

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,

Joel, and Amos. This is more likely than that he was a contemporary of Jeremiah, and that he refers to Edom's cruelty to the Jews at Jerusalem's capture by the Chaldees in ver. 11-16, 20 (comp. Lam. iv. 21, 22; Ezek. xxv. 12-14, 35; Ps. cxxxvii. 7). The prophecy of O. is too terse and fresh and compact a whole to have been copied from Jeremiah. It must be Jeremiah who copies from O. and stamps him as inspired; comp. ver. 5 with Jer. xlix. 9; ver. 6 with Jer. xlix. 10; ver. 8 with Jer. xlix. 7. What is disjointed in Jeremiah is progressive and consecutive in O. Jeremiah would be more likely to copy from an old prophet than from a contemporary. The capture of Jerusalem alluded to by O. is probably that by the Philistines and Arabs under Joram (2 Chron. xxi. 8-10, 16, 17), when Edom, who had just before revolted from under Judah and had been punished by Joram, in revenge gave an earnest of that unbrotherly cruelty which he in a still worse degree showed at Jerusalem's capture by Nebuchadnezzar. Amos i. 6, 11, and Joel iv. 19, refer to the same capture by Philistines and Arabs. It cannot be that by Israelites under Pekah in Amasiah's reign, for O. calls the captors "strangers" and "foreigners" (ver. 11). He evidently belongs to the same prophetic cycle as Joel and Amos, and so is connected with them in the canon. Joel drew the outline which succeeding prophets fill in (comp. Obad. 10 with Joel iii. 19, Amos i. 11; Obad. 11 with Joel iii. 3, 5, 17, where the language is the same, "strangers," "cast lots," "the day of the Lord," Obad. 15; Joel iii. 14. The same retribution in kind, ver. 15, Joel iii. 4, 7; ver. 17 also with Joel iii. 17; ver. 18 with Joel ii. 3, 5; ver. 21 with Amos ix. 12). Joel probably was in Joash's reign, O. in Amasiah's, Amos in Uzziah's. Amasiah slew of Edom in the valley of Salt ten thousand, and took Seilah by war (2 Kings xvi. 7), an earnest of Edom's foretold doom (Obad. i. etc.).

Contents. (I.) The doom of Edom (1-9). (II.) Cause of that doom (10-16). (III.) Re-establishment of Israel in their rightful possessions. Expanding southward, westward, eastward, and northward, they shall acquire additionally Edom, Philistia, and northern Canaan to Zarephath (Sarepta near Sidon). Benjamin's acquiring Gilead implies that the transjordanic tribes will acquire new possessions. [See EDOM for the fulfilment.] "Saviours shall come up on mount Zion to judge the mount of Esau, and the kingdom shall be the Lord's"; no longer under the usurping prince of this world. In the millennial kingdom to come there will be a "prince" not a "king" (Ezek. xlv. 3, xlv. 7); "saviours" or "deliverers" like the "judges," bringing in sabbatic rest. The Maccabees (Judah's deliverers from Antiochus Epiphanes) who conquered Edom were types. "To judge Esau" means to punish, as 1 Sam. iii. 13. Edom typifies Israel's and God's last foes (Isa. lxiii. 1-4). The mount of Esau shall be kneeed before mount Zion. Messiah

will assume the kingdom with His transfigured saints, the Antitype to all former "saviours." They shall "judge the world," and as king priests shall be mediators of blessing to the nations in the flesh. (Dan. ii. 44, vii. 14, 27; Zech. xiv. 9; Luke i. 33; Rev. xi. 15, xix. 6, "Alleluia! for the Lord God omnipotent reigneth.") O. quotes here Ps. xxii. 23, "the kingdom is the Lord's."

Ll. 1 Chron. xxvii. 19. **12.** 2 Chron. xxxiv. 12.

Obal. Joktan's son (Gen. x. 28). **EBAL** in 1 Chron. i. 23. Bochart conjectures that the troglodyte *Avallita* of eastern Africa represent Obal.

Obed. 1. Son of Boaz and Ruth (iv. 17); father of Jesse, David's father (1 Chron. ii. 12, Matt. i. 5, Luke iii. 22). Hannah in her song (1 Sam. ii. 5, 7, 10, "they that were hungry ceased . . . the barren hath borne seven . . . the Lord maketh poor and maketh rich") apparently alludes to Ruth's experience as reproduced in her *o. vn.* Ruth poor and gleaning in the corn becomes wife of Boaz, the "mighty man of wealth." From her springs "the Anointed King" Messiah, of whom Hannah sings. The famine which drove Elimelech's sons to Moab was not long before, due in part to Philistine invasions (comp. 1 Sam. iv.). The women congratulated Naomi on O.'s birth: "the Lord hath not left thee without a kinsman (*goel* = redeemer), that his name may be famous in Israel, and he shall be . . . a nourisher of thine old age, for thy daughter in law, which is better to thee than seven sons, hath borne him" (Ruth iv. 14, 15). **2.** 1 Chron. ii. 37, 38. **3.** 1 Chron. xi. 47. **4.** 1 Chron. xxvi. 7. **5.** Father of Azariah (2 Chron. xxiii. 1).

Obed Edom. 1. 2 Sam. vi. 11. [On his title "the GITTITE" see.] Gath-rimmon was a city of the Levite Kohathites in Dan (Josh. xxi. 24). He was a *Kohathite* and distinguished by his title "Gittite" from O. son of Jeduthun, a *Merarite* (1 Chron. xvi. 38). Lived near Peres Uzzah, on the way from Kirjath Jearim to Jerusalem. After Uzzah's stroke David in fear took the ark aside to the house of O. Instead of the Levites bearing the ark (as was commanded, Num. vii. 9), David had put it in a cart, in the Philistine fashion (1 Sam. vi. 8). His turning aside from the direct way to go to O.'s house is accounted for by his sudden fear: owing to the punishment of Uzzah's presumption; he goes to a Kohathite Levite, one of the family specially appointed to bear the ark on their shoulders, and deposits the ark with him, conscious that he himself might have been punished for irregularity. Accordingly in 1 Chron. xv. we find the ark was no longer taken in a cart, but borne on the Levites' shoulders, with O. "a doorkeeper for the ark," and it is emphatically said it was "as Moses commanded, according to the word of Jehovah" (ver. 15, 18, 24). The minute propriety of these details establishes the truthfulness of the narrative of the Divine visitation on Uzzah. The Lord blessed O. and all his household in consequence during

its three months' stay with him; so David brought it up from O.'s house with joy. While the ark brought a plague every one was glad to be rid of it; but when it brought a blessing to O. they wished for it. Many will own a blessing ark; he is an O. indeed that will own a persecuted, tossed, banished ark. (Trapp.) "God blessed him" with eight sons who were temple porters (xxvi. 1-5, 8). O. and his sons guarded the S. temple gate and the house Amuppim, i.e. of gatherings, a store of the temple goods near the S. gate in the outer court (ver. 15). O. was doorkeeper for the ark (xv. 24). Those whom the Lord hath blessed, and who have received God's ark into their home and heart, are best fitted to serve in the sanctuary and to open the kingdom of heaven ministerially. The site of his house is still pointed out, a very green plateau, *Kuryet es saideh* "the abode of the blessed," on the way from Kirjath Jearim to Jerusalem, a little beyond *Khirbet el Us* (Peres Uzzah). In xvi. 38 O. the singer appears distinct from O. the "porter," or gatekeeper (xvi. 4, 5, 38). O. and his colleagues could not possibly at the same time as porters precede, and as singers come after, the priests and the ark. **2.** [See 1.] A Merarite Levite of the second degree (xvi. 38). **3.** A Levite in Amasiah's time, having charge of the vessels of God's house, taken captive with the king by Joash king of Israel at Beth-shemesh battle (2 Chron. xxv. 23, 24). Probably sprung from "O. the Gittite." The blessed of the Lord shall dwell in the Lord's house for ever.

Obil. An Ishmaelite, appropriately herd of David's camels (1 Chron. xxvii. 30). *Abal* is Arabic for camel keeper.

Oboth. A stage in Israel's journey, on the border of Edom and Moab (Num. xxi. 10, xxxiii. 48). N. of Punon, E. of the northern part of Edom. Now the halting place *el Ahsa* on the pilgrim route between Danaeas and Mecca. O. means "holes dug for water"; plural of *Ob* or *obah*, Arabic *wabeh*. *Ahsa* is also a plural meaning the same. The *vady el Ahsa* runs N.W. into the Dead Sea, and is the boundary between the provinces *Jebel* and *Karak*, as anciently between Edom and Moab.

Ocran. Num. i. 18.

Oded. 1. Father of Azariah the prophet under Aas (2 Chron. xv. 1); in ver. 8 "of O. the prophet" must be an interpolation, for "the prophecy" in the Heb. is absolute, not in the construct state as it would necessarily be if the words were genuine; besides not O. but Azariah was "the prophet," Alex. MS. and Vulg. read in ver. 8 "Azariah son of O." **2.** A prophet of Samaria under Pekah. When the Israelites led away 200,000 Jews captive to Samaria, "O. went out before the host and said, Because Jehovah was wroth with Judah, He hath delivered them into your hands, and ye have slain them in a rage that reacheth up into heaven (calling for divine vengeance on yourselves); and now ye purpose to keep the children of Judah bondmen

... but are there not with you, even with you, sins against Jehovah? (comp. Matt. vii. 1-5, Jas. ii. 13.) Now... deliver the captives again," etc. It was a bold venture so to reprove to the face men flushed with triumph. But God often blesses an effort more than one durst expect. Certain chiefs of Ephraim, touched by his appeal, said, "ye shall not bring in the captives hither," etc. Then they took and clothed the naked, and shod them, and gave them to eat and drink, and anointed them (oil is refreshing and healing in the sultry East), and carried all the feeble upon asses (comp. Luke x. 34) and brought them to Jericho (Rom. xii. 20).

Officer. In N. T. used to transl. *huperetes* "minister" (Matt. v. 25), and *practor* "exacter" or "officer of the court," only in Luke xii. 58.

Og. An Amorite king of Bashan, ruling 60 cities, including Ashteroth Karnaim and Edrei (Josh. xiii. 12, xii. 4; Gen. xiv. 5). After conquering Sihon's land from the Arnon to the Jabbok, Israel marched by way of BASHAN (see, and ARGOS) which is N. of the Jabbok. Og met them and perished with all his people at Edrei, and Israel took his land (Num. xxi. 33-35). Og was of a different race, viz. "of the remnant of the giants," the Rephaim before the Amorites came (Deut. iii. 13). The Amorites by intermarriage with the Rephaim were in "height like that of the cedars and strong as the oaks" (Amos ii. 9). Og's bedstead was in Rabbath of Ammon when Moses wrote Deut. iii. 1-11. Either the Ammonites, like the Bedouin, followed in the wake of Israel's armies as pillagers, and so got possession of it; or Israel sent it to Ammon as a pledge of their having no hostile intentions, the Lord having forbidden them to disturb Ammon, and as a visible token of Israel's power in having overcome such mighty kings as Sihon and Og. It was nine cubits long and four broad. "Of iron," perhaps the black basalt of the country, which is called by the Arabs "iron," having 20 per cent. of that metal. His body was of course shorter. Knobel thinks Og's "bier" is meant, a sarcophagus of black basalt. His corpse may have been carried, in this view, to the territory of the friendly Ammonites. So Dr. Geddes conjectures Og, after his defeat, fled to Rabbath where he died and was buried in this coffin. After traversing the smooth pasture land, Israel suddenly came on the marvellous rock barrier of Argob, an oval basalt island, 60 miles by 20, "all the girdle (Heb.) of Argob" (the stony country), rising abruptly 30 ft. from the surrounding Bashan plains. The rocky fastnesses, on which Og's 60 cities were, almost impregnable, compensated by security for their inconveniences. Had Og remained in them, Israel could not have dislodged him. God therefore saw it needful to encourage Israel in facing such a foe, "fear him not"; and God sent hornets which, as well as infatuation, drove Og into the open field where he was

overthrown (Josh. xxiv. 12). God's special interposition for Israel against Og is the theme of praise (Ps. cxxxv. 11, cxxxvi. 20).

