the kingdom of God passing from Israel to the Gentiles; Luke the *physician* (iv. 23-27) appropriately is the evangelist who alone records it.
Naamathite. Zophar the Naamathite (Job ii. 11, xi. 1). From some Arabic place. Fretelius says there was a Naamath in Uz.
Naarah. 1 Chron. iv. 5, 6.
Naarai. 1 Chron. xi. 37. Called "Paarai the Arbite" in 2 Sam. xxiii. 35. Keil thinks the latter form, Kennicott the former, the correct one.
Naaran. A city, the eastern limit of Ephraim (1 Chron. vii. 28). Probably = NAAATH or Naarah, a southern landmark of Ephraim (Josh. xvi. 7), between Ataroth and Jericho, in one of the torrent beds leading down from the Bethel highlands to the Jordan valley.
Nabal. Of MAON [see]: 1 Sam. xxv., comp. xxiii. 25. [See DAVID.] A sheepmaster on the border of Judah which took its name from the great "Caleb" (3) (1 Sam. xxx. 14), next the wilderness. His history, as also that of Boaz, Barzillai, Naboth, is a sample of a Jew's private life (xxv. 2, 4, 36).
Naboth = *fruit* (Gesenius); *preeminence* (Furst). 1 Kings xxi. 2 Kings

ix. 21-26. [See AHAH, ELIJAH.] LXX. (1 Kings xxi. 1) omit "which was in Jezreel," and read instead of "the palace" "the *threshing floor* of Ahab king of Samaria." This locates N.'s vineyard on the hill of Samaria, close by the threshing floor, hard by the gate of the city; but Heb. text is probably right. David's offer to Araunah (2 Sam. xxiv. 21-24) and Omri's purchase from Shemer illustrate Ahab's offer to N. N. was "set on high," *i.e.* seated on a conspicuous place before all the people. Ahab's blood in retribution was washed from the chariot in the pool of Samaria, where *harlots were bathing* (so transl. instead of "and they washed the armour"), whilst dogs licked up the rest of the blood (1 Kings xxii. 38); the further retribution was on his seed Joram (2 Kings ix.).
Nachon's threshing floor. Where Uzzah put forth his hand to the ark when the oxen shook it, and God smote him for his rashness, on its way from Kirjath Jearim or Baale (Abinadab's house in Gibeah) to Zion (2 Sam. vi. 6). CHIDON in 1 Chron. xiii. 9. David therefore named it "Perez Uzzah," *the breach of Uzza*. Keil derives *Nachon* from *nachah* "the stroke," answering to *Chidon* from *chid* "destruction." The threshing floor was named not from its owner but from the *disaster* there. Obed Edom's house was near.
NACHOR, NAHOR. Josh. xxiv. 2, Luke iii. 34. 1. Abraham's grandfather.
 2. Abraham's brother. [See ABRAHAM.] N. was his *elder* brother; married Milcah his niece, Haran's daughter, who bare eight sons (Gen. xi. 26-29, xxii. 20-24). His concubine Reumah bare Zebab and Maachah (whose descendants David came in contact with: 1 Chron. xviii. 8, xix. 6), Gabam and Thabash. Bethuel his son was Rebekah's father. She formed a tie between Abraham's seed and the original Mesopotamian family. Laban and Jacob's connection renewed it, then it closes. Laban, with polytheistic notions, distinguishes between his god "the god of Nahor" and "the God of Abraham," Jacob's God (Gen. xxxii. 3, 5, 19, 29, 42, 49, 53; Josh. xxiv. 2), "the God of Abraham and the Fear of Isaac." *El Naura* is a town on Euphrates above Hit.
Nadab = *willing*. 1. Aaron's eldest son by Elisheba (Exod. vi. 23, Num. iii. 2). With Aaron and Abihu and 70 elders he had the privilege of nearer access to Jehovah at Sinai than the mass of the people, but not so near as Moses (Exod. xxiv. 1). Struck dead for kindling (probably under intoxication) the incense with "strange fire," not taken from the perpetual fire on the altar (Lev. vi. 13, x. 1-10). [See AARON and ABIHU.] 2. Jeroboam's son, who walked in his father's evil way; reigned two years, 954-953 B.C. (1 Kings xv. 25-31.) Slain, in fulfilment of Ahijah the Sbilonite's prophecy, by the conspirator Baasha, whilst besieging Gibbethon of Dan (Josh. xix. 44, xxi. 23). Probably the neighbouring Philistines had

seized Gibbethon when the Levites generally left it, to escape from Jeroboam's apostasy to Judah. By a retributive coincidence it was when Israel was besieging Gibbethon, 24 years after, that the same destruction fell on Baasha's family as Baasha had inflicted on N. (1 Kings xvi. 9-15.) 3. 1 Chron. ii. 28. 4. 1 Chron. viii. 30, ix. 36.

Nagge. 1. Luke iii. 25 Gr., Heb. *Nogah*. One of Christ's ancestors. 2. The same name was borne by a son of David (1 Chron. iii. 7).

Nahalal, NAHALOL, NAHALAL. Josh. xix. 15, xxi. 35; Jud. i. 30. A city of Zebulun, given to the Merarite Levites. Now *Malul* in the Esdraelon plain; four miles W. of Nazareth. Being in the plain Israel could not drive out of it the Canaanites with their chariots, which could act on the level ground.

Nahaliel = torrent of God. A station of Israel towards the close of their journey to Canaan (Num. xxi. 19), N. of Arnon, the next stage but one to Pisgah. Probably the *wady Encheyle* with the letters transposed; it runs into Mojob, the ancient Arnon.

Naham. 1 Chron. iv. 19.

Nahamani. Neh. vii. 7.

Naharai, NAHARI. Job's armour-bearer, of Beeroth (1 Chron. xi. 39, 2 Sam. xxiii. 37).

Nahash = serpent. 1. King of Ammon. Offered the citizens of Jabesh Gilead a covenant only on condition they should thrust out their right eyes, as a reproach upon all Israel (1 Sam. xi.). Saul, enraged at this cruel demand, summoned all Israel, slew, and dispersed the Ammonite host. Among the causes which led Israel to desire a king had been the terror of N.'s approach (xii. 12). So successful had he been in his marauding campaigns that he self confidently thought it impossible any Israelite army could rescue Jabesh Gilead; so he gave them the seven days' respite they craved, the result of which was their deliverance, and his defeat by Saul. If he perished, then the N. who befriended David was his son. That father and son bore the same name makes it likely that N. was a common title of the kings of Ammon, the serpent being the emblem of *wisdom*, the Egyptian *Kneph* also being the eternal Spirit represented as a serpent. Jewish tradition makes the service to David consist in N. having protected David's brother, when he escaped from the massacre perpetrated by the treacherous king of Moab on David's family, who had been entrusted to him (xxii. 3, 4). N. the younger would naturally help David in his wanderings from the face of Saul, their common foe. Hence at N.'s death David sent a message of condolence to his son. [See HANUN.] The insult by that young king brought on him a terrible retribution (2 Sam. x.). Yet we read N.'s son Shobi (xvii. 27-29) was one of the three transjordanic chieftains who rendered munificent hospitality to David in his hour of need, at Mahansaim, near Jabesh Gilead, when fleeing from Absalom. No forger would have introduced an

incident so seemingly improbable at first sight. Reflection suggests the solution. The old kindness between N. and David, and the consciousness that Hanun his brother's insolence had caused the war which ended so disastrously for Ammon, doubtless led Shobi gladly to embrace the opportunity of showing practical sympathy towards David in his time of distress.

2. Father of the sisters Abigail and Zeruiah, whose mother on N.'s death married Jesse, to whom she bare David (xvii. 25). 1 Chron. ii. 16 accordingly names Abigail and Zeruiah as "David's sisters," but not as Jesse's daughters. N. is made by Stanley the king of Ammon, which is *not impossible*, considering Jesse's descent from Ruth a Moabitess, and also David's connection with N. of Ammon; but is *improbable*, since if the N. father of Abigail were the king of Ammon it would have been stated. Jewish tradition makes N. = Jesse. But if so, how is it that only in 2 Sam. xvii. 25 "N." stands for Jesse, whereas in all other places "Jesse" is named as David's father.

Nahath. 1. Gen. xxxvi. 13, 1 Chron. i. 37. 2. 1 Chron. vi. 26. 3. 2 Chron. xxxi. 13.

Nahbi. The spy, of Naphtali (Num. xiii. 14).

Nahshon, NAASHON. Son of Aminadab, prince of Judah; assisted Moses and Aaron at the first numbering in the wilderness (1 Chron. ii. 10, Exod. vi. 23, Num. i. 7). His sister Elisheba married Aaron. Salmon his son married Rahab after the fall of Jericho. First in the encampment, the march, as captain of Judah (Num. ii. 3, x. 14, vii. 12), and in offering for dedicating the altar; but third in order at the census (i. 1-7); died in the wilderness (xxvi. 64, 65). The sixth in descent from Judah, inclusive; David was fifth after him (Ruth iv. 18-20, Matt. i. 4, Luke iii. 32, 1 Chron. ii. 10-12).

Nahum = consolation and vengeance, to Israel and Israel's foe respectively. The two themes alternate in chap. i.; as the prophecy advances, vengeance on Assyria predominates. *Country.* "The Elkoshite" (chap. i. 1), from Elkosh or Elkesi a village of Galilee pointed out to Jerome (Pref. in N.). Caper-naum, "village of N.," seemingly takes its name from N. having resided in the neighbourhood, though born in Elkosh. The allusions in Nahum indicate local acquaintance with Palestine (i. 4, 15; ii. 2) and only general knowledge of Nineveh (ii. 4-6; iii. 2, 3). This confutes the notion that the Alkush (resembling the name Elkosh), E. of the Tigris and N. of Mosul, is N.'s place of birth and of burial, though Jewish pilgrims visit it as such.

Date. *Hesekiah's time* was that in which trust in Jehovah and the observance of the temple feasts prevailed as they did not before or after. So in Nah. i. 7, 15, "Jehovah is a stronghold in the day of trouble; and He knoweth (with approval) them that trust in Him. . . O Judah, keep thy solemn feasts." Moreover N. has none of the re-

proofs for national apostasy which abound in the other prophets. N. in Elkosh of Galilee was probably among those of northern Israel, after the deportation of the ten tribes, who accepted Hesekiah's earnest invitation to keep the passover at Jerusalem (2 Chron. xxx.). His graphic description of Sennacherib and his army (chap. i. 9-12) makes it likely he was near or in Jerusalem at the time. Hence the number of phrases corresponding to those of Isaiah (Nah. i. 8, 9, comp. Isa. viii. 8, x. 23; Nah. ii. 10 with Isa. xxiv. 1, xxi. 3; Nah. i. 15 with Isa. lii. 7). The prophecy in i. 14, "I will make it (viz. 'the house of thy gods,' i.e. Nisroch) thy grave," foretells Sennacherib's murder 20 years after his return from Palestine, "as he was worshipping in the house of Nisroch his god" (Isa. xxxvii. 38). He writes whilst Assyria's power was yet unbroken (Nah. i. 12, ii. 11-13, iii. 1, "the bloody city, full of lies . . . the prey departeth not": ver. 15-17). The correspondence of sentiments in N. with those of Isaiah and Hesekiah implies he wrote when Sennacherib was still besieging and demanding the surrender of Jerusalem (Nah. i. 2, etc., with 2 Kings xix. 14, 15; Nah. i. 7 with 2 Kings xviii. 22, xix. 19, 31, 2 Chron. xxxii. 7, 8; Nah. i. 9, 11, with 2 Kings xix. 22, 27, 28; Nah. i. 14 with 2 Kings xix. 6, 7; Nah. i. 15 and ii. 1, 2, with 2 Kings xix. 32, 33; Nah. ii. 18, "the voice of thy messengers shall no more be heard," viz. Rabshakeh the bearer of Sennacherib's haughty message, with 2 Kings xix. 22, 23). The historical facts presupposed in N. are Judah's and Israel's humiliation by Assyria (Nah. ii. 2); the invasion of Judah (i. 9-11); the conquest of No-Amon or Thebes in Upper Egypt, probably by Sargon (Isa. xx.)



SARGON.

who, fearing lest Egypt should join Palestine against him, undertook an expedition against it, 717-715 B.C. (Nah. iii. 8-10.) Tiglath Pileser and Salmanser had carried away Israel. Judah was harassed by Syria, and oppressed by Ahas's payments to Tiglath Pileser (2 Chron. xxviii., Isa. viii., ix.). As N. refers in part prophetically to Sennacherib's (Sargon's successor) last attempt on Judah ending in his host's destruction, in part as matter of history (chap. i. 9-13, ii. 13), he must have prophesied about 713-710 B.C., 100 years before the event foretold, viz. the overthrow of Nineveh by the joint forces of Cyaxares and Nabopolassar in the reign of Chyniladanus,

626 or else 603 B.C. The name "Hassab" (ii. 7) answers to Adiabene, from the Zab or Diab river on which that region lay; a personification of Assyria, and seems to be an Assyrian word. So the original words, *minsaraiik*, *taphsarika*, for crowned or princes (iii. 17) and "captains" or *satraps* (also in Jer. li. 27); intercourse with Assyria brought in these words. Nah. ii. 18, "the faces gather blackness," corresponds to Isa. xlii. 8, Joel ii. 6; Joel is probably the original. Nah. i. 6 with Joel ii. 7, Amos ii. 14; Nah. i. 3 with Joel ii. 13; the mourning dove, Nah. ii. 7, with Isa. xxxviii. 14; the firstripe figs, Nah. iii. 12, with Isa. xxviii. 4; Nah. iii. 13 with Isa. xix. 16; Nah. iii. 4 with Isa. xxiii. 15; Nah. ii. 4, 5, 14 with Isa. xxii. 7, xxxvi. 9, Mic. i. 13, v. 10. The Assyrians, by just retribution, in turn should experience themselves what they caused to Israel and Judah (comp. also Nah. i. 3 with Jonah iv. 2; Nah. i. 13 with Isa. x. 26, 27; Nah. i. 8 with Isa. x. 21, 22, viii. 8; Nah. i. 9, 11 with Isa. xxxvii. 23; Nah. iii. 10 with Isa. xiii. 16; Nah. ii. 2 with Isa. xxiv. 1; Nah. iii. 5 with Isa. xlvii. 2, 3; Nah. iii. 7 with Isa. li. 19). Plainly N. is the last of the prophets of the Assyrian period. Jeremiah borrows from, and so stamps with inspiration, N. (Jer. x. 19 comp. Nah. iii. 19; Jer. xlii. 26 comp. Nah. iii. 5; Jer. l. 37, li. 30, comp. Nah. iii. 13.) N. is seventh in position in the canon, and seventh in date.

Subject matter. "The burden of Nineveh." The three chapters form one consecutive whole, remarkable for unity of aim. N. encourages his countrymen with the assurance that, alarming as their position seemed, assailed by the mighty foe which had already carried captive the ten tribes, yet that not only should the Assyrian fail against Jerusalem, but Nineveh and his own empire should fall; and this not by chance, but by Jehovah's judgment for their iniquities.

Style. Clear and forcible. Several phases of an idea are presented in the briefest sentences; as in the sublime description of God in the beginning, the overthrow of Nineveh, and that of No Amon. Melting softness and delicacy alternate with rhythmical, sonorous, and majestic diction, according as the subject requires; the very sound of the words conveys to the ear the sense (Nah. ii. 4, iii. 3). Paronomasia or verbal assuance is another feature of likeness to Isaiah, besides those already mentioned (Nah. i. 3, 6, 10; ii. 2, 3, 11; iii. 2).

Nail. 1. *Dout. xxi. 12*, "pare her (a captive woman's) nails," viz., in order that she might lay aside all belonging to her condition as an alien, to become a wife among the covenant people. *Mark*. "suffer to grow," the opposite sense, will refer to her seclusion a month in mourning with shaven head and unpared nails. The former seems preferable, answering to her "putting the raiment of her captivity from her."

2. *Mismerim, masmerim, masmeroth. Isa. xlii. 7*: "fastened (the idol

with nails" to keep it steady in its place! *Jer. x. 4*; *1 Chron. xxii. 3*; *2 Chron. iii. 9*, where the "fifty shekels of gold" were to gild the nails fastening the sheet gold on the wainscoting; *Eccles. xii. 11*, "words of the wise are as nails fastened (by) the master of assemblies," rather "the masters" or "associates in the collection (of the canonical Scriptures), i.e. authors of the individual books, are as nails driven in." (Hengstenberg.) Scripture has a power penetrating as a nail the depths of the soul, worldly literature reaches only the surface. So *Rev. i. 18*, *Heb. iv. 12*; though the associated sacred writers are many, yet they "are given from One Shepherd," Jesus (*Eph. iv. 11*), the Inspirer of the word, from whom comes all their penetrating power (*2 Tim. iii. 16*). A canon whereby to judge sermons: they are worth nothing unless, like Scripture, they resemble goads and nails. The hearers too, instead of being vexed, should feel thankful when by the word they are "pricked in their heart" (*Acts ii. 37*, *Eph. vi. 17*, *Ps. xiv. 3*).

3. The large pin (*Jud. iv. 21, 22*; v. 26) by which the tent cords were



fastened, giving shape and security to the tent. Jael drove it into Sisera's temples. The tabernacle curtains were fastened with brass pins (*Exod. xxvii. 19*). In *Zech. x. 4*, "out of him (Judah) shall come forth the nail," viz. the large peg inside the Eastern tent, on which is hung most of its valuable furniture. Judah shall be under a native ruler, not a foreigner; the Maccabees primarily, Judah's deliverers from the oppressor Antiochus Epiphanes: antitypically Messiah of the tribe of Judah. On Messiah hang all the glory and hope of His people. The "nail," as expressing firmness, stands for a secure abode (*Ezra ix. 8*), "grace hath been showed from the Lord . . . to give us a nail in His holy place." So *Isa. xxii. 23-25*, "I will fasten him (Eliakim) as a nail in a sure place . . . and they shall hang upon him all the glory of his father's house, the offspring and the issue (high and low), all vessels of small quantity . . . cups . . . flagons (comp. *S. of Sol. iv. 4*; *1 Kings x. 16, 17, 21*). The nail fastened in the sure place (Shebna) shall be . . . cut down and fall, and the burden that was upon it shall be cut off," i.e. all Shebna's offspring and dependants and all his emoluments and honours shall fall with himself, as the ornaments hanging upon a peg fall when it falls. Vessels of glory hanging on Christ vary in capacity; but each shall be filled as full of bliss as the respective capacity admits (*Luke ix. 17, 19*).

The print of the nails in Jesus' hands

and feet were Thomas's test of the reality of the resurrection (*John xx. 25*). In Christ's person "nailed to the cross," the law (*Rom. iii. 21, vii. 2-6*; *Col. ii. 14*) and the old serpent (*John iii. 14*; *xii. 31, 32*) were nailed to it. A mode of cancelling bonds in Asia was by striking a nail through the writing (Grotius).

Nain. The scene of Christ's raising the widow's son (*Luke vii. 13*). Now *Nain* on N.W. verge of *jebel ed Duhy* (Little Hermon) where it slopes down



to Esdraelon plain. The rock W. of the village abounds in cave tombs, also in the E. side. Eighteen miles from Capernaum, where Jesus had been the preceding day. Josephus (*Ant. xx. 5, § 1*) notices Nain as on the way from Galilee to Jerusalem, the very way Jesus was going.

Naioth = dwellings. So the Heb. marg. or kerib; but kethib or text has Navaioth. At or near (not "in" as A. V.) Ramah. The dwellings of a college of prophets, under Samuel (*1 Sam. xix. 18-23, xx. 1*). Thither David fled from Saul, and probably assumed their garb to escape discovery. Now probably *Beit Haninah* at the head of the wady Haninah; immediately to the E. of *neby Samuel*, the ancient Ramah of Samuel.

Name. In the Bible expressing the nature or relation for the most part. According as man has departed more and more from the primitive truth, the connection between names and things has become more arbitrary. In Genesis on the contrary the names are nearly all significant. Adam's naming the animals implies at once his power of speech, distinguishing him above them, and his knowledge of their characteristics as enabling him to suit the name to the nature. God, in calling His people into new and close relationship with Himself, gives them a new name. **ABRAM** [see] becomes **Abraham**; **Sarai**, **Sarah**; **JACOB** [see], **ISRAEL** [see]. So the name was given the child at the time of circumcision, because then he enters into a new covenant relationship to God (*Luke i. 59, ii. 21*). So spiritually in the highest sense God's giving a new name implies His giving a new nature; *Rev. ii. 17, iii. 12*, Christ will give some new revelation ("new name") of Himself hereafter to His saints, which they alone are capable of receiving, when He and they with Him shall take the kingdom. Christians receive their new name at baptism, indicating their new relation. They are "baptized into (eis onoma) the name of (the revealed nature, *2 Pet. i. 4*, into living union with) the

Father, Son, and Holy Ghost" in their manifested relations and offices toward us (Matt. xxviii. 19). In Isa. lxx. 15, "ye shall leave your name for a curse unto My chosen, for the Lord shall call His servants by another name": instead of a "curse," as the name of Jew had been, the elect Jews shall have a new name, God's *delight*, "Hephzibah," and married to Him, "Beulah," instead of "forsaken" and "widow" (lxii. 2-4). The "name" of Jehovah is His *revealed character* towards us. Exod. xxvii. 5-7: "Jehovah proclaimed the name of Jehovah . . . Jehovah Elohim, merciful and gracious," etc. So Messiah, Jesus, Immanuel, the Word, indicate His manifested relations to us in redemption (Rev. xix. 13); also Isa. ix. 6, "His name shall be called Wonderful," etc. (1 Tim. vi. 1; John xvii. 6, 26; Ps. xxii. 22.) Also His *gracious and glorious attributes revealed in creation and providence* (Ps. viii. 1, xx. 1, 7). *Authority* (Acts iv. 7). *Profession of Christianity* (Rev. ii. 18). *Manifested glory* (Phil. ii. 9). [See God, JEHOVAH.]

Naomi = *sweetness*. Mother in law of Ruth. Ruth i. 20, 21: "call me not N., call me Mara (*bitterness*), for the Almighty hath dealt very bitterly with me." Elimelech's wife; lost her two sons and husband in Moab. [See BOAZ.] RUTH her daughter in law returned with her to Israel, and married BOAZ.

Naphish = *refreshment*. The last but one of Ishmael's sons (Gen. xxv. 15; Nephish, 1 Chron. i. 31, v. 19-23). Reuben, Gad, and half Manasseh made war with N.'s tribe and were conquerors.

Naphtali = *my wrestling*. Jacob's fifth son, second by Bilhah, Rachel's maid. Gen. xxx. 8, Rachel said, "with wrestlings of God (i.e. earnest prayer, as her husband does in xxxii. 24-28; he had reproved her impatience, telling her God, not he, is the giver of children: ver. 1, 2; so she wrestled with God) have I wrestled with my sister, and I have prevailed," i.e. succeeded in getting from God a child as my sister. Thus allied to Dan (xxv. 25). Had four sons at the descent to Egypt (xvi. 24). At the census of Sinai N. numbered 53,400 able for war (Num. i. 43). At the borders of Canaan N. had fallen to 45,400 (xxvi. 48-50). On march N. was north of the tabernacle, next Dan his kinsman, and Asher (ii. 25-31), together forming "the camp of Dan," hindmost or rearward of all the camps (x. 25). N. had its portion between the coastland strip of Asher and the upper Jordan. Dan shortly after sent a number from his less desirable position next the Philistines to seek a settlement near his kinsman N. in the far north. Zebulun was on S. of N.; transjordanic Manasseh on the E. The ravine of the Leontes (*Litany*) and the valley between Lebanon and Antilebanon was on the N. Thus N. had the well watered district about Banias and the springs of the Jordan.

Jacob in his dying prophecy says, "N. is a hind let loose, he giveth goodly words." The targums of Pseudo-

Jonathan and Jerusalem say N. first told Jacob Joseph was alive. "N. (say the targums) is a swift messenger, like a hind that runneth on the mountains, bringing good tidings." Joshua (xx. 7) calls it "mount N." from the mountainous parts of its possessions. *Shelucha*, "let loose," is cognate to *sheluchim*, "the apostles," who on Galilee mountains "brought good tidings" of Jesus (Isa. lii. 7). Hab. iii. 19, "the Lord will make my feet like hinds' feet," has in view Jacob's prophecy as to N. Temporally N. disports gracefully and joyously in its fertile allotment, as a hind at large exulting amidst grass; it shall be famous too for *eloquence*. The "hind" symbolises a swift warrior (2 Sam. ii. 18, 1 Chron. xii. 8). Barak with 10,000 men of N., at Deborah's call, fought and delivered Israel from Jabin of Canaan. His warlike energy and his and Deborah's joint song are specimens of the prowess and the eloquence of N. (Jud. iv., v.); N. and Zebulun "jeopardied their lives unto the death in the high places of the field" (ver. 18). So they helped Gideon against Midian (vi. 35, vii. 23). Moses' blessing on N. is (Deut. xxxiii. 23), "N., satisfied with favour, and full with the blessing of Jehovah, possess thou the sea (*yam*) and the sunny district" (not as A. V. "the W. and the S.," for its lot was N. but its climate in parts was like that of the S.), viz. the whole W. coast of the sea of Galilee, "an earthly paradise" (Josephus, B. J. iii. 3, § 2), and lake Merom (*Huleh*). The district is still called *Belad Besharah*, "land of good tidings." The climate of the lower levels is hot and suited for tropical plants, so that fruits ripen earlier than elsewhere (Josh. xix. 32, etc.). "The soil is rich, full of trees of all sorts, so fertile as to invite the most slothful to cultivate it" (Josephus); but now the population of this once thickly peopled, flourishing region, is as scanty as its natural vegetation is luxuriant. Its forests and ever varying scenery are among the finest in Palestine (Van de Velde, i. 170, 293; ii. 407). N. failed to drive out the Canaanites (Jud. i. 33). Heathen neighbours soon made it and northern Israel "Galilee of the Gentiles." Tiglath Pileser swept away its people to Assyria; Benhadad of Syria had previously smitten all N. (1 Kings xv. 20, 2 Kings xv. 29.) But where the darkness was greatest and the captivity first came, there gospel light first shone, as foretold of Zebulun and N. (Isa. ix. 1, 2; Matt. iv. 16.) N. shall have its 12,000 elect ones sealed (Rev. vii. 6), and its allotment in restored Israel (Ezek. xlvi. 3, 4, 34).

Naphtuhim. A Mizraite tribe (Gen. x. 18, 1 Chron. i. 11) coming in order after the Lehabim or Libyans. *Niphatat* is Coptic for the country W. of the Nile, on Egypt's N.W. borders, about the Mareotic lake. The *Na-petu*, the people called "the Nine Bows," are mentioned in the Egyptian monuments (G. Rawlinson). Gesenius from Plutarch (de Is. 355) thinks the N. were on the W. coast of the Red Sea, sacred to the goddess

Nephtys wife of Typhon. Knobel derives N. from the deity Phthah. **Narcissus**. Rom. xvi. 11. A household at Rome, of whose family some were known to Paul as being Christians.

Nathan = given by God. 1. The prophet who gave David God's assurance of the perpetuity of his seed and throne (notwithstanding temporary chastening for iniquity). God by N. commended David's desire to build the temple, but reserved the accomplishment for his son Solomon, the type of Him who should build the true temple (2 Sam. vii., 1 Chron. xvii.). N. speaking first of himself had said, "do all that is in thine heart" (comp. 1 Kings viii. 18). God sometimes grants His children's requests in a form real, but not as they had proposed. His glory proves in the end to be their truest good, though their wishes for the time be crossed. N. convicted David of his sin in the case of Uriah by the beautiful parable of the poor man's lamb (2 Sam. xii. 1-15, 25; Ps. li.). N. conveyed Jehovah's command to David, to name Solomon "Jedidiah," not as a mere appellation, but an assurance that *Jehovah loved him*. N. was younger than David, as he wrote with Ahijah the Shilonite and Iddo the seer "the acts of Solomon first and last" (2 Chron. ix. 29). To N. David refers as having forbidden his building the temple on account of his having had "great wars" (xxii. 1-10, xxviii. 2). N. secured the succession of Solomon by advising Bathsheba to remind David of his promise (1 Chron. xxii. 9, etc.), and to inform him of Adonijah's plot, and by himself venturing into the king's presence to follow up Bathsheba's statement. N. by David's direction with Zadok the priest brought Solomon to Gihon on the king's own mule, and anointed him king (1 Kings i. 10-38). "Assarah son of N. was over the officers, and Zabud son of N. was the king's friend" under Solomon (1 Kings iv. 5, 1 Chron. xxvii. 33, 2 Sam. xv. 37). A similarity between the apocryphic style of Solomon in Eccles. ix. 14-16 and N.'s in 2 Sam. xii. 1-4 may be due to N.'s influence. N. along with Gad wrote "the acts of David first and last" (1 Chron. xxix. 29). N. is designated by the later and higher title "the prophet," but "Gad and Samuel the seer" (comp. 1 Sam. ix. 9). His histories were doubtless among the materials from which the books of Samuel, Kings, and Chronicles were compiled. His grave is shown at *Halhul* near Hebron.

2. Son of David and Bathsheba (1 Chron. iii. 5, xiv. 4; 2 Sam. v. 14). Luke traces Christ's GENEALOGY [see] to David through N. (iii. 31); as Matthew gives the succession to the throne, so Luke the *parentage* of Joseph, Jeconiah's line having failed as he died childless. "The family of the house of David and the family of the house of N." represent the *highest and lowest of the royal order*; as "the family of the house of Levi and the family of Shimei" represent the *highest and lowest of the priestly order* (Zech. xii. 12, 13). 3. Father of Igal, one

of David's heroes, of Zobah, 2 Sam. xxiii. 36, but in 1 Chron. xi. 38 "Joel, brother of N." Kennicott prefers "brother." 4. A head man who returned with Ezra on his second expedition, and whom Ezra despatched from his encampment at the river Ahava to the Jews at Casiphia, to get Levites and Nethinim for the temple (Ezra viii. 16). Perhaps the same as the son of Bani who gave up his foreign wife (x. 39). 5. Son of Attai of Judah (1 Chron. ii. 36).

Nathanael = *God given*. Heb. Nathanael. Of Cana in Galilee (John i. 47, xxi. 2). Three or four days after the temptation, Jesus when intending to "go forth into Galilee findeth Philip and saith, Follow Me." Philip, like Andrew finding his own brother Simon (i. 41), and the woman of Samaria (iv. 28, 29) inviting her fellow townsmen, having been found himself by Jesus, "findeth" his friend N., and saith, "we have found (he should have said, we have been found by: Isa. lrv. 1, Phil. iii. 12 end, S. of Sol. i. 4) Him of whom the prophets did write, Jesus of Nazareth the son of Joseph" (he should have said the *Son of God*). [For the rest see BARTHOLOMEW.] Tradition makes N. to have been the bridegroom at the marriage of Cana, to which he belonged.