Ohad. Gen. xlii. 10; Exod. vi. 15.

Ohel. 1 Chron. iii. 20.

Oil. Its three principal uses among the Hebrews were: (1) To anoint the body so as to mollify the skin, heal injuries, and strengthen muscles (Ps. civ. 15, cix. 18, cxli. 5; Isa. i. 6; Luke x. 34; 2 Chron. xviii. 15; Mark vi. 13; Jas. v. 14) [see ANOINT]. (2) As we use butter, as food (Num. xi. 8, 1 Kings xvii. 12, 1 Chron. xii. 40, Ezek. xvi. 13, 19, Hos. ii. 5). (3) To burn in lamps (Exod. xxv. 6, Matt. xxv. 8). Type of the Holy Spirit's unction (2 Cor. i. 21, 1 John ii. 20, 27) and illumination (Zech. iv. 11, 12). The supply of grace comes not from a dead reservoir of oil, but through living "olive trees." Ordinances and ministers are channels, not the grace itself; ver. 14, "anointed ones," Heb. *sons of oil*; Isa. v. 1, "very fruitful hill," Heb. "horn of the son of oil." The Lord Jesus has the fulness of grace from the double olive tree of the Holy Spirit, so as to be at once our priest and king; He is the tree, ministers the branches, "emptying the golden oil out of themselves" for the supply of the church and to the glory of the Author of grace. In the sanctuary oil served the three purposes: (1) anointing the priests and holy things, (2) as food in the bloodless offerings (minchahs), (3) it kept alive the lights in "the pure candlestick," "the lamp of God" (1 Sam. iii. 3) in the holy place. Messiah is the Antitype "anointed with the oil of gladness above His fellows" (Heb. i. 9, Ps. xlv. 7); not only above us, the adopted members of God's family, but above the angels, partakers with Him, though infinitely His inferiors, in the holiness and joys of heaven. His anointing with "the oil of exulting joy" took place not at His baptism when He began His ministry for us, but at His triumphant completion of His work, at His ascension (Eph. iv. 8, Ps. lxxviii. 18), when He obtained the Holy Spirit without measure (John iii. 34), to impart to us in measure. The oil of gladness shall be in the fullest sense His "in the day of His espousals, in the day of the gladness of His heart" (S. of Sol. iii. 11, Rev. xix. 7). Guests were anointed with oil at feasts; so He anoints us, Ps. xxiii. 5. The offering of oil on the altar was the offerer's acknowledgment that all his spiritual gifts were from Jehovah. The "beaten oil" for the sanctuary light was made



OIL PRESS.

from olives bruised in a mortar. So Messiah's bruising preceded His

pouring out the Spirit on us (Exod. xxv. 6, xxvii. 20). The olives were sometimes "trodden" (Mic. vi. 15), or "pressed" in a "press," making the fats overflow (Joel ii. 24, iii. 13; Hag. ii. 18). The oil was stored in cellars, in cruces (1 Kings xvii. 14). Solomon supplied Hiram with "20,000 baths of oil" (2 Chron. ii. 10), "20 measures of pure oil" (1 Kings v. 11). Oil was exported to Egypt as the special produce of Palestine (Hos. xii. 1). Meat offerings were mingled or anointed with oil (Lev. vii. 10, 12); but the sin offering and the offering of jealousy were without oil (v. 11, Num. v. 15). The oil indicated "gladness"; its absence sorrow and humiliation (Isa. lxi. 3, Joel ii. 19, Ps. xlv. 7).

Oil tree: *olea shemen* (Isa. xli. 19), but in A. V. Neh. viii. 15 "pine branches." Probably the *sacum* or *Balanites Egyptiaca* is meant. Distinct from the *saith*, "olive tree." The *sacum* is a small tree abundant in the Jordan plain. It is found all the way from India to Syria, Abyssinia, and the Niger. The *sacum* oil is highly esteemed by the Arabs as a remedy for wounds.

Ointment. See ANOINT.

Old Testament. The conscientious preservation of the discrepancies of parallel passages (as Ps. xiv. and lxxi., Ps. xviii. and 2 Sam. xxii., Isa. xxxvi. — xxxix. and 2 Kings xviii. — xx., Jer. lii. and 2 Kings xxiv., xxv., Ezra ii. and Neh. vii.), notwithstanding the temptation to assimilate them, proves the accuracy of Ezra and his associates in transmitting the Scriptures to us. The Maccabean coins and the similar Samaritan character preserve for us the alphabetical characters in which the text was written, resembling those in use among the Phœnicians. The targums shortly before Christ introduced the modern Aramaic or square characters now used for Hebrew. Keil however attributes these to Ezra. No vowel points were used, but in the later books *matres lectionis* or vowel letters. The words were separated by spaces, except those closely connected. Sections, *parshioth*, are marked by commencing a new line or by blank spaces. The greater *parshioth* are the sabbath lessons marked in the Mishna, and perhaps dating from the introduction of the square letters; distinct from the verse divisions made in Christian times. *Psakim* is the term for "verses."

The LXX. and Samaritan pentateuch are the oldest documents wherewith to criticize our Heb. text. Gesenius has shown the inferiority of the Samaritan to our Hebrew pentateuch: (1) it substitutes common for unusual grammatical forms; (2) it admits glosses into the text; (3) it emends difficult passages, substituting easier readings; (4) it corrects and adds words from parallel passages; (5) it interpolates from them; (6) it removes historical and other difficulties of the subject matter; (7) Samaritanisms in language; (8) passages made to agree with the Samaritan theology. However, as a help in arriving at the text in difficult passages, it has its use. The Samaritan

text agrees with LXX. in more than a thousand places where both differ from the Masoretic, yet their independence is shown in that the LXX. agree with the Masoretic in a thousand places, and both herein differ from the Samaritan. A revised text existed probably along with our Hebrew in the centuries next before Christ, and was used by the LXX. The Samaritans altered it still more (Gesenius); so it became "the Alexandrian Samaritan text." The Samaritans certainly did not receive their pentateuch from the Israelite northern kingdom, for they have not received the books of Israel's prophets, Hosea, Jonah, Amos. Being heathen, they probably had the pentateuch first introduced among them from Judah by Manasseh and other priests who joined them at the time of the building of the mount Gerizim temple.

Josephus (c. Apion i. 8) boasts that through all past ages none had added to, or taken from, or transposed, aught of the sacred writings. The Greek translation of Aquila mainly agrees with ours. So the targums of Onkelos and Jonathan. Origen in the Hexapla, and especially Jerome, instructed by Palestinian Jews in preparing the Vulgate, show a text identical with ours in even the traditional unwritten vowel readings. The learning of the schools of Hillel and Shammai in Christ's time was preserved, after Jerusalem's fall, in those of Jabneh, Sepphoris, Caesarea, and Tiberias. R. Judah the Holy compiled the Mishna, the Talmud text, before A.D. 220. The twofold Gemara, or commentary, completed the Talmud; the Jerusalem Gemara of the Jews of Tiberias was written at the end of the fourth century; the Babylonian emanated from the schools on the Euphrates at the end of the fifth century. Their assigning an interpretation to the *argumist*, as distinguished from the *transcriber*, secured the text from the conjectural interpolations otherwise to be apprehended. The Talmudic doctors counted the verses in each book, and which was the middle verse, word, and letter in the pentateuch, and in the psalms, marking it by a large letter or one raised above the line (Lev. xi. 42, Ps. lxxx. 14). The Talmudists have a note, "read, but not written," to mark what ought to be read though not in the text, at 2 Sam. viii. 3, xvi. 23; Jer. xxxi. 38, l. 29; Ruth ii. 11, iii. 5, 17; also "written but not to be read," 2 Kings v. 18, Deut. vi. 1, Jer. li. 3, Ezek. xlviii. 16, Ruth iii. 12. So the Masoretic *keris* (readings) in Job xiii. 15, Hag. i. 8. Their scrupulous abstinence from introducing what they believed the truer readings guarantees to us both their critical care in examining the text and their reverence in preserving it intact. They rejected MSS. not agreeing with others (Taanith Hierosol. 68, § 1). Their rules as to transcribing and adopting MSS. show their carefulness.

The *soph-pasuk* (:) marking the verse endings, and the *makkeph* or hyphen, joining words, were introduced after the Talmudic time and earlier than

the accents. The *makkeph* embodies the traditional authority for joining or separating words; words joined by it have but one accent. Tranal. therefore Ps. xlv. 4 without "and," "meekness-righteousness," i.e. righteousness manifesting itself in meekness. The Masorah, i.e. *tradition* (first digested by the doctors in the fifth century), compiled in writing the thus accumulated traditions and criticisms, and became a kind of "fence of the law."

In the post-Talmudic period THE MASORAH (Buxtorf, Tiberias) notes (1) as to the verses, how many are in each book, the middle verse in each; how many begin with certain letters, or end with the same word, or had a certain number of words and letters, or certain words a number of times; (2) as to the words, the *keris* (marginal readings) and *kethibs* (text readings); also words found so many times in the beginning, middle, or end of a verse, or with a particular meaning; also in particular words where transcribers' mistakes were likely, whether they were to be written with or without the vowel letters; also the accentuation; (3) as to the letters, how often each occurred in the O.T., etc., etc. The written Masorah was being formed from the sixth to the tenth century. Its chief value is its collection of *keris*, of which some are from the Talmud, many from MSS., others from the sole authority of the Masorets. The Bomberg Bible contains 1171. The small number in the pentateuch, 43, is due to the greater care bestowed on the law as compared with the other Scriptures. The Masorah is distinguished into *magna* and *parva* (an abridgment of the *magna*, including the *keris* and printed at the foot of the page). The *magna* is partly at the side of the text commented on, partly at the end. Their inserting the *vowel marks* in the text records for us the traditional pronunciation. The vowel system was moulded after the Arabian, and that after the Syrian system. The accents in their logical signification were called "senses"; in their musical signification, "tones." They occur in the Masorah, not in the Talmud. The very difficulties which are left unremoved, in explaining some passages consistently with the accents and the *vowel points*, show that both embody, not the Masorets' private judgment, but the traditions of previous generations. Walton's Polyglot gives readings also of the Palestinian and of the Babylonian Jews; the former printed first in the Bomberg Bible by R. Jacob ben Chaim, 216 in all, concerning the consonants, except two as to the *mappik*. Aaron ben Asher, a Palestinian, and R. Jacob, a Babylonian Jew, having collated MSS. in the 11th century, mention 864 different readings of vowels, accents, and *makkeph*, and (S. of Sol. viii. 6) the division of a word. Our MSS. generally agree with Ben Asher's readings. The Masorah henceforward settled the text of Jewish MSS.; older MSS. were allowed to perish as incorrect. Synagogue rolls and MSS. for private

use are the two classes known to us. Synagogue rolls contain separately the pentateuch, the haphtaroth (lit. "dismissals," being read just before the congregations left) or sections of the prophets, and the megilloth, viz. Song of Solomon, Ruth, Lamentations, Ecclesiastes, and Esther: all without vowels, accents, and *soph-pasuks*. The Sopherim Tract appended to the Babylonian Talmud prescribes as to the preparation of the parchment for these rolls, and the ceremonial required in writing them. They are not sold; it is supposed that only vitiated copies, rejected by the synagogue, have got into Christian hands. The Spanish writing is rounder and modern, the German and Polish more angular, designated the *tan* (perfect) and the *velah* (foreign) respectively. Private MSS. are in book form, the inner margin being used for the Masorah Parva, the upper and lower margins for the Masorah and rabbinical comments. Sections and verses are marked. One wrote the consonants, another the vowels and accents in a fainter ink, another the Masorah. Most MSS. are of the 12th century. Kennicott assigns No. 590 of his collation to the 10th century. De Rossi to A.D. 1018, and his own (No. 634) to the eighth century. The Spanish MSS., like the Masorah, place Chronicles before the hagiographa; the German MSS., like the Talmud, place Jeremiah and Ezekiel before Isaiah; and Ruth, separate from the other megilloth, before Psalms. Of the 581 MSS. collated by Kennicott, 102 have the whole O. T.

Pinner found at Odessa MSS. (presented by a Karaite of Eupatoria in 1839 to the Odessa Hist. and Antiq. Society), one of which, brought from Derbent in Daghestan, appears from the subscription older than A.D. 580. If this be correct, it is the oldest extant. Another, a MS. of the prophets, inscribed A.D. 916, has vowels and accents differing from the ordinary form, and placed above the letters. The China MSS. resemble the European; so the MS. brought by Buchanan from Malabar. The MS. in a cave under the synagogue of Aleppo bears inscription: "I Moses ben Asher wrote this cycle of Scripture with all correctness, as the good hand of God was upon me . . . in the city of Tiberias. Amen. Finished 827 years after the destruction of the second temple."

The Psalter, with Kimohi's commentary, was the first printed Hebrew scripture, at Bologna, in A.D. 1477; at Soncino the first whole Hebrew Bible, one of which edition is in Ex-ter College, Oxford. In 1494 Gersom printed at Brescia the edition from which Luther made his German transl. Bomberg at Venice printed in 1518 the first edition with Masorah, targums, and rabbinical comments; Felix del Prato, a converted Jew, being editor. Bomberg at Venice printed the second rabbinical Bible, four vols. fol., 1525, with the text corrected from the Masorah by R. Jacob ben Chaim, a Tunisian Jew. Jos. Athias, a rabbin and printer at Amsterdam, compared previous edi-

tions with a MS., A.D. 1299, and a Spanish MS. 900 years old, and printed an edition 1661 with preface by Leusden, professor at Utrecht. Van der Hooght's edition, 2 vols. 8vo, 1705, which is our *textus receptus*, rests on Athias'.

Kennicott's Dissertations on the Printed Text, 1753 and 1759, drew from the English public £10,000 to secure a collation of MSS. throughout Europe. He and Bruns of Holmstadt collated 581 Jewish and 16 Samaritan MSS. (*half of them throughout, the rest only in select passages*), and 40 printed editions. The result was printed with Van der Hooght's text, 1776-80. De Rossi at Parma gave from ancient versions various readings of SELECT PASSAGES, and from the collation on them of 617 MSS., and 134 besides, which Kennicott had not seen; four vols. 1784-8, a fifth vol. 1798. The variations were trifling, chiefly of vowel letters; so that we have the assurance that our O.T. text is almost as pure as attainable. The ancient versions alone need more careful scrutiny. Jerome's Vulgate is the best critical help on disputed passages. Aquila's, Symmachus', and Theodotion's versions are but fragments. The Syriac leans on LXX. The targums are but paraphrase; still they, if all agreeing together for a reading, furnish a strong presumption in its favour. The LXX. confirms a reading if otherwise rendered probable, but not by itself alone. Smith's Bible Dict. conjectures on Ps. lxxvi. 10, from LXX., *techaggeka* for *tachgor*, "the remainder of wrath shall keep holiday to Thee." But the Heb. text is susceptible of the A. V. if the cognate Arabic is an authority. Or else the Heb. lit. is "Thou girdest Thyself with the remainder of the foe's wrath," i.e., even to its last remains (comp. lxxv. 8) it serves as a weapon to *gird Thyself* with for their destruction (Hengstenberg); or, "those left of the foe, who vented their wrath against Thee, Thou girdest Thyself with, making them acknowledge and praise Thy power" (Maurer): ver. 11, Isa. xlix. 18, Ps. lxxviii. 30.

The LXX. is two centuries later than the last book of O. T. It is only in the period immediately following the closing of the O.T. canon that its few corruptions have arisen, for subsequently the jealous care of its purity has been continually on the increase. The LXX. translators neither knew enough Heb. for rightly fulfilling their task, nor used what they knew to the best purpose. Transcription subsequently has much corrupted their version, it being in great demand and often therefore transcribed hastily without the scrupulous care with which the Heb. text was most carefully guarded. The N.T. quotes mainly the LXX. O. T., but corrects it by the Heb. when needful (Matt. xxi. 5, ix. 13, iv. 15, 16; Johu xix. 37; 1 Cor. iii. 19, xv. 54; Luke xxiii. 37; Rom. ix. 33). The LXX. alone is quoted throughout Epistle to the Hebrews, except x. 30.

A specimen of corrections from the *keri* in conjunction with LXX. is Isa. ix. 3, "its" for "not"; but the

difficulty of the reading favours the text, "Thou hast multiplied the nation and (soon after) *not* increased the joy"; for the increase of the true Israel by Gentile converts to Christianity was soon followed by the growth of corruption and antichrist; but he in turn is to be destroyed, as Midian was by Gideon, to the "joy" of the elect nation. In Ps. xxii. 16 Aquila (A.D. 183), a Jew, reads "they disfigured," confirming the reading in A. V., "they pierced my hands," in opposition to "they enclosed as a lion my hands," etc. So LXX., Syriac, Ethiopic, Arabic, Vulg. The little Masorah admits that the Heb., which in Isa. xxxviii. 13 means "as a lion" has a different sense here. The LXX. and Samaritan pentateuch agree in the easier reading Dent. xxxii. 5, "they (belong) not to Him, children of spot" (defilement); comp. Eph. v. 7; but the Heb. text is intelligible, "they are not His children, but their blemish," i.e. the disgrace of God's children. For "after the commandment" (Hos. v. 11) LXX., Syriac, and targums read "vanity," Jerome "filthiness." But the "commandment" which Ephraim "walked after" is Jeroboam's (1 Kings xii. 28-33, 2 Kings x. 28-33, Mic. vi. 16).

Interpretation. The literal system prevailed in Palestine, the allegorical in Alexandria. Philo is an instance of the latter class. Later Jewish writers searched for recondite meanings in the places, construction, and orthography, apart from the logical context. The Kabala ("reception," "received tradition") attached symbolical meanings to the number of times a word or letter recurred, or to the number which letters represented. For instance the Heb. letter *א*, *a*, is found six times in the first ver. of Gen. and six times in 2 Chron. xxxvi. 23, the last verse of the Heb. Bible, therefore the world will last 6000 years. This is the *Gematria* method. By the *Notarjekon* process new significant words were formed out of the initial or final words of the text, or a word's letters were made the initials of a new significant series of words. By the *Temurah* (*change*) process new words were obtained by anagram (or transposition of letters; whereby they supposed, for instance, that Michael must be the angel meant in Exod. xxiii. 23, because it has the same letters as "my angel" in Heb. by transposition) or by the *Atbash* alphabet where the last letter of the alphabet represented *a*, the last but one *b*, and so on; thus Sheshach would mean Babel or Babylon. The Christian interpreters soon rejected these subtleties and maintained the historical reality of O. T. events. Clement of Alexandria laid down the fourfold view of the O. T.: *literal, symbolical, moral, and prophetic* (Strom. i. 28). Origen (de Princip. iv. 11) his scholar recognises in it a *body, soul, and spirit*; the first for the simple, the second for the more advanced, the third for the perfect. Allegory (of which the S. of Sol and Gal. iv. 21-31 are divinely sanctioned instances) and analogy are pressed

too far by him, so much so that he denies the literal sense of Gen. i.—iv. Contrast the right use, the moral deduced from the literal sense (Dent. xxv. 4 with 1 Cor. ix. 9), and spiritual truths shadowed forth in the literal. (1 Cor. x. 1-11; Heb. viii. 5; Rom. xi. 4, 5, ix. 13-21, etc.) Diiodore of Tarsus in the fourth century attended only to the letter of Scripture. Theodore of Mopsaustia pursued the grammatical method so exclusively that he rejected rationally the O. T. prophetic references, as if the application to Messiah was only by accommodation. Chrysostom accepted the literal and spiritual, and especially dwell on the moral sense. Theodoret similarly combined the *literal, historical, allegorical, and prophetic*. Hilary of Poitiers drew forth the sense that Scripture intended, not what might be forced out of it. Augustine made the literal sense of Scripture history the basis of the mystical, so that the latter should not be "a building rearing on air" (Serm. ii. 6). Luther truly says, "the best grammatical (literal) interpreter is also the best theologian." On the O. T. Jarchi (A.D. 1105), Aben Ezra (1167), Kimchi (1240), and especially Nicholas of Lyre (1341, in his *Postillas Perpetuas*) set the example of literal interpretation. It was said, "Si Lyra non lyrasset, Luther non saltasset"; if Lyra had not piped, Luther would not have danced. The moral must rest on the grammatical (literal) historical, and the spiritual on both. These four in some passages coexist. Others, as the genealogies and many historical details, are links joining together the significant parts. Others are simply moral and spiritual, as Proverbs. Often the moral teaching lies not in separate passages, as, for instance, the speeches of the book of Job, but in the general tenour and issue of the whole, to unfold which the separate passages work together. The N. T. is the key to the O. T. As Christ and His apostles in the N. T. interpreted many parts and facts of the O. T., so we must interpret other parts and facts of the O. T. which they have left uninterpreted, on analogous principles of interpretation. The N. T. does not note the spiritual meaning of every O. T. type and history, and the fulfilment of every prophecy; space would not admit of it. That is our part, with prayer for the Holy Spirit. "In Vetere Testamento Novum latet, in Novo Vetus patet"; the N. T. is hidden in the O. T., the O. T. is revealed in the New (2 Cor. iii. 6-18). The whole substance of the O. T. is in the N. T., but the details are to be unfolded by prayerful search. The literal interpretation is quite consistent with recognising *metonymies*, as "mouth" substituted for "word," the cause put for the effect; *metaphors*, as "hardness" said of the heart; *parabolic images* (Isa. v. 1-7, Jud. ix. 8-15, where the *history* can be discerned only by recognising the *allegory*); *personifications*; *anthropomorphisms*, or human conceptions as the "hand," "fingers," "wrath," etc., applied to God; *allegory*, having

no outward reality, as the Song of Solomon is nevertheless the vehicle of representing the historical being, the heavenly Bridegroom, and His church the bride. Again, the prophets depict events as accomplished at once, which in fact were the work of a long period, e.g. Babylon's destruction (Isa. xiii.). Each fresh stage in the gradually fulfilled accomplishment is an earnest of a farther stage, and at length of the final consummation. Preliminary typical fulfillments do not exhaust but point onward to the exhaustive fulfillment.