Nathan-Melech. A eunuch or chamberlain in Josiah's court, by whose chamber at the entering in of Jehovah's house, in the suburbs, were the horses sacred to the sun; these Josiah took away and burned the sun chariots with fire (2 Kings xxiii. 11).

Naum. Luke iii. 26.

Nazareth, NAZARENE. In a basin among hills descending into Esdraelon from Lebanon, and forming a valley which runs in a wavy line E. and W. On the northern side of the valley the rounded limestone hills rise to 400 or 500 ft. The valley and



hill sides abound in gay flowers as the hollyhock growing wild, figtrees, olives, and oranges, gardens with cactus hedges, and cornfields. Now *en Nasirah* on a hill of Galilee (Mark i. 9), with a precipice nigh (Luke iv. 29); near Cana (John ii. 1, 2, 11). Its population of 4000 is partly Maronitan, but mainly of Latin and Greek Christians. It has a mosque, a Maronite, a Greek, and a Protestant church, and a large Franciscan convent. The rain pouring down the hills would sweep away a house founded on the surface, and often leaves the streets impassable with mud. So the houses generally are of stone, founded, after digging deep, upon the rock (Luke vi. 47). On a hill behind is the tomb of neby

Ismail, commanding one of the most lovely prospects in the world, Lebanon and snowy Hermon on the N., Carmel and the Mediterranean and Acca on the W., Gilead and Tabor on the S.E., the Esdraelon plain and the Samaria mountains on the S., and villages on every side; Cana, Nain, Endor, Jezreel (Zerin), etc. Doubtless in early life Jesus often stood on this spot and held communion with His Father who, by His Son, had created this glorious scene.

N. is never named in O. T. It was thither Gabriel was sent from God to announce to the Virgin her coming conception of Him who shall reign over the house of Jacob for ever, and of whose kingdom there shall be no end (Luke i. 26-33). After His birth and the sojourn in Egypt Joseph and Mary took the child to their original home in N., six miles W. of mount Tabor (Matt. ii. 23; Luke ii. 39, iv. 16). As "John the Baptist was in the desert till the day of his showing unto Israel," so Messiah was growing up unknown to the world in the sequestered town among the mountains, until His baptism by the forerunner ushered in His public ministry. As Jews alone lived in N. from before Josephus' time to the reign of Constantine (Epiphanius, Hær.), it is impossible to identify the sacred sites as tradition pretends to do, viz. the place of the annunciation to Mary, with the inscription on the pavement of the grotto, "Hic Verbum caro factum est," the *mensa Christi*, and the synagogue whence Jesus was dragged to the brow of the hill. Of all Rome's lying legends, none exceeds that of Joseph's house (*santa casa*) having been whisked from N. to Loretto in the 13th century; in spite of the bull of Leo X. endorsing the legend, the fact remains that the *santa casa* is of a dark red stone, such as is not found in or about N., where the grey white limestone prevails, and also the ground plan of the house at Loretto is at variance with the site of the house at N. shown by the Franciscans within their convent walls. Jesus taught in the synagogue of N., "His own country" (Matt. xiii. 54), and was there "thrust out of the city and led unto the brow of the hill whereon it was built, to be cast down headlong," but "passing through the midst of them He went His way" (Luke iv. 16-30). "The hill of precipitation" is not the one presumed, two miles S.E. of N. The present village is on the hill side, nearer the bottom than the top. Among the rocky ledges above the lower parts of the village is one 40 ft. high, and perpendicular, near the Maronite church: this is probably the true site. It is striking how accurately Luke steers clear of a mistake; he does not say they ascended or descended to reach the precipice, but "led" Jesus to it. He does not say the "city" was built on the brow of the hill, but that the precipice was "on the brow," without stating whether it was above (as is the case) or below the town. A forger could hardly go so near a topographical mistake, without falling into it.

"Jesus of N." was part of the inscription on the cross (John xix. 19). It is the designation by which He revealed Himself to Saul (Acts xxiii. 8). N. bore a bad name even in Galilee (for Nathanael who said "can any good thing come out of N.?" was of Galilee), which itself, because of its half heathen population and rude dialect, was despised by the people of Judæa. The absence of "good" in N. appears from the people's wilful unbelief in spite of Jesus' miracles, and their attempt on His life (Matt. xiii. 54-58), so that He left them, to settle in Capernaum (iv. 13). "The fountain of the Virgin" is at the N.E. of the town.

NAZARENE. Matthew, ii. 23, writes "Jesus came and dwelt in N. that it might be fulfilled which is spoken by the prophets, He shall be called a Nazarene"; not "by the prophet," but "by the prophets," meaning no particular quotation but the general description of Messiah in them as *object and despised* (Isa. liii. 2, 3). The N. people were proverbially so. "Called," as in Isa. ix. 6, expresses what He should be in His earthly manifestation; not that the prophets gave Him the literal name, though His contemporaries did. Matthew plays on similar sounds, as Micah on Achsib (i. 14) and Ekron (ii. 4). The *N. dweller* (*Nazari*) was, as all the prophets foretold, a *pain sufferer* (*naz'ari* from the Aramaic *ts'ar*, pain); the Arameans pronounced the Heb. a as o, whence arose the Gr. form Nazoraios. (Biesenthal, Jewish Intelligence, Dec. 1874.) The nickname "Nazarene" agreed with His foretold character as (1) despised in man's eyes, (2) really glorious. Men in applying the name unconsciously and in spite of themselves shed glory on Him; for N. is akin to *netzer*, a "branch," Messiah's distinctive title, indicating His descent from royal David yet His lowly state (Isa. xi. 1); the same thought and image appear in the term *ts'emach* (Jer. xxiii. 5, xxxiii. 16; Zech. iii. 8, vi. 12). Also *Nazvatos*, applied to a *Nazarite* by vow in O. T. (from the Heb. root *neser* "dedication," "the highpriest's mitre," and "sovereignty"), indirectly refers to Christ under His N. T. distinct designation "Nazarene" and *Nazvatos*, i.e. *belonging to N.* Samson the Nazarite, "separated" or "dedicated unto God," typically foreshadowed Him (Jud. xiii. 5, xvi. 30), separated as holy unto God, and separated as an "alien" outcast by men (Ps. lix. 8). Though the reverse of a Nazarite in its outward rules (Matt. xi. 18), He antitypically fulfilled the spirit of the Nazarite vow and ritual. Had the prophets expressly foretold He should be of N., it would not have been so despised; nor would the Pharisees, who were able from Mic. v. to tell Herod Messiah's birthplace, Bethlehem (Matt. ii.), have been so ignorant of the prophecy of His connection with N. as to say, "out of Galilee ariseth no prophet" (John vii. 52). [See NAZARITE.]

Nazarite, properly NAZIRITE; Heb. *nazir Elohim*, "one separated to

God," *Gr. naziraios*. [See NAZARENENE.] *Nazer* is also a *crown* or *diadem* on the head; and the *hair*, the natural crown (Jer. vii. 29). Joseph in Gen. xlix. 26, Dent. xxxiii. 18, is *nazer*, one "separated" from his brethren, at the same time "separated" to God and to be lord of Egypt, typifying the two sides of Jesus realizing the designation given Him, "Nazarene," in accordance with general prophecy (Matt. ii. 23). In Lev. xxv. 5, 11, "neither gather the grapes of thy 'N.' (undressed) vine," the figure is taken from the "unshorn" locks of the N., "separated" (by being unpruned) from common use in the sabbatical and the jubilee years. In xv. 31 *nazar* expresses "separation" from uncleanness.

The rule of the N. is given Num. vi. 2; "when either man or woman shall separate themselves to . . . vow of a N." implies, it was no new institution, but one now regulated by divinely given rules. Voluntary vows accorded with legalism. Noah's excess in wine, Joseph's untrimmed hair separating him from the closely polled Egyptians, the distinction of clean and unclean, and the connection of death with sin known long before, suggested voluntary vows prompted by religious zeal, to which now was afforded legal sanction. Man or woman might ordinarily of their own free will take the vow. In special cases God imposed the vow through the parent. The pentateuch lays down the rule only for a "N. of days" as the Mishna terms it; "the N. for perpetuity" appears only in the Scripture history. Samson ordained to be a N. from the womb (Jud. xiii. 5, 6; xvi. 17). Samuel in a great degree (but not as to abstinence from wine) was the same (1 Sam. i. 11), by Hannah before his birth "given unto the Lord all the days of his life . . . no razor coming upon his head." Also John the Baptist, "drinking neither wine nor strong drink . . . filled with the Holy Ghost even from his mother's womb," but not letting the hair grow (Luke i. 15). The three were called of God to be instruments of a revival in great crises of Israel and the church. The seeming violation of the N. law in Samson's contact with the dead shows that the spirit of the law herein rises above the letter; the object of his mission justified the deviation from rule even without ceremonial purification.

In three things the N. separated himself from ordinary men, though otherwise freely mixing with them. 1. Abstinence from wine, strong drink (including date and palm wine), and the grape in whatever form; and the highpriest and priests when performing official functions (Lev. x. 9). 2. Not cutting the hair during the vow; it symbolised physical strength and youthful manhood, and thus the man's whole powers dedicated to the service of God; answering to the highpriest's "crown (*netzer*) of the anointing oil of his God" (Lev. xxi. 12). 3. Non-contact with a corpse even of a nearest relative; so the highpriest (xxi. 11, 12). Samuel's N. prerogative, with God's extra-

ordinary call, seem to have given him a sacerdotal character. The Nazarites did not form an ascetic fraternity, but followed observances typifying restraint of self will and fleshly appetite and separation unto God; R.m. xii. 1, 2, expresses the corresponding obligation of our Christian life to "present our bodies a living sacrifice, holy, acceptable unto God," etc. Accidental defilement entailed loss of the previous time and recommencing the days of his dedication, shaving the head and the ordinary purification enjoined for others (Num. vi. 9-12, xix. 11, 12), besides a trespass offering peculiar to his case. In concluding his term of days he offered a sin offering, a burnt offering (implying whole self dedication), and a peace offering (thanksgiving) with unleavened bread. That the three offerings might represent the one reality, viz. his realizing in himself penitent faith in God's atoning mercy covering sin, whole self surrender to God, and thankfulness to Him, the three animals were of one species, a lamb of the first year, an ewe, a ram. His shorn hair was put on the fire of the altar, in order that, although human blood must not be offered, something of the N.'s body, and that representing his manly strength, should be offered. "Separation unto Jehovah" (vi. 2) is the radical idea. Whereas the N. marked this by abstaining from wine, the Christian seals his consecration by obeying Christ's invitation, "drink ye all of this." Lightfoot (Exercit. Luke i. 15) leans to the Jews' identification of the vine with the tree of the knowledge of good and evil, and the N. vow with Adam's state before he fell. (?)

Paul's shaving his head at *Conchree* was not a strict N.'s vow, otherwise he would have offered his hair with the sacrifices at the temple door; but a modified N. vow, usual then in respect to deliverances from sickness or other calamity (Acts xviii. 18). In xxi. 24-27 a strict N. vow is referred to on the part of four poor men. Paul as a charity defrayed the charges of their offerings to show his respect for the law. God by Anos (ii. 11, 12) complains, "I raised up of your young men for Nazarites." It was part of Israel's high privilege that there were, of the class most addicted to self-indulgence, youths who by solemn vow abstained from wine and all defilements. God left nothing undone to lead Israel to holiness. "Her Nazarites were purer than snow . . . whiter than milk . . . more ruddy in body than rubies, their polishing was of sapphires" (Lam. iv. 7). God made their body not less, but more, fair by abstinence. Similarly Daniel (i. 8-15); David (1 Sam. xvi. 12, xvii. 42), type of Messiah (S. of Sol. v. 10). But Israel so despised God's favours as to tempt the N. to break the vow; "ye gave the N. wine to drink." Though not cut off from the social world, the N. would feel in spirit reminded by his peculiar dedication, which was a virtual protest against the self-indulgence and self-seeking of the world, that he was not of the

world. Our rule is similar (John xvii. 15, 16).

Neah. On the boundary of Zebulun (Josh. xix. 13).

Neapolis. 1. In Macedonia, the port of Philippi, ten miles off, where first in Europe Paul landed (Acts xvi. 11). The Turkish *Kavalla*. The mountains, including mount Symbolon, form a noble background. Among the remains are those of Roman work in the substructions of a massive aqueduct, built on two tiers of arches, and carrying water from twelve miles' distance along the sides of Symbolon over the valley between the promontory and the mainland into Kavalla. The harbour has good anchorage. Dion Cassius (Hist. Rom. xlvii. 35) mentions N. as opposite Thasos, which is the position of Kavalla. 2. = Shechem in O. T., Sychar in N. T. Now *Nablás*, corrupted from N.

Neariah. 1. 1 Chron. iii. 22, 23. 2. 1 Chron. iv. 42.

Nebai. Neh. x. 19.

Nebaioth. An Arab pastoral tribe, associated with Kedar (Isa. lx. 7). N. was the older of the two, Ishmael's firstborn (Gen. xlv. 13). Forefather of the Nabathæans of Arabia Petrea mentioned at the close of the fourth century B.C. as extending from the Red Sea to the Dead Sea, Petra being their capital. In 810 B.C. they were strong enough to resist Antigonos (Diodorus Siculus, ii. 732, 733). In the first century B.C. they flourished under their "illustrious" (Josephus, Ant. xiii. 13, § 3; 15, § 2) king Aretas, who was chosen



COIN OF ARETAS.

also king of Damascus; his successors assumed the name as an official designation (2 Cor. xi. 32). Coins are extant of the dynasty which ended A.D. 105, their Nabathæan kingdom being incorporated with Rome as the province "Arabia." Josephus (Ant. i. 12, § 4) regards "Nabathæans" as synonymous with "Arabs," and says that "Ishmael's twelve sons inhabit all the regions from the Euphrates to the Red Sea" (comp. Gen. xxv. 18). Many think the rock inscriptions of Sinai to be Nabathæan, and to belong to the centuries immediately before and after Christ. Forster (One Primeval Laug.) thinks them Israelite. The name "Nabathæan," as applied to a people S. and E. of Palestine, is unknown to the Arab writers, yet it is on native coins, it must therefore have been lost long before any Arab wrote on geography or history. But the Arab writers use *Nabat* for *Babyloni*ans not Arabians. M. Quatremere from them shows that these Nabathæans inhabited Mesopotamia between the Euphrates and Tigris; they were Syro-Chaldeans, and were celebrated among the Arabs for agriculture, magic, medicine, and astronomy.

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Four of their works remain: the book on agriculture, that on poisons, that of Tenkeloosha the Babylonian, and that of the secrets of the sun and moon. Chwolson (Remains of ancient Babyl. Literature in Arabic Translations) thinks that "the book of Nabat agriculture," commenced by Daghreeth, continued by Yambush-adth and finished by Kuthamee, according to the Arab translator, Ibn Wahsheyeh, the Chaldean of Kiseen, was so commenced 2500 B.C., continued 2100, and ended under the sixth king of a Canaanite dynasty mentioned in the book, i.e. 1300 B.C. But the mention of names resembling Adam, Seth, Enoch, Noah, Shem, Abraham, and of Hermes, Agathodæmon, Tammuz, and the Ionians, and the anachronisms geographical, linguistic, historical, and religious, point to a modern date even as late as the first century A.D. The Greeks and Romans identified the Nabathæans as Arabs, and though the Nabathæans of Petra were pastoral and commercial whereas the Nabathæans of Mesopotamia were, according to the books referred to above, agricultural and scientific, it is probable they were both in origin the same people. Scripture takes no notice of the Nabathæans unless "the rams of Nebaioth" (Isa. lx. 7) refer to them, though so often mentioning Edom. The Nabathæans must therefore have come into celebrity after the Babylonian captivity. Pliny (v. 11) connects the Nabathæans and Kedreans as Isaiah connects Nebaioth and Kedar.

Neballat. A town of Benjamin (Neh. xi. 34). Perhaps now *Bir Nebala* E. of Gibeon (*el Jib*).

Nebat. Father of Jeroboam, an Ephraimite, or Ephraimite, of Zereda in the Jordan valley. Died before his son came into notice (1 Kings xi. 26).

Nebo. 1. A town of Moab, taken possession of by Reuben. Also the mount of Moab, from which Moses viewed Canaan (Deut. xxxii. 49, xxxiv. 1). Pisgah was a ridge of the Abarim mountains, W. from Heshbon. N. was a part of Pisgah named from the town NEBO close by. Isa. xv. 2, "Moab shall howl at (*ad*) N." (Jer. xlviii. 1; Num. xxxii. 3, 38, xxxiii. 47.) As Israel's encampment was "before N.," i.e. to the E. of N., probably N. was on Pisgah's western slope. The peakless, horizontal straightness of the ridge caused the parts to be distinguished only by the names of adjoining villages. As N. "faced Jericho," and "the ravine of Moses' burying place in Moab faced Both-Peor," *Attirus* suggested by Scooten is too far S., and *jebel el Jib* too far N. to correspond. Grove suggests *jebel Nebah*, S. of *wady Heshan*. 2. "The other (*town*) NEBO" was W. of Jordan, in Benjamin (Ezra ii. 29, x. 43; Neh. vii. 33). Perhaps *Beit Nulah*.

Nebo. The idol of Babylon and Assyria. *Nabiu* (Hamitic Babylonian), *Nabu* (Semitic Babylonian). Akin to Heb. *nabi*, "inspired," "prophet." Described as "the far hearing," "he of intelligence," "who teaches." The cuneiform arrow-head

is his emblem; hence named Tir, "arrow." Answering to the Egyptian "Thoth," the Greek "Hermes," "Mercury," the "inspired" interpreter or nabi of the gods, designated in one place "inventor of the writing of the royal tablets." Presided over learning and letters. Pul, from some special connection with Babylon (Ivalush III.) gave N. a prominence in Assyrian worship which he had not before. A statue of N. with the god's epithets written across the body, set up at Calah by Pul, is in the British Museum. Babylon from early ages held N. among the chief gods. At Birs Nimrud (Borsippa) was his ancient temple, which Nebuchadnezzar rebuilt. He also called his seaport on the Persian gulf Tere-don, i.e. given to Tir=Nebo. The names Nabonassar, Nabopolassar, Nebuchadnezzar, Nabonadius, show N. was their guardian god. The tower of N. had the form of the seven spheres. N.'s sphere has the blue sacred to him. But "N. stoopeth," i.e. is prostrate, "a burden to the weary beast" of the conqueror who carried the idol away; so far was N. from saving Babylon (Isa. xlv. 1; 1 Sam. v. 3, 4; Ps. xx. 8).

Nebuchadnezzar. In the monuments *Nabu-kuduri-ursur*, the middle syllable being the same as *Kudur*=*Chedor-laomer*. Explained by Gesenius "the prince favoured by Nebo"; Oppert, "*Nebo, kadr*=power, and *zar*=prince"; Rawlinson, "Nebo his protector (participle from *natar* 'protect') against misfortune" (*kidur* "trouble"). His father Nabopolassar having overthrown Nineveh, Babylon became supreme. Married his father's Median ally, Cyaxares' daughter, Amuhia, at the time of their alliance against Assyria 625 B.C. (Abydenus in Euseb. Chron. Can., i. 9.) Possibly is the Labynetus (Herodot. i. 74) who led the Babylonian force under Cyaxares in his Lydian war and whose interposition at the eclipse (610 B.C.) concluded the campaign. Sent by Nabopolassar to punish Pharaoh Necho, the conqueror of Josiah at Megiddo. Defeated Necho at Carchemish (605 B.C.) and wrested from him all the territory from Euphrates to Egypt (Jer. xlv. 2, 12; 2 Kings xxiv. 7) which he had held for three years, so that "he came not again any more out of his land." Became master of Cœlosyria, Phœnicia, and Palestine. Took Jerusalem in the third year of Jehoiakim, and "carried into the land of Shinar, to the house of his god (Merodach), part of the vessels of the house of God" (Dan. i. 1, 2; 2 Chron. xxxvi. 6). Daniel and the three children of the royal seed were at that time taken to Babylon. N. mounted the throne 604 B.C., having rapidly recrossed the desert with his light troops and reached Babylon before any disturbance could take place. He brought with him Jehovah's vessels and the Jewish captives. The fourth year of Jehoiakim coin-



cidied with the first of Nebuchadnezzar (Jer. xxv. 1). In the earlier part of the year N. smote Necho at Carchemish (xlv. 2). The deportation from Jerusalem was shortly before, viz. in the end of Jehoiakim's third year; with it begins the Babylonian captivity, 605 B.C. (xxix. 1-10.) Jehoiakim after three years of vassalage revolted, in reliance on Egypt (2 Kings xxiv. 1). N. sent bands of Chaldees, Syrians, Moabites, and Ammonites against him (ver. 2). Phœnicia next revolted. Then in person N. marched against Tyre. In the seventh year of his reign he marched thence against Jerusalem; it surrendered, and JEHOIAKIM [see] fell, probably in battle. Josephus says N. put him to death (Ant. x. 6, § 3). Jehoiakim after a three months' reign was carried away to Babylon by N. with the princes, warriors, and craftsmen, and the palace treasures, and Solomon's gold vessels cut in pieces, at his third advance against Jerusalem (ver. 8-16). Tyre fell 585 B.C., after a 13 years' siege. Meantime Zedekiah, N.'s sworn vassal, in treaty with Pharaoh Hophra (Apries) revolted (Ezek. xv. 15). N. besieged him 588-586 B.C., and in spite of a temporary raising of the siege through Hophra (Jer. xxxvii. 5-8) took and destroyed Jerusalem after an 18 months' siege (2 Kings xxv.). Zedekiah's eyes were put out after he had seen his sons slain first at Riblah, "here N. "gave judgment upon him," and was kept a prisoner in Babylon the rest of his life. [See GEDALIAH, NEBUZAKADAN, JERUSALEM.] Phœnicia submitted to him (Ezek. xxxi.—xxxiii.; Josephus, Ap. i. 21), and Egypt was punished (Jer. xlv. 13-26, Esek. xxx. 2-10, Josephus, Ant. x. 9, § 7).

N. is most celebrated for his buildings: the temple of Bel Merodach at Babylon (the *Kasr*), built with his Syrian spoils (Josephus, Ant. x. 11, § 1); the fortifications of Babylon, three lines of walls 80 ft. broad, 260 high, enclosing 180 square miles; a new palace near his father's which he finished in 15 days, attached to it were his "hanging gardens," a square 400 ft. each side and 75 ft. high, supported on arched galleries increasing in height from the base to the summit; in these were chambers, one containing the engines for raising the water to the mound; immense stones imitated the surface of the Median mountain, to remind his wife of her native land. The standard inscription ("I completely made strong the defences of Babylon, may it last for ever . . . the city which I have glorified," etc.) accords with Berossus' statement, and nine tenths of the bricks *in situ* are stamped with Nebuchadnezzar's name. Daniel (iv. 30) too records his boast, "is not this great Babylon which I have built by the might of my power and for the honour of my majesty?" Sir H. Rawlinson (Inscr. Assy. and Babyl., 78, 77) states that the bricks of 100 different towns about Bagdad all bear the one inscription, "Nebuchadnezzar, son of Nabopolassar, king of Babylon" Abydenus states N. made the *nebr malcha* "royal river," a branch from

the Euphrates, and the Acracanus; also the reservoir above the city Sippara, 90 miles round and 120 ft. deep, with sluices to irrigate the low land; also a quay on the Persian gulf, and the city Teredon on the Arabian border. The network of irrigation by canals between the Tigris and Euphrates, and on the right bank of the Euphrates to the stony desert, was his work; also the canal still traceable from Hit at the Euphrates, running 400 miles S.E. to the bay of Grane in the Persian gulf. His system of irrigation made Babylonia a garden, enriching at once the people and himself. The long list of various officers in Dan. iii. 1-3, 27, also of diviners forming a hierarchy (ii. 48), shows the extent of the organisation of the empire, so that the emblem of so vast a polity is "a tree . . . the height reaching unto heaven, and the sight to the end of all the earth . . . in which was meat for all, under which the beasts . . . had shadow and the fowls dwelt in the boughs and all flesh was fed of it" (iv. 10-12). In chap. ii. 37 he is called "king of kings," i.e. of the various kingdoms whithersoever he turned his arms, Egypt, Nineveh, Arabia, Phoenicia, Tyre.

Jeremiah's patriotism was shown in counselling resistance to Assyria; Jeremiah's (xxvii.) in urging submission to Babylon as the only safety; for God promised Judah's deliverance from the former, but "gave all the lands into Nebuchadnezzar's hands, and the beasts of the field also, to serve him and his son and his son's son." The kingdom originally given to Adam (Gen. i. 28, ii. 19, 20), forfeited by sin, God temporarily delegated to N., the "head of gold," the first of the four great world powers (Dan. ii. and vii.). As N. and the other three abused the trust, for self not for God, the Son of Man, the Fifth, to whom of right it belongs, shall wrest it from them and restore to man his lost inheritance, ruling with the saints for God's glory and man's blessedness (Ps. viii. 4-6; Rev. xi. 15-18; Dan. ii. 34, 35, 44, 45, vii. 13-27).

N. was punished with the form of insanity called lycanthropy (fancying himself a beast and living in their haunts) for pride generated by his great conquest and buildings (Dan. iv.). When man would be as God, like Adam and N. he sinks from lordship over creation to the brute level and loses his true manhood, which is likeness to God (Gen. i. 27, ii. 19, iii. 5; Ps. xlix. 6, 10-12, lxxxii. 6, 7); a key to the symbolism which represents the mighty world kingdoms as "beasts" (Dan. vii.). Angel "watchers" demand that every mortal be humbled whosoever would obscure God's glory. Abydenus (288 B.C.) states: "N. having ascended upon his palace roof predicted the Persian conquest of Babylon (which he knew from Dan. ii. 29), praying that the conqueror might be borne where there is no path of men and where the wild beasts graze"; a corruption of the true story and confirming it. The

panorama of the world's glory that overcame N. through the lust of the eye, as he stood on his palace roof, Satan tried upon Jesus in vain (Matt. iv. 8-10). In the standard inscription N. says, "for four years in Babylon buildings for the honour of my kingdom I did not lay out. In the worship of Merodach my lord I did not sing his praises, I did not furnish his altar with victims, nor clear out the canals" (Rawlinson, Herodotus, ii. 536). It was "while the word was in the king's mouth there fell a voice from heaven . . . thy kingdom is departed from thee" (comp. Herod. Acts xii. 19, 20). His nobles co-operated in his being "driven from men" (Dan. iv. 33); these same "counsellors and lords sought unto him," weary of anarchy after the "seven times," i.e. a complete sacred cycle of time, a week of years, had passed over him, and with the glimmer of reason left he "lifted up his eyes unto heaven," instead of beast like turning his eyes downward (comp. Jonah ii. 1, 2, 4), and turned to Him that smote him (Isa. ix. 13), and "honoured Him" whom before he had robbed of His due honour. Ps. cxvi. 12, 14; Mark v. 15, 18, 19; comp. on the spiritual lesson Job xxxiii. 17, 18; 1 Sam. ii. 8; Prov. xvi. 18. Messiah's kingdom alone will be the "tree" under whose shadow all nations, and even the dumb creatures, shall dwell in blissful harmony (Ezek. xvii. 23; Matt. xiii. 32; Isa. xi. 6-9).

Nitocris was probably his second queen, an Egyptian (for this ancient name was revived about this time, as the Egyptian monuments prove), for he lived 60 years after his marriage to his first queen Amuhia (625 B.C.). Herodotus ascribes to Nitocris many of the works assigned by Berosus to N. On his recovery, according to the standard inscription, which confirms Scripture, he added "wonders" in old age to those of his earlier reign. He died 561 B.C., 83 or 84 years old, after reigning 43 years. Devotion to the gods, especially Bel Merodach, from whom he named his son and successor Evil Merodach, and the desire to rest his fame on his great works and the arts of peace rather than his warlike deeds, are his favourable characteristics in the monuments. Pride, violence and fury, and cruel sternness, were N.'s faults (ii. 12, iii. 19; 2 Kings xxv. 7, xxiv. 8).

Not to Daniel but to N., the first representative head of the world power who overcame the theocracy, the dreams were given announcing its doom. The dream was the appropriate form for one outside the kingdom of God, as N. and Pharaoh (Gen. xli.). But an Israelite must interpret it; and N. worshipped Daniel, an earnest of the future prostration of the world power before Christ and the church (Rev. iii. 9; 1 Cor. xiv. 25; Phil. ii. 10; 1 Cor. vi. 2; Luke xix. 17). The image set up by N. represented himself the head of the first world power, of whom Daniel had said "thou art this head of gold." Daniel was regarded by N. as Divine, and so was not asked to worship it (Dan. ii. 46). The

60 cubits' height includes together the image, 27 cubits (40½ ft.), and the pedestal, 33 (50 ft.). Herodotus, i. 183, similarly mentions Belus' image in the temple at Babylon as 40 ft. high. Oppert found in the Dura (Dowair) plain the pedestal of what must have been a colossal statue. N. is the forerunner of antichrist, to whose "image" whosoever will not offer worship shall be killed (Rev. xiii. 14). **Nebushasban.** Derived from Nebo; an officer of Nebuchadnezzar at the taking of Jerusalem; he was Rab-saris, i.e. chief of the eunuchs (as Ashpenaz, Dan. i. 3), as Nebusaradan was Rab-tabbachim, i.e. chief of the body guard, and Nergal Sharezer was Rabmag, i.e. chief of the priests (Jer. xxxix. 13).

Nebusaradan. From Nebo, the idol; sar, "prince"; and adan or adon, "lord" (Gesenius); but Fürst, from dana (Sanskrit), "cut off." "Captain of the guard," lit. "chief of the slaughterers"; next to the royal person (2 Kings xxv. 8-18, Jer. xxxix. 9-13). Assumed the chief command on arriving after the siege of Jerusalem. Directed what was to be done with the plunder and captives [see CAPTIVITY]. Took the chief Jews for judgment to Nebuchadnezzar at Riblah. Visited Jerusalem four years later, and took away more captives (Jer. lii. 30). By Nebuchadnezzar's direction, N. "looked well to Jeremiah," gave him his choice of going to Babylon or staying, then sent him with victuals and a present, to be protected by Gedaliah the governor left over Judah, after having first told the Jews "Jehovah hath done according as He hath said, because ye have sinned against Jehovah" (xxxix. 11-14; xl. 2-5). The heathen knew, through Jeremiah, it was Jehovah's doing; comp. the prophecy, Deut. xxix. 24, 25. How humiliating to the Jews to be admonished of their sin by a Gentile ruler!