The moral aim is the reason for the disproportionate space occupied by personal biographies of men remarkable for piety or wickedness, and for the gaps which occur in parts of the O. T. history. Whatever illustrates God's providence, man's sinfulness, believers' frailties, God's mercy and faithfulness, is narrated at length at the sacrifice of symmetry. Important wars and political revolutions are briefly noticed. Those events are made prominent and full which illustrate the onward march of the kingdom of God. The Holy Spirit's inspiration alone could enable the writers to put the events in the due proportion of God's design. Christ and His apostles bring to light the moral and spiritual truths wrapped up in the O. T. letter (Matt. v., vi., vii., xix. 5, 6, xxiii. 32; John x. 84, 85; Acts vii. 48, 49; 1 Cor. ix. 9, 10; 2 Cor. vii. 18-15). So in the O. T. histories (Luke vi. 3; Rom. iv., ix. 12, 13, 17; 1 Cor. x. 6-11; Heb. iii. 7-11, xi.; 2 Pet. ii. 15, 16; 1 John iii. 11-15).

Scripture does not sanction every act of a believer which it records, even though it expresses no condemnation (Jud. iii. 21; 1 Sam. xxi. 13, xxvii. 8-13). Elisha's non-condemnation of Naaman's temporising with his master's idolatry for expediency does not sanction it (2 Kings v. 18, 19); its record of Jephthah's rash vow gives no approval. The praise of one's faith does not involve commendation of all his or her recorded acts. The speeches of Job's friends are recorded; it is our part, by comparing them with God's revealed will in other parts of Scripture, to ascertain which sentiments are true and which erroneous, and in the end of the book disapproved by God (Job xlii. 7). Jacob's deceptions towards his father, and taking advantage of his brother's recklessness, are not approved of, but his faith at the root is what constituted him heir of the promises. It is God's design that spiritual truths should not lie always on the surface, but often need reverent, diligent, and prayerful search. This is our probation; it is also an excellence of the Bible, that it presents to us living men as they are, faulty like the best of us (excepting the One faultless model), so that we may copy the good and shun the evil.

"The testimony of Jesus is the spirit of prophecy" (Rev. xix. 10). The O. T. is one great type and prophecy, which finds and will find its fullest accomplishment in Him (Luke xxiv. 44;

Matt. xvi. 54, v. 17, 18). It cannot be mere accident that the evangelic history runs parallel with the Mosaic; Gen. iii. 15 is the germ of all succeeding revelation; its one subject is man in conflict with Satan, Satan's temporary successes, man's final victory. In the case of Jonah the spiritual Antitype confirms the reality of the typical outward fact, the Antitype was even more marvellous than the marvellous type. Moreover the spiritual must rest upon the literal and moral; therefore mere outward fulfillments of prophecy do not suffice; e.g. there must be a further deeper and more spiritual fulfillment of the type, *Israel's* sojourn in Egypt, than that of *our Lord's* sojourn there; it marks Him as the true Israel with high destiny before Him after His temporary sojourn in this Egypt world. The N. T. quotes O. T. prophecies as "fulfilled" in certain events, but not necessarily completely, for the same prophecy has progressive fulfillments down to the final one. There is a succession of events, each of which partially fills up but does not cover the whole ground, which shall only be covered when the whole succession shall be filled up; like concentric circles all referable to one centre (Acts ii. 17-21). So the same verse has manifold bearings, as Ps. xxiv. 1, quoted for opposite aspects of the same truth (1 Cor. x. 26, 28). Jesus and His apostles alone use "fulfil" for the N. T. accomplishment of O. T. Scripture. Matthew (ii. 15, 18, 23) alleges three events in Jesus' youth as occurring "in order that it (Scripture) might be fulfilled," for the O. T. word divinely causes its own fulfillment in the N. T. Again, the N. T. writers show the Holy Spirit's inspiration in the liberty they take in altering the O. T. words for their purpose (Matt. xxvi. 31, comp. Zech. xiii. 7; Rom. xi. 26, 27, comp. Isa. lii. 20, ii. 3; Matt. viii. 17, Isa. liii. 4).

Olive. Its foliage is the earliest mentioned (Gen. viii. 11). Tradition



from Noah's days has ever made it symbolise peace. It is the emblem of "fatness" in the oldest parable (Jud. ix. 8, 9). Emblem of the godly (Ps. lii. 5, 8), in spirit constantly dwelling "in the house of God"; in contrast to slave-like formalists now sojourning outwardly in it for a time, but not abiding ever (John viii. 34, 35; Ps. xv. 1, xxiii. 6, xxvii. 4, 5, xxxvi. 8); the wicked and antichrist shall be "rooted out of (God's) dwelling place," lii. 5 (*ohel*). LXX., Chaldee, Vulg., and Aben Ezra interpret *ohel* "the tabernacle" (2 Thess. ii. 4; Dan. xi. 44, 45). The saint's children are "like olive plants round about his table" (Ps. cxxviii. 3). The old olive sends out young suckers which spring up round the parent

tree, and which in after years, when the parent's strength fails, shelter it on every side from the blast. It is the characteristic tree of Judaea on Roman coins, Deut. viii. 8. Asher "dipped his foot in oil" (xxxiii. 24). Emblem of Judah's adoption of God by grace (Jer. xi. 16, Rom. xi. 17), also of joy and prosperity. The Gentile church is the wild twig "engrafted contrary to nature" on the original Jewish olive stock; it marks supernatural virtue in the stock that it enables those wild by nature to bear good fruit; ordinarily it is only a superior scion that is grafted on an inferior.

The two witnesses for God (antitypes to Elijah and Moses, Zerubbabel and Joshua, the civil ruler and the priest: Mal. iv. 5, 6; Matt. xvii. 11; Acts iii. 21; Jude 6) are "the two olive trees," channels of the oil (the Holy Spirit in them) feeding the church (Rev. xi. 3, 4; Zech. iv. 11, 12). The wood, fine grained, solid, and yellowish, was used for the cherubim, doors, and posts (1 Kings vi. 23, 31-33). The tree was shaken to get the remnant left after the general gathering (by "beating," Deut. xxiv. 20), Isa. xxiv. 13; image of Israel's "remnant according to the election of grace." The least breeze makes the flowers fall; comp. Job xv. 33, "he shall cast off his flower as the olive," i.e. the least blast sweeps away in a moment the sinner's prosperity. The tree poetically is made to cast off its own blossom, to mark that the sinner brings on his own ruin (Isa. iii. 11, Jer. vi. 19). It thrives best in a sunny position. A rocky calcareous subsoil suits it; comp. "oil out of the flinty rock" (Deut. xxxii. 13). The trunk is knotty and gnarled, the bark smooth and ash coloured. Its growth is slow, but it lives very long. The leaves are grey green, not deciduous, suggestive of tenacious strength.

Olives, Mount of: *Har-hassey-thim*. E. of Jerusalem (Ezek. xi. 23), separated from it by "the valley of Jehoshaphat" (Zech. xiv. 4). "The mount of the olive grove" (*Elaionos*), Acts i. 12. Arabic *jebel es Zeitun*. In 2 Sam. xv. 30 "the ascent of the olives" (Heb.). "The mount facing Jerusalem" (1 Kings xi. 7); called "the hill of corruption" from Solomon's high places built to Chemosh and Moloch (2 Kings xxiii. 13, 14). The road by which David fled from Absalom across Kedron, and passed through trees to the summit, where was a consecrated spot (an old sanctuary to Elohim, like Bethel) at which he worshipped God (2 Sam. xv. 30, 32). Turning the summit he passed Bahurim (xvi. 5), probably near Bethany, then through a "dry and weary" (*Heb. hayephthim*) land where no water was," as he says Ps. lxxiii. 1, 2 Sam. xvi. 2, 14 (the same Heb.), xvii. 2. In Ps. xlii. he was beyond Jordan; in Ps. lxxii. he is in the wilderness on the near side of Jordan (xv. 26, xvii. 21, 22). Shimei, scrambling along the overhanging hill, flung down the stones and dust of the rough and parched descent.

The range has four hills. Josiah defiled Solomon's idolatrous high places, breaking the "statues," cutting down the groves, and filling their places with men's bones. After the return from Babylon the olive, pine, palm, and myrtle branches for booths at the feast of tabernacles were thence procured (Neh. viii. 15). The ridge runs N. and S., separating the city which lies on its western side from the wilderness reaching from the eastern side of Olivet to the Dead Sea. At the northern extremity the range bends to the W., leaving a mile of level space between it and the city wall; whereas on the E. the mount approaches the wall, separated only by a narrow ravine, Kedron, to which the descent from the Golden Gate, or the gate of St. Stephen, is steep, and the ascent from the valley bed up the hill equally so. The northern part, probably Nob, Mizpeh, and Scopus (so called from the view it commands of the city), is distinct historically, though geologically a continuation, from "the mount of Olives." So too the "mount of evil counsel" on the S. The Latin Christians call the northern part "Viri Galilee," being the presumed site of the angels' address to the disciples at the ascension, "ye men of Galilee," etc. (Acts i. 11.)

Olivet (*Et Tur*), the historical hill so called, separated from Scopus by a depression running across, is a limestone rounded hill, the whole length two miles; the height at the Church of the Ascension on the summit is 2700 ft. above the Mediterranean, Zion is 2557, Moriah (temple area or Haram) 2439, the N.W. corner of the city 2581. Thus it is considerably higher than the temple mount, and even than the so called Zion. S. of the mount of ascension, and almost a part of it, stands that of the tombs of the prophets; again, S. of that, the mount of offence. Of the three paths from the valley to the summit the first follows the natural shape of the ground, the line of depression between the central and the northern hill. It was evidently David's route in fleeing. It was also the Lord's route between Bethany and Jerusalem (Luke xix. 28-37), and that whereby the apostles returned to Jerusalem after the ascension. The second path at 50 yards beyond Gethsemane strikes off directly up the steep to the village. The third turns S. to the tombs of the prophets, and then to the village.

The reputed sites at the W. of the central mount are: the tomb of the Virgin, then successively up the hill GETHSEMANE [see], viz. an olive garden, cavern of Christ's prayer and agony, rock where the disciples slept, place of Jesus' capture, spot whence the Virgin saw Stephen stoned, spot where her girdle dropped at her assumption, spot of Jesus' lament over Jerusalem (Luke xix. 41), tombs of the prophets, including Haggai and Zechariah (the Jews say; Matt. xxiii. 29), place of the ascension, and church. On the eastern side, descending from the ascension church to Bethany, are the field of the fruitless figtree, Bethphage, Bethany,

Lasarus' house, Lasarus' tomb, stone on which Christ sat when Martha and Mary came to Him. Gethsemane is doubtless authentic. The empress Helena (A.D. 325) was the first who connected the ascension with Olivet (Euseb. Vit. Const. iii. 43, Demonstr. Evang. vi. 18); not that she fixed the precise spot but she erected a memorial ascension church with a glittering cross on this conspicuous site near the cave, the reputed place of Christ's teaching the disciples. The tradition was not an established one till more than 300 years later.

The real place of ascension was Bethany, on the eastern slope, a mile beyond the traditional site (Luke xxiv. 50, 51; Acts i. 6-11). The "sabbath day's journey" (about six furlongs) specified for the information of Gentiles not knowing the locality in Acts i. is from Olivet's main part and summit (or from *Kefr et Tur*, Bethphage according to Ganneau: see below), not from the place of actual ascension, Bethany, which is more than twice a sabbath day's journey. So public a spot as the summit, visible for miles from all points, would ill suit the ascension of Him who after the resurrection showed Himself "not unto all the people but to witnesses chosen before of God" (Acts x. 41, 42). The retired and wooded slopes of Bethany on the contrary were the fittest scene of that crowning event. "The mount of Olives" is similarly used in a general sense for Bethany (Luke xxi. 37, comp. Matt. xxi. 17, xxvi. 6). "Bethany" does not mean (as Alford says) the district of Bethany extending to the summit, but the village alone.

The traditional site of the lamentation over Jerusalem is similarly unreal, for it can only be reached by a walk of hundreds of yards over the breast of the hill, the temple moreover and city being in full view all the time. The real site must have been a point on the road from Bethany where the city bursts into view. The Lord's triumphal entry was not by the steep short path of pedestrians over the summit, but the long easy route round the S. shoulder of the southernmost of the three divisions of Olivet; thence two views present themselves in succession; the first of the S.W. part of the city, viz. so called "Zion," the second, after an interval, of the temple buildings, answering to the two points of the history, the hosannas and the weeping of Jesus. Luke xix. 37, "when He was come nigh, even now at the descent of the mount," etc.; 41-44, "when He was come near He beheld the city and wept over it." On the slope the multitude found the palm branches when going to meet the Lord (John xii. 13).

The catacomb called "the tombs of the prophets," on the hill S. of the central ascension hill and forming part of it with a slight depression between, is probably that cave where according to Eusebius Jesus taught mysteries to His disciples (Stanley, Sinai and Pal., 453).

The mount of offence (*Baten el Hawa*, Arabic, "bag of the wind") is the most southern portion of the range.

The road in the hollow between it and the hill of "the tomb of the prophets" is the road from Bethany whereby Christ in triumph entered Jerusalem. The identification of "the hill of offence" with Solomon's "mount of corruption" (1 Kings xi. 7, 2 Kings xxiii. 13) is a late tradition of the 13th century. Stanley makes the northern hill (*Viri Galilee*) to be "the mount of corruption" (why so called is uncertain in that case) because the three sanctuaries were on the right side, i.e. S. of it, viz. on the other three summits. But 2 Kings xxiii. 13 rather means the three high places were on the S. side of "the mount of corruption," i.e. the S. side or else peak of the mount of Olives, which from Brocard's time (13th century) has been called "the mount of offence" from the Vulg. transl. of 2 Kings xxiii. 13. The southern hill is lower and more rugged. The wady en Nar, continuing the Kedron valley eastward to the Dead Sea, is the southern boundary of the southern hill. Its bald surface contrasting with the vegetation of the other hills may have suggested the identification of it as the "mount of corruption." On its steep western face is the dilapidated village of Silwad [see SILWAD]. On a projecting part of its eastern side, overlooking Christ's triumphal route, are tanks and foundations, supposed by Barclay (City, etc., 66) to be the site of Bethphage; but the discovery of "an almost square block of masonry or rock, covered with paintings," not separated from the porous limestone rock of which it forms a part, on the strip to the N. of this road, shows that in the 11th century Christians identified Bethphage with that site. The block is 4 ft. 3 in. by 3 ft. 6 in., and 3 ft. 10 in. high, and has on the S. side a representation of the raising of Lasarus, on the N. the disciples fetching the ass; the supposition in the 11th century was that this was the stone on which our Saviour rested while the disciples were absent on their Divine errand. Bethphage must have been, as this stone is, not on the road which Jesus was taking, viz. the narrow ridge to the mount of Olives; otherwise He need not have sent disciples if He would have to pass it Himself; He said to them, "Go to the village over against you" (Matt. xxi. 2). Ganneau identifies Bethphage with *Kefr et Tur*, "the village of the mount of Olives," where exist ancient remains; he thinks it marked on the E. the sabbath day's journey from Jerusalem (Pal. Expl. Qy. Stat., April 1878).

The notion that the northern hill (Arabic *Karem es Serjad*, "the vineyard of the sportsmen") was the scene of the angels' address to the apostles after the ascension first came into existence in the 16th century. Its first name in 1250 was "Galilee" (Perdiccas in Beland Pal., lii.), either from its having been the lodging place of Galileans coming up to Jerusalem or from corruption of an ancient name, perhaps Gelioloth, or Benjamin's southern boundary (Josh. xviii. 17). The place of the angels' address was from the 12th to the 16th century more appropriately assigned

to a place in the Church of the Ascension, marked by two columns. Now it is only in the secluded slopes of the northern hill that venerable olives are seen spreading out into a wood; anciently the hills were covered with them. No date palms (from which Bethany took its name) are to be seen for miles. Fig trees are found chiefly on the road side. Titus at the siege stripped the country all round of trees, to construct embankments for his engines.

Rabbi Janna in the Midrash Tehillim (Lightfoot, ii. 39) says that the shechinah or Divine presence, after retiring from Jerusalem, dwelt *three years and a half* on Olivet, to see whether the Jews would repent; but when they would not, retired to its own place. Jesus realized this in His *three years' and a half ministry*. "The glory of Jehovah went up from the city and stood upon the mountain on its E. side." Its return into the house of Jehovah shall be "from the way of the E., by the gate whose prospect is toward the E." (Ezek. xi. 23, xliii. 2, 4). "His feet shall stand upon the mount of Olives which is before Jerusalem on the E., and the mount of Olives shall cleave in the midst thereof toward the E. and toward the W., and there shall be a very great valley, and half of the mount shall remove toward the N. and half of it toward the S." The place of His departure shall be the place of His return, the manner too shall be similar (Acts i. 11). The direction shall be "as the lightning cometh out of the E." (Matt. xxiv. 27). The scene of His agony shall be that of His glory, the earnest of which was His triumphal entry from Olivet (xxi. 1-10). It was His favourite resort (John viii. 1).

Ganneau (Pal. Expl.) identifies Scopos with *Mecharif*, where is a great well. The Mussulmen place little heaps of stones there as the point from which Jerusalem and the Sakhras mosque are first observed in coming from Nablús. "Scopos" may comprise the whole chain from *Mecharif* to Olivet. Conder fixes on a site E. of the great northern road from Jerusalem to Nablús. Jerusalem is wholly hidden from view until the last ridge is reached, from which the road rapidly descends and passes to the Damascus gate; the grey northern wall and the mosque, etc., here burst on the view at a mile and a half distance, as Josephus describes. Before the ridge is a plateau large enough to afford camping ground for the two Roman legions of Titus, and at the same time hidden from view of the city; it has also the military advantages of being directly upon the line of communication, of being difficult to approach from the front, and having good communication with the flanks and rear. Beyond the ridge, three furlongs to the N., the second camp, the fifth legion, could camp on a large plain stretching towards Tel el Ful, close to the great northern road. The name El Mesharif, or "the look out," Gr. Scopos, is still constantly applied to the ridge. Josephus' "seven furlongs" from the centre of the plateau reaches exactly

to the large masonry discovered by Major Wilson, and supposed to be part of the third wall, proving Jerusalem extended northwards far beyond its present limits. This again discredits the popular site of the Holy Sepulchre.

Olympas. A Christian at Rome (Rom. xvi. 15). The addition, "and all the saints which are with them," implies that each of the five, of whom O. is one, was a centre round whom others gathered for prayer, edification, and good works.

Omar. Son of Eliphaz, Esau's first-born (Gen. xxxvi. 11-15). Akin to the Amir Arabs E. of Jordan, also to *amar* "to speak," and *emir* "a chief."

Omega. Rev. i. 8, "I am the Alpha and the Omega," the first and the last letters. Christ "the Beginning and the Ending" comprises all between. Genesis and Revelation meet in Him. The last presents man and God reconciled in paradise, as the first presented him innocent and in God's favour in paradise. I accomplish finally what I begin (Phil. i. 6). Always the same. Before all the church's foes, Satan, the beast, and the false prophet; and about to be after they are no more as a power (Heb. xiii. 8).

Omri = servant of Jehovah. I. Elah's captain. Besieged Gibbethon in Dan, the siege had some time before been begun by Nadab (1 Kings xv. 27). On Elah's murder at Tirzah by Zimri the army made O. king, 935 B.C. He took Tirzah, and Zimri after a seven days' reign perished in the flames. Half the people desired Tibni (1 Kings xvi. 15-27), who according to LXX. was helped by his brother Joram, but died defeated. The civil war was of four years' duration. In 931 O. began his sole reign. Six years he reigned at the beautiful Tirzah (S. of Sol. vi. 4). But having proved its inability to resist a siege, he bought for two silver talents from Shemer the hill Shomron or Samaria, six miles from the old capital, Shechem, and distinguished for strength, beauty, and fertility. Here he reigned six years more, and died 919. Determined and unscrupulous he "walked in Jeroboam's sin of the calf worship, provoking Jehovah God of Israel to anger with vanities." His "might which he showed" was celebrated in the royal chronicles. To strengthen his dynasty he allied himself to Benhadad I. of Damascus, surrendering cities as the price of the alliance (1 Kings xx. 34), including Ramoth Gilead (xxii. 3). [See AHAB.] For the same end his son Ahab married the Sidonian king Ethbaal's daughter Jezebel, which issued in the introduction of Baal worship into Israel. Comp. Mic. vi. 16. "the statutes (a firmly established system) of O." His vigour secured the permanence of his dynasty for four reigns, till God by Jehu overthrew it for its guilt.

Beth Omri, "the house of O.," is the regular designation for Samaria in Assyrian monuments, thus confirming 1 Kings xvi. 24. In the black obelisk even Jehu as king of Israel is called "son of O." In the Dibun stone Meshu records that O. sub-

jected and oppressed Moab till Meshu delivered his country. This agrees with the Heb. date for O., and with the "might" attributed to him (1 Kings xvi. 27).

2. 1 Chron. vii. 8. 3. 1 Chron. ix. 4. 4. 1 Chron. xxvii. 18.

On. Son of Peleth, chief of Reuben; took part with Korah, Dathan, etc., against Moses (Num. xvi. 1). As his name is not repeated he probably renounced the conspiracy. The rabbins say his wife saved him.

On. Heliopolis in LXX. Beth Shemesh (house of the sun) in Jer. xliii. 13. "Nebuchadnezzar shall break the standing images of Beth Shemesh in Egypt." The "standing images" may mean "obelisks," for which the On sun temple was famed; they stood before the temple gates. "The houses of the gods shall be burn with fire." Shu the god of light, Tafnet the fire goddess, and Ra the sun god, could not save their own dwellings from the element which they were thought to rule! E. of the Pelusiac branch of the Nile, 30 miles N.E. of Memphis, Ephraem Syrus says the statue rose 60 cubits high, the base 10, above was a mitre 1008 lbs. weight. The obelisk of red granite there now is 68 ft. high above the pedestal, the oldest and one of the finest in Egypt. It was part of the temple of the sun; its sculptured dedication is by Osirtasin I. of the 12th dynasty. Josephus (Ant. x. 9, §7) says Nebuchadnezzar, the fifth year after Jerusalem's fall, left the siege of Tyre to march against Egypt. [See HOPHRA.] Ezekiel (xxx. 17) calls it Aven; perhaps a play on the name, meaning *vanity*, because of its idolatry. Ke-Athom is the Egyptian hieroglyphical designation, the sun (Ra) the father of the gods, as Adam or Athom was of mankind. Manetho says Mnevis the bull was first worshipped here under the second king of the second dynasty. Atum is represented as "the setting sun," the "sun of the nether world" (Gen. xli. 45, 50). In Isa. xix. 18, "five cities in Egypt shall speak the language of Canaan, and swear to the Lord of hosts; one shall be called the city of destruction" (Ha-Heres). Onias who fled into Egypt, in disappointment at not getting the highpriesthood, and rose to rank under Ptolemy Philometor, read "city of the sun" (Ha-Cheres). He persuaded Philometor to let him build a temple (149 B.C.) at Leontopolis in the prefecture (nome) of Heliopolis, on the ground that it would induce Jews to reside there, and that Isaiah almost 600 years before foretold the site. "City of destruction," if referring to this temple, will mean censure of it, as violating God's law that sanctioned only the one temple at Jerusalem. Gesenius transl. "city of deliverance," God "sending them a saviour" to "deliver them because of the oppressors" (ver. 20). [See I-HA-HERES.] Ha-ra is the Egyptian sacred name, "abode of the sun"; AN is the Egyptian common name; Cyril of Alexandria says On means "the sun"; the hieroglyphic *uhen*, akin to *aven*, means *shining*. Reputed

the oldest capital in Egypt, it and Memphis are mentioned in very early inscriptions as the two seats of justice; Thebes is added in hieroglyphics of the 18th dynasty; "the three seats of justice of both Egypts." Under the Greek rulers, On, Memphis, and Thebes sent forth ten justices to the surrounding districts. *Shu*, son of *Atum*, and *Tafnut* his daughter, were worshipped, as well as *Ha* to whom *Mnevis* was sacred, also *Bennu* the phoenix, represented by a living bird of the crane kind; the rising from its ashes indicated symbolically a recommencing cycle of time. *On* was famed for learning. It was the ecclesiastical metropolis of Lower Egypt, where the Greek historians and philosophers obtained their information about Egypt. Plato studied under its priests. [See *JOSEPH*.] Tradition makes On the place visited by Joseph, Mary, and our Lord, and a sycamore is shown under which they rested in their flight (Hos. xi. 1, Matt. ii. 15). LXX. add On to the cities which Israel built, i.e. fortified, for the Egyptians (Exod. i. 11).