Neck. "Lay down necks," i.e. risked their lives (Rom. xvi. 4). Ps. xviii. 40, "Thou hast given . . . necks of enemies," i.e. made them turn their backs in flight before me (Keil); so Exod. xxxii. 27, or enabled me to



TREADING CAPTIVES UNDER FOOT.

put my foot on their necks, subjecting them utterly to me; as Josh. x. 24, xi. 8, 12, Ps. cx. 5. Isa. viii. 8, "he shall overflow, he shall reach even to the neck"; when the waters reach the neck a man is near drowning; Sennacherib's overflowing hosts reached so far, but Jerusalem the head was not overflowed (xxx. 28, Hab. iii. 13). The "stiff neck" is an image from oxen unpliant and casting the "yoke" off the neck (Acts vii. 51, Matt. xi. 29). Contrast the yoke men must wear who reject Christ's easy yoke (Deut. xxviii. 48.)

Necromancers. Evokers of the spirits of the dead (Deut. xviii. 11). [See DIVINERS.]

Nedabiah. 1 Chron. iii. 16, 18. Brother of Salathiel or Shealtiel; son, i. e. grandson, of Jeconiah. Zedekiah, Jeconiah's son (not the Zedekiah his uncle, last king; 2 Kings xxiv. 17), died "childless" (Jer. xxii. 30). A son, another son, left only a daughter who, according to the law of heiresses (Num. xxvii. 8), married into her paternal tribe, viz. Neri, sprung from Nathan, David's son (Keil). Lord A. Hervey makes N., etc., sons of Neri in lineal descent, the list in Chronicles only giving the order of succession.

Neginah. Heb. *negînâth* (singular). Title Ps. lxi. The construct form; transl. therefore "upon the instrumental music of David." As Hab. iii. 19 "to the chief singer on my stringed instruments"; also Amos vi. 5, "invent instruments of music like David." **NEGINOTH** (plural), the general name for all stringed instruments (1 Sam. xviii. 6, 10; xix. 9; xvi. 16-18, 23; Pa. xxxii. 2, xxii. 3; lxxviii. 25; cl. 4). Played with the hand or a plectrum or quill, from *neggen*, "performed music." Ps. iv. title: for "on" transl. (3) "to be accompanied with stringed instruments" (Hengstenberg); vi., lv., lxxvii., lxxvi. But Delitzsch: "Neginah denotes not a particular stringed instrument, but the music on such instruments [often a taunting song, Heb. Ps. lxx. 12, Job xxx. 9]; Neginoth is the music formed by numerous notes running into one another, not various instruments." In Hab. iii. 19 the direction is the prophet's to the precursor or "chief singer," how the ode was to be performed in the temple liturgy. He had a stringed instrument of his own ("my") of a form adapted to accompany his subject; or rather (Hengstenberg) the "my" is Israel's sacred national temple music. As Shigionoth in the beginning marks the melody erratic and enthusiastically irregular as suited to the subject, so Neginoth at the close directs as to the instrument to be used (comp. Isa. xxxviii. 20).

Nehelamite. A title from the father or the country. Shemaiah (Jer. xxix. 24, 31, 32). *Halam* means "dream"; Jeremiah glances at the "dreamer" scornfully (comp. ver. 8).

Nehemiah. [See EZRA, MALACHI.] 1. Son of Hachaliah, seemingly of Judah, as his kinsman Hanani was so (Neh. i. 2); and Jerusalem was "the place of his fathers' sepulchres" (ii. 3). Probably he was of David's lineage, as his name varied appears in it, "Naum" (Luke iii. 25), and his kinsman's name too, Hananiah, son of Zorababel (1 Chron. iii. 19); his "fathers' sepulchres" would be those of David's royal line. Cup-bearer of Artaxerxes (Longinians) according to his own autobiography, at Susa or Shushan, the principal Persian palace; Ecbatana was the royal summer residence, Babylon the spring, Persopolis the autumn, and Susa the winter. In Artaxerxes' 20th year Hanani with other Jews came from Jerusalem, reporting that

the remnant there were in great affliction, the wall broken down, and the gates burned. Sorrow at the tidings drove him to fasting in expression of sadness, and prayer before the God of heaven, who alone could remedy the evil. His prayer (i. 4-11) was marked by *importunate continuity*, "day and night" (comp. Isa. lxiii. 6, 7; Luke xviii. 7), *intercession for Israel, confession of individual and national sin*, pleading that God should remember His promises of mercy upon their turning to Him, however far cast out for transgression; also that He should remember they are His people redeemed by His strong hand, therefore His honour is at stake in their persons; and that N. and they who pray with him desire to fear God's name (Isa. xxvi. 8; contrast Pa. lxxi. 18; comp. Dan. ix., Lev. xxvi. 33-39, Deut. iv. 25-31); lastly he asks God to dispose Artaxerxes' heart to "mercy" (Prov. xxi. 1). "Let Thine ear . . . Thine eyes be open . . . hear the prayer," is an allusion to Solomon's prayer (1 Kings viii. 28, 29). After four months (Neh. i. 1, ii. 1), from Chislen to Nisan, of praying and waiting, in Artaxerxes' 20th year N. with sad countenance ministered as his cupbearer. The king noticed his melancholy (Prov. xv. 13) and asked its cause. N. was "sore afraid," but replied it was for the desolation of the city "the place of his fathers' sepulchres." Artaxerxes said, "for what dost thou . . . request?" N. ejaculated his request to God first, then to the earthly king. There seemed no interval between the king's question and N.'s answer, yet a momentous transaction had passed between earth and heaven that decided the issue in behalf of N. (Isa. lxx. 21). Artaxerxes, "according to the good hand of N.'s God upon him," granted him leave to go to Jerusalem for a time, and letters to the provincial governors beyond the Euphrates to convey him forward, and to Asaph to supply timber for the palace gates, etc.

As "governor" (*pehah*, also *tirshatha*) he had an escort of cavalry, and so reached Jerusalem, where he stayed inactive three days, probably the usual term for purification after a journey. Notwithstanding EZRA'S [see] commission in Artaxerxes' seventh year (457 B.C.), after the dead period from the sixth of Darius to that year, a period in which there is no history of the returned Jews (Ezra vi. 15-vii. 1, etc.) and only the history of the foreign Jews in Esther, and notwithstanding the additional numbers and resources which Ezra had brought, N. now, in Artaxerxes' 20th year, in his secret ride of observation by night found Jerusalem in deplorable plight (Neh. ii. 12-16; comp. Isa. lxiv. 9-12). The account is given in the first person, which often recurs; he forms his secret resolution to none but God in whose strength he moved. How the greatest movements for good often originate with one individual! He next enlisted in the restoration the nobles, priests, and rulers. But his continual dependence was "the hand

of his God good upon him" (Neh. ii. 8, 18), a phrase common to Ezra also (Ezra vii. 6, 9, 28; comp. v. 5), and marking their joint fellowship in God. Where a good work is there will be opposition; so Sanballat the Horonite, and the slave Tobiah the Ammonite, and Geshem the Arabian mocked the work, and alleged it was rebellion against the king; N. told them he would persevere in reliance upon "the God of heaven," but "ye have no right in Jerusalem." Psalm cxxiii. was eventually written at this time in reference to their "scorn" whilst "at ease themselves"; N.'s "hear, O our God, for we are despised" (Neh. iv. 3, 4) answers to Israel's "unto Thee lift I up mine eyes, our soul is filled with the contempt," etc. His great work was the restoration of the city walls as the first step towards civil government, the revival of the national spirit, and the bringing back of the priests and Levites to reside with a feeling of security for their persons and for the tithes and offerings. Messiah's advent was associated by Daniel (ix. 25-27) with the command to "restore and build Jerusalem"; and Jeremiah too had foretold "the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner, and the measuring line shall go forth over against it upon the hill Gareb . . . to Gath" (Jer. xxxi. 39). Each repaired over against his house (Neh. iii.), teaching that in the spiritual building we must each begin with our own home and neighbourhood and circle; then charity beginning at home will not end there. "Shallum repaired, he and his daughters" (iii. 12; comp. Rom. xvi. 1, 3-5, 6, 12). Even Eliashib the half hearted highpriest repaired. The Tekoite "nobles (alone) put not their necks to the work of their Lord" (comp. Jud. v. 23); but generally "the people had a mind to work" (Neh. iv. 6), so that soon "all the wall was joined." The 42 stations of restoration (iii.) answer to the 42 stations of Israel's pilgrim march in the desert (Num. xxxiii.). Sanballat's party then "conspired to fight against Jerusalem and hinder it." N. used means, "setting a watch day and night," at the same time "praying unto our God" to bless the means. He had not only to contend with adversaries plotting to attack when the Jews should "not know nor see," but with his own men complaining "the strength of the bearers is decayed, and there is much rubbish, so that we are not able to build" (Neh. iv. 8-11). Moreover the Jews dwelling among the adversaries again and again kept him in alarm with warnings, "from all places (whence) ye shall return unto us (i. e. whence ye can come out to us) they will set upon you." L. De Dieu takes *asher* not "whence" but "truly" (as in 1 Sam. xv. 20): "yea, from all places, truly (yea) return to us," leaving off your work, for the foes are too many for you; counsel of pretended friends (comp. Neh. iv. 12 with vi. 17-19). But N., by setting the people by families with weapons in the lower as well as the higher

places of the wall, and encouraging them to "remember the Lord," baffled the enemy; thenceforward half wrought and half held the weapons, the builders and the bearers of burdens wrought with one hand and with the other held a weapon. N. had the trumpeter next him to give alarm, so as to gather the people against the foe wherever he should approach; none put off their clothes all the time (iv. 23).

N. also remedied the state of debt and bondage of many Jews by forbidding usury and bondservice, and set an example by not being chargeable all the twelve years that he was governor, as former governors had been, on the Jews; "so did not I," says he, "because of the fear of God" (v.). Nay, more, he daily entertained 150 Jews, besides those that came from among the heathen. His prayer often repeated is "think upon me, my God, for good according to all that I have done for this people" (v. 19, xiii. 14; comp. Heb. vi. 10, Acts x. 4, Matt. x. 42). Whilst he pleads his efforts, not feigning a mock humility, he closes with "remember me, O my God, and spare me according to the greatness of Thy mercy" (Neh. xiii. 23, 31), the publican's and the dying thief's prayer. Sanballat in vain tried to decoy him to a conference (vi.); N. replied, "I am doing a great work, I cannot come down" (Luke ix. 62). Then Shemaiah, suborned by Sanballat, tried to frighten him to flee into the temple, where he was detained by a vow (1 Sam. xxi. 7), in order to delay the work and give an appearance of conscious guilt on the part of N.; but neither he nor the prophetess Noadiah could put him in fear, "should such a man as I (the governor who ought to animate others) flee?" Fearing God (Neh. vi. 9, 14; v. 15) I have none else to fear (Isa. xxviii. 16). His safeguard was prayer; "strengthen my hands, my God, think Thou upon" my enemies (Neh. vi. 9, 14). So David repelled the false friends' counsel to "flee" (Ps. xi. 1). N.'s foes were "much cast down when they perceived that this work was wrought of our God."

N. cxv. 2 is Israel's song at the time: "then said they among the heathen, the Lord hath done great things for them . . . turn again our captivity (reverse our depression by bringing prosperity again) as the streams of the S. (as the rain streams in the Negeb or dry S. of Canaan return, filling the wadies and gladdening the parched country); they that sow in tears shall reap in joy." The Jews kept the passover "with joy" on the dedication of God's house, the foundation of which had been laid amidst "loud weeping" mingled with shouts of joy (Ezra iii. 11-13, vi. 22). Ps. cxv. belongs to the same period, encouraging the godly to persevere, "for they that trust in Jehovah shall be as mount Zion which cannot be removed," for they have "Jehovah round about" them "as the mountains are round about Jerusalem," and "the sceptre (rod) of the wicked (Persia, the world power then) shall

not (always) remain upon the lot of righteous" Israel, lest, patient faith giving way (lxiii. 13), God's people should relieve themselves by unlawful means (Isa. lvii. 16); "putting forth the hands" is said of presumptuous acts, as in Gen. iii. 22. "Turners aside unto their own crooked ways" were those who held correspondence with Tobiah, as Shemaiah and the nobles of Judah (Neh. vi. 10-14, 17-19; xiii. 4, Eliashib).

The wall having been built and the doors set up (chap. vii.), N. gave charge of Jerusalem to Hanani and Hananiah, "a faithful man who feared God above many," and set "every one in his watch over against his house." Next he found a register of the genealogy of those who first returned from Babylon, 42,360, and took the census; see Ezra ii., which is drawn from the same document. N. took the register in a later form than that given by Ezra for the number of those who could not prove their pedigree is reduced by subsequent searches from 652 in Ezra ii. 60 to 642 in Neh. vii. 62. The tirshatha in Ezra ii. 68 is Zerubbabel 90 years before, in Nehemiah N. himself. The items vary, the sum total 42,360 is the same, Ezra ii. 64, Neh. vii. 66; Ezra has 200, N. 245, singers, the number being augmented by his time. In offerings, the drams of gold in sum are 61,000 in Ezra, but in Neh. (vii. 70-72) 20,000 from the chief fathers, 20,000 from the people, and 1000 from the tirshatha. Only 100 priests' garments were needed in "setting up the house of God" at its foundation (Ezra ii. 68, 69); but at its dedication after complete renovation 530 were given by the tirshatha and 67 by the people (Neh. vii. 70, 72). The occasions of Ezra ii. and Neh. vii. are palpably distinct, though each embodied from a common document sanctioned by Haggai and Zechariah (Zerubbabel's helpers) as much as suited their distinct purposes. Ezra's reading of the law to the assembled people followed: chap. viii. (he had just returned from Persia with N.), 445 B.C. N. comforted them when weeping at the words of the law: "weep not, for the joy of the Lord is your strength" (Isa. lxi. 3, Matt. v. 4, Ps. li. 12, 13); "send portions unto them for whom nothing is prepared" (Luke xiv. 13); and the keeping of the feast of tabernacles more formally according to the law than the earlier one in Ezra iii. 4 at the setting up of the altar, indeed with greater enthusiasm of all as one man (not excepting 1 Kings viii. 2, 65) than had been since Joshua's days, reading the law not merely the first and eighth days (as enjoined in Lev. xxiii. 35, 36), but every day of the feast (viii. 18). The 119th Psalm doubtless was written (probably by Ezra) at this time, expressing such burning love to the law throughout. A fast followed. The law awakened a sense of sin (Neh. ix.); so first they put away strangers, as Israel must be a separate people, and read the law a fourth of the day, and another fourth confessed sin and worshipped, the Levites leading; then they made a

covenant to walk in God's law, not to intermarry with heathen, to keep the sabbath, and to pay a third of a shekel each for the service of God's temple, to bring the firstfruits and firstborn, and not to "forsake the house of our God," (chap. x.) the princes, Levites, and priests sealing it. The reason for taking the census in vii. 4, 5, etc., now appears, viz. to arrange for so disposing the people who were "few" in the "large" but scantily built city as to secure its safety and future growth in houses (chap. xi.). Of the census the heads of Judah and Benjamin dwelling at Jerusalem are given, also of priests and Levites there; but merely the names of the villages and towns through the country (xi., comp. 1 Chron. ix.). Then the heads of the courses of priests, and the corresponding names at the time of the return from Babylon, with a few particulars of the priests' and Levites' genealogy (xii. 1-26). The rulers were to dwell at Jerusalem; of the people one of ten by lot were to dwell there and nine in other cities (xi.). In chap. xii. the highpriests are given from the national archives down to JADDUA [see], and the Levites down to his contemporary DARAIUS [see] the Persian, Codomanus.

The dedication of the walls by N., the princes, priests, and Levites singers in two companies, followed (Neh. xii. 27-47); 2 Maco. alleges that the temple too was now dedicated after its repair by funds gathered from the people. This will explain N.'s contributions including "priests' garments" (vii. 70) after the census, besides other gifts. Finally, in Artaxerxes' 32nd year (434 B.C.) N. severed from Israel all the mixed multitude (xiii.). Ammonites and Moabites, and boldly cast out Tobiah from the chamber in the temple which Eliashib his connection had assigned him, and restored to it, after its cleansing, the temple vessels, meat offerings, and frankincense which had been previously kept there. Firmly he reproved the rulers for breaking their covenant (x. 39 end), saying "why is the house of God forsaken?" and insisting that the Levites' portions should be given them, for the neglect of this duty had driven the Levites to their country fields. N. caused Judah to bring the tithes to the temple treasuries (in which MALACHI [see] supported him, Mal. iii. 8), and appointed Shelemiah the priest, Zadok the scribe, and the Levite Pedaiah, as "faithful" treasurers, to distribute unto their brethren. Also he "testified against" those selling victuals and treading winepresses, and contended with the nobles for trafficking with Tyrian and other waresmen on the sabbath, one great cause of God's past judgment on the nation (2 Chron. xxxvi. 21; Lev. xxvi. 34, 35, 43). So he closed the gates from sabbath eve to the end of the sabbath, and drove away the merchants lodging outside the wall. His last recorded act is his contending with, cursing, smiting, and plucking the hair off, some of those who formed intermarriages with heathen,

the source of Solomon's apostasy, and his chasing away Joiada's son, Eliashib's grandson, for marrying the daughter of Sanballat the Horonite. Zeal for the purity of God's worship, priesthood, and people, makes the act praiseworthy as one of faith, whatever exception may be taken to the manner. The Antitype combined holy firmness and vigour of act with calm dignity of manner (John 8. 13-17; Ps. lix. 9; Matt. xxi. 12, 13). The language of Malachi (ii. 4, 5, 10-13), N.'s supporter, is in undesigning harmony with Neh. xiii. 27, 29, "transgress against our God in marrying strange wives," "defiled . . . the covenant of the priesthood."

After Artaxerxes' 32nd year we know no more of N. Like Moses, he left a splendid court, to identify himself with his countrymen in their depression. Disinterestedly patriotic, he "came to seek the welfare of the children of Israel" (Neh. ii. 10). Courageous and prompt as a soldier in a crisis requiring no ordinary boldness, at the same time prudent as a statesman in dealing alike with his adversaries and with the Persian autocrat, rallying about him and organizing his countrymen, he governed without fear or partiality, correcting abuses in high places, and himself setting a bright example of unselfishness and princely liberality, above all walking in continual prayerfulness, with eyes ever turned towards God, and summing up all his work and all his hope in the humble prayer at the close, "remember me, O my God, for good."

2. A chief who returned with Zerubbabel (Ezra ii. 2). 3. Son of Azbuk, ruler of half Bethzur, repaired the wall (Neh. iii. 16).

Nehemiah, Book of. The book is not an appendix to Ezra, as its distinct title proves. "the words of Nehemiah the son of Hachaliah," nor would the same author give two lists of those returned from Babylon (Ezra ii., Neh. vii.), and yet leave seeming discrepancies in details. In chaps. viii., ix., x., the prominence of Ezra is probably the cause why Nehemiah uses the *third* person of himself, instead of the *first*, which he uses elsewhere. The "we" and "our" in ix. and x., as to sealing the covenant, identifies the writer as an eye witness, yet not singled out for notice from the rest. The prayer in chap. ix. is in style such as Ezra "the ready scribe in the law of Moses" would compose. The close fellowship of Nehemiah and him would naturally in these passages produce the similarity of phraseology (Ezra iv. 18, vi. 22, with Neh. viii. 8, 17). Chap. xii. 10, 11, 22, 23 mentions Jaddua and Darius the Persian; it is probably the addition of those who closed the O. T. canon, testifying the continuance to their time of the ordinances and word of God. It is even possible that Nehemiah lived long enough to record there being an heir presumptive to the highpriesthood, Jaddua, then an infant. The register of Levites in "the book of Chronicles" reached only down to "Johanan son of Eliashib," ver. 23. The two "ands"

in ver. 22 show "and Jaddua" is a later addition. Nehemiah was governor for 12 years (ver. 14), then in Artaxerxes' 32nd year returned to his post as "unbearer"; he "at the end of days" (marg., so 1 Sam. xxvii. 7 "a full year," marg. "a year of days") after a full year obtained leave to return; "all this time," viz. a year, Nehemiah was not at Jerusalem, and Eliashib introduced the abuses (Neh. xiii. 1, 4-6, etc.). How long Nehemiah stayed this second time is not recorded. "On that day" does not refer to the dedication, but to Nehemiah's return: ver. 6, 7. It is a general expression, not strictly chronological.

Nehemiah's description of Artaxerxes' character as amiable (Neh. ii. 1-8) accords with Plutarch (Vit. Artax., viz. Longimanus), "the first of the Persian monarchs for mildness and magnanimity." Diodorus Siculus (xi. 71, § 2) says the Persians celebrated the equity and moderation of his government. The mention of the building of the city "walls" in the adversaries' letter to Artaxerxes Pseudo Smerdis does not justify Smith's Bible Dict. in the conjecture that this letter (Ezra iv. 12, etc.) was written under Nehemiah's government, and is in its wrong place in Ezra, for it is an *exaggeration* of the adversaries, the truth being that only the temple walls, which might be regarded as a city wall on that side of the city, and the walls of private houses, were then being built.

In style the book of Neh. resembles Chronicles and Ezra, proving that it is of the age it purports to be. The word *metziltain*, "cymbals," occurs in the three and nowhere else. So "iggartha," "a letter," in the three and Esther. *Birah* said of the palace or temple in the four and Daniel. "The God of the heavens," in Ezra, Neh., and Daniel. Peculiar to Neh. are certain words and meanings: *sabar be*, "to view" (ii. 13, 15); *meeah*, "the hundredth part" interest (v. 11); *guph* (hiphil); "shut" (vii. 3); *mo'al*, "lifting up" (viii. 6); *miquerah*, "read" (ver. 8); *huyyedoeth*, "psalms of thanksgiving" (xii. 8); *tahalukah*, "procession" (ver. 31); *otarah* (xiii. 13), "treasurers." Aramaeans also accord with the age when Nehemiah wrote. [See CANON OF THE O. T.] Nehemiah and Malachi, under Ezra, the arranger and finisher of the canon, added their inspired writings as a seal to complete the whole. The book of Neh. bears on it the impress of the author's earnest piety and intense patriotism. And though the opening words, "*Dibhree Nehemiah*," could mean "the affairs of Nehemiah," yet the fact that the *first* person is used in chap. i.—vii. 5 and mostly xi. 1—xii. 47 and xiii. renders it more likely that the heading is "the words of Nehemiah." Probably, as compiler as well as author of the whole, he inserted from public documents chaps. viii. 1—x. 39, for here the *third* person is used; also ver. 26, 47 in chap. xii. But that as a whole the work is that of Nehemiah is almost a moral certainty.

Nehiloth. Title Ps. v. Gesenius

explains, "upon the flutes," from *chalil* a perforated instrument, *chala*="to bore"; a direction "to the chief musician," that it was to be sung to wind instruments in the temple service; comp. Ps. lxxxvii. 7, "players on instruments," i.e. flute or pipe players (*cholelim*, Gesenius), "dancers" (Hengstenberg, from *chul*). Hengstenberg on Ps. v. title objects, "*el*" ("upon") never is used to introduce the instruments. The title enigmatically and poetically expresses the subject. LXX. transl. "concerning the heiress"; so Vulg. She is the church, possessing the Lord as her "inheritance" (Ps. xvi. 5), or possessed by Him as "His inheritance" (Deut. xxxii. 9). The plural "upon the inheritances" marks the *plurality of members in the church*; or else "upon the lots," viz. the twofold inheritances, blessing from God to the righteous, misery to the wicked.

Nehum. Neh. vii. 7. REHUM in Ezra ii. 2.

Nehushta. Elnathan's daughter, Jehoiakim's wife, Jehoiachin's mother (2 Kings xxiv. 8).

Nehushtan=brazen. 2 Kings xviii. 4, "a piece of brass." The contemptuous name (so LXX., Vulg., etc.) given to the brazen serpent when Hezekiah brake it in pieces because it was made an idol of, Israel burning incense to it because of its original use in the typical miracle (Num. xxi. 8, 9; John iii. 14). The Targum of Jonathan, the Peshito Syriac, and Buxtorf less forcibly make N. the name by which the brass serpent had been generally known. A prescient protest against relic worship.

Neliel. A landmark on Asher's border (Josh. xix. 27). Now perhaps *Mi'ar* on a mountain brow, half way between *Cabul* and *Jefat* (Jiphthah-el).

Nekeb. On Naphtali's boundary (Josh. xix. 33). *Tsiadathak* in the Gemara Jerusalem Talmud. Jonathan targum and Jerome join N. with the preceding Adami-han-Nekeb.

Nekoda. Ezra ii. 48, 60-62.

Nemuel. L Num. xxvi. 9. 2 Num. xxvi. 12; JEMUEL in Gen. xlii. 10.

Nepheg. L Exod. vi. 21. 2 David's son, born in Jerusalem (2 Sam. v. 14, 15).

Nephew. Often used in the old English sense "grandson" (1 Tim. v. 4; Jud. xii. 14; Isa. xiv. 22; Job xviii. 19).

Nephilim. [See NOAH.]

Nephishtim, NPHUSIM, NAPHSI. Neh. vii. 52.

Nephtoah. The source of the waters of N. was a landmark between Judah and Benjamin (Josh. xv. 8, 9; xviii. 15). N.W. of Jerusalem, in a line with the Hinnom valley and Kirjath Jearim, S.W. of Benjamin. Now probably *Ain Lifa*, two miles and a half from the city, and six from *Kuriet el Enab* (formerly Kirjath Jearim, but others say Emmaus and place Kirjath Jearim on the mount on the N. of which now *Chesla* is found; and identify *Ain Karim* with N.E. of *wady Hamnah*; see Imperial Bible Dict.).

Ner. Son of Jehiel, father of Kish, grandfather of Saul; also father of

Ner, Saul's uncle (1 Chron. viii. 33, 1 Sam. xiv. 50). Kish in 1 Chron. ix. 35, 36, is an elder Kish, brother of Ner; or else is enumerated with Jehiel's "sons" (though really his *grandson*), because he was head of a house of fathers. Gibeon was the family abode. Jehiel's wife Maachab seemingly was descendant of Caleb by Ephah his concubine, and heiress of the estate in Gibeon or Gibeon (1 Chron. ii. 46, 48, 49; viii. 29; ix. 35; xiv. 16; Lord A. Hervey in Smith's Bible Dict.).

Nereus. A Christian at Rome whom Paul salutes (Rom. xvi. 15). Of Philologus' and Julia's household, Origen guesses. Tradition makes him to have been beheaded at Terracina under Nero, and his ashes deposited in the church of SS. Nereo and Archilleo at Rome.

Nergal. A Hamite name—"great hero." Some of the Assyrian kings pretended descent from him. In the monuments he is called "the great brother," "the storm ruler," "king of battle," "the strong betwixt"; "god of the chase," which is his peculiar attribute. Nimrod deified, "the mighty hunter before the Lord," from whom naturally the kings of Babylon and Nineveh would claim descent. Cutha or Tiggaba (Nimrod's city in Arab tradition) is in the inscriptions specially dedicated to him. In accurate conformity with this the men of Cutha (2 Kings xvii. 20) planted by the Assyrian king as colonists in Samaria "made N. their god." N. appears in the compound *Nergal-shareser* (Jer. xxxix. 8, 13). A human headed lion with eagles' wings was his symbol. His Semitic name *Aria* (which when transposed is *Nir*) means "lion"; Gr. *Ares*; Mars is his planet. *Nerig* is still its Mendesian name, and the Mendeseans call the third day of the week from him. The lion as lord of the forest was a fit symbol of the god of the chase. Tiglath Pileser (1150 B.C.) attributes to his gift the arrows wherewith he slew wild beasts; so Assur-dani-pal or Sardanapalus. Pul sacrificed to N. in Cutha, and Sennacherib built a temple to him in Tarsibis near Nineveh.

Nergal-shareser. [See **NERGAL** and **BABYLON**.] Shareser, in Zend, would mean "prince of fire." Two are mentioned (Jer. xxxix. 3, 13) as accompanying Nebuchadnezzar at the capture of Jerusalem, and as releasing Jeremiah: one has the title (for it is not a *distinct person*) Rabmag, "chief priest." On Babylonian bricks he is called *Nergal-shar-usar*, *Rubusmga*; the same as Neriglissar (Josephus, Ap. i. 20) who murdered his brother in law, Evil Merodach, Nebuchadnezzar's son, and succeeded to the throne as having married Nebuchadnezzar's daughter. Intemperance, lawlessness, and his elevation of Jehoiachin above the other kings at Babylon, disgusted the Babylonians, so that they deposed Evil Merodach. N. reigned three or four years, 559-556 B.C., and was succeeded by his son Laborsarachod, who was murdered after reigning nine months. The palace of N. is the only large building

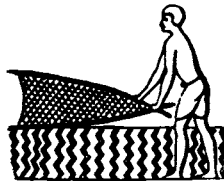
discovered on the Euphrates' right bank. The bricks state he was "son of Belsikkariskun, king of Babylon," possibly the "chief Chaldean" (Beroeus) who kept the throne for Nebuchadnezzar at Nabopolassar's death, until his arrival at Babylon.

Neri. Contracted from *Neriah*, "Jehovah is my lamp"; son of Melchi, and father of Salathiel (Luke iii. 27). Of Nathan's line; but when Jeconiah's issue failed Salathiel succeeded as heir of Solomon's throne, and is therefore reckoned in the genealogy as Jeconiah's son, as inheriting his status and prerogatives (1 Chron. iii. 17, Matt. i. 12).

Neriah. Jer. li. 59, xxxiii. 12 **NERI**, xxxvi. 4, xliii. 3.

Nest. Heb. *ken*. The **KENITE** [see] is represented as "putting his *nest* (*ken*, playing on the name) in a rock" (Num. xxiv. 21, 22). So Edom, Obad. 3, 4: "thou that dwellest in the clefts of the rock . . . though thou set thy nest among the stars" (in thy ambitious pride regarding thy lofty dwelling as raised beyond the reach of injury; type of anti-christ: Isa. xiv. 13, Dan. viii. 10, xi. 37), i.e. Petra, in the wady Musa, Edom's capital cut in the rocks. So Moab (Jer. xlviii. 28), "like the dove that maketh her nest in the sides of the hole's mouth," i.e. the blue rock dove which tenants the clefts and caves on the wall-like eastern sides of the Dead Sea, also on the western sides; abundant at Mar Saba, where the monks are employed in feeding them. So the bride in the clefts of Christ, the smitten Rock (S. of Sol. ii. 14, Ps. xxvii. 5, Isa. xxxiii. 16). Contrast the clefts in which the proud sinner like Edom hides (Jer. xlix. 16). The compartments in Noah's ark are lit. "nests" or berths (Gen. vi. 14). [See **BIRD** on Ps. lxxxiv. 3.] In Isa. x. 14 Assyria boasts, "my hand hath found as a nest the riches of the people," implying the ease with which he pillaged the most precious treasures, not his own, as a boy robbing a helpless bird's nest; "none moved the wing or peeped (chirped)" as a parent bird does when its young are stolen; none dare resist me even with a word.