Onam. 1. Gen. xxxvi. 23. 2. 1 Chron. ii. 26, 28.

Onan. Judah's second son by the Canaanites, daughter of *Shua* (Gen. xxxviii. 4). Slain by Jehorah for the unnatural means which he took to have no issue by his brother *Er*'s widow, whom he had married according to the custom, to perpetuate the race (xxxviii. 4-9).

Onesimus = *profitable*. *Philemon*'s runaway slave, of *Colosse* (Col. iv. 9, "one of you"), in whose behalf Paul wrote the epistle to *Philemon*: 10-16. Slaves were numerous in *Phrygia*, whence Paul dwells on the relative duties of masters and slaves (Col. iii. 22, iv. 1). Paul's "son in the faith," begotten spiritually whilst Paul was a prisoner at Rome, where O. hoped to escape detection amidst its vast population. O. doubtless had heard the gospel before going to Rome, in *Philemon*'s household, for at Paul's third missionary tour (Acts xviii. 23) there were in *Phrygia* believers. Once unprofitable, by conversion O. became really what his name implies, "profitable" to his master, to Paul, and to the church of God; "the faithful and beloved brother" of the apostle and of his master; godliness is profitable for both worlds, and makes men so (1 Tim. iv. 8). Sent with *Tychicus* his safeguard, and put under the spiritual protection of the whole *Colossian* church and of *Philemon*. He probably had defrauded his master, as well as run away (ver. 18); Paul offered to make good the loss. The *Apostolic Canons* (lxxiii.) make him to have been emancipated by *Philemon*. The *Apostolic Constitutions* (vii. 46) make him to have been consecrated bishop of *Beres* by Paul, and martyred at Rome. *Ignatius* (Ep. ad Ephes. i.) makes an *Onesimus* bishop of the *Ephesians*.

Instead of violently convulsing society by stirring up slaves against their masters, Christianity introduces love, a principle sure to undermine slavery at last; "by christianizing the

master, Christianity enfranchises the slave" (Wordsworth). O. so endeared himself to Paul by Christian sympathy and by personal services that he calls him "mine own bowels," i.e. vitals: he bore for him a parent's intense affection for a child. Paul would gladly have kept him to minister to him, but delicate regard to *Philemon*'s rights, and self denying love, made him waive his claims on *Philemon* and O. (*Philem.* 13, 14, 19.) O. "was parted" from his master "for a season" to become his "for ever" in Christian bonds. In ver. 20 he plays again on the name, "let me have profit (Gr. *onaimen*) of thee in the Lord," "refresh my bowels," i.e. gratify my feelings by granting this.

Onesiphorus. 2 Tim. i. 16-18, iv. 19: "the Lord give mercy unto the house of O. (as O. showed mercy), for he oft refreshed me and was not ashamed of my chain (comp. Matt. xxv. 36, 45), but when he was in Rome he sought me out very diligently and found me. The Lord grant unto him that he may find mercy (as he found me) of the Lord in that day; and in how many things he ministered unto me at Ephesus thou knowest very well." "Salute the household of O." (2 Tim. iv. 19.) Absence from Ephesus probably is the cause of the expression; he had not yet returned from his visit to Rome. If the master were dead the household would not be called after his name. A good man's household shares in his blessing from God as in his deeds for God. Nowhere does Paul use prayers for the dead; O. therefore was not dead. "The household of *Stephanas*" does not exclude "*Stephanas*" (1 Cor. i. 16, vii. 17); so "the household of O." does not necessarily exclude O.

Onions. *Hasselquist* (*Travels*, 200) says "they are in Egypt sweet, not nauseous and strong as in other countries. . . . They eat them roasted, cut into four pieces, with roasted bits of meat (the Turkish *kekab*); and with this dish they are so delighted that they wish they may enjoy it in paradise." This gives point to Israel's regrets (Num. xi. 5). They were the staple food of the labourers on the pyramids (*Herodotus*, ii. 125). They contain nitrogen largely, and are considered equivalent in nutriment to four times their weight of any other vegetable. In warm countries they grow to the size of a large orange.

Ono. A town of Benjamin (1 Chron. viii. 12). The men of *Lod*, *Hadid*, and *Ono*, 721 in number, returned from Babylon (*Neh.* vii. 37). Its plain is mentioned (vi. 2); identified by some with "the valley of craftsmen" (xi. 35). *Kefr Ana* and *Ania* are suggested as representing O.; but there are objections to both.

Onycha. An ingredient of the anointing nrguent (Exod. xxx. 34). *Shecheleth* means lit. a shell or scale, the horny cap of a shell. The operculum or cover of the *strombus* or wing shell, which abounds in the Red Sea, is employed in compounding perfume, and was the medicine named *blatta Byzantina* or *unguis*

odoratus in the middle ages. *Pliny* (H. N. xxii. 46) and *Dioscorides* (*Mat. Med.* ii. 11) mention a shell, *onyx*, "both a perfume and a medicine"; "odorously because the shell fish feed on the mud, and collected when the heat dries up the marshes; the best kind is from the Red Sea, whitish and shining; the Babylonian is darker and smaller; both have a sweet odour when burnt, like castoreum." The *onyx* "nail" refers to



STROMBUS AND OPERCULUM.

the clawlike shape of the operculum of the *strombus* genus; the Arabs call this mollusc "devil's claw." Shell fish were unclean; hence *Gosse* conjectures a gum resin.

Onyx: *shoham*. Found in the land of *Havilah* (Gen. ii. 12). *Onyx* means "nail"; then the *agate*, resembling in colour a man's nail. Two *onyx* stones, with six names of Israel's tribes engraven on each, were on the highpriest's shoulders as "stones of memorial unto Israel" (Exod. xxviii. 9-12). The *onyx* was the second stone in the fourth row on his breastplate (ver. 20). *Josephus* (*Ant.* iii. 7, § 5) calls the shoulder stones "sard-onyxes" (compounded of *sard* or *chalcidony* and *onyx*, deep red and milkwhite layers alternating). David's onyxes "prepared for the house of his God" (1 Chron. xxix. 2) probably came from *Tyre* (*Ezek.* xxviii. 13). *Tyre*'s king, like the highpriest with his precious stones, was the type of humanity in its unfallen perfection in Eden; antichrist will usurp the *Divine King Priest*'s office (*Zech.* vi. 13; comp. *Acts* xii. 21-23). *Job* (xxviii. 16) calls it "precious," but not so much so as "wisdom," priceless in worth. The Arabian *sardonyxes* have a black ground colour, *sachma* is Arabic "blackness"; opaque white covers black or blue strata. *Saham* in Arabic means to be pale; whence *Gesenius* derives *shoham*. The kinds of *onyx* and *sardonyx* vary so as to answer to either derivation. The *onyx* has two strata, the *sard-onyx* has three.

Ophel. Heb. "the Ophel," i.e. the swelling declivity by which the temple hill slopes off on its southern side as a long round narrow promontory between the mouth of the *Tyropoon* central valley of the city and the *Kedron* valley of *Jehoshaphat*. On its eastern side is the fount of the *Virgins*; at the bottom is the lower outlet of the same spring, the pool of *Siloam*. Here was the "great tower" (*Eder*? Heb. *Mic.* iv. 8) and the *Levites*' residence. It was near the water gate (*Neh.* iii. 26, 27, xi. 21). *Jotham* "built much on the wall of O." *Manasseh* "compassed about O." (2 Chron. xxvii. 3, xxxiii. 14); on the *Ophla*, as *Josephus* calls it (see *B. J. v.* 4, § 2; 6, § 1, 3). For "the forts" (*Ica.*

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xxiii. 14) transl. O. "the mound." James the Less was called *Obliaz*; explained "bulwark of the people" (Hegesippus, in Euseb. H. E. ii. 23), perhaps originally Ophi-am, from *Ophel*. He was martyred by being thrown from the temple pinnacle near the boundary of O.

Ophir. Gen. x. 29. Placed between Sheba and Havilah, O. must be in Arabia. Arrian in the Periplus calls Aphar metropolis of the Sabaeans. Ptolemy calls it Sapphara, now Zaphar. Eleventh of Joktan's sons. Gesenius explains O., if Semitic, "fruitful region." The Himyaritic *ofir* means red. The *Mahra* people call their country "the ofir country" and the Red Sea *Bahr Ofir*. *Aphar* means dust. In 1 Kings ix. 26-28, x. 11, Solomon's navy on the Red Sea fetched from O. gold and almsgum trees; and in x. 22, once in three years (which included the stay in O. as well as the long coasting voyage) Tarshish ships (i.e. like our term for far voyaging ships, "Indiamen") brought "gold, silver, ivory, apes, and peacocks." Mauch, an African traveller, found in lat. 20 deg. 15 min. S., long. 26 deg. 30 min. E., ruins resembling Solomon's temple, which he connects with O. The gold of western Asia was anciently obtained principally from Arabia. Saba in the south-western part of Yemen is the only other place for gold besides O. mentioned in Scripture (Isa. lx. 6). Strabo, xvi. 777, 778, 784, Diodorus Siculus, ii. 50, iii. 44, describe Arabia as rich in gold. No gold is now found there; whether it has been exhausted as in Spain, or we know not the interior sufficiently to be sure there is no gold left. [See **PARAN**.] The *al* in *almug* or *algum* is Arabic article "the," and *mica* is "sandalwood" (Gesenius), so that that wood must have come to the Hebrews through Arabic merchants. But Lassen derives it from Sanskrit *valgu* or *valgum*, "sandalwood." The wares and animals, from India or Africa, if such was their source (as the Sanskrit, Tamil, and Malay origin of the words *ivory*, *peacocks*, and *apes* respectively implies), came through Arabia. O. probably therefore was the entrepot there. In Palestine and Tyre the articles even of India and Africa would be designated from O., from which they more immediately came. The indigo used in Egyptian dyeing from old must have come from *India*; muslins of Indian origin are found with the mummies; Josephus (Ant. viii. 8, §4) connects O. with India (Malacca, so Sir J. E. Tennant); Chinese porcelain vases have been found in the tombs of kings of the 18th dynasty, i.e. before 1476 a.c. Gold of O. was proverbial for fineness (Ps. xlv. 9; Job xxviii. 16, xxii. 24; Isa. xiii. 12; 1 Chron. xxix. 4; 1 Kings xxii. 48). The Ishmaelites abounded in gold: Num. xxxi. 22; Jud. viii. 24-26; Ps. lxxii. 15 "gold of Sheba (Arabia)." Agatharchides in the second century a.c. (in Photius 250, and Hudson's Geograph. Minores, i. 60), living in Egypt, and guardian to a Ptolemy in his minority and so familiar with the commerce between Egypt and Arabia, attests that gold was found in Arabia.