Net. Gr. 1. *Diktuo*n (from *diko* "to throw"); let down, cast, and drawn to shore (Luke v. 2-6, John xxi. 6-11, Matt. iv. 18-22). 2. *Amphibleestron*, "a cast net," from *amphiballo* "cast about," "cast hither and thither"



EGYPTIAN FISHING WITH NET.

(Matt. iv. 18, Mark i. 16). The Egyptians make it a tent over their sleeping place to ward off insects (Herodot. ii. 95). 3. *Sageens*, from *satto* "to load" (Matt. xiii. 47), "a net . . . cast into the sea . . . gathereth (together) of every kind," a *sweepnet*

or *dragnet* (Hab. i. 14 *michmereth*, or *drawnet* "seine," that takes in the compass of a small bay. [See **BIRD**.] In Prov. i. 17 explain "surely in vain the net is spread in the sight of any bird," because the bird sees the net and is on its guard; so youths warned by God's word raise their souls heavenward, on the wings of the fear, faith, and love of God, as the bird flies upward; and therefore escape the net which the tempters fancy they are going to entrap the "innocent" in, but in which really "their own blood and their own lives" are taken (ver. 11, 18). The tempters think that their intended victims are "innocent in vain" (so transl. for "without cause"), i.e. that their innocence will not save them; but it is themselves who "spread the net in vain" (Ps. vii. 15, 16, ix. 15; Rev. xvi. 6). A net is also the image of God's vengeance, which surprises in a moment and inextricably the sinner, when he least expects (Lam. i. 18, Esak. xii. 13, Hos. vii. 12). In 1 Kings vii. 17 netted checker work about a pillar's capital.

Nethaneel = **NATHANAEL** in N. T. = *God-given*. 1. Prince of Issachar at the exodus, son of Zuar. On the E. of Israel on march, and next Judah (Num. i. 8, ii. 5, vii. 18, 23, x. 15). 2. 1 Chron. ii. 14. 3. 1 Chron. xv. 24. 4. 1 Chron. xxiv. 6. 5. 1 Chron. xxvi. 4. 6. 2 Chron. xvii. 7. 7. Under Josiah gave liberal offerings for the solemn pasover (2 Chron. xxxv. 9). 8. A priest of Pashur's family who married a foreign wife (Eza. x. 22). 9. Representative of Jedaiah in the days of Joiakim, son of Jehuza (Neh. xii. 21). 10. A Levite, of the sons of Asaph; performed with the musical instruments of David, at the dedication of the wall (Neh. xii. 36).

Nethaniah = *Jehovah-given*. 1. 1 Chron. xxv. 2, 12. 2. 2 Kings xxv. 23, Jer. xl. 8. 3. Jer. xxxvi. 14. 4. 2 Chron. xvii. 8.

Nethinim = *given*. Neh. xi. 21; Ezra ii. 43, vi. 24, viii. 17, 20; 1 Chron. ix. 2. Servants of the temple (Josephus uses of them the name given to the slaves attached to the Greek temples, *hierodouloi*, Ant. xi. 5, § 1). So the **LEVITES** [see] were "given" (*nethunim*) unto Jehovah instead of the firstborn, and by Jehovah "given" to Aaron (see Num. iii. 9, viii. 18-19). N. occurs only in the later books: Chronicles, Ezra, and Nehemiah. To the Levites 320 of the Midianite captives were given, and 32 to the priests (xxi. 40, 42, 47). To these slaves doubtless the Levites and priests assigned the more laborious work of the tabernacle service. The Gibeonites similarly, having obtained by craft a covenant from Joshua (ix. 9, 27), "because of the name" and "fame of Jehovah, Israel's God," were made "hewers of wood and drawers of water for the congregation and altar." The N. were their successors; a larger number of servants of the sanctuary being needed when David was reorganizing the worship, he and the princes "appointed" (Heb. "gave") N. for the service of the Levites (Eza. viii. 20),

probably from the prisoners taken in war, upon their embracing the worship of Jehovah. The foreign or Canaanite names confirm this view: "Mehanim, Nephusim, and the children of Sisera" (ii. 43-54). So "Solomon's servants" (ver. 55, Neh. vii. 60), those "left of the Amorites, Hittites . . . upon whom he levied a tribute of bond service" (1 Kings ix. 20). The rabbins represent them as having no right of intermarriage with Israelites (Gemara Babyl., Jebam. ii. 4, Kiddusch. iv. 1, Carpeov. App. Crit. de Neth.); below the children of mixed marriages (*mamzerim*), but above proselytes fresh from heathenism and emancipated slaves. But when the LEVITES [see] were slow in coming forward at the return from Babylon, 341 only under Zerubbabel as contrasted with 4289 priests (Ezra ii. 36-59) and none under Ezra till specially called (viii. 15, 17, 20), the N. became more conspicuous, 393 under Zerubbabel, 220 under Ezra, "all expressed by name," registered after the Levites (1 Chron. ix. 3) and admitted to join the covenant (Neh. x. 28, comp. Deut. xxix. 11). Exempted from taxation by Artaxerxes (Ezra vii. 24). Ophel and the Levite cities were their dwelling place, and they had their own rulers (ii. 70, Neh. xi. 21). Josephus (B. J. ii. 17, § 6) mentions a feast of carrying wood, *zylophoria*, in which all the people brought wood for the sacrifices of the year, probably relieving the N.; its beginning may be traced in Neh. x. 34.

Netophah = *dropping*. A town coupled with Bethlehem in Neh. vii. 26, also in 1 Chron. ii. 54; therefore near it. Two of David's heroes (xxvii. 1, 13, 15), captains of two of the 12 monthly military courses, were NETOPHATHITES (2 Sam. xxiii. 23, 29). "Villages of Netophathites" were Levite singers' residences (1 Chron. ix. 16, Neh. xii. 23). The Targum (1 Chron. ii. 54, Ruth iv. 20, Eccles. iii. 11) states that they slew the guards whom Jeroboam stationed on the roads to Jerusalem, to intercept the firstfruits from the villages to the temple. The fast on the 23rd Sivan, still in the Jewish calendar, commemorates Jeroboam's opposition. Between Bethlehem and Anathoth. Noticed as "in the wilderness" of Judah in the Acta Sanctorum. Answering to the ruin *Metoba* N.E. of Bethlehem on the edge of the Mar Saba desert.

Nettle: *charul*. Job xxx. 7, "brambles" (Umbreit). But the bushmen of whom Job speaks "gathered together under the (tall) nettles" to boil them for potherbs (see ver. 4). The root *charul* "to burn" also favours the *Urtica urens*, "burning" or "stinging nettle." Royle, from the Arabic *khardul*, our *charlock*, argues for the wild mustard. Also *quimmosh*, Isa. xxxiv. 13.

New Moon. [See MONTH.] On it work was suspended (Amos viii. 5), the temple was opened for worship

(Isa. lxi. 23), and in northern Israel the golly repaired to the propheta for religious instruction (2 Kings iv. 23). The trumpets were blown, in token of gladness, at the sacrifices peculiar to the day (Num. x. 10, Ps. lxxi. 3); but there was no "holy convocation" as on the sabbath. The seventh new moon of the religious year was the feast of trumpets and began the civil year.

New Testament. [See BIBLE, CANON, INSPIRATION.] Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ. See Heb. ix. 15-17, viii. 6-13. The Gr. term *diathaeke* combines the two ideas "covenant" and "testament," which the A. V. gives separately, though the Gr. is the same for both. "Covenant" expresses its *obligatory* character, God having bound Himself by promise (Gal. iii. 15-18; Heb. vi. 17, 18). "Testament" expresses that, unlike other covenants, it is not a matter of bargaining, but all of God's *grace*, just as a testator has absolute power to do what he will with his own. Jesus' death brings the will of God in our favour into force. The night before His death He said "I appoint unto you by testamentary disposition (*diathemai*) a kingdom" (Luke xxii. 29). There was really only one Testament, *latent* in the Old, *patent* in the New. The disciples were *witnesses* of the New Testament, and the Lord's supper its *seal*. The Old and New Testament Scriptures are the written documents containing the terms of the will.

Text. The "received text" is that of Robert Stephens' edition. Bentley (Letter to Abp. Wake, A.D. 1716) said truly, "after the Complutenses and Erasmus, who had very ordinary MSS., the N. T. became the property of booksellers. R. Stephens' edition, regulated by himself alone, is now become as if an apostle were its compositor. I find that by taking 2000 errors out of the Pope's Vulg. [i.e. correcting by older Latin MSS. the edition of Jerome's Vulg. put forth by Sixtus V., A.D. 1590, with anathemas against any who should alter it 'in minimâ particulâ,' and afterwards altered by Clement VIII. (1592) in 2000 places in spite of Sixtus' anathema] and as many out of the Protestant pope Stephens' edition, I can set out an edition of each (Latin, Vulg., and Gr. text) in columns, without using any book under 900 years old, that shall so exactly agree word for word, and order for order, that no two talies can agree better. . . . These will prove each other to a demonstration, for I alter not a word of my own head." The first printed edition of the Gr. Testament was that in the Complutensian Polyglot, Jan. 10, A.D. 1514. Scripture was known in western Europe for many ages previously only through the Latin Vulg. of Jerome. F. Ximenes de Cisneros, Abp. of Toledo, undertook the work, to celebrate the birth of Charles V. Complutum (Alcala) gave the name. Lopez de Stanioa was chief of its N. T. editors. The whole Polyglot was completed the same year that Luther fixed his theses against indulgences to the door of the church at Wittenberg. Lec.

X. lent the MSS. used for it from the Vatican. It follows modern Gr. MSS. in all cases where these differ from the ancient MSS. and from the oldest Gr. fathers. The O T. Vulg. (the *transl.* authorised by Rome) is in the central column, between the Gr. LXX. and the Heb. (*the original*); and the editors compare the first to Christ crucified between the impatient (the Heb.) and the penitent (the Gr.) thief! Though there is no Gr. authority for 1 John v. 7, they supplied it and told Erasmus that the Latin Vulg.'s authority outweighs the original Gr.! They did not know that the oldest copies of Jerome's Vulg. omit it; the MS. of Wilsnaburg of the eighth century being the oldest that contains it.

Owing to Complutensian Gr. N. T. not being published, though printed, till the Polyglot was complete, Erasmus' Gr. Test. was the first published, viz. by Froben a printer of Basle, March 1516, six years before the Complutensian. The providence of God at the dawn of the Reformation thus furnished earnest students with Holy Scripture in the original language sanctioned by the Holy Ghost. Erasmus completed his edition in haste, and did not scruple to supply, by translating into Gr. from the Vulg., both actual mistakes in his Gr. MSS. and what he supposed to be so, especially in the Apocalypse, for which he had only one mutilated MS. To the outcry against him for omitting the testimony of the three heavenly witnesses he replied, it is not omission but non-addition; even some Latin copies have not it, and Cyril of Alexandria showed in his Theaurus he did not know it; on the Codex Montfortianus (originally in possession of a Franciscan, Froy, who possibly wrote it, now in Trin. Coll., Dublin) being produced with it, Erasmus inserted it. So clumsily did the translator of the Vulg. Latin into Gr. execute this MS. that he neglects to put the necessary Gr. article before "Father," "Word," and "Spirit." Erasmus' fifth edition is the basis of our "received text." In 1546 and 1549 R. Stephens printed two small editions at Paris, and in 1550 a folio edition, following Erasmus' fifth edition almost exclusively, and adding in the margin readings from the Complutensian edition and from 15 MSS. collected by his son Henry, the first large collection of readings. The fourth edition at Geneva, 1551, was the first divided into modern verses. Beza next edited the Gr. N. T., generally following Stephens' text, with a few changes on MS. authority. He possessed the two famous MSS., viz. the Gospels and Acts, now by his gift in the university of Cambridge; "Codex Bezae" or "Cantabrigiensis." D.; and the epistles of Paul, "Codex Clermontanus" (brought from Clermont), now in the Bibliotheque du Roi at Paris; both are in Gr. and Latin. The Elsevirs, printers at Leyden, published two editions, the first in 1624, the second in 1633, on the basis of R. Stephens' third edition, with corrections from Beza's. The unknown editor, without stating his



critical principles, gravely declares in the preface: "textum habes ab omnibus receptum, in quo nihil immutatum aut corruptum damus"; stranger still, the public for two centuries has accepted this so called "received text" as if infallible. When textual criticism was scarcely understood theological convenience accepted it as a compromise between the Roman Catholic Complutensian edition and the Protestant edition of Stephens and Beza. Mill (1707) has established Stephens' as the received text here, on the continent the Elsevir is generally recognised. Thus an uncritical Gr. text of publishers has been for ages submitted to by Protestants, though atjouring blind assent to tradition, and laughing at the claim to infallibility of the two popes who declared each of two diverse editions of the Vulg. to be exclusively authentic. (The council of Trent, 1545, had pronounced the Latin Vulg. to be the *authentic* word of God.)

Frequent handling and transmission soon destroyed the originals. Had the autographs of the inspired writers been preserved, textual criticism would be needless. But the oldest MSS. existing, Codex Sinaiticus (S), Codex Vaticanus (V), Codex Alexandrinus (A), are not older than the fourth century. Parchment was costly (2 Tim. iv. 13), papyrus paper which the sacred writers used (2 John 12, 3 John 18) fragile; no superstitious or antiquarian interest was felt in the autographs which copies superseded. The Diocletian persecution (A. D. 303) attacked the Scriptures, and *traditores* (Augustine, 76, § 2) gave them up. Constantine ordered 50 MSS. to be written on fair skins for the use of the church. God has not thought fit by a perpetual miracle to preserve the text from transcriptional errors. Having by extraordinary revelation once bestowed the gift, He leaves its preservation to ordinary laws, yet by His secret providence furnishes the church, its keeper and witness, with means to ensure its accuracy in all essentials (Rom. iii. 2). Criticism does not *make* variations, but *finds* them, and turns them into means of ascertaining approximately the original text. More materials exist for restoring the genuine text of N. T. than for that of any ancient work. Whitby attacked Mill for presenting in his edition 30,000 various readings found in MSS. Collins the infidel availed himself of Whitby's unsound argument that textual variations render Scripture uncertain. Bentley (Phileleutherus Lipsiensis), reviewing Collins's work, shows if only one MS. had come down there would have been no variations, and therefore no means of restoring the true text; but by God's providence many MSS. have come down, some from Egypt, others from Asia, others from the western churches; the numbers of copies and the distances of places prove there could be no collusion nor interpolation of *all* the copies by any one of them; moreover, by the mutual help of the various copies, all the faults may be mended, one copy preserving the true reading in

one place, another in another; the ancient versions too, the ante-Jerome Latin, Jerome's Vulg., the Syriac (second century), the Coptic, and the Thebæic or Sahidic (third century), as well as the citations in Gr. and Latin fathers, additionally help towards ascertaining the true text. The variety of readings, so far from making precarious, makes almost certain the text. The worst MS. extant contains all Christianity's essentials. Bentley collated the Alex. MS., and was deeply interested to find that Wetstein's collation of the Cod. Ephraemi rescriptus of Paris, C, confirmed the Alex. readings. Comparative criticism begins with Bentley. He found the oldest MSS. of Jerome's Vulg. differ widely from the Clementine, and agree both in the words and in their order (which Jerome preserved in his transl. "because even the order of the words is a mystery": Ep. ad Pamm.) with the oldest Gr. MSS. The citations of N. T. by fathers are then especially valuable as evidences, when a father cites words *expressly*, or a *peculiar* word which accords with ancient MSS. and versions, for such could hardly come from transcribers. Bentley obtained a collation of the Cod. Vat. from Mico, an Italian, which his nephew T. Bentley verified in part. Woide transcribed it, and H. Ford edited it, 1799.

The Latin version before Jerome's having become variously altered in different copies caused the need for his transl. from the original Gr. of MSS. current at Rome (and in a few passages probably from Origen's Gr. MSS. in the Cæsarean library), at Damascus's suggestion. He acknowledges he did not amend all he might, and in his Commentaries appeals to MSS. against what he had adopted at Rome. Origen's readings show a text agreeing with MSS. A, B, C, usually considered Alexandrian, rather than with the western and Latin authorities. The Alexandrian and the western authorities coming from different quarters are independent witnesses. Bengel (1724) laid down the principle, "the hard is preferable to the easy reading," the copyist would more probably originate an easy than a hard reading. He observed differences in classes of MSS. and versions. The Alexandrian MSS., few but far weightier, represent the more ancient, the far more numerous Byzantine MSS. the more recent, family or class. The Byzantine or Constantinopolitan mutually concur, *because copied from one another*; the Alexandrian have some mutual discrepancies which render their concurrence in many more passages against the received text the weightier, because they prove the absence of collusion and mutual copying. The Greek fathers prior to Jerome's Vulg. in quoting the Gr. Test. agree with the readings in the oldest MSS., as does the Vulg.

Griesbach (1774) affirmed the sound rule, "no reading, however good it seems, ought to be preferred to another unless it have at least some ANCIENT testimonies," also *cæteris paribus* "the shorter is preferable

to the longer reading," for copyists *add* rather than omit; notes in the margin, such as the parallel words of the same incident in different Gospels, creep into the text, and texts, like snowballs, grow in transmission. Lachmann first cast aside wholly the received text as an authority, and reconstructed the text as transmitted by our most ancient authorities, viz. oldest Greek MSS. A, B, C, D, Δ (Claromontanus), E, G, H, P, Q, T, Z; citations in Origen; the ante-Jerome Latin in oldest MSS.; a, b, c, d, e, Laudianus, Actuum, f Claromontanus Paul. Epp., f f Sangermanensis Paul. Epp., g Bönnerianus Paul. Epp., h Primasius in Apocal.; Jerome's Vulg. in oldest MSS. Fuldensis, and its corrections by Victor of Capua, and Amiatinus or Laurentianus; readings in Irenæus, Cyprian, Hilary of Poitiers, and Lucifer of Cagliari.

Wiseman suggested that the "old Latin" or ante-Jerome version was made in Africa, of which "the Italian version" (Augustine de Doctr. Christ., ii. 15) was a particular recension current in upper Italy. To Lachmann's authorities *other* ancient versions besides the Latin ones need to be added; also the oldest MSS. need accurate collation. Cardinal Mai's edition of the Vat. MS. is not altogether reliable. Tischendorf has added to our Greek MSS. S Cod. Sin., which he found on mount Sinai (1844), and rescued from papers intended to light the stove in the convent of St. Catherine; he only in 1859 obtained the whole, viz. (on vellum) the LXX., the whole N. T., the whole Epistle ascribed to Barnabas, and a large part of the Shepherd of Hermas. It is deposited in St. Petersburg, having been presented to Alexander II. of Russia, who had 300 copies, in four folio volumes, printed at his own cost in 1862. In 1863 the popular edition was published, containing the N. T., Barnabas, and Hermas; Scrivener has published a cheap collation of it. Lachmann is wrong in slavishly adhering to the principal authorities when agreeing in an *unquestionable* error; still "the first Gr. Testament printed wholly on ancient authority, irrespective of modern traditions, is due to C. Lachmann" (Tregelles, "Printed Text of Gr. Test.," an admirable work).

Tischendorf followed, adding however many MSS. and versions of later date to the older authorities (including the two old Egyptian and the two Syriac versions). Rightly, in parallel passages (e.g. the synoptical Gospels) he prefers those testimonies in which accordance is not found, unless there be good reason to the contrary, for copyists tried to bring parallel passages into accordance. Also in discrepant readings he prefers that one which may have been the common starting point to the rest. Also those which accord with N. T. Gr. and with the writer's particular style. He retains the Alexandrian forms of Gr. words, though seeming barbarous, for this style of Gr. was common in the N. T. era to Palestine, Egypt, and Libya, and appears in the LXX. As *lempsetai* for *leppsetai*; vowels changed, *katheriso* for

hathariso; augment doubled, or omitted; *r* not doubled, as *erantissen*; unusual forms, *epesa*, *anathema* for *anatheema*, etc. Whilst maintaining the paramount weight of ancient authorities, he admits more modern ones in case of conflicting evidence. Alexandria was in the early ages the centre for publishing Greek MSS.; hence our oldest MSS. were copied there, though the originals were written elsewhere. The oldest MSS. are written in uncial, i.e. capital, letters; the modern ones in cursive or small letters. Besides the versions above mentioned the Gothic of Ulfilas (fourth century), the Æthiopic, and the Armenian are important. These all were translated surely from the Greek itself, of the rest we are not sure.

Order of Books. The fragment of Muratori's CANON [see], Melito, Irenæus, and Origen, arrange the Gospels as we have them. Acts follow. Then Paul's epistles in Eusebius, in the Latin church, and in Jerome's Vulg. (oldest MSS.) But the uncial MSS. A, B, C, also Athanasius, Cyril of Jerusalem, and the council of Laodicea (A. D. 364) place the general or catholic epistles before Paul's. A, B, C, also place epistle to Hebrews after 2 Thessalonians. N puts Hebrews after 2 Thessalonians, Acts after Philemon, the catholic or general epistles after Paul's and Acts.

Oldest Manuscripts. N, B, fourth century; A, C, and Q, T, fragments, fifth century; D, P, R, Z, E₂, D₂, H₃, sixth century; G, seventh century; E, L, A, Z, B₂, eighth century; F, K, M, X, T, A, H₂, G₂ = L₂, F₂, G₂, K₂, M₂, ninth century; G, H, S, V (E₃), tenth century. In the Gospels N, A, B, C, D, and the fragments Z, J, N, I, P, Q, T, are of primary authority; the uncial MSS. of secondary authority, and mostly agreeing with these, are L, X, Δ; there are cursive MSS., 1, 33, 69, which support the old MSS. In Acts the oldest are N, A, B, C, D, E; G, H, and fragment F* have a text varying from the oldest MSS.; the cursives 13, 31, agree with the oldest. In the catholic epistles N, A, B, C, G; the uncial J differs from these oldest MSS. In the Pauline epistles N, A, B, C, D (and E Sangermanensis, its copy), and H; the cursives 17, 37, agree with the oldest MSS. In Revelation N, A, C; B Basilianus (not Vaticanus), a valuable later uncial; cursives 14, 38, agree often with the oldest.

Primary authorities. N, Cod. Sin., see above. A, the Cod. Alex. given by Cyril Lucar, patriarch of Constantinople, to Charles I., 1623; now in British Museum; contains O. T., LXX. Begins N. T. with Matt. xiv. 6, and wants from John vi. 50 to viii. 52; the N. T. part was published in facsimile by Woide, 1786.

B, Vaticanus, Old and New Testaments, down to Heb. ix. 14; the rest to end of Revelation was added in the 15th century; also the original has not epistles to Timothy, Titus, Philemon. There are four collations: by Bartoloci, 1669, in MS., in Bibliothèque du Roi, Paris; that by Mico for Bentley, 1720, published 1799; that by Birch,

except Luke and John, 1798; that by Mai, published 1858 4to, 1859 8vo; still not accurate. Middle of fourth century, written in Egypt; text accords with Alexandrian authorities.

C, Ephraemi rescriptus, or palimpsest; the Syrian Ephraem wrote 38 tracts on the parchment, after sponging out the old writing, to save writing materials, scarce then. Peter Allix, a French pastor, 17th century, detected the O. and N. T. uncials underneath. C. Hase, 1834, restored the writing by chemicals. Wetstein collated it. Written in Egypt early in fifth century, corrected in sixth, and again in ninth century, to agree with Constantinopolitan text. Brought to Florence at the fall of the Greek empire; thence Catherine de Medici brought it to the Bibliothèque du Roi, Paris. Wants 2 Thess. and 2 John and several passages. Tischendorf edited it 1843.

D, Beza Cantabrigiensis, Beza having presented it 1531. Brought from Greece to monastery of St. Irenæus at Lyons; at the sack of Lyons Beza found it, 1562. Sixth century. Kipling edited it 1793. The Gospels and Acts with Latin version. Mutilated and interpolated; the interpolations are easily distinguished from the original. Text like the ancient Latin versions. Has peculiarities not probably in the sacred originals; still supports B in readings proved independently to be ancient.

Z, Cod. Dublin. reser. fragm. of Matthew. Barrett had it correctly engraved, fac simile, 1787. In 1801 he, when eyesight was failing, gave the text in ordinary Gr. letters on each opposite page, full of errors which the accompanying uncials confused. Tregelles by chemicals discovered additional portions, and restored the whole. Sixth century.

J, Cottonianus, in British Museum. Fragments of Matthew and John. Published by Knittel, 1762. N, Cæsareus Vindobonensis, fragment of the same MS.: Luke xxiv. I, Vaticanus, fragment of same MS.: part of Matthew. P, Q: Guelpherbytni, two fragm. reser., sixth century: P, the Gospels; Q, Luke and John: in the ducal library at Wolfenbützel. T, Borgianus, fragm. of John with a Coptic version, fifth century; published by Giorgi at Rome, 1789.

Secondary authorities. L., Bib. Reg. Paris., of the Gospels; text akin to B; Tischendorf edited it. X, Monacensis, fragm. of the four Gospels: Δ, San Gallensis, in library of St. Gall, Gr. and Latin four Gospels. Δ and G, Boernerianus, of Paul's epistles, are severed parts of the same book.

MSS. of Acts, besides N, A, B, C, D. E, Laudianus, Gr. and Latin; Abp. Laud gave it to Bodleian Library, Oxford; brought from Sardinia; Hearne edited it 1715; sixth century (Tischendorf). F*, fragm. in Scholia of O. T. MS. in Bened. Library, St. Germain; seventh century. G, Bibl. Angelicæ at Rome; ninth century. So H, Mutinensis.

MSS. of catholic epistles besides N, A, B, C, G. J, Mosquensis, of them all. In Paul's epistles it is

marked K. Differs from the ancient authorities, and sides with the Constantinopolitan.

MSS. of Paul's epistles besides N, A, B, C, D (Δ in Lachmann), Claromontanus, Gr. and Latin, in Royal Library, Paris; came from Clermont, Beza had owned it; all Paul's epistles except a few verses; Tischendorf published it, 1852; sixth century. H, Coislinianus, at Paris; fragment of Paul's epistles; brought from mount Athos; Montfaucou edited it, 1715; though Constantinopolitan in origin it agrees with the ancient authorities, not the Byzantine and received text; sixth or seventh century, but its authority is that of the best text of Cæsarea in the beginning of the fourth century; the transcriber's note is, "this copy was collated with a copy in Cæsarea belonging to the library of S. Pamphilus and written with his own hand." F, G, agree with the oldest MSS. F, Angiensis, Gr. and Latin, bequeathed by T. Bentley to Trin. Coll., Cambridge, agrees in most readings with Boernerianus G. Epistle to Hebrews is wanting in both. The Latin in F is the Vulg., in G the old Italian or ante-Jerome Latin. C. F. Matthæus, 1791, published it. Both of ninth century.

MSS. of Revelation besides N, A, C, B, Basilianus, in the Vatican, eighth century; Tischendorf edited it.

MSS. in cursive letters. From the 10th to 16th century. 600 of the Gospels, 200 of Acts and catholic epistles, 300 of Paul's epistles, 100 of Revelation; besides 200 evangelistaria, and 70 lectionaria or portions divided for reading as lessons in church. Scrivener makes the total, 127 uncials, 1461 cursives.

Ancient versions. (1) The ante-Jerome Latin. Transl. from oldest Gr. MSS., a text akin to D, and of a different family from the Alexandrian MSS. It adheres to the original Gr. tenae, cases, etc., in violation of Latin grammar. A Jew probably was the translator (Eruesti, Inst. ii. 4, § 17). The copies, though varying, have a mutual resemblance, indicating there was originally one receding Latin version. From their agreement with the citations of African fathers, Tertullian and Cyprian, Wiseman infers the archetypal text originated in northern Africa, whence it passed to Italy (second century) when Irenæus' translator knew it. Variations arose in different copies; alluding to these Augustine said, "the Italian (i.e. a particular revision of the old Latin version current in upper Italy) is to be preferred to the rest." He distinguishes between "emended copies," (i.e. brought from Africa to Italy, and there emended from Gr. MSS. also improved in Latinity,) and "non-emended copies," i.e. retaining the text of their African birthplace unaltered. The purest text is in Cod. Vercellensis and Cod. Veronensis, a and b, transcribed by Eusebius the martyr, fourth century, published by Bianchini, Evang. Quadr., at Rome, 1749. Colbertanus Evang., c, 11th century, but agreeing with oldest text; Sabatier published at Paris, 1751. Cantabrigiensis of the Gospels,

Acts, and 3 John, *d*; accompanies D, but is not transl. from it. Palatinus of the Gospels, *e*; in Libr. Vienn.; fourth or fifth century; Tischendorf edited it, Lips., 1847. Landiaunus, of *Acts*; in E, *e*. Claromontanus, the Latin version in D of Paul's epistles, Sangermanensis, the Latin in E of Paul's epistles. Boernerianus in G, of Paul's epistles. Also Corbeienais (*ff* in Tisch.) of catholic Epistles; Martianay edited it at Paris, 1696; very ancient.

(2) The same version revised in upper Italy appears with a Byzantine tendency in C. d. Brixianus, *f*. (3) The old Latin appears more accordant with the Alexandrian old Gr. MSS. in Bobbiensis, *k*, containing fragm. of N. T. Tischendorf edited it at Vienna, 1847.

THE VULGATE (i. e. the version which supplanted all former versions in the then vulgar tongue, Latin, and came into common use) of JEROME, made A. D. 383; see above. The copies of the old Latin had fallen into mutual discrepancies. Jerome, collating the Latin with Greek MSS. considered by him, the greatest scholar of the Latin church, ancient at the end of the fourth century, says he "only corrected those Latin passages which altered the sense, and let the rest remain." He rejects certain interpolated Greek MSS., "a Luciano et Hesychio nuncupatos," on the ground that the versions made in various languages before the additions falsify them, suggesting the use of oldest versions, viz. to detect interpolations unknown in the Gr. text of their day. The texts of Sixtus V. (1590) and Clement VIII. (1592), authorised with anathemas, differ widely from Jerome's true text as restored by the Amiatinus MS. or Laurentianus, which was transcribed by Servandus, abbot of Monast. Amiata, 541; now in Laurentian Lib., Florence. Tischendorf published it 1850. Fuldensis MS. of whole N. T., the four Gospels harmonized, with preface by Victor of Capua.

Egyptian versions. (1) The Coptic or Memphitic, of Lower Egypt, third century; D. Wilkins edited it, Oxford, 1716. (2) Sahidic or Thebaic, of Upper Egypt; Woide, or rather his successor H. Ford, edited it in the N. T. from Cod. Alex., 1799. (3) Basmuric, a third Egyptian dialect.

Ethiopic. Said to be by Frumentius, who introduced Christianity into Ethiopia in fourth century; Pell Platt edited it; previously Bode gave a Latin version of it, 1753.

Syriac versions. (1) Cureton published Syr. MSS. brought by Dr. Tattam from the Natrian monastery, Lower Egypt, now in British Museum. These differ widely from the common (as in Rich's MS. 7157 in British Museum, much altered by transcribers) Peshito, i. e. pure Syriac, version, called so from its close adherence to the original Gr.; second century. (2) The Hareclean, a later Syriac version by Polycarp, suffragan to Philoxenus, bishop of Hierapolis, 508; White published it as "the Philoxenian."

The **Armenian**, by Mesrob, early in the fifth century, made from Greek MSS.; brought from Alexandria and

from Ephesus. Zohrab edited it at Venice, 1805.

The **Gothic**, by Ulphilas, from the Gr.; fourth century. Gabelents and Loebe edited it, 1836. Versions later than sixth century are valueless as witnesses to the ancient text.

Citations in Gr. and Latin fathers down to Eusebius inclusive; important in fixing the text of the fourth and previous centuries, only in cases where they must be quoting from MSS. and not from memory. Origen quotes almost two thirds of N. T. except James, 2 Peter, 2 and 3 John, and Revelation. Adamantius' (= Origen) copies appealed to by Jerome (on Matt. xxiv. 36, Gal. iii. 1) were written probably by Origen; Pamphilus' copy was from Origen's text.

Textual variations and ancient MSS. Origen who died A. D. 254, and Tertullian 220, testify that the text varied in different copies and versions even then. The earliest Christians, being filled themselves with the Spirit, and having enjoyed intercourse with the apostles, were less tenacious of the letter of Scripture than the church had found it necessary to be ever since. The internal evidence of the authority of the N. T., and its public reading in church, and its universal acceptance by Christians and heretics alike as the standard for deciding controversies, indicate the reverence felt for it from the first. But the citations of the Gospels in Justin Martyr, and previously in the apostolic fathers, show that besides the written word the oral word was still in men's memories; also frequent transcription, the Harmonies (Ammonius in third century made a Diatessaron, weaving the four Gospels into one) trying to bring all four into literal identity by supplying omissions in one from another, marginal notes creeping into the text; variation gradually arising in distant regions, "the indolence of some transcribers, and corrections by others by way of addition, or taking away as they judged fit" (Origen in Matt. viii.), all caused copies to differ in different places. Provisionally early versions of diverse regions afford means of detecting variations. **Citations in fathers** often support the versions' readings against the interpolated texts, so that if even there were no Gr. MSS. to support the versions' readings the evidence would still be on the side of these. But we have MSS. habitually supporting the readings which are independently proved the original ones by the testimony of both versions and patristic citations. Therefore the MSS. above, though few, are proved to be the safest guides to the ancient text. The accordance of versions from various regions in the disputed passages proves their trustworthiness at least in these. Further, the older the copies of the version (as the Amiatinus of Vulg. and the Curetonian of the Syriac), the greater their agreement with our ancient MSS. So in patristic citations, it is just in those passages where the copyists could not have altered the readings to the modern ones without altering the whole context that the testimony of fathers agrees with the

text of the few ancient Gr. MSS. in opposition to the numerous modern ones. Thus a trustworthy text is secured by a threefold cord, a testimony internal and external: (1) oldest MSS., (2) oldest versions supporting the MSS. readings independently, (3) earliest patristic citations agreeing with both.

The true classification of MSS. (Tregelles) is into *ancient* and *modern*, or rather those presenting what is *independently* proved to be the *ancient* text (including a few modern MSS., as the curative 1 in the Gospels and 33 throughout) and those presenting the modern text with which the modern versions accord. "Recession" ought to be restricted to those attempts to correct the ancient text out of which modern readings arose. Rude Hellenistic gave place to the politer Greek of Constantinople in the numerous copies made there, and this tendency continued to act on the Byzantine MSS. down to its fall. Mahometanism checked the multiplication of copies in Africa and Syria, Greek ceased to be current in the west. Thus the Alexandrian and the western text MSS. remained as they were, whilst the Byzantine were becoming more and more moulded into a uniform modern text.

Eusebian canons. Eusebius of Caesarea composed ten canons which afford us means of detecting later additions. 1. A table in parallel columns of portions common to the four evangelists. 2. Those common to Matthew, Mark, and Luke. 3. Those common to Matthew, Luke, and John. 4. Matthew, Mark and John. 5. Matthew and Luke. 6. Matthew and Mark. 7. Matthew and John. 8. Luke and Mark. 9. Luke and John. 10. Those peculiar to each of the four. Each Gospel was divided, by numbers in the margin, into the portions of which it consisted; Matthew has 355, Mark 238. With these numbers was also that of the canon to which each belonged. Thus in Mark's "resurrection" (xvi. 2-5) the number was 281, and 1. the canon mark, showing the paragraph is in all four evangelists. In canon 1. the three parallel paragraphs would be marked by their respective numbers: Matt. xxviii. 1-4 by 352; Luke xxiv. 1-4 by 336; John xx. 11, 13 by 311. They appear in Jerome's Vulg.

Criticism, punctuation, orthography. Where oldest MSS., versions, and citations concur, the reading is certain; conjecture must not say what the text ought to be, but accept it as it is: still palpable errors must be rejected. Where the trustworthy witnesses differ, our knowledge of the origin of various readings, and of the kind of errors to which copyists were liable, must be used. Griesbach's rule holds good, "the shorter is preferable to the longer," and Bengel's, "the harder is preferable to the easier reading." But where the shorter is due to the recurrence of the same word or syllable at the end or beginning of two clauses, the copist's eye passing over, the fuller is the original reading. Liturgical

use occasioned the insertion of the doxology in the Lord's prayer, Matt. vi. 13; and probably Acts viii. 37. Tregelles' Greek Testament is superior to Lachmann's in appealing to more witnesses, and to Tischendorf's in more leaning on ancient authorities. *Ita*, now subscribed, was at first postscripted, but was omitted before the date of our oldest MSS. except its postscripture rarely in N. *Stops* were not in the originals, but were inserted by transcribers. In many old MSS. pauses are marked by a dot, or blank between two words. *Stichometry* subsequently served the same end, i.e. divisions into lines (*stichoi*) written like blank verse, marking both pauses of sentences and divisions of the words; the letters running together in Greek MSS. The comma was invented in the eighth century, the semicolon in the ninth. In A. D. 496 Paul's epistles were divided into chapters with *titles*, perhaps by Theodore of Mopsuestia. *Kuthalius* divided them and Acts into *lections or lessons* and *stichoi or lines*. Hugo of St. Cher originated our modern chapters; B. Stephens, travelling on horseback, our verses. Accents are not found in MSS. before the eighth century; breathings and apostrophes a little earlier.

Language. That of the N. T. is Hellenistic, i.e. Hebrew idiom and conceptions clothed in Greek expression, Eastern thoughts joined to western words [see GREEKIAN]. Greek activity and freedom were combined with Hebrew reflective depth and Divine knowledge. The LXX. Gr. transl. of O. T. in Alexandria considerably moulded the Gr. dialect of the Jews in Asia, Palestine, and Egypt. At the same time the harsher Alexandrian forms of the LXX. were smoothed down among Greek speaking Jews of other places than Egypt. The N. T. Greek in oldest MSS. retains many of the rougher forms, but not all of them; it has also many Latinisms. Words in new senses, *chrematizo*, *sunistemi*, *hina*, *hotan*, are with the pres. and even imperf. and aor. indicative. Heb. idioms, as "multiplying I will multiply." Words already current in lower senses are consecrated to express Christian truths: "faith" (*pistis*), justify (*dikaioo*), sanctify (*hagiaso*), grace (*charis*), redeem (*lutroo*), edify (*oikodomein*, lit. build up), reconcile (*katallassein*), etc. [See JOHN, *style*, on the construction of the sentences; on the sense of the title N. T. see COVENANT.] *Kainos* expresses "new" in the sense of something different from the "old" and superseding it, not merely "recent" (*neos*). [See GOSPEL, CANON, BIBLE on other aspects of N. T.] Tregelles (Horne, 106) exhibits "the genealogy of the text" thus. The MSS. placed together are those akin in character of text; those placed under others show still more and more of the intermixture of modernized readings.

D MBZ
 CL E 1 33
 P Q T R A
 X (Δ) 69 K M H
 E F G S U, etc.

Neziah, children of. Ezra ii. 54. **Nezib=garrison.** A city in the shephelah or lower hills of Judah (Josh. xv. 43). Between Eleutheropolis and Hebron. Now *Beit Nusib* or *Chirbeh Nasib*, on an elevation at the S. of *wady es Sur*, in the region of the hills between the mountains and the plain. The accuracy of Scripture in its geographical hints is remarkable.

Nibhas. The Avites' idol introduced into Samaria by the Assyrian colonists planted there (2 Kings xvii. 31). Botta represents a bitch suckling a puppy on a slab at the entrance of a temple at Khorsabad. A colossal figure of a dog was formerly between Berytus and Tripoli. So the rabbins derive N. from *nabach*, "to bark"; a dogheaded human figure, like the Egyptian Anubis.

Nibshan. One of the six cities of Judah in the midbar, "wilderness," the low district adjoining the Dead Sea.

Nicanor. One of the seven ordained for ministrations of alms, "of honest report, full of the Holy Ghost and wisdom," but also preachers of the gospel (Acts vi. 1-10, viii. 5).

Nicodemus. A ruler of the Jews, a master ("teacher") of Israel, and a Pharisee. John (iii. 1-10) alone mentions him. John knew the highpriest (xviii. 15), so his knowledge of N. among the highpriest's associates is natural. John watched with deep interest his growth in grace, which is marked in three stages (Mark iv. 26-29). (1) *An anxious inquirer.* The rich were ashamed to confess Jesus openly, in spite of convictions of the reality of His mission; so Joseph of Arimathea "a disciple, but secretly for fear of the Jews" (John xix. 38). The poor "came" by day, but N. "by night." By an undesigned coincidence marking genuineness, Jesus' discourse is tinged, as was His wont (vi. 26, 27; iv. 7-14, 35), with a colouring drawn from the incidents of the moment: "this is the condemnation that *light* is come into the world, and men loved *darkness* rather than *light*," etc.; "every one that doeth evil hateth the *light*, neither cometh to the *light* . . . but he that doeth truth cometh to the *light*, that his deeds may be made manifest that they are wrought in God" (iii. 19-21). N. was now a timid but candid inquirer; sincere so far as his belief extended. Fear of man keeps back many from decision for Christ (vii. 13, ix. 22, xii. 42, 43, v. 44; Prov. xxix. 25; contrast Isa. li. 7, 8, lxvi. 5; Acts v. 41). Where real grace is, however, Jesus does "not quench the smoking flax." Many of N.'s fellow rulers attributed Jesus' miracles to Boelzebub; N. on the contrary avows "we (including others besides himself) know Thou art a teacher come from God, for no man can do these miracles which Thou doest, except God be with him." N. was probably one of the many who had "seen His miracles on the passover feast day, and believed (in a superficial way, but in N. it ultimately became a deep and lasting faith) when they saw" (John ii. 23, 24); but "Jesus

did not commit Himself unto them . . . for He knew what was in man," as He shows now in dealing with N. Recognition of the Divine miracle-working Teacher is not enough for seeing the kingdom of God, Jesus with a twice repeated Ameen solemnly declares; there must be *new birth from above* (marg. John iii. 3, 5, 7), "of water (the outward sign) and of the Spirit" (the essential thing, not inseparably joined to the water baptism: Mark xvi. 16, Acts ii. 38 [see BAPTISM]), so that, as an infant just born, the person is a "new creature"; comp. Naaman the type, 2 Kings v. 14; 2 Cor. v. 17; Esek. xxxvi. 25, 26. For, being fleshly by birth, we must continue fleshly until being born of the Spirit we become spiritual (John iii. 6). Nature can no more cast out nature than Satan cast out Satan. Like the mysterious growth of the child in the womb, and like "the wind" whose motions we cannot control but know only its effects, "the sound," etc., so is the new birth (ver. 8; Eccles. xi. 5; 1 Cor. ii. 11). Such was the beginning and growth of the new life in N. (Mark iv. 27.) Regeneration and its fruits are inseparable; where that is, these are (1 John iii. 9, v. 1, 4). N. viewed Jesus' solemn declaration as a natural man, "how can these things be?" (John iii. 4, 9; comp. vi. 52, 60; 1 Cor. ii. 14.) Yet he was genuinely open to conviction, for Christ unfolds to him fully His own Divine glory as having "come down from heaven," and as even then whilst speaking to him as "being in heaven" in His Divine nature; also God's love in giving His Son, and salvation through the Son who should be lifted up, as the brazen serpent was, to all who look to Him in faith, and condemnation to unbelievers.

(2) *A sincere but as yet weak believer.* The next stage in N.'s spiritual history appears John vii. 45-53. Naturally timid, N. nevertheless remonstrates with bigots. The Pharisees, chagrined at the failure of their officers to apprehend Jesus, said, "why have ye not brought Him?" They replied, "never man speaks like this man." The Pharisees retorted, "are ye also deceived? surely none of the rulers or the Pharisees have believed on Him, have they? (Gr.) But this people who knoweth not the law are cursed." Here one who, as they thought, should have stood by them and echoed their language, ventures to cast a doubt on their proceedings: "doth our law judge any before it hear him and know what he doeth?" (comp. Lev. xix. 15, Exod. xxi. 1.) Indignantly they ask, "art thou also of Galilee? . . . out of Galilee hath arisen (Gr.) no prophet." Spite made them to ignore Jonah and Nabum. John marks the spiritual advance in N. by contrasting his first coming "by night" (John vii. 50). He now *virtually* confesses Jesus, though in actual expression all he demands is fair play for an injured Person. As before he was an anxious inquirer, so now he is a decided though timid believer. (3) The third stage is (xix. 39) when he appears a *bold and strong believer*, the

same N. (as John again reminds us) as "came at the first to Jesus by night." When even the twelve shrank from the danger to be apprehended from the mob who had clamoured for Jesus' crucifixion, and whose appetite for blood might not yet be satiated, and when Christ's cause seemed hopeless, the once timid N. shows extraordinary courage and faith; Christ's crucifixion, which shook the faith of others, only confirms his. He remembers now Jesus had said He "must be lifted up," like the brazen "serpent," that all believers in Him might have eternal life. So N. had the honour of wrapping His sacred body in linen with 100 pounds of myrrh and aloes, in company with Joseph of Arimathea. Christ's resurrection richly rewarded the faith of him who stumbled not at His humiliation. Comp. on the spiritual lesson Matt. xii. 20, Zech. iv. 10, Prov. iv. 18. Like Mary who "anointed Christ's body to the burying," "what N. did is and shall be spoken of for a memorial of him whosoever the gospel is preached throughout the whole world." Where real desire after the Saviour exists, it will in the end overcome the evil of the heart, and make a man strong in faith through the Holy Ghost. The Talmud tells of a Nicodemus ben Gorion who lived till the fall of Jerusalem, a Pharisee, wealthy, pious, and of the sanhedrim; bearing originally a name borne by one of the five rabbinical disciples of Christ (Taanith, f. 19, Sanhed. f. 43); and that his family fell into squalid poverty.

Nicolaitans. Rev. ii. 6, 14, 15. Irenæus (Hær. i. 26, § 3) and Tertullian (Præscr. Hæret. 46) explain, followers of Nicolas one of the seven (Acts vi. 3, 5) as there was a Judas among the twelve; confounding the later gnostic N. with those of Rev. Michaelis explains Nicolas (*conqueror of the people*) is the Gr. for the Heb. Balaam (*destroyer of the people, bela'am*); as we find both the Heb. and Gr. names, Abaddon, Apollyon; Satan, devil. A symbolical name. Lightfoot suggests a Heb. interpretation, *nicola*, "let us eat"; comp. 1 Cor. xv. 32. Not a sect, but professing Christians who, Balaam like, introduce a false freedom, i.e. licentiousness. A reaction from Judaism, the first danger of the church. The Jerusalem council (Acts xv. 20, 29), whilst releasing Gentile converts from legalism, required their abstinence from idol meats and concomitant fornication. The N. abused Paul's doctrine of the grace of God into lasciviousness; such seducers are described as followers of Balaam, also in 2 Pet. ii. 12, 13, 15-19, Jude 4, 7, 8, 11 ("the son of Boser" for Beor, to characterize him as "son of carnality": *boser=flesh*). They persuaded many to escape obloquy by yielding as to "eating idol meats," which was then a test of faithfulness (comp. 1 Cor. viii. and x. 25-33); they even joined in the "fornication" of the idol feasts, as though permitted by Christ's "law of liberty." The "lovefeasts" (Jude 12) thus became

heathen orgies. The N. combined evil "deeds" which Jesus "hates" with evil "doctrine."

Nicolas. Of the seven. Probably having no connection with the Nicolaitans, though Epiphanius (adv. Hær. i. 2, § 25) represents him as sinking into corrupt doctrine and practice. Clemens Alex. (Strom. iii. 4) says that N., when reproached by the apostles with jealousy, offered his wife to any to marry, but that N. lived a pure life and used to quote Matthias' saying, "we ought to abuse (i.e. mortify) the flesh." No church honours N., but neither do they four others of the seven. Confounders of N. with the Nicolaitans probably originated these legends.

Nicopolis = *city of victory*. In Epirus, founded by Augustus to celebrate his victory at Actium. On a peninsula W. of the bay of Actium. Tit. iii. 12 was written from Corinth in the autumn, Paul then purposing a journey through Ætolia and Acarnania into "Epirus," there "to winter"; a good centre for missionary tours N. to Illyricum (Rom. xv. 19) and Dalmatia (2 Tim. iv. 10).

Niger. Surnames of Simeon, second of the five teachers and prophets of the Antioch church (Acts xiii. 1). = *Black*. Probably an African proselyte, for he is associated with Lucius of Cyrene in Africa. His Heb. name Simeon shows his Hebrew extraction.

Night. [See DAY.] Figuratively: (1) the time of *distress* (Isa. xxi. 12). (2) *Death*, the time when life's day is over (John ix. 4). (3) Children of night, i.e. *dark deeds, filthiness*, which shuns daylight (1 Thess. v. 5). (4) *The present life*, compared with the believer's bright life to come (Rom. xiii. 12).

Nighthawk. Lev. xi. 16, Dent. xiv. 15. *Tachmas*, "the violent one." Rather "the owl." Bochart and Gesenius take it "the male ostrich" and *bath haya'nah* (A. V. "owl") "the female ostrich." But LXX. and Vulg. transl. "owl." Arabic *chamash* is "to tear a face with claws." The "oriental owl" (Hæ-



selquist), "the nightjar," appearing only in twilight, and passing and re-passing round a tree to catch large insects; hence regarded with superstitious awe. The white barn owl (*Strix flammea*) may be the one meant, as it has gleaming blue eyes, answering to the LXX. Gr. *glauze*, whereas others have yellow or orange coloured eyes.

Nile. Not so named in the Bible; akin to Sanskrit Nilab, "blue." The Nile has two names: the sacred name *Hapi*, or *Hapi-mu*, "the abyss of waters," *Hp-ro-mu*, "the waters whose source is hidden"; and the common name *Yeor*: *Aor*, *Aur* (*Atur*): both Egyptian names. *Shihor*, "the black river," is its other Bible name, Gr. *Melas* or *Kmelas*, Latin *Melo*,

darkened by the fertilizing soil which it deposits at its overflow (Jer. ii. 18). The hieroglyphic name of Egypt is *Kam*, "black." Egyptians distinguished between *Hapi-res*, the southern Nile of Upper Egypt, and *Hapi-meheet*, the northern Nile of Lower Egypt. *Hapi-ur*, "the high Nile," fertilizes the land; the Nile low brought famine. The Nile god is painted red to represent the inundation, but blue at other times. An impersonation of Noah (Osburn). Famine and plenty are truly represented as coming up out of the river in Pharaoh's dream (Gen. xli). Therefore they worshipped it, and the plague on its waters [see EGYPT, EXODUS] was a judgment on that idolatry (Exod. vii. 21, Ps. cv. 29). The rise begins at the summer solstice; the flood is two months later, after the autumnal equinox, at its height pouring through cuttings in the banks which are higher than the rest of the soil and covering the valley, and lasting three months. (Amos viii. 8, ix. 5; Isa. xxiii. 3.)

The appointed S.W. bound of Palestine (Josh. xiii. 3, 1 Chron. xli. 5, 2 Chron. ix. 26, Gen. xv. 18). 1 Kings vii. 65 "stream" (*nachal*, not "river"). Its continent is still called the *Blue river*; so *Nilak* = "dark blue," or "black." The plural "rivers" is used for the different mouths, branches, and canals of the Nile. The tributaries are farther up than Egypt (Ps. lxxviii. 44; Exod. vii. 18-20; Isa. vii. 18, xix. 6; Ezek. xxx. 3, xxx. 12). "The stream" (*nachal*) of Egypt "seems distinct (Isa. xxvii. 12), now 'wady el Arish' (where was the frontier city Rhinocorura) on the confines of Palestine and Egypt (Josh. xv. 4, 47, where for 'river' should stand 'stream,' *nachal*). Smith's Bible Dict. suggests *Nachal* is akin to Nile, and is that river; but the distinctness with which *Nachal* is mentioned, and not as elsewhere *Shihor*, or "river," *Yeor*, forbid the identification. "The rivers of Ethiopia" (Isa. lviii. 1, 2), Cush, are the Atbara, the Astapus or Blue river, between which two rivers Meroe (the Ethiopia meant in Isa. lviii.) lies, and the Astaboras or White Nile; these rivers conjoin in the one Nile, and wash down the soil along their banks from *Upper Egypt*, and deposit it on *Lower Egypt*; comp. "whose land (Upper Egypt) the rivers have spoiled" or "cut up" or "divided."

The Nile is called "the sea" (ix. 5), for it looks a sea at the overflow; the Egyptians still call it *El Bahr*, "the sea" (Nab. iii. 8). Its length measured by its course is probably 3700 miles, the longest in the world. Its bed is cut through layers of nummulitic limestone (of which the pyramids of Ghizeh are built, full of nummulites, which the Arabs call "Pharaoh's beans"), sandstone under that, breccia verde under that, aspic rocks still lower, with red granite and syenite rising through all the upper strata at the first catarract. Sir Sam. Baker has traced its (the White Nile's) source up to the Tanganyika, Victoria, and Albert Nyanza lakes, filled with the melting snows from the

mountains and the periodical equatorial heavy rains. The Hindus call its source *Amara*, the name of a region N.E. of the Nyanza. The shorter affluent, the Blue river, is what brings down from the Abyssinian mountains the alluvial soil that fertilizes Egypt. The two join at Khartoum, the capital of Soodan, the black country under Egypt's rule. The Atbara falls into the main stream farther N. The river thenceforth for 2300 miles receives no tributary. Through the breaking down of a barrier at Silsilis or at the first cataract, the river is so much below the level of the valley in lower Nubia that it does not overflow on the land. On the confines of Upper Egypt it forms two cataracts, the lower near Syene. Thence it runs 500 miles on. A short way below Cairo and the pyramid it parts into two branches, bounding the Delta E. and W. and falling into the Mediterranean. Always diffusing its waters, and never receiving any accession of water from sky or tributary, its volume at Cairo is but half what it is at the cataract of Syene. The water is sweet, especially when turbid. Stagnant waters left by the overflow in Nubia's sandy flats are carried into the Nile by the new overflow, thus the water is at first a green shiny colour and unwholesome for two or three days. Twelve days later it becomes red like blood, and is then most wholesome and refreshing; and all living beings, men, beasts, birds, fishes, and insects are gladdened by its advent.

Egypt having but little rain (Zech. xiv. 17, 18) depends on the Nile for its harvests; see in Deut. xi. 10-12 the contrast to the promised land, where the husbandman has to look up to heaven for rain instead of looking down, irrigating the land with water-courses turned by the foot as in Egypt (a type of the spiritual state of the two respectively), and where Jehovah's eyes are upon it from the beginning to the end of the year. The waters reach their lowest in nine months from their highest point in the autumn equinox; they remain stationary for a few days and then begin to rise again. If they reach no higher than 22 ft. at the island Rhoda, between Cairo and Ghizeh, where a nilometer is kept, the rise is insufficient; if 27, good; if more, the flood injures the crops, and plague and murrain ensue. The farther S. one goes, the earlier the inundation begins; at Khartoum as early as April. The seven years' famine under Joseph is confirmed by the seven years famine in the reign of Fatimee Khaleefeh El-Mustansir billah, owing to the failure of water. The universal irrigation maintained, even during the low season of the Nile, made the results of failure of its waters more disastrous than now. The mean rise above the lowest level registered at Semne, near the second cataract, in Moeris' reign, 2000 B.C., was 62 ft. 6 in., i.e. 23 ft. 10 in. above the present rise which is 38 ft. 8 in. (Leptins in Imp. Dict.)

The average rate of deposit in Egypt now is four and a half inches in the century. But other causes were at

work formerly; the danger of inferences as to man's antiquity from such data is amusingly illustrated by Horner's (Phil. Transac. 148) inference from pottery found at a great depth that man must have lived there in civilisation 13,000 years ago, which Bunsen accepted! Unfortunately for the theory the Greek honey-suckle was found on some of it. The burnt brick still lower, on which he laid stress, was itself enough to have confuted him, for burnt brick was first introduced into Egypt under Rome (see Quart. Rev., April, 1859). Champollion holds no Egyptian monument to be older than 2,200 B.C. In Upper Egypt bare yellow mountains, a few hundred feet high, and pierced with numerous tombs, bound the N. on both sides; this gives point to Israel's sneer, "because there were no graves in Egypt hast thou taken us away to die in the wilderness?" (Exod. xiv. 11.) In Lower Egypt the land spreads out on either side of the Nile in a plain bounded E. and W. by the desert. At the inundation the Nile rushes along in a mighty torrent, made to appear more violent by the waves which the N. wind, blowing continually then, raises up (Jer. xlv. 7, 8). Two alone of the seven noted branches of the mouth (of which the Pelusiac was the most eastern) remain, the Damietta (Phaetic) and Rosetta (Bolbitine) mouths, originally artificial (Herodotus ii. 10), fulfilling Isa. xix. 5 and probably xi. 11-15, Ezek. xxx. 12. The Nile in the numerous canals besides the river itself formerly "abounded with incredible numbers of all sorts of fish" (Diodorus Siculus i. ; Num. xi. 5). These too, as foretold (Isa. xix. 8-10), have failed except about lake Menzaleh. So also the papyrus reeds, whence paper receives its designation, flags, reeds, and the lotus with its fragrant and various coloured flowers, have almost disappeared as foretold (ver. 6, 7), the papyrus boats no more skim its surface (xviii. 2).

Nimrah = leopard, or clear water. 1. Num. xxxii. 3, 36, a city in "the land of Jazer and of Gilead." [See BETHNIMRAH.] Now *Nimran*; E. of Jordan, E.N.E. from Jericho. The name is from leopards infesting the thick wood between the inner and outer banks of the Jordan, which overflows at times into that intermediate space and drives the wild beast out of its lair (Jer. xlix. 19, l. 44). In Isa. xv. 6 "the waters of Nimrim shall be desolate . . . there is no green thing"; even the city N., whose name means "limpid waters," which came down from the mountains of Gilead near Jordan, is without water, so that herbage is gone (Jer. xlviii. 34), i.e. "the well watered pastures of N. shall be desolate." 2. Another N. is in Moab, near the wady *Beni Hammed*, E. of the Dead Sea near its southern end, Khirbet en (ruins of) Nemeireh. 3. The plural, NIMRIM, thus would comprise both the N. of Gad and the N. of Moab. BETHNIMRA [see] is perhaps = BETHABARA [see] beyond Jordan, where John was baptizing (John i. 28); for the pure water of

Bethnimra, its situation in the centre of "the region round about Jordan," and its accessibility from "Jerusalem and Judaea" all accord. Tradition makes it the scene of Israel's "passage" over Jordan; this would cause Bethabara (*house of passage*) to be substituted for Bethnimra. LXX. have *Bethanabra*, a link between the two names. BETHABARA [see] is distinct (Jud. vii. 24).

Nimrod. Cush's son or descendant, Ham's grandson (Gen. x. 8). "N. began to be a mighty one in the earth," i.e. he was the first of Noah's descendants who became renowned for bold and daring deeds, LXX. "giant" (comp. Gen. vi. 4, 13; Isa. xliii. 3). "He was a mighty hunter before Jehovah," so that it passed into a proverb or the refrain of ballads in describing hunters and warriors, "even as N. the mighty hunter before Jehovah." Not a mere Heb. superlative, but as in Gen. xxvii. 7 "bless thee before Jehovah," i.e. as in His presence, Ps. lvi. 13 "walk before God." LXX. transl. "against Jehovah"; so in Num. xvi. 2 *liphnee*, "before," means opposition. The Heb. name N. means "let us rebel," given by his contemporaries to N. as one who ever had in his mouth such words to stir up his hand to rebellion. N. subverted the existing patriarchal order of society by setting up a chieftainship based on personal valour and maintained by aggression. The chase is an image of war and a training for it. The increase of ferocious beasts after the flood and N.'s success in destroying them soon gathered a band to him. From being a hunter of beasts he became a hunter of men. "In defiance of Jehovah," as virtually "before Jehovah" (Prov. xv. 11) means, N., a Hamite intruded into Shem's portion, violently set up an empire of conquest, beginning with Babel, ever after the symbol of the world power in its hostility to God. From that land he went forth to Asshur and builded Nineveh. The later Babylonians spoke Semitic, but the oldest inscriptions are Turanian or Cushite. Tradition points to Babylon's Cushite origin by making Belus son of Poseidon (the sea) and Libya (Ethiopia); Diodorus Siculus i. 28. Oannes the fish god, Babylon's civilizer, rose out of the Red Sea (Syncellus, Chronog. 28). "Cush" appears in the Babylonian names Cissa, Cuthah, Chuzistan (Susiana). Babylon's earliest alphabet in oldest inscriptions resembles that of Egypt and Ethiopia; common words occur, as *Merkh*, the Meroc of Ethiopia, the Mars of Babylon. Though Arabic is Semitic, the Mahras' language in southern Arabia is non-Semitic, and is the modern representative of the ancient Himyaric whose empire dates as far back as 1750 B.C. The Mahras is akin to the Abyssinian Galla language, representing the Cushite or Ethiopic of old; and the primitive Babylonian Sir H. Rawlinson from inscriptions decides to resemble both. The writing too is pictorial, as in the earliest ages of Egypt. The Egyptian and Ethiopic *hyk* (in *hyk-sos*, the

shepherd kings), a "king," in Babylonian and Susianian is *khak*. "Tyrahak" is common to the royal lists of Susiana and Ethiopia, as "Nimrod" is to those of Babylon and Egypt. Ra is the Cushite supreme god of Babylon as Ra is the sun god in Egypt. [See BABEL.]