Two of his statements have been confirmed: (1) that there were gold mines in Egypt, Linaut and Bonomi found them in the Bisharee desert (Wilkinson, Anc. Egypt. ix.); (2) that there were large gold nuggets.

Ophni. A town in the N.E. of Benjamin (Josh. xviii. 24). Possibly founded by a non-Israelite tribe. The Gophna of Josephus, said to be only second in importance to Jerusalem (B. J. iii. 3, § 5; Ant. xiv. 11, § 2, xii. 2). Now *Jufna*, 2½ miles N.W. of Bethel.

Ophrah. 1. In Benjamin (Josh. xviii. 23, 1 Sam. xiii. 17). Jerome makes it five miles E. of Bethel. Probably the same as **EPHRON**, **EPHRAIM** [see]. Taiyibeh is now on its site. 2. O. of the Abiesrites, Gideon's place of birth (Jud. vi. 11, 24, viii. 33, ix. 5), residence, and burial. He put the ephod here which he had adorned with the Midianites' gold, and to it all Israel resorted in pilgrimage for worship, a spiritual "whoring" (viii. 27). In Manasseh, not far from Shechem (ix. 1, 5). Now *Erfai* (Van de Velde); *Erafa* (Schwartz). Ephra a head of Manasseh probably gave the name (1 Chron. v. 24), migrating thither with Abieser and Shechem (Num. xxvi. 30, Josh. xvii. 2). 3. 1 Chron. iv. 14, "Meonothai begat (or else founded) O." of Judah.

Oracles. (1) Divine utterances, as those by Urim and Thummim and the ephod of the high priest: 1 Sam. xiii. 9, xxx. 7, 8. (2) The place where they were given (2 Sam. xvi. 23, 1 Kings vi. 16), "the most holy place." In the N. T. the Spirit-inspired Scriptures (Rom. iii. 2, Heb. v. 12, 1 Pet. iv. 11) of the O. T. are so called. Others transl., "let him speak as (becomes one speaking) oracles of God," which designates the N. T. words (afterwards written) of inspired men by the same term as was applied to the O. T. Scriptures; in the Gr. there is no article. The heathen "oracles" ceased when Christianity supplanted paganism. Paul's casting out "the spirit of python" (*divination*) implies that the ancient oracles were not always imposture, but were sometimes energized by Satanic powers (Acts xvi. 16).

Orator. (1) Isa. iii. 3, "the eloquent orator"; rather as *Vulg.*, "skilled in whispering," i.e. *incantation* (Pa. lviii. 5), *lachash*. (2) Tertullus, the Jewish accusers' advocate against Paul (Acts xxiv. 1). Paul as a Roman citizen was tried with Roman judicial forms (xxv. 9, 10), the Roman lawyer pleading in Latin, as Norman French was formerly the language of law proceedings in England in Norman times.

Oreb=*raven*. Prince of Midian defeated by Gideon (Jud. vii. 25, viii. 3). His name, as *Zeeb* (= *wolf*), indicates a fierce and ravenous warrior. Slain upon the rock *Oreb* in the pursuit after the battle, by the men of Ephraim, who intercepted and slew with great slaughter the Midianites after the Jordan fords. This second part of the victory is celebrated Pa. lxxxiii. 11-14, Isa. x. 26, "according to the slaughter of Midian at the rock of *Oreb*." *Oreb* and *Zeeb* were the *prince generals* of Midian. *Zobah* and *Zalmunna* were their *kings* (Jud. viii.

5, 10, 12, 18, 21). "Make them like a wheel, as the stubble before the wind, as the fire burneth a wood, and as the flame setteth the mountain on fire." The Arabic imprecation illustrates this, "may you be whirled as the *'akkab* before the wind, until you are caught in the thorns or plunged in the sea!" Thomson describes the wild artichoke when dry thus swept before the wind. The chaff from the exposed threshing floor, and the rapidly sweeping flame on a wooded hill in hot countries, are equally expressive images.

Oreb, rock of=*raven's cliff*. The scene of Midian's slaughter by Ephraim (Jud. vii. 25, viii. 1; Isa. x. 26). E. of Jordan. *Orbo* near Bethshean may represent it. Conder identifies it with a sharp conical peak, 'Ash el Ghorab, "raven's nest." Tuwayl el Diab, a wady and mound, answering to the Press of Zeeb, "the wolf," stands two miles N.W. of 'Ash el Ghorab. If for "ravens" we understand the men of *Oreb* to have fed Elijah, 'Ash el Ghorab is close to wady Kelt, the traditional Chorit.

Oren. 1 Chron. ii. 25.

Organ: *ugab* from '*agab* "to blow."



SYRIAN PIPE PLAYER.

[See **MUSIC**.] A wind instrument, a perforated pipe. Pandean pipe or syrinx (still a pastoral instrument in Syria) as distinguished from the **HARP**, stringed instruments (Gen. iv. 21; Job xxi. 12, xxx. 31; Ps. cl. 4).

Orion. The constellation (Job ix. 9, xxviii. 31, 32; Amos v. 8). *Kesil*, "a fool" or "wicked one." The Arabs represent O. as a mighty man, the Assyrian **NIMROD** [see], who rebelled presumptuously against Jehovah, and was chained to the sky as a punishment; for its rising is at the stormy season. Sabaeism or worship of the heavenly hosts and hero worship were blended in his person. The three bright stars which form O.'s girdle never change their relative positions. "Canst thou loose the bands of O.?" is God's challenge to self sufficient man; i.e., canst thou loose the bonds by which he is chained to the sky? The language is adapted to the current conceptions (just as we use the mythological names of constellations without adopting the myths), but with this significant difference that whereas those heathen nations represented O. glorified in the sky the Hebrews view him as a chained rebel, not with *belt*, but in "bands." O. is visible longer and is 17° higher in the Syrian sky than in ours. Rabbis Isaac, Israel, and Jonah identified Heb. *Kesil* with Arabic *Sohail*, *Sirius*, or *Canopus*.

Ornament. [See **DRESS**, **RABBINGS**, **NOSE JEWEL**, **ANKLET**, **FOREHEAD**.] S. of Sol. i. 10, 11: "thy cheeks are comely with *rouis*" (of pearls), *torim*, alluding to *torah* the law (Ezek. xvi. 11). Jehovah adorns His bride with His ordinances (Prov. i. 8, 9). Transl. S. of Sol. vii. 1, "the rounding

(graceful curve) of thy thighs is like (the rounding of) the knobs of a necklace."

Ornan = **ARAVAH** [see]. The variety of forms of the name indicate a non-Israelite.

Orpah. [See **NAOMI**, **BOAZ**.] Wife of **CHILION** [see]. On her husband's death accompanied Naomi toward Bethlehem a short distance, but in spite of professions of attachment and tears she went back to "her people and her gods," and lost the golden opportunity which Ruth embraced of having Israel's God for her God. "O. kissed her mother in law, but Ruth clave unto her" (Ruth i. 14, comp. Prov. xvii. 17, xviii. 24; comp. Demas, 2 Tim. iv. 10). Orpah's name is now dishonoured, and her seed if she had any is consigned to oblivion. Ruth's Seed, Jesus Christ, is the name at which every knee shall bow.

Oshes, or **Hosias**. **JOSHUA**'s [see] original name (Num. xiii. 8). His faith, in contrast to the unbelieving spies, procured for him the addition of Jehovah's name to his own (xiv. 6-10, Deut. xxxii. 44), meaning **JAM** his salvation.

Ospray: *osnyyyah* (Lev. xi. 13, Deut. xiv. 12). The sea eagle or fish hawk, *Pardion haliaetus* LXX. Or the short toed eagle that feeds upon reptiles. The osstrage, *peres*, means "the bone breaker," the lamergeyer, *Gypaetus* (eagle and vulture combined) *barbatus*, "the bearded vulture." *Ospray* is a corruption of *osstrage*. It flies in easy curving lines, and then pounces perpendicularly with unerring aim on a fish.



OSPRAYUS GALLICUS

Ossifrage. [See **OSPRAY**.] The most powerful bird of prey in our hemisphere. He pushes kids, lambs, hares, calves, and even men off the rocks, and takes the bones of animals high up in the air, and lets them fall on stones to crack them and render them more digestible. The vulture proper has a bald head and neck, a provision against the dirting of the feathers of birds which plunge the head into putrefying carcases. But the ossifrage has head and neck feathered and a beard of black hair under the beak. The plumage of the head and neck is dirty white, with a black stripe through the eye; the back, wings, and tail brown, the under parts fawn coloured.

Ostrich. So transl. for "owl" (Lev. xi. 16), *bath haya-anah*, "daughter of greediness" or "of wailing." Isa. xxxiv. 13 transl. "a dwelling for ostriches," not "a court for owls" (xliii. 90 marg.). Feminine to express the species. Some Arabs eat the flesh. It will swallow almost any substance, iron, stone, etc., to assist the triturating action of the gizzard. The date stone, the hardest of vegetable substances, is its favourite food. Its cry resemble the lion's, so that Hottentots mistake it. Dr. Livingstone could only distinguish them by the fact that the ostrich

roars by day, the lion by night. Rosenmüller makes the derivation "daughter of the desert." Mic. i. 8,



Job xxx. 29: "I am a companion to ostriches" (not "owls"), living among solitudes. In Lam. iv. 3, *ye-emin*, "cruel like the ostriches in the wilderness." *Renanin*, Job xxxix. 13, "peacocks." Rather "the ostrich hen" lit. "cries," referring to its dismal night cries, as in xxx. 29. Transl. "the wing of the ostrich hen vibrates joyously. Is it like the quill and feathers of the pious bird (the stork)? (surely not)." The quivering wing characterises the ostrich in full course. Its white and black feathers in the wing and tail are like the stork's; but, unlike that bird the symbol of parental love, it deserts its young. If the "peacock" (which has a distinct name, *tuktim*) had been meant, the tail, its chief beauty, not the wings, would have been mentioned. Ostriches are polygamous. The hens lay their eggs promiscuously in one nest, a mere hole scratched in the sand, and cover them a foot deep with sand. The parent birds by turn incubate during the night, but leave them by day to the sun's heat in tropical countries. Hence arose the notion of her want of parental love: "which leaveth her eggs in the earth, and warmeth them in dust." But in non-tropical countries the female incubates by day, the male taking his turn by night. They there watch the eggs so carefully that they will even kill jackals in their defence. Moreover, she lays some of her eggs on the surface round the nest; these seem forsaken; "she forgetteth that the foot may crush them, or that the wild beasts may break them." Really they are for the nutriment of the young birds. It is a shy bird. The only stupidity in the ostrich which at all warrants the Arab designation "the stupid bird" is its swallowing at times substances which prove fatal to it, for instance, hot bullets, according to Dr. Shaw (Travels, ii. 345); also its never swerving from the course it once adopts, so that hunters often kill it by taking a cross cut, to which it only runs the faster. Livingstone calculates its stride at 12 ft. on an average, and 30 strides in every 10 seconds, i.e. 26 miles an hour. "She is hardened against her young ones as though they were not hers," i.e. to man she seems (Scripture uses phenomenal language, not thereby asserting the scientific accuracy of it) as if she neglected her young; but she is guided by a sure instinct from God, as much as animals whose instincts seem at first sight more provident. On a slight noise she forsakes her eggs, as if hardened towards her young; but really it is a mark of sagacity, since her capture might be

the only result of returning. "Her labour (in producing eggs) is in vain, (yet she is) without fear," unlike other birds who, if one and another egg be removed, will go on laying till the full number is made up. "Because God hath deprived her of wisdom," etc.: the argument is, her very seeming want of wisdom is not without wise design of God, just as in the saint's trials, which seem so unreasonable to Job, there lies hid a wise design. Her excellencies, notwithstanding her seeming deficiencies, are next enumerated; "she (proudly) lifteth up herself on high" (*Gesenius*, *she lasheth herself*) up to the course by flapping her wings), she scorneth the horse." The largest and swiftest of cursorial animals. The strength is immense, the wings are not used for flying, but are spread "quivering" (see above) as sails before the wind, and serve also as oars. The long white plumes in the wing and tail come to us from Barbary; the general plumage is black, the head and neck naked. The height is upwards of eight feet. Zoologically it approaches the mammalian type. Its habitat is the desert here and there, from the Sahara to the Cape, and in the Euphratean plains (Isa. xiii. 21 marg.).