N. was the *Bel, Belus, or Baal, i.e. lord of Babel, its founder. Worshipped (as the monuments testify) as Bilu Nipru or Bul Nimrod, i.e. the god of the chase; the Talmudical Nopher, now Niffer. Josephus (Ant. i. 4) and the targums represent him as building, in defiance of Jehovah, the Babel tower. If so (which his rebellious character makes likely) he abandoned Babel for a time after the miraculous confusion of tongues, and went and founded Nineveh. Eastern tradition pictures him a heaven-storming giant chained by God, among the constellations, as Orion, Heb. *Cesil*, "fool" or "wicked." Sargon in an inscription says: "350 kings of Assyria hunted the people of Bilu-Nipru"; probably = the *Babylon of Nimrod, nipru* meaning *hunter*, another form of *Nebrod* which is the LXX. form of Nimrod. His going to Assyria (Gen. x. 10, 11, 12) accords with Micah's designating Assyria "the land of N." (Mic. v. 6.) Also his name appears in the palace mound of Nimrud. The *fourfold* group of cities which N. founded in Babylonia answer to the *fourfold* group in Assyria. So *Kiprit Arba*, "king of the four races," is an early title of the first monarchs of Babylonia; Chedorlaomer appears at the head of four peoples; "king of the four regions" occurs in Nineveh inscriptions too; after Sargon's days four cities had the pre-eminence. (Rawlinson, i. 435, 438, 447.)*

The early seat of empire was in the southern part of Babylonia, where *Niffer* represents either Babel or Calneh, *Warka Erech, Mugheir Ur, Senterak Ellasar*. The founder (about 2200 B.C.) or embellisher of those towns is called *Kinzi Akkad*, containing the name *Accad* of Gen. x. 1. Tradition mentions a *Belus* king of Nineveh, earlier than *Ninus*; *Shamas Iva* (1860 B.C.), son of *Isma Dagon* king of Babylon, founded a temple at *Kileh Shergat* (= *Asshur*); so that the Scripture account of Babylon originating the Assyrian cities long before the Assyrian empire of the 13th century B.C. is confirmed. (Layard, *Nin.* ii. 231.) Sir H. Rawlinson conjectures that N. denotes not an individual but the "settlers," and that *Behoboth, Calah, etc.*, are but sites of buildings afterwards erected; but the proverb concerning N. and the history imply an individual; the *Birs* (temple) *Nimrud*, the *Sukr* (dam across the Tigris) *el Nimrud*, and the mound *Nimrud*, all attest the universal recognition of him as the founder of the empire.

Nimshi. Grandfather of Jehu, and father of Jehoshaphat (2 Kings ix. 2). "Son" means grandson or descendant (1 Kings xix. 16).

Nineveh. [See ASSYRIA.] Nimrod builded N. (Gen. x. 11); Herodotus (i. 7) makes *Ninus* founder of N.

and grandson of *Belus* founder of Babylon; which implies that it was from Babylon, as Scripture says,



BOUNDS OF NINEVEH.

that N.'s founder came. *Nin* is the Assyrian *Hercules*. Their mythology also makes *Ninns* son of *Nimrod*. **JONAH** [see] is the next Scripture after Gen. x. that mentions N. *Sennacherib* after his host's destruction "went and dwelt at N." (2 Kings xix. 36). *Jonah* (iii. 3) describes it as an "exceeding great city of three days' journey" round (i.e. 60 miles, at 20 a day) with 120,000 children "who knew not their right hand from their left" (iv. 11), which would make a population in all of 600,000 or even a million. *Diodorus Siculus* (ii. 3), agreeing with *Jonah*'s "three days' journey," makes the circumference 55 miles, pastures and pleasure grounds being included within, whence *Jonah* oppositely (iv. 11) mentions "much cattle." *G. Smith* thinks that the ridges enclosing *Nebi Yunus* and *Koyunjik* (the mounds called "tels" opposite *Mosul*) were only the walls of inner N., the city itself extending beyond to the mound *Yareujah*. The parallelogram in Assyria covered with remains has *Khorsabad N.E.*; *Koyunjik* and *Nebi Yunus* (N. in the narrow sense) near the *Tigris N.W.*; *Nimrud* and *Athur* between the *Tigris* and *Zab N.W.*; and *Karamles* at a distance inward from the *Zab S.E.* From *Koyunjik* to *Nimrud* is 18 miles; from *Khorsabad* to *Karamles* 13; from *Koyunjik* to *Khorsabad* 13 or 14; from *Nimrud* to *Karamles* 14. The length was greater than the breadth; so *Jonah* iii. 4 "entered into the city a day's journey." The longer sides were 150 furlongs each, the shorter 90, the whole circuit 480 or 460 miles. *Babylon* had a circuit of only 385 (*Clitarchus* in *Diod.* ii. 7, *Strabo* xvi. 737). The walls were 100 ft. high, with 1500 towers, and broad enough for three chariots abreast. *Shercef Khan* is the northern extremity of the collection of mounds on the eastern bank of the *Tigris*, and is five and a half miles N. of *Koyunjik*. There is also an enclosure, 5000 yards in circuit, once enclosed by a moat at *Selamivah* three miles N. of *Nimrud*. *Nimrud* in inscriptions is called *Kalkhu* = *Calah* in Gen. x. 11; *Khorsabad* is called *Sargina* from *Sargon*. At *Kileh Sherghat* is the presumed original capital, "Asshur," 60 miles S. of *Mosul*, on the right or western bank of the *Tigris*. *Sennacherib* first made N. the capital.

N. was at first only a fort to keep the Babylonian conquests around. It subsequently, with *Behoboth Ir, Calah, and Keen*, formed one great city, "Nineveh" in the larger sense. *Thothmes III.* of Egypt is mentioned in inscriptions as capturing N. *Phraortes* the *Mede* perished in attempting to do so (*Herodot.* i. 102). *Cyaxares* his successor, after at first raising the siege owing to a Scythic invasion (*Herodotus* i. 103, 106) 625 B.C., finally succeeded in concert with the Babylonian *Nabopolassar*, 606 B.C. *Saracus* the last king, *Easarhaddon*'s grandson, set fire to the palace and perished in the flames, as *Ctesias* states, and as the marks of fire on the walls still confirm. So *Nah.* iii. 13, 15, "fire shall devour thy bars." Charred wood, calcined alabaster, and heat splintered figures abound. *Nahum* (ii.) and *Zephaniah* (ii. 13-15) foretold its doom; and *Ezekiel* (xxi.) shortly after attests the completeness of its overthrow, as a warning of the fatal issue of pride. *Isa.* x. 7-14: *Diodorus* (ii. 27) says there was a prophecy that N. should not fall till the river became its enemy. The immediate cause of capture was the city wall's destruction by a sudden rise in the river. So *Nahum* (i. 8, ii. 6, 8) foretold "with an over-running flood He will make an utter end of the place"; "the gates of the rivers shall be opened and the palace shall be dissolved," viz. by the inundation; "N. is of old like a pool of water (though of old defended by water around), yet (its inhabitants) shall flee." There was a floodgate at the N.W. angle of the city, which was swept away; and the water pouring into the city "dissolved" the palace foundation platform of sundried bricks. N. then totally disappears from history; it never rose again. *Nahum* (i. 10, iii. 11) accords with *Diodorus Siculus* that the final assault was made during a drinking bout of king and courtiers: "while they are drunken as drunkards, they shall be devoured as stubble fully dry . . . Thou shalt be drunken," etc. The treasures accumulated by many kings were rifled, as *Nahum* foretells; "take ye the spoil of silver . . . gold, for there is none end of the store"; the people were "scattered upon the mountains" (iii. 18). He calls it "the city of bloods," truly (iii. 1); the wall carvings represent the king in the act of putting out his captives' eyes, and dragging others by a hook through the lips and a cord. Other cities have revived, but *Nahum* foretells "there is no healing of thy bruise" (iii. 19). *Lucian* of *Samosata* near the *Euphrates* asserts none in his day even knew where N. stood. Its former luxury is embodied in the statue of *Sardanapalus* as a dancer, which he directed (*Plutarch* says) to be erected after his death, with the motto "eat, drink, enjoy lust, . . . the rest is nothing!"

The language of its inscriptions is Semitic, for the main population was a colony of *Asshur*, son of *Shem*; and besides the prevalent Semitic a *Turanian* dialect has been found on tablets at *Koyunjik*, derived from

its original Cushite founder Nimrod of Babylon and his band. At Nimrud the oldest palaces are in the N.W. corner, the most recent at the S.E. The table of Karnak in Egypt (1490 B.C.) connects Niqiu (Nineveh) with Naharaima=Naharaim=Mesopotamia. Sir H. Rawlinson published 1862 an Assyrian canon from the monuments. The first kings reigned when the early Chaldee empire had its seat in lower Mesopotamia. Asshur-bil-nisis, Buzur Ashur, and Asshur Vavila from 1653 to 1550 B.C., when Purna-puriyas and Durri-galazu were the last of the early Chaldean monarchy. Then Bel Sumili Kapi founds a dynasty after a chasm of two centuries. "Bellush, Pudil, and Ivalush" are inscribed on bricks at Kileh Sberghat, 1350-1270 B.C. Shalmaneser I., son of Ivalush I., is mentioned on a genealogical slab as founder of Nimrud. Tiglath-i-nin his son inscribes himself "conqueror of Babylon"; Sargon finally conquered it. Tiglath-i-nin's successor Ivalush II. (1250) enlarged the empire and closes the dynasty. By a revolution Nin-pala Zira ascends the throne, "the king of the commencement" as the Tiglath Pileser cylinder calls him. Then Asshur-dahil, Mutaggil Nebo, Asshur-ris-ilim (conqueror of a Nebuchadnezzar of Babylon), Tiglath Pileser I. (subdued Meshech), Asshur-belkala; a blank of two centuries follows when David's and Solomon's extensive dominion has place. Asshur-iddin-akhi begins the next dynasty (950-930). Asshur-danin-il and Ivalush III. follow; then Tiglath-i-nin; Asshur-idanni-pal next after ten victorious campaigns built a palace at Calah, 360 ft. long by 300 broad, with man lions at the gateways, and by a canal brought the Zab waters to Calah; he was "lord from the upper Tigris to Lebanon and the great sea." His son Shalmaneser II. took tribute from Tyre and Sidon and fought Benhadad and Hazael. A picture



JEWISH CAPTIVES BEFORE SHALMANESER.

represents him receiving from Jewish captives tribute of Jehu king of Israel, gold, pearl, and oil. He built the central palace of Nimrud, opened by Layard. The black marble obelisk (British Museum) records his exploits and Jehu's name. Then Shamas-Iva, Ivalush IV. and his wife Semiramis, a Babylonian princess, Shalmaneser III., Asshur-danin-il II., Asshur-lush. Then Tiglath Pileser II., probably Pal, usurps the throne by revolution, for he does not mention his father as others do, 744 B.C. Under him "Menahem" appears in inscriptions, and "tribute from the house of Omri" i.e. Samaria (2 Kings xv. 19, 29). Ahaz enlisted him as ally against Samaria and Damascus; Tiglath Pileser conquered them and received tribute from Jahu-khazi=Ahaz. An inscription in British Museum records Rezin's

death (Rawlinson's Monarchies, ii. 398, 399). Tiglath Pileser built a new palace at Nimrud. Then Shalmaneser IV. (not in the canon) (2 Kings xvii. 3, 4) assailed Samaria, upon Hoshea's league with So of Egypt, and withholding tribute. In a chamber at Koyunjik was found among other seals now in British Museum the seal of So or Sabacho and that of Sennacherib affixed to a treaty between them, of which the parchment has perished. Sargon (meaning *king de facto*) usurped the throne and took Samaria (he says in inscriptions) in his first year; he built the palace at Khorsabad. SENNACHERIB [see] his son succeeded 704 B.C. and reigned 24 years. He built the palace at the S.W. corner of Koyunjik, covering 100 acres almost, excavated by Layard. Of it 60 courts, halls (some 150 ft. square), and passages (one 200 ft. long) have been discovered. The human headed lions and bulls at its many portals are some 20 ft. high. Esarhaddon succeeded, as he styles himself "king of Assyria, Babylon, Egypt, Meroe, and Ethiopia";=ASNAPPER [see]; he imprisoned MANASSER [see]. He built a temple at the S.W. corner of Nimrud, and a palace at Nebi Yunus. Asshur-bani-pal succeeded, a hunter and warrior; his library of clay tablets, religious, legal, historical, and scientific, is in British Museum. He built a palace at Koyunjik, near Sennacherib's. His son, the last king, Asshur-emid-ilin or Asshur-izzir-pal (=Saracus or Sardanapalus), built the S.E. edifice at Nimrud.

The palace walls were from five to fifteen feet thick, erected on an artificial platform 30 to 50 ft. above the surrounding level, and panelled with slabs of coarse alabaster sculptured and inscribed. The plaster above the alabaster wainscoting was ornamented with figures; the pavement was of alabaster or flat kiln burnt bricks resting on bitumen and fine sand. The Nimrud grand hall is only 35 ft. broad (though 160 long), to admit of roofing with the short beams to be had. The ceilings were gaily coloured. The portals were guarded by colossal human headed bulls; thence was an ascent to a higher platform, and on the top a gateway, sometimes 90 ft. wide, guarded also by winged bulls; inside was the great door, opening into a sculpture-adorned passage; then the inner court, then the state apartments. There may have been an upper storey of sundried bricks and wood, for there are no stone or marble columns or burnt brick remains. The large halls may have been roofless, a ledge projecting round the four sides and supporting an awning as shelter against rain and sun. However Zeph. ii. 14 mentions "the cedar work," cedars from Lebanon may have reached from wall to wall with openings for light. The chambers were built round the central hall.

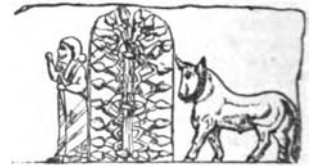
In Nah. ii. 3 transl. "the chariots (shall be furnished) with fire flashing scythes," lit. "with the fire of scythes" or "iron weapons." No traces of such scythe-armed chariots

are found in Assyria; either then it applies to the *besiegers*, or "the chariots shall come with the glitter of steel weapons." The "red shield" (Nah. ii. 3) accords with the red painting of the shields and dresses in the sculptures. The king, with beardless eunuch behind holding an umbrella and the winged symbol of Deity above, appears in various carvings; he was despotic. Kitchen operations, husbandry and irrigation implements are represented also.

Religion. The man bull and man lion answer to Nin and Nergal, the gods of war and the chase. Nisroch the eagle-headed god and Dagon the fish-headed god often appear in the sculptures. The sacred tree answers to Asheerah, "the grove" (2 Kings xxi. 7). The chief gods were Asshur, Bel, Beltis or Myletta, Sin the moon, Shamasah (Heb. *shemesh*) the sun, Val or Iva the thunder wielder, Nin, etc. "Witchcrafts" and "whoredoms" in connection with N.'s worship are denounced by Nah. iii. 4. The immense palaces,



THIS GOD.



ASSYRIAN SACRED TREE.

the depositories of the national records, were at once the gods' temple and the king's abode, for he was the religious head of the nation and the favourite of the gods.

Language and writing. Clay cylinders pierced through so as to turn round and present their sides to the reader, bricks, and slabs are the materials inscribed on. The wedge (*cuneus* whence "cuneiform") in various forms and directions, upright, horizontal, and diagonal, is the main element of the 250 distinct alphabetical characters. This mode of writing prevailed for 2000 years B.C. in Assyria, Babylonia, and eastern Persia. The alphabet is syllabic. Determinatives are prefixed to some words,

us | prefixed marks the word as a man's name; | marks the plural;

|| marks the dual. It is akin to

Heb., thus u "and" is the Heb. *ve*; *ki* is in both "if"; *anaku*=Heb. *anoki* "I"; *atta* in both is "thou"; *abu*=ab (Heb.), "father"; *mahar* in both is a "river." Feminine nouns end in *-it* or *-at*; Heb. *-ith*. *Sh* is the relative "who, which," as in later Heb.; *mah* in both asks a question. The verb as in Heb. is conjugated by pronominal suffixes. The roots are biliteral, the Heb. both biliteral and triliteral. *Mit*, "to die"; Heb. *muth*. *Sib*, "to dwell"; Heb. *yashab*. Tiglath means "adoration." *Pal*, "son," the Aramaic *bar*; *sar* "king"; *ris*, Heb. *rosh*, "head." The northwestern palace of N. has the longest inscription; it records concerning Sardanapalus II. Senn-

cherib's inscription concerning Hezekiah, on two man-headed bulls from Koyunjik, is the most interesting. Basreliefs of the siege of LACHISH [see] accompany it. By a tentative process recurring proper names were first deciphered by Grotefend, Rawlinson, Hincks, Fox Talbot, Oppert, etc., as in Darius' inscription at Behistun. Parallel parts of the same inscription in another language (as the hieroglyphics and Greek on the Rosetta stone enabled Champollion to discover the former) verified the results, and duplicate phrases brought out the meaning of words.

Tombs. Chaldaea is as full of tombs as Assyria is void of them. Probably Chaldaea was the burial place of the Assyrian kings; Arrian (Exped. Alex. vii. 22) states that their tombs were in the marshes S. of Babylon.

Art, commerce. Egyptian art is characterized by calm repose, Assyrian art by energy and action. Egyptian architecture is derived from a stone prototype, Assyrian from a wooden one, in agreement with the physical features of the respective countries. Solomon's temple and palace, with grand hall and chambers, panelled with slabs sculptured with trees, the upper part of the walls painted in various colours, the winged cherubim carved all round, the flowers and pomegranates, correspond to the N. palaces in a great measure. Silk, blue clothes, and brodered work were traded in by N.'s merchants (Ezek. xvii. 23, 24; Nah. iii. 16). The Chaldaean Nestorians in the Kurdistan mountains and the villages near Mosul are the sole representatives of the ancient Assyrians and Babylonians.

Nisroch. The god of Nineveh, in whose temple Sennacherib was assassinated by his sons (2 Kings xix. 37, Isa. xxxvii. 38). From *nir* Arabic (Heb. *nesher*, "eagle"), with the intensive *och*, "the great eagle." The eagle headed human figure that overcomes the lion or bull, depicted in colossal size upon the walls and the portals, and in the groups upon the embroidered robes; a type of the supreme God. Philo Bybl. in Euseb. *Præpar. Evang.* i. 10 says that Zoroaster taught that Ormazd the Persian god was symbolised by the eagle's head. The constellation Aquila represented it. N. may be a corruption for Asarak, Assar (akin to Ashur), an Assyrian god met with in many Assyrian proper names. LXX. in many copies have for N. Asorach, *Esorach*, for which Josephus (Ant. x. 1, §5) has *Arasakes*. Sir H. Rawlinson says "Ashur had no temple in Nineveh in which Sennacherib could have been worshipping." Jarchi explains N. "a beam of Noah's ark." N. is apparently the eagle headed winged figure, with cone in one hand and basket in the other, taken from the N.W. palace, Nimrud. G. Rawlinson says *Nisr* is not found with this meaning, and N. nowhere in the inscriptions; N. he regards as a corruption.



Nitre. [See FULLER.] Prov. xxv. 20, "as vinegar upon nitre so is he that singeth songs to an heavy heart." To the feelings of the heavy at heart songs are as *grating* and irritative as *acid* poured on *alkali*. Nitre is carbonate of soda or potash; mixed with oil it was used as "soap" (*borith*): Jer. ii. 22.

NO=No Amon (marg. Nuh. iii. 8), rather than "populous No." So Jer. xvi. 25, "the multitude," rather "Amon of No." So Ezek. xxx. 14-16. Named from Amen, Thebes' chief god (whence the Greeks call it "the city of Zeus" or "Diospolis"). Appearing in many kings' names, as Amenophis. Connected by some with Ham, Noah's son, or Aman "the nourisher," or Hamon "the sun god," or Amon "the artificer." LXX. transl. "the portion of Amon." Inscriptions call him Amon-re, "Amon the sun." A human figure with ram's head, seated on a chair [see AMEN]. Nahum describes Thebes as "situate among the rivers" (including the canals watering the city) on both sides of the Nile, which no other town of ancient Egypt is. Ezekiel's prophecy that it should be "rent asunder" is fulfilled to the letter, Amen's vast temple lying shattered as if by an earthquake (xxx. 16). Famed in Homer's *Iliad* (ix. 381) for its "hundred gates," but as no wall appears traceable either the reference is to the *propylæa* or *portals* of its numerous temples (Diod. Sicul., but *warriors* would not march through them), or else the surrounding mountains (100 of them pierced with catacombs and therefore called *Beeban el Meluke*, "the gates of the kings") which being mutually detached form so many avenues between them into the city. But the general usage of walling towns favours the view that the walls have disappeared. Her "rampart was the sea, and her wall from (or, as Maurer, consisted of) the sea," viz. the Nile (Isa. xix. 5). Homer says it possessed 20,000 war chariots, which Diodorus Siculus confirms by saying there were 100 stables along the river capable of accommodating 200 horses each. Sargon after destroying Samaria attacked Hoshea's ally, So or Sabacho II., and destroyed in part No-Amon or Thebes (Isa. xx.). "The monuments represent Sargon warring with Egypt and imposing tribute on the Pharaoh of the time, also Egypt as in that close connection with Ethiopia which Isaiah and Nahum imply" (G. Rawlinson).

No is written Ni'a in the Assyrian inscriptions. Ashur-bani-pal twice took Thebes. "No," if Semitic, is akin to *naah*, "abode," "pasture," answering to Thebes' low situation on a plain. The sacred name was Hamen, "the abode of Amen"; the common name was *Ap* or *Ape*, "capital." The feminine article prefixed made it *Tapé*, *Thape*, Coptic *Thabu*, Gr. Thebes. No hieroglyphics are found in it earlier than the sixth dynasty, three centuries later than Menes, a native of This in the Thebaid, the founder of Memphis. Diodorus states the circuit was 140 furlongs. Strabo (xvii. 47) describes

the two colossal figures, "each a single stone, the one entire, the upper part of the other from the chair fallen, the result of an earthquake [Ezek. xxx. 16]. Once a day a noise



VOCAL MEMNON.

as of a slight blow issues from that part of the statue which remains still in the seat and on its base": the vocal Memnon. The Nile's deposit has accumulated to the depth of seven feet around them. It is two miles broad, four

long; the four landmarks being Karnak and Luxor on the right bank, Quarnah and Medinet Haboo on the left. Temples and palaces extended along the left bank for two miles. First the Maneptheion palace or temple of Seti Oimeneptah of the 19th dynasty, a mile from the river. A mile S. is the so named Memnonium of Amenophis III., called Miamun or "Memnon," really the Ramesseium of Rameses the Great, with his statue of a single block of syenite marble, 75 ft. high, 887 tons weight, the king seated on his throne. The vocal Memnon and its fellow are a quarter of a mile farther S. Somewhat S. of this is the S. Ramesseium, the magnificent palace temple of Rameses III., one of the ruins of Medinet Haboo. The columns are seven feet diameter at the base and 23 ft. round. Within the second and grand court stood afterwards a Christian church. The right bank has the façade of Luxor facing the river. The chief entrance looks N. towards Karnak, with which once it was joined by an avenue more than a mile long, of sphinxes with rams' heads and lions' bodies (one is in British Museum). Colossal statues of Rameses the Great are one on each side of the gateway. In front stood a pair of red granite obelisks, one of which now adorns the Place de la Concorde, Paris. The courts of the Karnak temple occupy 1800 square feet, and its buildings represent every dynasty from Ptolemy Physcon, 117 B.C., 2000 years backwards. It is two miles in circumference. The grand hall has twelve central pillars, 66 ft. high, 12 ft. diameter. On either side are seven rows, each column 42 ft. high, nine feet diameter. There are in all 134 pillars in an area 170 ft. by 329. The outer wall is 40 ft. thick at the base and 100 high. On it is represented Shishak's expedition against Jerusalem and "the land of the king of Judah" under Rehoboam (1 Kings xiv. 25, 2 Chron. xii. 2-9). It records also Tirhakah the Ethiopian's exploits.

In the 12th and 13th dynasties of Manetho, first, Theban kings appear. When the nomads from the N.E., the Hyksos or shepherd kings, invaded Egypt and fixed their capital at Memphis, a native dynasty was

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maintained in Thebes. Ultimately the Hyksos were expelled and Thebes became the capital of all Egypt under the 18th dynasty, the city's golden era. Thebes then swayed Libya and Ethiopia, and carried its victorious arms into Syria, Media, and Persia. It retained its supremacy 500 years, to the close of the 19th dynasty, then under the 20th it began to decline. Sargon's blow upon Thebes was inflicted early in Hesekiah's reign. Nahum (iii. 8, 10) in the latter part of that reign speaks of her being already "carried away into captivity, her young children dashed in pieces at the top of all the streets, lots cast for her honourable men, and all her great men bound in chains," notwithstanding her having Ethiopia, Egypt, Put, and Lubim as "her strength and it was infinite," and makes her a warning to Nineveh. A still heavier blow was dealt by Nebuchadnezzar, as Jeremiah (xli. 25, 25) foretells: "Behold I will punish Amou No and Pharaoh and Egypt, with their gods and their kings. Afterward it shall be inhabited." This last prophecy was fulfilled 40 years after Nebuchadnezzar's conquest of Egypt, when under Cyrus it threw off the Babylonian yoke. So Esek. xxix. 10-15, "I will make . . . Egypt . . . waste . . . from the tower of Syene (N.) even unto Ethiopia (the extreme S.) . . . Yet at the end of 40 (the number expressing affliction and judgment), so the 40 days of the flood rains) years will I . . . bring again the captivity of Egypt." The Persian Cambyses gave the finishing blow to No-Amou's greatness, levelling Rameses' statue and setting fire to the temples and palaces. In vain the Ptolemies tried subsequently to restore its greatness. It now consists of Arab huts amidst stately ruins and drifting sands.

Noadiah. 1. Era viii. 33: weighed the temple gold and silver vessels brought from Babylon. 2. The prophetess, suborned by Sanballat and Tobiah to frighten Nehemiah (vi. 14; comp. Esek. xiii. 17).

Noah. Son of LAMECH [see], grandson of Methuselah; tenth from Adam in Seth's line. In contrast to the Cainite Lamech's boast of violence with impunity, the Sethite Lamech, playing on Noah's (=rest) name, piously looks for comfort (*nahum*) through him from Jehovah who had "cursed the ground." At 500 years old Noah begat Shem, Ham, and Japheth. The phrase, "these are the generations of N." (vi. 9) marks him as the patriarch of his day. The cause of the flood is stated Gen. vi. 1-3, etc. "The sons of God (the Sethites, adopted by grace, alone keeping themselves separate from the world's defilements, 'called by the name of Jehovah' as His sons: iv. 26 marg., or as A. V.; whilst the Cainites by erecting a city and developing worldly arts were laying the foundation for the kingdom of this world, the Sethites by unitedly 'calling on Jehovah's name' founded the church made up of God's children, Gal. iii. 26) saw the daughters of men (Cainites) and they took them wives of all which

they chose" (fancy and lust, instead of the fear of God, being their ruling motive). When "the salt of the earth lost its savour" universal corruption set in. Jude 6, 7, does not confirm the monstrous notion that "the sons of God" mean angels cohabiting carnally with women. The analogy to Sodom is this, the angels' ambition alienating their affections from God is a spiritual fornication analogous to the Sodomites' "going after strange flesh"; so *covetousness* is connected with *whoremongering*, as spiritually akin (Eph. v. 5). The book of Enoch takes the carnal cohabitation view; but because Jude accords with it in some particulars it does not follow he accords with it in all. The parallel 2 Pet. ii. 4 refers to the first fall of the apostate angels, not to Gen. vi. 2. The Israelites were "sons of God" (Deut. xxxii. 5, Hos. i. 10); still more "sons of Jehovah" the covenant God (Exod. iv. 22, Deut. xiv. 1, Ps. lxxiii. 15, Prov. xiv. 26). "Wives" and "taking wives," i.e. marriage, cannot be predicated of angels, fornication and going after strange flesh; moreover Christ states expressly the "angels neither marry nor are given in marriage" (Matt. xxii. 30; Luke xx. 35, 36). "Unequal yoking" of believers with unbelievers in marriage has in other ages also broken down the separation wall between the church and the world, and brought in apostasy; as in Solomon's case (comp. Neh. xiii. 23-26, 2 Cor. vi. 14). Marriages engrossing men just before the flood are specified in Matt. xxiv. 38, Luke xvii. 27. Mixed marriages were forbidden (Exod. xxiv. 16; Gen. xxvii. 46, xxviii. 1). "There were giants in the earth in those days": *nephilim*, from a root to fall, "fallers on others," "fellers," tyrants; applied in Num. xiii. 33 to Canaanites of great stature. Smith's Bible Dict. observes, if they were descendants of the Nephilim in Gen. vi. 4 (?) the deluge was not universal. Distinct from these are the children of the daughters of men by the sons of God, "mighty men of old, men of renown." "The earth was corrupt before God, and filled with violence through them" (Gen. vi. 11, 13). So God's long suffering at last gave place to zeal against sin, "My Spirit shall not always strive with (Keil, *rule in*) man," i.e. shall no longer contend with his fleshiness, I will give him up to his own corruption and its penalty (Rom. i. 24, 26-28), "for that he also (even the godly Sethite) is flesh," or as Keil, "in his erring he is fleshly," and so incapable of being ruled by the Spirit of God; even the godly seed is apostate and carnal, comp. John iii. 6.