Othni. From *othen*, obsolete for "lion." 1 Chron. xxvi. 6-8.

Othniel=*lion of God*. 1 Chron. iv. 13. Son of **KENAZ** [see, on his relation to Caleb or "the Kenizite"]. Caleb's younger brother (Josh. xv. 17; Jud. i. 13, iii. 9). First of the judges. Took Kirjath Sopher, or Debir, in the mountainous region of Hebron in Judah (Josh. xiv. 12-14), and received **ACHSAH** [see] his wife as the prize. Van de Velde believes "the upper and nether springs" which she got to be a spring rising on a hill N. of wady Dilbeh (two hours S.W. of Hebron), and brought down by aqueduct to the foot of the hill. [But see **DEBIR**.] O. delivered Israel from **CHUSHAN RISHATHAIM** [see], and gave "the land rest 40 years." He had a son **HATHATH** (1 Chron. iv. 13, 14), "and **MEONOTHAI**" [see]. In Jud. iii. 11 it is not asserted O. lived to the end of the 40 years, which would make his life unduly long as brother of Caleb; but simply, *he died after restoring rest to the land*. It was in answer to Israel's cry that Jehovah raised up O. as their "saviour" (Ps. cvii. 13-19, l. 15). "The Spirit of Jehovah" came upon his human spirit, enabling him to accomplish what his natural strength could not. "He judged Israel (not merely settling their internal disputes in justice as civil judge, but restoring their right in relation to their foreign oppressor, for it is added), and went out to war." "Judging" means lastly restoring Israel to its right attitude toward Jehovah, putting down idolatry (Jud. ii. 18, 19; vi. 25-32). All this needed the sevenfold "spirit of wisdom and understanding," etc. (Isa. xi. 2, 3.)

Oven: *tannur*. Fixed or portable. The fixed in towns. The portable consists of a large clay jar, three feet high, widening towards the bottom, with a hole to extract the ashes

Sometimes there was an erection of clay in the form of a jar, built on the house floor. Every house had one (Exod. viii. 3);

only in a famine did one suffice for several families (Lev. xxvi. 26). The heating fuel was dry grass and twigs (Matt. vi. 30: "grass, which to-day is, to-morrow is cast into the oven"). The leaves were placed inside, and thin cakes outside of it. Image of consuming vengeance (Mal. iv. 1). Ps. xxi. 9: "Thou shalt make them as a fiery oven in the time of Thine anger . . . burning with Thy hot wrath in the day of the Lord." Hos. vii. 4, 7: "they are all adulterers, as an oven heated by (Hob. burning from) the baker," i.e. the fire burns of itself, even after the baker has ceased to feed it with fuel. "Who ceaseth from raising (rather from heating it, *me'ir*) after he hath kneaded the dough until it be leavened:" he omits to feed it only during the short time of the fermentation of the bread. So their lusts were on fire even in the short respite that Satan gives, till his leaven has worked. 2 Pet. ii. 14, "cannot cease from sin."



EGYPTIAN OVEN.

Owl. [See OSTRICH, the true rendering of *bath hay'anah*.] *Yanshoph*, Lev. xi. 17, "the great owl." From a root, "twilight" (Bochart), or to puff the breath (Knobel). Deut. xiv. 16, Isa. xxiv. 11. *The horned owl, Bubo maximus*, not as LXX. *the ibis*, the sacred bird of Egypt. Maurer thinks *the heron or crane*, from *nashaph* "to blow," as it utters a sound like blowing a horn (Rev. xviii. 2). Chaldee and Syriac support "owl."

Kor, Lev. xi. 17, "the little owl." *Athene meridionalis* on coins of Athens, emblem of Minerva, common in Syria; grave, but not heavy. Ps. ciii. 6, "I am like an owl in a ruin" (Syriac and Arab. versions), expressing his loneliness, surrounded by foes, with none to befriend. The Arabs call the owl "mother of ruins," *um elcharab*. The Heb. means a cup, perhaps alluding to its concave face, the eye at the bottom, the feathers radiating on each side of the beak outwards; this appears especially in the *Otus vulgaris*, the long-eared owl.



ATHENE MERIDIONALIS.

Kippas. Isa. xxiv. 15, "the great owl." But Gesenius "the arrow snake," or "the darting tree serpent"; akin to the Arabic *kipphas*. The context favours "owl"; for "gather under her shadow" applies best to a mother bird fostering her young under her wings. LXX., Chaldee, Arabic, Syriac, Vulg. read *kippod*, "hedgehog." *The great eagle owl* is one of the largest birds of prey; with dark plumage, and enormous head, from which glare out two great eyes.

Lailith. Isa. xxxiv. 14, "screech owl"; from *layil* "the night." Irby and Mangles state as to Petra of Edom "the screaming of hawks, eagles, and owls, soaring above our heads, annoyed at any one approaching their lonely habitation, added much to the singularity of the scene." The *Strix flammea*, "the barn owl"; shrieking in the quietude of the night, it appeals the startled hearer with its unearthly sounds.

Ox. [See BULL.] The law prohibiting the slaughter of clean beasts in the wilderness, except before the tabernacle, at once kept Israel from idolatry and tended to preserve their herds. During the 40 years oxen and sheep were seldom killed for food, whence arose their lustings after *flesh* (Lev. xvii. 1-6).

Ozem. 1. 1 Chron. ii. 15. 2. 1 Chron. ii. 25.

Ozias. Uzziah. Matt. i. 8, 9.

Ozni. Num. xxvi. 16. EZBON: Gen. xvi. 16.

P

Paarai. The Arbite (i.e. of Arab, in the mountains of Judah; Josh. xv. 52); 2 Sam. xxiii. 35. "Naarai son of Ezbai" in 1 Chron. xi. 37, which Kennicott (Diss. 209-211) thinks the true reading.

Padan Aram. "The flat land of Aram," contrasted with the more mountainous region of the N. and N.E. of Mesopotamia (Hos. xii. 12), "the field (*sedei*) of Aram" (Gen. xxv. 20), the same as Aram Naharaim, "Aram of the two rivers," or MESOPOTAMIA [see] (xxiv. 10). Aram expresses the *highland* of Syria, contrasted with the *lowland* of Canaan. The land between Tigris and Euphrates is a vast flat, except where the Sinjar range intersects it. The home of Bebekah, Laban, etc.

Padon. Era ii. 44.

Pagiel. Num. i. 13.

Pahath Moab=governor of Moab. Head of a chief house of Judah. Their high rank appears from their being fourth in the two lists (Ezra ii. 6, Neh. vii. 11). Their chief signed second among the lay princes (x. 14). Pahath Moab was probably a family of the Shilonites or sons of Shelah of Judah "who anciently had the dominion in Moab" (1 Chron. iv. 22; comp. 14 with ii. 54, Joab). This gives some clue to Elimelech's migration to Moab (Ruth i.). Ophrah (1 Chron. iv. 14) is akin to Orpah (Ruth i. 4). The most numerous family (2818) in the lists, except the Benjamite house of Sennah (Neh. vii. 38). Hence they repair two portions of the wall (iii. 11, 23). As the Benjamites and Shilonites are together in 1 Chron. ix. 5-7, Neh. xi. 5-7, so Benjamin and Hashub of Pahath Moab are together in iii. 23.

Palace. *Solomon's palace* is illustrated by those of Nineveh and Persepolis lately discovered. The great hall of state was "the house of the forest of [pillars of cedar of] Lebanon," 150 ft. long (100 cubits) by 75 broad (1 Kings vii. 2). There were "four rows of cedar pillars with

cedar beams upon the pillars. It was covered with cedar above upon the beams, that lay on 45 pillars, 15 in a row." Three rows stood free, the fourth was built into the outer wall (Josephus, Ant. vii. 5, § 2, xi. 5). "There were windows in three rows, and light against light in three ranks"; viz. clerestory windows. The throne was in the centre of the longer side.

The porch of judgment, 75 ft. square, was opposite the centre of the longer side of the great hall (Josephus, Ant. vii. 5, § 1); 2 Kings vii. 7. The position of a like hall at Persepolis is the same.

The porch of pillars, 75 ft. by 45 ft. (50 by 30 cubits): 1 Kings vii. 6. The ordinary place for the king to receive visitors and to transact business. Behind was the inner court (1 Kings vii. 8) with gardens, fountains, and cloisters, and courts for residence of attendants and guards, and for the 300 women of the harem. On the side of the great court opposite the inner court was the palace of Pharaoh's daughter. "The foundation" (1 Kings vii. 10) was an artificial platform of masonry, as at Sennacherib's palace at Koyunjik and at Baalbek, some stones being 60 ft. long. The halls of the palace were wainscoted with three tiers of polished stone, surmounted by a fourth, elaborately carved with leaves and flowers (1 Kings vii. 12). Above this the walls had plaster with coloured arabesque. At Nineveh, on the eight feet high alabaster wainscoting were sculptured men and animals (Ezek. xxiii. 14), whereas the second commandment restrained the Jews from such representations. But colouring was used freely for decoration (Jer. xxii. 14).

"The palace" in Phil. i. 13 is the barrack of the Prætorian guards attached to Nero's palace on the Palatine hill at Rome. So "Caesar's household" is mentioned (i. 23). The emperor was "prætor" or commander in chief; so the barrack of his body guard was the "prætorium." The "all the prætorium" implies that the whole camp, whether inside or outside the city, is included. The camp of the Prætorians, who became virtual masters of the empire, was outside the Viminal gate. Paul was now no longer "in his own hired house" obtained to a soldier, by command (probably) of Burrus, one of the two prefects of the prætorium (Acts xviii. 16, 20, 30, 31), but in strict custody in the prætorium, on Tigellinus becoming prefect. The soldiers relieving one another in guard would naturally spread through the camp the gospel story heard from Paul, which was the occasion of his imprisonment. Thus God overruled what befell him "unto the furtherance of the gospel" (Phil. i. 13).

A recent traveller, Dr. Manning, describes a remarkable illustration of the reference to "Caesar's household": "in the chambers which were occupied as guard rooms by the Prætorian troops on duty in the palace, a number of rude caricatures are found roughly scratched upon the walls, just such as may be seen