God yet gave a respite of 120 years to man. N. alone found grace in His sight; of him and Enoch alone it is written, "they walked with God." N. was "just and perfect (sincere in aim, whole hearted: Matt. v. 48, Gen. xvii. 1, Phil. iii. 15) in his generations," among the successive generations which passed during his lifetime. God renews His covenant of grace to mankind in N.'s person,

the one beacon of hope amidst the ruin of the existing race (Gen. vi. 13). He was now 480, for he entered the ark at 600 (vii. 6). He was 500 when he begat his three sons, subsequently to God's threat (v. 32 in time is later than vi. 3). In the 120 years' respite N. was "a preacher of righteousness," "when the long suffering of God was continuing to wait on to the end (*aperedecheito*, and no 'once' is read in Alex. Vat., Sin. MSS.) in the days of N., while the ark was a preparing," the limit of His long suffering (1 Pet. iii. 20, 2 Pet. ii. 5, Heb. xi. 7). "Warned of God of things not seen as yet, moved with reverential (not slavish) fear (*eulabethis*, contrasted with the world's sneering disbelief of God's word and self-deceiving security) prepared an ark by faith (which evidenced itself in acting upon God's word as to the things not yet seen) to the saving of his house (for the believer tries to bring 'his house' with him: Acts xvi. 15, 31, 33, 34; x. 2), by which he condemned the world (since he believed and was saved, so might they; his salvation showed their condemnation just: John iii. 19) and became heir of the righteousness which is by faith." In Esek. xiv. 14 N., etc., are instantiated as saved "by their righteousness," not of works, but of grace (Rom. iv. 3). The members of his family alone, his wife, three sons and their wives, were given to him amidst the general wreck. The ark which N. built by God's order was like a ship in proportions, but with greater width (Gen. vi. 14, 15). The Heb. *teebah* is the same as Moses' ARK [see] of bulrushes (Exod. ii. 3): an Egyptian word for a "chest" or "coffer," fitted for burden not for sailing, being without mast, sail, or rudder. Of "gopher," i.e. cypress wood, fitted for shipbuilding and abounding in Syria near Babylon, the region perhaps of N. With "rooms," lit. *nests*, i.e. berths or compartments, for men and animals. Pitched with "bitumen" making it watertight. The length 300 cubits (i.e., the cubit being 21 inches, 5.25 ft.), the breadth 50 (i.e. 87 ft. 6 in.), the height 80 (i.e. 52 ft. 6 in.). The "Great Eastern" is longer but narrower. Peter Jansen in 1609 built a vessel of the same proportions, but smaller, and it was found to contain one third more freight than ordinary vessels of the same tonnage, though slow. Augustine (de Civ. Dei, xv.) notices that the ark's proportions are those of the human figure, the length from sole to crown six times the width across the chest, and ten times the depth of the recumbent figure measured from the ground. Tiele calculated there was room for 7000 species; and J. Temporarius that there was room for all the animals then known, and for their food. "A window system" (Gesenius) or course of windows ran for a cubit long under the top of the ark, lighting the whole upper storey like church clerestory windows. A transparent substance may have been used, for many arts discovered by the Cainites (Gen. iv. 21, 22) and their

descendants in the 2262 years between Adam and the flood (LXX.; Heb. 1636 years) were probably lost at the deluge. The root of *isohar* "window" implies something *shining*, distinct from *challon*, a single compartment of the larger window (vii. 6); and "the windows of heaven," *arubboth*, "networks" or "gratings." N. was able to watch the bird's motions outside so as to take the dove in; this implies a transparent window. One door beside the window course let all in. As under Adam (ii. 19, 20) so now the lower animals come to N. and he receives them in pairs; but of clean animals seven pairs of each kind, for sacrifice and for subsequent multiplication of the useful species, the clean being naturally distinguished from the unclean, sheep and cows (used for milk and wool) from carnivorous beasts of prey, etc. The physical preservation of the species cannot have been the sole object; for if the flood were universal the genera and species of animals would exceed the room in the ark, if partial there would be no need for saving in the ark creatures of the limited area man then tenanted, for the flooded area might easily be stocked from the surrounding dry land after the flood. The ark typified the redemption of the animal as well as of the human world. The hopes of the world were linked with the one typical representative human head, Noah (Gen. v. 29). Death existed in the animal world before man's creation, for man's fall was foreseen and the world reflected the sad image of the fall that was to be; moreover the pre-existing death and physical evil had probably a connection with Satan's fall. The regeneration of the creature (the animal and material world) finally with man, body as well as soul, is typified by N. and the animals in the ark and the renewed earth on which they entered (Rom. viii. 18-25; Rev. xxi. 1; 2 Pet. iii. 13; Matt. xix. 28). The deluge began on the 17th day of the second month, i. e. the middle of November, the beginning of the rainy season, Tisri the first month beginning at the autumnal equinox. It lasted 150 days, i. e. five months of 30 days each; and the ark rested on Ararat the 17th of the seventh month (vii. 1, 12, 24; viii. 4). The year thus was then 360 days, the old Egyptian year, which was corrected by the solar year, which also the Egyptians knew. "The fountains of the deep breaking up and the windows of heaven being opened" is phenomenal language. "The Lord shut N. in," as it shall be in the last days (Isa. xxvi. 20); so Israel on the night of the slaying of the firstborn (Exod. xii. 23, 24; Ps. xxxii. 20, lxxxiii. 3, xxxvii. 5). The simplicity of the history, the death of all in whose nostrils was the breath of life, and the six times mention of the rescue of the favoured few, impress one with the feeling of the completeness of the desolation and the special grace which saved the eight. The "40 days and 40 nights of rain" were part of the 150; forty is the number significant of

judgment and affliction; as Israel's 40 years in the wilderness; Moses', Elijah's, and our Lord's 40 days of foodlessness. The Speaker's Comm. considers the Ararat meant to be southern Armenia (as in 2 Kings xix. 37, Isa. xxxvii. 38, the only other passages having the word), not the mountain 17,000 ft. above the sea, for 15 cubits water above it would submerge the whole earth. N. successively sent, to ascertain the state of the earth, at intervals of seven days, a raven which rested on the ark but never entered it, wandering up and down and feeding on the floating carcasses (emblem of the restless worldly spirit), and a dove, which finding no rest for the sole of her foot returned and N. put forth his hand and took her and pulled her in unto him into the ark (emblem of the soul first drawn by Jesus to Himself: John vi. 44, x. 28, 29); next she brought a fresh olive leaf (emblem of peace and the Holy Spirit, the earnest of our inheritance: Eph. i. 13, 14), which can live under a flood more than most trees; Theophrastus (Hist. Plant. iv. 8) and Pliny (H. N. 50) mention olives in the Red Sea. At the third sending she returned no more (the emblem of the new heavens and earth which shall be after the fiery deluge, 2 Pet. iii. 1-13, Rom. viii. 21, when the ark of the church to separate us from the world shall be needed no more, Rev. xxi. 1-23); contrast Isa. lvii. 20 with Matt. iii. 16, xi. 29. N. did not leave the ark till God gave the word; as Jesus waited in the tomb till with the third messenger of day the Father raised Him (Eph. i. 20). N.'s first act was a sacrifice of thanksgiving; "and Jehovah smelled a savour of rest," in consonance with N.'s name meaning rest, and promised, in consideration of man's evil infirmity, not to curse the ground any more nor to smite every living thing as He had done, but to cause seedtime and harvest, day and night, not to cease. In the three great ethnological divisions, Semitics, Aryans (Indo Europeans), and Turanians, the tradition of the flood exists. The Aryan has the Greek accounts of Ogyges' and Deucalion's floods, on account of men's deterioration in the brazen age (Pindar, Ol. ix. 87). As Deucalion threw the bones of mother earth behind his back, and they became men, so the Tamanaki on the Orinoco represent the surviving man to have thrown the palm fruit. (Ovid, Metam. i. 240; Apollodorus, i.) Lucian (de Syra Dea, 12, 13) says it destroyed all mankind. Hindoo tradition says Mann was ordered by a great fish to build a ship secured to the horn of Brahma in a fish form to escape the deluge, and was at last landed on a northern mountain. The Phrygian Annakos who lived more than 800 years in Iconium (Enoch, whose years were 365) foretold the deluge. A medal of Apamea, a heathen monument, in Septimius Severus' reign represented the current tradition, viz. a floating ark, two persons within, two going out of it; a bird is on the ark,

another flying to it with a branch; No is on some coins: evidently bor-



MEDAL OF APAMEA.

rowed from the Hebrew record. The Chinese Fahu, the founder of his civilization, escapes from the flood, and is the first man with his wife, three sons and three daughters, in the renovated world (Hardwick, "Christ and other Masters," iii. 16). The Fiji islanders (Wilkes' Expl. Exped.) believe in a deluge from which eight were saved in a canoe (Hardwick, iii. 185). The aborigines of America were of one stock, the Turanian; the Mexicans (the Aztecs, Mixtecs, Zapotecs, Piascaltecs, and Mechoacans) represent a man (Coxoc) and woman in a barque, a mountain, the dove, and the vulture. The Cherokee Indians believe a dog incited one family to build a boat wherein they were saved from the flood which destroyed all men.

In the royal library of the old palace of Nineveh were found about 20,000 inscribed clay tablets, now in the British Museum. Mr. G. Smith has deciphered the account of the flood in three distinct copies, containing duplicate texts of an ancient original. The copies are of the Assyrian king Assurbanipal's time, i. e. 660 B.C. The original, according to the tablets, belonged to the city of Erech, and was in Semitic Babylonian. The variant readings in the three copies have crept into the text in the lapse of ages. The Assyrian copyists did not always know the modern representatives of the ancient forms of the characters in the original, so have left some in their obsolete hieratic form. The scribe has recorded the divisions of lines in the original. What were originally explanatory glosses have been incorporated in the text. The Assyrians used commonly to copy Babylonian classics. Assurbanipal was closely connected with Erech, it alone remaining loyal when the rest of Babylon revolted; to it therefore he restored the idol Nana, which the Elamites carried away 1686 years before (2295 B.C.). Mr. Smith thinks the original text was about 1700 B.C. Izdubar (Nimrod according to Smith) the hero, a sage, asks Sisit or Hasisadra (Gr. Xisuthrus), an immortal, son of Ubaratnu, how he became so; in reply he narrates the story of the flood, and assigns his own piety as the cause of his translation. The gods revealed to him their decree: "make a great ship . . . for I will destroy the sinners and life . . . cause to go in the seed of life, all of it to preserve them. The ship . . . cubits shall be the measure of its length, and . . . cubits the amount of its breadth and height. Into the deep launch it. . . I said, this that thou commandest me I will perform. I brought on the fifth day . . . in its circuit 14 measures . . .

its sides 14 measures . . . over it a roof . . . I poured over the outside three measures of bitumen . . . I poured over the inside three measures of bitumen . . . I caused to go up into the ship all my male and female servants, the beasts, the animals of the field. . . . Shamus spake, I will cause it to rain from heaven heavily, enter . . . the ship, shut thy door . . . I entered . . . shut my door . . . to guide the ship to Buzursadiribi the pilot I gave. The bright earth to a waste was turned. The flood destroyed all life from the face of the earth. . . . Ishtar . . . the great god less said, the world to sin has turned. Six days and nights the storm overwhelmed, on the seventh the storm was calmed. I opened the window, I sent forth a dove . . . it searched a rest which it did not find, and returned. I sent forth a swallow and it returned. I sent forth a raven and it did not return. I poured out a libation, I built an altar on the peak of the mountain (Misir, the Ararat of the Bible; in Assyrian geography the precipitous range overlooking the valley of the Tigris N.E. of Mosul, Arabic Judi, Assyrian Gutti). When his judgment was accomplished, Bel went up to the midst of the ship and took my hand and brought me out . . . my wife . . . he purified the country, he established in a covenant, . . . then dwelt Sisit at the mouth of the rivers. Sisit said, the chief who grasps at life, the like way a storm shall be laid upon him." This account agrees with the Bible in making the flood a Divine punishment for sin, and threatening the taking of life for life. The oldest Babylonian traditions centre round the Persian gulf, accordingly the tradition assumes a form suiting a *maritime* people. Surippak in the Babylonian king Hammurabi's inscriptions 1600 B.C. is called "the city of the ark." The "ark" becomes a "ship," it is launched into the sea in charge of a pilot. Berossus' fragment preserves a similar Chaldean story: "Xisuthrus, warned by Kronos of a coming flood, wrote a history of the beginning, course, and end of all things, and buried it in the city of the sun, Sippara; built a vessel five stadia long and two broad, and put on board fowl, birds, and quadrupeds, wife, children and friends. After the flood abated Xisuthrus sent out birds which not finding food or rest returned. Again he sent, and they returned with mud on their feet. The third time they returned no more. The vessel being stranded on a mountain, Nizir, E. of the Tigris, he quitted it, built an altar, and sacrificed to the gods and disappeared. The rest went to Babylon from Armenia, where part of the vessel remains in the Coryrean (Kurdistan) mountains; they dug up the writings at Sippara, and built temples and cities, and Babylon became inhabited again" (Cory's Anc. Fragm. 26 29). No record of the flood appears in the Egyptian monuments, but Plato (Timæus, 21) testifies that the Egyptians believed that catastrophes from time to time by God's anger had visited all lands but Egypt; the last was a deluge submerging all lands

but Egypt, 8000 years before Solon's visit to Amosis, no rain falling in Egypt. The various yet mainly agreeing accounts imply the original unity of mankind diverging from one common centre after the flood, and carrying to their various lands the story which has by corruption assumed various shapes. The Bible narrative unites details scattered up and down in various traditions but nowhere else combined: (1) The Divine warning in the Babylonian, Hindoo, and Cherokee accounts. (2) The care for animals in the Babylonian, Indian, and Polynesian versions. (3) The eight saved in the Fiji and Chinese stories (the latter specifying a man, his wife, three sons and their wives). (4) The birds sent forth before leaving the ark, in the Babylonian. (5) The dove, in the Greek and the Mexican. (6) The olive branch, in the Phrygian legend. (7) The building of the altar afterwards, in the Babylonian and the Greek account. (8) The bitumen, in the Erech version; also shutting the door; the cause, sin; the seven days, the dove returning, the raven not so; the mountain; the Deity bringing out from the ark and establishing a covenant; the retribution for taking life. The Bible account cannot be derived from any one of these traditions, whilst they all can flow from it.

Probably Shem related the event as it would strike an eye witness, "all the high hills under the whole heaven were covered . . . 15 cubits upward," as doubtless they ascertained by a plumbline. If Babylonia were the region of N. few hills were in view and those low, possibly the Zagros range. Dent. ii. 25, Gen. xli. 57, 1 Kings xviii. 10, show the limited sense of "all the high hills under the whole heaven." A flood destroying all the existing race of man, and those animals *aloue in the limited region as yet occupied by man*, and covering the visible horizon, satisfies the requirements of Scripture. Thus geological, physical, and zoological (*viz.* the distribution of animals, each continent having for ages before the flood its own peculiar species, and the numbers being vast) objections are solved. Not that there is insufficiency of water to submerge the earth, nay the water is to the land as three-fifths to two-fifths; a universal flood might have been for 150 days, and yet leave no trace discernible now. But the other difficulties make a partial one probable. The geological diluvium is distinct from the historical. The diluvium or drift in many places, consisting of sand, pebbles, organic remains, and rock fragments, was produced by violent eruptions of water at various times, not the comparatively tranquil flood of Scripture. Traces of man are supposed to be found during the formation of the drift, but that formation was apparently the work of ages, and these before N., not of a temporary submersion. Moses implies the ark did not drift far from where it was first lifted up, and grounded about the same place. The flood rose by degrees, not displacing the soil, nor

its vegetable tribes as the olive, nor rendering the ground unfit for cultivating the vine. Hence the non-appearance of traces of the flood accords with the narrative. But the elevation of mountains followed by floods submerging whole regions is traceable, and further confirms the account of N.'s flood. Depression of the large tracts occupied by the existing race of men would open the fountains of the deep, so that the land would be submerged. Ps. xxix. 10 transl. "Jehovah sat (so sit, Pa. ix. 4, 7, 8; Joel iii. 12) at the flood"; *mabbul*, N.'s deluge; as King and Judge vindicating His people and destroying their ungodly foe, "and therefore Jehovah will sit King for ever." Their foes now are what "the flood" was then (Isa. xxviii. 2, lix. 19; Jer. xlvi. 7, 8, xlvii. 2). Jehovah will not let them overwhelm His people, as He did not let it overwhelm N. "As God swore the waters of N. should no more go over the earth," so He swears He will, after His mercy returns to Israel, "no more be wrath with nor rebuke her" (Isa. liv. 9). Christ stamps the history as true, declaring that the world's unpreparedness for His second coming, through engrossment in business and pleasure, shall be such as it was in N.'s days before the flood (Matt. xxiv. 37, Luke xvii. 26). Peter (2 Pet. iii. 3-13) confutes the scoffers of the last days who deny the Lord's coming to judgment on the plea "all things continue as they were from the beginning of the creation," but the same objection might have been urged before the flood against its possibility. Yet the earth was deluged by that water out of which it had originally risen; (*ver. 6*) "by which (plural Gr.) heavens and earth, in respect to the waters which flowed together from both, the then world perished, in respect to its occupants, men and animals, and its existing order" (*kosmos*); for "the fountains of the great deep were broken up" from the earth below, and "the windows of heaven above were opened. So "the heavens and the earth which are now, by the same word (which first made the existing order of men and animals, and then destroyed them) are kept in store, reserved unto fire (stored up within our earth, and the action of which appears in our igneous rocks once in a state of fusion, also in the sun our central luminary) against the day of judgment and perdition of ungodly men."

N. as second head of mankind receives God's blessing (Gen. ix.), the first part of it the repetition of that on Adam (i. 28), "be fruitful, multiply, and replenish the earth," which blessing had been marred by man's sin. *Terror*, not as in Eden *love*, should subject the lower animals to man, God's vicegerent. Vegetable diet had heretofore been the sole one sanctioned (i. 29), as it is still in some Eastern countries. Whether men restricted themselves from flesh or not, previous to the flood, is unknown. Now first its use was explicitly conceded, man's needs often finding insufficient food from the

ground under the curse; thus Lamech's prophecy was fulfilled (Gen. v. 29), N. his son becoming head of the regenerated world under more favourable circumstances. But flesh with the life or blood in it was not to be eaten, both for humanity's sake, and also as typifying His blood-shedding in whom is our life (Lev. xvii. 10, 11; Acts xv. 29). Moreover, henceforth (though formerly having let Cain live) God requires man's blood of the shedder, whether man or beast (Exod. xxi. 28, Ps. ix. 12). As the priesthood belonged to all Israel, before it was delegated to Aaron's family as Israel's representative, so the judicial and magisterial authority belonged to mankind, and was subsequently delegated to particular magistrates as mankind's representatives. The security of the natural world from destruction by flood is guaranteed by God's promise, and that of the social world by God's making human life inviolable on the ground of man's bearing God's image. These three precepts, abstinence from blood, murder punishable by death (Rom. xiii. 1-4, etc.), the civil authority, have four more added by inference, constituting the "seven precepts of N.": abstinence from blasphemy, incest and unchastity, theft, and idolatry. As N. the head of the new family of man represents all peoples, God takes the rainbow, a natural phenomenon [see BOW], seen by all everywhere, as pledge of His covenant with mankind; so when covenanting with one nation in Abraham's person, He made circumcision, an arbitrary sign, His seal.

X As Scripture records N.'s piety so also his sin. Wine making was probably one of the discoveries of the ingenious but self-indulgent Cainites. N., having planted a vine (Armenia being celebrated for vines), through sinful ignorance and infirmity suffered himself to be overcome by wine. The saint's sin always brings its chastisement. He exposed his person; his shame stirred up HAM's [see and CANAAN] mocking undutifulness and dislike of his father's piety. Canaan shared Ham's guilt, and by undutifulness should wound his father as the latter had wounded N. God overruled, as always, this fall of N. to His glory, His righteousness becoming known by N.'s prophecy, reaching to the last ages. Ham, who despised his duty as a son, hears his son's doom to be a slave. The curse fell on Ham at the sorest point, viz. in his son's person. Canaan became "slave of Shem's" descendant, Israel. Tyre fell before Greece, Carthage before Rome, and Africa for ages has been the land of slaves. [See ЈАРЯТН on his foretold "dwelling in the tents of Shem."] "Blessed be Jehovah (the covenant fulfilling) God of Shem" marks that to Israel, Shem's representative, Jehovah should specially reveal Himself as their God, and through Israel ultimately to "the whole earth" (Ps. lxxii. 18, 19; Isa. ii. 2-5; Rom. xi. 12-32). N. lived after the flood 350 years. N. was the second father and federal representative head of man-

kind; alone after the flood, as Adam was alone in Eden. The flood brought back man to his original unity. The new world emerging from the water was to N. what Eden had been to Adam. N.'s vine was the counterpart to the two trees of Eden: a tree of life in the moderate use of its fruit, a tree of knowledge of evil, shame, and death in excess, which, lust persuaded him as in Eve's case, would raise him to expanded knowledge and bliss.

Nob. A sacerdotal city in Benjamin, on a height near Jerusalem; the last stage of Sennacherib's march from the north on Jerusalem, whence he could see and "shake his hand against Zion" (Isa. x. 28-32). The high-priest AHIMELECH's [see, and DOEG, and DAVID] residence in Saul's time, near Anathoth and Gibeah of Saul. The scene of Saul's murder of the priests and smiting of the townspeople, on Doeg's information that Ahimelech had given David shewbread (1 Sam. xx. 1-19, xxi. 1-9, xxii. 9-19). Inhabited again on the return from Babylon (Neh. xi. 31-35). E. of the north road, opposite *Shafat*, is a well with cisterns hewn in the rock, and traces of a town (Conder, Pal. Expl.). From the hill top is a full view of Zion, though Moriah and Olivet are hid by an intervening ridge. "The hill of God" (1 Sam. x. 5, 10), where the Spirit came on Saul on his way from Bethlehem after Samuel's anointing, was probably Nob, the seat then of the tabernacle, and meaning "prophecy." *Shafat* is Arabic for "view," answering to Josephus' Gr. name Scopus. Nob may be akin to *Nabat*, "to view," viz. the point whence the full view of Zion breaks on the traveller from the N. Mizpeh is mentioned in Joshua (xviii. 26) and in Nehemiah (iii. 7) in connection with Gibeon. At Mizpeh probably the tabernacle was erected on its removal from Shiloh. Mizpeh, "watchtower," corresponds to Nob, "a high place commanding a view." They never are named in the same passage as distinct. They both are mentioned in connection with the royal town Gibeon. Gilgal was the first temporary abode of the tabernacle, then Shiloh for more than three centuries and a half, then the Nob or high place of Gibeon, finally Jerusalem. Warren (Pal. Expl.) objects to Nob's being identified with Nebi Samwil that the latter is four miles and a half from Jerusalem, and separated from it by the deep ravine, wady Beit Hanina; the Assyrian king marching (Isa. x.) from Geba to Jerusalem would be more likely to find Nob on his way, at that Scopus (near the city) whence Titus looked down upon Jerusalem, rather than turning away four miles and a half to Nebi Samwil. Warren makes Nob distinct from Gibeon (*el Jib*), from which latter Nebi Samwil is one mile and a quarter distant. [See MIZPEH.]

Nobah. 1. An Israelite of Manasseh, the conqueror of Kenath and its dependent villages E. of Jordan (Num. xxxii. 42). 2. The town so named by N. instead of its former name, Kenath (Jud. viii. 11). The old name is revived in *Kendawat* in the

Lejah or Trachonitis. But Ewald identified N. with *Nawa* on the Damascus road, 16 miles E. from the N. end of the sea of Tiberias.

Nobleman: *basilikos* (John iv. 46-53). Rather *royal courtier*; perhaps at Herod Antipas' court. Conjectured to be Chuzar's husband (Luke viii. 3).

Nod=*wandering*. E. of Eden. Cain's place of flight.

Nodab. An Arab tribe warred with by Reuben, Gad, and half Manasseh (1 Chron. v. 19-22). Sprung probably from Ishmael (i. 31; Gen. xxv. 15).

Nogah. 1 Chron. iii. 7, xiv. 6.

Nohah. 1 Chron. viii. 2.

Noph, Moph. [See MEMPHIS.] In Egypt (Isa. xix. 13; Jer. ii. 16; Ezek. xxx. 13, 16; Hos. ix. 6).

Nophah. Num. xxi. 30. Mentioned in the Amorites' triumphal song, after recounting the conquest of Heshbon from Moab. Ewald locates Nophah near Heshbon (xxxii. 35, 42) and identifies Nophah with it.

Nose Jewel. [See FOREHEAD.] A ring of gold or silver from one to three inches diameter, with beads or jewels strung on it, passed through the right



nostril (Ezek. xvi. 12). "I put a jewel on thy forehead," rather "a ring in the nose" (Isa. iii. 21). Women in the East wore also rings or jewels hanging from the forehead on the nose; "I put the ring upon her face" (Gen. xxiv. 22, 47).

Number. After the captivity the Hebrews used the alphabet letters for numbers. א 1; ב 2, etc.; י 10; ק 100, etc. The final letters expressed 500 to 900; ר 1000. Our MSS. all write numbers at full length. But the variations make it likely that letters (which copyists could so easily mistake) originally were written for numbers: comp. 2 Kings xxiv. 8 with 2 Chron. xxxvi. 9; Isa. vii. 8, where 65 is in one reading, 16 and 5 in another. 1 Sam. vi. 19 has 50,070, but Syriac and Arabic 5070 (1 Kings iv. 26 with 2 Chron. ix. 25).

Numbers also have often a symbolical rather than a mere arithmetical value. But straining is to be avoided, and subtle trifling. The author's sense, history, the context, and the general analogy of the Scripture-scheme as a whole are to be examined, in order to decide whether a figure is employed in a merely ordinary sense, or in an ordinary and symbolical, or in an exclusively symbolical sense. Zechariah and Daniel dwell upon seven; Daniel and Revelation use several numbers to characterize periods, rather than indicate arithmetical duration. Science reveals in crystallization and chemical combinations what an important part number plays in the proportion of combining molecules of organic and inorganic life.

Two notes intensification (Gen. xli. 32), requital in full (Job xlii. 10, Jer.

xvi. 18, Isa. lxi. 7, Rev. xviii. 6); the proportions of the temple were *double* those of the tabernacle; *two* especially symbolises *testimony* (Zech. iv. 11, xi. 7; Isa. viii. 2, Rev. xi. 3), *two* tables of the testimony (Exod. xxii. 18), *two* cherubim over the ark of the testimony. God is His own witness; but that witness is twofold, His word and His oath (Heb. vi. 13, 17), Himself and His Son (John viii. 18).

Three, like *seven*, is a Divine number. The Trinity (Rev. i. 4, iv. 8); three great feasts (Exod. xxiii. 14-17, Dent. xvi. 16); the threefold blessing (Num. vi. 14, 24); the thrice holy (Isa. vi. 3); the three hours of prayer (Dan. vi. 10, Ps. lv. 17); the third heaven (2 Cor. xii. 2). Christ "the Way, the Truth, the Life," "Prophet, Priest, and King." The threefold theophany (Gen. xviii. 2; 1 Sam. iii. 4, 6, 8; Acts x. 16).

The number **34**, the half of 7, is a period of evil *cut short*, shortened for the elect's sake (Matt. xxiv. 23; Jas. v. 17, three years and a half drought in Israel; Luke iv. 25; Rev. xi. 3, 9, xii. 6). Dan. vii. 25, xii. 7, "time, times, and a half," "1260 days," "three days and a half." The 42 months (80 days in each) answer to the 1260 days; three years and a half = 1260 days (360 in each year). Probably the 1260 years of the papal rule date from A.D. 754, when his temporal power began, and end 2014 [see ANTICHRIST]. At the close of spurious Christianity's long rule open antichristianity and persecution will prevail for the three years and a half before the millennium. Witnessing churches will be followed by witnessing individuals, even as the apostate church will give place to the personal man of sin (Dan. vii. 25; Rev. xi. 2, 3). The 2300 (Dan. viii. 14) years may date from Alexander's conquests (323 B.C.), and end about the same time as the 1260, viz. 1977. The 1290 (xii. 11, 12) and 1335 days answer to 1290, during which Antiochus Epiphanes profaned the temple, from the month Ijar, 145th year of the era of the Seleucids, to Judas Maccabeus' restoration of worship, the 25th day of the ninth month Chisleu, 148th year (1 Macc. i. 54, iv. 52-56); in 45 days more Antiochus died, ending the Jews' calamities; in all 1335. Again, 1260, 1290 and 1335 may be counted from Mahomet's retirement to the cave, A.D. 606-610, and his flight from Mecca, 622: these figures added may mark the closing epochs of Mahometan power. Again, the 2300 may be the years between 480 B.C., the time of Xerxes' invasion of Greece (Dan. xi. 2), and A.D. 1820, when Ali Pasha cast off the yoke of the Porte and precipitated the Greek revolution. Thirdly, the 2300 may date from antichrist's profanation (ix. 27). After the 1260 days Jesus in person will deliver the Jews; during the 30 more their consciences are awakened to penitent faith, making 1290; in 45 more Israel's outcasts are gathered, and the united blessing descends. These all are conjectures. Evidently these numbers symbolise the long "Gentile times" from the overthrow of Judah's kingdom by Babylon, and of Jerusalem by Titus, down to the restoration of the

theocracy in Him "whose right it is" (Ezek. xxi. 27). The *seven times* of Israel's punishment (Lev. xxvi. 18, 21, 24) are the times of the Gentile monarchies; the seven times of antichrist's tyranny in the Holy Land will be the recapitulation and open consummation of what is as yet "the mystery of iniquity." The three and a half during which the two witnesses prophesy in sackcloth is the sacred seven halved, for the antichristian world powers' time is *broken* at best, and is followed immediately by judgment on them. It answers to the three years and a half of Christ's witness for the truth, when the Jews disowned and the God-opposed world power crucified Him (Dan. ix. 27). He died in the midst of the last of the 70 weeks; the three and a half which seemed the world's triumph over Him was immediately followed (John xii. 31). The world powers never reach the sacred fulness of seven times 360, i.e. 3520, though they approach it in the 2300 (Dan. viii. 14). The 42 months answer to Israel's 42 sojournings in the desert (Num. xxxiii. 1-50), contrasted with the sabbatic rest of Canaan. Three and a half represents the church's time of toil, pilgrimage, persecution. Three and a half is the antagonism to seven. **Four** symbolises *world wide extension*. The four winds and quarters of the earth (Rev. vii. 1, Dan. vii. 2). The four *living creatures* or cherubim with four wings and four faces (Ezek. i. 5, etc.; Rev. iv. 6, in contrast to the four beasts, Dan. vii. ii. 40 the four kingdoms); Eden's four streams (Gen. ii. 10, Ezek. xl. 47). **Four** expresses the spread of God's kingdom over the earth. As Christ's seamless vest marks its *unity*, so the rending of the outer garment into four by the four Roman soldiers symbolises its ultimate world wide extension (John xix. 23, 24).

The numbers especially symbolical are 3, 4, 7, 10, 12, 40; 6 is so because coming short of the sacred 7, 8 as coming after 7 and introducing a new series or era. Three and a half is seven broken in two. The Bible begins with seven days, and ends with a succession of *sevens*. Seven represents rest and release from toil, also a *Divine* work, in judgment or mercy or revelation (Gen. iv. 24, xli. 3, 7; Matt. xviii. 22; Exod. vii. 25). Lev. xxvi. 18, "I will punish you seven times more for your sins," 21, 24, 28; Isa. iv. 1, xi. 15; 2 Sam. xxiv. 13. Dan. iv. 16, 25, "seven times shall pass over thee" (Nebuchadnezzar). Rev. xv. 1, "the seven last plagues." Divine fulness and completeness is the thing signified; as Rev. i. 4, "the seven spirits . . . before His throne" are *the one Holy Ghost in His manifold fulness*; Isa. xi. 2, 3 corresponds. So in offerings and Divine rites: Lev. xii. 2, 5; xiii. 4, 6, 21, 26, 31, 33, 50, 54; xiv. 7, 8, 9, 16, 27, 38, 51; xv. 13, 19, 23; xvi. 14, 19; Num. xii. 14; 2 Kings v. 10, 14. The seven days' grace (Gen. vii. 1-10); and at the taking of Jericho (Josh. v. 13-vi. 20); the antitype, spiritual Babylon, shall fall at the sounding of the *seventh* trumpet (Rev. xi. 13, 15;

xiv. 8). The sevenfold candlestick (Exod. xxv. 37), the seven churches corresponding (Rev. i. 12, 20), the seven deacons (Acts vi.), the sevenfold ministry (Rom. xii., 1 Cor. xii.). Seven prayers are given in full in the O.T. [See PRAYER.] Seven petitions of the Lord's prayer in the N. T. The seven beatitudes (Matt. v., Ps. xii. 7). Satan mimics the *Divine seven* (Prov. vi. 16, xxvi. 26); *Mary Magdalene's seven devils* (Mark xvi. 9, Luke viii. 2); the unclean spirit returning with seven (Matt. xii. 45); the seven Canaanite nations subdued by Israel (Deut. vii. 1, Acts xiii. 19); the dragon with seven heads and seven crowns (Rev. xii. 3, Num. xxiii. 1).

Eight begins a new era and life after the seven has been completed (Exod. xxii. 30; Lev. ix. 1, xii. 27). *Lepers* are reinstated on the eighth day (xiv. 10; xv. 13, 29). Circumcision on the eighth day begins a new life in the covenant. The eighth day after the seven of the feast of tabernacles (xxiii. 36). From the eighth day, when the firstfruit sheaf was waved, the seven sevens were counted; and on the 50th or pentecost (the eighth day after seven) a new era began (ver. 11, 15, 16; Acts ii. 1). Lev. xv. 8, 9, type of the eternal sabbath, the new era of a regenerated world (Rom. viii. 21, Isa. lxi. 1, Acts iii. 21); the Lord's day, the eighth after the seventh, ushers in the new Christian era. The eight saved souls left the ark on the eighth day, after the last seven of anxious waiting, the representative heads of regenerated mankind. Of man in his fallen state Ecclesiastes (i. 15) writes, "that which is crooked cannot be made straight," but what is "impossible with man is possible with God" (Luke xviii. 27); at Messiah's coming "the crooked shall be made straight" (Isa. xl. 4); "that which is wanting (comp. Dan. v. 27) cannot be numbered," i.e. what is wholly wanting, man's state, cannot be numbered, but believers are "complete in Christ" (Col. ii. 10).

Ten represents *perfected universality*. The "thousand" years (Rev. xx. 3) is ten raised to the third power, i.e. *the world* (10) pervaded by *the Divine* (3). The ten commandments contain *the whole cycle* of God's moral requirements. The *tithe* represented the whole property as belonging to God (Gen. xiv. 20). Genesis *ten* times has the formula, "these are the generations" (ii. 4; v. 1; vi. 9; x. 1; xi. 10, 27; xxv. 12, 19; xxxvi. 1; xxxvii. 2). The *ten* commandments of the decalogue follow; God's fingers wrote it. Our fingers are *ten* (Exod. xxxi. 18, Ps. viii. 1). The *ten* plagues were the *entire rownd* of judgments from God's hand. The tabernacle, temple, and New Jerusalem have ten as the prevailing figure in measurements. In the N. T. the ten lepers, ten talents, ten cities in reward for ten pounds gained, ten virgins. Antichrist too has his *ten*, comprising the *whole cycle* of the world power: ten nations opposed to Abraham's seed (Gen. xv. 19); ten toes on Nebuchadnezzar's image to be stricken by the stone (Dan. ii. 41); ten horns on the fourth beast (vii. 7,

20, 24; Rev. xii. 3, xiii. 1, xvii. 3, 7, 12, "ten kings"; ten days of Smyrna's tribulation, the complete term of the world power's persecution of the church (ii. 10). In combination with 7, 10 appears in the 70 nations (Gen. x.), the 70 who went down to Egypt (xvi. 27), the 70 palms at Elim, the 70 elders of Israel (Exod. xxiv. 1, Num. xi. 16), the 70 disciples, the 70 years' captivity (Jer. xxv. 11). Daniel's 70 sevens, weeks (Dan. ix. 24). Seventy fold (Gen. iv. 24, Matt. xviii. 22). As 34 is related to 7, so 5 to 10; 5 is the penal number (Exod. xxiii. 1, Lev. v. 16, Num. xviii. 16); the fifth kingdom punishes with destruction the four world kingdoms (Dan. ii.).

Twelve is the church number. The 12 tribes; 12 Elim wells; 12 stones in the highpriest's breastplate; 12 shewbread loaves; 12 patriarchs; 12 apostles; 12 foundation stones; 12 gates; 12,000 furlongs of New Jerusalem; 12 angels (Rev. xxi. 16-21, xii. 1). *Twelve* squared and multiplied by 1000, the symbol of the world divinely perfected, gives 144,000, the sealed Israelites (vii. 4). The 24 elders are the 12 heads of the O. T. and the 12 of the N. T. churches combined, "elders" is the term for ministers; the 24 courses of priests anticipate the final combination of the two, Jews and Gentiles, made one new man in Christ (iv. 4). Seven times twelve is connected with the Lamb's bride. Six is to twelve as three and a half to seven. *Six* symbolises the world given over to judgment. The judgments on the world are complete in six; by the fulfilment of seven the world kingdoms become Christ's. Hence there is a pause between the sixth and seventh seals, the sixth and seventh trumpets. As 12 is the church's number, so six its half symbolises the world kingdom broken. Six the world number is next to the sacred seven which it mimics (xiii. 1) but can never reach. The raising of the six from units to tens, and from tens to hundreds (666), indicates that the beast, notwithstanding his progression to higher powers, can only rise to greater ripeness for judgment. Thus 666, the number of the beast (xiii. 18), the judged world power, contrasts with the 144,000 sealed and transfigured ones. [See ANTICHRIST.]

Forty symbolises probation, punishment, chastisement, and humiliation. The 40 days' rain of the flood (Gen. vii. 4, 12, 17); Moses' 40 years in Egypt, and 40 in Midian. *Times of temptation and trial*: 40 days on the mount (Exod. xxiv. 18); a second 40 after Israel's sin of the calf (Deut. ix. 18, 26); 40 years in the desert wanderings (Num. xiv. 34), the penal issue of the 40 days' probation in searching Canaan (xiii. 26, Ps. xcv. 10; also Jud. xiii. 1); 40 days and nights of Elijah (1 Kings ix. 8); Jonah's 40 days' warning to Nineveh (iii. 4); 40 days of Christ's temptation (Matt. iv. 2). Also a time of probation by tranquil prosperity (Jud. iii. 11, v. 31, viii. 28). Ezekiel (iv. 4-6) lay on his right side 40 days, a day for a year, which with the 390 on his left side makes the 430 of

Israel's sojourn in Egypt (Exod. xii. 40, 41; Gal. iii. 17). God will bring them back to a bondage as bad as that in Egypt, but shortened by the 40 years' sojourn in the desert for discipline. Also Ezek. xxix. 11, 12.

Numbers, Book of. The book takes its name from the numberings (Num. i. and xxvi.). The Hebrews name it from its first word *Vayedaber*, or its first distinctive word *Bemidbar*. It narrates Israel's stay in the desert from the law-giving at Sinai (Lev. xxvii. 34) to their mustering in Moab's plains before entering Canaan. *The parts* are four: (1) Preparations for breaking up the camp at Sinai to march to Canaan (i.-x. 10). (2) March from Sinai to Canaan's border; repulse by the Amorites (x. 11-xiv. 45). (3) Selected incidents and enactments during the 38 years' penal wandering (xv. 1-xix. 22). (4) Last year in the desert, 40th after the exodus (xx. 1-xxxvi. 13). Israel's first encampment near Kadesh was at Rithmah (from *retem* the broom) in midsummer, in the second year after the exodus; there for 40 days they awaited the spies' report (xiii. 26, 28; xxxiii. 18, 19, from ver. 20 to 26 are the stages of penal wandering). On the first month of the 40th year they are at Kadesh once more. The tabernacle and Moses remained at Kadesh on the first occasion, whilst Israel attempted to occupy Canaan too late (xiv. 44). For a long period ("many days") they stayed still here, after failure, in hope God would yet remit the sentence (Deut. i. 45, 46). Then they "compassed mount Seir (the wilderness of Paran) many days," until that whole generation died (ii. 1). The 17 stations belong to that dreary period (Num. xxxiii. 19-36).

The people spread about the ridges of Paran, whilst the tabernacle and camp moved among them from place to place. At the second encampment at Kadesh they stayed three or four months (Num. xi. 1 with 22-28, xxxiii. 38). Miriam died, and was buried there. The people mustering all together exhausted the natural water supply; the smiting of the rock, and the sentence on Moses and Aaron followed (xx. 2, etc., 12, 13); from Kadesh Israel sent the message to Edom (14, etc.). On the messengers' return Israel left Kadesh for mount Hor, where Aaron dies; then proceeded by the marches in xxxiii. 41-49 round Edom to Moab. The camp and tabernacle, with the priests and chiefs, during the wanderings, were the nucleus and rallying point; and the encampments named in xxxiii. 18-36 are those at which the tabernacle was pitched. *Kehelathah* ("assembling"; ver. 22) and *Makheleth* ("assemblies") were probably stages at which special gatherings took place. During the year's stay at Sinai the people would disperse to seek food; so also during the 38 years' wandering. They bought provisions from neighbouring tribes (Deut. ii. 26-29). Fish at Esion Geber (Num. xxxiii. 35) was obtainable. Caravans passed over the desert of wandering as the regular

route between the East and Egypt. The resources of the region sufficed in that day for a comparatively large population whose traces are found. The excessive hardships detailed Dent. i. 19, viii. 15, belong to the closing marches of the 40th year through the Arabah, not to the whole period (Num. xxi. 4). Between the limestone cliffs of the Tih on the W. and the granite range of Seir on the E. the Arabah is a mountain plain of loose sand and granite gravel, with little food or water, and troubled with sand storms from the gulf.

Chronology. Numbers begins with the first day of the second month of the second year after they left Egypt (Num. i. 1). Aaron's death occurred in the first day of the fifth month of the 40th year (xxxiii. 38), the first encampment in the final march to Canaan (xx. 22). Between these two points intervene 38 years and three months of wandering (Dent. ii. 14; Num. xiv. 37-35). Moses recapitulated the law after Sihon's and Og's defeat in the beginning of the eleventh month of the 40th year (Dent. i. 3, 4). Thus six months intervene between Aaron's death and Deuteronomy; in them the events of the fourth part of Num. (xx. 1 to the end) occurred, excepting Arad's defeat. *The first month* mourning for Aaron occupies, xx. 29; part of the host in this month avenged Arad's attack during Israel's journey from Kadesh to mount Hor. Arad's attack would be whilst Israel was near, nor would he wait till Israel withdrew 60 miles S. to mount Hor (xx.). His attack was evidently when the camp moved from Kadesh, which was immediately S. of Arad. He feared their invasion would be "by way of the spies," viz. from the same quarter as before (xiv. 40-45, xxi. 1), so he took the offensive. The war with Arad precedes in time chap. xx., Aaron's burial at mount Hor, and is the first of the series of victories under Moses narrated from this point. [See HORMAH.] Next, from mount Hor Israel compassed Edom by way of the Red Sea (xxi. 4), a 220 miles journey, about four weeks, to the brook Zered (ver. 12), the first westward flowing brook they met, marking therefore an epoch in their march. Then follows Sihon's and Og's overthrow at Jahas and Edrai, about the middle of the third of the six months. Their defeat caused Balak to summon Balaam to curse Israel from "Pethor, which was on the river (Euphrates) in his native land" (so transl. xxii. 5), at least 250 miles distant. Two months suffice for his ambassadors to go and return twice, and for Balaam's prophesying (xxii.-xxiv.). Israel probably was meanwhile securing and completing the conquest of Gilead and Bashan. Six weeks thus remain for Midian's seduction of Israel, the plague (xxv.), the second numbering on the plains of Moab (xxvi.), and the attack on Midian (xxxi.). God retributively scourging the tempters by their own victims; "beside those (kings) that fell in the battle they put to death the kings of Midian (five, namely) Evi, Rekem, Zur, Hur, and Beba"

(ver. 8), "Balaam also they slew" judicially, not in battle. So Moses' death is foreannounced as to follow the vengeance on Midian (ver. 2). Deuteronomy is his last testimony, just after the war, and before his death in the eleventh month of the 40th year.

AUTHOR AND DATE. The catalogue of stages from Egypt to Moab (xxiii. 2) is expressly attributed to Moses. The living connection of special enactments with incidents which occasioned them proves that this characteristic mixture of narrative and legislation comes from a contemporary annalist. Leviticus completed the Sinai legislation, but the stay in tents in the wilderness required supplementary directions not originally provided, as chap. xix. 14, also chap. v., ix. 6-14, xix. 11 the plague after Korah's rebellion defilement by contact with the dead, xxx., xxxvi., the law of heiresses marrying in their tribe, being at the suit of the Machirite chiefs, as the law of their inheriting was issued on the suit of Zelophehad's daughters (xxvii.), and that was due to Jehovah's command to divide the land according to the number of names, by lot (xvi. 52-56). So the ordinances xv. 4, etc., 22, 24, 32. The author's intimate knowledge of Egypt appears in the trial of jealousy (v. 11), the purifications of the priests (viii. 7, etc.), the ashes of the red heifer (xix.); all having an affinity to, though certainly not borrowed from, Egyptian rites. So the people refer to their former Egyptian foods (xi. 5, 6). The building of Hebron seven years before Zoan (Tanis: probably connected here because both had the same builder, one of the Hyksos, shepherd kings of Egypt, who originally perhaps came from the region of the Anakim), the N.E. frontier town of Egypt (xiii. 22). References to the exodus from Egypt (iii. 13, xiv. 19, xv. 41).

The regulations for encamping and marching (ii., ix. 16, etc., x. 1-28), and Moses' invocation (x. 35, 36). The directions for removing the tabernacle (iii., iv.). The very inconsistency seeming between iv. 3, 23, 30, fixing the Levites' limit of age to 30, and viii. 24 appointing the age 25 (the reason being, the 30 was temporary, the number of able bodied Levites between 30 and 50 sufficing for the conveyance of the tabernacle in the wilderness; but, when Israel was in Canaan, the larger number afforded by the earlier limit 25 to 50 was required: David enlarged the number, as the needs of the sanctuary service required, by reducing the age for entrance to 20 (1 Chron. xxiii. 24-26), younger men being able then for the work, carrying the tabernacle being no longer needed). The tabernacle is presupposed near, which is true only whilst Israel was in the wilderness; "Arnon is the border of Moab, between Moab and the Amorites" (Num. xxi. 13), could only be written in Moses' time; the Amorites were not yet supplanted by the two and a half tribes: xxxii. Gad held Dibon when xxxii. 34 was written, but subsequently Joshua (xiii. 9, 15, 17) as-

signed it to Reuben. In Num. xxxiv. more territory is assigned to Israel than they permanently occupied, and less than they for a time held (viz. Damascus, in the reigns of David, Solomon, and Jeroboam II.). Hardly any but Moses could have written the pleadings and God's communications in xiv. 11-16, presuming they are historical, and they are inseparably connected with the history and legislation. Moses made his memoranda at intervals during the 38 years' wandering; hence arises the variety of style in different parts. He used also existing materials, as in xxi. 14, 17, 27-30, "the book of the wars of the Lord" (the writers piously and truly call them "Jehovah's wars," not Israel's; comp. Exod. xvii. 14, 16), a collection of sacred odes commemorating Israel's triumphs, from Egyptian days downwards, including the passage of Arnon, the Song of the Well, the Conquest of Sihon, and the story and prophecies of Balaam, perhaps found in writing among the spoils of Midian when Balaam was slain (xxi. 8). In xxi. 14 read as marg. "Vaheeb in Suphah," i.e. He, the Lord, conquered "Vaheeb in Suphah," i.e. Saphia; Vaheeb was Moab's boundary on the S. as Arnon was its boundary on the N. Gesenius however for "in Suphah" transl. "in a whirlwind (the Lord conquered) Vaheeb," so the Heb. is, Job xxi. 18. In Num. xii. 3 "Moses was very meek above all the men upon the face of the earth," he writes not by his own but the Spirit's prompting (xi. 17). He records his own faults as candidly, simply, and self ignorantly (x. 10-12, Exod. iv. 24, Deut. i. 37; comp. the Antitype, Matt. xi. 29). Moses' "meekness" is mentioned to show why he did not vindicate himself; therefore God vindicated him. Traces of independent accounts interwoven together (Num. xiii. 30, etc., xiv. 11-25, 38, 39), repetitions, and want of consecutive ness, are observed. They are such as would result from separate memoranda put together; but the Spirit has guided the writer and compiler. The words "while the children . . . were in the wilderness" (xv. 32) do not prove they were no longer there, but that the sabbath ordinance (Exod. xxxi. 14) now violated was in force already, whereas other ordinances were to come in force only "when Israel should come into the land" (Num. xv. 2, etc., 18, etc.). "Prophet" applied to Moses (xi. 29, xii. 6) was a usual term then (Gen. xx. 7, Exod. vii. 1), but fell into disuse in the time of the judges when there were strictly no "prophets," directly inspired (1 Sam. iii. 1); hence "seer" was the term for those consulted in difficult cases (1 Sam. ix. 9). Samuel restored the name and reality of "prophet"; so "seer" is found afterwards only in 2 Sam. xv. 27, 2 Chron. xvi. 7, 10. The organic connection of Numbers with the pentateuch, of which it forms part, involves the Mosaic authorship of the former if Moses was author of the rest of the pentateuch.

The followers of Israel were numbered with the holy seed, those born in the

house or bought of a stranger (Gen. xvii. 12, 13). A mixed multitude went with them at the exodus (Exod. xii. 38, Num. xi. 4). Children begotten of Egyptians entered the congregation in the third generation (Deut. xxiii. 7, 8). So the Egyptian servant Jarha's descendants (1 Chron. ii. 34, 35) appear among Judah's descendants. These considerations will account for the multiplication from 70, at Jacob's going to Egypt, to two millions. Formerly the forests in Arabia attracted rain, and so the Sinai desert afforded food more than now. Remains of mines, numerous inscriptions, and other proofs exist of a considerable population having lived there once. But independent of natural supplies Israel was fed by miracle. The first census gave a total of 603,550, the second census 601,730. The main decrease was in Simeon, owing to their prominence in the idolatry and owing to the plague consequently falling heaviest on them (Num. xxv. 6, 14). An objection is started because of the disproportion between 22,273, the firstborn, and 603,550 men of war (iii. 43; i. 46). But the firstborn meant are those born at and after the passover on the eve of the exodus (xiii. 2, 11, 12), which was the ground of God's claim on them; the 603,550 include none of them, the 273 above the Levites' 22,000 had to be redeemed at five shekels each. In ix. 1 the regular passover in the first month, fourteenth day, is mentioned (i. 1); but ix. 11 the supplementary passover on the fourteenth day of the second month. The lambs were slain, as at the first institution, in groups of families in private, not at the sanctuary door as subsequently in Canaan (ix. 8, 12; Deut. xvi.). Considering how many would not be clean, the number of communicants was probably 700,000; 50,000 lambs would suffice, allowing 14 persons for each lamb (Exod. xii. 4).

Nun. Sprung from Ephraim; father of Joshua (1 Chron. vii. 20-27).

Nurse. Anciently a position of honour; so DEBORAH [see], Gen. xxiv. 59, xxxv. 8; Ruth, iv. 16. Figuratively; Moses was "as a nursing father bearing the sucking child" (Num. xi. 12). So Isa. xlix. 23. So Paul, "we were gentle (so Alex. MS. and C., *epioi*, but Sin. and Vat. 'infants,' *nepioi*) among you, even as a nurse cherisheth her own (Gr.) children" (1 Thess. ii. 7).

Nut. (1) *Botan.*, pistachio tree fruit. Sent as a present to Joseph in Egypt from Jacob in Canaan (Gen. xliii. 11). As the pistachio did not grow in Egypt, it would be especially acceptable. The tree is from 15 to 30 ft. high, the male and female flowers grow on separate trees. The name of Betonim, a town in Gad, is derived from it (Josh. xiii. 26). The fruit is the size of an olive, bulging on one side, hollow on the other; red pulp encases a shell, the kernel of which is green, sweet, and oily. (2) *Egæ*: S. of Sol. vi. 11, "the garden of nuts," i.e. walnuts.

Nymphas. A disciple at Laodicea, whom Paul salutes "and the church which is in his house" (Col. iv. 15). An assembly of Christians met in

his house. So A, G, f, g, Vulg. [see *New Testament.*] But Sin. and Alex. and C. MSS. read "which is in their house," Vat. MS. "her house," making N. a woman.

O

Oak: *oeyl*, from 'ul "strong," as the Latin *robur*. The terebinth or turpentine tree. Eloth, Elim, etc., take their name hence; so for "teal tree" (Isa. vi. 13, i. 29), and for "elms" (Hos. iv. 13), *elah*; *allon* is the "oaks"; also *eelon* is "the oak." The *Quercus pseudo-coccifera* is the most abundant in Palestine, covering Carmel with dense brushwood eight to twelve feet high. Its roots are dug up as fuel in the valleys S. of Lebanon, where the living tree is no longer to be seen. Abram's oak near Hebron is of this species, still flourishing in the midst of a field, the stock 23 ft. in girth, and the branch spreading over a circle 90 ft. in diameter. It is probably sprung from some far back offshoot of the original grove under which he pitched his tent (Gen. xiii. 18), "Abram dwelt at the oaks of Mamre in Hebron." The *Quercus aegilops*, or prickly cupped *Valonia oak*, is found on the hills E. of Nasareth and Tabor. The *Quercus infectoria* or dyeing oak is seldom higher than 30 ft., growing on the eastern sides of Lebanon and the hills of Galilee; its gallnuts, formed by the puncture of an insect, contain tannin and gallic acid used for dyeing and ink. Dr. Hooker conjectures the two *aegilops* to represent the "oaks of Bashan" (Isa. ii. 13). Deborah was buried under an oak (Gen. xxxv. 8). So Saul (1 Sam. xxi. 18). Idolaters sacrificed under oaks (Isa. i. 29). Under one Joshua set up a pillar at Shechem to commemorate the nation's covenant with God (Josh. xxiv. 26). The "tree" in Nebuchadnezzar's dream (Dan. iv.) is *ilan*, any strong tree.

Oath. Heb. vi. 16: "an oath for confirmation is the end of strife (contradiction)." Therefore Christianity sanctions oaths, but they are to be used only to put an end to contradiction in disputes and for confirmation of solemn promises. God, in condescension to man's mode of confirming covenants, confirmed His word by oath; by these "two immutable things in which it is impossible for God to lie, we have strong consolation who have fled for refuge to lay hold upon the hope set before us." And "because He could swear by no greater He swore by Himself"; also vii. 28. Jesus Himself accepted the high priest's adjuration (Matt. xxvi. 63). Paul often calls God to witness the truth of his assertions (Acts xxvi. 29; Rom. i. 9, ix. 1; 2 Cor. i. 23, xi. 31; Gal. i. 20; Phil. i. 8). So the angel, Rev. x. 6. The prohibition "swear not at all" (Matt. v. 34, Jas. v. 12) refers to trivial occasions, not to oaths on solemn occasions and before magistrates. In every day conversation your simple yea or nay suffices to establish your word. The

Jews held oaths not binding if God's name did not directly occur (Lightfoot, Hor. Heb.). "Thou shalt perform unto the Lord thine oaths" meant in the Jews' view, which Christ combats, if not sworn to the Lord the oath is not binding. Jesus says on the contrary, every oath by the creature, heaven, earth, etc., is by the Creator whether His name be mentioned or not, and is therefore binding. In the perfect Christian state all oaths would be needless, for distrust of another's word and untruth would not exist. Meantime they are needed on solemn occasions. But men do not escape the guilt of "taking God's name in vain" by avoiding the name itself, as in the oaths, "faith!" "gracious!" "by heaven," etc.

The connection in Jas. v. 12 is, Swear not through impatience to which trials may tempt you (ver. 10, 11); in contrast stands the proper use of the tongue, ver. 13. To appeal to a heathen god by oath is to acknowledge his deity, and is therefore forbidden (Josh. xxiii. 7; Jer. v. 7, xii. 16; Amos viii. 14), as in swearing to appeal to God is recognising Him (Deut. vi. 13; Isa. xix. 18, lxx. 16). An oath even to a heathen king is so binding that Jehovah's chief reason for dethroning Zedekiah and giving him over to die in Babylon was his violating his oath to Nebuchadnezzar (Ezek. xvii. 13-20; 2 Chron. xxxvi. 13).

Jewish criminal procedure admitted the accused to clear himself or herself by oath (Num. v. 19-22; 1 Kings viii. 31); our Lord, Matt. xxvi. 63. Oath gestures were "lifting up the hand" (Deut. xxxii. 40, Gen. xiv. 22, Isa. iii. 7, Ezek. xx. 5, 6). Witnesses laid their hands on the head of the accused (Lev. xxiv. 14). Putting the hand under the thigh of the superior to whom the oath was taken in sign of subjection and obedience (Aben Ezra): Gen. xxiv. 2, xlvii. 29; or else because the hip was the part from which the posterity issued (xlvii. 26) and the seat of vital power. In making (Heb. *cutting*) a COVENANT (see) the victim was divided, and the contracting parties passed between the portions, in token that the two became joined in one. In Gen. xv. 8-17 Abram was there, and God signified His presence by the burning lamp which passed between the pieces (Jer. xxxiv. 18). Comp. Jud. xix. 29, 1 Sam. xi. 7, where a similar slaughter of the oxen of any who should not follow Saul is symbolised. The false witness was doomed to the punishment due to the crime which he attested (Deut. xix. 16-19). Blasphemy was punishable with death (Lev. xxiv. 11, 16). The obligation in Lev. v. 1 to testify when adjured (for "swearing" transl. "adjuration," *alah*) was that on which our Lord acted before Caiaphas (Matt. xxvi. 63). *Alah*, from El "God," is used for "imprecations" (Num. v. 23). "*Shaba*," from *sheba* "seven" the sacred number, is the general word "swear"; comp. the seven ewe lambs given by Abraham to Abimelech in covenanting (Gen. xxi. 30).

Obadiah = worshipper of Jehovah, Arab. Abdallah. L. One of Isra-

hiah's "five" sons, of Issachar (1 Chron. vii. 3). But as four only are mentioned, Kennicott with four MSS. omits "and the sons of Issachar," thus making him brother not father of O., and both sons of Uzzi. Syr. and Arab. have our text, but "four." 2. 1 Chron. viii. 38, ix. 44. 3. 1 Chron. ix. 16; Neh. xii. 24, 25. 4. 1 Chron. iii. 21. 5. 1 Chron. xii. 8, 9. 6. 2 Chron. xvii. 7. 7. Ezra viii. 9. 8. Neh. x. 5.

9. Over Ahab's house. A kind of lord high chamberlain or mayor of the palace (1 Kings xviii. 3). As there were saints in Nero's palace (Phil. i. 13, iv. 22), so in wicked Ahab's. Had not his value as a servant made him necessary to Ahab, his piety would have destroyed him. The pressure of the drought in the third year was such that Ahab could trust none so well as O. to search throughout the land for water to preserve his "beasts," his stud of "horses and mules." Ahab cared more for these than for his perishing subjects! In a corrupt court, in spite of the persecuting idolatrous queen Jezebel, "O. feared Jehovah," not merely a little but "greatly." So much so that he dared to hide from her fury 100 prophets, feeding them by fifty in a cave (comp. on love to the Lord's brethren, Matt. xxv. 40). Ahab went in one direction in search of water, O. another by himself. The latter was startled by the sudden appearance of Elijah, who had disappeared since his first announcement of the drought coming at his word (1 Kings xvii. 1). O. knew him and reverently fell on his face saying, "art thou that my lord Elijah?" The suddenness of his appearing and O.'s past avoidance of direct intercourse with him for prudence sake made him ask in order to be sure he was not making a mistake. Elijah told him to tell Ahab of his presence. O. in distrustful fear (for Scripture records the failings as well as the graces of its heroes, for our learning) regarded the message as tantamount to his destruction, supposing the Spirit would carry Elijah elsewhere and so Ahab, disappointed of his victim, would wreak his vengeance on O. No boastful spirit, but a desire to deprecate Elijah's exposing him to death, prompted his mention of his services to the cause of God. He could truly say what ought to be a motto for the young, "I fear Jehovah from my youth" (comp. 2 Tim. iii. 15). Elijah's assurance that he would show himself to Ahab sufficed to dispel his fears and to re-establish his faith. After his return to Ahab we hear of him no more. Godliness is a hardy plant that can live amidst the frosts of persecution and the relaxing warmth of a corrupt court, and not merely in the conservatory of a pious family (1 Cor. x. 13, Isa. xxvii. 3, 1 Pet. i. 5).

10. The prophet. Many conjecture O. to be the same as (6), but that is too early a date. His prophetic theme is Edom; and Edom's revolt under Joram, Jehoshaphat's son, is recorded 2 Chron. xxi. 10. He stands fourth of the minor prophets in the Heb. canon, fifth in the LXX. Jerome makes him contemporary with Hosea,